WORKERS OF THE WORLD UNITE

The WESTERN CLARION

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

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"FARMERS TO THE FRONT"

The Third Power Which Failed to Materialize

A farmers' union is not a new idea by any means, for your farmer is a born optimist. He sees the doughnut and can not observe the hole therein. To quote the capitalist papers, "the breezy optimism of the west" has taken hold of him, and behold! he is rendered very blind. Cheerful? Well, one would say so. As fast as one of his pet organizations is smashed he starts in to build another on the same lines, just as ants when the flashing plowshare crashes through their nest rebuild with desperate energy their shattered home on the self-same spot.

Which brings us to a consideration of two farmers' unions which, while they lived, certainly looked like doing things. Some time ago—not long, however, came a voice crying in the wilderness: "Behold, I come with good tidings to the downtrodden farmer. Peace and joy shall be for you forever, happiness shall smile over all; universal peace, fat living, purity in politics, local option, free beer, death to 'white slavery,' merry widow hats for [illegible], the open shop, the closed shop—in fact, anything one likes; all that is necessary is to combine and raise the price of farm produce, control marketing. Farmers, you produce foodstuffs and clothing; the world can not eat or drink without you, therefore you shall have the best in life. Combine and step into your natural heritage, the foremost place in modern life. When the heights are reached and you enthroned, then shall you dispense blessings to all men, and the capitalist robbers (who of course are not men) shall fall upon their faces and cry aloud for mercy. I, Everitt, have spoken."

High falutin? Well, yes, but that is about the sum total of the work which the American Society of Equity planned for itself. That it failed was not due to want of energy. For some time equity was "all the go;" starting over the line, the movement rapidly spread through Manitoba, Saskatchewan and Alberta. The cry or slogan of the American Society of Equity, "Farmers to the front," was heard everywhere. There were equity banners and equity buttons; there were songs of equity, much doggerel and a few gems. The general tone of the songs were of this type:

"The farmer is, the farmer is, the farmer."

And O, bliss! there were poets of equity; the handy words such as falter, palter, fail prevail, were plentifully mixed with truth, right and justice. The farmer was besought to "stand firm, brave heart, stand firm, and face the foeman." Fancy standing before the I. H. C. collector or the deputy sheriff. "Sing the farmer to the front," said the Everitt. Of course, hand a song or two into the bank as payment for the money you borrowed to take you through the summer; make it soulful enough, and sure the manager will succumb. But, sh-sh-sh, whisper it gently—don't go into politics unless you can help it; keep an eye and an ear on parliament, watch legislation, but only as a last hope put up farmer candidates. All the energy you have must be directed into the business end of the deal; when we have all the farmers of America in the swim then we shall reach out and have "hands across the sea," and in time every farmer on earth will be a member, and then—elysium.

Pity 'tis, it would not work; a shame it fell to the ground; it looked so good, it sounded better; energy, pluck, money, was lavished upon it. And, if the writer is not misinformed, some of the branches held long and subbornly to their "rights." The tobacco and cotton men played the game to a finish, and we wonder if they are Socialists yet; they were strong and determined men, obsessed with a false notion, and they did not hesitate to come into personal combat with the hired murder-slaves of the masters for their society, and yet all this effort was wasted, for the A. S. of E. is dead, rotten, stinking, putrid, and almost forgotten.

Why? Did you, Mr. Farmer, ever ask yourself why? I think not, else you would not so readily duplicate the idea with your G. G. A. The A. S. of E. fell down for the following reasons: (1) It proposed to deal with an economic evil and solve it without the slightest kindergarten knowledge of economics; (2) it trifled with effects of poverty, and ignored the cause; (3) it proposed to attack the enemy upon the side where his small numbers give him an immense advantage, and it almost ignored the side upon which the numbers of the workers give them all the advantage. In a word, it was conceived in ignorance and died in the same.

This will sound to the many as mere know-it-allism, a disease from which we Socialists are supposed to suffer; yet the writer is not troubled at all upon this point, thanks to the clear-cut knowledge printed in The Western Clarion; thanks to the analytical minds of the Kingsleys, the Lestors, the Harringtons, thanks to the philosophical Mac and Desmond, thanks to the O'Briens and the Gribbles, who have taken us by the ears and cracked our wooden heads together, crying "Fools, get down and study," the writer is enabled to correctly diagnose such a collection of mal-economics and sentimental patter as Mr. Everitt's book, "The Third Power," which is even now before him. The above is not to be taken as "hero worship," or anything in the nature of a bouquet, as the writer does not entertain for one moment the idea that above-named are giants, but members of a social group driven to study and pass their knowledge along out of economic necessity. Social products—not, I say this and I say that, but we think, we say, we do.

However, this is a diversion, and it will keep until some other time. Let us make our proud boast good, let us hold "The Third Power" up to the searchlight and prepare to grin.

And "The Third Power" is a gem. The dedication speaks for itself: "To the largest class, the most dependent class, the hardest-working class, the poorest-paid class of the people of this earth—the farmers—I dedicate this book." There, and poor Everitt did not know that his soulful dedication was wasted on a class which has no existence. A good start, but worse is to follow.

It seems that farming exists by divine right, and therefore farmers are the elect of the earth. This is news to the writer, who is a farmer, he being always persuaded that its origin was by diabolic right; and, as to farmers being the elect—well, enough said. Labor produces all wealth, but it is the labor of the farmers; of course the factory, mill or mine hands only fool about and play billiards. The farmers own the earth and produce all foods and clothing in a raw state—senile drivel; but we have yet to be shown that the proletarian grub and clothes ever get beyond the very raw state. If you make the farmers rich everyone else will be ditto. This should quash the S. P. of C.; all you Comrades need to do is to club your odd "bunce" and send it along to the Rubes (please do not forget to treat the Comrade Rurals better than the outsiders), and of my share you shall have just returns. It is pitiful, though, is it not? And of course go after the cussed middleman and pity the poor downtrodden consumer. After the above, anyone conversant with the A. B. C. of economics will readily grant that Everitt does not know surplus value from peanut shells. So much for The Third Power.

The Equity Society, like all labor unions, became after a while a camp of revolt; although politics were to be a last resort, the more advanced members began to drift toward the political arena, and we think that in Alberta an effort was made to push an equity man into parliament, which met with the fate it deserved. The writer may be charged with "flogging a dead cat," but his excuse is this—he wishes to show the close resemblance of the A. S. of E. to the G. G. A., which he will treat with next.

The Equity movement became merged in Alberta with the "United Farmers." In the States it is alive, although dead, and there is still that dangerous drift toward politics, for we read on what we suppose is good authority that the American Society of Equity intend to merge with that beautiful lure, the Progressive Republican party, under the leadership of the globe-trotting Teddy. We are glad! glad!! glad!!! In the swift vortex of master-class politics these poor sheep looking for their "rights" will be sucked down and snuffed out after the manner of the Populist party. And we of the S. P. of C., hardening our hearts, will smile and chuckle and chortle, for one more useless organization will be cleared away. Members of the Equity, how can it be otherwise? Built upon the ignorance of economics displayed by Mr. Everitt, your cause was lost before it was born. Get that idiotic idea that the farmer is not a workingman out of your head, and Oh! in the name of common sense, study.

To say that the G. G. A. is dead may sound like "coming it strong;" nevertheless, the writer is sure that this is true. The organization is strong in numbers, weak in knowledge and altogether without that united spirit which is so necessary. To say that the G. G. A. is like the A. S. of E. may also appear absurd, but one moment. The constitution of the G. G. A. is very like, in its main points that of its predecessor; there is that strong notion very much to the fore, that the farmers are not workingmen. "The Third Power" talks of farmers, capitalists and organized labor. The grain-growers' paper is "the grain-growers' guide and friend of labor." Why "friend of labor?" Is not the farmer a workingman? And as such are not his interests identical with the rest of the workers'? It has been said that there are men in the G. G. A. who have houses in town and raise as much as 20,000 bushels of grain yearly; therefore the farmer is not a worker in the same class as the laborer. We would ask, is the capitalist who owns a boot factory of necessity a bootmaker? And is the man whose farm is worked by slaves of necessity a farmer? W. H. Taft held a card in the Shovellers' union—is he a shoveller? Again, the G. G. A. echoes the A. S. of E. in its shyness of politics; "watch legislation" is the word. Saints in heaven! What can be done by watching? The writer watches with rage in his heart the values he has helped to produce torn from his class and handed up to the masters. Will watching until his eyes pop out stop it? No, the political arena is the battleground, and what is gained must be won through that channel alone. Leave watching to seers and fools, and act, "act in the living present" like men. The Grain Growers' constitution, given below, will serve to show the absurd ground they take up and will furthermore give direct evidence of their abilty to do nothing:

"The object of this Association shall be:

"(1) To forward the interests of the grain-growers in every honorable and legitimate way.

"(2) To watch legislation relating to the grain-growers' interests, particularly that affecting marketing, grading and transportation of their grain.

"(3) To suggest to parliament from time to time, through duly appointed delegates, the passing of any new legislation to meet changing conditions and requirements."

Now as to 1. In the name of grain-growing, what is an honorable and legitimate way? Are not the antics of the grain men honorable and legitimate to them? Is not the holding up of a stage coach honorable and legitimate to the hold-up man? This snivelling piffle is in line with all the patter we hear about "fair profits." What is a fair profit? As much as you can get, of course. There is profit and not profit, and all profit is fair and just as things go.

Upon 2 we have said enough already, but 3 is certainly a huge joke. "To suggest to parliament" is too funny for words. The slaves, having already elected their masters' men to govern them, will suggest legislation to them; the grain passing through the mill will suggest to the plates that they grind not so hard, please.

(Continued on Page 4)

THE SOVEREIGN WILL

It is estimated that about eighty-seven per cent of the world's population are wage-workers. Think what a power that is! Eighty-seven against thirteen; and yet that thirteen per rule us as they see fit. And they, as the master class, compel us to slave in order to produce wealth for them to enjoy.

Emerson was not a Socialist; he did not look on society from our standpoint; but in his book, "The Conduct of Life," he gives a very good definition of the position of the working class. He compares it to steam, which at one time was a devil to be dreaded; but certain inventors found that when strongly bound and properly controlled steam could be made a useful workman. So it is with the working class. He says: "The opinion of the million was the terror of the world and it was attempted to dissipate it by amusing nations, or to pile it over with strata of society, a layer of soldiers, over that a layer of lords, and a king on the top; with clamps and hoops of castles, garrisons and police. The Fultons and Watts of politics, believing in unity, saw that it was a power, and by satisfying it through a different disposition of society, grouping it on a level instead of piling it into a mountain, they have contrived to make of the terror the most harmless and energetic form of a State."

That is your position exactly. Rather humiliating, is it not, to be styled energetic but harmless? How do you like it? Will you never try to break those bonds that hold you down? Even steam revolts sometimes; so do the workers when a few of them come out on strike in various places; but that does no good even if they win out, which they seldom do; the master can afford to lay off for a while, the workman can not.

The Socialist party realizes how ineffectual all strikes are. One portion of the workers can not raise themselves; they must have the co-operation of the whole working class all over the world.

Today Capitalism rules the civilized world, and wherever Capitalism reigns there is the class struggle. The workers struggling to free themselves and the master class striving to keep them in bondage.

Wake up, Comrades! It is no bloody revolution we are calling you to. No death or glory proposition. Revolution means a complete change, and the change we want to make is simply this—to take over and use for our own class that which we now operate for the benefit of the master class, namely, the machinery of wealth-production. The Socialist party claims that, as labor creates all wealth, to the laboring class it should belong. But it does not. Under Capitalism all mines, mills and factories are operated by wage-workers, but the wealth which they produce is claimed by the capitalists, and they enjoy the fruits of the workers' toil.

We want to produce the necessaries of life for use, not for profit, as is the system now. Could we, the working class, not own as well as operate those means of wealth-production? We want to use them to make a living for ourselves, and it would be a living, too—not the wild scramble for a bare subsistence as we have now.

There is only one way of getting rid of the present system, and that is by political action. The Socialist party is a political organization. We mean to capture the reins of government. Get busy and help us; it is the surest way of helping yourselves.

MEG. MERRILEES.

SLAVERY OR FREEDOM

The One and Only Issue at Stake

In branding the Socialist party of Canada as an organization composed of impossiblists, labor fakirs of the type of Gompers, Mitchell, right down the list to small fry of the Landers specie, have "done us proud." An analysis of the intellectual forces that have made for the progress of the human race lays bare the fact that so-called impossiblists have taken a pretty good hand in the game.

Hare-brained fanatics, these men were, whose ideas, inventions or discoveries were ridiculed and laughed to scorn. Men of determination that they were, however, they stuck to and had faith in their ideas, until, wearing down all opposition, they stepped from the category of fools to take their places side by side with the master minds of their period. And of such is the membership of the Socialist party of Canada.

Confident in their analysis of society, confident of their conclusion that so long as the commodity labor power retains its commodity nature the working class will remain in the position of slaves to the capitalist class, the members of this organization are gradually beating down opposition and will continue to do so until the issue stands out clear and concise.

It is not the mission of the party to patch the already over-patched garment of Capitalism, nor to try and palliate the evils which are sapping the very vitality of the race, but to sweep from our midst the cause from which proceed these putrid evils and the piteous plight of the working class.

So long as the workers are forced to sell their power to labor to another class in society, and receive in return a price for it known as wages, so long must they grovel as slaves at the feet of their masters.

It matters not whether their wages be "high" or "low," the fact remains staring them in face that the price paid for the labor power of the working class represents a value that is equivalent only to a part of the product, and not to the whole.

If anyone feels disposed to doubt this assertion of the existence of a surplus product let him follow the movements of the working class — the wealth-producing class—on an afternoon when they are free from their machine bondage. Watch the "well-paid" mechanic trudging the streets along with his wife and children. See ous store windows where commodities ous store windows where commoditeis are exposed for sale. See them in their fanatical effort to get the proper perspective on that piece of goods—which they can do without, because they must.

Listen to the weary-looking wife as she mumbles her weekly monologue: "So many dollars for this, so many cents for that," until she arrives at a few cents within the limit of that portion of her husband's product known as wages. She pauses and looks at her children, whose very eyes are bulging out of their heads in wonderment and whose very hearts beat a hundred per cent too quick when they think of how they would look dressed up in some of those decent clothes, or how happy they could be if for one glorious moment they could flash along the street in such an automobile as that little chap whizzed past in a moment ago.

Swallowing that lump in her throat (a common diet for members of the working class), she tells the boys to be content, it is their allotted portion in life. Has she not been taught so herself? Has she not heard that lesson drummed into her slave ears ever since she was conscious of the meaning of words?

Yet, back of it all, she instinctively realizes that something is wrong. There is a kink somewhere! She knows that those twelve, thirteen, fourteen dollars which her husband received as wages does not represent the value of his weekly product. But she is too tired to think it out for herself, and relapses into that state of brain coma caused by an overabundance of hard work.

Even the little nippers think something about it. They wonder if the father of that little chap in the auto works as hard and as long as their dad.

They wonder if he comes home at night as tired and weary.

They ask themselves if his mother scrubs and sweats, cooks and cleans, patches, darns and mends, and plans and plans in order to make those almost unmeetable ends meet.

In short, there is no end to the questions which agitate the youthful minds—but let these questions take definite or verbal shape, and they are quickly hushed by that retort which has served the master class faithfully for ages: "Be content, my child, be content!"

Dad himself knows that something is off the straight, and, mentally tired though he may be, his ideas are taking definite shape 'midst this putrid mass of chaotic, because unnecessary, poverty. And Dad is right in his conjecture. There is a crooked game going on, just as crooked as the crookedest crook ever pulled off, only this one is carried through legally.

The working class have only one thing to sell, and that is their power to labor. Moreover, they must, if they would seek to continue their miserable existence, find a buyer for that power. This is self-evident, as all the machines and resources used in helping to produce wealth are owned by the other class; then the working class must obtain access to those machines and resources before they can procure for themselves the necessities of life.

So far this is plain sailing and capable of being grasped by the average small boy. Now mark closely what follows from the status of society—the status of the individual ownership of that which must be used collectively.

Having found a buyer for this power which he possesses, any member of the working class will get, in return for the expenditure of that power, a price—called wages.

Having closed the deal of selling his commodity, labor power, the worker now goes to work, and if he be anything like an observant individual he will find at the end of his day's work that the product of his toil represents a far greater value than the amount of his wages.

The balance does not belong to the worker; it belongs to the master. Think of it, fellow-worker. By merely owning that which you must have access to in order to live, another and entirely useless class in society seize the bulk of the product of your toil—leaving you a portion which amounts only to a bare subsistence at the best, a subsistence which, however, much assured it may have been in the past, is getting more precarious as this capitalist system develops, and begetting periods of industrial depression, which last longer each time they come along and throw a large percentage of the working class into a state of unemployment, with its consequent hunger and unspeakable misery.

It is this system, which allows individuals to own and control that which we must have access to in order to live, that the Socialist party is undermining in a quiet but nevertheless sure manner. It is this system which gives to a set of pauperized parasites the fruits of the earth and to the workers the barest living, that the Socialist party would destroy, and there is only the one way—abolish the wage system and its attendant evils of hunger, unemployment, thieving, thugging, parasitic preying and a thousand and one rotten social conditions which, as the bargain advertisement says, "are too numerous to mention."

Confident in our analysis of society, confident that so long as the commodity labor power retains its commodity nature the working class will remain in the position of slaves to the capitalist class, the members of this organization are gradually beating down all opposition, and with your help will continue to do so until the issue stands out clear and concise—wage slavery or freedom.

W. S. CUMMING.

The

WESTERN CLARION

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SATURDAY, AUGUST 27TH, 1910.

PORT MANN.

And God said, Let there be light, and there was light.

This performance is in a fair way to be rivalled by the course of modern development. For it is now possible for the directors of a railway company to select a primitive wilderness, declare that here there shall be a city, and lo! a city appears. "Port Mann is a reality," cry the vendors of real estate, and we have no doubt that their assertions will be justified, for has not the great Mann said it? And who is Mann? He is an expression of a large quantity of capital that cries out for profitable investment; as such his words carry weight.

Now, if the hopes of purchasers of real estate are to be realized, if dividends are to be paid on the capital which MacKenzie and Mann administer, if a city is truly to rise where Nature is now supreme, how is it to be accomplished? Will the stockholders of the C. N. P. R. R. appear on the scene in their shirt-sleeves, with large beads of perspiration on their manly brows? Will the pick and shovel, the scraper, the tripod, trowel and throttle, be handled by owners of the invested capital? We trow not. This part will be played by the working class, the class whose labor alone can make a city or a railway possible, and it is the power to labor of this class that capital must purchase in order to have done the things it seeks to accomplish.

But the C. N. R., through Mr. Mann, is perfectly justified in stating that such and such will come to pass, as they very well know that there is a sufficient number of workers who will, because they must, sell the required amount of labor power. Must, because they have no other means of gaining an existence. The wealth that society had previously created, and in the production of which they assisted, passed into other hands, and is now become the very capital that is their purchaser.

What will be the laborers' reward when the work is done, upon what basis must they sell their energy? While they are working they will receive an existence, their wages will be sufficient to keep them in a proper working condition, and no more. Having builded a city, they will then be released to seek another purchaser, and streets, which their hands have made, they will use to seek for jobs.

Throughout, the capitalist will play the part of an absent owner, though at times he may be put to the trouble of making statements to the Press. These statements will every one be based upon that transaction wherein the worker is the vendor of his body and his brain. An apparently insignificant action, but one upon which rests the whole of the social superstructure.

We would ask the wage-worker this question: Can you do for yourself what you now do for the capitalist? If so, your place is in the Socialist movement. If not, then take your part as an humble and contented slave in the truly slave procession that follows the banner of Liberalism and Conservatism.

BAD BUSINESS.

A very immoral state of affairs has been discovered in Port Arthur, Ont. Discoveries of this nature are not so unusual in this age, when there are so many publications whose mode of existence is discovering immoral things, but this one is rather unique.

"Is there a nursery for thieves in Port Arthur?" asks the Daily News of that city. The question is prompted by information given out by the C. N. R. to the effect that large numbers of children are daily engaged in stealing wheat from the C. N. R., the method of procedure being to sweep out what is left in cars after they have been unloaded at the elevators. Now, at first glance, it would seem strange that the railway company should object to having its cars swept, and that such a practice should be dubbed a crime. But that it is really very wrong becomes apparent upon closer examination.

It is carefully pointed out that the depredations are carried on mostly by the inhabitants of the "foreign quarter." The wheat, secured in this unlawful manner, is taken to "foreign" stores and exchanged for ice cream cones, household supplies, and the various other commodities handled by them. Now, if the children of a great many families are enabled to secure maintenance for the household in this simple fashion, a large amount of money that would otherwise go to the larger stores, remains away. It is obvious that the "foreign" storekeeper would not get the cash, as if he could get the money he would not take the "sweepings." It will then be quite readily seen that the "best business interests" of Port Arthur stand to lose quite a large amount of trade by this seemingly innocent action on the part of children.

Therefore, using the term Morality in its truest modern sense, such a practice is highly immoral, because it is bad for Business. And the highly respectable News is quite right in calling the attention of its extremely respectable advertisers to the coin that goeth other ways than theirs. We also endorse the suggestion that the police force be doubled, as young slaves must be taught a proper veneration for other people's property, and that everything is other people's property. Besides, what are the police for, if not to assist Trade? And what more signal service could they render, than nipping in the bud a tendency on the part of a rising generation of workers to develop a taste for securing something for nothing? For, it will be observed, should such a propensity become general, the chances for the now dominant Interests to do the same thing in a "legitimate" way would be somewhat diminished.

THE ORATOR.

The Great Orator advanced towards the footlights, opened his mouth and delivered the following powerful and inspired address. He knew it was an inspired address, because he had delivered it in Humbolt, Sask., and even those who did not understand it had cheered lustily:

"Ladies and Gentlemen: I stand here tonight, not as a Liberal, but as a citizen of the great British Empire. (Cheers.) I say great British Empire because that is the way I get the most applause. It is gratifying to note the prosperity and energy which characterizes your progressive community. (Applause.) I defy any man to accuse me of partiality in this, as I have said it everywhere with the utmost success.

"I am sure I may be pardoned in claiming for my government some share of the responsibility for the prosperity which you now enjoy, as the elections will again be upon us shortly and it is imperative that the Liberal party begin now to take credit for everything they can. If there is anything wrong, ladies and gentlemen, it is due to Conservative interference. (Outburst of spontaneous enthusiasm from Liberal majority that was there to applaud and would like to see somebody stop them.)

"It is the proudest moment of my life when I can point to my record and say that I have been a loyal Canadian, a loyal citizen of the Empire and a loyal subject of the King. And if there is anything else to which this audience thinks I should be loyal I shall be pleased to accommodate. It is a glorious country to which we belong, and which belongs partly to the C. P. R. and partly to the G. T. P. In Canada every man has an opportunity to hunt for a job. Under the British flag and a Liberal administration freedom reigns, especially for Liberal politicians. (Government cheers.)

"In closing let me impress upon you that it is the duty of every man and every true citizen to do what we tell him, unless he has money enough to make us do what he tells us."

The meeting then broke up amid a scene of great patriotic enthusiasm, for which the arrangement committee are to be congratulated.

SHIRTWAIST POLICE FOR MILWAUKEE.

"Milwaukee, Aug. 11.—A police force neatly attired in shirtwaists is the possibility in Socialistic Milwaukee. The exact nature of the uniform has not been decided upon, but the entire strength of the Socialists is behind the shirtwaist, and it seems certain that next Monday an ordinance will be passed ordering the chief of police to clothe his men in something more fitted to warm weather than the present garb of blouse waistcoat with buttons by the bundle, and stiff starched collars."

And a mighty good idea, too. Ever since National Secretary Barnes sent out the call for donations to the Milwaukee campaign fund last spring, we have anticipated some great reform like this. We have been completely satisfied with Mayor Seidel's administration. The idea of reducing the membership on the board of public works from three to one was undoubtedly the product of a Socialistic brain. And then the mayor, true to his race (not class) prohibited the pictures of the immoral prize-fight at Reno. Fine work, no one can say now that Socialists are visionary.

But this shirtwaist idea is the crowning triumph of a splendid administration. No longer will the cop, who generally resembles an elephant both in magnitude and intellect, parade through the sweltering heat in a heavy coat. Now when the temperature registers ninety in the shade, he will remain perfectly cool in his shirt-waist, and—so we presume—corsets. Truly a most beneficent deed, worthy of the distinguished successor of Marx and Engels. (Also—but keep it quiet—the Milwaukee police have votes.)

And now that the "Socialist" government of Milwaukee, has made good, will the Canadian comrades go and do likewise? Will Kingsley henceforth expend his powerful energies on practical reforms, such as "Shirt-waist Police," etc? Will O'Brien, the proletarian in politics, boost constructive legislation instead of wasting his time as now? What an opportunity he has now while a minority party in the Alberta Legislature. And Mc., why not turn your inspired pen upon "the wrongs that need resistance?" Don't you want Home Rule for Vancouver, and the iniative, referendum, and recall? And wouldn't you sooner be arrested next time by a cop in a shirt-wista?

When will the small bunch of troublesome impossibilities in New York right about face and boost three cent car fares? When will the incorrigible Phelps-Stokes quit his criticism of the Statesmen of Wisconsin?

Lastly, don't you want to see all the Post-masters attired in thin shirtwaists. Then join hands with all friends of good government, and elect two or three Socialist Congressmen. The United States National office of the S. P. is now collecting money for the campaign fund. Send them your spare cash, it will eventually find its way to Milwaukee.

Anyway you can't get Socialism all at once, and the Shirt-waist reform is a step in the right direction.—C. V. H.

THE GOSPEL ACCORDING TO ROBIN DUNBAR.

As Set Forth in the Industrial Worker.

"George thought poverty came from the monopolization of land. He preached as his remedy the Single Tax, imposed by authority; State monopolization of land was his idea.

Marx thought poverty came from unpaid labor. He preached as his remedy ownership of tools by the State; State monopolization of industry.

Proudhon thought poverty came from monopolization of money. He urged voluntary banking, which he clamed would destroy all monopolies, public and private.

George turned his guns against the landlords, particularly those in control of vast tracts of land. This idea has crept into taxation, so that the landlord feels the pressure of the State increasing each year.

Marx fired broadsides at the manufacturers and and made State ownership and control popular, **but didn't affect wages or prices except to raise both, especially the latter.**

Proudhon aimed at interest and the banks. His ideas found expression in the issuance of bank certificates in the late panic, which act saved the banks and industry from bankruptcy. Proudhon's work, then, has had the largest effect, though George's and Marx's make the greatest noise.

George was one-third Socialist, Marx two-thirds and Proudhon three-thirds.

The proof of George's influence is to be seen in the recent struggle against the House of Lords; of Marx's potency, in the election of State Socialists to office in Germany and other European countries; of Proundhon's, in voluntary banking and issuing money without authority from government."

Such is the dope dealt out by our ultra-revolutionary I. W. W. Notice the idealism of the entire passage. Industrial and economic changes are the result of certain men's ideas. And this, we are informed, is materialism.

Marx's ideas "did not affect wages or prices, except to raise both, especially the latter," is particularly good, and quite I. W. Wian.

George's responsibility for "the 'recent' struggle (comic opera) against the House of Lords" is excellent, and to those who understand that fiasco highly amusing. The "recent" being added spice, and certainly up to the average of I. W. W. information pertaining to Europe. But these delusions and inaccuracies are obvious, and to waste further time on them would be "enormous folly and labor to no purpose."

I shall therefore proceed to the main thesis, that Proudhon was the superior of Marx. This exaltation of Proudhon may be taken as an

"Harbinger preceding still the Fates,
And prologue to the omen coming on."

But when working class organizations repudiate Marxian philosophy there remains but two courses for them to follow—the path of the sheep of sentimental reformism, or that of the goats of anarchism. Therefore it is meet that we should see Proudhon, the "Father of Anarchism," well boosted ere applying the dope. But Proudhon, according to Dunbar, is three-thirds Socialist, and his attacks upon interest, together with his People's Bank Scheme, constitute his chief claim to that title.

Now, in the first place, his denunciation of interest and People's Banks, like his answer to "What is property?" had been enunciated many years ere he discovered them. This has been thoroughly gone into by Marx himself in the "Poverty of Philosophy" and the "Critique of Political Economy." In the former work Marx quotes extensively from "Labor's Wrongs and Labor's Remedies," by J. F. Bray, and published in 1839, some eight years before Proudhon's "Philosophy of Poverty." This book Marx declares with good reason to be the "key of the past, present and future work of Proudhon." But earlier works than this contain similar ideas, and free credit with equality of exchange has been mouthed by petty bourgeois interests since the advent of Capitalism. This is only natural, for they do not understand the basis of the money relation. Proudhon wishes to "constitute value." Taking Ricardo's theory that labor is the source of value, he desired all value to be expressed by the amount of labor contained therein. Values must be constituted by labor and exchanged on that basis. The consummation of this desirable end is rendered difficult by a "free purchaser" and "free producer" opposing their respective "free wills" to each other. The opposition between use value and exchange value results from this free will, and the questions arise: "How solve this opposition whilst maintaining free will, and how can we sacrifice this without sacrificing men?"

I pass over to the maze of analogies drawn from all science and philosophy with which Proudhon fools both himself and his readers as to his ideas on money. Here we have the solution of the above weighty problems; "gold and silver are the first commodities the value of which has arrived at its constitution." The "economic reason" (?) of this arrival is that gradually "monarchs took possession of them and set their seal upon them, and from this sovereign consecration sprang money. * * * The distinctive feature of gold and silver, I repeat, arises from this—that, thanks to their metallic properties, to the difficulties attending their production, and above all to the intervention of public authority, they have at an early stage conquered, as commodities, fixity and authenticity."

Now, we know very well that "as commodities" gold and silver have no "fixity and authenticity," and those who have followed my money articles also realize that gold and silver as money are not subject to "the intervention of public authority;" on the contrary, they impose upon public authority and monarchs a certain amount of trouble. However, that is beside the question here discussed, so I return to Proudhon's remedies. If gold and silver can have their value constituted by public authority, why not all commodities? No reason on earth could forbid it "if reasons were plentiful as blackberries." Of course the State is a shadow, and can not therefore be considered. "Outside humanity there is no god; the theological concept does not exist. Outside Liberty, no government; the political concept has no value." Therefore we can not have value constituted by the State. No, sir, the State is a shadow. How, then? Simpleton! By forming a "free contract" between the "free purchaser" and the "free producer" by virtue of their "free will," that all commodities shall hereafter be exchanged at "constituted value." And this "social contract is the supreme act by which every citizen pledges to society his love, his intellect, his labor, his service, his products, his possessions, in exchange for the ideas, the labor, products, service and possession of his fellows. The measure of right for each one being always determined by the extent of his contribution. * * * The social contract is the essence of the reciprocal contract; not only does it leave the signer the whole of his possessions—it adds to his property. It does not encroach upon his labor, it only affects exchange." A sort of heads-I-win-tails-you-lose proposition, universally applied. Everyone must sign a contract to sell his goods at what it cost him to produce them. The contract must be signed without force of fraud to be valid.

And how are people to be induced to sign this contract?

"The Workers' Associations of Paris and the Departments hold the salvation of the people in their hands. * * * Renewed energy on their part will carry the light to the dullest mind, and at the election of 1852 must place on the order of the day, and at the head of it, the constitution of value."

So does he wander in a vicious circle owing to his appalling ignorance of the first principles of political economy. Private property is to remain as it is; the capitalists retain all their property, but enter into a social contract with their slaves to sell their product at their cost of production. This they are to do because in a general election the people so command them.

While addressing the electors in 1848 he gives utterance to this revolutionary expression: "The social question is here, you can not escape it. To solve it we must have men who combine extreme radicalism of mind with extreme conservatism of mind. Workers, hold out your hands to your employers; and you, employers, do not deliberately repulse the advances of those who are your wage-earners." Small wonder Marx says Proudhon is to Rousseau what Louis Bonaparte was to Napoleon.

And this is the "three-thirds Socialist" Dunbar holds up to the American wage slave. But what can we expect of one who could say that Marx "considered profits to the exclusion of all else."

I will quote another gem from this Dunbar Iscariot: "The best way to conquer an army is to refuse it rations. The best way to kill a government is to refrain from paying it taxes. Industrialists know this. If everyone would act as the captains of industry do the State would go bankrupt. It would die of non-nutrition, instead of sucking the blood of the workers."

Who pays the taxes? Indeed, the dope dished up by this I. W. W. outfit generally can not be arraigned from the point of view of simplicity. Simplicity itself. No more "political action. No more "industrial action." Just quit paying your taxes, and the trick's done.

But enough of this shallow, near-Anarchist's vaporings. Get hold of an Industrial Worker, and see what is preached therein. The intellectual fare is certainly suited to the shovel stiff. Indeed, the think-tanks from whence it emanates are of a surety quite capable of taking charge of the energetic end of a banjo mud stick and wielding it within the narrow and uninviting confines of a sewer under the supervision of a coolie overseer.

I did not touch on George. What's the use? What I want is to give some idea of the class of dope carried by the I. W. W. J. H.

Socialist Directory

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

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

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

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

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

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

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

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

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, 523 Johnston St. Opposite Queens Hotel. Business meeting every Tuesday evening, 8 p.m. Propaganda meetings every Sunday at Grand Theatre. R. Thomas, Secretary.

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

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

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

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

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

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

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

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

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

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

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

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

LOCAL CALGARY, ALTA., No. 4, S. P. of C. Meetings every Sunday at 8 p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). Club and Reading Room. Labor Hall, T. Machin, Secretary. Box 647, A. Macdonald, Organizer, Box 647.

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

LOCAL COLEMAN, ALTA., NO. 9, Miners' Hall and Opera House at 8 p.m. Everybody welcome to call. H. J. Smith, Secy.

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

LOCAL LETHBRIDGE, ALTA., NO. 13, S. P. of C.—Meets 1st and 3rd Sunday in the month, at 4 p.m. in Miners' Hall. Secretary, Chas. Peacock, Box 1983.

LOCAL WINNIPEG, S. P. of C., HEADquarters, Kerr's Hall, 120 1-2 Adelaide Street, opposite Roblin Hotel. Business meeting every Sunday morning 11 a.m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. Secretary, J. W. Hilling, 270 Young Street.

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

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

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

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

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

Propaganda Meeting

Empress Theatre

Sunday August 28th.

PARKER WILLIAMS, M. L. A.
and H. N. FITZGREALD

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.

ALBERTA PROVINCIAL EXECUTIVE.

Calgary, Alta., August 16, 1910.

Regular meeting held August 14, 1910.

Present Comrades Danby, MacLean (chairman), Burgess, Howell, Machin and Willits.

Communications dealt with from Locals Horseshoe Lake, Mound, Bellevue, Markerville, Lethbridge, Coleman, Dominion Executive Comrade Desmond and Comrade Thompson, of Medicine Hat, in regard to forming a local at that place.

On motion the secretary was instructed to notify all locals throughout the Province to forward their regular reports. Many locals have failed to do this for some time.

It was decided to discontinue the half-yearly assessment for convention purposes.

Receipts.

Local Coleman	$ 5.00
" Lethbridge	2.40
" Horseshoe Lake	1.00
" Markerville	1.00
" Mound	3.00
" Calgary	2.75
Comrade Welch for organizing	5.00
Total	$20.15
Western Calrion (card	$ 3.00
Dominion Executive, on acct	14.00
Total	$17.00

F. DANBY, Secretary.

AUDITOR'S REPORT.

Dominion Executive.

Receipts for half year ending June 30, 1910	$1,212.85
Expenditure	969.40
Balance	$ 243.45
On hand January 1, 1910	522.50
Balance on hand	$ 765.95

B. C. Executive.

Income for half year ending June 30, 1910	$ 995.35
Expenditure	388.00
Balance	$ 607.35
On hand January 1, 1910	78.55
Balance on hand	$ 685.90

Audited and found correct.

N. LAMBERT,
W. H. TWYNAM,
Auditors.

BARITZ REPORTS.

Brantford, August 14, 1910.

I started out yesterday (Saturday, August 13th) and stopped off at Hamilton for a couple of days to make the arrangements for holding meetings at that place. Up to now I have decided to leave them until after I get back, when I will put in a week there because of the silly and foolish I. W. W. dope. My tour is mapped out as follows:

August 17-19—Galt.
August 19-22—Guelph.
August 23-24—Woodstock.
August 26-27—Aylmer.
August 30-September 3 — Windsor and suburbs.

Have had good, encouraging replies from Guelph and Windsor. Both are going to provide me with hospitality, etc. So far, so good. Last night at Brantford I held a good meeting until a fire broke out somewhere, and the bunch ran away, leaving me with the best section, though small, resulting in a collection of $1.10 and sales of literature 85 cents. I am due to stay for another three nights.

About the Brantford boys, they are on sound lines and understand the position clearly. Of that I am certain. Let it be understood that Saturday was the third time I had addressed a meeting at Brantford, and I think I can get a good line after so short a period. It doesn't take long to find what postion the Comrades hold. My visits have had a good effect upon the boys here, as now they sell all their Clarions instead of distributing them free. They have also decided to increase their bundle of Clarions. That in itself is a good development, because when people are prepared to pay for reading matter they are more likely to read it, and then they begin to think—sometimes.

I am sorry that when I am not promised hearty co-operation to have to "sail" into the Comrades. The greater distance I travel the more the necessity of a longer stay. It makes the ground clear for future speakers and organizers. Let Comrades understand that under no circumstances will I touch any other literature except that which is printed in Vancouver by the party for the working class, and that printed by the Socialist party of Great Britain, which is also for the working class.

MOSES BARITZ.

ST. JOHN, N. B.

St. John Local, No. 6, of New Brunswick has procured a good supply of literature for sale, so that the working man will have a chance to clear some of the cobwebs of capitalistic ideas from his think-box and read what Socialism means and what it will do from an authorative source.

Propaganda meetings are being held every Sunday at 141 Mill street. Some of the subjects being: "What Is Socialism?" "Should St. John Have a Labor Party?" and "Class Struggle and Class Hatred." Should any speakers be passing through this city and who would be willing to give a lecture please notify our secretary, J. W. Eastwood, 26 White street, St. John, N.B., and the Comrades would be glad of any help along this line. The next business meeting of the above Local will be held on Wednesday, Sept. 7th, 1910. Comrade J. Simpson of Toronto, who is on the Royal Commission on Technical Education, has passed through this city.

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

AT THE HAT.

D. G. McKenzie,
Sec. Western Clarion.

Comrade Slave,—

Find enclosed three yearlies as a result of the O'Brien whirlwind in this C. P. R. burg. This live wire of revolution held two meetings here, which were an unqualified success, in spite of the efforts, on the second night, of a little business man whose wife has to get up at 5 a. m. to feed a bunch of hungry boarders; the village constable, who expressed a desire to smash Charlie's back; and a ninety-cent-a-day mounted policeman, to break up the meeting. But they were unsuccessful, as the plugs would have nothing to do with them, being more interested in what Charlie had to say.

The first night we had a crowd of 250, the second 100 more, and we sold about $3.00 worth of literature.

Of Comrade O'Brien's speeches, I don't think much need be said. His simple language, and manner of putting forth such an accumulation of facts in such a short space of time, would be hard to beat, and is so well known that it requires no further comment.

As a result of his visit, we expect to form a Local here in a few days.

Yours in the revolution,
JAMES THOMSON.

Box 272, Medicine Hat, August 21, 1910.

WANTS TO KNOW.

Dear Comrade Editor:

I, having had the temerity to throw off the chains for a whole day, take this opportunity of writing this long-deferred letter. It is now six months since I landed in this glorious country, since when I have been exploited regularly, so that from a slave's point of view I have done well. To what great heights these slaves do aspire — a steady job. But this by the way. My object in writing to you is to try and gain a clearer insight into the meaning of Revolutionary Socialism.

Before I came to Canada I was for several years a member of the S. P. D. an prided myself on my "Revolutionary Socialism," as opposed to the thin and watery kind professed by the I. L. Peers. You can judge of my surprise when coming in contact with the boys several years a member of the S. D.P. P.ism was merely a policy of reform and consequently a buttress to Capitalism. Gradually I have had it drilled into me that the abolition of indirect taxes (whch the workers do not pay), the repudiation of capitalist debts (the national debt) and the firing of Pierpoint (the hangman) are matters of no vital importance to the workers. Still, I am not yet an out and out Red.

One matter on which I am a little befogged is the parliamentary policy of the S. P. of C. Here we have a revolutionary party following on the same lines as the despised Labor party of England, inasmuch as it adopts no definite program, but merely contents itself with declaring that it will support any measure which will benefit the working class. How does the "guiding rule of conduct" work in regard to old age pensions and compensation acts? Do these particular measures aid the workers in the class struggle against Capitalism? Perhaps some of the Reds will explain.

The next matter on which a little light might be shed is in regard to the future. Now, I know that it is no part of the Socialist's propaganda to lay down any definite future system, but still it is necessary that we should at least give the people something more solid than is dealt out to them at present. Let me try and explain. The other night in the Winnipeg market place one of the speakers was asked what was the policy of the S. P. of C. in regard to the land. The speaker proceeded to explain "that the farmers would look after themselves, and when they found it to their advantage to co-operate they would co-operate. At present we, as factory workers, had to look out for ourselves and get the full product of our toil by becoming owners of the factories." Which answer brought forth the question, "Does the speaker mean to imply that the factory workers would own the factories and the farmers the land?" and the answer was in the affirmative.

Now, all this is rather vague, and to a logical thinker (perhaps I ought to withdraw that expression and substitute "to one still tainted with S. D. P.ism) carries with it no definite and decided policy as to the land.

Now, such matters may, to some people's idea, be a question of the future, but if we are desirous of forming a working class political party, which of course would include farmers, we must certainly lay before the people something more substantial than they are receiving at present in the market place, Winnipeg. I hope you will see your way clear to publish this, as there are many old country Socialists in this city to whom the same difficulties present themselves.

Yours fraternally,
MAN IN THE STREET.

WIDE OF THE MARK.

I entirely agree with the greater portion of your editorial under the heading, "Radicalism Rampant," which appears in The Clarion of the 6th inst. in criticism of some remarks of mine appreciative of Kier Hardie's onslaughts on royalty. I quite admit that it makes absolutely no difference to the wage-worker what sort of a person occupies the British or any other throne, or how much or little the capitalists, who are the real rulers, like to pay him. I think I have said more than once that the workers are not the least bit interested in the suppression of political graft, or the substitution of pure and economical for dishonest and extravagant government, and have also taken occasion to point out that all the abuses exposed by the muckraker are simply the logical and inevitable outcome of existing economic conditions and the capitalist system of production.

But your criticism is altogether wide of the mark, as it does not touch the point I made, or tried to make, to the effect that such assaults as Kier Hardie made on the monarchical system, and the attacks of American Socialists and other muckrakers on corrupt politicians, financiers and judges, serve a necessary purpose in revolutionizing working class opinions and habits of thought and preparing the way for Socialism.

Thanks to such repeated object lessons the Haywood, Moyer and Pettibone trial, the Gompers boycotting prosecution, the Sydney, Grand Trunk and other protracted strikes, the working class has become partially class-conscious, sufficiently so to realize that the capitalist is their enemy. There for the most part their class-consciousness ceases. They do not as a rule look beyond the point of their immediate contact with the system and understand that the forces behind the employer—the King, President, Premier and other political agents of ruling class, the judiciary, the military, the capitalist press, the clergy and practically the whole "intellectual" class are also lined up against them and ready in any really important struggle to throw their whole weight, physical and moral, into the scale against labor. The reason they don't understand this is that in every sphere except that of their immediate industrial occupation they are dominated by capitalist ideals.

It is the fashion among many who have accepted the principle of economic determinism to belittle ideals and sneer at sentiment. It seems to me that this is a misreading of the doctrine altogether. The world is ruled by ideals, but these ideals are themselves the expression of the economic interests of the ruling class, consequently necessarily opposed to those of the workers. Before Socialism is a possibility it is necessary to destroy and uproot the wrong and false ideals seduloušly implanted by capitalist teachings for generations, such as loyalty, patriotism, belief in the justice of capitalist-made law and veneration for "superior persons" and time-honored institutions generally. Now, this is where the muckraker is getting in his work. This is where such speeches as that of Kier Hardie help to inculcate a thorough class-consciousness, instead of the feeling that, while the boss may be an enemy, it is altogether correct and consistent for the same man who faces hunger and deprivation in a losing strike to shout "God save the King," fly the Union Jack and vote the old party ticket.

You don't think the exposures of American graft and corruption have had any effect. Isn't it a little too early to jump to such a conclusion? Muckraking, on anything like the scale to which it has been carried recently, is a comparatively new thing. Public sentiment is slow to change, and I don't suppose that it will result in many sudden conversions to Socialism. It must beremembered that the American people have been reared in an almost fanatical faith in the perfection of their political institutions, which will die very hard and require many severe jolts. Socialism will not make much headway until the working class have acquired the same profound and deep-seated distrust of all capitalist institutions and agencies as they now have of the capitalist himself in his direct relations to them. So we should welcome as allies the iconoclastic forces which are clearing the way for the straight Socialist propaganda.

PHILLIP THOMPSON.

Toronto, August 17, 1910.

HIGHER OR LOWER?

One of the arguments put up by anti-Socialists against scientific advocacy and propaganda of Socialism is that we put mankind on a level with beasts. This is not so. Though, mind you, the working class are not cared for in any way so sympathetically as the beasts of burden. Horses, mules and asses must have nourishment up to a standard sufficient to produce for their owners. The efficiency of their work is generally determined by the environment it is in. Sometimes (and not infrequently) the quarters given horses are superior to those accorded the working class in industrial centres.

Just ask Comrade Davenport, of Brantford. When first I went there he wanted me to visit the stables of some rich men in that city in order to show me how true that statement was. But I knew and had known that. Have I not been at the training quarters of racehorses? How scrupulously clean the stone slabs are kept! Have I not seen that when a horse gets off its feed a veterinary surgeon is called in and the horse is given every attention. If there is a difference between man and horse the latter certainly has the supreme advantage. It not only has a day off every week, but if it is indisposed medical attendance is at once summoned. The owner of a horse knows that he must guard carefully against its indisposition because its cost of reproduction is so great. In other words, to replace it would mean an expenditure many times ahead of its cost of living.

This, however, is not the case with civilized man. He does not get that opportunity of rest as does the horse. He lacks the full feeding and superintendence given the horse. His standard of living gets lower each decade, whilst that of the horse must remain ever the same in nourishment. You can get "free" slaves any time to apply their energies to machines. The development of Capitalism has completely eliminated "skill" in production. Mankind is but an appendage to the machine now.

When man is set in his right status in society it can be realized that he is not much above a beast of burden. In actual living he is below. Animals in the majority of cases get their fill. Those who drive them or attend them do not. Horses in sumptuous quarters have a fine "bed" to lie on. The stable lads live in the loft among the hay.

Mankind is not far removed from the beast. It is questionable whether the lowest form of man is not inferior to the highest form of ape. In which way is this to be applied? Take the performing gorillas and chimpanzees we frequently see in a circus or vaudeville show. The animal can do almost as much as many members of the human race. They smoke, eat meals with ordinary knives and forks, they cycle, they light their own pipes, make their own beds. They have sufficient intelligence to repeat this performance before each assembly that pays for the privilege or pleasure. In the same stage and state apes (of all classes) have the same consciousness as man has. In fact, he knows more than man. Take, for instance, the case of travellers attempting to examine the habits of that animal. What happens? The ape resents the intrusion and brings support to play its parts. It will use a club or large stick to attack the intruder. If the approach of the individual has a mystifying effect then it will climb a tree, break off branches and throw them at the man. If cocoanuts are about it will aim with an unerring accuracy.

The apes will fight for their lives and family when they scent danger. The fact that they attack a stranger shows they have a concept of danger. Which again illustrates that they possess intelligence. Upon the intrusion of another they will combine and attack. The working class have not yet learned that admirable kind of tactics. The day is arriving when the workers will realize the danger of the capitalist aggression. They will realize that by effective political combination they will get control of the political reins and so use them in their own interest.

Man could do much worse than realize that he is simply a "higher" form of life than the ape or gorilla. But the thing he must not forget is that he is a greater slave than ever a monkey was. The "lower" form of animal stands on a different plane to man inasmuch as he is not a tool-user, in the sense than man is. Man, among all forms of life, is the only tool and machine-user, produces all the wealth, and with it he is poverty-stricken. He has harnessed air, atmosphere, land and water. He has caused the world to be about four seconds distance from on end to another. He is able, by tapping a piece of mechanism, to inform someone thousands of miles away what his desires are. To sum up, man does not know what he can not do in the way of facilities for wealth-production and organization. He stands amazed, as the supreme factor in wealth-production, at his capacity.

It is the worker who accomplishes all this. Yet, though he produces all wealth, he starves; he builds mansions and fine palaces, and he lives in a hovel. He catches sturgeon and turtle and consumes the leavings of his master. He does all, and gets barely an existence. The master class do nothing, and live a luxurious and indolent life., I ask you, readers are we better and more intelligent at present than the "lower" animal? Are we as cognizant of our functions as the bees are?

They are a fine lot. They have an organized system of life wherein all acts and work co-operatively for the common good. Their life is methodical. It is in every way scientific. The hives are wondrous works. The cells there are precisely the same as one another. It is done and finished with a mathematical precision. There all must a controlling authority. The Queen Bee is the controller. There all must produce and add to the common fund, or die or starve. When the hive becomes overstocked (that is, the population too large) the surplus are sent out to make a hive of their own. The drone—that is, the one who lives without working and robs another of his product—is punished. The drone is compelled to function sexually, and after that is killed.

Are we really more intelligent than the busy bees? The drones of capitalist society do not even give their natural proportion to the population. They live an idle life. There is no one to kill them off, yet. In the hive they must produce, or die. On the field of production those who do produce die of starvation. Those who don't produce have all they want. And why is it?

In today's system of society the capitalist class are the dominating authority because they hold the political power. They hold it because the workers haven't the necessary intelligence, as yet, to take it for themselves. It needs a knowledge of past history to get the workers to understand their position. It needs, therefore, a constant method of propaganda in order to educate the workers. When the workers understand that the class struggle is simply a struggle for the political machinery, and has been for centuries past, they will no doubt buckle up and get wise. When they do, let the capitalist be prepared to go to work, or, as the drone in the beehive let him die.

So, you see, when a parson, priest or rabbi says we are above the ordinary beast of the field, tell him it lacks a great deal of truth. If the factor which determines intelligence and happiness is a full stomach and the good things of life, mankind is undoubtedly below other forms of life. Do you hear of an unemployed problem among horses or cows? Do you hear of starvation among bees, ants or elephants? Do you hear of evictions and distress? Do you hear of the maiming of life by explosions? No. Where animals suffer they have been unable to act by "natural" laws. If there is drought or other pest, it's a thing they can not control. But the working class, organized in the scientific manner that they are when producing commodities, organized as they are by the development of Capitalism, organized as they will continue to be, will form the basis of the new method of production where every member of society will derive the utmost advantage and happiness consistent with the happiness of the rest of society. One thing is certain, that those able to take part in the production of wealth, and yet refuse to do so, will have to starve. Thus will we take a leaf out of the books of "lower" forms of life.

MOSES BARITZ.

Here and Now

By Spes.

A. S., of Moosejaw, Sask., sends four subs. and the following remarks: The following names are members of the class that I belong to, the dispossessed. This getting a sub. or two is a selfish move on my part, as I know I can't get the whole bakery as long as the majority of the slaves keep on applauding the defenders of this system and putting them back in power, to tar their hides with the same brush—a job when you are required, your time when you are not required, and the masters are requiring us less as the days go by. In the flour mills here, carpenters were making three-fifty a day making barrels; now two boys get 17 cents an hour attending a barrel machine. Puzzle—find the carpenters! When I asked one of these salt of the earth for a sub., he nearly took a fit. He does not want Socialism; all he wants is a master, to get that nightmare—a job.

• • •

Receiving American stamps, which are useless in this country, as payment for subs. from American Comrades, is not an uncommon occurrence, but we were dazzled today when a United States copper dropped with an important bang from an envelope from across the line.

• • •

Charles M. O'Brien, The Ceaseless, adds two more to the list.

• • •

Gribble again goes on the warpath and puts three new ones on the Toronto list.

• • •

A. Taylor, also of Toronto, facilitates the trend of Socialist thought by getting three more.

• • •

S. Meen, Cranbrook, sends a sub. and renews his bundle; and J. S. Odegaard, Wolf Creek, Alta., does the same.

• • •

And so, does the death roll of Capitalist ideas increase: Miss Meg Merrilees, Winnipeg; J. C. Burgess, Calgary; G. B., Toronto; Mary Rantz, Philadelphia, Pa.; F. S. Faulkner, Great Falls, Mont.; J. G. Alexander, Birnie, Man.; Oscar Wilde, Powell River, B. C.; R. Heilingher, Montreal; L. Gulbrandsen, Ottawa; E. A. Spring, Revelstoke, B. C.; C. L. Austin, Revelstoke; J. Hough, Nanaimo; Geo. Walton, Arrowhead, B. C.; Frank Gatz, Cle Elum, Wash.; V. Midgeley, Darnley, W. A. Alexander, "Smith," Vancouver.

• • •

Like J. D., jr., every good capitalist should go to church. Here is a prayer delivered by a portly gentleman of considerable wealth and influence that would make a good standard:

Oh Lord, Omnipotent Ruler of all things and Master of the universe, behold thy humble servant come to do homage to Thee. I thank Thee, oh Lord, for the efforts put forward in my behalf during the past week. Business hath been good, and allow me to say, O God, that Thou hast done very well, and I beseech Thee to keep up the good work. Bless me, O Heavenly Father, bless the members of this congregation, the pastor, the king and the legislators of this country; but don't bless anybody else, until I let you know. We, thy subjects, hope Thou wilt be able to get along with the universe, until we meet again. And now, we trust and pray that Thou wilt eternally blast all who do not agree with us and who interfere with our business. As long as Thou continue to hand out blessings to us, we shall ever be faithful workers in Thy cause. Amen.

VICTORIA PICNIC.

Dear Comrade:

Will you please find room in the issues of The Clarion between now and Labor Day, September 5th, for an invitation for all Comrades on the island and the Locals on the coast to picnic with Victoria Local on that date. The scene of the picnic is Fraser street water-front, Esquimalt, and all Comrades within reach will be looked for.

Yours in revolt,
ROBERT THOMAS,
Sec'y Victoria Local No. 2, S. P. of C.

Personal

Will Philip W. Lackey please write to his sisters, care of F.W. Hogg, box 132, Lethbridge, Alta.

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AN OPEN LETTER TO WORKINGMEN AND WORKINGWOMEN.

Fellow Slaves,—

Whoever you are, wherever you are, I care not the one or the other, you who see this paper, and scan its pages, whether from a desire to learn something of the signs of the times, or how to free yourselves from your bondage, or whether you are reading this paper out of curiosity to find out something about those fanatics, the Socialists, or whether it is to endeavor to find some flaw whereby you can get back at that Socialist workmate of yours when next he speaks to you upon the question, it is to you that I am addressing this letter.

I suppose the majority of you will curl your lips at the greeting at the head of two words, "Fellow Slaves." What, do you say? You are not a slave? That slavery has been abolished? Well now, I had hoped that I would have been spared the task of defining that word "slave." But I suppose you will accept the definition by Webster, will you not? Well, according to Webster a slave is "One who has no will of his own, but whose person and services are wholly under the will of others."

Do you begin to see light now? No? Well, that's too bad! Let me take the definition and apply it to you. You are a worker, a wage-earner. To enable you to be a wage-earner you must first find an employer. When you find him you have two alternatives staring you in the face, either to work under certain conditions laid down by him, or, you are at liberty to starve, because if you don't accept the conditions laid down by the master class, to starve is your only way out. You are not the slave of any individual, company or corporation, that I grant you. You can quit your job at any time. For what? To look for another. You may be slightly better off under your new master, or you may not, but for all that so sure as you are dependent upon the capability of the master class to employ you (and they will if they can), just as surely are you a slave to that class.

What are the conditions under which you work? They may be good as jobs go, in fact your job might be regarded by you as a cinch, but have you ever stopped to consider what makes the boss employ you? Have you not given this matter any thought? Do you think he is in business for his health, or running a charitable institution, or is he out to make profits? "Of course he's out to make profits," you say, but again, how are profits made—what is Profit? Listen!

Profit is, to use a term very common among Socialists, merely, "Surplus Value," or the value created by you which you are not paid for! This means that you do not get all you produce, and if you don't get all you produce then you do something for nothing, in other words you work a part of your time gratuitously for your employer. Let us say for the purpose of illustration that you work two hours for yourself and six hours for your employer for nothing. The two hours we call the necessary labor time, or your paid labor; and the seven hours we call your surplus labor time, or your unpaid laobor. The product of your two hours is the equivalent of your wages, or as we call it, the value of your Labor-Power. The The product of your six hours unpaid labor is surplus product and its value is surplus value.

Starting from the fact that everyone of you knows to be true, that you don't get what you feel you ought to get, I have I think, made the definition of surplus value clear to you. But let us for a moment consider what is meant by value. When we speak of the value of an object we mean the amount of human labor that has been spent in fitting it to satisfy human needs. And we measure this amount of labor by its duration, or the time it took to do it.

Now let us find out the value of Labor Power. When a workingman asks an employer for a job he asks to be allowed to sell something in order to obtain money with which to buy the necessaries of life. What does he sell? He can't offer a finished artcile such as a watch or a pair of shoes, or a book, because he owns none of these. Neither has he the necessary machinery, the necessary raw material, or even the necessary building, in which to make these things. These all belong to another class who by owning them, own him, and they who own that which you must have access to in order to live are your masters and you are their slave. You cannot even offer your labor for sale, for your labor does not then exist, your labor does not exist until it is put in action, incorporated with the raw materials which are the property of the master class. The raw materials belonging to the masters, the finished product is also theirs, and you can't sell it. You can't sell what you do not possess.

No, my highly-strung, independent (?) horny-handed son of toil, you have only one thing to sell, and that is your mental and physical or muscular power to do things. You can sell this power, your labor power, or power to labor, they are all the same, for a certain time to an employer or buyer for a certain sum, just exactly the same as if you hire a horse and righ. You hire the horse's power to draw you along for a certain time for a certain sum, and the value of this Labor-Power is determined like that of every other commodity, i.e., its cost of Production. Now, the cost of production of your labor-power, my friend, is like that of every other commodity determined by the labor time socially necessary for its production, and the labor time socially necessary for the production of labor power is the labor time socially necessary to produce sufficient food, clothing, and shelter to enable you to come on the market day after day able to work, and to enable you to raise children to take your place when you are gone.

In the example I used above I assumed that the laborer worked two hours a day to create a value equal to the value or cost of his labor power. The price of this value, the value of his two hours paid labor we call "Wages." These are often reduced by various causes actually below the cost of production, but we will assume here that the laborer gets in wages the full value of his labor power.

Well, then, if he, and that means YOU, produces in two or three hours a value equal to your wages, why don't you stop work then, and take your hat and coat and go home and devote the rest of the day to study, reading, recreation and amusement? Ah! my free, independent brother or sister workers, you know why you don't, "Because you can't, you daren't. You have to agree (voluntarily, of course, to any conditions that the class who, by owning the tools and means of production, own you and me, choose to impose upon you, and the lash of competition of the unemployed, Capital's Reserve Army, is ever ready to eagerly pounce upon your job.

Now, my friends, I have shown or tried to show you the conditions under which we are living. What is the cause? There must be cause, for conditions are but effects, and there must be a remedy. Why are we so helpless, as individuals? Because our class has been robbed of the land and the tools and all the means of sustenance and production. We have nothing left but that empty bauble legal liberty, liberty to accept wages so small that they barely enable us to live like beasts, or liberty to starve to death and be buried in unmarked graves by the public authorities.

The wage system necessarily implies this surplus or unpaid labor. How long will you signify your approval of your slavery? Let not petty reformers beguile you into a struggle which simply aims at patching up this present system. It is rotten to the core, it has served a good purpose, but decay has set in and now it is not strong enough to bear patching. It is even now on the point of collapse. The Cooperative Commonwealth is dawning ; we can see signs of its near approach all around us, but we need your help. Which side will you take? Will you remain where you are, propping up this tottering system of slavery, or will you come over to our side, the winning side, and help us to usher in a system where every worker shall receive the full product of his labor, where every person shall be a worker, where every person, being a worker, classes will cease to be and the working class shall become the human race? Again I say, which will you choose?

What has Socialism for you? It has this. First, Socialism will secure to you the full product of your labor, or its equivalent, a result of that is that poverty will become a thing of the past. You will no longer be exploited, because all the means of production which are used socially will be socially owned. You will have no fear of being turned out of house and home. But you will leave that tar-paper shack, that tent, that dug-out that you are living in voluntarily for you will be able to have a decent residence for the land and building materials will belong to the whole people and not to a few individuals.

Now, my fellow workers, I do not hope to have made Socialists of you by this letter, I may even be guilty of errors, for I am but young in the great and glorious movement for the emancipation of our class, but if I have written one sentence in the whole of this letter that will cause you to think upon this great question for yourselves, then I shall have been well repaid. If any of you feel that you would like to know more about this you surely will know some Socialist; apply to him, he will be pleased to tell you all he can or if he can't satisfy you we'll direct you where to obtain deeper information.

Yours sincerely,

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

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

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

FACING BOTH WAYS.

Like Santa Claus, the great tin god of the Liberal Party has come and gone. He was in Victoria last week. Many, indeed, were the preparations that were arranged for this auspicious visit. Like the small boy, the Liberal party have been looking forward to him with puerile enthusiasm. Some of the workers also looked for something, but I fear were disappointed. Just as if it was to be wondered at. They received all that Laurier could give them in the way of sophistry and "fine language," plus buncombe.

On Thursday afternoon, August 18th, this hot-air artist was visited by a company of workingmen, bearing a memorial—a prayer to the great god to help them. Their chief wish lay in the direction of the Oriental question. It was a remarkable document in many ways. One might have thought that it emanated from a Board of Trade rather than a Trades and Labor Council. They claimed distinctly that they represented the workers of the city of Victoria "and their interests." Take note of this, "their interests." I think that it would be necessary to procure a spectroscope in order to find out what interests of labor they represented outside of that said regarding the Oriental question. There was nothing even mentioned about wages, much less the class struggle. On the other hand they were glad to meet and give him a hearty welcome to the city, and hoped that he would continue to enjoy the good will of his fellow citizens. They had apparently forgotten that Templeman, "Big Bill," lost the Victoria seat at the last Dominion election. Looks very much like good will towards Liberalism, does it not? I wonder, too, who they included among his fellow citizens? He certainly has not my good will. Too class-conscious for that. Of course, it was given by way of a preliminary to put him into a good humor. After it was read to him, he congratulated them on the moderation of their views and pawned them off by telling them that he would speak on the subject at the meeting he was to address in the evening.

I went to hear what he had to say on the subject. He was true to his word alright, and this is one of the expressions that he made use of: He said, "I look not on this question (Oriental question) from the narrow standpoint of labor, but from the broad standpoint of Canadian citizenship." How beautiful in oratory, but how vague in terminology. That was his answer to labor on this question. Ponder over it, fellow worker.

It demonstrates very clearly how all people look on every question from their own standpoint alone. If he had a son whose labor was on the market for sale with the common ordinary pick and shovel engineer, he would, I am positive, look at it from another standpoint. If he himself had to compete against cheap labor he would not be inclined to think that the point of view of labor was narrow. He would, on the other hand, regard it as the broadest of all views. He has no labor power to sell; his is the role of the buyer rather than the seller of labor. Consequently, competition in the market would be the life of his trade, and the cheaper the labor, the more the margin would be his.

Material interests every time, you see, determine the point of view of political opinions. The line of action that is most beneficial to the class to which he belongs, is in his opinion the best of all action and broader than that endorsed by others.

The great tune that he delights so much to play on his vocal piano is that the railway companies need men to build their railways, the cheaper it is done the better for them. In comes political action. It would not do to exclude the Orientals altogether. It wouldn't suit the companies. The workers wanted it, but then they don't cut any figure with him. Their views are "narrow." The capitalists want them in, and the workers want them out. He is in between two classes. So what is he to do. He has to be tricky and face both ways at the same time. Easier said than done, needless to remark. Thus he resorts to what he calls "conciliatory measures," arranging for so many to come into the country each year. By doing that he is enabled to give the railway companies an opportunity to get cheap labor, and at the same time give a sop to the workers to keep them quiet. Great stunt!

It is surprising how well the oracle worked with some of the workers, too. The capitalists are fairly well satisfied, so long as they can make sure that a copious supply of Japs and so on can be got into British Columbia every year, that is a long way better than none at all. Of course, it is scarcely necessary to mention at all, the work of the agents of these monstrosities in the Orient, who advance the money to pay the $500 head tax. It is generally known to be a fact. But the workers still have the Orientals to contend with, and so long as this sort of slave is imported, the standard of living will still be kept at the lowest rung of the ladder.

Laurier tells us though that the point of view of labor is narrow, and therefore refuses to look to it as the guide of his political opinions. He talks about "the broad standpoint of Canadian citizenship." What does that mean? He cannot look at it from the standpoint of both capitalist and wage slave. Every class-conscious worker knows that no man can serve two masters, neither can anyone serve the interests of two classes when tht interests of each is diametrically opposed to the other. It would be ridiculous to even think that a man could stand for freedom and slavery at the same time. Yet this is what the capitalist puppet and political prostitute is trying to make the workers believe he is doing.

Fellow slave, remember what he has said about labor. There will come a time when you will be asked to vote for this man's party. It may be sooner than you think. There is no doubt in my mind but that after the census is taken next year, there will be a redistribution bill passed through the Federal house. A general election may be then called upon at any time. It behooves the workers to be on the alert and prepare for that occasion to place before the people men who will represent working-class interests alone.

Yours in revolt,

J. L. MARTIN.

Farmers to the Front

(Continued from Page 1)

Are you stupid, or only ignorant? Do you suppose that the master class put up huge election funds in order to grant such legislation as you shall suggest? Come out into the light, do, and study a little. You have suggested many things to Sir Wilfrid as he passed through; how many will he grant, think you? Sir Wilfrid is a downy bird and knows his business well—it is to govern. Now, please consider this: Is government for the benefit of the governed or of the governors? It is not Sir Wilfrid's business to attend to the wants of the governed, but to do as the governors shall direct. The governors are the great capitalist class, and Sir Wilfrid knows it well. Besides, most of the things you suggested were not your business, and therefore the Prime Minister is in the right to ignore you. If the masters want the tariff changed or the H. B. railway built it will be done, but you slaves can not get it in a thousand years.

One thing, the most important, you have overlooked—that is, to demand the full product of your labor. Ah, but go easy; that's Socialism, and the Guide is full now and then of resolutions asking that Socialism be kept out of the paper. Resolute away, good friends, you must come to us in time. You have been getting after the government for a government elevator system, and as a result a commission of three came through Saskatchewan taking "evidence" from the farmers. Your evidence was so fine and your economic knowledge so painfully wanting as to cause a smile upon the august brow of a capitalist economist, even. The writer does not remember one really sane remark from the farmers who gave evidence, save when now and then a Socialist happened along. One gentleman even talked of "driving the government to do the bidding of the farmers." The mice must drive the cat before that happens. In Manitoba the government elevator system has been talked largely, and some of us think that the powers will grant your demands; indeed, the writer can confidently assure the G. G. A. that government elevators will be in vogue just as soon as the elevators can not be run upon a paying basis by the present owners, and not in any case before.

Like the A. S. of E., the G. G. A. is in a state of commotion; a large faction are now becoming advocates of political action, of course to put farmer candidates into power. Your Mr. Bonnar was to go into the Manitoba house to watch your interests, and his statements in The Guide ought to open your eyes a little. The Roblin government is the farmers' friend, and yet when the Home Bank took the G. G. G. company up the Manitoba government at once withdrew the $75,000 deposit they had in that bank. The fox was ever friends with the geese, was he not? Again let us state, the government is the friend or servant of the governors, not of the slaves.

You are very much worried about the poor consumer, but if you would only study you would soon find out the consumer can not be robbed. Robbery takes place at the point of production only, and all your tears are wasted. The trend toward farmers' candidates seals your doom, for in order that "safe" farmers may be nominated the political heelers of both camps are with you always and will do their duty to their masters. Ignorant of economics as you are, led away by the outpourings of The Guide, your case is hopeless. Only when you shall take the trouble to probe your case to the rockbottom will light cme to you. the rockbottom will light come to you. are robbed, only when you realize that government is the weapon held over you to keep you in order, only when you understand that the interests of the farmer and the industrial worker are the same, only when you shall, united as a working class, go to the ballot and grasp political power for your own class interests—only then, we say, will you abolish poverty, and not before.

Farmers, you must realize that the age of unionism is over, that the G. G. A. and its forerunners are useless to help you in your struggle to live, that you must quit fooling over tariff and railway questions, over grading or mixing grain at the terminal elevators and that you must demand and take the full product of your labor. The Socialist party of Canada is here to do our work. It is the political expression of the working class interests in Canada; its platform is plain and easy to understand; it is financed by the workers and run by the workers, and its slogan is: "Workers of the world, unite; you have nothing to lose but your chains, and a world to gain." Voters of the farm, investigate this thing Socialism. Use your heads a little and you will come to realize, as an ever-growing army does today, that in Socialism is the salvation of the working class. [illegible] your class.

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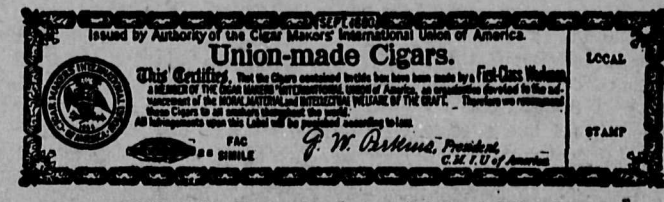

Which Stands for a Living Wage
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TO HOUSEKEEPERS

¶ If you would like to spend less time in your kitchen and woodshed, and have much more time for outdoor life, recreation and pleasure, look into the question of doing your cooking with a Gas Range.

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