WORKERS OF THE WORLD UNITE

The WESTERN CLARION

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

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TO THOSE NOT AFRAID OF ROUGHING IT

O'Brien Tells of Idyllic Conditions For Proletarians On the Sunny and Fruitful Prairies.

Walter T. and Arthur H. Smart, formerly of Bermondsey, England, now of Balgonie, Saskatchewan, have a letter in one of their former home papers replying to a letter in a February issue of the same paper, written by A. J. C. of Toronto. I have not seen A. J. C.'s letter, but judging it from the criticism by the Smart boys, he went considerably into detail re the labor market of Canada, and finally came to the conclusion that for the working class of Canada it was Socialism or starve.

They say A. J. C.'s letter is a gross libel on this country. I admit such letters are detrimental to those who own this and all other countries, but such letters are not written to benefit the present owners, but in the interest of the working class who by force of economic development are being compelled to reach out and take ownership or starve.

The Smart boys admit that there is an industrial depression in the older parts of Canada and that young men with plenty of grit and willing to get right down and rough it can do better in the west than in the old country. This is an admission that the more the workers build up a country the poorer they are.

The fact is, from a working class point of view, the same conditions apply not only all over Canada, but all over the civilized world—namely, they have to have access to property they do not own. The small property holders, such as farmers, are in the same fix. They, too, must have access to capitalist property, elevators,railroads, etc., and like the property-less, in order to get access to capitalist property they must surrender all they produce. The more highly developed capitalist property becomes the less chance for the workers to get access to it.

The Smart boys say that a certain class of single men would rather bum and live on charity than to get right down to hard work. That for a single man to be idle in Canada is his own fault. If this is true of the single men, so much the better for the married men, whom the Smart boys are so much in sympathy with. For if the single men now unemployed resolved to go to work, they could do so only by underbiding the married and others that are now at work.

Can the Smart boys name one industry anywhere on top of this earth that is idle because men, women or children cannot be had to operate it? The fact is, large numbers are rustling for jobs every hour in the day around every industry that is working. Some twenty-eight thousand unemployed in the city of Montreal during the past winter. The most ever know in the history of the city, and every other place in Canada was equally burdened as compared with its population.

It is very little over a month since workers fought like demons in the streets of Calgary for shovels. The ones suocessful in securing a shovel got sale for their labor powers at a miserable price (wages).

They question A. J. C.'s information re the harvest fields. I wonder where the Smart goys get their information. They are not on the subscription list of the Western Clarion, until recently the only working class paper published in Canada.

They who are so ignorant of the Socialist movement as to think it is an attempt to reform capitalism, are not competent to deal intelligently with the labor conditions of any country. They who do not read and study Socialist papers, must depend on the capitalist for their information. It is absurd to expect the capitalist to expose their own rule.

They say in 1907 few extra men were needed. They might have added that some 1500 of those that were needed in Saskatchewan made application to the attorney-general to collect their wages. I have yet to hear of the first fellow who got his wages through the attorney-general. No doubt many were beaten out of their wages who did not trouble the attorney-general, and 1907 was the last year of one of the greatest periods of prosperity ever known in any country.

In what condition do we find the working class at the end of that great period of prosperity? In all the cities and towns were unemployed demonstrations, charity soup kitchens. The farmers were so poverty stricken that the government had to come to their rescue with seed grain, otherwise the crop would have been small for 1908; and the opposition proved to the government that the farmers of the east were just as poor and as much in need of relief as the farmers of the west.

The smart boys say in 1908 that binders stood idle because farmers could not hire men. I have yet to hear of one acre being left uncut that was worth cutting. It is true, however, about the 12th or 14th of August, most of the crop of Saskatchewan and part of Alberta was froze, and lots of it was not worth what it cost to harvest it.

In southern Alberta, that most prosperous part of the farming world,many of the farmers live in shacks made of tar-paper, mud and a few boards, with curtains separating the cookstoves from the beds. The hired help sleep in the out-buildings or the straw stack.

There were far more men brought west to harvest than there was jobs for. In many communities they were so numerous that they became a nuisance as well as expense, and the local authorities raised such a protest that finally the C. P. R. scattered many of them along their road, in extra gangs and construction work. I was in Field, B. C, when three different bunches arrived in box-cars.

The Smart boys say $1.50 per day is the lowest wages paid on railroad construction. This is not true, but as some get more than $1.50 we will let it go at that. They say expenses are not more than $5 per week. Not true, either. Usually board is $5.25 per week and $1 per month or 25 cents per week for doctor fees. If the fellow averages six days per week he has $3.50 surplus. If owing to ill health, bad weather, waiting for material to work with, or for any of the many reasons known to construction men, he only averages four, let's say five days per week, then he has the magnificent sum of $2 per week surplus.

I speak from experience, as I have worked many weary months at railroad construction, both in eastern and western Canada. But we will take the figures furnished by the Smart boys.

If he is young, has plenty of grit, and is willing to rough it, during summer months he can get $20 to $30 per month and board. This does not include water, for in most places it is as scarce as jobs, and good water is as scarce as sure pay, and even the prosperous ones (so called) among the farmers cannot afford beer or cider, and it's a safe bet none of them ever have champagne. The beautiful music together with the constant memory-joggers furnished by the mosquitoes causes a fellow to constantly have in mind his heavenly Father and to be thankful for small mercies. We might also add that chores are the only work done with a lantern, as oil is dear.

They also show, if he can average six days' work per week on railroad construction, that he will have $4 surplus. They don't tell him that out of the surplus, whether it be $4 or $2, he has to furnish his own bed, towel,soap, comb, doctor fees, etc., and for the good of trade he must wear hob-nail boots, overalls, jumpers and such other duds as are necessary to cover his nakedness, for when the Doukhobors, who do most of the construction work, decided to practice economy,they were arrested for indecent exposure. It is hardly necessary to mention that Klondyke prices are charged for everything along construction work. Then there is the subscription list, raising funds for those dependent on fellow-workers who have been maimed, crippled, killed, sick or perhaps died from fever or any of the other diseases that follow in the wake of such poor accommodations and such cheap adulterated, coarse food. Statistics, which only tell a part of it, show that Canada is up to date when it comes to killing, maiming and crippling men on railroad construction. As a rule the hospitals are slaughter houses, where cheap students practice on wage slaves and though he be full of grit and determined to rough it, he is liable at any moment to be the victim.

But suppose he is a fortunate fellow, and after he has paid his share to his church, his dues to his union, and his political party, and contributed to different athletic associations, which all good Britishers are taught to pride in, also to the sisters of charity and the Salvation Army to assist in bringing out more young fellows full of grit and willing to rough it, and with a time cheque in his pocket for the balance, which any good Christian will only charge 10 per cent. to cash, on some rainy day when he cannot work, he walks to the nearest boom town (it would not do to go on Sunday, as no real or sham estate gentleman would violate the Lord's Day Act), and after buying a shave, massage, hair cut, shampoo, bath and sufficient duds to make his appearance such that he can register at a decent hotel where he can be free from vermin for one night, he phones to the real estate man and as they sip the champagne he purchases a lot and cottage, and on Sunday he calls on the clergy and asks for an introduction to some respectable girl, that he may become a decent married man and have the sympathy of the social reformers—enuff! It is about time he was tramping back to the camp.

Come right along, all you working plugs, that are contented with the information furnished you by the masters; take lots of it. The sooner you go up against the real thing the better for you and your class.

We all know that the unemployed of England are so numerous and congregated in such small space as to be a source of great danger to the capitalist class, who in defence of their class interest are trying to remove the danger by scattering them over Canada. So come right along, if you're full of grit and not afraid to rough it, "you know."

C. M. O'BRIEN.

THE MAN WITH THE JOB.

The man with the job is legion. His virtue is caution. He walks softly before the Lord. He has a neat shifty side-step and can dodge the trouble every time. Sometimes he is a bishop and says nothing, in a deep, rotund voice. Or he is a newspaper and his news is edited from the counting room. He sits in the Senate, and doesn't forget the corporation that puts him there. He may be a judge, but he knows the political boss who got him the nomination. He may be called a governor, but his real business is keeping up his fences. He may preach a platitudinous gospel fervently, and be strenuous in denouncing the Turk or any one else who lives far enough away.—Ex.

WHAT HAVE WORKERS TO DEFEND?

Rejected by Brantford Expositor

Editor Brantford Expositor,—

Dear Sir: In your editorial columns of Saturday's issue you deal with the resolution passed by Brantford Socialists re the proposed grant of $400 to the Brant Dragoons. You take exception to the statement that the principal function of present day military organizations is to protect and defend the property rights of the capitalist class. In your criticism you make the statements that their function is to protect the property of all classes of citizens in the event of disastrous fire or flood.

In the first place I must say that it looks strange to me to equip a body of men with swords and rifles to fight fire and flood; would not life-lines, life-boats, and hook and ladder apparatus be more in keeping with their requirements?

In the second place, the working class have no property to protect anyhow! You ask: "Who have protected and will in the future protect Canadian soil against foreign invasion?" I would like to ask: "Where is the foreign foe who is thinking of invading Canada?" As you seem to know something about it, perhaps you will enlighten me. What would be the motive which would lead a foreign power to invade Canada, and what would the Socialist working class in that particular country be doing while their masters were busy scraping together an invading force?

Even if we were invaded, what difference would it make to the working class, anyhow what nation's flag floated from our flagpoles? The working class only get a bare living out of the deal, anywhere, no matter whether they be living under the British, French, German, American or any other flag.

But your closing sentence is a gem of the first water. In industrial troubles it seems the military is never called out save by request of the civil authorities, and only then for the protection of life and property. I have dealt with the property question—now for the protection of life. Surely this is the funniest touch of all. I was always under the impression that a military force was formed for the purpose of taking life, but you correct me here. So the rifles, swords and bayonets are to protect life with and not to kill. Thanks for the correction.

As to industrial troubles, now, we are getting very near home. Your readers will have vivid recollections of the Hamilton street car strike a few years ago. Perhaps that was an occasion when the military protected the life and property of ALL the citizens. Moreover as the civil authorities are (thanks to the apathy of the working class) members of the capitalist class, it is easily seen how they will use their power—"To protect and defend the property rights of the capitalist class."

Those of your readers who are acquainted with modern history will know that the Socialist position is the correct one. The wars of recent date all prove this. The Franco-Prussian war of '71 was inaugurated in preference to having to face a popular uprising against the French empire, and when, after the surrender of Paris to the Germans the working class revolted, and established the Commune of Paris, the German leaders, on the 25th of April, 1871, very obligingly released some 60,000 French prisoners, and armed them in order that they might help the French rulers in subduing the French working class. This they were successful in doing, but only when upwards of 30,000 of the workers had been massacred, and more than 13,000 imprisoned and transported by the French military organizations.

Those of your readers who are from the old land will not need to be told of the coal miners of Featherstone, Yorkshire, who were fired upon and killed some few years ago, by order of the civil authorities. In every war of recent years the same story is told. The army is one of the tools of the aristocracy and capitalists in keeping the workers in subjection.

In conclusion, let me say that if the City Council of Brantford are really concerned about the defence of this country, and have $400 to spare for that purpose, I would suggest that the money could be spent to better advantage than in buying fancy uniforms and tin and brass gee-gaws for a cavalry regiment. Spend the money in ammunition and rifles and distribute them amongst the workingmen of the city! I'll take one, and the rest of the Socialists round here would, too. All the time keeping in mind the watch-word that is inspiring the working class the world over: "Workers of the world, unite! You have nothing to lose but your chains—you have a world to gain!"

WM. DAVENPORT.

FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD

Whom the Gods Wish to Destroy They First Make Mad, or Incite to Attack Socialism.

Fools have been renowned for many years because of their propensity for rushing into places which angels refused to frequent, but it would seem, since scientific Socialism struck this planet, that people generally reputed to be sane persistently push their noses into the general melee, which ever ranges around that much mooted and much maligned subject. Not infrequently they get their delicate noses damaged, but they are hardy cusses, and like the valiant Don Quixote, it matters not to them whether ignorant bystanders think they are fighting sheep or windmills, they and their faithful Sancho Panzas know better. So there you are; where are you?

A Dr. Schaffle might lament this "dangerous self-deception of attacking mere windmills" and set out in the painstaking manner peculiar to German professors to get a clear conception of Socialism ere attacking it, and then set this conception forth so fairly that his book, "The Quintessence of Socialism," was prohibited circulation for a few days under the Bismarck Exceptional laws, and he is quoted by Comrades even today as a Socialist of great authority. He may publish further, another book, "The Impossibility of Social Democracy," after many more years of study. Or a Bohm Bawerke may turn the might of his giant intellect upon the labor theory of value, and publish massive tomes on "The Close of Marxism." It availeth naught. But a Roosevelt, a "Bruce," or a Goldwin Smith can demolish the entire "Marxian system" in a two column editorial, and " all the world wonders."

Nay, that would be heaven, and we might get a certain amount of satisfaction out of fact that their ignorant tirades are clean bills of health, but when a Harry Lauder chimes in with his childish contributory mite, one begins to wonder if Socialism has not been placed upon earth by some fiend with malice aforethought, for the express purpose of marring otherwise blameless lives. "Whom the gods would destroy they first make mad," and if they can't make them mad,they incite them to attack Socialism. Lauder, who can doubtless sing a good song, and cause many a merry laugh, has been induced by the Strand Magazine to write his "Reminiscences." He was as a youth a driver in a coal mine. He tells us that there were Socialists in the mine, who believed that the government should own the mines, etc., and he ventures the sage remark that not one of them would in the event of his coming into possession of a coal mine, give it up to the government. No two-column editorials for Harry; no, nor ponderous tomes, either. Harry is a humorist and can do it in less. But the cream of the joke does not lie here. Further on Harry tells us that he is digging coal, is married (kind reader, laugh not yet, though 'tis certainly an amusin' situation), and is earning eighteen shillings a week; after some ups and downs he gets an engagement with a concert company at something like two pound ($10) weekly, maybe less, I forget his exact wage; does not matter, anyway. After this tour he comes home with ten pound ($50), and failing another permanent engagement, goes back to the mine. His fellow miners sneer at him, and he consoles himself with this remark (now for the joke): "Never mind, I have more than the whole bunch of you put together." Ye gods, the whole bunch did not have fifty dollars, and yet there were SOME Socialists among them.

In point of humor Harry is somewhat ahead of Elbert Hubbard. Elbert conjures the wageslave from time to time, in not too lengthy lectures, to be faithful to his employer. His latest entitled "The Chesty Employee," appears in the 'Frisco Examiner for May 13. In it he recognizes that individualism has passed away, and speaking particularly to clerks and salesmen, who by the way are not noted for their "chestiness" as employees,he says "To lose your identity in the business is one of the penalties of working for a great institution. Don't protest—it is no new thing—all big concerns are confronted by the same situation—get in line. It is a necessity." Savvy, "Mr. Chesty" clerk, you are not an individual, you are a part of a "great institution" just as much so as the show window or the brick walls or the ledger, or any other part, and you have about as much individuality. He then shows that individual businesses, which he refers to somewhat contemptously as "peanut stands," should stay in the country, and asserts that wherever they are they are unreliable anyway, causing "vexatious delays, dire confusion and a great strain on vocabularies." He is highly incensed at the thought that certain salesmen consider "the customers of the house their personal property" and calls such salesmen "two by four men." The idea of a "part" of a "great institution" supposing it had any personal property. Pshaw! No wonder Elbert gets mad and calls it names.

To the individual who has an idea that he owns a job, I commend the following: "The man who thinks he owns his trade and threatens to walk out and take other employees and customers with him is slated to have his dream come true. The manager gives in—the individual then is sure he is right—the enlarged ego grows, and some day the house simply takes his word for it, and out he goes. The down and outer heads off his mail at the post office and for some weeks embarrasses customers, delays trade, and more or less confuses system, but a month or two smoothes things out, and he is forgotten absolutely. The steamship ploughs right along. The firm's interests are yours; if you think otherwise you are already on the slide."

All of which is so sane and true that it somewhat staggers one to find the continuity of the article broken, and the following statement having no relation to the whole, tacked on to the end:

"The weak point in Marxian Socialism is that it plans to divide benefits, but does not say who shall take care of the deficits. It relieves everybody of the responsibility of failure and defeat. And just remember this—unless somebody assumes the responsibility of defeat there will be no benefits to distribute. Also this—that the man who is big enough to be a somebody is also willing to be a nobody."

What a deal of ink has been shed over such a trifle. Schaffle finds six or seven weak spots, and it takes quite a book to elaborate them. Bohm Bawerke, Diehl, Slouinski, Masaryk, Baranowsky and all the mighty host of Austrian, German, Russian, economists and philosophers, endeavored to prove philosophically, economically, psychologically and historically that Marx was off his base, and therefore his conclusions were wrong. They could see that, if his analysis of capitalist production is correct; if society develops historically, as according to Marx, in the event of its further development it must have a Socialist result. In the words of Lafargue, "The collective operation of the means of production must inevitably, necessarily result in collective control of the product of labor, of the things the workers make and wish to enjoy."

If Elbert Hubbard, Lauder, Roosevelt, Bruce and many other people who have a bone to pick with Socialism, will only get those few words stamped upon their brain it will save the world some ink and themselves some fame. Nor would it be a bad idea for many of our Party members to learn

(Continued on Page 4)

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MATERIALISM VERSUS ETHICS.

In another column is published Spencer Percival's letter on "Socialism, Christian and Otherwise." The infliction of so long a letter and of this editorial upon readers already satiated with the subject, calls for some explanation. The letter is not published from any spirit of fairness, a spirit in which we, together with all other editors, are sadly lacking, as is well known, and were its subject matter confined to the previous discussion it would not be published here, but it carries the controversy into another field, that of the comparative value of a movement based on ethics and one based on materialism, and it displays a variety of misconceptions of the Socialist objective not at all uncommon. Therefore the letter may prove of some interest and a reply to it of perhaps as much value as an out-pouring of editorial wisdom upon any other subject.

To deal first with Mr. Percival's comments on our former editorial. In the first place we may inform him that he misunderstands us; we have never been subjected to a personal attack from Christians, as our personality, charming as it undoubtedly is, has not yet attracted the attention it merits. Such an attack, though amusing, would hardly be a Party matter. But Christianity, through those who are almost universally accepted as its spokesmen, has, with a few notable exceptions, attacked, vilified and misrepresented the Socialist movement, in a manner altogether "unchristian." And it is doing so yet in an overwhelming majority of cases. Witness the Pope's recent encyclical and Cardinal Logue's declarations, as more notable instances so far as that Church is concerned, and also the fact that the patrons of England's "Anti Socialist League" is composed almost exclusively of church dignatories and aristocrats prominent in religious circles. True there is today, within the ministry a growing revolt, but we might point out, for the benefit of our timid friends, that this revolting element within the church is in many cases far more bitter in its criticism of the church's attitude towards Socialism than the Clarion ever was.

As to what would be Christ's attitude if he came on earth now, it appears to us that, if a correct estimate of his character is to be derived from Biblical accounts, Cotton's Weekly and the Clarion are about the only papers in Canada that would venture to print his candid opinion of modern Christianity. It is certain that he would not be allowed to hold forth on the street corners with the same freedom as his alleged servants, the slave-dealing Salvation Army.

Further on Mr. Percival produces his Christian in the person of one of our parliamentary representatives. As we do not care to have his personality or that of the others dragged into the controversy without their consent, we have taken the liberty to use the blue pencil. However, we can settle that matter by formally denying that any of them are Christians, which may be taken as proved if none of them declare themselves to the contrary. His definition of a Christian as one professing Christianity hardly jibes with the rest of his description of what Christians should be, and he would hardly care to acept it literally himself. To take his own supposition, if Christ returned to earth would he accept as Christians all those who professed Christianity or even the most notable of them? Take Martin Luther, for instance, who gloried in the slaughter of some 100,000 peasants who demanded for themselves a little economic freedom after having helped Luther obtain his "religious freedom," Lutheran peasants, too, they were. (See his autobiography) Is he to be accepted as a Christian? "By their fruits ye shall judge them," not by their professions. So we feel quite safe in questioning the existence of any real Christians, not because "man is vile," but simply because modern social conditions will not permit of the practice of the first principles of Christianity, as formulated in the "Sermon on the Mount," for instance.

Finally, while the Party has not yet pronounced itself on this subject it would appear that the clique is quite a large one. Nor is it necesary for the Party to make any pronouncement on its attitude towards the church, for the church has made its attitude towards the Party clear enough.

Before dealing with those parts of Mr. Percival's letter relating to the question of ethics versus materialism, though we do not care to obtrude our personality into these columns any more than can be helped, we would ask our Christian friends to disabuse their minds of the idea that we are actuated merely by unreasoning hate of religion. We will admit that in our pre-Socialist days being disgusted at the prevalence of hypocrisy, for which we were then unable to account, we were somewhat active in propagating atheism. But a closer acquaintance with Socialist philosophy has shown us that such an attitude is rather the characteristic of bourgeois radicals than of proletarian revolutionists, who despite their reputation to the contrary, become, as they ripen, the most tolerant of people towards one another's idiosyncracies, being bitter only when anything threatens the movement that spells for them emancipation. We are attempting to approach these questions with as little bias as is humanly possible, and to weigh these matters as matters of fact and not of opinion, with no regard for the popularity of our views, but every regard for their soundness.

One of the factors that lend invincibility to the Socialist movement is that it is in accord with what is termed "human nature" and not contrary to it. Were it contrary to human nature, there would be no course open to us but to attempt to do, as religions have been attempting to do, supposedly at any rate, for thousands of years. We would have to regenerate humanity before we would stand any chance of success. The Socialist movement depends for its success on humanity pretty much as it is now. The very selfishness that Mr. Percival deplores is destined to be the source of salvation. The social ownership of the means of life is to the material interests of the workers. The vast majority of the workers do not yet realize that their material interests lie along these lines, which is not so surprising when we recall that ideas calculated to blind them to this knowledge are inculcated into them, as children at home, at school and at Sunday school, and, later, from the pulpit and the press, etc. It is, indeed, rather more surprising that so many do come to a realization of their interests; to say to themselves that we, the sweated workers of mine and mill, must overthrow this system in our own interests.

Nevertheless, thanks to the development of capitalism, the improvement of machinery throwing millions out of their accustomed grooves and lowering the level of favored occupations, the shifting of almost entire peoples from continent to continent, the periodically recurring crises with their consequent accentuation of misery and unemployment, the workers are being brought to that state of mind where it needs but the clear exposition of the cause and cure of their ills to enlist them in the ranks of the army of proletarian revolt.

Thus it is not we, but the fact that the social ownership of the means of life is to the material interests of the workers, that places the Socialist movement on a materialist basis. We have no option in the matter. Were we directing our propaganda to the capitalist class, it would truly be necessary to give it an ethical basis, for in an ethical sense alone, if at all, is the social ownership of the means of life to their interest. Materially the capitalist ownership of the means of life is, from the capitalist standpoint, the best for the beneficiaries of that form of ownership. True it is that many of these, some of them our greatest thinkers and propagandists as Engels, for instance, who was a capitalist, have been great enough to rise above their class interests, but Socialism has not appealed to them as an ethical movement but as a material one born and fostered of the capitalist system itself, a movement with and not against "human nature."

Mr. Percival refers frequently to fundamental Christian principles and their permanency. It is to be admitted that there are certain principles in the teachings accredited to Christ, which exhibit symptoms of permanency, having endured, in theory at any rate, for centuries. Not with any idea of casting doubt on the alleged divine origin of these principles, but merely to arrive at some understanding of that which lends them this character of permanency, we would point out that these principles are by no means peculiar to the Christian religion but are largely common to most religions, some of them very much more ancient than Christianity. They are to be found in the polytheisms and pantheisms of the ancient world and probably nowhere are such enunciated with greater clearness and in greater number than in the ideological monism of Buddha. They are also to be found in the primitive nature-religions and are largely accepted by those who have no religion, in the theistic sense of the term. There is every reason to believe that they were in actual practice, with and without divine sanction, during the ninety-five thousand odd years of primitive communism, and they have been so found in practice within recent times among the scattered survivals of that social order.

It would appear therefore that their permancy is due to the fact that they are a codification of the ideal rules of conduct governing the mutual relations of individuals living together. Being thus parallel to the unwritten and unspoken laws which govern the mutual relations of other animals of gregarious habits, numerous instances of which are cited in Prince Kropotkin's "Mutual Aid." Founders of religions appear to have embodied such of these principles as appeared good to them in their religions, and have accredited them with a divine origin, if from no other motive, in order to make them acceptable to peoples having a reverence for the divine.

Under present social conditions these principles can receive hardly any more than a theoretical acceptance, their practice is largely impracticable. To atempt to inculcate these principles into individuals living in an environment that places a premium upon their infraction is manifestly a hopeless task, and to carry on Socialist propaganda on such lines would mean to indefinitely postpone the realization of our hopes and aims.

It is, however, by no means Utopian to infer that, under the co-operative commonwealth, with the present almost inexorable incentive to money-getting removed, such of these "fundamental principles" as are suited to that social form will govern our mutual relations and gradually will receive wider and wider observance as the evil effects of centuries of class rule are bred out of the race. Man is said to be vile by nature, but that is hardly true. The normal human being finds pleasure in being kind to others, and in a society where we can be kind to one another without penalizing ourselves, it is surely reasonable to suggest that that is the course we should take.

Mr. Percival makes much to-do anent the phrase "the worker is entitled to all he produces." The phrase is hardly correct even applied to a collectivist society wherein the workers would be entitled to all they produced. Note the plural, which makes a vast difference. Modern production is a collective process and hardly a worker (we might safely say none) can lay his hand on anything and say it is his product. By virtue of the collective effort of society wealth will be produced, when produced it will be the collective property of society and will be distributed in accordance with the collective wisdom of society. So much we can say and no more, as it is not for us to dictate what that society shall and shall not do. There is no need to worry about the farmer's rent and improvements. With little effort society can produce enough for all if equitably distributed. To have more than enough would be of advantage to none, where the surplus could not be used for the exploitation of others.

As to the lazy. Many of us hate work because conditions of work are so hateful. In the new order it would be of prime importance to make labor as little irksome as possible. Otherwise, mere laziness is not a crime but a disease or rather a symptom of disease, and would have to be so dealt with.

It is hardly to be hoped that everything will go as merrily as a marriage feast. But the social ownership of the means of life is the inevitable consequence of its present capitalist ownership. The problems that will arise through this change of ownership will have to be met and solved and the collective wisdom of society may safely be relied on to solve them, for it must.

Much more might be said but already we feel guilty and if we have imposed upon the patience of our readers, an intimation to that effect would be taken in good part.

VANCOUVER FREE SPEECH.

Nothing doing. Comrade English's refusal either to move on or to give his name seems to have confronted the police department with a problem, the solution of which promises to try their phenomenal intellects to the limit. The press informs us that the chief of police does not know whether there is any other legal method of finding out Comrade English's name except by asking him, and without legally finding out his name, how can he be served with a summons?

Verily, the Law "moves in a mysterious way its wonders to perform."

STILL DECLINING.

The Czar dissolved the Finnish Diet at what his ministers considered an opportune time to inflict a defeat to the Socialists. However, they bobbed up serenely with 84 members instead of 83 as before.

* * *

In France there have been 21 bye-elections this year of which the Socialists have won 11, increasing there representation to 98 deputies.

RELIGION AND THE SOCIALIST PARTY.

Dear Comrade Editor:—

Will you kindly allow me to put the following questions to those who favor religion being attacked in the Party press and from the Party platform?

(1) Is the Socialist Party organized to overthrow religion or to overthrow capitalism? Is it the church or capitalist control of the church, religion, or capitalist use of religion, against which we should turn our guns?

(2) Does the pledge, platform or Constitution of the S. P. of C. require the abandonment of religious ideas by those seeking membership therein? If not, then why should we insist that those outside the party should discard theology before we recognize them as brother Socialists?

(3) Does the program of the Socialist Party of Canada or any other Socialist Party in the world, indicate that this organization, when in power, will suppress the churches and dictate to citizens what they shall and shall not believe concerning God, immortality, Christ and matters of similar character? If not, then why drag these questions into propaganda discussions?

(4) Does the Socialist Party hire halls and publish papers in order to afford an opportunity to Christians to preach the gospel of the Nazarene, to free-lovers to advocate sex reform, to mental healers to teach psycho-therapuetics? No. Then why allow an atheistic propaganda to be carried on under our auspices?

(5) Is it not true that many agnostics are anti-socialists and many Christians collectivists? If so does this not demonstrate:

(a) That making a man an atheist does not make him a Socialist; and

(b) That religion can be used as a lever to move people our way?

(6) Are revolutions made by philosophers or by subject classes fighting for political and economic emancipation? Are the masses moved by ideas or by their material interests? If by the latter, then why not confine ourselves to the economic issue and leave theology to take care of itself? This making of Socialism a universal philosophy and insisting that it be accepted in all its parts is a colossal mistake. Rather should we stick to our platform, which requires merely that the three principles of collective ownership, parliamentary action and the class struggle be accepted, and all excursions into the domains of history, science, religion and ethics should be merely to tap them for arguments in support of our objects and our methods.

The present writer is willing to be convinced that attacks upon religion are necessary for the success of our movement. At present he is persuaded that such attacks do our cause an incalcuable amount of harm, and until he has reason to think contrarywise, he will oppose the employment of speakers and organizers by the Party who are so lacking in judgment as to provoke the theological prejudices of their audiences.

Fraternally yours,
W. W. RESTELLE SHIER.
Toronto, Canada.

* * *

Answers.

In the first place, anyone writing to the Clarion merely with a view to attacking religion, is not likely to see his attack in print.

Question (1). Answer: Against capitalism and any of its defenders. We "don't like Mrs. 'Arris nor we don't like nobody as likes Mrs. 'Arris."

(2) Certainly. Why should we?

(3) Who dragged them in?

(4) An "atheistic propaganda" would be a propaganda aiming to disprove the existence of a God. Not guilty. Also, why allow a Christian propaganda to be carried on under "our" auspices.

(5) Conversely stated: is it not true that many Christians are anti-Socialists and many agnostics collectivists? If so, does this not demonstrate (a) that making a man a Christian does not make him a Socialist; and (b) that irreligion can be used as a lever to move people our way. The one proposition no more absurd than the other.

(6) Exactly.

Now where are you at?

Comrade Shier seems to have assumed that the Clarion and the Party's organizers are anti-Christian. We are not. We are anti-capitalist, and as soon as the church ceases to support capitalism and devotes itself to religion, the wicked Clarion will cease from troubling. We care little what God ye worship, provided ye worship not Mammon.

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BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada. Meets every alternate *Monday*. D. G. McKenzie, Secretary, Box 836, Vancouver, B. C.

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

MANITOBA PROVINCIAL EXECUTIVE Committee. Meets first and third Mondays of every month, Jubilee Hall, corner of King and Alexander. The Secretary will be pleased to furnish any information and answer any correspondence relative to the movement. Secretary, H. W. James, 326 Hargrave St. *Winnipeg*, Man.

ONTARIO PROVINCIAL EXECUTIVE Committee. Meets in Finnish Hall, 214 *Adelaide St., Toronto*, on 2nd and 4th Wednesday. Organizer,, W. Gribble 134 Hogarth Ave., Toronto; P. C. Young, Secretary, 139½ Bleecker street, Toronto.

LOCAL VANCOUVER, NO. 1, S. P. OF Canada. Business meetings every Tuesday evening at headquarters, over Edgett's Store, 151 Hastings St. West. F. Perry, Secretary, Box 836.

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, Room 1, Eagle Building, 1319 Government St. Business meeting every Tuesday evening, 8 p.m. Propoganda meetings every Sunday at Grand Theatre.
W. G. McCluskey, Secretary, Box 770.

LOCAL NANAIMO, NO. 3, S. P. of C., meets every alternate Sunday evening in Foresters Hall. Business meeting at 7:00 o'clock sharp. Propaganda meeting commences at 8:00 o'clock. Jack Place, *Rec. Secy.*, Box 826.

LOCAL FERNIE, S. P. of C, HOLDS educational meetings in the Miners' Union Hall, *Victoria* Ave., Fernie, every Sunday evening at 7:45. Business meeting first Sunday in each month, same place at 2:30 p m. J. Lancaster, Sec., Box 164.

LOCAL GREENWOOD NO. 9, S. P. OF C., meets every Sunday in Miners' Union Hall at 7:30 p.m. Business *meetings*, 1st and 3rd Sundays of each month. T. Y. McKay, Secretarp Pro Tem.

LOCAL VERNON, B. C., NO. 38, S. P. OF C., meets every Friday night at 7:30 in Timmins' Hall, cor. of Seventh and Tronson Sts. Business and propaganda combined. Geo. W. Paterson, Secretary, Vernon, B. C.

LOCAL LADYSMITH NO. 10, S. P. OF C. Business meetings every Saturday 7 p.m. in headquarters on First Ave. Parker Williams, Secy., Coburn Siding, B. C.

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

LOCAL PORT MOODY, B. C., NO. 41, S. P. of C.—Business meetings first Sunday in each month. J. V. Hull, Secretary, Port Moody, B. C.

LOCAL REVELSTOKE, B. C., NO. 7, S. P. of C. Propaganda and business meetings at 8 p. m., the fourth Thursday of each month in lodge room over old post office, near opera house. Everybody welcome. B. F. Gayman, Secretary; W. W. Lefeaux, Organizer.

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

LOCAL PHOENIX, NO. 8, S. P. OF C., meets every Sunday at 8:30 p.m., in Miners' Hall. James Carson, Organizer; John Appleby, Secy.

LOCAL CALGARY, ALTA., NO. 4, S. P. of C. Meetings every Sunday at 8 p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). Club and Reading Room, McTavish Block, 817 Second St. E. Opposite Imperial Hotel. M. Hyatt, Secy.; F. Hyatt, Organzer, Box 647, Calgary, Alta.

LOCAL BELLEVUE, ALTA., NO. 12, S. P of C., meets every first and third Sunday evenings, Bellevue Town Hall. C. Stubbs, Secy.

LOCAL COLEMAN, ALTA., NO. 9. Meets every Sunday night in the Miners' Hall and Opera House at 8 p.m. Everybody welcome. Socialist speakers are invited to call. H. J. Smith, Secy.

LOCAL EDMONTON, ALTA., NO. 1, S. P. of C. Meets every Thursday at 8 p.m., in Trades and Labor Hall, Fourth St. Busness and propaganda meetings combined. J. R. Huntbach, Secy., 161 First St. S.; R. MacQuarrie, Organizer, 623 Second St.

LOCAL HILLCREST, ALTA., NO. 15, S. P. of C., meets every Sunday after Union meeting in Union Hall, Hillcrest Mines, Alta.; Alex. Whyte Literature Agt.; Carl Johnson, Secretary.

LOCAL WINNIPEG, S. P. OF C. HEADquarters Klondyke block, corner of Pacific and King Business meeting every *Sunday morning* 11 a. m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. W. Cummings, Organizer.
Jas. W. Amer, Secretary, 748 Victor street.

LOCAL TORONTO, S. P. OF C.—ENGlish Branch. Business meetings first and third Wednesdays of each month, Finnish Hall, 214 Adelaide St. W. Speakers' class meets alternate Mondays and Tuesdays at 134 Hogarth Ave. Economic classes meet every Friday night at 314 Wellesley St. Speakers supplied on shortest notice to Ontario Locals. Corresponding Sec., A. Lyon, 134 Hogarth Ave.

LOCAL OTTAWA NO. 8, S. P. OF C., BUSINESS MEETING.—1st Sunday in month at 7:30 p.m. at Roberts-Allan Hall, 78 Ridean St. Propaganda meetings following Sundays at 3:15 p.m. Economic class, Monday night, 8 p.m. Historical class, Friday night, 8 p.m., at 379 Wellington St. Charles Lestor, *Organizer*.
E. S. Oldham, Cor. Secy., 1030 Bronson Ave.

LOCAL COBALT, NO. 9, S. P. OF C. Propaganda and business meetings every Wednesday at 8 p.m. in Miners' Hall. Everybody invited to attend. Arthur L. Botley, Secy., Box. 446.

LOCAL MONTREAL, QUE., NO. 1, S. P. of C.—Meets in Labor Hall, St. *Dominique street, Sundays at 3 p. m.* Headquarters No. 1 St. Charles Borromee St. Otto Jahn Secretaay, 528 Chausse

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125	Atlin	....	....	C. Gairns	....	Discovery
194	Camborne	Wed	Wm. Winslow	James Tobin	12	Camborne
180	Grand Forks	Wed	Patrick O'Connor	F. L. Crosson	M	Grand Forks
22	Greenwood	Sat	Charles Birce	Geo. Heatherton	124	Greenwood
161	Hedley	Wed	C. Bennett	T. H. Rotherham	42	Hedley
69	Kaslo	Sat	Mike McAndrews	H. T. Rainbow	391	Kaslo
100	Kimberly	Sat	Joe Armstrong	A. E. Carter	O	Kimberly
119	Lardeau	Sat	Fred Mellette	Chas. Short	12	Ferguson
227	Marysville M. & S. U.	....	B. Lundin	J. Hays	....	Marysville
71	Moyie	Sat	Malcolm McNeill	James Roberts	35	Moyie
96	Nelson	Sat	Paul Phillips	F. Phillips	106	Nelson
8	Phoenix	Sat	R. Silverthorn	W. A. Pickard	294	Phoenix
38	Rossland	Wed	J. A. McKinnon	Geo. Casey	421	Rossland
81	Sandon	Sat	L. R. McInnis	A. Shilland	K	Sandon
95	Silverton	Sat	Robert Malroy	Fred Liebscher	85	Silverton
62	Slocan	Sat	Blair Carter	D. B. O'Neaill	90	Slocan City
113	Texada	Sat	G. B. McIntosh	T. T. Rutherford	888	Van Anda
105	Trail M & M	Mon	Wm. Hesketh	F. D. Hardy	377	Trail
85	Ymir	Wed	A. Burgess	W. B. McIsaac	506	Ymir

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THE SOCIALIST PARTY OF CANADA

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ONTARIO PROVINCIAL EXECUTIVE.

Regular meeting May 12th.

Present — Comrades Watkinson, Green, Lindalla, Colombo and Secretary Young.

Minutes of last regular meeting read and approved as read.

Communications read from Montreal re Gribble meeting; L. Wilkie, of Windsor, Dominion Secretary, and Locals Cobalt, Hamilton West, Fort Williams, Sault Ste. Marie, and Guelph.

Regularly moved and seconded that secretary write Hamilton re their demand for itemized statement of expense and date of Comrade Gribble's organizing trip to that city, telling them their resolution was duly presented to the Executive, and same would receive further consideration at the next regular meeting. Carried.

On motion, secretary was instructed to ask all Locals and branches to vote on the following: Are you in favor of holding a Provincial Convention this year?

Where do you desire same to be held?

He was further instructed to embody in that notification that the Provincial Executive as an Executive deemed it inexpedient to hold a Provincial Convention this year, as it is expected the Dominion Executive will soon call for a vote on the holding of a Dominion Convention in 1910.

Disbursements—None.

Receipts.

Guelph due stamps	$3.00
Ottawa due stamps	3.00
Cobalt financial due stamps and cards	1.00
Cobalt, Eng. due stamps and cards	5.25
Port Arthur, Let. due stamps	4.00
Toronto Italian, due stamps	3.00
Total	$19.25

P. C. YOUNG,
Provincial Secretary.
940 Pape avenue.

GUELPH, ONT.

Dear Comrade,—

Enclosed find order for usual two weeks' bundles of Clarions.

I have just received word from Comrade Glaspell, of Galt, informing me that Comrade McQueen of that town died suddenly on Saturday afternoon. In the loss of Comrade McQueen Galt looses an enthusiastic worker. Although a man past middle age, he was an example which would be a credit to the younger members of the Local, also other Locals throughout Ontario.

Comrade Peters and myself are still hammering away on the street, but the weather is backward and we cannot get out every week.

Yours in revolt,
LORNE CUNNINGHAM.

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SOCIALISM—CHRISTIAN AND OTHERWISE.

Dear Editor:—

Your article in the issue of May 15, under the heading of Christian Socialism, requires some comment, from those, who in this age of growing unbelief, are not ashamed to be known as Christians. Such comment had better appear in the Clarion, where the controversy originated, in common fairness to both sides.

You appear to take exception to the term "Christian Socialist." Personally, I don't think that there should be any necessity for the use of the term, but when Socialists are said to be identifying themselves with a party of agnostics and atheists, there is very good reason for those Christians who are Socialists to let it clearly be known that a man can be a Socialist without being an agnostic.

If there is any justification for the charge that Socialists are anti-Christian, it can be found in the columns of the Clarion, which I suppose is the official organ of the Socialist Party of Canada.

The statement that you found Christianity right in the way and that it attacked you with virulence, etc., can hardly be in accordance with the facts. The dictionary defines Christianity as "the religion taught by Christ." The religion taught by Christ teaches love to God and love to our fellow-men. It calls for charity and unselfishness. It is the only foundation upon which Socialism can be defended or successfully maintained. This I shall endeavor to show further on. If a section of Vancouver Christians have opposed you personally, they may, for aught we know, have been right or may have been wrong. If the latter it would not prove your case, as the Christians as a body, are not responsible for isolated cases of wrongdoing. We know some agnostics who are, ardent admirers of capitalism, competition, individualism and apologists for political rascals.

Christ's teachings will live forever in spite of Pharisees, ancient and modern. They will apply to all stages of economic progress. You doubt that Christ was a Socialist, because as you say: "Even for a faint conception of the social ownership of the means of production to be possible, means of production in a form capable of being socially owned and operated must be deaf and blind, for there are thousands of them extant. If this definition is not correct is the Clarion prepared to furnish any other authority. He says, "produce your Christian." He does not need producing, he is already here. and I will mention one, whom even the incredulous editor will perhaps recognize as such. * * *

Is there any other foundation for a Socialist society than a Christian one? The Clarion and perhaps many other Socialists would answer yes; there is a materialistic and an economic basis. What is it? "The worker is entitled to all he produces."

Let us examine this proposition. If the word all is omitted there is no sense to it, as under the present conditions he gets a portion of and sometimes more than he produces. If the word "all" is included, we Socialists are propounding something unattainable under Socialism or any other system. The weak and incapable, the people who can only do a little, the idle who will not work at all must be supported by those who will and can work. It is a matter of common knowledge that de do not all produce alike. Not only do some not want to produce their own living but there are others who are incapable of doing so. If under a Socialist system all the necessaries and many of the "luxuries" can be produced by a uniform workday of four hours, then some of the workers would be producing more than they could consume themselves in order to make up for the deficiency of those who are lazy, shiftless, improvident and incapable. The "economic basis does not warrant this state of affairs, but the Christian teaching of charity might.

Let me give some illustration. Some years ago I had a self-binder for harvesting grain. The grain wheel used to squeak abominably, although plenty of oil was put in the oil hole. Finally I discovered that the oil hole did not go right through the hub and the only way to oil the axle was to partially remove the wheel. Some shiftless, lazy or careless working men reduced my powers of production or increased my hours of labor. Later I had a new binder that would not tie. Several experts wasted several days trying to make it tie. Some of my wheat got frozen by reason of lost time over the faulty machine. One of the head experts from the United States came along and discovered that the holes bored in the wooden table to secure a casting were in the wrong place and interfered with the proper tightening of the cord. The careless workmen responsible for this would have been better employed discussing the question of "The worker is entitled to all he produces" than making parts of binders.

Lest it be said that these men were working for capitalist exploiters and so might be justified in being careless, let me point out that you can go anywhere in B. C. and find men being paid by the government to build roads they themselves want to travel on, and you will find some working as hard for their $2 or $2.50 per day as they would for a contractor; they are earning all they get but others you will find, some of them, big, strong fellows, too, loaf all the time they can. They get far more than they produce, even the best of them. The road is all they produce; they get that and wages to boot.

Continued on page four)

A SKY PILOT'S VIEW.

Dear Comrade,—

I am loath to take up space in the Clarion, but I think K. Kingston ought to have a reply from a professing Christian in order that he may know that he does not represent the thought of all Socialists who profess the Christian faith. I do not wonder that you feel called upon to ask in your own article, "Are there any Christians extant?"

Your critics do not seem to have learned that the One whom they profess to follow, "when He was reviled, reviled not again." K. Kingston's letter shows so little of the Character of Christ that I am surprised you scored him so lightly in your article. It almost seems that the dirt he says he once had on his face slid down onto his tongue, but just here I am tempted to say things and I will refrain.

I don't know him, but I know (Rev.) Peck, and I am sure he (Rev. P.) will not be proud of his champion. I want to say I have always had a deep respect for a coal miner. Just at present I am sitting by my comfortable coal fire. My wife and children are comfortable and we have just had a meal of well cooked food as a result of the toil of these coal miners. Hats off to the coal miners and to all miners, for, though necessity often compels it, the discomfort and danger endured by these men make them worthy our respect.

Re O'Brien's desire to monopolize credit, I will say, he organized the Local in this town. After the organization was accomplished he asked me to write the Clarion about it and sign my name to the article, as he did not desire the credit for the organization. In my innocence at that time I thought perhaps O'Brien could not write an article for the paper, and so did not wish to attempt it. Since then I have read some of his writings in the Clarion and am forced to the conclusion that he could even have written the report of that organization meeting.

K. Kingston says: "You cannot convert a man by calling him a fool." It is plain to see that he has no hope of converting O'Brien.

Now, in regard to his statement that "O'Brien and other speakers do go out of their way to attack Christianity and the preachers," I say as long as O'Brien, etc., can find professed Christianity, and the preachers of it, standing with the oppressor and against the oppressed on the side of exploitation and against the exploited, let them continue their attack. Christianity has never suffered from its critics, but it has always suffered from its thin-skinned professors who have not had sense enough to learn from its critics.

K. Kingston says he is losing money and friends and risking his job on account of Socialism. Well, I don't know whether he has gained any money through being a Socialist to replace what he loses, but if he hadn't written that fool letter, he could have counted that he had gained the friendship of a host of Comrades to replace the friends he is losing. All I can say is, If I have any "friends" who will cut me because I stand with the only Party in the world that stands for justice to all mankind, there is plenty of room on the other side of the street for them, and I won't kick because the road is between us.

I would commend to K. K.'s reading the final words of E. V. Debs' reply to Roosevelt. I would give him an idea of the attitude a "man" ought to take to our coal miners and all useful workers.

Yours for justice,
(REV.) A. F. COBB.

CAMPS BLOT ON CIVILIZATION.

Such is the head on a press statement of the conditions in the construction camps on "our" new transcontinental railway. While we can testify from experience to the vileness of conditions in railroad construction camps, yet we are unable to see wherein they are any blot on civilization. To make a blot on capitalist civilization would be as easy as making a black mark on an Ethiopian.

DIRTY FACE PROTESTS.

Dear Comrade Editor,—

As one of the dirty faced navvies I cannot help writing a few words of protest against the above named Mr. Kingston. I say Mister because I cannot bring myself to call him Comrade, and surely he does not want to be called Comrade by a dirty face.

Is this Mr. Kingston a member of the S. P. of C. and has he not realized yet that Socialism is a class movement? Take your constitution, Mr. Kingston, and get busy. If you don't agree get out of the Party. You have nothing in common, anyway, with these dirty faced toilers, the producers of all wealth.

Of course, Mr. Kingston, we know it takes brains to grasp Socialism, but the brains we want to grasp Socialism FIRST happen to be the brains of these same dirty faced and irrational coal miners and navvies. The workers who produce all wealth are the men we are after. If we get all them, we will have Socialism. Then it will be time enough to look after the soft-handed, clean-faced men of the McRae-Kingston style.

Again, are you a member of the S. P. of C., Mr. Kingston, and do not know the Socialist Party is the only Party in which "THE BUNCH AT THE HEAD" does exactly as it is told by the rank and file, no more, no less? The only Party in which the rank and file has control over "THE BUNCH AT THE HEAD." The very fact of men like O'Brien and others being at the ead of the Party yet proves that their actions, etc., are in accordance with what the rank and file think is right. And I guess the Comrades think that O'Brien is doing O. K. as organizer. Besides this, I think that in spite of all what Mr. Kingston has to say about him,O'Brien can teach this same Mr. K. quite a few lessons, not only in human nature, but chiefly in Socialism. And Mr. K. needs them badly.

Christianity is a demonstrated fact, says Mr. K. I think this will be news to a lot of dirty faces, who, like myself, have gone to the trouble of studying it seriously, comparing it with the facts science has supplied us with. Compare the Bible with the DEMONSTRATED FACTS of science, and where is your Christianity? Did not a prominent minister in Winnipeg not long ago openly state from the pulpit that he did not hold the belief that the Bible was INFALLIBLE. Where is your demonstrated fact, Mr. K.? I am from Missouri.

Of course O'Brien has not got the brains and education of a preacher. You must realize, Mr. K., that it takes lots of brains and education nowadays to successfully hold the demurring masses down to the interests of the master class. Very little brains and no ten years' education are required to grasp Socialism, that's where the beauty of Socialism comes in; it is so simple that it surprises me that Mr. K. has not even got the fundamentals in his think box. He is no credit to his Local. Are they all boozy, dirty faced navvies?

He says you don't convert a man by calling him a fool. Now you know I am stuck for a way to convert him, although I'd like it very much. But he says that way is no use.

You say, Mr. K., that you are losing money, friends, influence and are risking your job on Socialism. Now you don't mean that seriously, do you? No doubt you people of the McRae style don't risk much and as a rule VOTE RIGHT, which reduces the risk to nil.

Now, with the permission of Comrade Editor, I will endeavor to give Mr. K. some advice:

First—Study your constitution. Get your think box going. If you cannot grasp it, no doubt some practical dirty face will help you out.

Second—Practice the Christianity that you profess. I cannot read your vicious letter of attack and imagine you a Christian. Whatever is in you, does not agree with I Corinthians, 3: 16. Savy?

Third—This I'll whisper: If ever you feel tempted to write again "in A CHRISTIAN SPIRIT," take my advice: DON'T. And, above all, don't get contaminated by these dirty faces.

At the end of Mr. K.'s epistle, he states very truly that we want Socialism to succeed and hence our opposition to the barnacles who impede its progress. I must close in the hope that the McRae-Kingston barnacles will soon shine through their absence, and that the S. P. of C., released of these barnacles, will enter upon a new period of unparalelled success. We dirty faces want Socialism, and want it badly.

I am, Comrade Editor, yours in Revolt, H. GILDEMEESTER.

THE LESTORS' TOUR

Interior B. C. Locals that have not already applied for dates for Com. Lestor and wife had better get busy quick. Write Chas. Lestor, Box 647, Calgary, Alta. They will come by way of the Crow's Nest Pass. Coast Locals wishing dates, write this office.

POOR KINGSTON!

In reference to the letter under the signature of K. Kingston, I must say that it is a direct insult to the workers in the movement. From experience I find that the best Socialists are found amongst "the dirty-faced and irrational coal miners and navvies." It is no crime to have a black face, caused by hard toil, and I would prefer companionship amongst these despised workers than the Christians a la Kingston.

We know O'Brien and the Editor of the Clarion, too, and neither of them will make a fortune. C. M. O'Brien, M. L. A., has often been during the time he has been an organizer, up against it, and didn't know where the next meal would come from. His salary exists in Kingston's imagination; and as the Editor gets no salary for editing this sheet, I am sure our friend Kingston is off his base. He should not discuss anything he is absolutely ignorant of.

F. HYATT, Organizer.

CLASS JUSTICE.

One morning last week I was looking over the Edmonton Journal and my eyes fell on this paragraph, which to a certain extent shows what the workingmen of today have come to and what justice they get.

"Thirty days at Fort Saskatchewan for the theft of three bananas from a dray, yesterday, was the sentence handed by Magistrate Cowan to a foreigner named John Paulyk. The driver of a delivery wagon of Oscar Brown & Company had stopped in front of Hallier and Aldridge's with a tempting load of fruit. Paulyk watched the driver enter the store and then crept up and grabbed the three bananas. The watchful eye of a constable had, however, detected him, and in a few seconds he was hustled away to the station. This morning he pleaded guilty and received the sentence of $5.00 and costs or thirty days. Having no money he took the term of imprisonment."

What I want to know is, is this justice? I say it is not. Take the case of a man who stole four thousand dollars a short time ago and only was sentenced to three years. Take this man's case who stole the three bananas and was sentenced for thirty days. Look at the contrast! Have the workingmen today any justice? No. They will not have justice until they wake up to the fact that they are asleep, also that they vote in their sleep.

For instance, I overheard two men talking about the two parties that now are flourishing. One said, "Who are you voting for?" "Why, I am voting the Liberal ticket; always have done so, as my father did and his father before him, and I do not like to change." I think it is about time men began to think for themselves and not be children any longer.

Yours in revolt,
SADIE PARRY.

NO MORE WAR.

Socialists Say It is Up to Capitalists to Fight Their Own Battles.

The following resolution was adopted by the Socialist Party of Calgary:

"Whereas strenuous efforts are being made to induce the working class organizations to participate in a movement having for its objective the strengthening of the British navy in order that the empire may be safeguarded from dangers which are alleged to threaten it from without; and

"Whereas, the real enemies of the working people of this empire are not without the empire but within it; and

"Whereas, the working people of this empire can have no possible quarrel with the working people of other nations, but on the other hand have a real quarrel with the class who today have the government of the empire in their hands, and who are directly responsible for the condition of want and dependency of the workers in the midst of plenty their labor has created; and

"Whereas the augmenting of the means of murder, such as navies and armies, must be a standing menace to the peace and welfare of working people, not only without the empire, but of those of us who dwell within it;

"Therefore, be it resolved, that we, the Calgary Local of the Socialist Party of Canada, refuse to countenance the jingoistic campaign which seeks to enlist the workers' support for increased naval and military establishments of any kind whatsoever, and we look forward to the day when labor will have asserted its rights to the fruits of its toil and thereby abolish the fundamental cause of war, viz.: a struggle for possession of the wealth which labor creates;

"And be it further resolved, that we call upon all workers to refuse to countenance or support in any way the schemes of those jingoes who, under the cover of patriotism, seek to embroil our class in war, and we insist that, as capitalists create war, capitalists should do the fighting."

Here and Now

By "LEEDS"

We publish, by request of some of our readers, the addresses of "The Socialist Standard," 22 Great James St., London, W. C. Monthly, one penny, and of "Justice," 37(a) Clerkenwell Green, London, E. C. Six shillings and sixpence a year.

• • •

"Two more for the fold," says Comrade Mathews of the 'Peg.' "Will do what I can to help W. H. S. with the 2,000. In the meantime what about the 1300 Vancouver faithful?" Vancouver has Winnipeg beaten four to one, Comrade.

• • •

Says Comrade Martin, as he fires in $4.50 in payment of Local Bertin's bundle: "Keep at it, comrades. The Clarion is the best paper on the continent." That may or may not be true, but true or not the Clarion will keep at it so long as there is anything to keep at.

• • •

In his annual appeal for funds, General Booth anounces that a gift of £10 will take an emigrant to Canada. This may be true, in a sense. But as the the Salvation Army merely lends the money to the emigrant, it is a gift, not to the emigrant, but to the Army. Moreover, the Army receives out of the £10 a commission from shipping and railway companies, and, in addition, a sum of £1 from the Canadian Government. In common honesty these statements should accompany the appeal for funds. But Salvation Army methods are nothing if they are not "slim."—Freethinker.

• • •

From Toronto comes Com. Lyon with another bunch of three.

• • •

And also three for Phoenix, B. C., from the member for Grand Forks with his usual regularity.

• • •

"Get a button ready for me, I'm coming with $5.00 worth of subs.," Com. Davenport, of Brantford, warns us.

• • •

His own and another is the way Comrade Kjos, of Vancouver, does it.

• • •

Comrade R. G. Grey, of Saturna Island, B. C., just to show that the Christianity discussion hasn't made him very mad at Mc, drops in with $2.50 for Clarion maintenance and an equal amount for free speech.

• • •

Comrade Thomas, of Victoria, orders a button and sends a scalp along while he is at it.

• • •

In big headlines we are informed thaat the Hon. Charles Lister, son and heir of Lord Ribblesdale, has become an avowed Socialists. But why the headlines for him and none when any Honest John Pickenshovel becomes an avowed Socialist, which is quite as important an event, especially as the latter is likely to prove the more useful to the movement?

• • •

One hit apiece is scored up to Comrades Johan Jackson, Vancouver; Geo. Weinberg. Winnipeg; R. Winterhalter, Kamloops; W. J. Moore, Toronto; F. Hyatt, Calgary; D. J. Devane, Hedley; Tom Briggs, Ladysmith, and K. Jarvi, Astoria, Ore.

BACK TO RUSSIA.

The Russian refugee you wrote about preferred to go back to Russia, confident that they had no case against him. He was homesick and was anxious to return. The Russian comrades were satisfied he was being made a political scapegoat, and had he not been so determined to go back, I am satisfied any show of resistance would have enabled us to clear him. In view of the activity of the Czar's pirates and their declared intention of arresting some well-known comrades in the movement here, I have been authorized to call on Fullarton you mentioned, with the purpose of enlisting his services in the event of trouble.

I am sorry the way I am bound down with such long hours. My duties to the movement are only intermittent; in fact, if I find I cannot give the time necessary, I shall be reluctantly compelled to relinquish what would have been to me under ordinary circumstances a pleasant and congenial task. But people say we are not slaves.

Yours for the Revolution,
H. W. JAMES,
Manitoba Provincial Secretary.

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LONDON LETTER

Since the successful May Day demonstration, Socialists in London have taken on a new lease in life and are working with renewed vigor for the attainment of the Co-operative Commonwealth. The fine May weather has been the signal for the "soapbox" and the street corner orator to emerge from the winter's indoor lectures and take up the more difficult task of dealing with indifferent or antagonistic audiences. However nothing daunts the true Comrade in the advocating of the principles of Socialism, and one seldom has to walk very far on Sundays or in the evenings on week days before one will find a crowd gathered listening to some Comrade speaking on Socialism. While Hyde Park is still a popular place for open air meetings, there are many other parks in which just as large and even better meetings are now being held,while the gates to the many large dockyards are also great propaganda spots.

Last Tuesday Mr. J. Pointer, a member of the Patternmakers' Union and of the Independent Labor Party, contested a parliamentary seat at the Attercliffe division of Sheffield, and won out in a four-cornered fight, in which two Conservatives and one Liberal candidates took part. His election to Parliament is a great source of satisfaction to the Labor Party, and a disappointment to the two old parties, who, however, console themselves by saying that they are glad, at least,that Mr. Pointer is an I. L. P. member and not a "dangerous" Social Democrat. Amen!

During the past week some delegates representing a small section of trade unions in Germany were in London on a fraternal visit, and were largely in company with the prominent parliamentary member of the Labor Party during their stay here. The capitalist press stated that the German delegates belonged to the non-Socialistic trade unions in Germany, and I guess the capitalist press told the truth for once.

Samuel Gompers is expected over here next July, and he has promised to stay until September and be present at the Trades Union Congress, which is to be held in Ipswich. The Labor Party M. P.'s are going to entertain Sam with a big swell banquet on his arrival in London and give him the time of his life. It's strange how eagerly the Labor Party snaps up every stray derelict of the labor movement it can find and wines and dines it until its cranium becomes larger than its body.

The tailors in the West End of London went on a strike during the past week, and some 500 of the members of the Tailors' Union who responded to the call have pretty well tied up the smart tailoring establishments of the West End. They are demanding an alteration in the number of hours worked per day, a re-arrangement of payment for overtime, and overtime payment for all bank holidays. On Saturday the Master Tailors' Association, which is negotiating on behalf of the firms concerned, placed before their employees the recommendations that they, the Master Tailors, had agreed upon. The Tailors' Union considered the proposals at a mass meeting and promptly rejected them,which action grieved the Master Tailors sorely. It is expected, however, that some terms will be agreed upon during the coming week, but meanwhile the useless swells and snobs in the West End are much concerned about the strike, not for fear that any of the necessary." With this proposition I agree and possibly because during Christ's sojourn on earth in the flesh, the means of production were not capable of being socially owned and operated accounts for the fact that we have no records of his preaching Socialistic economy. I will not presume to say what kind of political economy Christ would teach supposing he took earthly form again, but can we doubt that He who drove the money changers from the temple, who denounced the devourers of widows' houses and the Pharisees of His time, who taught unselfishness and love to our fellowmen, would take the side of the worker against the exploiter of the worker?

The Platform and Constitution of the S. P. of C., page 4, intimates that changes in the methods of production and distribution must be met by changes in the social structure. This is quite reasonable, but if those changes are not made in accordance with the fundamental principles of Christ's teachings, they will inevitably bring disaster to the human race. In the history of mankind we have no record of an ideal human government nor even of a particularly good one for any period. We have now a democratic form of government, in spite of which evils of all kinds exist, which goes to prove that men are not fit either to govern themselves or others. Why denounce the ruling classes? Who put them where they are? If they are not as good as the people who elected them, whose fault is it? If the mass of the people are unselfish and charitable, how does it come that they regularly elect to their executive and legislatures men whom many denounce as pirate and colleagues of pirates? Are we not as well governed as we deserve to be; or are we such idiots that we are continually electing men to office of less virtue than ourselves by some excusable ignorance? What is the character of any government but a reflex of the character of the people who elect it and tolerate it. If we people are, in the mass, utterly selfish and anti-Christian in practice, what can we expect but that the executive will be the same. When the Socialists take over the reins of government will their executive heads be more virtuous than the people who put them there, or will they be a reflex of the rest of the human race? If self-interest is to be the mainspring of action (the dominant factor governing men's actions) how can we expect the Socialist regime to be anything but a period of petty tyranny and injustice. There will be a scramble for the posts of honor and for the easy job. By what power are you going to transform human nature into the divine? To-wit, by scoffing at most things which many people believe contain divine teachings? Are you going to inculcate unselfishness by trying to destroy men's faith in the greatest exponent of unselfishness the world has known? If you say that under Socialism the temptation to selfishness will be removed by the elimination of the profit system, that is only true of some of the forms of selfishness now manifested; other forms will surely be developed under different conditions.

With the advent of Socialism we shall have shorter work hours, we shall have longer hours for recreation and amusement, what is to prevent selfish men and women from taking their amusement and pleasure at the expense of their fellows whenever possible? If we are to have laws to prevent such abuse of personal liberty, who is to frame and enforce them? The people who want to transgress them or the Divine Law Giver? Are they to be framed on what Christians know as divine laws and teachings? If they are, why should we not pay tribute to the author of those laws and acknowledge Him as our King? If you say that human nature is capable of framing its own laws and enforcing them after its own conception of the fitness of things, then I would say for your answer, read the reports in the newspapers, including Socialist papers of the gross tyranny, spoilation and immorality practiced both within and without the law. Human nature practices and allows such atrocities contrary to Divine teaching. If disobedience to Divine injunctions brings disaster on the race as it always has done in the past, so it will in the future. The forms and manners of the evils may change but others as bad will remain, unless we all strive continually to obey Christ's teachings in every day life.

Human governments having all been failures we need a Divine one, and that we shall get one after a period of great trouble is my firm belief. When the greatest period of trouble the earth has ever known has been endured, according to Bible prophesy, we shall be in a fit frame of mind to welcome the Saviour of the world as our King and obey him. It will hurt the feelings of egotists to be told that we are incapable of governing ourselves or others wisely, but in ages past egotists who misruled would have felt just as bad to have been told the same thing. The ancient egotist thought that he knew how people should be governed under conditions then prevailing; the modern egotist thinks today that he is quite capable of framing the code of laws and regulations that will put society in an ideal condition. No doubt in days to come there will be others just as egotistical who will laugh at the efforts and results of the present day dogmatists.

You ask if there are any Christians extant and say that you have never met one. What is a Christian? The dictionary says: "One who professes faith in Christ or his teaching; one who believes in Christ or his teaching." If this definition is correct, then the editor of the Clarion must be both workers may become hungry, but because their own clothing may not have the latest style or fit.

About 2000 members of the Motor Cab Drivers' Protection Association are on the verge of striking, owing to the increased petrol tax caused by Mr. Lloyd George's "great democratic budget." On Thursday morning the motor car drivers in the employ of the Quick Motor Cab Co. came out on strike in consequence of the company demanding that they should pay the extra 1½d. per gallon tax which has been put upon petrol used for commercial purposes. The average consumption of petrol being about five gallons per day, this means that the men will be called upon to pay something like 3s. 9d. a week extra towards building more Dreadnaughts.

The men refused to pay to such an extent out of their already starvation wage and are firm in their refusal to pay the extra 1½d. per gallon on petrol, for, in addition to the estimate of 3s. 9d. per week, they often have to purchase petrol when they run short and this will mean that on a two gallon can they will have to pay the full 3d. per gallon duty as well as a penny per gallon for the emergency, thus bringing the cost up to 8d. per can. Other companies are now on the verge of having their men come out and a general strike of the Motor Cab Drivers can be expected any moment. For some time past there has been a strong feeling amongst the Motor Cab Drivers that in view of the fact that they only receive one-fourth of the earnings they should be provided with petrol free, and if a general strike takes place demands in this direction will be one of the leading issues. A mass meeting under the auspices of the Motor Car Drivers' Protective Association will be held Monday at midnight, in St. George's Hall, Westminster, to consider the advisability of taking some drastic action at once.

Yours for the Revolt,

ROBT. E. SCOTT.

London, May 9th, 1909.

SOCIALISM—CHRISTIAN AND OTHERWISE

(Continued from page three)

There is surely no need to recall all the instances that could be given showing that there are numbers who would rather take what others produce than produce themselves. How, then, can Socialism rest on a foundation so palpably weak as "every worker is entitled to all he produces."

If you give as a reason for Socialism the Christian foundation of love—love to our fellow-men and to God—you are on solid ground. For the sake of those sweated toilers in factory, shop, mine or field we will overthrow the present individualistic system of "a man is entitled to all he can get" by substituting "the workers will will produce socially for the common good and the strong shall bear the burdens of the weak."

Some of us are prepared to surrender our farms to the commonwealth, when established, and labor with the rest of mankind for the common good. Some, under present conditions, could sell their farms for sufficient sums to enable them to live lives of ease and comfort and indulge in hobbies longed for but hitherto denied. They are benefactors to their race and entitled to a rest; they have caused not one, but millions of blades of grass to grow where none grew before. These farms will help sustain the workers of the world with comparatively little further work, and on the materialistic economic ground of "a worker is entitled to all he produces," the farmer is entitled to a rent based not on the increased land values, but on his improvements. But the Socialists who take the economic base as the only one, would inconsistently deny him rent or his share of the annual yield, and thus the fabric reared by the Socialist on the "economic base" comes tumbling down because its foundation was rotten.

I may be told by the editor to study some work dealing with rent and interest and retract my fallacies. I may be told that the land cleared and improved by this farmer would not give him a complete living without the rest of society to act as his customers to produce his tools, clothing, etc., therefore he is not entitled to rent; but listen a little further. Farmer A went on to 200 acres of wild land years ago. He bought it for $1.00 per acre with his savings as a "wage slave." Although sameera hrdl mfwy hrdl mfwy hrd most any other worker could have done the same (and can, perhaps, now). He cleared the forest, drained the swamp and fenced the whole. He worked early and late, lived frugally. He did not get all he produced, society got most of it. However, he improved it so that the land will now support about 200 sheep and their 200 lambs. If he gave up 50 of the lambs or sheep to society each year in return for other food and clothing, he would be fully doing his duty to society; what will he do with his other 150 sheep or lambs. They are the product of his years of work. Society wants them too, because it does not get too much mutton. The farmer would like to exchange the other 150 with society, in yearly payments, for an automobile, a new piano, a ticket good for a voyage around the world or as many works of art as possible. Under the present conditions of "as worker is entitled to a portion of what he produces" he could get some or all these pleasures by selling or renting his farm, but on the proposed economic basis of "a worker is entitled to all he produces" he would be denied them. The Socialist who loudly proclaims this economic basis would take the rest of the sheep and give him nothing for them. If the economic Socialist says, Oh! yes, we would, he should have those pleasures he has earned and craved, then are they not in principle acknowledging the justice of rent on value of improvements?

Farmer B. took up 200 acres of land about the same time as Farmer A., but he took life more easily and refused to clear land to give society 200 sheep annually. He cleared enough to grow a garden and keep about 15 sheep. On the economic basis of "a worker is entitled to all he produces," his share of the good things of life would be meagre compared with Farmer A.'s share. Are the rich and the poor to be always with us? or are the strong to bear the burdens of the weak?

There are thousands of farmers in Canada like Farmer A.: industrious and frugal, whose improvements will help to sustain society after they are dead and gone, and they will hardly be converted to Socialism by the "economic base," but some at least may be won over by a sense of Christian duty. As for Farmer B., his type are in the minority and they are not all Socialists either; some of them are looking for government favours and are not free and independent in political issues.

I have been asked by a Comrade on Gabriola Island if I would allow myself to be proposed as a member at large of Vancouver Local, S. P. of C. If the Clarion represents the views of the Party, then it would be useless for me to join, even if permitted to do so, as we apparently are not of like opinions.

The Clarion rather pats itself on the back as being a great propagandist paper, and was lately lecturing our Comrades in the United States re their platform and methods, but if I may be allowed to offer an opinion, papers like the "Appeal to Reason" made more Socialists than the Clarion, probably ever will. I notice that Socialist workers still continue to distribute the "Appeal" in addition too or in preference to the Clarion. In the issue of May 15th, the Clarion asks about that bunch of 2,000 at Winnipeg who voted the Socialist ticket, and says it is about time they woke up and sent in some subscriptions. If those 2,000 were converted by the Clarion, it is very cruel of them not to try and spread the Clarion's gospel: either they do not take much stock in the Clarion, or they are too selfish to exert themselves. Which is it?

In conclusion, I would say many of us do not want the Clarion to try to conciliate the Christians by pandering to their prejudices. We only want fair play. If the Party is to be a Party of agnostics, then go ahead and pander to the prejudices of those people. If the Party is to consist of all shades of religious beliefs and unbelief, then then kindly oblige by refraining from writings offensive to a section of the Party. The Party as yet has not pronounced on this question, perhaps it never will. Is it in conformity with the spirit of Democracy for a clique to dictate the policy of the Party on such an important matter?

Yours for the common weal,

SPENCER PERCIVAL.

FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD

(Continued from Page 1)

that little sentence and understand its meaning. We would then not only be free from Hubbard's and Lauder's stupid blunders, but from considerable Christian Socialism, evolutionary Socialism, practical Socialism, broad-minded Socialism, and other like examples of well meaning ignorance. They would then know that they could with equal justice apply all these adjectives to astronomy or mathematics, provided they were willing to be considered unfit to talk upon them. And Hubbard would know that Marxian Socialism does not plan anything, any more than algebra does. He and others would know that the utopian speculations of pre-Marxian bourgeois philosophers, although they were called Socialists, have nothing to do with Marxism, any more than Lamarck's hypothesis that the giraffe had acquired its long neck through continually stretching it, or the serpent its long body from squeezing through narrow places, has to do with Darwin's theory of biological evolution. The sins of the fathers are visited upon the children not to satisfy the whim of an angry diety, but because of certain physiological laws; a system of thought therefor, having no congenital connections with preceeding systems, must be held not guilty of the errors found in them, however much it may be indebted to those systems for the basic principles of its own.

JOHN HARRINGTON.

SOCIALISM UP-TO-DATE.

"I don't object to the King. King Edward VII is a very good worker in the State, and probably the first thing Socialists would do would be to raise his salary."—Rev. R. J. Campbell.

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 power 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.

DON'T BE A SOCIALIST

unless you know WHY you are one. The cause of Socialism has been tremendously injured and retarded by the ignorance of those who talk and write about it without a proper understanding of its principles. The foolish notion of "dividing up" and the story of the "Irishman's two pigs" come from this source. The capitalist writer and the speakers deliberately misrepresent our principles, but if every comrade thoroughly understands Socialism, it will hasten the coming of liberty for all.

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