



WORKERS OF THE WORLD UNITE

# THE WESTERN CLARION

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## ALBERTA LEGISLATURE

### Slave Representative Getting to Work Again

After His Majesty had vicariously and perfunctorily gone through the usual farce of opening the flood-gates of legislative eloquence at Edmonton, Charlie O'Brien gained the floor to reply to that part of the speech from the throne which had been left out and addressed himself to the speaker as follows:

"Mr. Speaker, this is the first time I have had the opportunity of addressing you since the close of the last session, when I introduced a resolution of condolence to the widows and orphans of the New Haven mine disaster. Now Mr. Speaker, we have heard much from the Honorable member for Sedgewick, and also, with great eloquence from the Leader of the Opposition and his colleague, the junior member for Calgary as to what liberty-loving people they were and how they were fighting for democracy, and represented the people's party in the house. It is amusing to hear these people talking about democracy and representing the people's party. When I gave them the opportunity for doing something last session they were the loudest in protest against it.

I am not here to convert the Assembly, Mr. Speaker, for it is easily to be seen that it represents the interests of various corporations whose bidding it must do.

In a social system where there are classes democracy cannot exist. We are out for democracy and we realize that democracy cannot be practiced under capitalism. The difference between you and us is that you do not understand this and we do. The statements that the junior member for Calgary and the Premier made regarding one another are, I agree, true. For instance, the former referred to the premier's speech as the ranting talk of an irresponsible school boy. A statement in which I fully concur. If your electors could have been here I am sure it would have done the movement to which I belong much good.

Mr. Speaker, the speech from the throne refers to furthering the interests of agriculture. While it is true that scientific farming is more productive than the old method, that is not the real reason why the farmer is poor. The farmer, with the rest of the working class, has great productive powers, but it is the man who farms the farmer who gets the benefit. We find that the average farmers do not own the farms, for they are generally mortgaged and those who do hold the title deeds are compelled to sell their produce to the big corporations and are thereby relieved of what little there is in it. Now, I look at it in this light; that if only through certain avenues can I get rid of my products they who control these avenues control the products, and I am their slave. The farmer realizes that the scientific method is the most productive but he is too poor to adopt these methods for his returns do not average those of the skilled mechanic.

The leader of the opposition spoke of the good homes of the farmers. Why, you can find homes within a stone's throw of here, the homes of the working men, which cannot be called good homes, and yet these are mansions compared with the homes of the farmers. Reference was made to the poor crops which could not be helped as the Almighty had seen fit to send bad weather. Yet we find that these crop failures are not affecting those who farm the farmer. Some of the speakers wax quite eloquent on the new settlers that you are trying to induce to come to this country. The honorable member for Calgary told us that the corporation which he represents is building houses and digging wells ready for the new settlers. Just fancy the C. P. R. stockholders digging wells (laughter). I agree it would be a humorous spectacle. As a matter of fact far the greater portion of them have never seen these lands, but I daresay it was a good opportunity for Mr. Bennett to advertise the corporation which he represents. These settlers are induced to come here under various pretexts. They are told that this land sells for two and three hun-

dred dollars per acre. Again, on the other hand, you publish it broadcast that they bring enormous capital with them. I deny this statement, for in conversation with many of these people, who are chiefly Americans, I find that they have from five hundred to eight hundred dollars when they land, and they are not long here before some shark has relieved them of that. Another reason why this "best class of settlers" (the Americans) is wanted is because they produce more millionaires than the Italians. They are the most willing of slaves and any bunch of masters seeking slaves get the very best they can buy. Why do these farmers leave the States? The majority have been getting very small returns and they come to this country thinking to get clear of the big corporations. However, they soon discover that they cannot escape these. Though this country is young, capitalism is well developed.

Again, compare the position of the farmer today with that of his predecessors under the feudal system. He is not so well off. In many instances, for example, they made their own butter and they ate it themselves. Their food on the whole was better than the adulterated stuff the farmer eats today. The farmer now makes butter, not to eat but to sell. Again, they had more leisure, they did not work Sundays and they had numerous holy days which were days of feasting not of fasting, as are the holidays of the slave class today.

I do not advocate going "back to the land" for we Socialists know that that is impossible, but wish to show you how the concentration of capital into fewer hands affects the farmer. The same holds good for the small manufacturer. For where stood woolen and shingle mills in my boyhood days, now stand gigantic workhouses, huge lumber mills and great weaving plants, and we find the children of the former mill-owners serving as wage slaves in these great workhouses. We are pleased to see such developments taking place for we realize that the more swiftly the system develops the sooner will our class come into its own.

I had an idea that the reason why men seemed so anxious to become members of parliament was because of that "large" salary, but I find that this salary does not go so far after all, and, comparing myself with some of the members here, I find out that it is not the salary. When I thought it was the graft they could get out of it, but when I find a few of the leading lights trying to pull off a little, the watchdogs of the big corporations are there to see that they do not get clear with the booty. No, sir. These are not capitalists, but the hired slaves of capitalists for I look around and do not find Lord Strathcona or Rockefeller or Mackenzie sitting here. When the last Government was defeated on the Great Waterways deal, it being against the interests of the big corporations such as the C. P. R., we find the Dominion Government stepping in and imposing on us a new premier, Chief Justice Sifton. Men do not leave the position of Chief Justice for the lowly premiership of a province because of patriotism or desire to serve their country. There are other reasons. I suppose the new premier will be able to stave off the building of this Great Waterways road until the C. P. R., has built its road. No doubt if he does that he will have fulfilled his mission.

The honorable member for Red Deer has suggested that the Government become a loan company for poor farmers. But it matters not to the farmers whether they are able to borrow their money at four per cent. or at eight per cent. As long as they do not own the product of their toll they will be in the same condition as now. All you will do is make them more highly productive slaves. Tell me where good clothes and shelter are cheap and I will tell you where wages are low. The only truth I could discern in the speeches of the members of this house yesterday was when the premier stated that this loan business would be impracticable.

### A TRANSPARENT FAKER.

The Rev. Charles Stelzle continues to send out his weekly contributions to the labor press and a number of these so-called labor journals continue to give space to the mental drivel of the clerical gentleman, who established a "Labor Department in the Presbyterian church."

Under the caption: "The Dignity of Labor," Stelzle slobbers as follows: "Practically every American boy has, at some time, been dominated by the notion that he will become President of the United States. Has he not been told repeatedly that this is quite within his rights? Many a boy has realized, with something of a shock, that this great office would undoubtedly be denied him. Fortunately, he soon found some other occupation.

"There is something fine in the thought that the greatest gift within the power of the people may, in time, be bestowed upon the humblest in the land. But here, as in some other things, it would be well to give the young people of our country a clear sense of proportion and an appreciation of true values. It is so manifestly impossible for more than perhaps a dozen men to become President during the average period of possibility in a man's life, that it would be well to centre the absolute certainty, if he is willing to pay the price of persistent hard work. For, after all, this is the essence of genius. There are thousands of men in this country, unsuccessful products of our professional schools, who really might have made first-class mechanics. On the other hand, there are large numbers of workmen who aspired to positions in life for which they were utterly unfitted and who have to-day degenerated into bitter cynics. This class furnishes a large percentage of those who are dominated by the spirit of social unrest. They are the disappointed visionaries among the artisan class—the idealist without a sense of proportion.

"It is unfortunate that our system of education—particularly in our public schools—is such that the vast majority of children, even the sons and daughters of the working class, desire to become professional men and women because they have an idea such

work is more genteel than that in the trades; with the result that the professions are overcrowded with people who are unfitted for the occupation which they have selected as their life's work. The next great task of our educational institutions is so to dignify mechanical labor that it will appeal to the boys because of the possibilities in it for them. This will raise the artisan class to a higher and saner level, and will give the efficient workingman the place in society to which he is justly entitled. It will take away the false conception, present even among workmen themselves, that to toil with one's hands is to accept a menial position."

If labor was "dignified" under the present industrial system, it is somewhat singular that it requires so many orators and journalists to plant such a conception of labor in the minds of the people who do the work of the world.

If labor is "dignified," it is likewise singular that the very men who pay such glowing tributes to the "dignity of labor," have done everything in their power to escape enjoying such "dignity."

Stelzle and all the hypocrites of his ilk, know that to work for another is to wear the yoke of wage slavery. A million of Stelzles may use every word in the English language to shower upon the "dignity of labor" the most flowery encomiums of praise, but the fact will still stand out, that the man or woman who works for wages is but a slave and must endure a servitude which is repugnant to every man or woman whose heart beats for economic freedom.

The Rev. Stelzle should know, that labor can never "dignify" man, but that man can "dignify" labor when the earth and all of its machines of production become the common heritage of all humanity.

The slave yielding implicit obedience to a master in order that he may earn the means of a miserable existence, cannot stand upon his dignity as a man.

If Stelzle believed in his statements, then why did he leave the bench of a machinist to become a preacher? Stelzle is a skim-milk fakir.—Miners' Magazine.

## CAUSE OF INTEMPERANCE

### Too Much Prohibition Now, More Freedom Needed

In order to perpetuate the system of slavery, thievery and beggary under the capitalist system, it becomes absolutely necessary to keep the workers divided on religious and political questions for fear they will unite on economic demands.

One of the false issues calculated to excite the working man is prohibition. Now what interest has the working man in prohibition? You are already prohibited from nine-tenths of the good things of life. If you want proper food you are prohibited. If you want to live in a modern house, it's prohibited as far as you are concerned. If you want to send your children to school instead of the factory, you're prohibited. You're prohibited from nearly all of the good things of life. About the only thing left within the reach of the working man is a glass of beer, and now they would prohibit you from that.

For thirty years prohibitory laws have been on the statute books of Kansas, yet it is an indisputable fact that more alcoholic drink is consumed in rural Kansas than in rural Missouri. In riding through Kansas the passenger will see every depot platform piled high with cases of beer and jugs of whisky. Yet the only place in Kansas where the demon alcohol has a legal right is in the church, for sacramental purposes. Strange as it may seem, "The soul destroying hell broth," as Carrie Nation calls it, can only be used in the worship of God. I have seen pious priests and sanctimonious ministers turn toward the altar and drink wine in commemoration of the death of Christ, and then turn toward their congregation and preach prohibition.

The Prohibitionists take advantage of the prevailing distress among the working class to give a false interpretation of the economic conditions and spread their pernicious doctrines. If you draw their attention to child slavery, they will howl "rum." If you speak of the crowded tenements they answer "Rum." If you broach the unemployed problem, their reply is "Rum! Rum! Rum! Rum!" They know nothing but rum; and they claim not to even know the taste of that.

They point to the saloon in the slum district and they blame the saloon for the slum. One would think that the saloon was started and the slum grew up around it. As a matter of fact the saloon came to cater to the devalitized inhabitants of the slum. And the slum is the direct result of the profit system.

In Kansas City the North End slums are caused by the churches and palaces of the South Side. Big churches and big residences result from big profits, and big profits mean low wages and long hours of labor. Low wages and long hours means that the workers must crowd together in tenements and shacks, must live in cellars and attics, must have insufficient food and unsuitable clothing.

When men work from ten to fourteen hours per day their vitality is exhausted, they have not the proper food to recuperate their worn bodies, they breathe the poisonous air of the tenement, and failing to receive the natural stimulant of sunshine, air and food, they turn to the false stimulant of drink.

Socialism offers the only cure for the drink evil. Take the profit out of whisky and you take the hell out of it. We would not hope to do away with the slums by closing the saloon, but we would do away with the saloon by closing the slums—by making it possible for every man to have a comfortable home and comfortable surroundings. Socialism would not close breweries and distilleries and throw thousands out of work and leave them to struggle helplessly on the labor market to bring down the wages of those employed in other occupations. On the contrary, liquors would be manufactured for consumption and not for profit, and if the higher standard of living decreased the demand for alcoholic beverage, the laborers employed would merely be transferred to some other line of work where

they would receive the full product of their toil.

Even as long hours and low wages result in intemperance, so short hours and high wages tend to temperance. Drunkenness can not be cured by putting a plaster on it.

The Prohibitionists see the effect; the Socialists would remove the cause. For hundreds of years nurses and doctors gave up their lives in the struggle with the yellow fever in Cuba, but yellow fever remained until the scientists searched out the cause of the disease and exterminated the yellow fever mosquito by draining swamps and filling in the places where it bred. And so with intemperance it can never be cured by a constitutional amendment; and until the cause which is the profit system, is removed, we must expect poverty, misery, pauperism and intemperance.—Kansas City Socialist.

### THE WAGE-SLAVE.

They shrink, they crouch and whine beneath the blow,  
And prate of tyranny—the slavish breed—  
Not lightened load, but hardened grind,  
I trow,  
Would be their rightful meed.

I would not ease them of a single pain,  
Of want, or one of slavery's whips that crack,  
But, rather, were I able, I were fain  
To heavier load the burdens on their back.

'Tis not that they are slaves and burdened sore—  
I could forgive but tried they to be free—  
But these, unlike the ones who went before,  
Cling to their chains, and hug their slavery.

These are not men indeed, these things which creep  
To masters, and they claim no help of mine;  
Driven to the shambles, bleating, human sheep,  
Timid as hares and muddy-brained as swine.

A craven mass and blind—class kin to me,  
There yet is hope—They are not all asleep;  
In many eyes, but half-lit yet, I see  
The red light of rebellion burning deep.

And some there be who, e'en now, cast aside  
The chains of superstition and of fear;  
And pass the whispered word, and grimly bide  
The day of reckoning which cometh near.

G. D.

### STUDY FOR YOURSELVES.

We have been taught that our forefathers were slaves, and therefore could not have as much human dignity as we free wage workers. When we familiarize ourselves with actual facts we find our forefathers were slaves but, slavery not being as old then as it is now, they were less degraded than we. Instead of having less they were a great deal more fortunate. With the introduction of the wage system, our forefathers still had sufficient human dignity to rebel against peddling themselves on the labor market. Many instances might be given to show how repulsive it was to them. By a process of training, called education, we not only tamely submit at present, but think we could not live without the wage system. Even now while it is doomed and preparing to tumble down we, unconsciously, assist in propping it up. I say we, meaning the majority of the working class, the Socialists, who are yet in the minority, of course, endeavor by every act possible to speed its downfall. We propose, but the majority disposes. At the rate we are growing, however, the position will soon be reversed. Those of you who are now so boastful of being with the majority had better get busy and study Socialism.  
C. M. O'B.

## Political vs. Professional Ethics

Scene I.  
Nomination Day—Hon. Ananias Limberjaw, K.C., addressing his constituents:

And now, gentlemen, let me say a few words in reply to the extraordinary—and I may say regrettable—remarks of the Socialist candidate who endeavors to set class against class, and stir up sectional hatred by the use of most incendiary language. He openly says that if elected he will act in the interests of the working class alone, that is to say he will absolutely disregard and set at naught the vested rights and the legitimate interests of capital. I'm sure, gentlemen, that you will effectually by your votes administer a crushing rebuke to such narrow mindedness, and that actuated by a spirit of patriotism and public spirit you will elect me as your representative. It shall be my proudest boast that if returned, as I know I shall be, I shall represent fairly and impartially the interests of all classes, rich and poor, employer and employed. I am for the whole people, without distinction of class. (Loud applause.)

Scene II.  
In the Court Room.  
Judge—Next case—John Doe vs. Richard Roe—Who represents the

plaintiff?  
Hon. A. Limberjaw, K.C.—I do, me lud-judge—And who appears for the defendant.  
Hon. A. Limberjaw—I appear for him, me lud.  
Judge—Pardon me, Mr. Limberjaw, but I thought you said you were retained for the plaintiff.  
Hon. A. L. Ah, yes, me lud. Fact is I appear for both. It's a little unusual perhaps, but both parties have every confidence that I can present their respective sides of the case in a fair and impartial manner.  
Judge—And you mean to tell me, sir, that you have been retained by both parties to this suit?  
Hon. A. L. Yes, but—  
Judge—Sit down, sir! Not another word! Why it's perfectly scandalous! It's a most flagrant violation of professional ethics! I never heard of such a thing. How can you possibly represent the interests of conflicting parties at the same time. I am amazed that a man of your standing and experience should fancy for a moment that this court would sanction such a proceeding, and I hope the Law Society will see to it that you no longer disgrace an honorable profession. PHILLIPS THOMPSON.

### Unemployed Raid on Potato Fields.

Potato fields in the Sunderland neighbourhood, it was said in the course of a prosecution of seventeen unemployed on Saturday, were daily infested by over a hundred men, who took potatoes away. One farmer had given the unemployed permission to glean potatoes, but a police-sergeant explained that 112 men entered another field, completely sacking the place. All the men charged were fined.—Daily Mail, Oct., 1910.

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THE MAN OF MANY MASTERS.

One of the outstanding differences between the system of chattel slavery and the present wage system is that whereas, under the former one master had many slaves, under the latter one slave has many masters.

This point is of importance because it is in the attempt to think out economic problems in terms of individual masters and individual slaves that many students of economics become inextricably befogged.

Just as production is a social process, so exploitation also is social. As no worker produces anything but merely embodies his quota of labor into whatever article passes through his hands, among many others, in its process of production, so also the surplus value he creates are dispersed among numberless exploiters.

So tortuous and intricate are the ramifications of the wage system that an almost absolutely safe rule for guidance in its study is always to regard the obviously apparent with suspicion, for nearly everything is the very reverse of what at first glance it seems to be and what it is usually accepted as being.

For instance, to take it that commodities exchange on the average at their value and to assume therefrom that all commodity sellers receive the value of the commodities they appear to sell will lead one a merry dance.

NEW WESTMINSTER LAND DISTRICT.

District of New Westminster. TAKE notice that David Stewart Ryan of Vancouver, occupation miner, intends to apply for permission to lease the following described land:

and chains, the bankers who lend these money, the great millowners whose product they are finishing, an endless chain. And so is all the world. One vast factory belonging to the capitalists, wherein toil slaves innumerable, men women and babes, Christian and heathen, docile and savage, white, black, yellow and brown, by their united toil heaping wares upon wares; receiving therefor a bare subsistence, all over and above which passes into the hands of the capitalist class to be distributed among its members unto each according to the degree and extent of his ownership.

NO SIDETRACKS FOR US.

The struggle between the classes is becoming ever more intense. Day by day, with the solidification and trustification of industry, the rapid elimination of the middle class, the class distinctions are being more closely drawn. This being so, the necessity of heaving to the line becomes more apparent. We must always and ever refuse to be led into side-tracks. The S. P. of C. is the Socialist party. It is not to be tied up with any fool idea of the radical bourgeois—such as atheism. We are not anti anything—except anti-capitalist.

We are fully aware of the significance of the materialist conception, and it is because of this realization that we are so determined to mind our own business—the education of the proletariat as to their true position in capitalist society. We strike at the foundation. The modern institutions are not the foundations of the capitalist system. They are merely by-products of the system and, while we like them about as much as we do the other mal-odorous by-products, we refuse to waste our time or energy fooling with them.

PHILOSOPHY OF WALL, WHINE AND WHIMPER.

The economic factor is the determining one in human society. The whole superstructure—political, "ethical," "moral," artistic, etc., will reflect the economic fundamentals. With the present system of economic slavery it is, of course, impossible for us to expect anything save slave tendencies in all departments of human activity, and thought. The particular reflex of this slave society of ours which has particularly struck us just now is that which is so apparent in the "ethical," "moral" and "religious" beliefs and institutions of the day.

Each and every age and class has had its own particular philosophy and morality—from which the educated observer, without any great acquaintance with the facts could have accurately and correctly diagnosed the economic position of the said class and age. What are moral standards anyhow? Shorn of the flowery phraseology and mysticism with which they are covered up, they appear as deflections of certain attributes and characteristics. Probably at no time has the great bulk of the people been so thoroughly enslaved or so hugely exploited as at the present.

As a natural consequence we would expect to find, at the present time, the most complete deflection of slave virtues that the history of the world has ever seen. Nor will we be disappointed therein. The morality and philosophy of this age does indeed give to the observer the greatest, fullest and most complete endorsement of these things that has ever appeared in the history of the world. The constantly recurring note throughout it all is that of obedience and submission—in common language the principle of the projection of the nether regions to receive the swift kick and the humble and thankful acceptance of the same when you get it. The idea of putting up a fight, even in self defense, is regarded as "wrong" or "immoral." On the whole we are inclined to think that, in after years, when economic slavery shall, haply, have passed away and with it all its undesirable and malodorous effects, the critical observer looking back at this age will regard it, among other things, as that which produced a morality and philosophy which stands absolutely unrivalled in the endorsement, propagation and deflection of a slave philosophy of wall whine and whimper.

AMERICA'S CONQUEST OF CHINA.

"The educational conquest of China is a fact, and the palm to her who merits it," says Prof. W. E. Soothill, principal of Shansi University—"it is America that has the right to hold it." It has been a short-sighted policy on the part of foreign traders with China to have neglected educating the people for so long. Political economy teaches that "the more highly educated a people is, the greater its needs and the greater the power of purchasing."

The province of Shansi, whose college is presided over by Principal Soothill, is rich in coal, iron, copper, and salt. It is also a famous fruit district and is beginning to be exploited by foreign capital. The college is a great triumph of the movement toward the Europeanization of the industrial and scientific methods of the Chinese.

In a brief sketch of the old and new methods of teaching, in The Contemporary Review (London) this writer tells us that the change in Chinese education has come suddenly, for "the American has applied himself to the root of China's pressing temporal need" and "spent a hundred times as much money on education" in China as any other nation, and that within the last ten years. To quote this writer:

"A decade ago the scholars of China resented any suggestion that their educational system stood in need of reform. Theirs was the ideal of what education should be. That 95 per cent. of the people could not read, and 99 per cent. could not write, was as it had been, as it should be, and as it always would be. Learning was for the few, not for the many."

"Not only would the Chinese scholar of a decade ago have scorned the need of reform, but many European residents deemed the possibility of change a fit subject for mirth—except, of course, that handful of ever hopeful men and women whose foolish faith aims at, and singularly enough succeeds in, moving mountains. The Emperor's proposals for educational reform in 1898 came as an astonishment to all, both Chinese and Europeans. A high European official of world-wide reputation was the first who showed me the Imperial edict embodying these reforms, and it was with deep feeling that he remarked, 'It is amazing, I never expected to see such proposals as these.' The poor Emperor lost his throne, and indirectly his life, for his boldness, but not four years passed from the issue of his edict before his plans were in large measure adopted by the Empress Dowager, whose tragic death, the day after his, remains one of the enigmas of fate."

A scheme of compulsory universal education is being formulated and will soon be put into practice. Dr. Soothill tells us that moral as well as intellectual advancement is noticeable as the result of the enlightenment shed abroad by American teaching. Even opium has been driven out in the province where his university is situated. Thus we read:

"A new scheme is already formulated, and will some day be promulgated, a scheme of compulsory education. The proposal is a huge one, and at first sight seems ridiculously premature; but the Chinese usually see further into their national possibilities than do European residents, whose tendency is to sit in the seat of the scornful. Take, for instance, the opium mission. Not even the most hopeful missionary, however much he may have prayed for and longed to see it, had faith to believe that the Chinese would rise as they have done against the drug which was besotting them as a nation. Yet in this province of Shansi, in one year, opium cultivation has miraculously ceased. One man, H. E. Ting, himself an ex-opium smoker, has so planned and worked that when his Britannic Majesty's Minister, Sir John Jordan, recently sent a special envoy to make a month's journey through this erstwhile opium-ridden region in search of opium, he could not find a plant anywhere."

"So in regard to compulsory education, the scornful may laugh, as they are ever ready to do at the day of small things, as they did loudly at Japan not twenty years ago; but the Chinese know that education has hitherto been debarred from the poor chiefly through the impossibility of raising the very meager sum required for the half-starved teacher's fee, to say nothing of the cost of the books required, absurdly cheap these were. By making education compulsory, the local boards of education will be compelled to look around for means of providing it free."

These means are fortunately at hand. As Henry VIII. obtained funds for his own purposes "by spoliating the monks" so the Chinese Government is doing, as Dr. Soothill tells us in the following passage:

"There are temple lands and temple funds which, for ages past have been wasted on an idle set of parasite-breeding parasites, and on a round of useless superstitions. That the Chinese are already daring to lay bold hands

on these things, and even to lay ruthless hands on the clay gods and pull them from their thrones, as has been done in numbers of places in the interests of education, is a marvelous sign of the times. And it is the Christian missionary who has been quietly preparing the way for this by loosening the popular hold upon the vacant places of the gods, a thing which mere secular education can never do."

He blames the lukewarmness of English traders in the matter and contrasts it with the activity of Germany and America. He admits, however, that Lord William Cecil with his scheme for a great undenominational European university in Peking is rousing the attention of the British people. Dr. Soothill says:

"The last person one would expect, judging from past experience, to take an interest in the Chinese, would be a member of the British aristocracy, yet Lord William Cecil has recently put himself to much trouble and expense in order to bring England more into line in this important question—important for England as well as for China. What the response will be the near future will show. Already there are cavillers and objectors, whose short-sightedness is about equal to their generosity."

"Lancashire alone could easily satisfy Lord William Cecil's appeal, and ought to do so, for she has fed and is feeding multitudes of her people on her trade with China. Wealthy men who do not feel it their duty to support denominational mission colleges can surely support an institution so broadly planned as that of Lord William Cecil."—Literary Digest.

Thus the day of civilization begins to dawn in the East. Too long have the benighted Chinks wasted their substance on "an idle set of parasite-breeding parasites, and on a round of useless superstitions," when it might have been usefully spent on American and European overalls, soap, sausages and sox, with up-to-date superstitions, bound in calf, thrown in.

There is a great future in store for China. She is to be evangelized and "educated" to become a market. Is it any wonder that the American Board of Foreign Missions has been entrusted with over forty three million dollars for "evangelizing the world."

GO WEST!

Dear Comrade Mack:— I will try and give you a description of my trip to the west. This is my first attempt at writing for publication, if you think it is not interesting to your readers, put it in the waste basket.

I started from Brantford, Ontario, on the 30th of September. When I changed cars at Toronto, I met Comrade Farmilo, who was coming west on same train. There was nothing of note until Wednesday afternoon, when we got fourteen in a smoker and had a nice meeting. Comrade Farmilo doing the bulk of the talking—your worthy servant passing papers. On Thursday we held another meeting in same car; on Friday still another; on Saturday afternoon we arrived at Winnipeg. Comrade Farmilo left me at station to hunt up the Comrades there and I have not found any comrades since, I am sorry to say. When I arrived at Estevan, I tried to locate some, but when I would start to talk on the subject that is uppermost in my mind, they did not know anything about it.

All the workers out here are dissatisfied with their lot but do not know the remedy. When I told them the remedy was Socialism and explained its workings, they said it would be alright but it would be a long time before I would get it. I told them that if they wanted it they must do as I am doing (spread the news). I have been dropping a few words every time I get a chance, but my chances are not very plentiful as this is a farming district and I do not see many to talk to. They are all dissatisfied, but they think their remedy is in free trade and Government-owned elevators. I tell them government ownership will not help them until we own the Government and run it on a Socialist basis and that they are wasting their time fighting for one slice when they could get the whole cheese for the same effort.

I had a little encouragement last week in getting two subs. for the Clarion, which you will find enclosed along with the necessary cost, hoping the seed I have sown will grow a bountiful crop for the Day of Revolution.

Say, Mack, I thought we had slaves in Brantford, but it is not in it with the west. Here it is like the claws of a cat, it is covered up until they want to use it. The crops are very poor here: 5 bushels of wheat to the acre and 1 bushel of flax and the oats were not worth cutting. Wheat selling at from 70 to 80 cents per bushel, and the farmers' hours of labor are from 5 a.m. till 10 p.m. If that is not slavery, let me know what it is, as I have no other name for it.

Yours in the fight to the finish,

J. W. F.

Socialist Directory

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

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

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

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

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE NOTICE—This card is inserted for the purpose of getting "FOOT" interested in the Socialist movement. SOCIALISTS are always members of the Party; so if you are desirous of becoming a member, or wish to get any information, write the secretary, W. H. Stebbins, Address, 316 Good street, Winnipeg.

MARITIME PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every second and fourth Sunday at Comrade McKinnon's, Cottage Lane. Dan Cochrane, Secretary, Box 191, Glace Bay, N. S.

LOCAL VANCOUVER, B. C., NO. 1.—Canada. Business meetings every Tuesday evening at headquarters, 2237 Westminster Ave. F. Perry, Secretary, Box 1688.

LOCAL VANCOUVER, B. C., NO. 45.—Finnish. Meets every second and fourth Thursdays in the month at 2237 Westminster Avenue. Secretary, Wm. Mynttila.

LOCAL VANCOUVER, B. C., NO. 68.—LITHIAN. Meets every second and last Sunday in the month, 2 p. m. J. Weinberg, 4 Ave. E., So. Hill. J. Schogart, Secretary, Box 1616, Vancouver, B. C.

LOCAL VICTORIA, B. C., S. P. OF C. Headquarters and Reading Room, 523 Johnston St. Opposite Queens Hotel. Business meetings every Tuesday evening, 8 p.m. Propaganda meetings every Sunday at Grand Theatre. R. Thomas, Secretary.

LOCAL NANAIMO, NO. 8, S. P. OF C. Meets every alternate Sunday evening in Foresters Hall. Business meeting at 7:00 o'clock sharp. Propaganda meeting commences at 8:00 o'clock. Jack Place, Rec. Secy., Box 326.

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

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

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

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

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

LOCAL MARRA, B. C., NO. 34, S. P. OF C. Meets first Sunday in every month in Socialist Hall, Marrar, 2:30 p.m. Cyril Roseman, Recording Secretary.

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

To Canadian Socialists On account of increased postal rates we are obliged to make the subscription price of the International Socialist Review in Canada \$1.20 a year instead of \$1.00. We can, however, make the following special offers: For \$3.00 we will mail three copies of the Review to one Canadian address for one year. For 70 cents we will mail ten copies of any one issue. For \$3.00 we will mail the Review one year and the Chicago Daily Socialist for one year. CHARLES H. KERR & COMPANY 134 West Kinzie St., Chicago.

Price List of Literature Issued by the Dominion Executive Committee "Slave of The Farm," or "Proletarian in Politics," to locals subscribing to the publishing fund, \$1.00 per 100, to others 25c per doz. "Socialism and Unionism" to be published. "Value, Price and Profit," to subscribers to publishing fund \$2 per 100, to others 30c per doz. "Socialism, Revolution and Internationalism" to subscribers to publishing fund \$6 per 100, to others 75c per doz.

PRICE LIST OF SUPPLIES (To Locals.) Copies of necessary supplies to start Local).....\$5.00 Membership Cards, each......01 Dues Stamps, each......01 Platform and application blank per 100......25 Ditto in Finnish, per 100......50 Ditto in Ukrainian, per 100......50 Constitutions, each......20 Ditto, Finnish, per dozen......50

LOCAL REVELSTOCK, B.C.S.P.C.—Propaganda and business meetings at 8 p. m. every Sunday evening in the Edison Fairer Theater. Speakers passing through Revelstock are invited to attend. B. F. Gayman, Secretary.

LOCAL ROSSLAND, NO. 25, S. P. OF C. Meets in Miners' Hall every Sunday at 7:30 p.m. E. Campbell, Secy., P. O. Box 674. Rossland Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p.m. A. Sebbie, Secy., P. O. Box 54 Rossland.

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

LOCAL YME, S. P. OF C., No. 31, S. P. OF C.—Meets every third Saturday in month, at 7:30 p. m. E. Anderson, Secretary; W. B. McIsaac, Treasurer. Unattached Comrades in the district are earnestly requested to get in touch with Secretary, who will answer all enquiries.

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, Labor Hall, T. Machin, Secretary, Box 647, A. MacDonald, Organizer, Box 647.

LOCAL COLEMAN, ALTA., NO. 9. Miners' Hall and Opera House, Propaganda Meetings at 8 p.m. on the 1st and 3rd Sundays of the month. Business meetings on Thursday evenings following propaganda meetings at 8 p.m. Organizer—F. Steele, Coleman, Alta. Secretary, D. H. Hyslop, Box 63, Coleman Alta. Visitors may receive information any day at Miners' Hall from Com. W. G. Graham, Secretary of U. M. W. of A.

LOCAL EDMONTON, ALTA., NO. 1, S. P. OF C. Headquarters 622 First St. Business and propaganda meetings every Thursday at 7:30 p.m. when our Reading Room is open to the public free, from 10 a.m. to 11 p.m. daily. F. Blake, 649 Athabasca Ave., Secretary. Treasurer, T. Blissett, 322 Fourth St., Organizer.

LOCAL LETHBRIDGE, ALTA., NO. 13. S. P. OF C.—Meets 1st and 3rd Sunday in the month, at 4 p.m. in Miners' Hall, Secretary, Chas. Peacock, Box 1933.

LOCAL REGINA NO. 8, SASKATCHEWAN.—Meets every Sunday, 3 p.m., Trades Hall, Scarth St. Secretary, Alex. Watchman, General Delivery. Socialist speakers will be greatly appreciated.

LOCAL WINNIPEG, S. P. OF C. HEADQUARTERS, Kerr's Hall, 1201-2 Adelaide Street, opposite Roblin Hotel. Business meeting every Monday evening at 8 p.m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. Secretary, J. W. Hilling, 270 Young Street.

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

LOCAL BRANTFORD NO. 16, S. P. OF C.—Meets every Thursday at 8 p.m. at 252 Dalhousie St., for party business and economic class. Wage-workers invited. A. W. Baker, Secretary, 9 George St. W. Davenport, 141 Nelson St., Organizer. N.B.—No "leaders" wanted.

LOCAL OTTAWA, NO. 8, S. P. OF C. Business meeting 1st Sunday in month, and propaganda meetings following Sundays at 8 p.m. in Robert Allan Hall, 78 Rideau St. John Lyons, Secretary, 43 Centre St.

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

GREAT BOOKS BY GREAT MEN Riddle of the Universe, by Haeckel..... 25c The Rights of Man, Paine..... 25c The Story of Creation, Clodd 25c Life of Jesus, Ronan..... 25c Age of Reason, Paine..... 25c Merrie England..... 20c Ingersoll's Lectures, 1st, 2nd and 3rd series.....each 25c Postage prepaid on books

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# THE SOCIALIST PARTY OF CANADA

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

## ALBERTA EXECUTIVE COMMITTEE.

Regular meeting held Nov. 20th, 1910.

Present: Comrades Howell, Klahr (chairman), MacLean and Danby. Minutes of previous meeting read and adopted.

Communications dealt with from Locals Edmonton, Meeting Creek, Red Deer, Coleman (Finnish), and Lethbridge, Organizers O'Brien and Gribble and Dominion Executive Committee.

The financial report was as follows:

Receipts.	
Local Edmonton, stamps and buttons	\$ 8.25
Local Meeting Creek, stamps	3.00
Local Coleman, stamps	5.00
Local Lethbridge, stamps	3.00
Local Bellevue, stamps and cards	5.25
Local Erskine, stamps	1.00
Total	\$25.50

Expenditures.	
Western Clarion (Card)	\$ 3.00
Dom. Ex. Committee, on acct.	25.00
Total	\$28.00

FRANK DANBY, Secretary.

## NEW WESTMINSTER, B. C.

On Sunday, Nov. 10, Organizer Desmond gave a lecture in the Crystal Theatre to an exceptionally large audience and was listened to with marked attention. After nearly two hours' speaking, the crowd seemed reluctant to go.

It seems when the working class gets a taste of Socialist philosophy, it can never get enough. Comrade Desmond gave a review of the evolution of the human race from savagery through barbarism to civilization, comparing the different systems, and showing the worker conclusively that he receives less of the wealth he produces than in any system of the past. All questions were satisfactorily answered.

Comrade Lefeuve will speak in the Crystal Theatre next Sunday, Nov. 27. Our headquarters are at 630 Columbia street, Room 3. Visiting Comrades will be made welcome.

Yours for the revolution,  
H. A. GILCHRIST,  
Organizer.

## STILL ON THE CORNER.

Dear Comrade:—Just a line to let you know that we still have our heads above water in Brandon. Up to the present we have been able to hold regular outdoor meetings. Soon, however, they will be somewhat irregular. Some of our Eastern friends that talk about the frozen Northwest should take notice that its November and we are still holding it down. This cannot be such a cold country. I started "spelling" on the street in March of this year and have held it down fairly regular ever since. I have talked on the street in Manitoba every month in the year except January and February, and I am young yet. I expect to hold it down in both of them before I quit it.

We are holding regular indoor propaganda meetings and we are bringing out some good speakers. Last Sunday Comrade Butler held it down on the Evolution of Man, and made a good spell. He fairly brought the house down when he said: "Revolutionary Socialists are vertebrates, but immediate demanders are invertebrates; they have no backbone."

We have a good lending library now, almost 200 volumes. Here the student can study Socialism and Science in its many phases. Here he can tackle that great trinity Darwin, Spencer, Marx, and if he does not make good he will know where to put the blame. Our Library Committee also handles the literature for sale, and we have got off a good chunk of it this year. About 2,000 pamphlets have been sold. We carry in stock all standard pamphlets, all published by the S. P. of C., all published by the S. P. of G. B., most of the S. L. P. stuff and the best of Ferris. We have a speakers' class every Wednesday, and we hope to drill enough so that we can hold it

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## TECHNICAL EDUCATION.

Seeing that Local New Westminster take exception to Local Toronto's resolution on technical education, and also contend that the resolution contained false doctrines; as an individual I submit my opinions on the matter. The resolution in brief, states that technical education would be a means of increasing exploitation, and the benefits accruing from it would be reaped by the capitalists. I maintain that is correct. It will be admitted (if it is not then I shall insist) that the value of a commodity is determined by the amount of labor which Society will necessarily have to expend for its production. This applies to all commodities, including that peculiar commodity upon which the whole capitalist system is based, and rests—labor-power. The amount or proportion of surplus value (unpaid labor) depends not only on the length of the working day, but also on the productivity of the worker.

Labor-power being a commodity, its price or value is determined, not by what it produces, but by what it costs to produce that labor-power. Therefore any means used to increase the productivity of labor-power has to do solely with the owners of that labor-power at the time of production, namely the capitalist class, who receives the benefits of increased production. The benefits will accrue to the capitalists so New Westminster assert that we should assist them in exploiting us, we should assist them in making our condition of existence more precarious. To quote Marx: "We saw in part IV., when analyzing the production of relative surplus value: within the capitalist system all methods for raising the social productivity of labor are brought about at the cost of the individual laborer; all means for the development of production transform themselves into means of domination over, and exploitation of, the producers; they mutilate the laborer into a fragment of a man, degrade him to the level of an appendage to a machine, destroy every remnant of charm in his work and turn it into hated toil; they estrange from him the intellectual potentialities of the labor process in the same proportion as science is incorporated in it as an independent power; they distort the conditions under which he works, subject him during the labor-process to a despotism the more hateful for its meanness; they transform his life time into working time, and drag his wife and child beneath the wheels of the Juggernaut of Capital. \* \* \* Accumulation of wealth at one pole is, therefore, at the same time, accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation, at the opposite pole, that is, on the side of the class that produces its own product in the form of capital."

ED. FULCHER.

## GRIBBLE'S REPORT.

Since my last report I have held a number of meetings in Michel (which has the liveliest bunch of Comrades I have met in the Rockies on this trip), and at Coleman, Hillcrest and Bellevue, two each at the latter places. Hillcrest put up good crowds each time but those at Coleman and Bellevue were woefully small. Organization is in very bad shape at present in these parts, but things are beginning to stir and I hope to be able to make a good report of the movement here later, but to be perfectly frank; very few comrades are at all active, and beyond those few among whom may be mentioned Comrades Jones and Paterson of Hillcrest, H. and C. Stubbs and J. Oliphant of Bellevue, T. Steele, Hislop (a new member), Boyle, and Graham of Coleman and a very few others, it seems impossible to wake the others up. Whatever the explanation, there is the fact. It may be that the inactive comrades have overdone things in the past and a reaction has set in.

I frankly own, that for the first time since I have been in the movement, I got a severe attack of the hump, and happening to get my chest and throat on the hog about the same time, threw up the sponge for a few days and nursed—myself, and cursed—the delinquents.

This report may seem strange in view of the fact that a Socialist is M. P. for this riding, which fact is, of course, very annoying to the master class, who will be thoroughly prepared whenever the next election comes, and fully determined to re-capture the seat. The question is—will the Socialists in this riding be organized to retain it, for it is absolutely certain they are not now. The hirelings of the master class are employing their old methods assiduously. Unable to upset the logic of Socialism, unable to find a man to face O'Brien in public with the slightest hope of success, they are playing the dirty game of attacking him personally.

Everywhere I go I hear what a bad man O'Brien is. I hear lies about him made out of whole cloth, I hear words put into his mouth which I know he never said.

Smooth, polite liars, have entered into conversation with me and said how much they admire the principles of Socialism, "but oh! that O'Brien's others, of the plugging type, have frankly abused Socialism, O'Brien and myself. These are merely surface symptoms of the subterranean organization of the enemy, which, knowing them as we do, knowing the funds they possess from which to pay their dirty slaves to do their dirty work, we may conclude is very complete.

Expressing my disgust at not even those who call themselves Socialists attending meetings, I have been told, "You just wait for an election and see the crowds," but that is too late; Fernie is the proof of this, though there is no parallel to be drawn between here and Fernie, for in Fernie Riding the Comrades have been active in every respect but that of fully seeing to getting our men on the voters' list. If the comrades of this riding don't wake up, after next election day they will be repining in much the same manner as the Fernie Comrades did a short time ago and with very much more reason for self reproach. Most of the work I have done has been personal in character, in which I have been greatly helped by Comrade Steele, who is the most active and energetic comrade I have met in this part of the Pass, in spite of the fact that he has had both hands blown off at the wrists, one eye blown out and the other rendered nearly sightless by a mine explosion. I am endeavoring to arrange for propaganda trips one way as far as Edmonton and the other way as far as Nelson, in the meantime continuing to work this part and after making trips returning here for further work. Very little success in Clarion subs. as you will see by enclosed list.

WILFRER GRIBBLE.

To enlighten our fellow slaves is our mission, to do this we must keep up an unrelenting and bitter hostility to the master class on every occasion. We must expose the fallacy of every reform they make, we must clearly show that the reforms are instituted for the benefit of the rulers, to patch up their fast falling system. By supporting or assisting in any way we are aiding them; befogging the issue and acting as misleaders of the working class.

Then as to the reaction. Does New Westminster know of such a thing as party discipline? Shall our "leaders" tell us what they are going to do, shall they tell us what to do, or shall the majority tell the "leader" what he has got to do if he wishes to remain a member of the party? The capitalists to-day are the ruling class. So long as they rule 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 products of labor. If that is true it is foolish for us to butt in. This matter is none of our business to interfere and assist, that is their business alone. It is up to us to show the rottenness existing within the system, to do all in our power to prevent the workers from getting such an apathetic belief in the possibilities of capitalism that it is left to fall of its own rottenness, and Society is thrown into fatal chaos.

So in conclusion I maintain that our business is to expose reform of any kind, to do all we can in spreading the light, to leave technical education etc., to those who will benefit by it, in fact to let the capitalists and their reforms go to hell. While they control the political power we can't stop them if they want to go.

J. Stewart.  
Toronto, Ont.

## VANCOUVER ECONOMIC CLASS.

Presented in this issue is the first instalment of the first chapter of "Capital," Vol. 1 (Karl Marx).

We anticipated the publication of notes on "Value, Price and Profit," but, reconsidering the matter later, we thought they might better be left until the class commenced the study of "Capital," in hopes that thereby the notes of class discussions might be more interesting to classes elsewhere, as the knowledge gleaned from studying "Value, Price and Profit," may be applied in the study of "Capital."

Next week we shall have a further instalment of "Capital," with notes of discussion in the class on that part appearing here. We hope to be able to continue in this way throughout the session, and to have each week in these columns a part of "Capital" together with notes on that of the preceding week.

We ask for the co-operation of classes elsewhere, believing that the results of our combined efforts may be helpful mutually.

For the Press Committee,  
EWEN MACLEOD.

(Next meeting of the class on Sunday, Nov. 27th, 2:30 p.m., in the O'Brien Hall (top floor). All interested in the study of Political Economy are invited to attend.)

## CAPITAL.

By Karl Marx.

Book I. Capitalist Production.

Part I. Commodities and Money.

Chapter I. Commodities.

Section I. The two factors of a Commodity: Use Value and Value (The substance of value and the magnitude of value).

The wealth of these societies in which the capitalist mode of production prevails, presents itself as "an immense accumulation of commodities." (Karl Marx. "A contribution to the Critique of Political Economy," 1859, London, p. 19), its unit being a single commodity. A commodity is, in the first place, an object outside us, a thing that by its properties satisfies human wants of some sort or another.

The nature of such wants, whether, for instance, they spring from the stomach or from fancy, makes no difference. ("Desire implies want, it is the appetite of the mind, and as natural as hunger to the body. The greatest number (of things) have their value from supplying the wants of the mind." Nicholas Barbon; "A Discourse on coinage the new money lighter, in answer to Mr. Locke's considerations," etc. London, 1696, p. 2-3).

Neither are we here concerned to know how the object satisfies these wants, whether directly as means of subsistence, or indirectly as means of production.

Every useful thing, as iron, paper, etc., may be looked at from the two points of view of quality and quantity. It is an assemblage of many properties and may therefore be of use in various ways.

To discover the various uses of things is the work of history. "Things have an intrinsic virtue" (this is Barbon's special term for value in use) "which in all places have the same virtue; as the loadstone to attract iron" (l. c., p. 6). The property which

the magnet possesses of attracting iron, became of use only after by means of that property the polarity of the magnet had been discovered).

So also is the establishment of socially recognized standards of measure for the quantities of these useful objects. The diversity of these measures has its origin partly in the diverse nature of the objects to be measured, partly in connection. The utility of a thing makes it a use-value. "The natural worth of anything consists in its fitness to supply the necessities, or serve the conveniences of human life." (John Locke, "Some considerations on the consequences of the lowering of interest, 1691," in Works Edit., London, 1777, Vol. 2, p. 28). In English writers of the 17th century we frequently find "worth" in the sense of value in use, and "value" in the sense of exchange value. This is quite in accordance with the spirit of a language that likes to use a Teutonic word for the actual thing, and a Romance word for its reflection).

But this utility is not a thing of air. Being limited by the physical properties of the commodity it has no existence apart from that commodity. A commodity such as iron, corn, or a diamond, is therefore, so far as it is a material thing, a use value, something useful. This property of a commodity is independent of the amount of labor required to appropriate its useful qualities. When treating of use-value, we always assume to be dealing with definite quantities, such as dozens of watches, yards of linen, or tons of iron. The use-values of commodities furnish the material for a special study, that of the commercial knowledge of commodities. (In bourgeois societies the economical fictio juris prevails, that every one as a buyer, possesses an encyclopaedic knowledge of commodities).

Use-values became a reality only by use or consumption; they also constitute the substance of all wealth, whatever may be the social form of that wealth.

In the form of society we are about to consider, they are, in addition, the material depositories of exchange value.

## FROM LEIPSIG.

Editor,

Dear Comrade:—

I would like to commend your article of Oct. 1st on "Socialism and Religion." It is neither biased or neutral.

With the teaching of economics, religion need only be attacked and mutilated when it is made marketable value such as we have in the Salvation Army, etc. True, with economic understanding the various sects will of necessity fall to the ground. These bring their own ruin like Capital and its effects. It seems to me that the study and knowledge of economics is another result towards and equipment of a class immediately interested who must institute a better condition for the whole of humanity.

Mysticism, genius like intuition and art, belong absolutely to the individual. For our instruction as to the facts of life we need neither expediency nor repulsion. It is a matter for wonder and congratulation that our "Western Clarion" has so far steered clear of all the red herrings and secondary issues that have loomed across its path. Let its clear cut policy go on. It has a tremendous task but the goal is in sight.

W. MILLS.

## ONE WAY OUT.

In New York, a short time ago, a young girl attempted suicide, she left the following letter to her mother.

"Never reproach yourself for what I am about to do. The force of fate has proven too strong for me to cope with, and it has driven me against the wall, and being defenceless I resort to this cowardly act. Then, too, I hate the insincerity, sordidness and disillusionment of life. That is all I met with face to face in the last two years, and now I seek the unknown. I can hear you say, dear, it is very wrong for one to take one's own life, whatever the motive be' and I reply that it is really deplorable that a girl cannot get along honorably in New York. In some things I might have succeeded had I conformed to the wishes of men. Cultured? Yes, usually moneyed? Yes, but never moral, I could never submit to such things. Death is preferable. Misfortune has followed me since my father's death."

This letter certainly shows the beauty of the system. Would we destroy it? Yes, and its cause, profit, for ever.

E. F.

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## Here and Now

By Spes.

Foreign preponderance in Argentine Republic shows there is no Monroe Doctrine for European capital.—Wall street journal.

Nor any other kind of doctrine except: "The workingman who works the hardest and eats the least makes the easiest mark and the biggest profit."

• • •

We are inclined to measure human progress by comparing the events of centuries ago with those of the present, whereas the fifteen-year-old child today can recall great changes that have taken place in his own experience. It is comparatively a very short time since the automobile crept into the advertising pages of the magazines; now it has grown to such importance as to produce a taxicab strike of quite respectable proportions.

Then, there's the aeroplane. Three or four years ago, it could scarcely leave the ground. Today, the altitude record is 9,714 feet, the death list already large, schools of aviation are starting up and aeroplane manufacture comfortably started. How long before we will be regaled with something like this:

Aviators strike for higher pay and shorter flights.

Police called in to repel rioters over Singer building.

Statue of Liberty knocked off by incompetent aeronaut.

Clash between strikers and scabs northeast of Ursa Major results in number of casualties among spectators—below.

Roots of police stations have been put on hinges to accommodate the arrests.

Both sides confident, although there is said to be considerable falling of hopes.

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The question was recently asked: "What would happen if the workingmen were all to die off?" The capitalists would probably all die in an attempt to make each other work, and the monkeys would then have another chance.

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The workingman is the only animal that is content in poverty when all that is necessary to obtain wealth is the taking thereof.

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A Socialist speaker in Owen Sound, Ont., was suppressed by the police. The Weekly Porous Plaster, or some such versatile sheet, said he should have been clubbed. Perhaps he should. Wasn't he telling slaves they were a lot of dough-heads for not dumping their masters into the maelstrom of work? And isn't that High Treason? Besides, he rudely disturbed the holy calm which hangs over all churchyards and Ontario towns.

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The following workers have added to the general discontent this week:

A. Stuart, Moosejaw, Sask.	7
G. Howell, Calgary, Alta.	6
A. Taylor, Toronto	5
J. Watson, Toronto	3
W. Gribble, en route	3
G. Waples, Steelton, Ont.	2
Chas. Chaney, Vernon, B. C.	2
H. Collingwood, North Battleford, Sask.	2
Maintenance Fund.	
B. L. J., Vancouver	\$1.00

Singles.

F. B. Ball, Edmonton; T. Gray, Victoria, B. C.; W. McQuoid, Edmonton; Mrs. Maggie Brown, Scholard, Alta.; A. Shilland, Sandon, B. C.; B. O. Robinson, Toronto; A. W. Sleep, North Battleford, Sask.; The Unpatriotic Irishman, Revelstoke, B. C.; J. Pilkington, Engerby, B. C.; J. Fletcher, Gibson's Landing, B. C.; Wm. Steven, Victoria, B. C.; J. C. Graham, Langley Prairie, B. C.; F. Blake, Edmonton; Fred. Hoover, H. Hudson, L. T. English, F. Perry, G. O. Desmond, W. A. Squires, J. C. Burgess, J. L. Baum, Vancouver.

## THE RIGHT TO LIVE.

Recently, according to the Winnipeg "Free Press," a Labor Leader by the name of Wiggs, whether of Cabbage Patch fame I know not, delivered a "spell" before a church congregation.

In the course of his "spell" he said that "what the working class is yearning for to-day is the right to live. Wouldn't that jar you? Apart from the fact that if the working class had not the "right to live," that they would be dead, why are they yearning about it? If the working class were in the minority they might have cause to yearn. Or if some all-powerful person had control of the "right to live" they might yearn. But the working class are in a big majority. Politically they can take anything they want. If they have not taken anything up to now it is because they have not wanted it.

This just shows the hazy economics of working class misleaders. "Yearning for the right to live." Oh, Pshucks!

Yours in the scrap,  
IDLER.

