



THE REAL CAUSE

Economic Conditions Responsible for all Existing Social Evils

When you, fellow worker, quit your more or less virtuous couch or stall, and hasten to the workshop where your many pleasant hours of toil are perpetrated, you carry with you a machine, a living machine,—in fact, your own sweet self. Unlike other machines, you cannot freight this particular one to the scene of operations, but must carry it there yourself, and deliver it, c.o.d., at the current rates. Its working capacity will be of varying mule powers, and the quantity and quality of the work which it can perform will also vary and demand varying prices for its use.

Let us suppose you have a job, or rather that you get the loan of a job, since you can't exactly say you own it,—not yet. When you hire out with the boss or his representative, you agree to work a certain number of hours at a certain defined task or tasks, for a certain wage; and all you produce belongs to the boss. Of course, you may contract to perform a certain task for a fixed price; but this contract or piece-work amounts to the same as time-work, and is only a method employed by the boss to get as much work out of you as possible and as cheaply as possible. Any shirking you may then do is at your own expense.

We are only then concerned with time-work, it being wage-work in its simplest form.

In the production of goods there are two separate fields which must be taken into consideration. One is where the raw material is taken and worked up into the finished product. The other deals with the transportation of the goods to the consumer or of the raw material to the factories. For the present we will confine ourselves to the field of manufacture.

Get your number at the ticket office, for you are now merely a numeral in the wheels of industry, and come and be introduced to the machinery with which you are to perform. Now perform! Ply the saw, feed the furnace, tend the loom, wield the axe, hammer the drill, toll and sweat and rustle and bustle in the multitudinous tasks exacted until the horn sounds cease. Now stop a moment and let us see what you have done.

If you could glance at your employer's books, you would find that you had produced goods whose value exceeds by 5 or 6 times, on the average, the wages paid you. For a wage of \$2.00 you have produced goods to the value of \$10.00. Your employer gives you \$2.00, and just to show him what a generous fellow you are, you give him in exchange \$10.00. Yet you wonder why you are always poor and have to eternally cudgel your brains to make ends meet! Need you wonder that crises of over-production should periodically occur, when the warehouses and stores of the country are piled high with your products,—and you go hungry and unemployed! You have produced so many times more goods than you can buy back; and even the reckless extravagance of the capitalists, their hangers-on and liveried attendants are unable to consume or waste the surplus. This exploitation to which you are subject should be too obvious to be misunderstood; but we will consider it again from a theoretic standpoint.

Socially necessary labor time is the gauge of the VALUE of all commodities, and PRICE is the expression of this value in money, in the current medium of exchange. All commodities exchange at their value; and labor power, being a commodity, also exchanges at its VALUE, which is just sufficient, on the average, to maintain the individual worker and reproduce his species. Wages are the PRICE of the commodity labor power; and over an extended period, VALUE and PRICE equalize.

Now, during 2, or possibly 3, hours of your labor you reproduce this value; and the products of the remaining hours, which are known in economics as "surplus value," belong to your employer, Mr. Capitalist. You maintain yourself and your dependents in vary-

ing degrees of comfort, with 2 or 3 hours' labor, and work the remainder of the day for the benefit of the capitalist. You assuredly are the very acme of generosity!

And this surplus value is where the bally row starts. It is the source of all your miseries, and of the manifold social ills and festering sores of today. Let us dissect it! Would it were a post-mortem examination! With this surplus value our much worried friend, the capitalist, has a few little items to meet. There is the raw material to be paid for; wear and tear of machinery; rent, taxes and interest; and the other little incidentals to be met. Over and above all this is his net profit. If there were no profits, he would soon cease to function as a capitalist, and we would leave him alone in his misery; but a glance at his balance sheet soon convinces us that he still functions,—and that the profits function also.

Our capitalist starts out with a certain amount of capital (previously produced by your fellow workers); sets together the raw material, machinery, shops and other appurtenances; sets you and your kind to work; and you reproduce this capital with a comfortable profit over and above. Or, as often happens, he starts out on a credit basis; obtains the raw material, machinery, etc., on credit; hires you on credit (for you are doubtless aware that you must first produce the goods before you are paid); and you place him on the capitalist list. Then he tells you, "Money breeds money,"—and you believe him. You have been so thoroughly hypnotized by pulpit, press, platform and public school, that you cannot grasp the obvious fact that you are the breeders. You are regular living incubators of money,—for him; though you may not have a red cent in your pant's pocket,—and possibly, like the Highland Scotchman, without even the pants. That's where your troubles begin and end, the profits you produce and deliver over to the capitalist and his class. You produce so much wealth over and above your own necessities and over and above those which the capitalist can use and abuse, that members of your own class must go unemployed, with starvation staring them in the face.

Modern methods of production, with their splendid machines and labor-saving devices, only require the services of half the working class; the other half can shift for themselves as best they know how. The unemployed are superfluous in production, through the long hours "enjoyed" by the producers; yet are "a very present help in time of trouble" to the capitalists in keeping the producers' noses on the grindstone, for fear of losing their jobs.

All the modern inventions and labor-saving devices, the grand achievements of generations of toil and thought, have not lightened the load on the backs of the workers one iota,—except to relieve many of them of work altogether, with disastrous results. They are held in bondage to their own creation.

Nor are the workers engaged in transportation one whit better off. Though their exploitation may not be quite so readily seen, it exists, just the same and is just as virulent and degrading. When the finished products arrive at the factory gates, their material forms are complete, having absorbed all the labor values which their hides can hold. They are adults in the realm of commodities. Transport them where you will, their forms remain practically unchanged to the eye, though some may possibly deteriorate through rough handling or other untoward events. The value which the transportation workers confer upon the products crystallizes only as what may be termed a LOCAL VALUE; and is the average cost necessary, in conjunction with the available means of transportation at that time and

place, to convey them to the point of consumption, to the arms and maws of the consumers.

That this is so, take a finished product, a hat, a coat, or a Singer sewing machine; transport it the full circle of the globe, back again to the factory; mix it with its brother or sister products; place them upon the market, side by side, and you will find that our globe trotters, with all the labor expended in their pleasure trip, will bring not one cent more,—and quite possibly less, through depreciation, in these fast and furious days of changing fashions.

Through rendering more value to the employing capitalist class than they receive in return, does the exploitation of the transportation workers take place. They work unnecessarily and unbearably long hours for a scant living; and from these extended hours of toil the capitalists derive their profits. Take away the 25,000 workers from the Canadian Pacific Railway, and where would their dividends be? Over-work and a scant living is the portion of the employed members of the working class; and a long, dreary search for work and a miserable existence is the portion of the unemployed. All these miserable conditions, this over-work and lack of work; this under-feeding and lack of food; the vile hovels in which they dwell; the sacrifice of life and limb in the mines, and factories, and workshops; the resulting mental and physical degeneration; are enforced upon the working class by the capitalist class, by a mere minority upon the vast majority.

The workers are the great pay-streak of society, on top of which is the scum and underneath the sediment. They build the steamships with their well-equipped saloons and cabins,—and travel steege like cattle. They build the intricate network of rail-

roads which cover the surface of the land,—and walk the ties. They build the large palatial mansions and modern equipped cottages,—and live in shacks. They produce the best that the earth can give in food-stuffs—and eat all kinds of adulterated trash.

A GOOD TOWN

The Difference Between Good and Bad Measured in Terms of Slavery

"It was a good town one." The speaker, a husky young fellow, paused and sighed. He was speaking with a portly specimen of the small business man, who returned his companion's melancholy look with one full of commiseration for the other's feelings.

The writer paused also in wonder, then passed on, meditating on the words he had just overheard; what could they mean? Did the term "good town" mean that at one time the "Queen City of the Northwest" (vide, daily press) was once a city free from vice, crime, etc., and full of good men and women? Hardly that, for it flashed across the writer's wondering mind, in an instant, how, at that very moment, the former chief guardian of public morals and propriety was undergoing time for convicting at, and receiving hush-money in large sums, for helping along a traffic in the honor of the working girls of this country, for no case was known where other than working girls were found in this particular district; which wasn't very good for the girls, if it was a good town. And, to the writer's knowledge, this had gone on for years. Crime also had been going on in the city for years, so what on earth was the meaning of the mystic words, "A good town once."

Just at this moment, however, the writer chanced to pass a large factory and spied, hurrying therein, a long, straggling column of what is known to scientists as the wage slave class. A fitting word to apply, for they assuredly did not reach the dignity of men. What was there in this procession of humans to lend an appearance of dignity to them? The overalls, the shoddy coats, the paper bag containing the lunch were certainly not conducive to a dignified appearance, nor yet the weary, haggard looks, bent forms and shapeless hands. Leaving this on one side for a moment, a large sign caught the writer's eye, and wandering over to read this, the following message was visible:

"To all concerned;
"This institution is known as an open shop, meaning that 'Free Americans,' and others, are entitled to ask for work here, without the consent of trades unions or walking delegates, etc. All disobeying, etc., to be prosecuted, etc."
It was to laugh, for there in the outer office of the firm a mob of "Free Americans" (?) and others, were pushing and jostling each other for the purpose of catching the watchful eye of the official within the window who, running his eye over the group, would now and again, raise his finger, and some husky specimen of the "Free American," or "others" would push to the front, and on answering questions satisfactorily, would be admitted within. But by far the greater number of the free ones and others were left outside, and on their dispersing, some to resume the hopeless search among the miles of docks, or around the warehouses and other possible places, for employment, others to loaf round the employment shark's dens. One could hear many varying expressions of opinions regarding the position in which they found themselves.

And here was the clue to the words which puzzled the writer, for among other phrases, dropped by this dispersing group of slaves, was this, "ah, this town is no good now, as it once was." Here, then, was the solution to the wage slave's and the merchant's wail, for taken in conjunction with the scene just witnessed, it could mean nothing else than the fact, obvious enough too, that work was very scarce, and the slaves thought it no good, because they could no longer hug their chains.

What a mocking of freedom, when slaves by the thousands were regretting the good old times, when their masters ran after them, and begged them to come to work. How comic, yet also how tragic, for among the thousands hit by this recurrence of a common ailment of capitalism, best known as a business depression or

panic, were numbers who were suffering the pangs of hunger, and the pain of knowing of loved ones at home who waited in vain for bread. Here a man in the prime of life, who was sad as he told of his wife just buried, and of the three little ones at home, crying for food, and the man also, with the smouldering fire of rage in his eyes, as he looks despondently round; he has known of the endless trips round the city's slave mart, of the sharks who would entice him in for the sake of a dollar fee on a no account job; of the hesitating, finally desperate, plunge into a master's office facing, with abashed face, the sniggering clerks, till brought before the boss, who with self-complacent air, becoming to his well-lined vest, would listen to the other's plea, then would give the stereotyped reply: "Sorry, but we are filled up today."

Sometimes, less fortunate, he would hear a harsh "Get out," and he would get out, hating with a blind unreasoning hate, the whole world, the well-fed bosses, the sniggering clerks, the parson who asked him to save his soul, when all he wanted was to save his stomach, hated them all, aye, and cursed them, and recalled with bitterness, how he once wondered why there were so many criminals and hoboes. Small wonder, he now thought the reason was very plain.

The slaves could hardly be blamed therefore, for calling a place a good town, when work was plentiful or no good, when it was scarce. To be able to sell their labor power, even at the price of an existence, meant something that was infinitely preferable to the awful helpless feeling of being trapped, and unable to find any way out. But what ignorance too, what awful teaching it must have been, to cause slaves to be so dull and destitute of independence as to wish nothing better than a slave's portion, and yet imagine themselves "Free Americans" to say nothing of the "others?"

This their idea of a good town, where everyone may work; men on starvation wages, unable to marry, or if so, unable to raise a family or adequately support a wife; girls to work in department stores at three or four dollars a week in a city where rooms alone rented at two dollars a week, and where the good (?) people abolished the restricted district, and yet wondered why vice flourished.

Fools and blind; your good time at its best, is hell, and no reforming or wage boosting will alter the fact, not even though advocated by a so-called workers' party. Men in the position indicated want the truth and will have it, and having it, will find a way out, in spite of all opposition. Whether by voting or not, the only real good town will come when all workers are free, free from ignorance and superstition, understanding that together they are mighty, divided they are weak, that they produced all wealth and knowing it are determined to have it all.

Let the revolution come by ballots or bullets, it will come, for this economic machine is remorselessly grinding on to that end, and we helpless creatures of destiny are fated to follow whither it leads us. But we can understand the cause, and intelligently direct the efforts of the rest of our fellow slaves, to the task of making not only a good town, but a good world.

F. S. F.

A young lady, friend of Mrs. S. B. Armour, gets away with securities valued at \$105,000 belonging to the latter lady. The affair created a mild ripple of excitement, and the young person's behaviour is regarded as quite eccentric. She will be punished by being left out of Mrs. Armour's will. If the same girl had stolen \$1.05 worth of hair pins from a department store, she would be treated as a degraded felon.

Moral: If you want to steal, in the name of Liberty, steal enough!

Ruminations of a Slave

Our capitalist masters having chased, "lured" us, if you please, from East to West, North to South, from Britain to United States and from everywhere into Canada, are now sending out noted investigators to hunt up new territories for "us" at the frozen north. Whether or not that climate will prove favorable for peddlers of commodity labor power remains to be seen. One thing is sure, our masters will endeavor to make the most use of us here pending an investigation in unknown lands. According to a late bulletin the C. N. R. have a few trump cards left, two of them are—the laying of 1,000 miles of railroad and the opening up of 20,000,000 acres of "good" land.

Just fancy the C. P. R. or the C. N. R. aristocracy "falling from grace" building standard bridges and opening up specialized land such as is performed by the lowly Finn, Dago, Chink or Jew. Contemplate ye workers, this yarn of the big stick. Picture if you can, this capitalist leisure class who now reside at the most exquisite pleasure spots of the world, coming to Canada to go navying. The "comedy manifesto" does not stop at impossible feats of strength on the part of our masters, but goes on to show that "their" proposed railroad would be the means of taking away the vast surplus produced by our Eastern brothers.

The government has seen to it that the company's bonds will be safe for 50 years, bearing not less than 3 1/2 per cent, and that the interest for the first two years, amounting to \$2,450,000, will be advanced by the Laurier administration. It seems that under the "capitalist regime" Canada needs a railroad, therefore it would be a great benefit and a safe investment for magnates to own the socially produced means of distribution and collect 60 cents on the bushel for the privilege of doing so. Who would not undertake a project like this on such a guarantee?

Seeing that no reasons were given other than the above, as to how or why the wealth gobblers were going to bring about such an enormous dis-

Why?
Because the capitalists own the machinery of production and distribution, and through this ownership their will is law. Obey, and your bone, blood, and sinews are ground into profits; disobey, and a plot in the potters field is your portion. And all the tinkering with the social evils; all the prohibition laws; Sunday observance societies, revivalist campaigns; Salvation Armies and all the moral reforms even invented and foisted upon a credulous public, however well-meant they may be, are just so much mis-spent energy, while this class-ownership exists.

"GOUROCK."
Two ladies were called at the police court this morning on a charge of theft but they were dismissed with apologies without the taking of evidence. It was made very evident that the arresting officer had made a mistake and had arrested the wrong parties.—World.

This is very surprising—that there should have been any apologies. They didn't apologize to our staff when it was arrested by mistake. But then, it must occur so often that in order to accommodate everybody, the court would have to establish a special "Apologetic Department."

"To him that hath shall be given" is the despairing remark of an unfortunate scribe who perceived that "him that hath" was still getting it.

A. G. McCALLUM.
POVERTY AND INDUSTRY.
"The two go together, I am industrious because I am poor and poor because I am industrious."

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SUCCESS.

Writing of "Education and Success," the Scientific American delivers itself of the following: "And what is our conclusion in fine? Education, in so far as it approaches the ideal, is unquestionably conducive of the highest success, if only we have the right idea of what constitutes success. Your success is measured, not by what the world gives you, but by what you give the world."

The sound of this conclusion is fine, all right. It rings familiarly of a school copy-book or a Roosevelt vocal exercise. But we have an idea that the sound is all that it has to recommend it, if that is any recommendation.

If it is true, then the working class is a howling success, for it gives the world everything but what it deserves and the world gives it nothing but a chance to do it again and not always that. While, conversely, the capitalist class is a total failure for it gives the world nothing but trouble and gets all it can grab. But we never heard of any one over ten years of age who ever hoped to attain the pinnacle of success by becoming a wage-mule, or of any one to whom the prospect of being numbered among the idle rich would spell dismal failure.

It is about time this kind of sentimental clap-trap was embalmed and put away for the entertainment of some future generation that can appreciate the joke. As moral maxims they are about played out.

There is no "right idea of what constitutes success," except relatively.

There are, or appear to be, personal ideals of success, and so forth. The average of these in any given society constitute the social ideals. As the forms of these societies vary, so vary also the social ideals. In a society having class divisions, the ideals of the ruling class are, naturally, the ruling ideals, and the social ideal of success is always an ideal of success as a member of the ruling class. This ideal is, of course, different in a Roman Empire, a feudal Europe and a capitalist world, and the prevalent ideal for each of these is, for it, the only "right idea of success," and the only practicable one, whatever other ideals may be expounded in their philosophy or taught in their Bible classes. These latter are frequently highly ornamental, but they are useful only to those who expound them and generally detrimental to those who are hoodwinked into revering them, as that is, at bottom, the reason for their invention.

THE BUSTING OF THE TRUST-BUSTERS.

The Supreme Court of the United States has poured diplomatic oil upon the agitated waters of "popular unrest" which have, of late years, been roused to such turbulence by the trust problem. Unlike the verbally bellicose Roosevelt, or equally tactless but more discerning conservatives, that body has neither declared that the trust must be throttled in the public interest, nor that it must be given full sway to do as it pleases for the obvious reason that it will do that anyhow. The gentlemen composing the Supreme Court are to be commended for having better sense. They have simply declared that the law must be brought to bear upon great combinations only when they are "unreasonable." This implies, of course, that there is such a thing as "reasonable restraint of trade."

Thus neatly is the public compelled to cease its clamorous uproar while it wrestles with this excellent new conundrum: When is a corporation reasonable? Here is the psychological moment for the spokesmen of Big Business to step in and explain that a trust can not only be perfectly reason-

able, but that it is actually a public benefactor. And, equal to the occasion, rises Judge Gary, of United States Steel, to accomplish just this purpose. His opinions are commented upon editorially by the New York Evening Times as follows:

"The Judge thinks and says that prices may be unreasonably high or low, and he favors neither. In his view there is a fair price, and what it is is best ascertained by the general understanding of the trade. A nation based upon the rule of the majority in politics can hardly find oppression or injustice in the application of the same rule in trade. There must always be dissentients, and they have a right not to be oppressed by any conspiracy. The majority of the trade have no right to conspire against the welfare of the company which is selling below the general opinion of the value of its goods. As Judge Gary intimates, its course may be inspired by its necessities, but not for that reason should its stronger competitors allow themselves to be driven into sacrifice sales. If the cutting company must have business in order to live it is better to allow it to have what it must have than to derange the entire fabric of prices."

"The contrary used to be held before the era of application of the rule of reason. In the earlier days might made right, and traders had no more compunction than pirates about cutting one another's throats. In the years little more than a decade ago when rails were selling at \$17 and Mr. Schwab was making a sensation about his ability to sell them for less, the wages were as ruinously cheap as the rails. Judge Gary thinks that there may be a fair price for labor as well as for steel, and points out the obvious fact that excessive cheapness in one implies the same in the other. The maintenance of prices for materials implies the maintenance of wages for labor, and reason should be applied in reducing either. Because capital has a right to reasonable profits it ought to pay a reasonable wage. In the Judge's words, 'You have no right to disregard your employees and their interests. You have no right to run the risk of being compelled to put their wages below what they ought to be.'"

One might just as well agree that prices should be neither unreasonably high nor low, but kept at a fair medium—for all the difference it makes. Society is made up today of buyers and sellers. Freedom in buying and selling is the basic principle of modern civilization. Therefore, buyer and seller meet each other in the market as equals before the law—the one to get all the goods he can for his money, the other to get all the money he can for his goods. What is an unreasonable price to one is eminently satisfactory to the other. Neither, therefore, can arbitrarily fix prices, which must be determined automatically by the condition of the market in which the trading takes place.

The trust is a seller of commodities, but it is also a buyer—of labor-power. As the latter, it can readily be seen where it is quite possible for wages to be unreasonably high from the trust's point of view as expressed by Judge Gary. As the former, he can well afford to be magnanimous, knowing, as he does, that the organization he represents will get all that the market will permit it to have, and that in the field of sale it is quite powerful enough to have no fear of competition. One wonders why he finds it necessary to defend large corporations, which are guilty of nothing; or to apologize for the undue exercise of a power which they do not possess.

The trust is a direct result of those days when "might made right, and traders had no more compunction than pirates about cutting one another's throats." It is merely the successful competitor in the game. It is, therefore, quite justified in concluding that might should give place to reason, seeing that all the throat-cutting necessary for it to do has been successfully accomplished.

On the other hand, there is the "Public" with its vociferous claims to certain "inalienable" rights. What is the public? Not the wage-workers, for their struggles in the market for higher wages are almost invariably eyed by the public with stern disapproval. Nor can it be large capital, for do we not always see the public pictured as a child held in the terrible grip of the trust octopus? There is another body which answers quite readily to the name. It is known as Small Business.

Small business may be described briefly as the less fortunate product of the throat-cutting days. Beaten in that free competition which it upheld as its constitutional right, it now wants to start all over again. It is like the loser in the race who claimed that the winner had no "right" to win merely because he was the speedier. It is fortunate for the workers that the public has received its quietus, so far as its enthusiasm for "individual rights" is concerned, for it removes from consideration the distracting figure of the scarecrow of "public interest."

It is becoming easier every day for the working class to realize that it

must consider only its own interests, and that those interests lie, not in selling its labor-power for a higher price, but in not selling it at all. It must take cognizance of its strength, and use that strength to take possession of all that is now the property of capitalists. The system of buying and selling must give way to a system of production and use. This is the workers' task; by them alone can it be accomplished. May the possibilities of their great power soon come home to them.

THE ASSESSMENT.

In view of the present state of the funds the B. C. Provincial Executive has found it necessary to levy an assessment of \$1.00 per member upon the B. C. Locals for the maintenance of organizers. It has come to a choice between that and discontinuing organization work for the time being, which the Executive is loth to do in the present circumstances. It is, therefore, urged that the response be as prompt as possible.

This is the first time that it has been found necessary to levy an assessment for this purpose, thanks largely to the private generosity of individuals in Vancouver and in the Crow's Nest Pass. So the membership cannot complain of having been subjected to any severe financial strain in this respect. In fact it has been the object of the Executive to impose as light a burden as possible upon the Locals in order that they should be free to use their funds locally. It has, therefore, been left to the option of the locals to give whatever they can spare towards the expenses of the visiting speakers, whereas, under the system prevailing in the States they would be required to pay \$3.00 per day and the speaker's expenses.

Furthermore, there is no place in the world where a Socialist Party's organizers cost the Party less, for, while the Constitution allows them \$3.00 per day, in theory, what they receive in actual practice is their bare cost of maintenance, the Executive taking the position that the Party should not be a purchaser of labor-power but that it should be served by volunteers, and that, when the service required of one of these so necessitates, it should merely be made financially possible for him to perform that service.

Under these circumstances the membership has now no excuse whatever for not keeping at least one speaker in the field the year round without any further assistance from voluntary contributors.

A GUMBO CAPITALIST.

Editor Clarion:—

I thought I would write for the last time and say goodbye to you and the Comrades, as I find out I am in the wrong camp. According to Percy A. Chew I am a capitalist as I have an equity in four pieces of land and I suppose I could own one or two as far as deeds are concerned by letting go of the others. Just here O'Brien's speech on key-holes comes very vividly to mind. The last suspicion of my capitalistic tendency vanished as I listened to Charlie. He stayed with me, and I think it was his duty to tell me I was a capitalist.

Scratch my name off the books, secretary, I am a little behind anyway. Am going to write to Skibo and Jack D. and tell them I am coming over for the summer. About 20 years ago with my turkey on my shoulder I struck in here a hundred miles from anywhere, hoping to become a capitalist. And this it is. Well, I'm deeply disappointed. I thought I'd have more time to bum around. It's between ten and eleven p.m. when I get through with chores every night.

When I came here I first bought a job half a mile square from the government for \$10. It was a good bargain for me. The job has never played out. Often with envy in my soul I read of the unemployed. I could burn my crop, yes, but my credit would soon be gone if I did, and I would not be able to burn another.

I am not entirely without property in the means of life. Neither is the factory hand who, with his own spade digs a potato patch for exercise in the evenings. I can exercise labor power before I sell it because I work at a "basic" industry and take all risks in producing much, little or nothing. In fact, till I handle the product of my labor power I have nothing to sell.

I venture to guess that not ten per cent. probably five per cent. of the farm lands in Canada are unmortgaged. I have issued debentures on my job several times, yet everybody knows I'm all right financially. I think the farmer saves as much in 20 years by working from 6 a.m. to 10 p.m., with three half hours off to feed, as the average townsman proletarian spends for luxuries and amusements in the same time.

The farmer is very much impressed with the dignity of labor. Note the agricultural hump, how full chested they are behind.

A farmer is often kept on the job by the credit system when he is worth practically nothing if sold out for cash. He is fooled with believing he owns

things so that he may work harder than otherwise. His "equity" when he mortgaged his farm is not noticeable to one reading the Indenture of Mortgage and when he "buys" or rather is entrusted with a horse or machine and gives a lien note or chattel mortgage he would find, if he carefully perused the lien or mortgage, he owned neither the thing purchased nor probably anything else he was supposed to own. The farmer is a piece-work laborer. Takes all risks of disease and climate all day and burns his crop at night but he "gets hell" if he does anything else but work for 12 or 14 hours per day.

The farmer has a say in the disposal of his product or what he helps to produce—wheat, butter, etc.—all the Grain Companies pay the same price. The price is regulated by who has the wheat. If the farmer, it is low. When it is all or nearly all, out of the farmer's hands, it is high. This letter is too long but I want to say I cannot see how transportation sells at cost, when railways pay operation expenses and dividends on physical value plus watered stock. Well it is 11:20 and I must go out and see the sick colt. My hired man sleeps soundly. He doesn't care about the colt. I do. I am a capitalist.

WEARY WILLIE WESTERNER.

SASKATCHEWAN SITUATION.

To the Saskatchewan membership and any whom it may concern:

There has been formed now for some time at North Battleford, a provincial executive committee, having for its duties those outlined in the constitution and many others it fancies, incidentally doing some organizing, propaganda work, and many other stunts. However, since said committee was formed, and ever after, they (the members), came to the conclusion, that it took something different to hot air for keeping an organizer in the field, and paying expenses in connection therewith. But as they, not being in the capitalist game, soon came to the end of their tether, they felt obliged to appeal to the provincial membership to sacrifice themselves to the extent of one dollar, more or less, in aid of organizing fund. As, however, the response was not very immediate, and we had to carry on business meanwhile, those at all having any idea of running expenses kindly take the hint.

So far, we have managed to keep the organizer in the field most of the time, although sometimes he had to go pretty short of grub. As far as results are concerned you can find out same in Lestor's reports. We are going in for the specific purpose of organizing locals, as we recognize that, to have one clear issue, and an educated membership, is the one and only requisite for a revolutionary party. As we slowly get acquainted with conditions throughout the province, we realize more and more that the task of the S. P. of C. isn't at all overestimated. A movement there is alright, towards what those that are in it call freedom; but as soon as the real red dumps his dope, they are the most re-actionary bunch going, and are ready to fight you to a finish; they are those who term themselves Christian Socialists, and those of the unchristian brethren who are more enthusiastic than inquisitive. Their position, however, is scientifically unsound, and since Socialism is a science, proved to be so, they must necessarily succumb before the arraignment of facts brought before them by S. P. of C. organizers.

Those that are worth having in our ranks will soon desert theirs, after a fight to a finish conversation. They then drop all their former ideals like a piece of hot iron, and one more has joined the army of the revolution, never to surrender. So we are advancing. Slow, yes, but certain, for we know that forces, more powerful and effective than our flimsy efforts, are co-operating with us, hewing the way as it were, and leveling everything nice and smooth, leaving the majority of world inhabitants ages behind.

Only we, of the Socialist Party of the World clearly grasp the situation. We can smillingly look all misfortune and degradation in the face, we can mock heaven and sneer at hell. We are on the way to mastery (not of the usual kind), once, now and then, we catch a glimpse; for the poor, pitted, starved, kicked worker is waking up; conditions and insistent agitation are beginning to be productive of results. Few at a time, but steady, they are coming out of their age-long trance, and are slowly beginning to realize the truth, as to the cause of their enslavement. So we are being pushed forward bound for a different state of things, and bound to win.

A. G.

If we would listen to the voice of the rich and fashionables we should hear them talking about the "higher socialism." They have that brand to dabble in, and tell us that the old kind that makes agitators, and wants to bring about a revolution, is "clear out of date." How these brutes would sidetrack us if we only remained so ignorant as to believe what they would tell us! If farm capitalists are to be called Farmateurs, the "higher socialism" bunch are Swineateurs.

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 first and third Monday. D. G. McKenzie, Secretary, Box 1688, Vancouver, B. C.

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

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

SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every first and third Saturday in the month, 8:00 p.m., at headquarters, Main Street, North Battleford. Secretary will answer any communications regarding the movement in this Province. A. Gildemeister, Secretary, Box 201, North Battleford, Sask.

MARITIME PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada. Meets every second and fourth Sundays in the Cape Breton office of the Party, Commercial Street, Glace Bay. N. S. Dan Cochrane, Secretary, Box 491, Glace Bay, N. S.

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

LOCAL GREENWOOD, S. P. OF C., No. 9, S. P. of C. meets every Sunday evening at Miners' Union Hall, Greenwood. Visiting comrades invited to call. C. G. Johnson, Secretary.

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

LOCAL MICHEL, S. P. OF C., NO. 16, S. P. OF C. holds propaganda meetings every Sunday afternoon at 2:30 p.m. in Crahan's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10:30 a.m. in the same hall. Party organizers take notice. A. S. Julian, Secretary.

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

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

LOCAL NEW WESTMINSTER, S. P. OF C., NO. 15, S. P. OF C.—Headquarters Room 3, Dupont Block, over Northern Crown Bank. Propaganda meeting every Sunday, Crystal Theatre, 8 p.m. Business meeting every Monday, 8 p.m. B. W. Sparke, Recording Secretary; H. Gilchrist, Organizer; J. C. Williams, Financial Secretary.

LOCAL PRINCE RUPERT, S. P. OF C., No. 53, S. P. of C. meets every Sunday in hall in Empress Theatre Block at 2:00 p.m. L. H. Gorham, Secretary.

LOCAL REVELSTOCK, S. P. OF C., NO. 7, S. P. OF C. Business meetings at Socialist headquarters fourth Thursdays of each month. B. F. Gayman, Secretary.

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

LOCAL SANDON, B. C., NO. 36, S. P. OF C. Meets every Tuesday at 7:30 p.m. in the Sandon Miners' Union Hall. Communications to be addressed Drawer K, Sandon, B. C.

LOCAL SOUTH FORT GEORGE, S. P. OF C. No. 61, meets every Friday night at 8 p.m. in Public Library Room. John McInnis, Secretary; Andrew Allen, Organizer.

LOCAL VANCOUVER, S. P. OF C., NO. 1, S. P. OF C. Business meetings every Tuesday evening at headquarters, 2237 Main Street. F. Perry, Secretary, Box 1688.

LOCAL VANCOUVER, S. P. OF C., NO. 45, Finnish. Meets every second and fourth Thursdays in the month at 2237 Main Street. Secretary, Wm. Myntti.

LOCAL VERNON, S. P. OF C., NO. 35, S. P. OF C. Meets every Tuesday, 8:00 p.m. sharp, at L. O. Le. H. Tronson St. W. H. Gilmora, Secretary.

LOCAL VICTORIA, B. C., NO. 2, S. P. OF C. Reading room and headquarters, 1319 Government St., Room 2, over Collister's Gun Store. Business meetings every Tuesday, 8 p.m. Propaganda meetings every Sunday at Crystal Theatre. T. Gray, Secretary.

LOCAL CALGARY, ALTA., NO. 4, S. P. OF C. Meetings every Sunday at 8 p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). Club and reading room, Labor Hall. Geo. Rossiter, Secretary, Box 647.

LOCAL COLEMAN, ALTA., NO. 9, Miners' Hall and Opera House. Propaganda meetings at 8 p.m. on the first and third Sundays of the month. Business meetings on Thursday evenings following propaganda meetings at 8 p.m. Organizer, T. Steele, Coleman, Alta.; Secretary, Jas. Glendening, Box 63, Coleman, Alta. Visitors may receive information any day at Miners' Hall from Com. W. Graham, Secretary of U. M. W. of A.

LOCAL EDMONTON, ALTA., NO. 1, S. P. OF C. Headquarters 622 First St. Business and propaganda meetings every Thursday at 7:30 p.m. sharp. Our reading room is open to the public from 10 a.m. to 11 p.m. daily. Secretary, A. Farnilo, 622 First St.; Organizer, W. Stephenson.

LOCAL LETHBRIDGE, ALTA., NO. 13, S. P. OF C. Meets first and third Sundays in the month, at 4 p.m., in Miners' Hall. Secretary, Chas. Peacock, Box 1933.

LOCAL REGINA, SASK., NO. 6, MEETS every Sunday at 7:30 p.m. in Trades Hall, Scarth Street. Business meetings second and fourth Fridays at 8 p.m., Trades Hall. Secretary, B. Simmonds, Box 1048.

LOCAL BRANDON, MAN., NO. 7, S. P. OF C. Headquarters, No. 10 Nation Block, Rossar Ave. Propaganda meeting Sunday at 8 p.m.; business meeting, second and fourth Mondays at 8 p.m.; economic class, Sundays at 8 p.m.; speakers' class, Wednesday at 8 p.m.; algebra class, Friday at 8 p.m.; debating class, first and third Mondays at 8 p.m. D. France, Organizer, 1126 Victoria Ave.

LOCAL WINNIPEG, MAN., NO. 1, S. P. OF C. Headquarters, 523 1/2 Main St., Room 2, next Dreamland Theatre. Business meeting every alternate Monday evening at 8 p.m.; propaganda meeting every Wednesday at 8 p.m.; economic class every Sunday afternoon, 3 p.m. Organizer, Hugh Laidlow, Room 2, 523 1/2 Main St. Secretary, J. W. Hillings, 270 Young St.

LOCAL OTTAWA, NO. 8, S. P. OF C. Business meetings first Sunday in month in open air, followed by a picnic during summer months. Propaganda meetings every Saturday night at 8 p.m., at the corner of McKenzie Avenue and Rideau Street. A. G. McCallum, Secretary, 140 Augusta Street.

LOCAL GLACE BAY, NO. 1, OF W. 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. Brown Printing Co. Building, Union Street.

599 F. PERRY TAILOR 834 Pender St. Vancouver

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

A good place to eat THE CAFETERIA 305 Cambie Street The best of everything properly cooked. Chas. Mulcahey, Prop. 654

NOW READY. "Manifesto of the S. P. of C." Price—10 cents per copy or 75 cents per doz. (to subscribers to Publishing Fund, 6 cents). "The State and Government." Price five cents per copy or 25 cents per doz. (to subscribers, \$1.00 per hundred.).

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

The People's Bookstore 152 Cordova St. W.

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

PRICE LIST OF SUPPLIES (To Locals.) Charter (with necessary supplies to start Local).....\$5.00 Membership Cards, each..... .01 Dues Stamps, each..... .10 Platform and application blank per 10025 Ditto in Finnish, per 10050 Ditto in Ukrainian, per 10050 Constitut na, per dozen, 50c. Ditto, Finnish, per dozen..... .50

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

THE SOCIALIST PARTY OF CANADA

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

DOMINION EXECUTIVE.

Meeting held June 12th, 1911.
Present, Comrades Kingsley (chairman), Fitzgerald, Karme, Kreekis, Mengel, Peterson, Taylor, and the secretary.

Minutes of previous meeting approved.

New Charter ordered issued to Local Brandon. Communications dealt with from Maritime and Manitoba Executives, Locals Montreal, Ottawa, Brandon and Calgary. Organizers O'Brien and Lestor.

Application for affiliation from the Ukrainian Socialist received; terms of same ordered published; to be accepted thirty days after date of publication if no objection be entered.

F. G. Allan's protest against expulsion by Local North Battleford received and referred to Saskatchewan Executive. Warrants authorized for June Rent, \$15.00; Manitoba Executive, Organizing, \$25.00.

| Receipts. | |
|------------------------------------|---------|
| Maritime Executive | 5.00 |
| Local Montreal | 5.50 |
| W. Green, Dues | 1.00 |
| Publishing Fund: | |
| A. Johnson | 1.00 |
| O'Brien Tour: | |
| J. A. Beckman | 1.00 |
| Literature: | |
| Locals New Westminster, \$5.00; | |
| Montreal, \$6.00; Calgary, \$2.45; | |
| Regina, \$1.00; Victoria, \$4.00; | |
| Graham, \$4.00; J. A. Beck- | |
| man, \$1.00; H. Judd, 20c | 14.75 |
| Total | \$28.25 |

B. C. EXECUTIVE.

Meeting held June 12th, 1911.
Minutes of previous meeting approved.

Correspondence dealt with from Locals Ladysmith, New Westminster, Victoria, Rossland and Nanaimo and Organizers Houston, and Desmond.

Secretary reporting funds to be low an assessment of \$1.00 per capita upon the membership in the Province passed for the maintenance of organizers in the field; Crow's Nest Pass Local to be exempt on account of the strike.

Warrants authorized for J. D. Houston, organizing, \$40.00; G. Desmond, organizing, \$25.00.

| Receipts. | |
|---------------------------|---------|
| Local Rossland | \$2.50 |
| Local West Burnaby | 2.00 |
| Local Ladysmith (Finnish) | 5.00 |
| Local Vancouver (Lettish) | 3.00 |
| Total | \$12.50 |

ALBERTA PROVINCIAL EXECUTIVE.

Regular meeting held June 6th, 1911.
Present, Comrades Rossiter (chairman), Browning, MacLean and Secretary.

Minutes of previous meeting read and adopted.

Correspondence read and dealt with from Dom. Executive Committee, Com. F. J. McNey and Locals Content, Meeting Creek and Medicine Hat.

Financial report as follows:

| Receipts. | |
|--------------------------------------|---------|
| Local Edmonton, stamps | \$ 2.50 |
| Local Meeting Creek, stamps | 5.00 |
| Local Innisfall, stamps | 10.00 |
| Local Medicine Hat, stamps and cards | 1.00 |
| Local Calgary, supplies | 7.00 |
| Com. McNey, dues | 1.00 |
| Sale of Buttons | 1.00 |
| Total | \$28.00 |
| Expenditures. | |
| Com. Gribble, organizing | \$10.00 |
| Local Calgary, rent | 6.00 |
| Total | \$16.00 |

FRANK DANBY,

SASKATCHEWAN PROVINCIAL EXECUTIVE.

Meeting held June 3rd.
Minutes of previous meeting adopted.

Correspondence dealt with from Local Regina, Local Menzies and Organizer Lestor.

Arrangement was made for organizer to stump the northern part of the Battleford district as soon as possible.

| Receipts. | |
|-------------------------------|---------|
| Collections | \$1.10 |
| Local Regina to organization | 7.50 |
| Local Menzies to organization | 5.00 |
| Local Menzies, due stamps | 3.80 |
| Collection | .70 |
| Fennell Hall, due stamps | 3.00 |
| Total | \$21.10 |
| Expenditure. | |
| Hall rent | \$7.50 |
| Stationery and postage | 1.00 |
| Expenses, organizer | 5.00 |
| Chairs | 7.50 |
| Postage stamps | 1.00 |
| Clarion cards, May and June | 2.00 |
| To sign, half cost | 2.50 |
| Total | \$22.00 |

THE UKRAINIAN SOCIALIST FEDERATION.

The following are the terms for affiliation with the S. P. of C. proposed by the Ukrainian Socialist Federation:

(1.) The Federation is to be an autonomous part of the S. P. of C.

(2.) The Federation is to take out a charter in the S. P. of C.

(3.) The Federation to issue charters in English and Ukrainian to Ukrainian Locals.

(4.) The Federation Buttons and designs to be the same as those of the S. P. of C.

(5.) The Federation Executive to pay to the Dominion Executive, 25 per cent of the dues it receives.

(6.) The Federation to use the supply of stamps it has had printed until the stock is exhausted (paying the 25 per cent. in the meantime nevertheless).

(7.) Members of the Federation Locals to have the same rights and privileges as other members of the S. P. of C.

(8.) If possible, the Federation shall have one member upon the Dominion Executive.

(9.) The Federation affirms the programme and tactics of the S. P. of C. in general.

(The above proposals come from a convention of Ukrainian Locals which have broken with the "Social Democratic Party" and its reformist tactics into which they had been led. They now desire to join with the S. P. of C. They have undertaken the publication of a paper and aim to carry on Socialist propaganda among people speaking their tongue. The Dominion Executive Committee considers that their proposed affiliation should be facilitated and proposes, if no protest is entered within thirty days, to grant them a charter, it being of course, clearly understood that their membership pledge and charter applications shall be in the same terms as those of the S. P. of C.)

LADYSMITH, B.C.

From Ladysmith Local No 10, to the B. C. Executive Committee,

Greeting:—

At a joint meeting of the English and Finnish Locals, held at Ladysmith, with delegates attending from Nanaimo (two); from Chase River Local (three); and South Wellington Local (two), on Sunday, June 4th, 1911, the question discussed was that the Provincial Executive Committee had exceeded its powers in revoking the Charter of Nanaimo Local No. 3, S. P. of C. on the grounds that "its statements re James Hurst Hawthornthwaite appear to the Executive Committee unproved and malicious."

In the first place James Hurst Hawthornthwaite "had resigned and was no longer a member of the Party" to quote his own words.

In the second place Local Nanaimo No. 3, S. P. of C. was not notified to present its case before the Executive Committee.

And thirdly being several times refused the use of the Western Clarion in explaining its attitude to the members of the Party.

This meeting of the above Locals and delegates strongly protests against such action and demands of the Executive Committee that the Charter be returned to Local No. 3.

Therefore be it resolved that this meeting is emphatically of the opinion that the period of time for discussing this matter in the Clarion be extended to August 1st, so that all the Locals in B. C. have ample time to weigh the pros. and cons of this matter.

Further, be it resolved that the Charter of Local No. 3 be returned to Nanaimo in order to place it in good standing to present its case.

Be it further resolved that the use of the columns of the Western Clarion shall not be withheld from any who are interested and are members of the Party; and;

Further, that a Provincial Convention be called as early as possible to outline the duties, responsibilities and power of the officials paid, and unpaid, members of parliament, and organizers.

Signed V. J. LAAKSANEN, Chairman.
T. L. BRIGGS, Secretary Pro Tem.
Local No. 10.

(For the information of the Party members it is necessary to state that Local Ladysmith appears to have been misinformed, for, of the three statements upon which the above purports to be based, two are absolutely untrue. To show the untruth of the statement that "Local Nanaimo was not notified to present its case before the Executive," it is merely necessary to state

that the Executive has on file a communication dated April 9th from Local Nanaimo acknowledging receipt of the Executive's request for a report on the case and informing the Executive that a committee had been appointed to draft the report. The statement that Local Nanaimo had been "refused the use of the Western Clarion in explaining its attitude," is also untrue and presumably invented as an attempt to justify that Local in publishing its vilifications in the capitalist gutter press, after which they have little claim to further consideration. Local Nanaimo's explanation was first published in the Nanaimo Herald and the Executive was favored with a marked copy of the same with a request for publication which was complied with. The only communication from Local Nanaimo which was turned down was a notice to the effect that Hawthornthwaite had "resigned from the Local and was no longer a member of the Party." But such a notice can by no stretch of the imagination be called an explanation of the Local's position, and, for that very reason, as well as on account of the technical loopholes it afforded both parties concerned, was obviously open to objection. As to the other of the three statements, "that Hawthornthwaite had resigned and was not a party member," all we have to say is that it appears to us a rather slim technicality to advance as a shield behind which a Local may with impunity indulge in an orgy of wanton character assassination.

In regard to the extension of the time for the discussion of this affair it may be stated that if there is any reasonably general demand for such an extension the Executive will of necessity comply. However, it may be remarked in passing that to fill the Clarion with a reiteration of unproved statements and misstatements is hardly a course likely to meet with the approval of the Party at large.

LOCAL NEW WESTMINSTER.

Comrade:—
This Local passed the following resolution unanimously, to be published in the Western Clarion:

"Resolved, that a Provincial Convention be called as soon as possible to investigate Nanaimo affair."

Yours for revolution,
JOSEPH, C. WILLIAMS,
Fin. Secty.

VANCOUVER RESOLUTION.

D. G. McKenzie,
Sec. B. C. Prov. Ex. Com.,
Dear Comrade:—

Local Vancouver at its weekly meeting this evening passed the following resolution, and ordered it published in the Clarion:

"Local Vancouver unanimously endorse the Executive's action in expelling Local Nanaimo.

Yours in revolt,
F. PERRY,
Secretary Local Vancouver.
June 13th No. 1, S. P. of C.

LOCAL ENDERBY NO. 65, S. P. OF C.

D. G. McKenzie,
Sec'y. Prov. Ex. Com., S. P. of C.

At a meeting (regular) held June 4th, a further discussion on the Hawthornthwaite affair took place. Secretary censured for reporting last meeting's discussion without authority of the local. Local autonomy was also discussed and Sec. IV., Art. 2 condemned. We came to the conclusion that matters re Party members ought to be dealt with by the whole party of the Province through the Provincial Executive Committee, and not by any one local, as Pinkerton thugs might be drafted to certain locals as good Socialists and cause the discredit or expulsion of a member who may be holding a prominent or strategic position.

"Motion passed that Nanaimo Local be condemned for taking its initial action re Hawthornthwaite through the public press. I am further instructed to write to you to ask if you have any further information you can send this local re Hawthornthwaite's action toward Nanaimo local other than what was published in Clarion No. 632, May 20th, as we find nothing condemnatory to Hawthornthwaite from the report of Nanaimo Local. I am also instructed to request the publication of this in the Western Clarion.

In revolt,
P. ROSOMAN.

MOOSE JAW, SASK.

Comrade Mc:—
Received Literature O.K., and on Saturday got word from Lestor to arrange a meeting for Sunday, June 4, so hustled around and secured the hall, also some chalk, and chalked everything that would chalk. We had

to put off our afternoon meeting on account of rain and hail, but we had an interesting study of the Paris Commune. Seven thirty rolled round and the rain had ceased, but as usual the God peddlers were out and we had to wait till they adjourned, when we secured their crowd of about 400. Lestor got in some good work before the law prohibited us from street speaking, so we adjourned to the Trades Hall, and "ye gods and little fishes," the crowd flocked till the stairway was blocked and some had to be content with the outside. Lestor delivered the dope in good style for over an hour, till he could speak no longer for the heat. The sweat was running down every slave's face in the audience. Lestor got two subs. and we sold about three dollars' worth of literature; also took a collection of three dollars odd. The slaves drank in the dope like a kid drinking fresh milk.

We have received stamps and due cards from the Provincial Executive at Battleford. It has been a long call but we are launched in "Muzzle Jaw" for the Revolution; the Clarion has accomplished it. We have six active members who may not be Lestors or O'Briens or Gribbles, but we are for the whole bakery. At the business meeting last night it was decided to have a card in the Clarion.

A. STEWART.

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A. STEWART.

CAPE BRETON CONVENTION.

The Party in Cape Breton met on the 24th of May to discover and take action upon several important questions of consequence to the movement. We are in the middle of a campaign now (which, however, will be over by the time this reaches the "Clarion"), and are feeling pretty well satisfied with the opportunity it is giving us to propagate Revolutionary Socialism and the effect it is having on the local workers. The convention decided to run two candidates at the next Federal Election, one for North and South Riding, and to contest every succeeding election.

Some lengthy discussion took place in regard to the C. S. Federation, and the attitude taken is expressed in the following resolution:

WHEREAS, an organization has been formed in Canada, known as the Socialist Federation of Canada whose platform and tactics differ materially from the revolutionary platform and program of the Socialist Party of Canada;

Be it resolved, that this convention of the S. P. of C. in Cape Breton adhere strictly to the platform and tactics of the revolutionary working class movement. And we strongly recommend that our party members do all in their power to increase the circulation of the "Western Clarion," the only official organ of the party, and that we have no time to waste with reform sheets and reform tactics.

It has been decided to run a monthly paper as soon as it is found possible. The press of the old parties has found it best to ignore us as much as possible; some of our big meetings at which O'Brien did good work have not been mentioned. They pay great attention to each other though.

We have very much appreciated Comrade O'Brien's visit of over two weeks, his propaganda was in line with our conception of the movement.

Yours for the revolution,
NASH,
Secretary.

A SUGGESTION.

To the Ladies who want "The Vote."
Make your own laws—observe them. Ignore the party political juggernaut. Go back to the etymology of the names, male and female and you will come nearer to a sense of "justice." Hardy annuals have failed, so try Hardy Actions.

WILHELMINA REES.

SUITS TO ORDER \$18 to \$30

Entire profits from all Suits sold through this advertisement go to the fund for printing leaflets and pamphlets by the Dominion Executive S. P. of C.

PLAN — Write A. F. Cobb, Gadsby, Alta., for samples of cloth and measurement forms
2. State about color and price of Suit desired.
3. Return samples and order with deposit of \$5.00 to A. F. Cobb.
4. Suit will be delivered C.O. D. by express.

A. F. COBB
GADSBY, ALTA.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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PROPAGANDA MEETING

Empress Theatre

Sunday, June 18

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Loyal Subjects of the King

("Subjects Are Slaves," Aristotle.)

Open Letter to Secretary Green, Sask. G. G. A.

Dear Mr. Green:—

The Guide of May 17th, page 22, contains an editorial from you re a resolution from the G. G. A. Executive about a per capita tax of 15 cents per member for the purpose of presenting King George V with a memento. Kindly allow me to express my opinion on the question through the press. I am opposed to such a step, Mr. Green, and therefore refuse to pay even one-fifteenth part of one cent for such a purpose. Since we enjoy freedom of speech and freedom of press (sometimes) I herewith state my reasons.

A king is a member of that section of society known as the aristocracy, and that section has in the past held the position as the ruling class. Today it is the plutocrats who are the real rulers. That is to say, Capitalism rules the world to-day. As long as a king does not seriously interfere with or handicap Capitalism he is allowed to be the nominal ruler in some countries, but whenever he does not realize his position as a mere puppet of Capitalism a king is very soon put on the unemployed list, as we have seen recently with the King of Portugal.

Whether the working class of society, to which class I happen to belong, is ruled by aristocrats or by plutocrats makes no difference to the workers. In either case they are subjected to exploitation of labor by the ruling class of society, whichever class happens to control the powers of state for the time being.

The French revolution was nothing but the finish of a long struggle between the ruling aristocrats and the rising plutocrats. Plutocracy, or capitalism won out as it has done everywhere. From chattel slavery through feudalism to capitalism and from capitalism to socialism is the progress of evolution. Needless to say that the existing ruling class will to the very last oppose evolution. They wish things to remain as they are because things are good to them as long as they have control of the machinery of state. As long as society is divided into a ruling class and a subject, or working class, the ruling class will, of course, remain on the back of the working class and no ruling class has ever shown any inclination to get off the back of labor or the working class, and why should they as long as they do not have to? On the contrary they have always resisted to the utmost any attempt which the working class may have made from time to time to free themselves of the rule of the masterclass. History, both ancient and modern, is so full of these attempts of the working class to free themselves that it seems almost marvelous that the working class to-day does not yet realize its position in society, but continue on election day to support their very enemies. One must, however, not overlook the fact that the master class has control of the means of education of the working class, and as long as that is the case the master class will see to it that such education consists mainly in the form of brain chloroform, which prevents the working class from seeing things as they are. Aristotle the "immortal Hellenic," was very plain and outspoken on these subjects, but the master class do not want the working class to get hold of his teachings. I will quote from Aristotle presently.

Diogenes, the cynic (Born about 412 B. C., and died about 323 B. C.), often expressed his surprise at slaves, who, seeing their masters eating in a glutinous manner, still do not themselves lay hands on any of the estates. (Library of Original Sources, Vol. 2, page 341.)

Is there any difference between the masterclass of ancient slave empire days, the feudal lords or masters, and the master class of today as regards their treatment of the workers? In some instances there is and in others again there is not. Nowadays, thanks to inventions, labor has become very productive, so much so, that the master class cannot always sell the products of labor as fast as labor can produce same. You see, labor produces between \$10 and \$14 worth of goods

per day and gets paid for their labor less than \$2 per day on an average, according to government statistics. The result is that labor can only buy back one-fifth, or less of the goods which labor produces and foreign markets can no longer consume that portion of labor's product which the master class must dispose of in order to keep factory, mill, mine and transportation going full time, which means a part and sometimes a great part of labor becoming what is generally termed unemployed. In other words, when the master class have no need of the workers for the time being they kick them out, turn them adrift to shift for themselves which means starvation in countless cases; it means slum conditions with its vice, crime and disease, it means hell on earth for these unfortunates.

In this respect the master class of the past acted differently. They would find a new home for the worker or slave if the master did not need him any longer. The Romans had a law that if the masters did not treat their slaves right they were liable to punishment. Nowadays we find that a member of the working class can work himself into the ranks of the master class, but this applies only to very odd individuals, but we find plenty of records that such could be done under slavery.

On the other hand, history is full of proof that the master class are always ready, as a class, no matter whether it is under slavery days or feudalism or capitalism, to remain the master class. They have no hesitation, when need be from their point of view, to slaughter such portion of the workers as they think may become dangerous to their position as the master class. The results of the slave uprisings in the ancient times, the peasants uprisings at various times during feudalism and the labor strikes nowadays are all the same. Nowadays, the police, the militia, part of the army or navy, are called out on the slightest pretext and ready to shoot defenceless men and women and children, just to teach them their places as the under dogs. The master class have been in the past, as they are today, in possession of the means of life and, therefore, control the very life of the workers themselves, and this will remain so as long as there is a master class owning the means of life and a working class who may not use these means of life, except as the masters need them.

Meantime economic conditions are getting worse as invention and labor-saving machinery become more plentiful, but King George V. is helpless to do anything in the matter, because the only way out for the working class is through collective ownership of all the means of life. That, however, would do away with the master class, and that is, of course, not in line with King George's or any other king's interest. A very good reason why I decline to contribute anything towards your proposed plan of hero worship. The scraps which we have seen in the past between landlords and money-lords may very well be compared with a scrap between two dogs, fighting over a juicy piece of meat. Labor is a very juicy piece of meat nowadays being so very productive, and it is no wonder that the two sections of the master class have been at loggerheads as to who should have the biggest slice of the plunder. The struggle between Aristocracy and Plutocracy in England for the last hundred years or so has been rather interesting from the point of view of the working class. Allow me to briefly call your attention to same.

In 1830, the party which represents capitalism, called the Liberal party (they want liberty to exploit labor), came into office under that name for the first time under that hater of democracy and liberty, Lord Melbourne, and from that time we see the political struggle between aristocrat and plutocrat as represented by the Liberals and Tories, brought out very prominently. The Liberals, representing capitalism would enact legislation against labor unions in order that capitalism might extract more surplus value out of unorganized labor, but the Tories

when in office would enact legislation to the benefit of labor unions in order to get at their arch enemy, capitalism.

As soon as he had taken office, Melbourne appointed a commission to inquire into the working of labor unions, which he regarded as "a very formidable difficulty and danger." (History of Trade Unionism, Webb). The two commissioners appointed were already well known to be bitterly opposed to the trade unions as all students of the subject know. They reported in favor of terrible measures of repression in a report so vicious that Lord Melbourne's government dared not even present it to the House of Commons, much less try to embody its proposals in legislation. Nevertheless, Lord Melbourne and his Cabinet decided to carry on a campaign of persecution against the unions, as shown by the imprisonment of the Lancashire miners and the Southwark shoemakers in 1832, and the tanners of Bermondsey and laborers of Dorchester, in 1834. It was left to the Tories to relieve the unions by acts of 1859 and 1861. They definitely legalized unionism and the use of peaceful, persuasive methods of inducing non-unionists to join the unions—picketing. Again the Liberals, under Gladstone this time, showed their hostility to organized labor by passing the infamous Criminal Law Amendment Act, the most cruel measure ever directed against English trade unions.

Seven women in South Wales were imprisoned for shouting "Bah!" after a blackleg (scab) and in 1872 Lord Justice Brett passed sentence of imprisonment upon the London gas-stokers for merely preparing to strike. In 1874 the Liberals went out of office with the curse of trade unions upon them and it was left to the Tories once more to help the workers. In 1875 Mr. Cross introduced legislation which was carried in the teeth of strong opposition, repealing the Criminal Law Amendment Act of 1871, and making employer and employee equal parties to a civil contract. This was the real charter of English trade unionism, hailed as such by the Trade Union Congress of 1875, which voted its thanks to Mr. Cross. The landlords enacted the corn law (tariff on wheat) which sent the price of bread up. By doing this the landlords could expect more rent for their lands, but the moneylords would have to pay higher wages to their factory workers as a consequence of increased cost of living.

Then the capitalist carried on a great anti-corn law agitation, led by Cobden and Bright. They succeeded in repealing the corn tariff, and English wheat land, unable to compete with the United States, went largely out of cultivation. While the struggle lasted, each side blamed the other for all the social ills that existed. As however, money lords became owners of estates and landlords embarked in capitalist exploitation the line between the two became less distinct and the laborers, not knowing which side to turn to for relief, started a political party of their own, viz., the labor party, but labor is the under dog still. As to the question of high cost of living and low cost of living, it will be found that wherever the cost of living is low, as for instance in Japan, China, Mexico, and India, and maybe some of the Southern States of Europe, it will be found that the wages of the workers are also very low, but wherever the cost of living is high the worker's wage is high accordingly. Or, in other words, on an average the workers get enough to continue to exist, no more. All the rest which they produce goes to the master class be it landlord or money-lord. Labor is far more productive than in the past, enormously more so, but still the workers' share is about the same, while millions of them are continuously on the brink of starvation in the midst of plenty.

I fully realize my position in Society as a member of the working class, and know that our class cannot expect anything but kicks from the master class. I do not agree with Aristotle that there is an identity of interests between capital and labor. The ancient Greek thinker in his "Political Ideas on the Origin of the State" tells us "that there must be a union between natural ruler and subject that both may be preserved. For he who can foresee with his mind is by nature intended to be lord and master, and he who can work with his body is a subject, and by nature a slave; hence master and slave have the same interest." It should be remembered, however, that Aristotle was a member of the master class and would of course, take a master class view of things. His father, Nicomachos, was physician to the King of Macedonia. He was born in 384 B.C., and entered the academy under Plato when 18, and later on became teacher of Alexander.

The above part of Aristotle's writings has been handed down to us, and we are still taught the "Identity of Interests between master and slave, or capital and labor, or skinner and skinned, by whichever name we like to call it, but, listen to the following remark of the ancient Hellenic:

"Let us," says Aristotle, "then enumerate the functions of a state, and

we shall easily elicit what we want.

"First, there must be food; secondly, arts, thirdly there must be arms in order to maintain authority against disobedient subjects, etc." Further on he remarks that "since we are here speaking of the best form of government, and that under which the state will be most happy, it clearly follows that in the state which is best governed the citizens who are absolutely and not merely relatively just men, must not lead the life of mechanics or tradesmen, for such a life is ignoble and inimical to virtue. Neither must they be husbandmen, since leisure is necessary both for the development of virtue and the performance of political duties. Besides, the ruling class should be the owners of property, for they are citizens, and the citizens of a state should be in good circumstances; whereas mechanics or any other class whose art excludes the art of virtue have no share in the state.

"This follows from our first principles, for happiness cannot exist without virtue, and clearly, property should be in the hands of the (virtuous) citizens, since husbandmen will of necessity be slaves or barbarians. The very best thing of all would be that the husbandmen should be slaves, not all of the same race and not spirited, for if they have no spirit they will be better suited for their work, and there will be no danger of their making a revolution."

(Continued in next issue)

MANITOBA COMRADES, "NOTICE."

The Manitoba Provincial Executive wishes to draw the attention of comrades throughout the province to the necessity of doing everything in their power to make Comrade Lestor's tour of the province a success from every standpoint. Those wishing dates after July 1st, please notify the secretary.

We would again inform you that offers of accommodation for Lestor en tour, and money, will enable us to keep him on the road that much longer.

It has been the policy of Manitoba Executive to get as many members at large throughout the country as possible, and we wish that Socialists who are not attached to any local would join with us and help build up an organization. Don't put it off, but write now.

In order to avoid misunderstanding between locals and the Executive regarding matters parliamentary, and seeing that the Dominion elections are approaching and the necessity of putting up candidates as the best means of drawing attention to our propaganda, the Executive decided to reaffirm a bylaw passed February 21st, 1910, with corrections.

Bylaw No. 1. That all members of the Socialist Party of Canada elected to the Dominion House of Parliament shall act as organizers for the party.

Section No. 1. Providing that members elected are unable to fulfill the duties of organizers, their salaries shall be devoted to the aforementioned purpose, excepting such times as members are engaged attending the sessions.

Yours in revolt,
W. H. STEBBINGS.

316 Good St.

SOWING THE SEED

On the 28th day of May I addressed a meeting at North Battleford. The subject was "The Transformation of Human Nature," and on the 29th I caught the 8:30 a. m. train for Dundurn. On arriving at the latter place I instantly made for the tailor shop of Comrade Day. Day is a tailor, or rather was. He is now a renovator. Tailoring doesn't pay when the trusts sell suits cheaper than they will sell you the shoddy to make them with.

The meeting happened at an unfortunate time. Rival attractions attracted some portion of the small community. A parson was having a farewell gathering of his shorn lambs, and a spontaneous get-up of the light fantastic completed the general demoralization. However, the old stand-bys and a few new faces turned up and we had a splendid gathering, considering the circumstances, I left the comrades next day. Tracey was to address another meeting the Saturday following and the Dundurn boys may be depended upon to keep up the agitation.

On arriving at Regina, I instantly went to the office of the Leader and put in an ad. to the effect that I would speak the following night "On the Rise of the Proletariat." It speaks well for the work of the Regina boys to know that in that short space of time we were enabled to attract a comfortable audience. Meetings are held in Regina every week, and the local daily grows in knowledge and numbers.

The next place to bombard was Swift Current and on the first of June I had barely entered the Imperial Hotel when Comrade Haight came up and made himself known. Haight is nearly seventy years of age, but active and strong with a heart as young as a boy of twenty. He was at one time engaged as a propagandist in the States. We drove out five miles to a school house near where Haight

lives. There is one good thing about a comrade who is a farmer, he can always place a horse and rig at your disposal. I could not attempt to count the number of long rides I have taken since coming into the province. Without their aid in this direction propaganda in rural districts would be impossible. We had a fine meeting of farmers, Haight making a first-class chairman. There is something about a man mellowed in the movement that carries conviction and Haight's experience enables him to preside at a gathering in a manner I wish all chairmen could imitate. One man, a comrade, had driven twenty-five miles on purpose to assist us. Mark that, you industrial workers. What man amongst you would do as much?

The day following, we drove into town and there made the acquaintance of Comrade Grenache, of Maple Coulee. He had come thirty-five miles the day before, but in spite of every exertion he arrived too late for the meeting. We decided to hold another in the street and Haight fetched the soap-box, which I mounted. It was soon evident we were in for lively times. Three red coats and two blue coats gathered with the crowd, a portion of which were inclined to sling abuse and try the effect of cheap wit on your humble. Getting the better of the latter contest enabled me to gain the attention of the audience, but that did not suit the guardians of law and order. They marched quickly up the sidewalk and quickly down again, pushing the crowd off. One man did not get off quick enough and sat down on the edge and to the surprise of everybody a policeman instantly seized him and a scuffle ensued. The man was a small man and as he was on the ground to start with had no show. He had no support, either, for the policeman choked him into submission before three hundred people. The slaves of Swift Current are well trained. The man I have spoken of was not arrested, the superior officer present, perhaps, considering the slave was not enough at fault to make a case of it.

The meeting went splendidly after this. The crowd caught the points as fast as I could make them. An illustration like the one described above always carries conviction with it. It is remembered longer than the words of the best speech ever given. It is the best of all propaganda and does good every time whether it happens in a free speech fight or a strike riot. It shows plainly to the most thick-headed that so long as the state is in the hands of the capitalist class, just so long shall we be at their mercy.

The day after was Saturday and I travelled on to Moose Jaw. Sandy Stewart was at home and we advertised a meeting as best we could for Sunday night. A terrific thunderstorm shook the town on Sunday afternoon, but cleared up about 7 p.m. Sandy and I went and stood near the Salvation Army, and when the tambourine had completed the circuit, and the soldiers of His Celestial Majesty began their march, I took the middle of the street and addressed the crowd. I told them that the police would move me in a few minutes and that I wished to advertise a Socialist meeting in the Trades Hall before they did so. Before very long things happened just as I had anticipated. The policeman, however, was polite and courteous. He told me that the landlord of the hotel near which I was speaking objected to the crowd and that he was bound to request me to speak somewhere else. I had achieved my object, however, and the Trades Hall was just as full as it could hold, when the crowd followed me there.

I did what I could in the shape of a fast and furious speech. The place was so hot as to be unbearable, and I knew the best natured crowd could not stand it very long.

We had a successful meeting, and at the conclusion the Moose Jaw local was re-formed. There are many good Reds recently arrived in this city and the agitation lately undertaken here has enabled them to get together.

The day following I journeyed on to Eyebrow. The only man I had heard of there with the exception of Foulstone, who lives nine miles off, was Haight, son of Haight, of Swift Current. He proved to be a chip of the old block, however, and the day after we had a good meeting on the verandah of the hotel.

Then back to Regina I wended my way and Ben Simmons did not realize what feelings of a sardonic nature he aroused in me when he said: "We want you to lecture on 'Money,' on Sunday." Money! The Provincial Executive has no money and a salary of the smallest dimensions is impossible for the organizer. The kindness of Comrade Collingwood enabled me to get to Dundurn, and I was transported the route by the comrade on the way. (Note—the Provincial Executive is up against it and the propaganda must not stop. The movement is healthy and strong and although it is a fearful struggle just now, still, signs are not wanting that we shall soon be able to work easier and better. The political machine of the Reds

in the province is being steadily manufactured.)

The schoolboy said, "Faith is believing what you know ain't so," and we can have faith in nothing but ourselves. We have, as slaves, only one thing that the capitalist class does not own and that is the party. That will be as good and as powerful as we make it. Let us do all we can in the nature of propaganda; all we can in the nature of organization. There is no time for wrangling; no time to split hairs. It is effort, not argument that wins.

I wonder how much we could do if we only all tried for one single month to do our best. Go to it, everybody.
LESTOR.

BRANTFORD LEAFLET. WHY?

Why do you work hard in the factories and shops; year in, year out, in the shifting heat of summer, and during the cold blasts of winter?

Why don't you take the wife and family to a summer cottage among the Muskoka Lakes, or down to the Atlantic beach during the hot spell? Would it do them any harm? Or do you like to slave away summer and winter (when you have got a job), and tramp the country and starve when you have not got a job?

Why do you let the children sell papers on the street instead of having a good time like the children of your "betters"?

Why do you let your wife go out washing and cleaning? Why can't she stay at home and look after her own house and enjoy herself in the company of her children?

Why do the "better class" refuse to work in foundry and shop and field? Why don't they send their wives and children out to work to help to ease the burden of someone else?

Why don't they give up their pleasant holiday tours to Europe in summer, and California and the Mediterranean countries in the winter?

Why don't they live in slums (like you do)? Why don't they wear cheap, shoddy clothes (like you do)?

Why don't they eat adulterated and cheap food and all the "scrag ends" (like you do)? Why are they not content to wait until they are dead in order to have a mansion and all its trimmings (like you are)?

Why don't you realize that these people don't have to?

Why don't you get next to the fact that the "better class," or capitalist class, rob the working class—of which you are a member?

Why not try and overthrow the reasonings of those who say that the idle rich live off the sweat of the brow of the industrious poor because of their power to exploit the workers, by reason of their ownership of the means of production?

Why cannot the working class do for themselves what they are already doing for the capitalist class?

Why not help to educate your fellow workers up to the point of desiring to own those things we need in order to live?

Why not try and disprove the Socialists who say that to the owners of production always flow the benefits of human labor and improvements in machinery? Why are your masters and all the henchmen and hangers-on of the capitalist class afraid that you will begin to read and study Socialism? Why does the capitalist class rob the workers of four-fifths of what they produce?

Why cannot you see that is the very reason that you should attend meetings of the Socialist Party and study the position of your class in human society.

Why don't you call round at the Socialist headquarters at 13 George St., Brantford on Thursday and Sunday evenings and discuss these questions?

What are you Socialists going to do with the man who has worked hard for a number of years and has saved up enough to buy some good dividend-paying shares in a large manufacturing concern?

This is a question we are frequently asked. The best reply is to ask another. What would he do with his shares if the slaves decided to quit producing surplus value?

T. H. E.

The week's sub. list.
Lestor, Sask. 13
C. M. O'Brien, N. S. 9
"Smith," Vancouver 3
J. C. Burgess, Vancouver 3
J. W. S. Logie, Summerland 2
B. Simmons, Regina 2

Singles.

W. Byatt, R. P. Woodward, City; W. Baguley, New Westminster, B. C.; Bert Irwin, Meeting Creek, Alta., and 50 cents to Maintenance Fund; Russell Grant, Kaleden, B. C.; W. Tracy, Dundurn, Sask.; A. G. McCallum, Ottawa, Ont.; Jos. Watson, Winnipeg; Jos. Effler, Grandview, Man.; H. A. Gilchrist, New Westminster; Alf. Johnson, Salmon Arm, B. C.; Alex. McLenan, Kelowna, B. C.; J. Pilkington, Enderby, B. C.

Real Estate Investments

Large fortunes have been made by judicious investments in real estate and natural resources on this Western Coast and in the vicinity of Vancouver, owing to the increasing social demand for these things, occasioned by the large influx of population. Larger fortunes will yet be made, but it requires more money than formerly to handle them. Having had considerable experience in handling these propositions, I intend forming a limited liability company for the purpose, and shall be pleased to forward further particulars to any having large or small sums they are not using which may possibly be lying at the bank depreciating in value.

W. W. Lefaux, Broker
Hollyburn, West Vancouver, B.C.