



PRIMITIVE MAN TO MODERN SOCIETY

An Outline of Human Progress From Early Communism to Modern Industry.

A great deal of the acrimonious discussion that arises out of the consideration of such a subject as this is due to the fact that each of the disputants has a meaning of his own for each of the terms used. It will clarify matters, then, and leave less scope for useless rag chewing if we define our terms.

In the doctrine of evolution we have a principle at once simple and of universal application. It illuminates every process, from the development of a planetary system out of star dust to musical instruments and machine guns, from the mutations of animal and vegetable species to the ritual of a church or the rules of social etiquette, from trilobites to trade unions. Everything, in fact, in heaven and earth, and elsewhere, can be within the concept of evolution.

Now, evolution is not a force, a cause, or a tendency inherent in things. The man in the street is wrong, as he generally is, when he imagines that evolution will bring anything to pass. It is not a force but a process, not a cause but a law. It is merely a brief and luminous description of the way things develop, not a cause of their development. Not why they develop, but how. Now we know what we mean by evolution, what about society? That society is not, as many people imagine, an heterogeneous mass of individuals but an organic whole, is the only conclusion we can arrive at from an exhaustive study of the history of man in the past, and the application of the knowledge thus gained to the present.

To illustrate the organic nature of society we cannot do better than draw an analogy from the realms of biology. Analogies, we know, are never perfect, but perfection, like infinite wisdom and eternal truth, is peculiarly the property of learned logicians and political phrase mongers, so we may leave it out of the case. In that border land of life lying between the single-celled animals, called the protists, and the many-celled animals there is one—there are more, but one will do—which, upon examination, proves to be not so much an individual in itself as a colony of individuals living together for their mutual benefit. Each of the members of this colony has been aptly termed a person by biologists. Each performs its own function, some of them procure food, others digest it, some float the colony, others propel it through the water. Not one of them is capable of performing all of these functions, and is, therefore, unable to sustain life alone. The life of each is indissolubly bound up with the life of all.

Capitalist society differs from this little Infusorian in no respect. A number of individuals live together for the purpose of supplying their wants. And in the highly organized state of society no individual is capable of satisfying his own needs without the aid of society as a whole. The realization of this fact, that human society exists for supplying human wants, is the keynote to scientific Socialism, the basic principle of economic determinism. The foundations of modern scientific Socialism are laid on the solid rock of economic determinism, upon the economic interpretation of history, and not upon the shifting sands of idealistic screeds. Historical materialism, as it is more commonly called, is thus outlined in the introduction to the Communist Manifesto: "In every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it, forms the basis from which is built up, and upon which alone can be explained the political and intellectual history of that epoch; that, consequently, the whole history of mankind (since the dissolution of tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes."

We see, then, that historical materialism is that view of the course of history that seeks the ultimate cause and the great moving power of all important historical events in the

economic development of society, in the changes in the methods of production and exchange, the consequent division of society into distinct classes, and the struggles of these classes one against the other. This is in direct opposition to the idealistic creed, which maintains that, although the methods of production may change, morals, religions and other social institutions are fixed and unalterable, due to some power outside of and beyond the control or comprehension of man; that any change that may take place is due entirely to the growth or development of the idea which is inherent in the mind of man, and is not limited or prescribed by material facts or phenomena. To such as they, things are as they have always been and always will be. Yet new societies have taken the place of old ones, races have lived and perished, empires held sway and crumbled to dust, religions that once held the mind of man in thrall are now forgotten, customs and laws that once existed exist no more. The materialist contention on the other hand is that all our ideas are the result of our conscious experiences and the subjection of them to a rational method of investigation. We now understand our terms, so we can get back to our subject.

During the nineteenth century natural history, the science that we now call biology, experienced a process of subdivision that was nothing short of marvellous. Specialization became the order of the day, and to one of the branches of that science, anthropology, we owe most of our knowledge of primitive man. Mankind and the in-

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TO A WEARY COMRADE

By Wilfrid Gribble.

Comrade, I know you tried and true as steel,
One of the first to do, last to complain;
And yet, I wonder not sometimes you feel
'Tis all in vain.

Sometimes your heart grows faint,
weary your hands,
With arduous duty at a lonesome post,
But though a lonely scout, behind you stands
A mighty host.

Far in advance are you, you cannot see
The swelling ranks, or hear the growing cheers,
Yet, where you stand shall big battalions be
Ere many years.

Comrade, we all have felt the same as you,
The duty seems too hard for us at times,
Then should we think of those who dare and do
In other climes.

Our work is but expenditure of breath
Compared to that our Russian comrades do,
To exile, dungeon, torture, and to death,
They're staunch and true.

Think of such, comrade, let the thought give strength
And fortitude to wait the coming host;
With pride you'll say, when you're relieved at length,
"I've held my post."

LOCAL VANCOUVER

Propaganda MEETING

Every Sunday Evening
Empress Theatre

A ROYAL SHOW

For the first time, a Canadian Parliament has been opened by a prince of royal blood. A good many newspapers and individuals are trying hard to feel elated over this, knowing at the same time that it might just as well have been opened by a royal Irish setter. From one point of view, it is somewhat of an achievement—in these days when royal blood has some difficulty staying inside of royal carcasses.

What is the purpose of this eruption of gold lace and oratory? Mainly, we suppose, to properly impress common people with an idea of the importance of the occasion. It also provides useless persons with a good excuse for a gay "season."

Parliament is called with the sole object of transacting the business of capitalists, of protecting and furthering their trade and commerce. Trade and commerce spring solely from the operations of Labor. Labor, being in the position of menial or servant to capital, receives no consideration in capital's parliament. It is, nevertheless, only by the consent of Labor that parliament exists. Therefore, it is necessary that some glittering mummery be indulged in, in order that the eyes of Labor be dazzled and its attention diverted from the real business of the session.

The bedecked and titled dignitaries who take part in such shows are merely decorated parasites who live by virtue of the workers' toil alone. The great majority of wage-earners do not understand this. They imagine, indeed, that it is just the other way. They think their very existence depends upon the pleasure of these their "superiors."

Wealth exists as a result of Labor. If a display of wealth is to be made, it should be made by those who create it. Such is not the case today. Where is the wage-worker who can display any wealth? Who among the gay crowd at Ottawa is a wage-earner? Yet it is the wage-earners who are the producers.

The speech from the throne contains the invariable reference to prosperity. If prosperity exists it is to be found among those who did nothing to bring it about. As a matter of fact, the business world is very far right now from being prosperous. And the Labor world is very much farther. Depression is at present the principal topic of conversation. As usual, the depression falls most heavily upon the producer.

Poverty is today more prevalent in every country than ever before. Already this year, in Chicago alone, 25,000 homeless toilers have applied for relief to the various charitable institutions, to say nothing of the thousands more who prefer to hang on the very edge of existence rather than accept charity. Even in Canada, this haven of refuge, the business of charity is booming. The speech from the throne is merely the cackle of a royal parrot, jabbering the message of its masters, the capitalists.

We have all heard the old saying, "Familiarity breeds contempt." It is true only when the object with which we become familiar is contemptible. If the working class would familiarize itself with the institutions by which it is governed, some of the grovelling faith and long-distance respect now accorded them would evaporate. From the working class viewpoint they are worthy of contempt. Let us understand them.

The result of useful labor is useful commodities—wealth. The share of this wealth which goes to those who perform useful labor appears in the form of wages. When figured up, wages represent only a small fraction of the total wealth of society. Therefore, the bulk of this wealth goes to those who do no useful work. Why? Because they own all the natural resources, and also all the instruments of labor. This ownership is perfectly legal.

It is legal because it is sanctioned by the government. Because it is legal, it is supported by the church and all other lawabiding institutions. Then the law, the church, etc., must stand for the robbery of labor? And that is precisely what they do stand for. That is what government exists for—to make that robbery lawful and to maintain it by force. The church exists to glorify it and grant it divine protection.

Therefore the worker who supports these things, consents to his own robbery. No worker would do that consciously. If he respects these institutions and has faith in such tommyrot as is given off periodically at Ottawa (also Victoria) it is because he does not understand. A little more familiarity with them would breed that contempt for them which they deserve. Let education proceed.

Vancouver is suffering from a severe attack of complicated legislative morality. As usual, one of the chief symptoms is an attack upon the "restricted area." This is the customary example of a city council's unbounded faith in its own almighty wisdom and power when it attempts to make people moral by "moving on" the victims of immorality.

Our City Fathers do not stop there, however, their great virtue shines in other directions. They have made it an evil thing to purchase a bag of peanuts on Sunday. In fact, it is now unlawful to do anything on Sunday but go to church. Of course, nobody has been arrested yet for looking at the scenery on the Sabbath, that is because they trust us. They are sure that if they manufacture enough evils, we will all hike to church in order to feel safe.

We are inclined to suspect that the church is exercising a great deal of temporal power these days in its own particular interests. Why are the cars allowed to run on Sunday? Because that's how a great many people get to church. If everybody is to be good, why doesn't the church set us a good moral example? Why do they give so much music and so little sermon? Why do they take up collections on Sunday? Why should a paid preacher and a paid choir work on Sunday and an apple peddler be not allowed to sell his wares when people wish to buy? Is it in the name of the Lord? Surely the Lord would have no objections to his chosen people setting the pace in righteousness for us heathen.

The Industrial Peace Association is at it again. The last time they got lively in Vancouver, the situation was captured by Socialists and members of the I. W. W. They didn't capture it this time—they allowed it to evaporate.

The Association held a meeting Monday evening last in a Catholic school. Addresses were delivered by P. H. Scullin, who laid and is setting on the egg; F. C. Wade, K. C., eminent lawyer and political heeler; a priest or two and two members of the Trades Council, who were in very good company indeed. It was stated early in the meeting that there would be no discussion as they had come there to learn and not to discuss. This rather annoyed the Socialists present, as they are accustomed to getting at the bottom of things by questions and discussion.

Sad to relate, their feelings got the better of them and they felt called upon to vociferate their displeasure at the remarks of the speakers. This wouldn't do at a peace meeting, of course, so a pacific policeman was called in. One of the comrades, whose questions were especially impertinent, being pertinent, was removed. Thereupon two-thirds of the audience rose up and left, leaving the somnolent portion behind in undisturbed peace. The press report states that one-third of the audience left. This is an error. One-third were left behind.

We don't like to take Mr. Scullin seriously, but would just inform him that industrial peace will come when workers no longer obey laws made by lawyers, when priestly ghost-stories are no longer swallowed for truth, when capital no longer milks labor of its product, when, in short, Labor does its own thinking and manages its own affairs.

INDUSTRIAL PROGRESS TOWARDS SOCIALISM

Part of an Address Delivered to Calgary Workers by Edwin Smith, Late of U. S. Bureau of Labor.

When will Socialism come? Only a few minutes ago a man asked me if I had any idea as to when the workers would come into their own, he said it seemed a long way off yet and he was losing hope. I can not tell you the day and the hour it will come about for that depends upon you, but I can tell you what conditions will have to prevail before it can come. In short, the change will come as soon as we are ready for it.

All of our industries will have to be organized to the limit. Trusts and combinations will have to proceed upon a scale we have not even dreamt of thus far. We will have every industry developed to the extent that steel, Standard Oil and the rubber and tobacco trust are. Those four industries are today in a position to be taken over and operated for the benefit of the people and not for profit but they are about all. In Canada the cement industry is pretty nearly ready. Two companies own all the plants that are in existence, and as soon as those two companies get together and form a single great corporation it will be ready for the next step.

The other day one of our prominent Conservative papers spoke of Max Aiken, the organizer of the cement merger and the Canadian Steel Trust, and said that he had committed a great and public crime. That is not true. Max Aiken did the greatest service for the Canadian people that has been done yet when he organized those two trusts, and I for one hope he will be able to do the same for every branch of industry in the Dominion. Any man who will take a dozen competing factories and make of them a great non-competing corporation that can control the industry, is a public benefactor. He is paving the way for the next step even though his result does us a great deal of harm right now. For this reason J. P. Morgan and Max Aiken are the greatest benefactors on this continent, and we Socialists hope they will keep up the work until they have brought everything under one head.

There is a great deal of work for the capitalists to do before we can take over the world. There are several industries that need organizing, and they will do it for us. There are about twenty cotton mills in twenty different companies where there only ought to be one. There are any number of coal mines that ought to be become consolidated. There are thousands of retail stores that must be brought under a single head. But greatest of all there is agriculture. Farming as yet is a one man job, that is, one man can own a farm, and as such it is the most backward of all the productive agencies. It will not always be so.

Farming today is becoming socialized. That is it is ceasing to be an industry in which one man can do as he pleases, but now the farmer is no more independent than any one else. Today farming requires the use of machinery and to build the machinery requires the combined efforts of many men. There is no farmer living who could make the things he uses if he wished and there is no farmer who could farm without the machinery. But the important thing is that a farmer can own his tools and that is the backward thing about it all.

But even though he can own his own tools he can not use them. Every farmer must have help and it is this feature of the game that puts him into the circle of development. The farmer merely performs one little part in the production of bread, but he can not do that alone.

He can not make his own hay. He can, of course, pitch the hay upon the rack, but he must have a man there to load it. He can pitch it from the rack onto the stack or into a mow but he must have a man to stack it or mow it away. He can not cure his own grain even. He can, of course, drive his own binder, but he must have a man to shock it in spite of the new inventions. To thresh grain requires the combined efforts of twenty men. Even in its simplest form today one man can do nothing on a farm.

Individual ownership of factories passed out of existence as soon as the machinery of production became too expensive for an individual to own. Individual ownership of the farms will pass as soon as the machinery of farming becomes too great for one man to own. We are rapidly approaching this state of affairs. A steam plow will cost about \$4000 and a combined harvester will come to nearly \$3000. The average farmer can not buy either of these. According to figures supplied by the Department of Labor and the Department of Agriculture, the value of the average farm in Canada is \$2800. You see then that the value of the average farm is not as great as the value of the machinery to run it properly.

To own the proper tools for farming today requires the combined resources of a number of men and this condition foreshadows the advent of the farming company. And it is coming. One concern south of Lethbridge, Alberta, has a capital of \$1,000,000 and owns 220,000 acres of land. There are dozens of other smaller ones and I believe that fully one-fourth of the farm land lying south of Claresholm is in the hands of farming companies and not of individuals.

This movement is bound to continue. Every new invention in farm equipment cheapens the cost of grain production. Today less than 30 per cent of the people are on the farms although the American continent exports grain, whereas one hundred years ago 97 per cent of them were on the land and could not even then produce enough for the population to eat. The percentage of the people engaged in farming will continue to decrease until the cost of grain production is reduced to its lowest point. It is the improved and enlarged farm tools that will bring this result about. As nearly as I can figure out a first-class steam engine plow can turn sod for about 40 cents an acre less than a man can with horses. A combined harvester can cut and thresh grain for about one-third of what a man can with the ordinary binder and teams and a threshing machine.

The small farmers will be crowded out by the process and forced into the ranks of the wage slaves, working for wages on the farms they once owned. They will not be able to raise grain and make a living at it when the more advanced methods of production become general. The price of wheat is determined by the average actual cost of production measured in hours of work. The cost is steadily going down as more labor saving machines come into use. When steam plows, combined harvesters and such like become the common thing in the U. S., Canada, Argentine, India and Russia the price of wheat will go down so low that the individual farmer will not be able to live. Then he will have to sell out to one of the companies and work for wages until he rise up and take the world for the use of the workers and not for the profit of the idlers.

When the farms are organized and socialized we may expect progress. The small farmer is no more. A prospector is compelled to sell out to a company, small companies are obliged to form alliances with large ones. Small, independent factories are almost unknown. The mail order houses are crowding the retail merchants to the wall and an independent saw mill is as rare as an honest senator.

In the last ten years great changes have been made in the organization of factories and every year the movement towards centralization becomes more rapid. In fifty years, if not sooner, I hope every industry will be organized into a single great corporation that can absolutely dominate it. Then we will be ready for Socialism and I believe I shall live to see it come.

If you want the change to come about you must get in and elect men of your own class, men who will try to bring about the co-operative commonwealth.

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THE WAY OF EVENTS.

All the revolutions which have taken place recently—Portugal, Mexico and, greatest of all, China, bear out the assertions of Marx and force home the teachings of Socialism: That every class struggle is fought out on a political battlefield. Whenever a system of property-ownership is no longer able to satisfy the majority of any given people, it must give way to a new system. The change has always taken place in a deluge of blood and a riot of destruction. Nevertheless, it has always taken the form of a political struggle, a bitter war between the existing state and the "lawless" forces of revolution.

The invariable cry of endangered governments against revolutionists is that they are "outlaws," a "menace to the peace of society" and a "danger to law, order and the state." This, in a measure, is true. It would be altogether true if it were stated that they were a "menace to the peace and property of our class, a danger to the law which maintains our favored position, and disturbers of the established order which gives us the right to rule."

What is true of other countries and other times is true of this. The mightiest revolution of them all has yet to be fought and won. A revolution that cannot be confined to any one country, nor the effects of which will be felt by any one race—the working class revolution which will place all property in the hands of society as a whole. The forces which are to fight this great class war are steadily being marshalled. Against those who are recruiting them, the same stale, old arguments are used that have been used since class struggles began. Already the bourgeoisie howl for their "rights," their "law," and their property. And don't lose sight of the fact that it is their rights, their law and their property that they are screaming about. The working class owns nothing and therefore has nothing to defend, nor anything to lose.

The new fight must assume a sharper political character than any which has preceded it. To gain anything the workers must break the magic chain that binds them and gives economic advantage to the capitalist class. The label on that chain is Ownership. Every attempt to tamper with it will arouse the fury of the state, by which it was forged and the result must be political conflict, whether fought with ballot or with bullet.

"PEACE ON EARTH, GOOD WILL TOWARD MEN."

As the individual Christian, so the Christian nation. We talked with a good Christian one time about religion in general. He was in favor of the brotherhood of man and believed it would come through Christ. A few minutes afterward the talk switched on to the Barcelona riots. He said, "It would be a good thing if all the damn Spaniards were killed off." These were his brothers in Christ. His case is typical. The average English Christian believes the world will eventually be at peace, but it will be when everybody has been killed off but Englishmen.

Nations are just as consistent. No sooner does Catholic Italy engage Mohammedan Turkey in conflict, than Protestant England prepares to steal some of the Mohammedan's territory. Likewise no sooner does young China seize the mandarin's beard and disturb the Imperial kindergarten, than all the Christian powers start to jostle each other for a chance to make trouble for the youthful government. Heathen Japan, which, being a good customer, has gotten along fairly well with the followers of Christ, offered to pull the chestnuts out of the fire. The offer has not been received with enthusiasm, the Powers knowing fairly well what they would do in Japan's place, and not being willing to trust her any further than they can trust each other.

All this is merely the struggle for riches. Money-lenders, capitalists and merchants are behind every war of conquest. Of course, it wouldn't do to tell us that. No, indeed. England goes after Turkey, grabs her possessions and would murder her citizens, because, forsooth, Turkey does not believe the Bible, and is therefore unfit to govern properly either herself or anybody else. Besides, she has been said to have carved up a few Christians. This provides an excuse for Christian butchery of Turks! England has a few problems to settle at home before she can teach other countries anything about government; countries which would prefer to mind their own business. But her "better" class possesses three qualities which preclude the effectiveness of any argument—insatiable greed, brute force and great aptitude for providing itself with religious excuses. This applies to every nation of Christian or Judaistic principles, in greater or less degree, of course, with brute force as the standard of measurement.

Capitalist government must fall just as all other governments have fallen. For, while they can decide international squabbles between themselves with the slaves and machines they possess to fight with, they cannot solve the domestic problems that everywhere confront them with ever more threatening aspect. These problems can only be solved by the world's proletariat, when it precipitates the Class War, overthrows bourgeois government and tears out by the roots the class ownership of the means of wealth, ever after holding those means in its common possession.

DON'T GET TOO FRESH.

It can scarcely be gainsaid that Sir Hiram Maxim is a very intellectual and interesting personage. Some of his achievements have, in fact, been exceptionally brilliant. Although we must admit this, we cannot deny that his genius has been devoted to a very peculiar cause. His life-purpose has apparently been the designing of machines for the destruction of the balance of the human race.

Lately his thoughts have turned toward the strike problem. Here he has been forced to turn reluctantly from the killing idea. He recognizes that workers are necessary for the production of his life sustenance and should not therefore be destroyed. They must be kept at work, though, by all means. Thus he has evolved the genial notion that strikers should be shot with rock salt. This would impress upon them sufficiently the very great importance of their masters without injuring their capacity for toil.

It will be noted that it is the working class which produces rock salt and guns. It is also the working class that maintains and protects the capitalist system. We trust that workmen who in future get their hides full of salt will have due appreciation of the handiwork of their class.

THE CONVENTION.

The proceedings of the B. C. Provincial Convention held recently in Vancouver will be off the press shortly. Copies will be mailed to all locals in the province. A great many matters affecting the constitution and general make-up of the party were dealt with. These will all have to be voted upon by the party membership before taking effect.

AT WORK AGAIN

Work has been resumed in the mines of the Crow's Nest Pass, where a strike has been in progress since April 1st. The District Ledger, our Fernie contemporary, makes the following editorial comment on the struggle:

"Since the beginning of the current week there has been considerable anxiety throughout the district relative to the action that the mine workers would take when the recently drafted agreement came before them to vote upon. Now the evidence is in that the majority of the men have expressed a willingness to endorse the joint schedule to govern for the next three and a half years.

There is one significant fact, however, to be taken note of, and more especially should this be an object lesson to those would-be wise-acsres who have so persistently asserted that it was the leaders who, for sinister motives, were prolonging the struggle. These oft repeated statements ought to receive their rebuttal by the substantial vote given against the acceptance of the award, because to any, save those who do not wish to believe and likewise are ultra zealous in their efforts to mould public opinion, should recognize that it is really the rank and file, the private, so to speak, in the ranks who is the arbiter.

Viewed in the narrow light of the individual whose only stamp of what constitutes failure, the dollar mark, the result of the protracted idleness cannot be regarded as a signal victory. Nevertheless to those who look not only at to-day but take a gaze into the future, a future by no means remote, and the knowledge gained during the past eight months has been

an educative benefit that transcends the calculations of those obsessed with the idea of "after me the deluge." The lessons that have been taught are heradicable. Lessons, though dearly bought, are essential in the mental evolutionary processes of the mass-mind, upon whom is thrust the realization that methods that have obtained in the past, while not entirely obsolete, have by no means the potency of earlier days. The growth of solidarity, by no means a cant phrase, although perhaps somewhat stereotyped by repetition, has received an impetus that bodes well for the future. Racial lines, national lines, and differences of belief, all are fading away, and in their stead is a development of that spirit which ignores all the barriers that the master class have heretofore used with such telling effect in the retention of privilege, and in its stead is the ever increasing army solidified by suffering coming to realize that "In unity there is strength, and that an injury to one is the concern of all."

There are among the benchmen of the master class many individuals who are living mentally back three or four decades, and in this state of mind attempt to regard those under their supervision as mere clods instead of men mentally wide-awake, who with the courage of their convictions and by both word and deed exercise their belief in the justness of the demands in no uncertain tones. This latter type of man is developing rapidly and the only tactics that enter into the thoughts of those in a supervisory capacity to employ in combating these "agitators" are elemental in their character, i.e., coercion or repression. With mental vision clouded by superlative egotism, a "better than thou" attitude, toward those under them they cannot see that there is an awakening everywhere, and even the Oriental, steeped in age long medievalism, is aroused from his lethargy.

Brute force may perhaps obtain for a spell, but in the face of an enlightened and intelligent discontent, it becomes a reed in the wind and is sure to meet the fate it deserves and be overthrown and pass into history forever."

After all, considering the unsettled state of affairs in B. C., and the fact that many sympathizers were led away by the reciprocity issue, the result is not so terribly disappointing. And remember that the time to get busy in the next campaign is NOW.

Wm. A. Ward, general secretary of the Christian Socialist Fellowship, would write us a weekly article at \$1.00 per on "Jesus the greatest Socialist of the ages," "The Gospel to the Poor," etc. All we have to do is promise the weekly stipend and he will erupt. Wonder what he will take for the exclusive right to cremate his MS?

The total vote in this year's Dominion campaign was about 5068. This is about two-thirds of the vote polled in 1908. No candidates were run in two banner Socialist districts, Nanaimo and Kootenay. In Winnipeg also there was no S. P. of C. candidate, and the Social-Democratic vote just about equalled Comrade Houston's vote of 1908. Increases were registered in McLeod and Calgary ridings. Candidates were in the field in Edmonton and Ottawa for the first time. Red Deer, Alta., has not been heard from.

SLAUGHTERING SAM, TOBACCO TRUST TERROR.

Evidently "no trust is ever busted until it's busted right," and it would seem that Mr. Roosevelt has a chance now to complete the work of the demolition of the Tobacco Trust inaugurated by his successor, Mr. Taft. At any rate, this seemed to be the opinion of the "independent" tobacco men, who met recently in New York to condemn the "busting" of the Tobacco Trust into four pieces, as an unmitigated and deliberate fake.

One Sam Harris, a would-be "independent," is reported as declaring that he was so disgusted over Taft's trust program that if he wasn't fifty-eight years old, he would renounce his American citizenship and get out of the country. He believed that the trusts had brought the country to such a condition that Russia was now a better land to live in. However, pending his departure, he was willing to place the furlon hope of trust busting on the shoulders of Mr. Roosevelt, and urged his fellow dependents to advocate the re-election of that doughty warrior. Sam is reported thusly:

"He (Roosevelt) is the only man to look to for relief. All the others are tainted with trust money. In April, 1904, I told Roosevelt how the Tobacco Trust was oppressing me; how President Duke and Vice-President Hill had said they would put me out of business, and that if they should succeed in ruining me, I would take my stand outside of 11 Fifth avenue, the Tobacco Trust headquarters, and

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shoot the heads off both Duke and Hill when they came out."

This evoked tremendous applause from his fellows, after which they proceeded to denounce and repudiate Taft, and then appealed to him for relief, instead of Roosevelt.

It is to be regretted that the belligerent Harris did not recount how Roosevelt received the proposition of shooting the trust magnates, though possibly Harris imagined that the proposal would in its very nature command the approval of the bellicose T. R., who has talked considerably of shooting as a method of ridding society of objectionable elements, with special reference to Debs and other social malcontents of that stripe. But so far as we know, he has never proposed that trust magnates should be lined up against a wall and shot. As a faunal naturalist, game of that species is outside his proper sphere of action.

Yet, Mr. Harris is indubitably right in asserting that Russia was a better country to live in than the United States, for in the former the practice of "shooting the heads off" objectionable people is a well established method of settling social and economic problems. Still, we are not of the opinion that the warlike Samuel will transfer his domicile to the Czar's dominions for the purpose of exercising this inalienable right. We venture to assert that he will still remain in our midst, and confine his propensities in that direction to shooting off his mouth, a policy which, while it may not alleviate the oppression of the trust, will at least afford Mr. Harris "relief" in another way, in fact, the only "relief" possible under the circumstances. Our Constitution guarantees him the right to "shoot his head off," metaphorically speaking, but draws the line at permitting him to do likewise to the heads of other people—especially trust magnates—in a literal sense. Besides, Mr. Harris should remember that the recent law enacted prohibiting the "toting" of a "gun" in the public streets might get him into serious trouble with the police.—N. Y. Call.

THE MODERN PRAYER.

O Almighty Dollar, our acknowledged governor, preserver and benefactor, we desire to approach thee with that reverence which is thy due. Almighty dollar, without thee in the world, we can do nothing, but with thee, we can do all things. When sickness lays its paralyzing hands upon us, thou Almighty Dollar canst secure for us the tenderest nurses, the most skillful physicians. When the last struggle of mortality is over—and we are borne to the grave—thou Almighty Dollar canst secure for us a brass band, a military escort, to accompany us thither; and last, but not least, erect a magnificent monument over our graves, with a living epitaph to perpetuate our memory. Be with us, we pray thee, at all times, for thou art the only one altogether lovely and chief among ten thousand. When thou art with us, how gleefully the beefsteak sizzles on the gridiron, how exuberantly the anthracite glows upon the hearthstone; but when thou art with us, how cold and cheerless the fireside, how desolate the hearthstone. Lead us, we pray thee, not into the valley of want, but shower upon us unlimited numbers of thy ministering angels, made in thy own image, even though they be silver and dimes—and abide with us until we reach the golden shore, and with crowns on our heads and harps in our hands, sing thy praises for evermore. Almighty Dollar, thy shining face bespeaks thy wondrous power. In my pockets make thy resting place—I need thee every hour. Amen.

NEW LOCALS.

A Local has been formed at South Raven, Alta., with fourteen members. Com. B. W. Dresser, Secy. A new Local has been organized at St. Catharines, Ont., with 19 members. Com. A. H. Grewar, secretary, 146 Lake St.

Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, 579 Homer-Richards Lane, Vancouver, B. C.
BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, 579 Homer-Richards Lane, Vancouver, B. C.
ALBERTA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every alternate Monday in Labor Hall, Eighth Ave. East, opposite post-office. Secretary will be pleased to answer any communications regarding the movement in the province. A. Danby, Secretary, Box 847, Calgary.
MANITOBA PROVINCIAL EXECUTIVE COMMITTEE: Notice—This card is inserted for the purpose of getting "YOU" interested in the Socialist movement. SOCIALISTS are always members of the Party; so if you are desirous of becoming a member, wish to get any information, write the secretary, W. H. Stebbings. Address, 316 Good Street, Winnipeg.
SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every first and third Saturday in the month, 8:00 p.m., at headquarters, Main Street, North Battleford. Secretary will answer any communications regarding the movement in this Province. L. Budden, Secy., Box 101, North Battleford, Sask.
MARITIME PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every second and fourth Sundays in the Cape Breton office of the Party, Commercial Street, Glace Bay, N. S. Dan Cochrane, Secretary, Box 491, Glace Bay, N. S.
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, Secretary, Box 101.
LOCAL GREENWOOD, S. P. OF C. HOLDS meetings every Sunday evening at Miners' Union Hall, Greenwood. Visiting Comrades invited to call. C. Primerie, Secretary.
LOCAL LADYSMITH NO. 10, S. P. OF C. Business meetings every Saturday, 7 p.m., in headquarters on First Ave., Parker Williams, Secy., Ladysmith, B.C.
LOCAL ROSLAND, NO. 25, S. P. OF C. Meets every Sunday at 7:30 p.m. E. Campbell, Secretary, P.O. Box 674. Rosland Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p.m. A. Sebbie, Secretary, P.O. Box 64, Rosland.
LOCAL MICHEL, B. C. NO. 16, S. P. OF C. holds propaganda meetings every Sunday afternoon at 2:30 p.m. in Crahan's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10:30 a.m. in the same hall. Party organizers take notice. A. S. Julian, Secretary.
LOCAL MOVIE, B. C. NO. 30, HOLDS second Sunday, 7:30 p.m., in McGregor Hall (Miners' Hall). Thos. Roberts, Secretary.
LOCAL NELSON, S. P. OF C. HOLDS meetings every Friday evening at 8 p.m., in Miners' Hall, Nelson, B. C. I. A. Austin, Secretary.
LOCAL NEW WESTMINSTER, B. C. NO. 15, S. P. OF C.—Headquarters Room 3, Dupont Block, 100 Northern Crown Bank. Propaganda meeting every Sunday, Crystal Theatre, 8 p.m. Business meeting every Monday, 8 p.m. B. W. Sparke, Recording Secretary; H. G. Galt, Organizer; J. C. Williams, Financial Secretary.
LOCAL PRINCE GEORGE, B. C. NO. 53, S. P. OF C. meets every Sunday in hall in Empress Theatre Block at 2:00 p.m. L. H. Gorham, Secretary.
LOCAL REVELSTOCK, B. C. NO. 7, S. P. OF C. Business meetings at Socialist headquarters fourth Thursdays of each month. B. F. Gayman, Secretary.

PLATFORM Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to and support of the principles and program of the revolutionary working class. Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave. So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor. The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever-increasing measure of misery and degradation. The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property. The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle. Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic program 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. Comrade C. M. O'Brien, M. L. A. for Rocky Mountain District, Alberta, has recently returned from an extensive and very successful tour through the Eastern and Prairie Provinces. The McNamara Bros. are still waiting for a jury to try them. It looks as though they will be acquitted by old age. Wages do not mean life for you, they represent the purchase of your life. The Sherman Law was a magnificent piece of legislation—for the legal profession. Trust busting is about as lucrative a business as lawyers could well be employed at. In the meantime the worker gets his wages. That is, occasionally.

CORRESPONDENCE

DOMINION EXECUTIVE COMMITTEE.

Meeting held Monday, November 13. Present, Comrades J. Pritchard (chairman), Kreekis, Mengel, Peterson, assistant secretary and visiting Comrade Hintsa, Gibson's Landing.

Minutes of last meeting approved. Correspondence dealt with from Comrades W. H. Stebbings and Roscoe A. Fillmore.

Financial report, nil. Next meeting, Monday, November 27th.

B. C. EXECUTIVE.

Meeting held November 13th. Minutes of last meeting approved. Correspondence dealt with from Comrade H. Norman.

Receipts.

Vancouver No. 1, stamps.....\$20.00
Merritt, stamps..... 2.50
Gibson's Landing, assessment.. 4.50
Gibson's Landing, stamps..... 5.00

\$32.00

Next meeting, Monday, November 27th.

EDMONTON CAMPAIGN.

Mr. D. G. McKenzie, Secretary Dominion Executive. Dear Comrade:

I herewith enclose the statement of the recent election campaign committee's work and results in this burg. Whilst it may be rather late in coming to you, owing to the fact that the final returns of the election had not been forwarded to us, as we had to fetch them from the returning officer's office, and even then only received a typewritten statement of the results, it will no doubt show the consideration which the slave organizations are entitled to from the powers that be. However, the results of the election are more encouraging to us than disappointing and considering this the first attempt of Edmonton locals to place a candidate in the field, the outcome is looked upon by us as a victory. It is quite evident that the working class is not at the present time awakened to its position in society. It is suffering from an attack of prosperity (?) and hoping for the continuance of this disease, although I do not think that it is in any way infectious, "at least not for the workers."

The results of the election are: F. Oliver, Liberal, 7060; W. A. Griest, Conservative, 4832; A. Farmilo, Socialist, 555; rejected ballots, 178, giving Oliver a majority of 2228. Perhaps it would be well to give here a review of the campaign. Owing to the fact of not having an over supply of speakers and also a limited amount of cash, we never agitated outside of the city. We had to fall back upon Comrade Farmilo to expose the present system which he did in no uncertain manner. We held our meetings on Sunday evenings in the Garland theatre for seven Sundays and were assisted by Comrade Miss Mushkat and Comrade E. Fulcher. During the week days, meetings were held in the Hall of the Ukrainian Comrades, but these meetings, however, were sparsely attended.

The financing of the campaign was well met by the audiences, getting on one occasion a collection of \$53. The literature sales during the campaign amounted to \$71.50, and this will no doubt find root somewhere. Taking a review of the whole thing we consider we did remarkably well, informing the slaves upon every occasion that we did not want their votes unless they understood what they were voting for, so the number of votes cast was not in any way canvassed.

Financial Statement of Campaign Committee.

Received from collections at propaganda meetings.....\$155.00
Received by subscription lists, etc..... 332.90

Total receipts.....\$487.90

Disbursements—

Paid to Hall rents.....\$ 56.00
Paid to advertising, bill posting and printing..... 114.10
Paid to speakers, railroad fares and hay and oats..... 81.25
Paid to secretary and treasurer, supplies..... 1.75
Paid to telegrams..... 1.95
Election deposit..... 200.00

Total disbursements.....\$455.05

Yours for the Revolution,
JAS. BRERETON,
Secy. Election Campaign Com.

Statement of Finance of Edmonton Election Campaign Committee, 1911.

To total receipts.....\$487.90
Total disbursements..... 455.05

Balance.....\$ 32.85

Audited and found correct.

(Signed) H. LEAVY,

THOS. TOMASHAVSKY.

Auditors.

Edmonton, Nov. 16, 1911.

VANCOUVER STATEMENT.

I take this, my first opportunity, to publish a complete statement of the Vancouver receipts and expenditure during the last September Dominion election campaign:

Receipts.

Friend.....\$ 50
Friend..... 50
B. Grizler..... 1.00
J. A. Teit..... 5.00
H. L. M..... 1.00
N. H. M..... 5.00
R. Chisholm..... .25
P. Wallis..... .50
H. Berwell..... .25
J. Cooper..... 1.00
T. Barsa..... .25
J. Walker..... .50
J. Pollock..... 1.00
T. M. Beamish..... 10.00
A. Johnson..... 1.00
J. Kingsley..... 1.00
W. C. Easenman..... .50
B. Samson..... .25
H. Conway..... .25
J. Bull..... 1.00
Gourade..... 2.00
F. Jack..... .25
B. Mercer..... .25
A. Green..... 1.00
J. H. Hockhart..... .50
H. Horsley..... .25
J. Farrar..... 1.50
S. Allen..... 1.50
C. Fisk..... 2.00
A. Martin..... .10
J. R. Teit..... .60
W. Hunt..... 1.00
A. N. Campbell..... .25
W. J. Curry..... 2.00
W. McChelly..... .50
J. Holliday..... 1.00
J. Foowle..... 1.00
W. Black..... 1.00
E. Lothian..... 1.00
T. Connor..... 1.00
G. Rintoue..... 1.00
W. Hunter..... 1.00
W. W. Lefaux..... 10.00
A. E..... .25
A. M. Campbell..... .50
Hodgman..... 1.00
F. J. McNeay..... 5.00
T. Detmarchel..... 2.00
O. Harpel..... 2.00
J. Kennedy..... 1.00
B. Kripp..... 1.00
J. Gillon..... 1.00
J. Johnson..... 2.00
J. Lane..... .50
A. Strachan..... 5.00
G. Robson..... .50
F. Byatt..... 2.00
D. McKenzie..... 1.00
H. Paterson..... .50
A. Campbell..... 1.00
W. Davidson..... .50
T. Chisholm..... .50
G. Ross..... 1.00
J. B. Smith..... 5.00
H. Walkins..... 5.00
Burgess..... 1.00
Britannia Mines..... 30.00
J. Rolls..... 2.00
Peterson..... 5.00
Bucephalus..... 5.00
J. A. Baker..... 1.00
A. C. Webb..... 5.00
J. Gemmell..... 3.00
E. Lothian..... 1.00
J. Lee..... .50
W. Wall..... .50
J. A. McDonald..... 3.00
Kerrisdale Mills..... 1.00
W. Erwin..... 1.00
W. Kinnell..... .50
H. Thompson..... 1.00
W. Wright..... 1.00
Mrs. Gray..... 1.00
J. Minore..... 5.00
Secy. Miners' Union..... 13.50
H. Hall..... 1.00
F. J. Stevens..... 5.00
C. E. Vincent..... 5.00
W. Scott..... .25
H. Norman..... 2.00
English Kitchen..... 3.00
H. J. Sharman..... 2.00
W. W. B..... 5.00
R. Stebbings..... 5.00
Shipley..... 1.00
M. Mandal..... 1.00
A. Hewitt..... 10.00
A. Hodgson..... 5.00
F. Perry..... 9.90
H. Judd..... 2.00
R. B. Robinson..... 5.00
J. M. Sinclair..... 10.00
J. Dunn..... 1.00
J. E. Wall..... .50
C. Lester..... 5.00
J. C. Penser..... .25
R. Craig..... .25
R. Everet..... .25
M. Hugent..... .25
J. Taillefer..... .25
A. E. Tuljer..... .25
Wardhaugh..... .25
Copeland..... .25
Mrs. Mott..... 1.00
W. Murchie..... 1.00
A. McDonald..... 2.00
J. Klein..... 5.00
B. Brand..... .50
Norlund..... .50
A. Beamish..... .50
Smart..... .50
F. Mills..... 3.50
A. Haster..... .25
M. Haster..... .25
F. Perry..... 11.00
Bucephalus..... 5.00
A. C. Webb..... 5.25
R. L. J..... 5.00
E. Jones..... 2.00
A. C. Webb..... 6.00

Expenses.

Rent of Halls.....\$292.50
Speakers' expenses..... 30.00
Candidate's fee..... 200.00
Advertising..... 8.00
Travelling expenses..... 2.25
Telegram..... 1.30
Distributing Posters..... 9.40
Refreshments, scrutineers..... 11.00
Printing..... 97.50

\$652.25
Receipts.....\$687.80
Expenses..... 652.25

Balance in hand.....\$35.55

O. MENGEL,

Treasurer of Campaign Fund. All moneys received are hereby acknowledged.

LAVENNE'S STATEMENT.

The Western Clarion, 579 Homer-Richards Lane, Vancouver, B. C.

Dear Comrades:

The enclosed letter is forwarded for publication at the request of Comrade Jules Lavenne, from Inverness, N. S. Fillmore is off on this case and has been reading the capitalist (Liberal) papers. Jules is on the square and thoroughly Red. He knows more in five minutes than Fillmore in a week. And he can do more in a day than Fillmore can in a month. We have met Comrade Jules and we know.

Yours in Revolt,

COTTON'S WEEKLY,

Per H. A. WEBB,

Mgr.

To the Editor of The Western Clarion:

Dear Comrade: I have just received a copy of the Western Clarion of October, 1911, in which Comrade Roscoe A. Fillmore, in an article entitled "It Stood the Test," asserted that Jules Lavenne, of Springhill, is occupying the same political couch with Mr. N. Curry, etc., and goes on saying that friend Jules is Mr. Curry's right hand man.

Now, just imagine a Socialist, gathering from the Capitalist press all the rot and dirt that has been published about Haywood, Warren, McNamara, Lavenne, etc., including Roscoe Fillmore himself, and publish the very same rot, word for word, in an official organ of the Socialist party. Such Socialist would be just as much justified, providing that he would put in the words "if report be true." Of course, he means the report of the Capitalist press. Then why should Comrade Roscoe Fillmore ignore the "Maritime Provincial Executive Committee" by sending his insinuation all the way to Vancouver, knowing that it takes about a month to exchange one single correspondence.

In closing, let me say that I do not know N. Curry. I never saw him, never talked with him, never corresponded with him; but I had an opportunity to speak to some of his wage slaves at Montreal in June when they were on strike, and I leave it with the then strikers of the Canada Car Works of Montreal to judge whether I am Currys right hand man or whether I took the part of the strikers.

Now, let me tell Comrade Fillmore that no working man is at home while in either of the Capitalist parties.

Yours in revolt,

JULES LAVENNE.

(If Lavenne knows more than Fillmore, his method of disguise is exceptionally effective. We trust, however, that Fillmore will leave the matter at this, as the Maritime Executive will no doubt take up the case if serious.—Ed. Clarion.)

HOW THEY COME

The following new subscriptions are hereby acknowledged (including last week):

Empress Theatre, per W. Gribble.....36
Chas. Lester, Victoria, etc.....21
C. M. O'Brien, Alberta.....15
W. Bennett, city.....12
F. Tipping, Calgary, Alta.....11
I. A. Austin, Nelson, B. C.....10
A. H. Grewar, St. Catherines, Ont.....4
W. K. Bryce, De Maine, Sask.....4
G. E. McCallum, Ottawa, Ont.....3
Geo. Mead, Winnipeg, Man.....3
W. A. Squires, city.....3
Chas. McDonald, Steam Mill, N. S.....2
A. T. Higgins, Brandon, Man.....2
D. McMillan, Moose Jaw, Sask.....2
W. H. Dargie, Alsaak, Berrary, Alta.....2
J. W. Dargie, Alsaak, Berrary, Alta.....2
S. Cormier, city.....2
Abe. Karme, city.....2
Mrs. L. Cornyn, city.....2
J. A. Teit, Spences Bridge, B. C.....2

Singles—

J. S. Carmichael, New Westminster, B. C.; A. O. Alexander, Millet, Alta.; J. Bert Irwin, Cedar Falls, Ia.; Harry H. Brightman, Mountain House, Alta.; John Cottam, Pererbor, Ont.; F. Grundy, San Francisco, Cal.; F. Langmaid, Gleichen, Alta.; James Bryson, Mervin, Sask.; Jas. C. Dawson, Charlotte, Sask.; A. Stewart, Moose Jaw, Sask.; Thos. Richardson, Jr., Orilla, Ont.; M. J. Brewer, Bulkley Valley, B. C.; Wm. McQuoid, Edmonton, Alta.; Chas.

Kilby, Uchuchelit, B. C.; Alex. Wain, Cumberland, B. C.; Wm. Maxwell, Cumberland, B. C.; Clifford Butler, Brandon, Man.; Ivan Abricosov, Grand Prairie, Alta.; P. Kramer, North Battleford, Sask.; John Hawkes, Regina, Sask.; B. Simmons, Regina, Sask.; John Kelly, Ladysmith, B. C.; W. A. Ross, Revelstoke, B. C.; L. R. McInnes, Sandon, B. C. Oscar Erickson, Fernie, B. C.; John T. Widt, Wm. Struthers, Rock Bay, B. C.; Jos. Naylor, Cumberland, B. C.; Robt. Thomas, Merritt, B. C.; L. E. Bartlett, Albert Hegart, Whonnock, B. C.; Nicolas Nicoloeff, Nelson, B. C.; Jas. G. Meldrum, Mr. Kilgour, Wm. Woods, Mrs. T. Mott, J. C. Burgess, T. C. Dorrill, F. Johnson, Wm. Beattie, W. H. Vinnell, A. Gingras, L. A. Fretz, Robt. Wade, G. Knowling, J. Sidaway, T. Shellshear, L. Teulon, city.

Bundles—
D. Forrest, city.....500
Local, Calgary.....200
Local, Victoria.....50
Local, Moose Jaw.....25
Local, Gibson's Landing.....10
Local, Ottawa, Ont.....20
H. H. Stuart, Newcastle, N. B.....5
Silverton Miners' Union.....5
Sub. Cards issued—
W. Gribble.....30
W. Bennett.....30
C. M. O'Brien.....40
F. Tipping, Calgary.....40
Clarion Maintenance—
Matt Halliday.....\$5.00
B. L. J.....1.00

INDUSTRIAL PROGRESS TOWARDS SOCIALISM

(Continued from page one)

We must do this. We can not rely upon any of our lawyers or business men to bring this about for us. Look at the men who are our representatives in both the national and provincial parliaments and you will see at once that they will never in the world do any thing for you or me.

R. B. Bennett is your member at Edmonton. He is the C. P. R. solicitor and he never lets a chance go by to serve it. The C. P. R. pays him a salary far greater than he will ever get as a servant of the people, so naturally he serves them better. The C. P. R. is making millions every year by the unpaid labor of the workers and the owners of the stock will never willingly let their hold slacken. And R. B. Bennett is one of their tools to fasten their claws still deeper into us. Whenever a farmer has a cow killed by the C. P. R., it is R. B. Bennett who defends the railroad and prevents the farmer from getting any compensation for it. Whenever there is a law proposed that will hurt the C. P. R. in any way, it is R. B. Bennett who prevents its passage. When the A. G. W. contract was up for discussion, it was R. B. Bennett that led the fight against it because that railway would tap a territory that the C. P. R. has been saving for itself. R. B. Bennett will never do anything for you.

The Hon. W. H. Cushing is a labor employer and he is making money out of the unpaid labor of the wage slaves in Calgary, Edmonton and other places. Will he ever try to secure a law that will give the wage slaves a greater share of the products of their labor than they are getting now? Will he ever lift his voice to do away with a system that means thousands of dollars every year to him? Of course not.

Right today that consummate old hypocrite is working little children in his factory in east Calgary that are within the school age. That good churchman that was one of the five men that ran the Alberta Government, is keeping those children in his factory carrying timbers about the plant when they ought to be going to school or playing in the sunlight. He does this because he can make a profit off their labor and he wants that profit. What can the workers of Calgary expect from a man like that? Can they expect him to vote for their interests when his interests are in danger? Of course not.

Look at the Alberta senators and see what you can expect from them. J. A. Lougheed was one of the men that helped put the C. P. R. steal through and he became a millionaire. His firm handled all the C. P. R. business and the business of the Crown Lumber Co. He is getting his money out of the unpaid labor of the men working for the great corporation. Who will he protect? The workers who are skinned for his benefit or the men who are the skinned?

DeVeber of Lethbridge is another senator who is on the C. P. R. payroll. He also helped put the C. P. R. steal through and he too was well paid for betraying the people into the hands of a group of capitalists. Who will he protect? You or the C. P. R.? He cares nothing for you. He will fight any suspicion of a change that will affect the masters that he serves. He is a parasite on the body politic and he will oppose any measure that will do away with parasites.

Senator Roy of Edmonton makes his wealth out of the unpaid labor of his clerks in Edmonton and out of the rewards he gets for showing capitalists in France how to make a profit

off the wage slaves in Alberta. He, too, will fight any plan that tends to loosen his grip on the throats of the wage slaves. He has become wealthy off the unpaid labor of you wage slaves. Do you think he will do anything to put an end to the system? Not at all. All his interests are bound up in the system of wage slavery and we can only expect him to seek to perpetuate it at our expense.

Peter Talbot of Red Deer is the last Alberta senator. He is mixed up in the Grand Trunk railway, so we can see where he stands. The Grand Trunk is as bad as the C. P. R. only not yet so large, but we can never expect him to say a word that will help to decrease the profits made off the workers who are building and operating it for his benefit. He is also president of a company that is buying and selling lots in them to wage slaves who must have a spot of earth to lie on. The company will buy a farm for twelve dollars an acre and sell it for fifteen hundred, and it is workers who will have to produce the profit he makes. What can you expect from him? What will he ever do for you? Nothing. He is arrayed against you and nothing can change his position.

Now no one can accuse me of favoring either of the old line parties. Of the two M. P. P.'s I mentioned, one is a Liberal and one is a Conservative. Of the four senators, two are Liberals and two are Conservatives. The two parties are the same as far as we are concerned. The strife between them is one of the In's and Out's. Your votes determine the set of grafters who skin you but the skinning is the same whether they call themselves by one name or another. Neither Borden or Laurier will do anything for you, so why put either one of them in power?

It is the same in the States. The presidents, as far back as you want to go, have been the same. It was Grover Cleveland that in 1892 ordered out U. S. troops to shoot down the wage slaves in Chicago. William McKinley was the hired man of the capitalists who did their bidding. Taft was the man who, at Cincinnati, issued an injunction forbidding the wage slaves there to quit work even. Roosevelt was as bad.

We hear an awful lot about Roosevelt. He is called the Trust Buster and a lot of other high sounding names but it is all nonsense. In my opinion Roosevelt is the greatest bluffer that ever sat in the White House. He started a lot of things, but I can not remember that he ever completed anything. You all remember how fiercely he started in to bust the Steel Trust. He talked a lot, got a number of lawyers started to looking up precedents and facts, then he dropped it all of a sudden. In a few days he had started on something else just as hard. Again as soon as this new investigation was nicely under way he dropped it too, and struck off on another tangent. In his seven years of administration he probably started more things than any two other men who ever held office, and he did as little.

I give him credit for being sincere at the start, but we all know what the road to Hell is paved with. If that saying is true, then Roosevelt's road will be long and broad. I served under the Roosevelt administration for two years and when I say this I voice the feelings of every person in a subordinate position.

About two-thirds of our office holders are in the same boat with those I have named. None of them have ever done anything for you and not one of them ever will. You the members of the working class have no reason to hope for relief at the hands of any of them, and every time you vote them into power you vote your own chains so much the tighter.

You must elect men of your own class if you ever want to escape from slavery. Until workmen sit at the Ottawa and Edmonton you will continue to suffer, to strive and to starve. If you want to put an end to the tyranny that oppresses you forget your nationality, forget the old parties, forget everything except that you are slaves and vote the ticket that will give you the full product of your labor.

THE CRIME OF EDUCATION.

The criminal ignorance of the workers is nowhere more painfully evident than in the sphere of education. It is an unthinkable crime to stifle the bodies and warp the minds of helpless children. And yet the workers meekly allow that crime to be perpetrated by the property owning class. Education—the drawing out of the latent powers of body and mind—is not the object of bourgeois culture. The sleek christian ladies and gentlemen who have inherited the earth impudently take upon themselves to dispose of the lives and liberties of the workers' offspring, and if the workers were not craven wretches they would resent the most monstrous ty-

ranny with the edge of the sword. Profit-mongering is the keynote of bourgeois culture. The public school is a place where children graduate for the private sweat-shop. Having allowed their masters to grab the whole earth the workers compete with one another for the poor privilege of a starvation wage. They permit themselves to be herded together in small factories and deadly mines, where their lives are cut short by accident and disease. The factory is adjacent to the slum. In dark, damp, stinking hovels the wives and children of the workers are forced to fester. Not far from the fair green fields, the health giving ocean breeze, the invigorating sunlight. Shoddy, scanty, ill-made clothes, improper, insufficient or adulterated food, lack of clean air and clean water, refuse heaps and grimy thoroughfares for playgrounds—surely these might be thought handicaps enough to place in the way of the physical and mental development of boys and girls! But no! The little ones must be yet further abused by our bourgeois system of free, compulsory education. What a contradiction of terms! How can that be free which the workers have to pay for and how can anything compulsory be entitled to the name of education? Under this system art, science and philosophy are prostituted to profit-mongering. Instead of encouraging children in their natural habit of asking questions and thinking out problems the teachers chloroform their minds by compelling them to repeat parrot fashion a series of isolated "facts." History is a subtle poison of the young intellect. Its object is to set forth the lives of "great" men as examples of getting on in the world. The children are thus made to believe that the highest virtue consists in robbing and murdering their fellow creatures. Geography is taught not as a necessary knowledge of the configuration of land and water but as a means of promoting serfdom of bourgeois commercial intercourse. The science of mathematics exists (according to the bourgeoisie) in order to facilitate the measuring of shoddy cloth and the weighing of adulterated sugar for profit. How many golden hours of childhood are wasted in working out arithmetical questions of rent, interest and profit? And all the time the children should be roaming the fields, finding out the habits of plants and animals, and building up healthy bodies and sound minds. After a few years of this physical and mental degradation the children are driven into the murderous factories of the bourgeoisie, there to be ground into profits. But the anxiety of these kind christians to prevent Satan from finding mischief for idle hands to do does not leave them satisfied.

They now want to turn the public schools into factories. In spite of all efforts to warp their intelligence the children are still able to do some independent thinking when they reach maturity. They do not become such docile wage-slaves as were hoped for. They can see enough and read enough to feel in a dim kind of way that they have been robbed of their birthright. Now and then they break out in revolt. This tendency is dangerous. It must be counteracted. And the best way to counteract it appears to be to catch the children younger. They must not be left outside the factory until they are fourteen or fifteen years old. An "enlightened" public opinion has established a minimum age for child labor. Splendid idea. Let the factory and the school be made one on the pretext that children lack technical education. Teach the workers' children to handle tools as soon as they can toddle and perhaps the next generation of workers will be so inured to wage slavery that they will give no trouble to their masters! Furthermore let us take immediate steps to keep scholars out of mischief by compelling them to attend evening technical classes. This scheme of robbing children wholly of their right to play and to develop sound minds in healthy bodies finds an ardent supporter in Thomas Magness, stalwart upholder of the rights of "labor"! Would that one could expose the so-called conspiracy in fitting language! Would that the workers could be aroused to a sense of the iniquity and gross outrage heaped on the heads of their helpless offspring who should be near and dear to them! Do men and women rear the flowers of humanity as playthings for the callous brutality of an idle, profligate class? If we be men and women let us rise and overthrow the tyrants who respect neither age nor innocence.—Voice of Labor (South Africa).

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THERE ARE TWO CLASSES.

The theory upon which is based the government of this country is that it is a government of the people, by the people, for the people; that, accordingly, the laws which are enacted are for the good of the whole people. As a matter of fact, it is impossible to apply such a theory to government, because the "people" are divided into two antagonistic classes, the employing class and the working class.

The every day experience of the working people tells us that what is good for the employers is not good for the workers, and that what is good for the workers is not good for the employers. Take, for instance, the question of "prosperity." There has been prosperity, but the working class has had none of it; it all has gone to the capitalists. The workers find themselves worse off to-day in spite of those "good times" they are supposed to have had than they were before. Everything is uncertainty, and want for them to-day, as it was then. But the industrial, commercial and financial lords have prospered. These people are never out of "jobs;" they never are heard of wandering the streets in search of work, nor do we hear of them dying of starvation and committing suicide because they are unable to find a boss to hire them. They don't have to do these things because they are indeed prosperous, but their prosperity is at the expense of the working class.

How do the employing class get their living? They get it from the profits they knock out of their employees. How do the working class get their living? They get it by working for wages. If the employers want more profits they cut wages, or introduce labor-displacing machinery, and the workers suffer. If the workers demand more wages, the demand cuts into the profits of their bosses. Therefore, that which is good for one class is not good for the other.

As a further illustration of this fact may be mentioned the fate of the "labor laws" that are often passed in legislative halls. It is well known that whenever such laws are put to the test they are always declared unconstitutional. They are declared so because they are not exactly in the interests of the employing class. But how rare are the instances where, in the interests of workingmen, employers' legislative enactments are declared unconstitutional!

From these facts it should be clear that government to-day is not a thing of the people, by the people, for the people; but it is a thing that is of a class, by a class, for a class.

It is a frequent statement made by the leading men in the Republican and in the Democratic parties, as well as by others who are regarded as "prominent public men," that there are no classes in this country. These individuals all unite in denouncing the Socialist as fomenting "class hatred" when he asserts that there is a conflict on between capital and labor, or, to be more correct, between capitalist and workingman. They admit that in Europe there may be classes, such as nobility and commons, but not here in America. Yet all their actions and the actions of the "better class" belie their statements.

It is true that in the old world there are dukes, counts, lords, barons, princes and kings, along with their duchesses, countesses, ladies, baronesses, princesses and queens, but that is only a difference of name, or title. There is no difference as to power, economic and political, between the aristocracy of Europe and the budding "aristocrats" in America. In this country we have textile lords, cotton lords, steel lords, coal barons, railroad magnates, wheat kings, oil kings, financial kings, and a host of others. These gentry are not designated by Duke this or Prince that, but they are no less rulers in their particular realms than the feudal lords were supreme in their domains. If there is any difference at all between the favored classes of Europe and those of this country, it is that our product is more powerful, in wealth. Witness how the aristocrats across the water come to these shores to trade their titles for rich American heiresses.

No classes in this country? Why, who is it that dines at the Waldorf-Astorias, the Delmonicos, the Hotel Plazas, the Hotel Knickerbockers, and the other "swell" places? It is they who consider themselves the "superiors" of labor. And they consider themselves so because they don't have to slave for a living. Indeed, they have nothing else to do but go strutting and parading about in expensive gowns and clothes at the horse shows, dog shows, monkey shows and doll shows; at the costly halls or garden fetes. That class prides itself upon the fact that it lives without working, and one who labors is, by them and all their imitators, considered contemptuous.

Here, then, we have it. There is a class which toils not, but has practically all that is the result of toil. There is also a class that does toil, but has nothing except a bare living as the result of its labor. The two classes have nothing in

common, neither in theory nor in practice. The principle which determines a man's position in society is: How does he make his living, by himself working, or by working others? Man's social, his class relation, is determined by his economic position. We have classes here just the same as there are classes in Europe; just the same as there are classes wherever there are kings and subjects, rulers and ruled, masters and men. Between these two classes there is a struggle for supremacy. The governing class uses the governmental powers, the executive, the legislative, and the judicial, in the protecting and furthering of its own interests. All political strife is therefore class strife.

Clearness of vision upon the fact that political warfare is class warfare means that we are on the road to understand the problems confronting us; it means that no glib-tongued reformer or phrase-mongering "radical" can throw a thinking workingman off his feet; it means that a man is planted upon bedrock.

Clearness of vision upon the vital point that there are classes will enable a man to see that no ruling class can ever improve the condition of those whom it rules; that the dominant powers do only such things as allow them to thrive upon the downtrodden; and that if the downtrodden desire anything they must secure it for themselves. "He who would be free himself must strike the blow."

Clearness of vision will reveal the fact that the American revolutionists did not receive independence by the grace of King George II, nor did the French revolutionists obtain freedom from feudal aristocracy, nor did the Russian subjects receive constitutional rights from a gracious Czar; they had to terrorize the autocrat; nor did the Sultan of Turkey grant his subjects a constitution because he loved them; he saw a revolution staring him in the face and knew he had to submit; nor yet, more recently, did the rulers of China except under compulsion grant constitutional rights.

The same truth applies in this country. The employing or capitalist class will do anything for the working class. If it would it could have done so long ago. But to do so means it must itself give up its stolen property.

The working men and working women must learn the lesson of class consciousness; they must learn that there is only one way to emancipation from the slavery and suffering surrounding our class, and that one way is to get together into a political party of labor for the avowed purpose of overthrowing the present regime of capitalist reduction, and substituting instead the Republic of Labor, the administration of industry by the workers.—Weekly People.

PRIMITIVE MAN TO MODERN SOCIETY

(Continued from page one) institutions immediately concerning him, became a special study. His method of life, the tools he used, his dwellings, religion, sex relationships, when he lived and where. One of the facts that has been established beyond the shadow of a doubt is that mankind has lived on this planet for hundreds of thousands of years—at least 250,000 years.

Primitive man roamed through the forests of Southern Europe in that vast stretch of country that skirted the edge of the Ice Pack of the Glacial Period. From the river drift and gravel beds of that time have been dug up not only his crude and clumsy tools but the bones of the animal himself. The tools are sufficient evidence of the fact that he assisted nature just a little bit. Pieces of flint are chipped sufficiently to give them a cutting edge, and no more. No great stretch of imagination is necessary to enable one to see to what varied uses these flints were put. Chunks of rock, more or less easily handled, are, with very little artifice, formed into clubs. This is the primal weapon, the first of all the accoutrements of war. This man is known to science as paleolithic man, or man of the ancient stone age. Such institutions as existed at this time we can only know from conjecture. Articulate speech he probably had, but in a very limited measure. He was a social animal, for society is anterior to man. He lived in caves and holes. If he wore any clothes they were the skins of the animals he had overcome by his superior cunning. His food consisted of the flesh of animals and fish, together with wild berries and roots. In fact, he is little different from the animals around him. But the adoption of the flint and the club as an aid to securing his food has laid the basis of all social progress.

From now on the history of mankind is a history of his tools, until today his dependence on them is so great that without them he would starve, and as they direct him, so he must go. He has lost entirely his control over them. He is now the slave, they the master. With the discovery of fire an improvement took place in the life of our savage ancestors. Perhaps a spark from some tree had been chipping set fire to some dry vegetable matter;

perhaps two pieces of wood rubbed together burst into flame. It makes no difference; he discovered fire. He found out that it kept away the cold, that cooked food was nicer to the taste and much more easily chewed than the raw stuff. He started making pottery. He left the hole in the hillside for the mud hut. Where he had formerly chipped his flint he now grinds them, and he has added the bone spearhead and the stone axe. Being a hunter, he leads a nomadic life. Property, as we understand the term, has no existence. The economics of savagery are as crude as the tools. Production is an individual, not a social process; hand, not machine; for use, not for exchange. The growth of population and the consequent restriction of the tribal hunting grounds forced him to cultivate the soil and to domesticate animals. Here we have the basis of a new method of producing wealth, and a new order of society. Previous to the establishment of agriculture prisoners of war were either killed on the field of battle or carried home and put in the stew pot. They could not be put to any other use. They could hardly be sent out to rustle for themselves, for, obviously, they would escape; and if their captor undertook to feed them himself he would be taking upon himself the responsibility of another mouth to feed—a profitless undertaking when man lived so precariously.

But with the cultivation of the soil a prisoner became of some use. It pays to take captives in war and put them to work in the fields. Armed guards easily prevent their escape. A captive produces more than is sufficient to keep himself alive. His master takes the balance. Out of this method of production develops the soldier and private property. So we see the slave, the soldier and property come upon the scene together, never to leave it till class distinctions are wiped out by the working class.

Wherein, then, does the chattel slave differ from the wage-earner? He works for a master who feeds and clothes him. All that he produces belongs to his owner. The free wage-earner today works for an employer who pays him a wage and to whom the product of his toil belongs. The wage is just sufficient to enable him to live and produce some more slaves to take his place when he is used up. True, he does not have to sell himself to any individual, but to some member of the capitalist class he must go or starve—which fact would lead us to believe that, whereas the chattel slave belonged to an individual, the wage slave belongs to a class.

From now on all history is the history of class struggles. On the part of the master to maintain his hold on the means of wealth; on the part of the slave to throw off his chains. The Roman slaves wore a brass collar round their necks, as dogs do today. Greek slaves were turned loose to be made targets for the arrows of the boys of the ruling class. All these things fostered the spirit of revolt—the desire for freedom was deep-seated in the slave's soul. Revolts continually broke out and a body of escaped slaves under Spartacus defeated the veteran troops of Rome in one hundred and seventeen pitched battles. Beaten in the end, thousands of them were crucified and their bodies left to decorate one of the great roads leading into Rome. A terrible warning to others.

For thousands of years slavery determined not only the political and intellectual life but the accepted canon of morality. None of the religions of the slave empires of the past had one word to say in condemnation of slavery. The moral philosophers of Greece and Rome felt no sympathy for the wretch who toiled in chains. The Greek aristocrat who patronized literature and art, who discussed philosophy with Socrates and Plato, who inspected the marbles of Phidias with a critical eye, was fed, clothed and sheltered, had his every wish gratified by the labor of slaves. The luxurious feasts of Nero and the murdered gladiators of the Coliseum attest the economic value of chattel slavery to Imperial Rome. The whole fabric of the civilizations of these empires rested on the broad backs of slaves.

The conquests of the Roman arms flooded the markets of Rome with slaves; they became so numerous that their masters could no longer feed them. At the same time the product of their toil was so vast that all kinds of luxurious vices set in amongst the ruling class. They then became an easy prey to the barbarians, who came pouring, wave on wave, out of the forests on the far side of the Danube and the Rhine. The drying up of the Central Asian plateau had driven many tribes—Huns, Goths, Vandals and Franks—westward in the search for food. Roman civilization had performed its function in the development of human society.

Western Europe is, under the mantle of Roman law, reduced to a condition where it is no longer necessary to mount guard over the slave at his work. If he escapes the settled state of the country makes his capture easy. A change takes place in the relationship of slave and master. He is given a portion of the land upon which to produce enough for his own keep. In

return for which he is compelled to cultivate the lands of his master. This is a new form of slavery. We say a new form advisedly, because the thing is substantially the same. He is now called a serf, his master a feudal baron, and the system itself feudalism. Only the names have changed.

The theory of Feudal Law is, that the land belongs to the whole people just as to-day the theory of capitalism is that all are equal before the law. The king held all the land as the representative of the nation. He allotted parcels of it to the nobility on consideration of the performance of certain services, generally of a military character. The noble, lord or baron allowed the serfs to live on it under his protection. In addition to cultivating that portion that produced their own food they had also to cultivate the rest of it on his behalf. Portions of it were set aside for them to graze their cattle and hogs, these were the common lands. The serfs could not leave the soil. If it changed hands so did he. All that he got out of it was just sufficient to keep him alive, the same as the wage-earner gets to-day. He produced all the wealth of Feudal society. Kings, counts, dukes, barons, all their men-at-arms, all their military retainers were borne on the neck of the serf just as the chattel slave carried on his back the weighty empires of the past.

Romantic literature, like that of Scott and Macaulay, is the only source of information of some of the people who pose as authorities on the life of the Feudal period. They talk glibly of knights, clad in tin armor, who passed their lives, seeking the holy grail, taking the tomb of our Lord from the unholy saracens, and rescuing distressed damsels. They always had a keen eye for the damsels as the law of the first night proves. This law, Jus Primae Noctis, as it was called, provided that a female serf should spend the first night after wedded life in the bed of her seigneur or lord. Their tournaments have been glorified in song and story by the same romancers. Their bravery has been extolled at great length when in reality there was no more danger in their combats in the tourney than there is in a glove contest between a "white hope" and a black champion.

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