

NO. 630. Vancouver, British Columbia, Saturday, May 6, 1911.

SORROWS OF CHIPS

Vicissitudes of a Wage Slave's Search for an Existence.

Are the small farmers wage-slaves? The Socialist is quite satisfied they are. Some small farmers, however, who are not bold enough to call themselves capitalists are quite satisfied, fully persuaded they are not. They consider themselves a sort of nondescript, neither fish, flesh, fowl, nor good red herring. They plow the virgin soil, and a greenback flies out with every sod turned. That is what they told us at school in the Old Country. Only instead of a greenback it was a ducat. "O, my Christian Ducats!"

Says the Scientist, all things are growing or decaying; accumulating matter or wearing away, integrating or disintegrating; the total history of every sensible existence is included in its evolution and dissolution. This morning I heard the total history of a wage slave, who had blossomed into a small farmer; and faded away into the ranks of the reserve army of unemployed. He appeared out of the imperceptible, and disappeared into the imperceptible. He didn't mind blooming, but he did not like fading away. He was a Yorkshireman by birth; a Yankee by education. "God dang it," he said in sore perplexity, scratching his head, "and I worked like a son of a gun, too."

The writer was roaming around looking for work, just in the same way as a fish goes swimming for grub. If I met it—well; if not—not so well. I was hiking to where they were excavating the foundation, of what is to be the abode of love, of those whom the present system of production has driven daffy; when I met Chips and another Englishman, returning from the scene of action. "Good day! Anything doing up there?" "Come back!" said Chips. "Its no use you going." I gave a sigh of relief and we sat down on the road side. Presently another green Englishman came sauntering along, with that look on his face which tells you he is searching for hidden treasure, chasing the beams of the rainbow. "Sit down," said Chips, and, turning to me "Give us a match," said he. He puffed away vigorously at his pipe, for a minute, and then discovered the new arrival, hailed from Yorkshire: then his tongue was unloosed. "Oh, but hold on a bit, George," he said "and I'll tell you all about it." So the cotton spinner from Yorkshire, and the brick setter from God knows where, and myself settled down to hear the tragedy of the man who had been a wheelwright in England; a small farmer in the United States; and was now a desperate creature in Canada. In the Old Country he had been up against the "raskills."

"I was a hard working, industrious young fellow," he said "and a bit religious. In those days, you know," he said, appealing to me with the sensitive look of a man speaking on a delicate subject. "I used to address the Sunday School now and again, I could talk a bit, you know." I nodded, and he went on: "Well there was a farmer who went to the same chapel, and he got me to make a wagon for him. The ironwork cost me ten pounds, let alone the wood, and I made a good job of it. When the wagoner came to fetch it I said to my man: 'here's a shilling, give it to the wagoner so that he can buy a pint on the road. You know,' he said to me, 'that's the custom in Yorkshire.' "Sure," I murmured. "Well," he said, "would you believe it, that farmer went the very next day and fled himself as a bankrupt. The dam scamp!" he growled. "Another farmer to whom I owed money came and told me about it. 'Eh, Chips, I want you to pay me that bill.' 'What's your hurry, Mr. Bulrush,' I asked, 'why,' he said, 'Wildrake's gone bankrupt.' "I thanked him for telling me, borrowed a team of horses, and went to fetch that wagon back, when I got to the farm yard there was Mrs. Wildrake crying her eyes out, 'what's the matter, Mrs. Wildrake?'

'O Mr. Chips,' she moaned and sobbed and cried; and, said Chips, turning to me, 'I don't think she did anything else.' 'Of course not,' I managed to say.

"Well," he went on, "the law would not allow me to touch that wagon, I had to go home without it; and I only got sixpence in the pound. Nothing for nothing; and dam little for sixpence. I chucked religion after that! Why? 'Oh, there's no good in religion,' and he lifted up his cap and scratched his head.

He sold out and came to the States and after years of desperate struggling, evolved into a small farmer. "This time last year," he went on, "I was as happy as a king. I had 36 hogs, two horses, 5 cows, cocks and hens, and now I have got nothing. I struggled for seven years, all the recreation I had was two State Fairs, two cases of bottled beer, and four gallons of whiskey, and you all know how nice it is to have a pint after a hard day's work," we all nodded. "Yes," he said, "they put too much salt in it in this country."

"There's my wife," he went on, "she's a rare woman to make a dollar. She made \$108 out of the chickens. When I married her she weighed 180 pounds."

"Did you weigh her?" I asked. "Yes, I did, she tipped the beam at 180 lbs., and now she only weighs 110. She is nothing but a skeleton, all skin and bone, worry, nothing but worry."

"Chips," I said, "did it ever occur to you that if 70 pounds can evaporate the remaining 110 pounds can also evaporate and change its state?"

"Ah, she's a good wench. She got hold of me last night. 'Now look here, Chips,' she said, 'you have worked hard, you have done your best. It doesn't matter if you are out of work for a week or two. Cheer up old boy.' One had only to notice the nervous, hunted look on his face to see how he had suffered.

"It was those hogs," he went on, "I was throwing corn to them to beat the band, and all was prosperous, so I took a round-trip from Illinois to Calgary, to see what it was like (don't you go to Calgary, its just as bad as there). When I got back, I noticed one of the sows trembling, a bit weak on the legs; and in twenty-four hours she was dead of cholera."

"So I wired to a dealer to come and buy the lot. Three more died, so I rushed round to the neighbors and we worked till the sweat rolled off us to get those pigs buried before the dealer arrived. He bought the pigs at 7c a pound, but I had to drive them to town and before I got there another one dropped out. While the Inspector was examining them another one started struggling and that settled it, I didn't get the money; and in three days there wasn't a pig alive. On Christmas morning I went down to the cow shed and there was the bull lying on its back, with its heels up in the air. ('Alas! my poor brother'). That was a nice Christmas box for me, wasn't it?" he said, turning to me.

"Then in January we lost one of the children, I had to pay \$100 doctor's bill, \$35 for a casket, \$12 for a grave. What with the losses and the debts, everything went. It was pay up, John and look sweet, I tell yer."

There was a lull in the conversation, "I don't like the fish out here," blurted the Yorkshireman. "Oh," exclaimed Chips, "when we got to Winnipeg I clapped me eyes on some fine kippers, and I made the missus buy some, they reminded me of the Scarborough brand."

Chips then went on talking about drafts, notes, mortgages and confinements, "the doctor made me stay in the room and I fainted."

to be either a farmer, a dairyman or a green-grocer," he said plaintively. Then I was convinced that although in the struggle for existence he had gained freedom from property he was not free from the fear of want, insecurity, and uncertainty. However, I left him with the hope that the next time Mrs. Chips was weighed in the balances, she would weigh 180 pounds—and ten pounds over.

CLIFFORD BUTLER.

THE PROLETARIAT OF THE CROW.

Arriving in the Crow's Nest Pass about the same time the coal diggers brought their tools out into the daylight, and having reached Fernie, starting from Lethbridge, after going "to and fro" in the Pass and "walking up and down in it" a la Job's classic tormentor—it may be interesting to Clarion readers to get the impressions of an outsider, who never was forced to enter into "necessary and involuntary" industrial relations which are the lot of the coal miner.

My previous experience of failures to recognize "identity of interests" between capital and its wage laborers, resulting in strikes, lock-outs, etc., led me to look for at least "feverish unrest," if not friction and conflict, and especially a gabfest of discussion and explanation on all main and related features of the dispute. What I find is a complete absence of these strenuous features, but in place thereof a population leisurely going about to find such occupation, amusement or recreation as place and time afford. Many go a-fishing, some make gardens, mend fences, make a place for hens to lay or lay in a stock of fire-wood.

Talk to these men about the strike, they will all take the same attitude. Production of coal, consumption of coal and the normal labor-power outfit in the Pass, invariably result in only partial employment of working force during the summer months. A lay-off to negotiate a new wage agreement is, therefore, not looked upon as necessarily a loss of earning capacity. Hence the philosophical attitude of the miners. But underneath the surface there is, when you can arouse interest enough to get the husk stripped

from the kernel, a resolute determination to see to it that in the future a bigger slice of the loaf is to be their portion than in the past. The dispute is a dispute for more wages, and for nothing else. They have to go back to work without the desired increase, and they know this also; if they do go back it will only be when resources are exhausted. If beaten, there will be no illusions. The district officers understand thoroughly the temper of the camps and the determination of the men, and are thoroughly in accord with their sentiments and opinions. The apparent apathy and indifference to the struggle is the result of a complete understanding of the situation, both by the men and by the officers.

The economic knowledge possessed by these miners would be an eye-opener to the trades unions in the eastern cities. They know that wages is the cost of their keep, and are determined to maintain the standard of living as long as possible. They know who own the mines and who own the product; also who are in control of the police powers of government. They believe that until there is an awakening of the working class elsewhere that they will have to mark time here, consequently, are somewhat indifferent to propaganda of any kind. They can do a stunt of that kind themselves and the doubting Thomases have either to shut up or take the gaffs. When you get under the surface, the old black Crow is pretty wise.

J. D. H.

THAT TOUR.

O'Brien is now touring the east. This is the land of the Phillistines where the chosen people are like to wax exceeding thin. In short, this is the old original call for funds. Send your contribution to D. G. McKenzie, Box 1688, Vancouver, B. C.

Labor produce all wealth. It is claimed that this contention is wrong as wealth is the product of Nature, but since Labor is also a product of Nature, we might as well say that wealth produces itself as to admit the latter.

Looking Backwards

He was the oldest inhabitant of the village and during the "dog days" we were wont to gather around and hear his stories of the old wage-slave days. This was several years ago, before his death in 2011. Still I remember how we laughed when he told us of the peculiarities of the "wage-plus." How this individual would smile when "work" was plentiful and how miserable he became when his master could not find him anything to do.

Sometime you must come home with me and I will show to you several of the things that Tyard (the oldest inhabitant) gave to me. There is a most peculiar clock with a bell attachment. Often I puzzled over this and old Tyard in order to tease me would never explain its use. One day, however, I went to the museum and there I saw an exact replica of the peculiar clock. I eagerly looked up the catalogue for the description. In "Section L," "Wage Slave Period," I found it, and this is what it said—

No 1265—"An Alarm Clock."

"A peculiar piece of mechanism used by the slave as a means of awakening him from his slumber. We gather that the slave wound up the clock at night previous to going to bed (retiring). The alarm was set for an early hour. When this hour was reached the catch which holds the striking hammer was released and the hammer coming rapidly in contact with the bell, a loud noise was caused and the slave was aroused from his heavy slumber. You will notice that this clock has a double bell arrangement, no doubt due to the fact that the slave becoming accustomed to the single bell an increase in sound was necessitated. Hence the double bell."

You smile, but you will laugh outright when you see the "Doughnut." I imagine I see Old Tyard now with the glass-bottle (in which lay the "Dough-

nut" preserved with some kind of spirit) on his knee. How his sides shook when describing this "slaves' barometer" as he called it. For when the hole in the doughnut was small, then work was plentiful, and when the hole was big work was scarce. At least that is what Old Tyard said, but I think he must have been joking for he laughed so whenever he told that story.

But there, you must visit me and then you will see these things and many other relics besides.

"TIREB."

A vice commission that was created more than a year ago in Chicago has made its reports. The report of the commission is about as disgusting as the evils which the commission pretended to investigate. The commission ascertained that about \$15,000,000 annually were expended on vice in Chicago, but the commission refrained from submitting any drastic remedy that would abolish the hells of Chicago. The commission was made up of prominent people—pillars of society—who recognize and are ever conscious of their class interests, and the commission could not afford to submit a report that called a "spade, a spade" or that reflected too seriously on that aristocratic element whose dividends are gathered from the degradation of man, the debasement of woman and the slow but sure murder of children in mills, factories, department stores and sweatshops. It did not matter to the commission that women and girls on a pittance of a few dollars per week were driven to the brothels. It did not matter to these "pillars of society" that virtue, garbed in cotton, was sold for bread. The commission's report was as disgusting as a senatorial "white-wash" and the moral pestilence will continue in Chicago as well as

RED LETTER DAYS

The Significance of Revolutionary Working-Class Celebrations.

The revolutionary movement of the working class has, like the church and other human institutions, its calendar of blessed or bloody days, mostly the latter, as witness Peterloo for England, Homestead for the United States, Bloody Sunday for Russia and the Commune Massacre for France. Red Letter days these, and most literally. They all commemorate the ruthless slaughter of workers at the instigation of the autocrat and the plutocrat. In these and similar events the provoking crime, in most cases, was a mild and temperate protest against privation and suffering in many forms, and the answer came swiftly from gun-muzzle and sabre's edge: "Blood thick and thin, blood of men, women and children, flows like water; it is cheaper than common red wine and less esteemed." Law and order are restored. Class arrogance struts and plumes itself; smug and ever-cowardly plutocracy overcomes its painful fright and snuggles down again in safe and comfortable "possession;" the church triumphant sings Te Deum, and blesses the soldiery; the trained sons of the workers have slain their brothers and fathers. Pluto shakes hands with Plutus and their ancient compact is renewed under the old formula of "Law and Order." All this is something to thank the gods for and so they are thanked.

War, armed resistance, is the supreme expression of politics, and its control and direction must always rest in the hands of a ruling class. A ruling class is one in which wealth, political and social power are indissolubly united. Such a class rules us now. But had the true significance of the afore-noted events been understood and the fundamental factors appreciated by the working class we should be past all risk of their repetition, and on the eve of May Day could have approached our subject in a spirit and manner more becoming its ideal and human character. But the conditions and the economic relationships between men in Society which produced the Red Days in our calendar still obtain, and in greater intensity; their recurrence then is not only possible but probable, especially in the most Christian states where fanaticism joins hands so readily with lust of greed and power to maintain its own corporate existence and dominion over the minds or men.

But what of May Day? Shall we banish the red mist from our eyes and the history of the working class from our minds and go a-Maying with ligh hearts and heavy lunch-baskets? As none will change their places or purpose at our instigation, let us proceed and see what the day stands for to the Revolutionary.

Like many social and some religious ones, May Day is a pagan festival whose history is shrouded in prehistoric times. Various celebrated in European countries it seems to have reached its best expression in northern climes during the middle ages. In conception it is happy, beautiful and natural in a high degree, and whilst the process is difficult in this grossly materialistic age, it is possible to conceive of its celebration with a vivacity, spontaneity and joy to which we and our forebears have been strangers these many generations. I am not, in this, casting my eyes backward and longing for any mediaeval Utopia. Since the beginning of civilization the history of the working class has never lacked its tragedy. It was the static ideas common at the time to all classes, finding expression in the sumptuary and other laws and ordin-

ances that produced the contentment and rural joy, of which the May-pole is such a fine example. The superlative merit of Feudalism was, that it found a place and sustenance for every member of society and recognized a human bond between all its social grades. This alone explains its long duration, the longest in recorded history. To climb out of their social class was impossible and the vital energy so saved was, in part, expended in joyous expression. In climbing the social fences of to-day millions break their necks, hearts, tempers and everything that should be preserved and whole.

May Day differs from all other days in the fact of its International character. All other commemoration days have more or less a national and restricted interest. May Day is the high Festival of the World's Proletariat. Its value in uniting in a common consciousness on a common day, the fighting forces of the working class is very great. Go a Maying if you must and can afford it, or as a masterless slave for the other thirty days, but on the first day of May be at least conscious of the fact that throughout the world millions with hopes and aims like your own, and pledged to redeem their class from its slave and hireling status are recounting the past; reviewing the present and planning for the future.

Here's to every true Comrade in every State and Country.

The fag-end of a social system is not favorable to Arcadian joyousness, nor to the expression of fine feeling in any worthy form. Aesthetics have a bad time of it ringed in by the pirate-gangs of finance and commerce. We look on a pleasant or even charming landscape and express ourselves in the terms of the wheat pit or packing house; more, we look into the eyes and over the form of a fellow being and figure out the profit to be made out of his muscular or mental activity. Of his needs and hopes! What in heaven or hades have we got to do with them?

But if we cannot welcome the Spring with the simple grace and joy of our good Pagan ancestors, we can watch, without pity, the death pangs of a system that has, so to speak, rebuilt the material world in a century and (unlike the men of May-pole times), found a place for everybody but the instrument of transformation, the working class. This, however, is a negative kind of satisfaction and there is a better, a positive one. We can welcome and hasten the springtide of its natural successor, a Socialized State; a state wherein every citizen may develop and express his greatest efficiency and in whose service find his best welfare and happiness. Then song may again blend with hum of busy wheel and hammer's ring and men may live the songs they sing. In the meantime there is work to be done, preparation to be made and no better day in all the year for this than May-Day.

STONEHENGE.

CRACKED IT.

Say Mc.— Let the S. P. of C. and their mouth-piece, the "Western Clarion," take heart, for after preaching for these last two years to the party with the two arms, you know, the S. P. of America, that the S. P. of C. was THE one and only and all others were dead and damned; they have taken action. The executive committee of King's County, New York, having passed a motion that they print as a leaflet 50,000 copies of an article from the "Western Clarion," entitled "Wealth and Value." They evidently think that a live donkey is better than a dead horse.

But what about your copyright?
Yours in revolt,
C. McMAHON SMITH,
Brooklyn, N. Y.

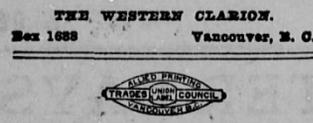
THE WESTERN CLARION

Published every Saturday by the Socialist Party of Canada, at the Office of the Western Clarion, Black Block Basement, 165 Hastings Street, Vancouver, B. C.

POST OFFICE ADDRESS, BOX 1688. SUBSCRIPTION: \$1.00 Per Year, 50 cents for Six Months, 25 cents for Three Months. Strictly in Advance.

Bundles of 5 or more copies, for a period of not less than three months, at the rate of one cent per copy per issue. Advertising rates on application. If you receive this paper, it is paid for.

In making remittance by cheque, exchange must be added. All communications and make all money orders payable to THE WESTERN CLARION, Box 1688 Vancouver, B. C.



Watch the label on your paper. If this number is on it, your subscription expires the next issue.

SATURDAY, MAY 6th, 1911.

EASE.

A recent subscriber, more in sorrow than in anger, instructs us to discontinue sending him the Clarion, for the usual reasons, which causes us much grief and pain.

He also takes the occasion to inquire, by way of rubbing it in we presume, "Why stigmatize all work as slavery, and ease and pleasure to be the chief aim of life?"

Why not? If for no other reason, why not because our masters, the capitalists, stigmatize ease and pleasure, and glorify work as the chief aim of life? So they preach to us, and we, of the tribe of the ass, we preach it to one another, and even go the length of practicing it ourselves.

They do work? So they say. Some of them kill themselves "working." But it is no work. People "work hard" climbing mountains, and kill or cripple themselves at it.

The difference between their work and our work is that theirs are the achievements of free men, ours the base toil of hirelings, slaves. Slaves who sell from day to day our very lives for a slaves portion, a bare subsistence.

Let us heed no more this mock-Spartan gospel of heroic abstinence. Ease is the second law of life. First live. Then live easily. And all that lives gives heed to that law except the foolish wage-mule.

What was it but the desire of living more easily that caused the primeval protoplasmic slime to globulate into single-celled protozoa; these again to unite in colonial infusoriae; the many individual persons of these again to exchange their independent existences for specialized functions, together making one complete animal?

Who never to himself hath said: "This is my own native land." "Where is the citizen of Whoopup whose breast does not heave with true emotion, whose eye does not brighten and whose heart is not quickened by a realization of the manifold blessings bestowed upon her citizens by this, our great country? Her wonderful resources, her ever-increasing prosperity, her glorious institutions under which every individual is granted wonderful opportunity and the utmost freedom, are these not sufficient to call forth the best and highest expressions of loyalty and citizenship?"

And even as we are loyal to our Dominion and our King, we should be loyal to the community—our town. The sun of heaven has beamed down and brought rich crops to the surrounding country, and much wealth to our patriotic and God-fearing merchants. We have a railroad, an elevator, a post-office and a town hall—are we not rich in comforts? Our people are blest—Let each one of us strive to do right, to bring out the best that is in himself, thus bringing increased wealth and happiness to Whoopup and making of her an example for the world."

BRITISH JUSTICE.

A situation arising out of the carpenters' strike in Vancouver is occasioning some comment and no little amusement.

The firm erecting the Labor Hall declined to sign the scale and consequently the carpenters removed themselves and their tools. After thinking it over a day or two, the contrac-

tors put on a gang of non-union wood-butchers, notwithstanding the fact that their contract stipulated for none but union labor. An injunction was promptly applied for, but at the time of writing, had not yet been granted, the case being continued by the court from day to day for the reason or another.

On the merits of the case we have nothing to say, not being skilled in legal lore, and the case being yet before the courts. But there has come to our notice a growing feeling among unionists that they have not been getting a square deal, that had employers of labor been seeking an injunction against workers, no delays would have occurred in granting it. We would therefore warn those holding such an opinion that the expression of any such sentiment is a clear case of contempt of court, which in itself should be sufficient to demonstrate the fallacy of the opinion in question.

We can only attribute the prevalence of such absurd ideas to the influence of the proximity of the neighboring republic, where cases are reported to have occurred in which the courts have lent themselves to be used by the masters against the workers. But every loyal British subject has perfect confidence in British justice, so celebrated the world over for the impartial and even-handed manner in which it is administered, and always by men of the highest principles and strictest morality. Ever, from its very inception, it has been the strong bulwark of the weak against the strong, of the poor against the rich, the aid of the penniless and the succor of the unfortunate, as myriads of the weak, the poor, the penniless, the unfortunate, and the widows and orphans of many an industrial holocaust can testify from the ends of the earth and a number of graveyards.

To believe otherwise is to be guilty of contempt of court, and rightly so, for how else could a proper respect for the law and its majesty be maintained, so necessary as that is to the maintenance of order, the security of property, and the safety of the person.

The contrary belief would undermine the foundations of the state, foster class hatred, imperial property rights, and presage social revolution. So let the courts continue the good work. They do it to our entire satisfaction and merit our esteem.

THE COUNTRY EDITOR.

He sat at his desk, writing. As his pencil moved across the paper it left behind a trail of noble sentiments. Words appeared upon the white surface and were arranged in glowing tributes to the country, and particularly, to the community. There were Mr. Muggs, the magistrate, whose conception of justice was as broad as his abdomen, and Mr. Plott, the policeman, whose very name kept the streets of Whoopup orderly and serene—the world must know the sterling qualities of these worthy men. It must know that Whoopup suffered. Then, even the pencil took on a dignified air when it came to the merchants of our town and their prosperous condition. Jealous of this property, it surrounded the name of a small order house with scornful vituperation, the while it called soulfully upon all the people with cash to spend it loyally at home.

Yet even in the midst of this happy task, sadness mantled the editor's brow, and worry dimmed the brightness of his eye. Even as he wrote, there would intrude upon him a picture of his brood who thrived none too well on promissory notes, of his good wife, at that moment exercising all her diplomacy in an effort to stand off the grocer. He thought of his subscribers who roared, but paid not. Of the advertisers, who gave many threats but little money. Yet manfully did he thrust aside these thoughts, and the pencil moved on to form these words: "Breathes there a man with soul so dead,

Who never to himself hath said: "This is my own native land." "Where is the citizen of Whoopup whose breast does not heave with true emotion, whose eye does not brighten and whose heart is not quickened by a realization of the manifold blessings bestowed upon her citizens by this, our great country? Her wonderful resources, her ever-increasing prosperity, her glorious institutions under which every individual is granted wonderful opportunity and the utmost freedom, are these not sufficient to call forth the best and highest expressions of loyalty and citizenship?"

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jar and grasped the brush which it contained. He gasped, consternation o'erspread his countenance as his amazed eyes encountered the jar's emptiness—his hungry children had eaten the paste.

Q. T.

SOLIDARITY. To the Revolutionaries and Workmen of the World.

Fellowmen:— Stop for a moment your hard labor from which you obtain the crust of bread hardly sufficient to support your families, drop for an instant your tools and look towards Mexico. There is a struggle there in Mexico, the classic country of the peonage and of the most abject slavery, the people are in open rebellion and between these people in arms, struggling with an untiring aim to bring forward the red flag of the liberators of the world, you will find the phalanges of the Mexican Liberal Party.

As you hear this name, Mexican Liberal Party, probably you will think that we speak of a bourgeois party—an arrogant party that wants the power to continue supporting the social and political edifice which we, the liberators of the world struggle against. If, in all countries the liberal party is a bourgeois party—or an arrogant party it is not so in Mexico.

The Mexican Liberal Party struggles for the economic emancipation exclusively, social and political, of the proletariat of Mexico. The Mexican Liberal Party avails itself of present insurrection not to put any man in power, but remember, to verify the expropriation of land which is now in the hands of a few, and which will come to be the property of each and every one who inhabits it.

The Mexican Liberal party has the conviction that there can never be liberty, equality, or fraternity as long as the two social classes face each other, that the preoccupations, traditions and the law uphold the fed and the unfed, the educated and the uneducated, in one word, the bosses and slaves.

The Mexican Liberal Party does not trust to the kindness of the law nor the government to bring forth happiness to a human being, but in the revolutionary action of the workmen concerned, in the solidarity effort of the exploited ones to introduce an economic, political and social medium that will guarantee the subsistence and liberty of every human being and considers that the first step that must be taken for the formation of this medium, is the possession of the land, and tools of labor by the people, for the use and benefit of all without sex distinction.

You can see by the aforesaid that the Mexican Liberal Party is a Labor party that is going to employ the direct action for the emancipation of the proletarian. Independently of this party and hostile to it, struggles the Anti-revolutionist. This party, headed by Francisco S. Madero, a millionaire, conforms itself with overthrowing Diaz from power; to seat Madero, who offers the public what has always been promised, political freedom, the liberty that only benefits the wealthy class, and the hunters of political jobs but which is a cruel irony for those that have to obtain their daily bread by the sweat of their brow. So, then, there are at this moment, two political parties in Mexico confronting the Dictatorship of Porfirio Diaz. This Diaz will have to fall and be squashed by the rebellious people, but the revolution will not end by this lone fact; having Diaz fallen the Mexican Liberal Party and the Anti-revolutionist or Madero's party will struggle then, one against the other, to propagate their tendencies.

Fellowmen: Read Regeneration, the official organ of the Mexican Liberal Party (519 1/2 E. Fourth St., Los Angeles, California, U. S. A.) In it you will find the data of the Mexican Revolution and the aspirations of the true revolutionaries which are those that we have condensed in the above lines. You may address the organizing Junta with the same address as "Regeneration," to help it with money and with everything that you can, so that our dear Red Flag squashes Porfirio Diaz, squashes Francisco D. Madero, who is an abject fool and obtain by it, the economic emancipation of the Mexican people. Agitate and contribute for the encouragement of the Mexican liberal movement, try to make the labor press of all the world to agitate in the same manner. Invite your friends and all those with whom you come in contact, to do the same, to have meetings and manifestations of sympathy for the cause of the Mexican proletarian and to make every effort that may be necessary so that the Mexican Revolution may have strong elements to win.

And do it quick, fellowmen. The American Bourgeoisie sees with disgust the arrogant apparition of the Red Flag in the Mexican battle-fields and has sent, therefore, twenty thousand soldiers to the Mexican frontier and battleships to that country's ports with the deliberate purpose to go into action as soon as the liberal movement predominates and places itself at the head of the insurrection. This movement of the American

Bourgeoisie will be seconded by the great powers of Europe whose Bourgeoisies, as the American, see in the Social Revolution in Mexico a great danger for the capital barons of the world, a possible infection of the rebellious Mexicans in all the towns of the world, the beginning of the great Social revolution in the planet, the dawn of the future society, giving a rosy color to the high peaks of the mountains of the beautiful country of the Aztecs.

Yes, fellowmen, do it quick, do it immediately, because tomorrow may be too late. The Bourgeoisie is international and solid, the proletarians must be the same. Suppose for a moment that our Mexican fellowmen were squashed because we abandon them to their fate, what a horrible precedent for the labor struggle in other countries, what a lamentable drawback for the coming social revolution.

Solidarity fellowmen of all the world, solidarity, this is the cry that escapes from us, hoping that it will reach your ears and move your conscience and make your hearts palpitate harder. Through solidarity the proletarian will reach the throne of the Rulers, to break and annihilate the authority principle, through solidarity the proletarian will be able to establish quickly the universal country of the free, of the equals of the brothers.

Through lack of solidarity, the social revolution has been delayed, what have we done, the disinherited of all the world for our brothers in Chicago? What did the slaves of salaries do for our brothers in Montjuich? Did we place ourselves between Ferrer and his executioners? Did we detain the hand that dared to put the rope on Kotoku's neck? Did we respond with insurrection to the Commune of Paris? and with the general strike to the renounced effort of our brothers, the strikers of Barcelona, of Paris, of Tampa, and of a hundred other places?

Answer! Place your hands on your hearts with sincerity to this question that sounds sadly from our lips. What have you done in favor of the Social Revolution? And, answer also to this question. What do you think of doing in Mexico? Will you be satisfied to remain with crossed arms, as mere spectators of the sublime tragedy that is developing in Mexico?

Will you not stretch your arms to uphold the Red Flag when some one of the defenders falls wounded by the bullets of the Bourgeoisie or the authorities? Will you be conformed as you have always been with remaining to make foolish protests after the disaster has taken place by your inaction? Fellowmen of all the world respond to our call, now is the time to make it, now that our Mexican brothers are setting the example of how to break the chains of the political iniquities, of the economic iniquities, of the social iniquity.

Two things are needed; emancipated workmen and money. Don't wait for the disaster to make innocents, that would not have the virtue to recuscitate the best of our dead comrades in the battlefields, nor to extirpate the discouragement from the hearts of all the oppressed on this earth by the absence of solidarity.

Act now or resign yourselves to your chains. Agitate so that the owners will not send their armies to Mexico, agitate so that all the liberators of the world come to the side of the Mexican revolutionary of the Red Flag, agitate so that the Mexican Liberal Party will not be in need of funds for the support of the Social Revolution. Remember that the battle cry of the Mexican Liberals is "Land and Liberty."

Milwaukee, Wis., U.S.A., April 8th, 1911.

NOTE—We recommend especially, the reproduction of the call as soon as possible.

SIGNED:— Rafael Romero Palacios, Artemio Garcia Gallardo, Luciano Lopez, Manuel Morero, Jose Perez, Silvano Palacios, Manuel Rodriguez, J. Medero, Theodore, Brady, A. Diaz, R. Valente, J. Alonzo, E. R. Metoyer, E. J. Swensor, E. J. Krause, M. Pasos, Gerardo Dominguez, Serafin Harvano, Jose Tafolla, A. Thomalis, Jose Sastelro, F. Folgueras, Peter R. Bath, Jose Menendez, J. P. Dennis, O. Dugas, G. Grenot, C. Grenot, P. Ramos, L. Aguilar, R. Reyand, Miss Ida Bensch, Sadie Menkel, Miss Ida Kiefer, Miss Theresia Stoll, Miss A. Jomez, Miss Anna Goetschi, Miss Rose Cuck, Miss S. C. S. Pinello, G. Gonzalez, Edmond Arcand, J. Pena Gonzalez, C. Fernandez, Alejandro M. Inclan, Fernando Villabrille, Vicente Gomez, S. Sipchts, Jose M. Perez, A. Gonzales, A. Alvarez, F. Dixon, O. H. Schebsdat, Louis Winek, Joe del Valle, R. Teune, Miss T. Goejer, Miss E. Hearo, Earl Shaw.

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 post-office. Secretary will be pleased to answer any communications regarding the movement in the province. F. Danby, Secretary, Box 647, Calgary. MANITOBA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every alternate Monday in the City of Winnipeg. Secretary will be pleased to answer any communications regarding the movement in the province. 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 End. Secretary will answer any communications regarding the movement in this Province. A. Gildemeester, Secretary, Box 201, North Battleford, Sask. MARITIME PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every second and fourth Sunday in the Cape Breton office of the Party, Commercial Street, Glace Bay, N. S. Dan Cochran, Secretary, Box 491, Glace Bay, N. S. LOCAL FERRIS, 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, B. C., NO. 9, S. P. of C., meets every Sunday evening at Miners' Union Hall, 1st Ave. Visiting comrades invited to call. C. G. Johnson, Secretary. LOCAL LADYSMITH NO. 10, S. P. of C., meets every Saturday, 7 p.m., in headquarters on First Ave., J. H. Burrough, Box 31, Ladysmith, B. C. 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 MARA, B. C., NO. 34, S. P. of C., meets first Sunday in every month in Socialist Hall, Mara, 2:30 p.m. Cyril Rossmann, Recording Secretary. LOCAL MOYE, B. C., NO. 30, MEETS second Sunday, 7:30 p.m., in McGregor Hall (Miners' Hall), Thos. Roberts, 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. A. Jordan, Secretary, Box 410. LOCAL NELSON, S. P. of C., MEETS every Friday evening at 8 p.m., in Miners' Hall, Nelson, B. C. I. A. Austin, Secretary. LOCAL PRINCE GEORGE, B. C., NO. 59, 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; 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, Secretary, P.O. Box 874, Rossland. Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p.m. A. Sebble, Secretary, P.O. Box 54, Rossland. LOCAL SANDON, B. C., NO. 36, S. P. of C., Meets every Tuesday at 7:30 p.m. in the Sandon Miners' Union Hall. Communications to be addressed Drawer K, Sandon, B. C. LOCAL SOUTH FORT GEORGE, NO. 61, headquarters and public reading room, Show Building, Hamilton Street. Business meetings every Saturday night at 8 p.m. Neil McLean, Secretary; John McInnis, Organizer. Comrades earnestly requested to write for reliable information. LOCAL VANCOUVER, B. C., NO. 1, S. P. of C. Business meetings every Tuesday evening at headquarters, 2237 Main Street. F. Perry, Secretary, Box 1688. LOCAL VANCOUVER, B. C., NO. 45, Finnish. Meets every second and fourth Thursdays in the month at 2237 Main Street. Secretary, Wm. Mynttila. LOCAL VERNON, B. C., NO. 36, S. P. of C. Meets every Tuesday, 8:00 p.m. sharp, at L. O. L. Hall, Tronson St. W. H. Gilmore, Secretary. LOCAL VICTORIA, B. C., NO. 2, S. P. of C. Reading room and headquarters, 1319 Government St., Room 2, over Collister's Gun Store. Business meetings every Tuesday, 8 p.m. Propaganda meetings every Sunday at Crystal Theatre. T. Gray, Secretary. 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. Club and reading room, Labor Hall, Geo. Rossiter, 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 first and third Sundays of the month. Business meetings on Thursday evenings following propaganda meetings at 8 p.m. Organizer, T. Steele, Coleman, Alta.; Secretary, Jas. Glendenning, Box 63, Coleman, Alta. Visitors may receive information any day at Miners' Hall from Com. W. 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. sharp. Open House (free) on Thursdays to the public free, from 10 a.m. to 11 p.m. daily. Secretary, A. Farnilo, 622 First St.; Organizer, W. Stephenson. LOCAL LETHBRIDGE, ALTA., NO. 13, S. P. of C. Meets first and third Sundays in the month, at 4 p.m., in Miners' Hall. Secretary, Chas. Peacock, Box 1883. LOCAL REGINA, SASK., NO. 6, MEETS every Sunday at 7:30 p.m. in Trades Hall. Secretary, B. Simmonds, Box 1046. LOCAL BRANDON, MAN., NO. 7, S. P. of C. Headquarters, No. 10 Nation Block, Rossar Ave. Propaganda meeting Sunday at 8 p.m.; business meeting, second and fourth Mondays at 8 p.m.; economic class, Sundays at 3 p.m.; speakers' class, Wednesday at 8 p.m.; algebra class, Friday at 8 p.m.; debating class, first and third Mondays at 8 p.m. D. France, Organizer, 1126 Victoria Ave. LOCAL WINNIPEG, MAN., NO. 1, S. P. of C. Headquarters, 528 1/2 Main St., Room 2, next Dreamland Theatre. Business meeting every alternate Monday at 8 p.m.; propaganda meeting every Wednesday at 8 p.m.; economic class every Sunday afternoon, 3 p.m. Organizer, Hugh Laidlow, Room 2, 528 1/2 Main St. Secretary, J. W. Hingsley, 270 Young St. LOCAL NO. 24, TORONTO, ONTARIO. Headquarters, 10 and 12 Alice Street (near University). Business meetings every second and fourth Wednesdays; propaganda meetings every Sunday at 3 and 8 p.m. By arrangement with Toronto University, popular scientific lectures every Monday at 8 p.m. during the winter. Address all communications to Secretary, No. 10 and 12 Alice St. LOCAL BRANTFORD, NO. 16, S. P. of C. Meets at headquarters, 13 George St., every Thursday and Sunday nights. Business and speakers' class on Thursdays; economic class on Sundays. Wage workers invited. S. Kemp, Secretary, 8 George St. W. Davenport, Organizer, 31 Charlotte St. LOCAL OTTAWA, NO. 8, S. P. of C. Business meeting first Sunday in month, and speakers' class on following Sundays at 8 p.m. in Robert-Allan Hall, 78 Rideau St. John Lyons, Secretary, 44 Chamberlin Ave. LOCAL GLACE BAY, NO. 1, OF N. S. Business and propaganda meeting every Thursday at 8 p.m. in Macdonald's Hall, Union Street. All are welcome. The following described under Secretary, Glace Bay: Wm. Sutherland, Organizer, New Aberdeen; H. G. Ross, Financial Secretary, office in D. N. Brodie Printing Co. Building, Union Street.

599 F. PERRY TAILOR 834 Pender St. Vancouver

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 \$2.00 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 \$2.00 we will mail the Review one year and the Chicago Daily Socialist for one year. CHARLES E. KERR & COMPANY 134 West Kinzie St., Chicago.

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A good place to eat THE CAFETERIA 305 Cambie Street The best of everything properly cooked. Chas. Mulcahey, Prop.

GREAT BOOKS BY GREAT MEN Riddle of the Universe, by Haeckel 25c Life of Jesus, Renan..... 25c Age of Reason, Paine..... 25c Merrle England 20c God and My Neighbor, Blatchford 25c Origin of Species, Darwin. 25c Ingersoll's Lectures, each. 25c Evolution of the Idea of God, Grant Allen 25c Postage prepaid on books. The People's Bookstore 152 Cordova St. W.

DENTIST W. J. CURRY Room 501 Dominion Trust Bldg.

LAND ACT. New Westminster Land District, District of New Westminster. Take notice that William McIntosh, of Vancouver, occupation real estate agent, intends to apply for permission to purchase the following described lands: Commencing at a post planted about 476 feet in a westerly direction from the southeast corner of Block 18, District Lot 196, City of Vancouver; thence northerly 120 feet; thence easterly 120 feet to old high water mark; thence south 120 feet along old high water mark; thence west to point of commencement. WILLIAM MCINTOSH. Dated Feb. 24th, 1911 (656)

Don't Swear! at your Duff Saw take it to Elliott, the specialist REAR 431 DUNSMUIR ST.

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

THE SOCIALIST PARTY OF CANADA

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

DOMINION EXECUTIVE.

Meeting held May 1st, 1911.
Present—Comrades Karme (chairman), Mengel, Morgan, Peterson and the secretary.
Minutes of previous meeting approved.
Correspondence dealt with from Maritime, Manitoba and Saskatchewan executives; from locals St. John, N. B., Ottawa, Ont., Tamarisk and Brandon, Man., North Battleford, Sask., Edmonton, Alta., and Michel, B. C.; from Organizers Fillmore, O'Brien and Lestor. Warrants authorized for buttons, \$75; printing manifestos, state and government and application forms, \$263; Clarion April card, \$1.00; April deficit, \$48.30; April salaries, \$30.

Receipts.
B. C. Executive\$100.00
Alberta Executive 50.00
Literature:—Winnipeg, \$1.50,
Tamarisk, 30, Pollock, 10 1.90
Publishing Fund:—Ottawa, \$10
Michel, \$10 20.00
Total\$171.90

B. C. PROVINCIAL EXECUTIVE.

Meeting held May 1st, 1911.
Minutes of previous meeting approved.
Correspondence dealt with from locals Michel, Greenwood, Silver Creek, Kamloops, New Westminster, Burnaby, Courtenay, Nanaimo and Ladysmith; and from Organizers Desmond and Houston and Com. J. H. Hawthornthwaite.
Warrants authorized for Clarion April card, \$1.00; Dominion Executive, supplies, \$100; May rent, \$15; April salaries, \$30; postage and expressage, \$7.00.

Receipts.
Local Ladysmith\$ 5.00
" Silver Creek 2.00
" Greenwood 2.50
" New Westminster 2.00
" Nanaimo 10.00
" Vancouver (Finnish) 16.30
" Burnaby 2.00
" Courtenay 4.00
" Michel 6.00
" Kamloops 2.00
Total\$51.80

HAWTHORNTHWAITE'S RESIGNATION.

Upon receipt of enquiries regarding Com. Hawthornthwaite's resignation, the B. C. Provincial Executive sent requests for information on the subject to Local Nanaimo and to Com. Hawthornthwaite. The following reply has been received from Com. Hawthornthwaite:
Victoria, B. C., April 21, 1911.
Comrade—
Yours of April 6th to hand asking explanation as to cause of my resignation.
The direct reasons are simply continued disagreements with Local Nanaimo on questions of tactics, propaganda, and public utterances, more particularly on the question of unionism. Yours in revolt,
J. H. HAWTHORNTHWAITE.

SASKATCHEWAN PROVINCIAL EXECUTIVE.

Meeting held April 22nd, 1911.
Present—Comrades Boerma, Paul, P. Budden, L. Budden, Allen (chairman), and secretary.
Minutes of previous meeting adopted.
Correspondence dealt with from Com. McKee, Wauchope, Sask.; Com. Simmons, Regina, Sask., and from a comrade at Milestone, Sask. As Comrade Boerma resigned from Provincial Executive, secretary instructed to communicate with Fennell Hall, local, to elect another member instead.
It was arranged that Organizer Lestor should make trip to Regina, Milestone and surrounding locality.

Receipts.
Half of collection, Sunday, April 9th\$ 35
Half of collection, Sunday, April 16 1.10
Total\$145
Warrants authorized for hall rent, \$7.50; for Lestor, \$1.10.

As so far there has not been any response to our call for funds from Saskatchewan membership in support of Saskatchewan Provincial Executive, we hereby request secretaries of locals to bring the matter up at next meeting.

PRICE LIST OF SUPPLIES

(To Locals.)
Charter (with necessary supplies to start local).....\$5.00
Membership Cards, each..... .01
Dues Stamps, each..... .10
Platform and application blank per 10025
Ditto in Finnish, per 100..... .50
Ditto in Ukrainian, per 100..... .50
Constituents, per dozen, 50c.
Ditto, Finnish, per dozen..... .50

ALBERTA PROVINCIAL EXECUTIVE.

Regular meeting held April 24, 1911.
Present—Comrades Rossiter, Browning (chairman), MacLean, Turnbull and secretary.
Minutes of previous meeting read and approved.
Communications dealt with from Locals Markerville, Dewberry, Red Deer, Bellevue, Green Valley, Edmonton; Organizers Houston and O'Brien and Mr. Brotherton.
Charter granted Local Olds.
The financial report was as follows:

Receipts.
Local Coleman, stamps\$ 5.00
" Markerville, stamps 2.50
" Olds, charter and supplies 5.50
" Content, charter and supplies 7.00
" Green Valley 5.00
" Bellevue 1.00
Buttons 1.00
Total\$27.00

Expenditures.
Dominion Executive Committee, on account\$57.00
Western Clarion, card 3.00
Total\$60.00

FRANK DANBY,
Secretary.

DESMOND REPORTS.

Since last report have been on the Crow and doing the best I could in that locality. Everything is quiet. Have had two good hall meetings in Fernie and six or seven on the street, although it is pretty cold for open air stunts yet. This week I go to Michel for Saturday and Sunday meetings, and hope for good crowds. The Crow is O. K. Without "putting it on" to Com. Lestor's farm slave in any way, I wish we had a few farm constituencies with the degree of revolutionary thought to be found amongst the miners. Here I joined forces with Com. Houston for a while in order to do better work than can be done singly. Will report later.

BUDDEN REPORTS.

Home again in North Battleford and find things going well, the headquarters are fine and Comrades Lestor installed and handing out the dope in their usual style. (P.P.S. this is not sarcasm). Venly, this town had a jolt to see our sign hung out upon Main street and find us bearing up so persistently under their cold hauteur.
With one cry and with one shout the Royal city woke, and although the term "Royal City" would hardly suit the local boosters club as applied to North Battleford, still that about sizes the situation up. Myself handing out the dope in Alberta; have had fair luck for a beginner, for although the comrades expected a large and bewhiskered rancher and only found a slim and childish looking boy, still they seemed to take the dope well enough.
We had thirty-five good meetings in all in town and country, for the most part well attended, in spite of the fact that some rotten basket social or dance was in nearly all cases organized upon our meeting nights at the next school house or barn. Below are the collections and expenses:

Local Edmonton, three meetings \$ 9.50
Calgary Ex. 10.00
Calgary Local 10.00
Pamphlets 2.00
Collections 37.00
Total\$68.50
Expenses, hotel and rail, tobacco, etc.\$61.00
\$ 7.50

Socialists are not supposed to give or take thanks (yah) but I wish to extend greeting and gratitude to all those who so well assisted in making my tour as comfortable as possible. Alas the bourgeois mind.
ALF. BUDDEN.

ST. JOHN, N. B.

Editor Western Clarion.
Herewith cuttings from the St. John "Standard" re meeting held in St. John, which no doubt would interest the Comrades in other parts if inserted in the official organ.
We have had the civic elections here and here is a gem from the Daily Telegraph (Liberal) and an advocate of the commission form of government. "Some silly persons with a perverted sense of humor without making any other marks on their ballots wrote 'Socialism, the only hope of the workers,' and 'Socialism, the only hope of humanity.' We have yet to learn whether these persons are as silly as this editor supposes, for it is better to vote for something that is required and not obtained than to vote for what one does not want and get it,

this is actually what the workers of this burgh have done, when they voted for the Commission plan, which they suppose will prove a panacea against unemployment, low wages, high rents and the high cost of living.
F. HYATT.

KAMLOOPS, B. C.

Dear Comrade—
No doubt you have surmized ere this through the absence of reports that Local No. 50 is on the blink, such was the case, but on Saturday, 22nd of April we held a special meeting and re-organized the local with six members and two applications for the next meeting. Enclosed find \$2.00 for due stamps.
This burgh is overcrowded with that species of partly live stock, the wage slave with his usual and only commodity, labor-power, which he peddles untiringly, occasionally meeting with success and thereby obtaining a master, which fact seems to please him. The funny thing about the slave of today is the fact that when he has a master he is most happy and content, but when no master sees fit to purchase his labor-power he is most gloomy and discontented, which is peculiar, seeing he is free.
As yet Mac. the few solid reds here are not discouraged and whether the new local will go is left to whether we can gather more into the fold and arouse interest.
Yours for the solid materialistic revolutionary Socialism
CLAUDE F. ORCHARD.

ST. JOHN, N.B., SOCIALIST MEETINGS.

Moses Baritz gave two interesting lectures on Sunday afternoon under the auspices of the St. John local of the Socialist party of Canada. In the afternoon he traced the growth of political power from the Greeks and their empire right through Rome, Venice and Spanish empires. He dealt at great length with what he termed "the country of classic development," namely, England, and stated that history had proved that every class that obtained political power utilized it in its own interest. He advised the workers to do the same as soon as they had the intelligence to act in their own interests.

On Sunday evening Mr. Baritz dealt with a topic very rarely heard outside the seclusive halls of an art society. Mr. Baritz maintained that all art, sculpture, architecture, literature and also philosophy was a direct reflex of the economic condition in society. Historically he traced the building of the famous Pyramids, and the Greek, Roman, Norman, Gothic and Italian architecture. He referred to the Greek dramatists such as Euripedes, Aristophanes, Sophocles, and pointed out how great their works were. Present day dramatists, as evidenced by Rostand's "Chanticleer," were beginning to revert to the Greek method of drama. He dealt with sculpture and painting, and pointed out that the environment and surroundings directly produced the ideas, thoughts and subjects. He also dealt with the mythological aspects of Greek and Roman sculpture, which he said were but a reflex of social conditions.—St. John Globe.

Comrade M. Baritz has certainly made a hit in St. John. He is leaving us for Montreal, after which he expects to return to England. It is a thousand pities that owing to the fact that the east is so short of speakers that the Dominion and Maritime executives could not have made use of him. There is a tremendous amount of work to do in New Brunswick, what with the backwardness of the people and the domination of the churches as well as the patriotic sentiment we are up against an entirely different problem than is experienced in the west. We are now looking forward to the visit of C. M. O'Brien, who will be a curiosity in these parts.

F. HYATT, Organizer, St. John, N. B.

EDMONTON, ALTA.

Local Edmonton No. 1 reports as follows on its winter propaganda meetings.
It was proposed in the fall of 1910 to hold a series of meetings. At that meeting there was a fair attendance of the members of this local and the vote on the above proposition was unanimous.

But we are sorry to have to report that those who pledged their support were conspicuous by their absence. Not that we are worrying about them at this date, for even though they have been of no assistance either financially or even in arranging or helping to arrange meetings for organizers, it has enabled us at least to get a line on who is who. And it also enables us to find out who have done things in the past.

For the Lord has surely tried us this winter in causing some of our comrades to visit their friends in other parts of the world. Again, He has seen fit to send some into the wilderness so that they may have somewhere to "retire" when jobs are scarce in town. So in his subtle and mysterious way He has been playing

havoc. Yet with all His devious and cunning ways, He has ben frustrated by the wicked and "powerful spirit," by placing in the midst of the "holy" a few comrades who would at least try to arrange meetings when an organizer was due here.

So, we may say that we have been favored with addresses by Comrades Cobb, Kalare, Gribble, Lestor, O'Brien and Budden. Some of these speakers have stayed a few days with us and others longer. Literature to the extent of \$100 has been disposed of. We also started an economic class, and Comrades Stephenson and McQuoid have developed an avid desire for the platform and soap box. We have opened our open air meetings, and with the aid of Blake and Stewart the devil will be able to hold his own this coming summer, in the capital burgh of Alberta. So we may close with "May the Lord make us truly thankful for the help we have not received of the 'Practical Socialists.'" I remain, yours in revolt,

A. FARMILLO.

AS TO TACTICS.

Editor "Western Clarion,"
Dear Comrade—
Through the kindness of some unknown friend your bright weekly has for some time been sent to me by mail, I am genuinely grateful for the opportunity of thus getting acquainted with the Socialist periodical full of life and spirit. It convinces me that the great cause which I have been serving more or less for nearly four decades on both sides of the ocean has found an able and fearless champion in your great Dominion.

What prompts me to say a few words of cheer to you is your editorial "The Convention," and the sentiment expressed therein about the two elements in the movements, the Reformists and the Revolutionists.

This division of the forces, as you well know, is not confined to Canada. It exists in a similar way in Germany, France, Italy, England and other countries. We have it in the States too. To my mind it is largely due to differences of temperament, seeking expression in questions of tactics and methods. As long as such differences are fairly and squarely aired they are a sign of strong, pulsating life. I myself am usually counted as belonging to the revolutionary wing, but that fact does not prevent me from giving careful attention to the other side. It is only when factional opponents resort to personal attacks and abuse, to perversion of facts and the like, that my patience gives way. Such things we should not tolerate in our ranks. But they are, after all, only the growing pains of a great movement which is of necessity obliged to take in half-baked elements.

Our task must be the thorough education of such recruits. The possession of a red card does not always mean that the holder is a thoroughly trained and equipped Socialist, it may mean that we owe to him an education in theory and practice of scientific Socialism. If he is mentally or physically unable to digest good, strong food, and if it produces in him all sorts of disorders manifesting themselves in trouble making, we had better put him into a corner where he cannot inflict his idiosyncrasies upon the comrades.

But I feel full of hope that the movement will prosper in spite of such little unpleasantnesses, and that the day of our victory is now beginning to dawn.
Fraternally yours,
MOSES OPPENHEIMER,
New York City.

CLARION APRIL STATEMENT.

Expenditures.
Printing\$213.00
Mailing 19.70
Cut 10.00
Editing 25.00
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Cards 54.50
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Singles.

McM. Smith, Brooklyn, N. Y.; W. B. Durham, Glengarden, Alta.; Ben. Janson, Shushortie, B. C.; A. T. Bind, Alberni, B. C.; B. W. Todd, Winnipeg; R. M. Isler, Winnipeg; J. G. Robertson, Grassy Lake, Alta.; Lestor, North Battleford, Sask.; Duhr Ernst, Nelson, B. C.; Geo. Sancto, Ladysmith, B. C.; Ewen MacLeod, Benjamin Franklin, W. W. Lefeaux, Vancouver.

Gabriel will do poor business on Judgment Day with a trumpet. He will have to use an alarm clock.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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Marx on Cheapness

Gentlemen:—

The abolition of the Corn Laws in England is the greatest triumph that free-trade has won in the Nineteenth Century. In all countries where manufacturers talk of free trade, they have chiefly in view free trade in grains and raw materials in general. To levy protective duties on foreign grains is infamous, it is to speculate on the hunger of the people.

Cheap bread, high wages, that is the single goal for which the free-traders in England have expended millions, and already their enthusiasm has reached out to their brothers of the Continent. In general, if one wishes free trade, it is in order to relieve the condition of the working-class.

But behold an astonishing thing! The people, for whom it is desired to procure cheap bread at all costs, is very ungrateful. Cheap bread is in equally bad odor in England as cheap government is in France. The people see in the men of devotion, in a Bowring, a Bright, and their colleagues, its greatest enemies and most brazen hypocrites.

Every one knows that the struggle between the Liberals and the democrats is called, in England, the struggle between the free-traders and the Chartists.

Let us see now how the English free-traders have proved to the people the good sentiments which actuate them.

Here is what they said to the factory workers:

The duty levied on grains is a tax on wages, this tax, you pay it to the territorial landlords, to those aristocrats of the Middle Ages; if your position is miserable, it is on account of the dearth of provisions of the first necessity.

The workers demanded in their turn of the manufacturers:

How does it happen that during the last thirty years in which our industry has had its greatest development, our wages have fallen much faster than the price of grains has risen?

And then, in 1834, when bread was very cheap and business went swimmingly, what did you say to us? If you are miserable, it is because you make too many children, and your marriage is more productive than our industry!

Those are the very words which you used to us then; and you proceeded to pass new poor-laws and build work-houses, those Bastilles of the proletarians.

To which the manufacturers replied:

You are right, Messieurs Workingmen; it is not only the price of wheat, but also the competition between the job-seekers, which determines wages.

(Marx then summarizes the argument that the free-traders addressed to the small-traders and grocers. He tells how the free-traders were unable to reply to the objections of the farmers and farm-laborers, which led the Anti-Corn-Law League to offer prizes for the best three treatises on "the salutary influence of the abolition of the grain duties on English agriculture." These prizes were won by Messrs. Hope, Morse and Gregg. Marx gives an epitome of their extremely contradictory arguments, and then continues as follows:)

Doctor Bowring has given to all these arguments a religious consecration by exclaiming in a public meeting: "Jesus Christ, he is free-trade; free-trade, it is Jesus Christ."

One understands that all this hypocrisy was not adapted to make the workers enjoy cheap bread.

Besides, how could the workers understand the sudden philanthropy of the manufacturers, those people who were even yet occupied in fighting the ten-hour bill, by which it was proposed to reduce the day of the factory worker from twelve hours to ten hours.

To give you an idea of the philanthropy of the manufacturers, I will recall to you, gentlemen, the regulations established in all the factories.

Each manufacturer has for his own use a veritable code in which there are fines fixed for all faults voluntary or involuntary. For instance, the worker shall pay so much, if he has the misfortune to sit down on a chair, if he whispers, talks, laughs, if he arrives a few minutes too late, if a part of the machine breaks, if he does not turn out objects of a desired quality, etc., etc. The fines are always greater than the real damage caused by the worker. And in order to give the worker every facility for incurring penalties, the factory clock is set ahead, bad raw materials are furnished so that the worker shall make many breakages. Dismissal awaits the overseer who is not sufficiently skillful to multiply the cases for fines.

You see, gentlemen, this domestic legislation is made in order to give birth to finable offenses, and violations of it are brought about in order to make money for the manufacturer. Thus the manufacturer employs all means to reduce the nominal wage, and to exploit even the accidents over which the worker has no control.

These manufacturers, they are the same philanthropists who have wished to make the workers believe that they were capable of making enormous expenditures solely to ameliorate their lot.

Thus, on the one hand, they pare down the wage of the worker by the regulations of the factory in the most niggardly manner, and, on the other, they impose upon themselves the greatest sacrifices in order to cause the wage to rise again by the Anti-Corn-law-league.

They build at great cost a palace where the league establishes in some sort its official dwelling; they send out missionaries to every part of England to preach the re-

ligion of free-trade; they have printed and distribute free, thousands of pamphlets to enlighten the worker on his own interests; they expend enormous sums to render the press favorable to their cause; they organize a vast administration to direct the free-trade movements, and they display all the riches of their eloquence in public meetings. It was in one of these meetings that a workman cried out:

"If the landed proprietors should sell our bones, you others, manufacturers, you would be the first to buy them to throw them into steam mill and grind them into flour."

The English workers have understood very clearly the significance of the struggle between the landed proprietors and the industrial capitalists. They knew very well that it was desired to lower the price of bread in order to lower wages that industrial profits might be increased in the same ratio that rent would be diminished.

Ricardo, the Apostle of the English free-traders, the most distinguished economist of our century, is on this point in perfect agreement with the workers.

He says in his celebrated work on political economy: "If, instead of harvesting wheat at home, we were to discover a new market where we could procure for ourselves these objects cheaper, in that case wages would have to fall and profits rise. The fall in the price of the products of agriculture reduces the wages not only of the workers employed in the tillage of the soil, but also of all those who work in manufactures or who are employed in commerce."

And do not believe, gentlemen, that it is a thing altogether indifferent for the worker that he receives now only four francs, wheat being cheaper, when before he received five francs.

Have not his wages none-the-less fallen relatively to profit? And is it not clear that his social position has grown worse compared to that of the capitalist? Besides that he is also a loser in actual fact.

So long as the price of grain remained higher, wages being equally higher, a small saving made on the consumption of bread sufficed to procure him other enjoyments, but from the moment that bread and consequently wages become very cheap, he can save next to nothing on bread to buy other objects.

The English workers have made the free-traders feel that they are not the dupes of their illusions and their lies, and if, in spite of that, they have combined with them against the landed proprietors, it was in order to destroy the last relics of the feudal system so that for the future they would have to face only a single enemy. The workers have not deceived themselves in their calculations, for the landed proprietors, to avenge themselves on the manufacturers, have made common cause with the workers to effect the passage of the ten-hour bill, which the workers had vainly demanded for thirty years, and which passed immediately after the abolition of the duties on grains.

If in the Congress of Economists, Doctor Bowring has drawn from his pocket a long list in order to show the quantities of beef, ham, bacon, chickens, etc., etc., which had been imported into England, to be consumed there, as he said, by the workers, he has unfortunately forgotten to tell you that at that very instant the workers of Manchester and of the other manufacturing towns found themselves thrown out upon the pavement by the crisis which was commencing.

As a matter of principle in political economy it does not do to take the figures of a single year in order to deduce from them general laws. It is necessary always to take the average term of six to seven years—a lapse of time during which modern industry passes through the different phases of prosperity, of over-production, of stagnation, of crisis, and finishes its fatal cycle.

Without doubt, if the price of all commodities falls, and that is the necessary consequence of free-trade, I will be able to procure myself for a franc many more things than before. And the franc of the workingman is worth as much as any other franc. Then free-trade will be very advantageous to the workingman. There is only one slight difficulty in this reasoning—it is that the worker before exchanging his franc for other commodities, had, to begin with, to exchange his labor for capital. If in this exchange he received always for the same labor the franc in question, and the price of all other commodities fell he would gain always by this bargain. There is no difficulty about proving that, assuming a general fall in the price of commodities, I would have more commodities for the same money.

Economists always take the price of labor at the moment when it is exchanged for other commodities. But they leave altogether out of consideration the moment when labor exchanges itself for capital.

Whenever less expense shall be needed to set in motion the machine that produces commodities, the things necessary to support that machine which goes by the name of the laborer will likewise cost less dear. If all commodities are cheaper, labor which is also a commodity will likewise fall in price, and as we shall see later, the labor commodity will fall proportionally, much more than the other commodities. The laborer, cherishing always the argument of the economists, will find that his franc has melted in his pocket and that he has only five sous left.

Thereupon the economists will say to you: Very well, we admit that competition among the workers, which certainly will not be diminished under the regime of free-trade, will not take long in bringing wages into harmony with the low price of commodities. But from another point of view the low price of commodities will increase consumption; the greater consumption will require a greater production, which will be followed by a stronger

demand for hands, and after this stronger demand for hands will follow in order a rise in wages.

All this argument amounts to this: Free-trade will increase the productive powers. If industry goes on growing, if wealth, if productive power, if, in a word, productive capital increases the demand for labor, the price of labor, and consequently wages likewise rise. The best condition for the worker is (the condition that accompanies) the increase of capital. And this must be admitted. If capital remains stationary, industry not only will remain stationary, but will decline, and in that case the worker will be its first victim. He will perish before the capitalist. And in the case where capital goes on increasing in that state of things which we have said is the best for the worker, what will be his lot? He will likewise perish. The increase of productive capital implies the accumulation and concentration of capitals. The concentration of capital brings in its wake a greater division of labor and a greater application of machinery. The greater division of labor, destroys the specialization of labor, destroys the special skill of the laborer, and by putting in the place of this specialized labor a labor which anyone can do, it increases the competition between the workers.

This competition becomes so much the stronger as the division of labor gives to the worker the means of doing by himself the work that it formerly took three to do.

Machines produce the same result on a much greater scale. The increase of productive capital, by forcing the industrial capitalists to work with constantly growing means (of production), ruins the petty manufacturers and hurls them into the ranks of the proletariat. Then, the rate of interest diminishing in proportion as capitalists accumulate, the small investors who can no longer live on their incomes will be forced to embark in industry, and thus in the end to swell the number of the proletarians.

Finally, the more productive capital increases, the more it is compelled to produce for a market of unknown requirements, the more production goes in advance of consumption, the more supply strives to force demand, and consequently crises increase in intensity and frequency. But every crisis in its turn accelerates the centralization of capitals and swells the proletariat.

Thus, as productive capital increases, competition between the workers in production increases much more rapidly. The recompense of labor diminishes for all, and the burden of labor increases for a few.

In 1820, there were at Manchester 1,088 spinners employed in 36 factories. In 1841, there were only 448 of them left, and these workers attended to 53,353 more spindles than the 1,088 workers of 1820. If the ratio of manual labor had increased proportionately to the productive power, the number of workers ought to have reached the figure of 1,848, so that the improvements made in mechanics have deprived of labor 1,100 workers.

We know in advance the reply of the economists. These men deprived of work, they say, will find some other employment for their hands. Doctor Bowring has not failed to reproduce this argument at the Congress of the Economists, but neither has he failed to refute it himself.

In 1833, Doctor Bowring delivered a speech in the House of Commons on the subject of the 50,000 London weavers who had been for a long time dying of starvation without being able to find that new occupation which the free-traders had pointed out to them in the distance.

We are going to give the most striking passages of this speech of Doctor Bowring's:

"This misery of the hand-weavers," he said, "is the inevitable fate of every species of labor which is learned easily and which is susceptible of being replaced at any instant by less costly methods. As in this case the competition between the workers is extremely great, the least relaxation in demand brings about a crisis. The hand-weavers find themselves as it were placed on the limits of human existence. One step more and their existence becomes impossible. The smallest shock is enough to throw them upon the road to destruction. Progress in mechanics, by suppressing manual labor more and more, causes infallibly during the period of transition, many temporary sufferings. National prosperity can be bought only at the price of some individual ills. Advance in industry is made only at the expense of the laggards."

Dr. Bowring speaks of "some individual ills," and says at the same time that these individual ills cause entire classes to perish; he speaks of the passing sufferings in times of transition, and at the very time that he speaks of them, he does not dissimulate that these passing sufferings have been for the majority the passing from life to death, and for the rest of the movement of transition into a lower condition than that in which they were placed before. If he says further that the misfortunes of these workers are inseparable from the progress of industry and necessary to the national prosperity, he says simply that the prosperity of the bourgeois class has for its necessary condition the misery of the working class.

All the consolation that Bowring lavishes upon the workers who perish, and in general all the doctrine of compensation that the free-traders maintain, amounts to this:

"You other thousands of workers who perish, do not vex your souls! You can die in all tranquility. Your class will not perish. It will always be sufficiently numerous so that capital can decimate it without having any fear of annihilating it. Moreover, how could you expect capital to find for itself employment, did it not take pains always to husband its exploitable material, laborers, in order to exploit them anew?"

But also, what reason is there for continuing to formulate as a problem to be solved—the influence that the at-

tainment of free trade will exercise on the situation of the working class? All the laws that the economists have expounded from Quesnay down to Ricardo are based on the assumption that the shackles which still fetter commercial liberty no longer exist. These laws assert themselves in the measure that free-trade becomes actual.

The first of these laws is that competition reduces the price of every commodity to the minimum cost of production. Thus the minimum wage is the natural price of labor. And what is the minimum wage? It is simply all that is necessary to accomplish the production of the objects indispensable for the sustenance of the laborer so as to put him in condition to nourish himself however badly and to propagate feebly, his race.

Let us not believe on that account that the worker will have only this minimum wage; nor must we believe that he will have this minimum wage always.

No, according to this law, the working class will sometimes be more fortunate. It will have at times more than the minimum; but this surplus will be only the supplement of that reduction below the minimum it will be forced to accept in times of industrial stagnation. This is equivalent to saying that in a certain lapse of time which is always periodical, in that circle which industry makes, in passing through the vicissitudes of prosperity, of over-production, of stagnation, of crisis, in taking into consideration all that working class will have received above or below the minimum—it is equivalent to saying that the working-class will be preserved as a class only after many misfortunes and miseries and corpses left on the field of industrial battle. But what does it matter? The class exists always, and better than that, it multiplies itself.

This is not all. The progress of industry produces less expensive means of existence. It is thus that whisky has replaced beer, that cotton has replaced wool and linen, and that the potato has taken the place of bread.

Thus, as there are ever being found means of feeding labor with things less dear and more miserable, the wage minimum goes on ever diminishing. If this wage has begun by making man labor in order to live, it ends by making man live the life of a machine. His existence has no other value than that of a simple productive power, and the capitalist treats him accordingly.

This law of the labor commodity, of the minimum wage will verify itself in the measure that the assumption of the economists, free-trade, shall become a fact, a reality. Thus, of two alternatives one must be taken; either one must deny the whole political economy based on the assumption of free-trade, or else one must admit that the workers will be exposed to all the rigor of the laws of political economy under free-trade.

To sum up: In the present state of society what then is free-trade? It is liberty for capital. When you shall have struck off the few national shackles which still fetter the march of capital, you will simply have completely freed its action. SO LONG AS YOU ALLOW THE RELATION OF WAGE-LABOR TO CAPITAL TO EXIST, THOUGH THE EXCHANGE OF COMMODITIES BETWEEN THEM SHALL TAKE PLACE UNDER THE MOST FAVORABLE CONDITIONS IMAGINABLE, THERE WILL ALWAYS BE ONE CLASS WHICH WILL EXPLOIT AND ANOTHER CLASS WHICH WILL BE EXPLOITED. It is truly difficult to understand the pretension of the free-traders who imagine that the most advantageous employment of capital will dissipate the antagonism between the industrial capitalists and the wage laborers. Entirely to the contrary, the whole result will be that the opposition between these two classes will stand out more clearly than ever.

Grant for an instant that there are no more grain laws, no more custom-houses, no more city-tolls, in short, that all the accidental circumstances, on which the worker can still put the blame as being the causes of his miserable situation, have entirely disappeared, and you have torn aside so many veils which conceal from his eyes his true enemy.

He will see that capital become free does not render him less a slave than capital harassed by custom-houses.

Gentlemen, do not permit yourselves to be imposed upon by the abstract word liberty. Whose liberty? It is not the liberty of a simple individual face to face with another individual. It is the liberty which capital has to crush the workingman.

Do not believe, gentlemen, that in criticising commercial liberty we have the intention of defending the protectionist system.

To call oneself an enemy of the constitutional regime is not necessarily to call oneself a friend of the former regime.

Moreover, the protectionist system is only one means of establishing among a people the great capitalist industry, that is to say of making it depend upon the market of the universe one depends already more or less upon free-trade. Besides this, the protective system furthers the development of free competition within the interior of a country. That is why we see that in countries where the bourgeoisie is beginning to make itself felt as a class, in Germany for instance, it makes great efforts to secure protective duties. They are for it arms against feudalism and against absolute government; protection is for it a means of concentrating its forces to realize free-trade within the interior of the same country.

But in general in our days the system of free-trade is destructive. It dissolves the old nationalities and develops to the uttermost the antagonism between the bourgeoisie and the proletariat. In a word, the system of commercial liberty hastens the Social Revolution. It is only in this revolutionary sense, gentlemen, that I am in favor of free-trade.

WHAT IS NEXT?

(The Farmers As I See Them.)

When talking about slavery, I find a number of farmers who think they are out of this line, when in reality they are, in my opinion, the most dependent slaves on earth. They have many masters to rule them, instead of one. Take almost any of them, when he goes to town, there's the implement man from one side, the banker with his notes on the other, the store-keepers, the agents, almost overpowered him with their bills in their hands. To all of whom he has one answer, "Next fall, when WE have a crop, I will pay you all up." And waiting for the next, he, the land slave, taking his night's rest, imagines, when the next will be over, how he will be able to change his little mud cabin for a lumber shack, etc. In the meantime, working hard the sixteen hours day's labor (he and his family, if he is not an old bachelor to which to blame the next also) he forgets all about his

acute position, and when you tell him that he is a slave like the rest of the wage workers, and that he could free himself only by changing the present capitalist system, he thinks of himself as a capitalist, a land owner, a free man. And so, waiting, waiting for the next, one generation after another is passing by with the same old imaginations.

Now, could any one of you tell me, when and how will be an end to the next under the present law?

AB. GUTNICK.

LAY ON MACDUFF.

I have been much interested in the various views of the comrades expounding the farmer's position, but owing to the fact that I am driving most of the night, sleeping in the day and generally jawing, debating and expounding, have not had time to mix in to any extent. Comrade Paton's remarks from Content, Alta., tickled me all over because I have been up

against these same "capitalists" all the time.

Is the "farmer" a capitalist or is he not? Well, a capitalist is an owner of capital and capital, as we all know, is not a "thing"; it is a characteristic imposed upon the machinery of production. If I own a factory full of machinery and a heap of money and leave it idle, is it capital? From my point of view, certainly not; but if I take the money and use it to buy wage labor or labor power and set this at work upon the machinery to produce profits, then it becomes capital. Now, does our farmer do this? Certainly not, and furthermore, since it is impossible to buy one's own machinery with one's own money to wring a profit from one's own hide, it is quite evident that the "farmer" is as far removed from being a capitalist as Dawson City is from Rome or the U. S. A. from understanding their economic condition.

What then, is this machinery which the farmer uses since it is not cap-

ital? To say it is the property of the capitalist class is not true to any extent. Certainly many farm slaves are a long time paying for it, but pay they must and do. Do the commodities exchange at value or is the Marxian law on the blink? Can we, as Lester says, deny the law of value at its base and thus throw out of court all our economics. No, we must hold to the law of value because it alone will show us light. And that "keyhole" which C.M. talks about; come Charlie, capitalists are not wonder workers and cannot absorb the wealth produced by the workers by chanting incantations. In the factories and the mines material processes are used to skin us and the same is true of the farm. If the "keyholes" are the elevators and railways, then wheat, the finished product, is not sold at value. It is true that capitalists rob us to a large extent by short weights and misgrading, but handle that grain they must, and is it their property because of this? Is all the freight hauled along the rail-

way the property of that railway? Certainly not.

But to return to the machinery used by the farm slave, what must he do to obtain possession? The capitalists exchange so much congealed labor, let us say money, for some other mass of congealed labor, machinery, but it is the product of some one else's labor, certainly not the capitalists'. Now, we farmers usually buy upon a note and then we sign away a large portion of our labor power in exchange for the machines, put it in pawn, as it were, and because this machinery is becoming so large that it would take a whole average lifetime to buy it, we must get out and drift into the wage market proper. Sometimes we buy it for cash and then we have given in exchange for this machine containing a large portion of social labor an equal quantity of our own. The race to make this up kills us for sure. Again a certain quantity of land can only produce a certain amount of value and if we are forced to sign away, at the be-

ginning, more value than we can wring from the soil and still maintain a living, then we are snuffed out before we begin.

We must not underestimate the advance of the big machine for it is here to stay and the fact that the small farmer is alive yet "because he fills the bill," is in our estimation simply due to the capitalist efforts to create a market, for any farmer knows that the machinery now necessary to supply four separate men upon the same number of homesteads would easily farm two sections if owned by one man. While the small homestead exists the market for machinery and farm supplies will be larger than when the large farm is going properly. Thus it goes, and although we readily concede that things are not always what they seem, by the same token, they do not always seem just what they are and so "there you are, where are you?" Oh, the profundity of that remark.

A. BUDDEN.