WESTERN CLARION

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Workers' Hell on Earth

Women Dressed as Men Toil in the Shops—Child Labor Prevalent.

The New York World, which has been publishing a series of articles on industrial conditions in this State, printed a description of the bad conditions in the mills and factories of Syracuse. In part, the World's artivle was as follows:

Women in overalls, and with their hair done up under caps so tightly that one has to look twice to determine their sex, work in the machine shops of Syracuse, running drill presses, lathes, and doing other light work. They get less for their labor than men and work the same hours—from 7 o'clock in the morning until 6 o'clock in the afternoon.

An eighty-three-pound boy told how he made 25 cents a week extra mopping out the factory and cleaning up the retiring rooms every Saturday afternoon. This, added to the $3.50 weekly wage, he gave to his mother, who mopped out stores at night and did not return until after 11 o'clock. He didn't see anything of her except Sunday, as she had to sleep late in the morning. A small sister prepared his supper. He had five sisters and a brother, but none of them worked, presumably because they too young. The lad's father worked for a butcher and on what the three of them made the family eked out a living.

This factory is described, because the description pretty closely fits many others. Some are better; few worse. The rule of small wages and long hours is universal. To meet competition the owners get all they can out of their help and force them to "speed" from morning until night. The inspection is about on a par with other up-State cities. It is a farce. The inspector gets around once in six months or a year and in some mysterious way his coming is known beforehand. Thereupon all the children under 14 years of age are sent out of the building and told to return next day. Now and then than inspector outwits a factory boss, but it is not often.

Because the children start working so young they fail to get proper schooling. Some of them can barely read and write or add two and seven and make nine out of the sum. Those coming from intelligent families do well enough, but the trouble is there are lots of unintelligent fathers and mothers among the working people of Syracuse. In justice to these parents it must be said that in their youth they did not have the benefits of the free schools this country affords.

The majority of them did not seem to want their children to go into the shops so young. They told the reporter they were forced to take this course by the high cost of living. Food has gone up in Syracuse as elsewhere and wages for labor has remained down. It is this combination which is responsible for the sickly apearance of little people and the grown-ups as well.

Rest and good food would do wonders for the laboring folks of this city. Of fresh air they get plenty, although the large number are forced to live quite a distance from their work to get it.

Undernourished working people are in no condition to withstand the four conditions prevailing in some of the factories. There is dust everywhere; dirty floors everywhere; and filthy toilets in 80 per cent of the shops. The dust can be removed by forced draft, but it isn't, and the workers breathe it ten hours a day.

They eat in squalor if the weather is too bad to get out of dors at noontime or if it is too cold. The winters are long here and hundreds of the workers have so little blood or such poor blood that they continually feel cold and sleep with their windows shut.

This is the finishing touch and one reason why there are 500 tuberculosis men, women and children in a city of 140,000 inhabitants. These cases are recorded. The health officer declares there are 1,500 unrecorded cases, bringing the total up to 2,000, or one-seventieth of the population.

A LESSON ON DIVIDING UP.

If any person harbors the thought that he is going to get rich from the labor of his own hands, that is, by producing commodities himself, or by working for a wage, it is an evidence of his youth and inexperience. It will not require many years to dispel the illusian. In the legitimate business world there is but one way to amass a fortune make men work for you and produce more than they are paid for producing, that is, by exploiting labor. If ten men do this for you, you will make some money; if a thousand, you will get wealthy; if many thousands, you may become a multimillionaire. Of course, the term "legitimate business world" excludes the accident of mine location, inheritance, successful gambling, either with cards or stocks, etc.

For instance, we are told that the steel trust employs 126,000 men and declares annual dividends of $125,000,000. If so, that corporation nets from the product of the labor of each man annually $1,000. When the Standard Oil Company employs 12,199 men and declares dividends of $48,000,000, the labor of each of its employes must net the company $4,000. Of course, great machinery and thorough division of labor modern methods—alone make possible such a labor product. But this is the way the vast fortunes are accumulated. If I won the machinery of production—the means whereby men must live—if I, in other words, own the jobs, I am thereby vested with power to compel laborers to divide up with me daily the product of their labor. And if they are in great numbers or if, by the aid of machinery, their producing power is multiplied many times, my share of the "divide" becomes a vast fortune; and a fortune can not come from the legitimate busines world in any other way.—N. A. Richardson.

Socialists of Vienna, Austria, have captured six seats in the municipal elections and will contest eight more on the second ballot. The "Christian Socialist" party of that city, which is the political expression of the Roman Church, has been overwhelmingly defeated and has lost control of the municipality, only four of its previous fourteen members being re-elected.

PEACE CANNOT COME UNTIL THE SYSTEM IS DESTROYED.

Cardinal Gibbons in a late address expressed the hope that capitalists and workingmen would work in harmony and strive for an era of complete industrial peace.

The expression of such a hope will not solve the greatest problem of the age. The great mass of the people cannot become seriously interested in any expression of hope that may come from the lips of the cardinal.

The people have been living in hope for centuries, but the people are discovering that hope sometimes supplanted with despair and the people are realizing that the class that yearns for life, liberty and happiness must strike the blow. The class that reaps untold millions of dividends from the sweat of toil will concede no harmony that threatens a shrinkage in profits. The class that feels the weight of the appressor's yoke would be far more interested if the cardinal would submit the remedies that would usher in the era of industrial peace.

Peace has been preached from the pulpits of Christianity for 1,900 years, and yet there is no peace, and the cardinal should know that standing armies in every nation on earth and machines of murder floating the waves of every sea are not indicative of an era of peace. He should know thht the system under which we like is propped by bayonets and that toil is subjugated by Gatling gun and cannon.

He should know that economic masters are the power behind every government on earth, and that government as at present constituted is absolutely owned and controlled by the capitalists.

There can be no industrial peace until humanity owns the earth and its machines of production and distribution, and while the comparatively few own the means of life, the industrial war between master and slave will go one, until conditions will force the oppressed to rise in their industrial and political strength and destroy the system that feeds upon profit.—Miners' Magazine.

The municipal selections in the Canton of Neuchatel show considerable progress on the part of the Socialists in the larger towns.

WHAT IS SUCCESS?

By John M. Work.

They say that we Socialists indulge in abuse of successful men.

The truth is that we never yet abused a successful man.

We try not to abuse anyone at all. Frequently when we are charged with abusing someone we are merely using him as an illustration. Whenever we do make the mistake of abusing anyone, we abuse the miserable failures.

Who are the miserable failures?

They are the men who have wasted their lives getting rich.

There is no way in which a man can make a more complete failure of life than by spending his life in the accumulation of wealth. Such a life assassinates all the higher ideals and causes him to grow downward towards the brute.

And yet, preposterous as it is, such ignoble failures are what some people mean when they speak of "successful men."

Who are the really successful men?

They are the men who have risen above mercenary motives. They are the men who have spent their lives assisting the upward urge of the human race in many ways. Some of them have undergone persecution and public ignominy while serving the race. All of them have made the mercenary their slightest motive.

To do good is the only real success there is in the world. All else is sham, pretense and unreality. It does not matter what money or position one gains, unless the world is better and humanity higher for his having lived, he has been a flat failure.

Says Thomas Carlyle: "If the great cause of man, and man's work in God's earth, got no furtherance from the Arabian Calif, then no matter how many scimetars he drew, how many gold piasters he pocketed, and what uproar and blaring he made in this world—he was but a loud-sounding inanity and futility; at bottom he was not at all."

True success and mercenary motives cannot exist together. They are in deadly hostility. When they approach one another in the same individuality, they engage in mortal combat and one of them dies.

No, we Socialists do not abuse the successful men. When we abuse anybody we abuse the wretched failure.

But, we do not mean to abuse anyone at all.

No one knows quite so well as we that the failures who spend their lives getting rich are creatures of their environment. It is not a square deal to blame them for their own undesirable quantities or for the effects of the capitalist system.

We fight the system, not themen.

THE ONLY ALTERNATIVE.

San Francisco—Because both could not live on one salary of $4 per week, earned in a bakery, Tilley Calden is dead and her companion, Catherine Anderson, is recovering from an unsuccessful attempt to drown herself in the bay. The two young girls arrived here recently from Finland with but scanty savings. Miss Anderson frankly admits that she and Miss Calden had formed a suicide pact. She declared that when their savings were exhausted they tried desperately for work and received several objectionable offers from unscrupulous men, which they turned down. Finally Miss Anderson got the bakery job, but $2 apiece was not enough to live on, and when their room rent became due they decided to drown themselves.

Of the 110 Socialist members of the German Reichstag, 22 belong to the Protestant Established Church, four are Catholic, seven are Jews, ten belong to other dissenting religious bodies, seven belong to free religious bodies, 52 belong to no church, six declare they have no religion whatever, and two refuse to tell what their religious views are, on grounds of principle.

WHEN

By WILFRID GRIBBLE.

"When will the Co-operative Commonwealth be brought into being?"

It's easy!

I'm surprised you ask such a question. WHEN THERE ARE ENOUGH WORKERS ORGANIZED TO DO THE JOB.

Not enough workers vaguely wishing for "better times."

Not even enough workers **hoping** for the disappearance of capitalism.

Not simply by enough convinced that Socialism is the means of emancipating the working class.

Not by—but why enumerate any more nots—but by getting enough on our side, **organizing** on our side, **training to fight on our side**, fighting on our side, for the one specific purpose of changing class to social ownership, forgetting minor differences, dropping non-essentials and throwing their whole power into the effort too TAKE AWAY the means of production from the capitalist class.

Oh, it's simple.

crooked system of society.

It's so simple that at first it's puzzling to the minds of workers trained to crooked indircet thinking under a

But they soon get over that when the thing is put straight up to them.

It's like this:

The capitalist **have** it. We have to **take** it.

That's simple, so far.

How?

That's equally simple: By TAKING it.

When?

When there's enough to DO so.

Look here!

Suppose me working at my trade as a carpenter, and in the course of my day's work having to handle a heavy beam or joist, finding it beyond my strength to lift, what do I **do**? Well, you know, I was taught to pray, especially in case of need. **Here is a case of need.** Can you fancy me falling on my knees beside that beam, shutting my eyes, clasping my hands, and, turning my face to the sky, getting off something like this:

"Oh, Lord, all powerful and all gracious, I have need of Thee; behold Thy servant hath not strength to lift this beam; yet, oh Lord, the beam **must** needs be lifted, and from whence, oh Lord, can strength come but from Thee? I pray Thee, O most merciful Father, to give Thy servant much strength; yea even the strength of Samson, Thy servant of old, so that, even as he had the strength to carry away the gates of Goth, to slay a thousand enemies with the jawbone of an ass and to pull down the temple of the heathen, I may be vouchsafed strength to rise this beam from its place and to move it into the position whereto the main guy would have it moved."

You KNOW that wouldn't work. You can fancy the boss coming around, finding me on my kenes and saying, "Here! What the hell are you doing here?"

Then what would I do? Would I go off the job, find a lawyer and ask his advice?

You **know** I wouldn't.

Then **what** would I do?

You **know** what I'd do.

I'd sing out, "Here, Bill, give me a hand with this beam," and, if Bill and I were not enough, we'd sing out for Jack, and if not enough then, we'd sing out for Tom, Dick and Harry, until, at last, we **had enough to do the job, and then the job would be done.**

On **exactly** the same principle, having a job that we are not yet strong enough to do, we are calling out to the Bills and Jacks and Toms and Dicks and Harrys and James and Marys of the working class, "Here, give us a hand to lift this weight of capitalism off the backs of us all," and we are giving them reason why it **must** be done.

Are we calling on them **because** we think it "only just and right" that they should "have the privilege?"

Not a bit of it.

We are calling on them because we have not yet enough strength, because we shall never have enough strength until we get enough of them to see as we see, to organize as we organize, to act as we act; when we have enough and know we have enough, **then** we will do the job, we will lift the weight, we will consummate the revolution.

In the meantime there is only one thing that we can do and that is to everlastingly tell the workers what is really the matter, getting our pleasure out of the knowledge that we are educating our class, glutting our resentment at wage slavery by undermining it all we can, hoping the end will come in our time, but determined, in any case, to get our chief gratification in life out of the joy of the fight.

"Ah, well! the fight is long and tough,
But by-and-by we'll get enough
Of such of these of whom I've writ,
And, when we've got them, good and fit,
Why, 'tis the easiest thing to guess—
We'll up and take the world, **no less!**

Aphorisms of Socialism

Being an Explanation of the Declaration of Principles of the S.P.G.B.

Society, as present constituted, is based upon the ownership of the means of living (i.e., land, factories, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.

To declare that any one fact, and especially such a seemingly superficial fact as the matter of the possession of property, can be the basis of the social system, will doubtless fill many people with astonishment. It seems to be reversing the order of things. It appears, to the ordinary untutored eye, that the ownership of property must arise out of and depend upon the social system, and not that the system arises out of and depends on the form of ownership. Yet very few words will suffice to make it clear that the truth is revealed in our first aphorism.

Society is a number of people living in community, having dealings and relations with each other in the everyday affairs.

The sum total of all these relations forms the system under which the people live,—the social system or the system of society.

It is quite clear, therefore, that the form these dealings or relations assume will determine the form of the social system, and that whatever fact or facts shape the relations between the units of society shape the whole system of society—which is nothing but the totality of those relations.

Now if you march into a baker's shop and take possession of a loaf of bread, you enter into relations with the baker.

These relations will vary, according as you have bought, begged, borrowed, or stolen the loaf. In the first case the relations between you are those between buyer and seller, in the second case those between giver and recipient, in the third case those between lender and borrower, in the last case those between robbed and robber.

But the significant fact is that, though each of these relations is different, owing to the different circumstances of your acquiring the loaf, *they all arise from the one constant* and unchanging factor that the loaf is the property of the baker to start with. If the loaf was not the property of someone it could not be bought or sold, begged or given, lent or borrowed, or the subject of a theft.

In St. Paul's Churchyard many pigeons may be seen. They belong to nobody. You cannot beg, borrow or buy one of them. If you take possession of one you have stolen nothing. You cannot enter on account of these pigeons, into any of the relations with those about you that characterized your taking possession of the baker's loaf. Even the law cannot oblige you in this respect, for the only charge that can be preferred against you—and that is only by an obvious straining of the law to meet an awkward situation—is that of unlawful possession: the charge, not that you have something belonging to someone else, but that you have something that does not belong to you.

Now it is beyond dispute that that which makes the difference in the relations between you and your fellows in the given instances is the fact that the loaf is the property of some person or persons while the pigeon is not.

If we look around to try to discover what are the social relations that occupy the largest and most important place in the social scheme, we find that theseare those relations which arise out of the production and distribution of wealth.

The reason of this lies on the surface. It is because every living person must be a wealth consumer as the first essential condition of his or her existence.

These relations pervade the whole of society. None can escape them. What form do these social relations take?

Wealth is produced by the application of human energy to the material provided by nature. All wealth, as the term is understood in political economy, is produced thus, and only thus. Even the working-power of the horse does not shake this statement, for the horse itself is wealth, the product of human energy applied in horse breeding and rearing. Its energy, therefore, takes no higher rank in the production of wealth than that developed by a steam engine.

The two things, then, which are fundamentally necessary to the production of wealth are human labour-power and nature given material.

But today, in addition to these, highly developed machinery and other means of production and distribution are necessary before wealth can be produced and placed at the disposal of the consumer, for, under the system, and in the broad sense, human energy can only be applied to material through these means of production.

All normal people within certain limits of age, possess one of these essentials of wealth production—human labour-powr. But bfore it is possible for them to create objects of value they must have access to the normal material and to the means of production.

Here, then, is the primary need of every person that draws breath, if that person is to be self-supporting—access to the nature-given material and the productive machinery.

Now let us place these things, desired of all people, in the circumstances of the baker's loaf and the Churchyard pigeon respectively, and see what happens—what effect it has upon the great mass of relations between man and man which go to make up the social system.

In the first case, with material, machinery and the like the property of individuals, two sets of relationships may arise, according as these things are owned by those who use them or by those who do not.

In the Middle Ages the means of production largely belonged to those who used them, and access to agricultural land was the common right. As a consequence the relations between the social units were entirely different to those obtaining today. Men had the means of gaining their livelihood in their own hands, and so the wage-worker, the man who had no source of substance other than the sale of his labour-power, was practically unknown.

But we are not concerned at the moment with that property condition which was the basis of the feudal social system. We know that today the things necessary for wealth production are not, broadly speaking, owned by those who use them. That fact, at least, requires no demonstration.

In this case those who do not share in the possession of the productive wealth must get the sanction of the owners before they can apply their labour-power in the creation of wealth.

On this fact the whole structure of modern society is based. All the relations between the social units take their shape from this, as we shall presently see.

In the first place, those people who are without property in the means of production find others standing between them and the sources of life. To make mere assertion of that which is too well known to need argument, they have to sell their labour-power to the owners of the means of living in order to obtain subsistence. What other means of living have they?

Thus is set up that large and important group of social relations and social institutions which we have before noted. First, society is divided into two classes—employers and employees; those who possess and those who do not possess. So the very two-class nature of society, with property as the differentiating agent, is shown to be founded on the ownership of the means of living by the master class.

Secondly, the wages system, with the labour market—into which every propertyless person is driven, to seek his livelihood by the sale of his labour-power—together with the whole range of relationships between people on the industrial field—the relations between employer and employed, foreman and underling, and even those arising between master and master

(Continued on page three)

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WAGES.

The word wages really measures both heaven and hell to the working man. If the wage be high, heaven opens out before the delighted vision of the wage animal and he enters with hearty zest into the "green fields and pastures new," and cavorts right nobly in the enjoyment of the plenteous bounties therein spread. But when wages are low and employment none too certain, he is hurled over the battlements and into the depths of hell, there to fry and sizzle and sweat blood as he floats about upon the sea of trouble endeavoring to ward off the pangs of hunger and the stress of poverty in general, with means that are far too limited to accomplish the task. When the job is lost and the wages no longer forthcoming, his misery is accentuated and increased until he might swap situations with some denizen of "Dante's Inferno" without being seriously the loser.

What is this wage anyway? It is merely the equivalent, to the human animal, of a bone to a dog. If the bone is not too old and dry, too utterly devoid of juice and savor, the dog is filled with delight of the canine brand. He is, as it were, lifted to the beatitudes. He is transported to canine heaven. If, perchance, some shreds of meat interspersed with an occasional bit of the toothsome gristle, are attached to the bone, his canine joblots becomes literally beside himself with joy. He fondles it, licks it, gloats over it, guards it, and unsheathes his fangs in its defence against other canines who might sniff covetously in its direction. But the dog with the dry bone, or worse yet, no bone at all, is quite another story. As hunger gnaws at his vitals he is in canine hell and subject to all the terrors that assail his biped relative when minus a job or holding one only at low wages.

When one comes to think of it, there is little difference between the status of the dog and that of the slave in modern society. Wages are thrown to the slave in much the same manner and for identically the same reason that a bone is thrown to a dog. The size of the wage determines its juiciness, therefore its beatific, or contrary, effect upon the recipient. The juiciness of the bone, or lack of it, has the same effect upon the canine.

The slave without a master (job) is a pitiful object indeed. He soon takes on a lean and hungry look. He slinks and sneaks as though in constant expectation of receiving a vigorous kick upon such portions of his anatomy as would tend to expedite his locomotion. The longer he is out of a job the more does he assume the appearance, character and actions of a dog without a bone and no prospects of getting one.

On the other hand the dog with no bone, or means of getting one, is in a similar fix to the slave without a job. In either case it is a bone that is lacking. The dog during the days of prosperity, when bones were plentiful and easy to get, took on an air of canine sleekness and independence well calculated to inspire admiration and respect. He was courteously treated, even patted upon the head and called "good doggie." But in the days of adversity things were different. No bones obtainable, he soon assumes the lean and hungry appearance of the jobless slave. His sleekness and independence vanish. Instead of the gentle pat and the "good doggie," he gets the swift kick and "get out, you cur." He may well seek out his jobless biped relative and they could properly mingle their tears in commiserating the sad fate that had befallen them.

Sometimes the hungry dog will show fight when the swift kick is delivered. He has been known to sink his fangs in the kicker. He has even been known to seize upon food to which he had no legal title, in order to satisfy his hunger. Happily, however, the biped slave never allows his meekness and docility to desert him. He never resents the treatment accorded him by the owners of bones (jobs). He never strikes back when kicked. He never seizes upon food to which he has no legal title, no matter how hungry. Even upon an empty belly he does not forget his Christian training. He renders unto "Caesar that which is Caesar, and unto God that which is God's." As there is nothing left, he accepts it as his portion and remains content. To attempt to continue the analogy between the slave and the dog beyond the tear-mingling point would be to do violence to some of the most worthy characteristics and qualities of the dog. This we decline to do.

Wages: The price of grub for a slave; syn., a bone thrown to a dog.

SLUGGISH INDIFFERENCE.

Webster defines apathy as "a calmness, indolence, or state of indifference, incapable of being ruffled or roused to active interest or exertion by pleasure, pain, or passion." In other words, a sluggish indifference that is extremely difficult to shake off in order that something like life and activity might take its place.

This conditions is most pronounced throughout the labor movement of Canada at the present time. This is especially true of that phase of the movement expressed by Socialism. Beyond mere talk, there is nothing doing. Scarce a district can be mentioned in the Dominion that is marked by any activity either in propaganda or organization that is worth mentioning. We might as well acknowledge the facts. Just why this state of apathy, which bids fair to become chronic, is not easy of explanation. It appears to be particularly confined to Canada, however, which in itself is at least a cheering sign. In the States a continually increasing activity is shown, and the movement has already assumed such proportions as to enlist in its behalf some of the big and widely circulated magazines and other periodicals. Perchance the prosperity prevailing on this side of the line is of such a satisfying character to the wage plug mind that in this may be found the true explanation of his apathetic and sluggish indifference to the movement.

Occasionally some would-be saviour of the situation pops up in the shape of a "Social-Democrat" and attributes the backward conditions of the Socialist movement to the baneful teachings of the Socialist Party of Canada. About the only inference to be drawn from such criticism is that the Socialist Party, through its speakers and publications, has been too scientific. It has been too dogmatic and emphatic in its analysis of conditions and the causes therefor. This, according to the self-appointed critics and would-be saviours, has antagonized the honest workingman and kept him wandering in the wilderness of capitalist confusion instead of hastening to ensconse himself safely within the sheltering fold of the "brotherhood of man." Unfortunately for the virtue of the criticism of these worthy "S.-D." critics, their own sloppy and loose propaganda is even more barren of results in the right direction than that of the Socialist Party. As little life and activity as there is in the S. P. in Canada, there is still less in the so-called "S.-D." If sound propaganda fails to arouse the activity of enslaved labor to a struggle for deliverance from bondage, it is useless to expect any better result from the application of the sloppy reform twaddle peddled out by "Social-Dems."

Presumably the sluggish indifference now manifest throughout the ranks of the workers will in time be sloughed off. The grinding economic pressure of capitalist production will, perhaps, in time become so intolerable as to compel both thought and action. In the meantime we will have to exercise patience and keep the propaganda going as best we can. The apathy complained of, however, hampers the activities of those who would like to be up and doing. Even the most energetic and enthusiastic cannot move forward in advance of the apathetic and indifferent mass. However much they may chafe in spirit they must console themselves with the reflection that salvation from capitalist bondage can be achieved only by mass action. It cannot be achieved by the efforts of individuals who may, perchance, be in advance of their fellows in the understanding of the problem and its solution. When the mass of the workers moves in the direction of the overthrow of capitalism there will be something dong. But such move will not occur while the labor movement is weighed down by the sluggish indifference that prevails among the workers at present.

THE IMPOSSIBILITY OF INDUSTRIAL PEACE.

In the midst of industrial war and turmoil,, of strikes and rumors of strikes, we are once more hearing on all sides appeals for industrial peace. The employers in the Port of London, we are told, are determined that something shall be done to prevent these frequent interruptions of the trade of the port; while, on their side, the leaders of the men are equally desirous of establishing some sort of machinery by which "permanent peace" may be secured. On the other hand, it is said, that failing a mutual agreement between employers and employed for the establishment of a Conciliation Board, or some other means of adjusting differences and ensuring peace, the Government intend to establish some such machinery by compulsory legislation.

We have had recently in the daily press lengthy and weighty disquisitions by all sorts and conditions of men on the "Labor Unrest" and its causes; disquisitions reminiscent for their profundity and the abstruseness of their conclusion of the scientific labors of the Pickwick Club. Most of those who have taken part in the discussion have really done nothing but darken counsel by their evident horror of anything like a simple explanation of quite simple phenomena and their desire to discover some esorteric source or psychological moment for a discontent which is easily traceable to economic causes.

An ounce of fact is worth tons of mere superficial hypotheses; and if the series of strikes, now spoken of as the 'Labor Unrest," through which we have been passing, have taught or proved anything, it is the soundness of Marx's theories—i. e., that economic conditions are the prime fundamental factor in social change and movement; that economic development above all is directly traceable to self-evident economic causes, and not to some occult foreign source; and that improving trade and a rising market are almost invariably accompanied by industrial unrest due to a demand by Labor for some share in the improvement.

As Marx, in common with others, has shown, the return to Labor is determined not by the value of the product but by the cost of subsistence of the laborer. But Marx more clearly explains this. The commodity which hte workman has to sell—his labor-power—exchanges, like all other commodities, at its cost of production in socially necessary human labor. As with all other commodities, the price of labor power (wages) is affected by supply and demand, and fluctuates about—sometimes above, sometimes below—its actual value. The tendency of wages is always toward a bare subsistence in consequence of the competion for employment. With a falling market and the consequent increase of competition for employment wages invariably fall below the normal subsistence level. This fall in wages may manifest itself in other ways than in an actual reduction in the nominla wages. Of this we have seen an illustration in recent years, during which, while nominal wages have in many cases remained stationary and in some have even increased, there has been actually a considerable fall in real wages consequent upon the universal rise in prices.

The workmen, as Marx says, are powerless to resist this reduction in the price of their labor-power when the market is against them; consequently they would be failing in their duty if when the market had improved and circumstances were favorable they made no attempt to raises wages up to ,or even above, the normal level.

In the recent and present "Labor Unrest," therefore, we see the consequence of the discontent engendered by past reductions in real wages and an attempt to take advantage of an improved market at least to recover lost ground.

It should also teach us as well the impossibility of industrial peace so long as the wage-system lasts. That system implies and involves and essential fundamental antagonism between the wage-paying and the wage-receiving class, each in turn striving to get the better of a falling or a rising market. This is a state of war, however much it may be disguised by social convention; and however ardently both sides may desire and sigh for peace, there can be no permanent peace while the conditions of perpetual warfare rule.

For us Socialists, therefore, there is nothing either inexplicable or disquieting in this "Labor Unrest." On the contrary, it would be a mater for concern were there no unrest, because that would show that the workers had fallen to so low down a state of slavery as to be contented or hopeless in conditions with which they have no right to be contented. On the one hand, however, the big industrial capitalists desire industrial peace, and some of them are seeking to establish it by means of co-partnery. On the other hand, "Labor leaders" wish industrial peace, and some hope to attain it by conciliation and arbitration, while others appear to have a vague and hazy idea of gainging it through a series of strikes in which the surplus-value now taken by the master class will gradually be transferred to the workers, and the trade unions will ultimately control the various industries.

But the Socialist sees that there is no possibility of industrial peace in either of these directions, because both assume the perpetuation of existing fundamental economic conditions, while ingnoring the inexorable laws which those conditions engender. Both conceptions are fallacious and utopian because they leave out of account the fact that the wage system assumes production for profit by the exploitation of labor and the consequent creation of unemployment and the tendency of wages to the cost of subsistence.

Neither co-partnership nor Syndicalism takes any account of the unemployed. During this "unrest" we have heard very little of the unemployed, and it has been left to the capitalist press to champion the "right to work." That is only another evidence that the "unrest" is largely due to improvement in the market. But the unemployed, reduced to a minimum just now, persists and will persist. Unemployment is an essential corollary of the wage system, and either co-partnership or Syndicalism would but increase unemployment, as either become more efficient in the fileld of production.

While, therefore, the class interests of the capitalists demand industrial peace, the function of "Labor leaders" is not that of peace-makers, but of fighters. It is their business not to try to patch up peace, but to carry on the war in such fashion as to win the best conditions for their side that the market will afford. That is the present function of trade unions and trade union leaders—to get the best out of existing circumstances—exercised with the consciousness that industrial peace is impossible in the midst of existing class antagonisms and can only be realized by the abolition of classes; the social ownership, use and control of all the means of production for the benefit of all, and the complete destruction of the wage-system.—**Justice.**

Capitalism is devouring her own children. Poverty and want are destroying the masses. Luxury and debauchery the masters.

THE CHURCH IN BUSINESS

Apart from the Asbesteologists with their doctrine, that if the soul sins sufficiently it becomes fireproof, we have met with no other serio-comic act in these days to compare with the Baptists in England; the hydropathic branch of the church, going into the fire insurance business. We will admit at once, however, that there is no other section of the church in our judgment better qualified to take up the question of fire, and fire insurance than that section which has laid hold of the water rite.

Before us lies a copy of the "Baptist Times and Freeman" of May 24, 1912, and on the centre sheet amongst the reading matter concerning the soul business we have a full page advertisement of the insurance business which this enterprising firm is now going into on the side. The heading reads, "The Baptist Fire Insurance Co., Ltd," surplus profits to be devoted to denominational funds and in the list of directors we note the name of Rev. J. H. Shakespeare, M. A., and several other ministers high up among the dipping fraternity.

We would like to call the attention of the Anti-Gambling League to this new venture of the church, for although all business is more or less a speculation, we think that, next to dabbling in stocks and shares, or putting money on a horse, this annual premium sweepstake of the insurance business is the slickest gamble that any preacher bookies could make a haul out of.

We can remember in our unregenerate days before we became emancipated from the thraldom of creeds that it was a custom when short of funds to carry on the Lord's work, to have a prayer meeting, in which we put the books before the Lord, as it were, and called for another instalment. Especially was this the case with the South American Evangelical Mission in its infancy. It scorned to ask anyone for money but the Lord. Today it is selling coffee and now the Baptists are in the fire insurance business.

We rejoice to see these signs of the times, because we Socialists are constantly being accused of wishing to do away with religion and Christianity, whereas the former cannot be abolished and the later does not apparently exist. We have always contended that there was but one Christian and He perished on the cross. Since His day and up to the present time what has ben boosted by the church is not Christianity at all, but Paulinism; not what Jesus taught about conduct, but what Paul taught about Jesus. We are not, therefore, at all surprised to find according to the statistics of the various denominations, that the worshippers are being driven out of the temple to make way for the money changers and mountebank insurance companies limited.

Further, as Socialists this matter matter touches us at another point. Whenever the question of religion has been raised at any Socialist convention, the majority have always been in favor of deprecating such propaganda as might unnecessarily antagonize the churches on the grounds that religion was purely a private matter. And so long as the churches were merely parasites of capitalism, giving their blessing and sanction to the present form of slavery for a share of the proceeds, we could afford to ignore them; but when they openly and deliberately go into business, as in the present instance of the Baptists, and are no longer parasites of capitalism, but become parasites of labor, they must expect to come more frequently under the lash of criticism.

GEORGE F. STIRLING.

Socialist Party Directory

DOMINION EXECUTIVE COMMITTEE Socialist Party of Canada, meets second and fourth Monday. Secretary, Wm. Watts, Labor Temple, Dunsmuir St., Vancouver, B.C.

BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada, meets second and fourth Mondays in month at Labor Temple, Dunsmuir St., Wm. Watts, Secretary.

ALBERTA PROVINCIAL EXECUTIVE Socialist Party of Canada, meets every alternate Tuesday, at 429 Eighth Ave. East. Burt E. Anderson, Secretary, Box 647, Calgary.

SASKATCHEWAN PROVINCIAL EXECUTIVE, S. P. of C., invites all comrades residing in Saskatchewan to communicate with them on organization matters Address D. McMillan, 222 Stadacona Street West, Moose Jaw, Sask.

MANITOBA PROVINCIAL EXECUTIVE Committee: Notice—This card is inserted for the purpose of getting "YOU" interested in the Socialist movement. SOCIALISTS are always members of the Party; so if you are desirous of becoming a member, or wish to get any information, write the Secretary, J. D. Houston, 493 Furby St., Winnipeg.

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

LOCAL VANCOUVER, NO. 69, S. P. of C. Headquarters, Room 206 Labor Temple, Dunsmuir Street. Business meeting every Friday in the month at 8 pm Reading room open every day. Socialist and Labor papers of all countries on file. Secretary, S. Lefeaux.

LOCAL GREENWOOD, B. C., NO. 9, S. P. of C., meets every Sunday evening at Miners' Union Hall, Greenwood. Visiting Comrades invited to call. C. Primerile, Secretary.

LOCAL FERNIE, S. P. of C., HOLD holds educational meetings in the Miners Union Hall every Sunday at 7:30. Business meeting first Monday in each month, 7:30 p. m. Economic class every Sunday afternoon at 2:30. H. Wilmer, secretary, Box 380.

LOCAL ROSSLAND, NO. 25, S. P. of C., meets in Miners' Hall every Sunday at 7:30 p.m. E. Campbell, Organizer. Will Jones, Secretary, Box 125. Finnish branch meets in Finlanders' Hall Sundays at 7:30 p.m. A. Sebble, Secretary, Box 54, Rossland, B.C.

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

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

LOCAL VERNON, NO. 38, S. P. OF C.— Meets every Tuesday at 8 p. m., in L. O. L. Hall, Tronson St. W. H. Gilmour, Secretary.

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

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

LOCAL VICTORIA NO. 2, S. P. of C.— Headquarters and reading room, 1319 Government St., Room 2, over Collister's gun store. Business meeting every Tuesday, 8 p.m. Propaganda meeting every Sunday, 8 p.m., at Crystal Theatre.

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

LOCAL CUMBERLAND NO. 70 S. P. of C. Business meeting every Sunday, 10:30 a.m. Economic Class held twice each Thursday, 10:30 a.m. (for afternoon shift), 8 p.m. (for morning shift). Propaganda meeting every Sunday 3 p.m. Headquarters: Socialist Hall, opposite post office. Financial Secretary Thomas Carney, Corresponding Secretary, Joseph Naylor.

VANCOUVER LETTISH LOCAL No. 58. S. P. of C.—Business meeting every first Sunday of the month and propaganda meeting every third Sunday. Free word for every body, at 512 Cordova Street East, 2 p. m. Secretary, Ad Kreekis.

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

LOCAL VANCOUVER No 1, S. P. of C.— Business meeting every Tuesday evening at Headquarters, 213 Hastings St. East. J. A. Macdonald, secretary, 1724 Alberni St.

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

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

LOCAL CALGARY, ALTA., NO. 4, S. P. of C.—Business meeting every Saturday evening at 8 o'clock at the headquarters. 429 Eighth Ave. East, between Third and Fourth streets. A. S. Julian, Secretary

LOCAL REGINA NO. 6, SASK., MEETS every Sunday, Trades Hall, 8 p.m. Business meeting, second Friday, 8 p.m., Trades Hall. B. Simmons, secretary, 1909 Garnet St., P.O. Box 1046.

LOCAL BRANDON, MAN., NO. 7, S. P. of C. Headquarters, No. 10 Nation Block, Rossar Ave. Propaganda meeting, Sunday at 8 p.m.; business meeting, second and fourth Mondays at 8 p.m.; economic class, Friday at 8 p.m. Secretary, T. Mellalieu, 144 Third St., Brandon, Man.

LOCAL LETHBRIDGE, ALTA., NO. 18, S. P. of C. Meets first and third Sundays in the month, at 4 p.m., in Miners' Hall. Secretary, Chas. Peacock, Box 1983.

LOCAL MOOSEJAW, SASK., No. 1, S. P. OF C.—Propaganda meetings every Sunday, 7:30 p. m., in the Trades Hall. Economic Class every Sunday, 3 p.m. D. McMillan, Sec. Treas., South Hill P. O., Sask.; A. Stewart, Organizer, South Hill P. O., Sask. All slaves welcome.

LOCAL No. 1, WINNIPEG, MANITOBA, S. P. OF C.—Headquarters 528½ Main Street, Winnipeg, room 2, next Dreamland Theatre. Business meeting every Sunday morning, at 11; economic class Wednesdays, at 8 p. m. Secretary's address, 270 Young Street. Propaganda meeting every Sunday evening in Dreamland Theatre, Main Street, at 8 o'clock. Discussion invited.

LOCAL OTTAWA, NO 8, S. P. OF C. Open air meetings during summer months, corner McKenzie Avenue and Rideau Street. Business meetings, first Sunday in month in the Labor Hall, 219 Bank Street, at 8:00 p.m. Secretary, Sam Sturgess Horwith, 16 Ivy Avenue N.E., Ottawa. Phone 277.

LOCAL GLACE BAY, No. 1 OF MARITIME—Headquarters in Rukasin Block, Commercial St. Open every evening. Business and propaganda meeting at headquarters every Thursday at 8 p. m. Alfred Nash, secretary, Box 158; Harold G. Ross, organizer, Box 505.

LOCAL SIDNEY MINES NO. 7, of Nova Scotia.—Business and propaganda meetings every second Monday at 7:30 in the S. O. B. T. Hall back of Town Hall. William Allen, Secretary, Box 344.

UKRAINIAN SOCIALIST FEDERATION of the S. P. of C., is organized for the purpose of educating the Ukrainean workers to the revolutionary principles of this party. The Ukranian Federation publish their own weekly organ, "Nova Hromada" (New Society), at 443 Kinistino Ave., Edmonton, Alta. English comrades desiring information re the Federation, write to J. Senuk, Fin. Secretary.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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

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

SUBSCRIPTION CARDS

5 Yearlies - - -	$3.75
10 1-2 Yearlies - -	4.00
20 Quarterlies - -	4.00

CORRESPONDENCE

DOMINION EXECUTIVE COMMITTEE MEETING

Regular meeting June 24, 1912.

Present: Comrades Mengel, McVety, Kingsley, Karme, Anderson and the secretary.

Minutes of previous read and approved.

Communications from Local Montreal re due stamps that had been destroyed. Secretary was instructed to write Local Montreal and have the matter squared up.

Communication from local Victoria was read and secretary instructed to give the local information required.

Communication from local St. John Re, the distribution of leaflets and the condition of the town also asking for 100 leaflets a week.

Moved and seconded that a committee be formed to find ways and means of putting organizers in the several provinces this winter. Carried.

Comrades Watts, Mengel, McVety and Kingsley appointed to same.

The committee suggests that all locals be requested to pay up their accounts with Clarion and executive committee as soon as possible so as to give up plenty of funds to start in on organization work.

Adjournment. WM. WATTS, Secretary.

PROVINCIAL EXECUTIVE COMMITTEE MEETING

Regular meeting June 24, 1912.

Present: Comrades Mengel, McVety, Kingsley, Karme, Anderson and the secretary.

Minutes of previous meeting read and approved.

The following correspondence was read and secretary instructed to reply.

From local Kamloops No. 50 a resolution to the effect that the Socialist local directory printed in the Western Clarion, is for the good of the movement and that as the cost falls heavily *on small locals, therefore*, be it resolved that in the opinion of local Kamloops No. 50, the names of all locals should be published in Socialist party directory,—the burden of costs resting on locals in proportion of membership. The secretary was instructed to inform local Kamloops that the Socialist directory only costs one dollar a month, the same being used for the upkeep of the Clarion and every local should be in the directory and should not expect anything in the way of charity from other locals or from the Clarion.

Communication from local Victoria referred to Dom Executive.

Adjournment. WM. WATTS, Secretary.

HOW THEY COME

A good start has been made this week and we hope you will keep it up. We no doubt gave you quite a scare about the Clarion going out of business, but I guess you can rest assured that the Clarion wil last a few more moons yet. We were pushed for funds when we made that appeal to you, but as we have said, there were $300 or more owing us and since stirring up the locals we have had a little *come-in*. We want to see the rest of the locals send in what is owing and it will help us start out some organizers. The Clarion has 2,000 more subscribers than it had this last year and by taking advantage of the special offer you can double it.

Here are the boys that responded to the call for help:

Jas. Cuthbertson, Greenwood, B. C.	11
H. Judd, Brackendale, B. C.	10
D. G. McNair, Victoria, B. C.	10
A. Patterson, Winnipeg, Man.	10
J. J. McNey, Vancouver, B. C.	6
J. Sidaway, Vancouver, B. C.	6
Sam Bowman, Winnipeg, Man.	5
A. H. Grewar, St. Catherines, Ont.	5
Alf. Budden, Organizer	5
A. G. McCullum, Ottawa, Ont.	4
J. Rintoul, Coquitlam, B. C.	4
Mrs. J. L. Allan, West Fernie, B.C.	4
A. H. Browning, Medicine Hat, Alta	2
A Bonar, Moose Jaw, Sask.	2
W. B. Birch, Regina, Sask.	2
M. Lightstone, Montreal, Que.	2
W. Green, Toronto, Ont.	2
A. Nash, Glace Bay, N. S.	2
J. Casey, Campbell River, B. C.	2
Jas. Naylor, Cumberland, B. C.	2
J. W. Semeniuk, Edmunton, Alta.	2
Wm. McQuoid, Edmonton, Alta.	2
Thos. Hooher, Bassano, Alta.	2

Singles—Chas. Wood, Mountain House, Alta; A. A. McNeil, Erskine, Alta; W. K. Bryce, Demaine, Sask.; S. Gage, Winnipeg; R. G. McCutheson, Winnipeg; J. Watson, Winnipeg; P. Faughman, Montreal; W. Davenport, Brantford, Ont.; C. McM Smith, Brooklyne, N. Y.; M. W. Smith, Beverdell, B. C.,; J. J. Robinson, Ladysmith; A. E. Tipper, city; J. Carson, Dawson, Y. T.; Miss E. Sleep, Edmonton; Miss S. Mushkat, Calgary.

Bundles—Jas. Rintoul, Coquitlam, B. C., 5; Local Moose Jaw, Sask., 25.

The sub cards that we are offering at a special price can be used after the 16th of July. We need the money. Send for a bunch.

STRIKE FOLLOWS I WON'T WORK SPEECH

Council Takes Drastic Action Prohibiting Open Air Meetings Without Permission.

Bassano suffered a visit from Agita-Burge, of the I.W.W., generally known as the "I won't works," and following a typical redrag speech he made on the street Sunday, forty men quit work at Dam, when Contractor McKinney refused a sudden demand by the laborers for an increase of three dollars per week, while council at the regular session on Monday, shut down tight on open meetings without permission of council.

Burge is the "mosquito" representative of the Industrial Workers of the World, who has been stirring up trouble in Vancouver, and who was refused permission to address open air meetings in Calgary.

The general impression prevails that Burge is out to do nothing else but cause unrest among the workmen, and municipalities have taken strong measures on this account.

He came down to Bassano Saturday night, and Sunday addressed hundreds of workmen from construction camps in the vicinity on the evils of the unemployed.

Incited by this speech, it is alleged that forty laborers at the Dam Monday demanded all-round increases. Convinced that he was paying a fair wage, however, Mr. McKinney refused their demands, and they quit in a body. Delay on the dam work is feared in consequence, as construction men are scarce this year.

It was brought to the attention of the council at Monday night's meeting, and resulted in a resolution to the effect that a bylaw be drafted prohibiting open air meeting on the public streets without express permission of the council. The resolution was put by Councillor Hames, was seconded by Councillor Shoop, and was carried unanimously.

The above is a cutting from the Bassane News published in the town where a local of the S. P. of C. was formed a few weeks back and this is the strife that our baby is causing. Apparently the editor and the councillors are having an awful time with these I. W. W.'s, who do not exist there. Comrade Burge was appointed by the Alberta executive to go to Bassano and help start the local, and no doubt his speech affect the real estate sharks and the petty business men. They have been foolish enough to put a stop to the street speaking. It looks as though Bassane will pull off a bigger fight than the one they were expecting, and we wish to thank the cochroach editor and the "mosquito" councillors for advertising Local Bassane No. 50 of the S. P. of C.

Montreal gets ahead of Brandon this week and St. Gatherines gets on the list again. Local Cumberland gets the prize of two volumes of Ancient Lowly. We have no other prizes to offer at present, but we would like to see an energetic effort made for the **grand prize—The Co-Operative Commonwealth.**

This is how they stand:—

Vancouver, B. C.	1
Winnipeg, Man.	2
Toronto, Ontario	3
Calgary, Alberta	4
Edmonton, Alberta	5
Victoria, B. C.	6
Cumberland, B. C.	7
Moose Jaw, Sask.	8
Fernie, B. C.	9
Montreal, Que.	10
Brandon, Man.,	11
New Westminster, B. C.	12
Nelson, B. C.	13
Silverton, B. C.	14
South Fort George, B. C.	15
Glace Bay, Nova Scotia	16
St. Catherines, Ont.	17
Ottawa, Ont.	18
South Hill, Sask.	19
Lethbridge, Alta.	20

TALK MUCH, DO LITTLE

They Are Not Organized and at Work.

By Clyde J. Wright.

Watching and overlooking.

Watching the goal, overlooking the road.

Eyes for the object, blind to the road,—stumbling upon the highway, blundering pitfalls, struggling in the ditches, missing the stepping stones, sightless to dangers.

Dreams of where he wants to be, a mental paralytic about the route; he is mad on the way without knowing the way—without knowing there is a way he sleep-walks upon it. The way is under his feet and he has no wings. If he had wings, the place where he wants to light is only a place and if he lighted in it there would be only himself and a place *because the nest is yet to be built.*

The dreamer who wants to annihilate space, live an hour in a minute, measure a mile with an inch, to be here and there at the same time, to make hot cold, to make high low, to make in out, to make up down.

SPECIAL OFFER TO READERS

Till July 16

THE **Western Clarion** will be sent to any address in Canada, Great Britain or New Zealand for

Three Months FOR Ten Cents

SUB CARDS

Five Yearlies FOR Three Dollars

Ten Six Month FOR Three Dollars

Ten Three Month FOR One Dollar Fifty

Sub. Cards Good After JULY 16

He wants to dream of the co-operative commonwealth and then wake up in it. "Capture the power of government"—but why?

Why—why, to bring about the co-operative commonwealth.

With eyes like a gimlet buried in a hole arched by his eyebrows, shadowed by a forehead with wrinkles that form with muscles that are strained, he looks overland without seeing the land.

"Bring,"—bring what? Why, bring the co-operative commonwealth.

"Bring"—that don't sound like bridging a space or spanning a chasm,

If the co-operative commonwealth is to be brought," then there is a distance to be traveled, something to be "brought," things to be done, "powers" to be "captured."

One gang,—two gangs. One gang to ride, another to be ridden; one gang to dream, another to live; one gang to talk, another to work; one gang to complain, another to construct; one gang to hope, another to help; one gang to pay, another to prate; one gang to know, another to "knock;" one gang to disintegrate, another to legislate.

The fellow who don't know how wonders if anybody else does; the fellow who does not see the point wonders if there is a point; the fellow who does not understand politics wants to ignore it; the fellow who does not understand legislation wants to neglect it. He is a philosopher without a philosophy. He wants to argue without an argument. He wants to write, but has no thoughts, —truly a man without a country, a politician without a party, a lost pilgrim in the desert of indecision, misinformation, malconformation, distrust and discouragement.

He is the optimistic pessimist, who believes in a miraculous dawn of time, *woh believes every constructive effort* tears down, who does not comprehend how to build up.

If No. 674 is on the address label of your paper, your subscription has expired; if it is anywhere in the seventies, you had better renew at once so as not to miss any copies.

Whose little horse are you? Somebody has got the reins *pulled over you*, all right. Never mind; when you get too old to work you will be turned out for the rest of your life to browse—along the highways.

A parasite hates to be abolished. Hence the hatred of the plute parasites to the working class doctrine of emancipation.

Capital is a means of exploiting the working class. Identity of interest between capital and labor is impossible.

Efficiency is another name for machine capacity. Are you a machine with the hand of capitalism interestedly fingering the lever?

WHO CREATES WEALTH?

We have found that wealth does not consist of money, stocks, bonds, railroads, factories or mines. That with all these the people might still be in want.

We have found that wealth consists of good and abundant food, good and suitable clothing, good and comfortable homes, clear and intelligent minds, freedom to enjoy and develop life.

Now let's see who makes it possible to have these things the things that constitute wealth.

Labor creates food.

The possessors of money, stocks and bonds, the owners of the earth, only consume food but do not create it.

Labor goes forth and tills the soil, reaps the grain, grinds it into flour, bakes it into bread.

Labor herds the cattle and sheep, slaughters the beef and cooks the meals.

Labor plants the trees, grows the fruit, ships it out and serves it at the table.

Can you point to one thing in the process of obtaining food under present conditions that is not accomplished by the brain and muscle of labor?

Labor creates clothing.

The owners of the cotton plantations and sheep ranches and silk worms do not create anything. The owners of the cotton gin, the textile mills and the tailoring establishments do not work in them. Stocks and bonds and money cannot raise a single pod of cotton, a pound of wool or produce a yard of silk.

Labor raises and shears the sheep, raises and spins the cotton, gathers and weaves the silk.

Labor cuts and sews, fits and presses, distributes and furnishes every garment, from the overalls that labor itself wears to the costly wardrobes of the millionaire spendthrifts.

Labor creates the hats and the shoes, the broadcloth—everything used for the body of man, woman and child, while on Mother Earth and when dead, from the baby's long dresses to the shroud of our loved ones when they are laid in the sleep of death.

Money cannot build as much as a wigwam. It cannot chop down a tree nor turn over a stone.

Labor goes into the forest, fells the timber, saws it into boards, laths and shingles, mouldings and finishing strips.

Labor draws the plans and prepares the foundation, lays the stone and brick, makes the steel and iron framework, cuts and polishes the granite, laths and plasters, paints and decorates.

Labor makes the furniture and the instruments of music, curtains and carpets stoves and furnaces.

Ten million dollars could not build a corn crib without labor.

Labor makes possible intelligence.

Dollars and checks cannot write books or build libraries. Stocks and bonds cannot teach school or run universities.

Labor brings about experience and writes books, delves into science and the arts, probes into the mysteries of life.

Labor prints and preserves our literature, builds our libraries and school houses, teaches our children and developes the young folks.

With labor there would not be one single school, not one newspaper or magazine, not a chemistry or biology, not a doctor nor an architect, not a painter nor a sculptor.

Labor makes it possible for freedom.

The time required to get the material *necessities of life is the period of* our enslavement.

Labor, by its inventive genius and its ability to harness nature and make her do most of our work, has virtually become the giver of liberty.

Labor can in two or three hours each day provide the material necessities for the whole race. Our period of enslavement can be reduced still further, and will finally be eliminated altogether.

Labor thus makes it possible for the race to be free from anxiety and worry, and to square such mental, moral and social qualities as only union men can picture.—The Advocate.

Comrade W. K. Bryce donates one dollar towards the Saskatchewan organizers fund. The provincial secretaryhas sent out appeals to comrades in Saskatchewan and if you have not answered yours yet, I appeal to you to dig down now and help swell the list, and remember that "He who would be free himself must strike the blow.

Local Toronto reports good progress of propaganda work and owing to growth of local they have got to move into bigger headquarters.

Local Ottawa is going some these days having a good bunch of workers with a determination to do something. They look forward to some good results in the near future.

Any suggestions regarding organization work will be greatly appreciated at this office.

FREE to every SOCIALIST

Every socialist in the world should get FREE this thrilling story of the "Ball and Tyler Rebellion" —*an uprising of the people against the nobles* and church in mediaeval England. Not one in a million has ever seen this rare document which is merely one of thousands of wonderful "original documents" in the

Library of Original Sources

which ALL socialists can get on an *easy*, co-operative plan. This marvelous library is an eye-opener—it gives the TRUTH that for ages capitalist influence has kept from the people to keep them under subjection. Here you see the gradual rise of the people thru 7,000 years, from slavery, serfdom, feudalism on to capitalism, all of which shows you as plainly as a cross-roads guide board how the Socialist Republic is developing out of the *present system.*

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Published Expressly for Socialists

and other progressive people who do their own thinking. All socialist writers, editors and organizers use it and urge *every Comrade* to get it at once. Socialists in the United States and Canada are using more of this work than of all others combined. No other work gives more than 5% of this red-hot stuff.

The Socialist Victories

in Milwaukee, Schenectady, Berkeley, Pasadena and other cities were won because the comrades there have been studying all sides of economics and government—or to put it in plain words—Socialism. Then when the election fights were on they were able to show the rest of the people just what Socialism is and the reason for it. Men will vote right, you know, when they know what right is They have not been satisfied with the government of greed, privilege and plunder—they have been merely kept in the dark, but now when the comrades open their eyes, they VOTE RIGHT.

Are You Prepared To Do Your Part?

The old capitalist papers and politicians are beginning to take notice —they are getting scared. The hardest licks must be struck NOW. Are you prepared to help? Berger, Spargo, Warren, Simons, London, Wayland, Gaylord, Untermann, Irvine, Lewis—ALL leaders say the best preparation you can make is to read the Library of Original Sources —"greatest work extant for socialists."

If *you* want to help—and we *know* you do—send today for the wonderful "Ball and Tyler" story and find out how you can get a whole library of the same kind on the easiest co-operative plan in the world. BUT only the introductory edition will be distributed on this plan, so write *today* or you may be too late, as the large edition is going like hot cakes.

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University Research Extension Company, Milwaukee, Wis.

Send me free the "Ball and Tyler" document, article by Berger, and tell me how I can get the Library on the co-operative plan. I assume no obligation by this request.

Name .....

Address .....

A British Columbia comrade asks if there is a law to compel state militia of the U. S. A. to serve in more than one state and if so under what conditions. We do not know whether there is a law to that effect or not, but we know that if one state was badly in need of some of those ruffians they would find ways and means of getting them out of another state. There is also the Dick Military Law that compells every able-bodied man to serve in the militia at any time the authorities need them. This law would be very useful to the State in case of a general strike, as they would be able to call out the men, not to shoot down the strikers but to take the place of the strikers, anyone refusing to do so would be liable to imprisonment.

Comrades Budden and O'Brien are still hitting it up good and strong in Alberta, and they won't be happy till Alberta is all red.

Have you sent in that bunch of ten subs and a dollar yet?

APHORISMS OF SOCIALISM

(Continued from page one)

competing against one another for labour power at the lowest price, and between worker and worker competing for jobs—all these relations and institutions are set up by the possession of the means of living by a class.

One other great and striking characteristic of the present social system arises out of this basic property condition, but one to which we are so accustomed that we are surprised to find that the feature is peculiar to the present system. It is that all the wealth of society is produced as commodities, that is, as articles for sale instead of for the use of the producer.

This is a very important distinction. It takes away from mankind the sane, logical purpose of productive effort, and replaces it with an incentive more mad even than the inmates of Bedlam. Bread is no longer produced to feed people, but because profit may be *made from its production and sale.* And the remark applies to all other goods.

Where goods are produced for use the incentive to produce remains as long as a human need is unsatisfied. But when production is for sale, it ceases when goods cannot be sold, though the children of a nation are crying for bread and perishing for want of clothing and shelter.

And, strange as it may appear, though with the productive instruments belonging to those who use them, there may be famine as the result of scarcity, with the instruments belonging to those who do not use them there must be famine on account of the very plenitude of wealth.

The reason for this is not far to seek. The wealth the wage worker produces must, in order to satisfy the employer, exceed the amount of his wages, and therefore must exceed the amount he is able to buy back and consume. This surplus of commodities, far in excess of the requirements of the masters themselves, accumulates in the warehouses until the mass is so vast that the markets are glutted. Then production is strangled. There is no demand and no prospect of sale for further products. The incentive to create wealth has ceased. The machines are stopped, the factories partially or wholly shut down, the workers thrown out of employment, and all the miseries of famine stalk the land because too much *wealth exists.*

If the means of living were in the case of the pigeons in St. Paul's Churchyard an entirely different social system would of necessity result.

But first, it must be noted, the real position of the pigeon is different to its nominal position. The effect of the straining of the law is to make the pigeon the property of the community, but the capitalist law is always shamefaced when acting on behalf of the community—it cannot understand anything other than private property.

Were the means and instruments of production the property of no individuals, but of the community as a community, the wages system could not exist. Each one having equal right of access to the means of living, none would be compelled to sell his labour-power to another person in order to live. In addition, none would purchase labour-power, firstly because none would have opportunity to do so, and secondly, because, even if any could, since no individuals would possess the means of production, none would be able to exploit labour-power.

So society could not be composed of two or more classes—could know no class distinction at all, in fact. It could not contain masters and men and could not be founded on the labour- of a section of the community. No able-bodied member of the community would be exempted from rendering his due quota of useful service to the community, in return for the material wealth which society placed at his disposal, for in the absence of private ownership there would be nothing on which to base such privileges.

And in a social system founded upon common ownership in the means of living, goods *could not possibly be* produced for sale. As now the machinery and factories—the masters, so then the product of labour would belong to the owners of the means of production—the community. The community could not sell the goods to itself, and there would be no party outside the community to whom to sell. Hence goods could only be produced for use, and production would continue as long as there were social needs to be satisfied.

What has been said shows how the social system of today is "based upon the ownership of the means of living by the capitalist or master class," and also how this class ownership results in the enslavement of the working class, who are doomed to a life of drudgery and want because every avenue of life is closed to them save that of the wage-labour market. But while it has been shown that the basis of society determines the form of the social structure, no attempt has been made to explain what determines the basis of society. This point will arise in another connection.

A. E. Jacomb in Socialist Standard.

Why Not Enjoy What You Produce?

Leaflet Number Thirteen.

Wouldn't you like to wear better clothes, eat better food, live in a better house, work shorter hours under better condition than you do now? Of course you would.

Now, who builds all the nice houses which we see all around us? The working class—and they themselves live in shacks or tenements.

Who make all the fine garments and themselves dress in shoddy rags? Again the working class.

Who live on the cheapest and most adulterated foods, whilst themselves producing all the good things to eat? Who build automobiles and then walk? Once more the working class!

Why do you deliver up all these good things to those who never produced them? Because you have to!

Why do you have to? Because you work for wages, your labor-power that you sell for wages being a commodity like butter, eggs, cheese or potatoes, its price is governed by the same laws which govern the price of butter, eggs, cheese and potatoes. Your labor-power is bought by your employer just as he buys coal, coke, lumber or any other raw material.

With the aid of modern machinery, the productive power of human labor is wonderful. The workers produce many times more than they can buy back again and enjoy. Why cannot they buy it back again? They haven't the means to buy it back!

Who have the means? The capitalist class!

Who are the capitalist class? The people who own the earth! That economic class in human society which owns the land, railroads factories and mines.

Then why can these people buy all the good things that you produce? By virtue of their ownership of the things by which you make a living. By virtue of their ownership of the land, railroads, factories and mines.

By what right do the capitalist class own these means of production? By reason of their making and building them? No. The workers make and build them.

Because they manage and run them? No. The capitalists pay men to manage and run them—workingmen.

Why, then, do they own them? Because they have certain pieces of paper which say that they own them. Because they control the powers of government, the parliaments, law, courts, armies, navies and police to back them up when they say that they own them.

And now, last question if all, why do they control the powers of government? For the simple reason that you say that they can do so by voting them into power, and when you make up your mind that they won't control the powers of government, well, they won't control that power any longer! For as you know, parliaments are made by votes, and, it so happens, the working class has the majority of those votes. And when you do this the capitalist class won't have any power behind them when they say that they own the means of production whereby they rob you of the fruits of your labor. Do you think that you deserve the full product of your labor? Of course you do! Then vote for the Socialist Party, which stands for it.

But what about the other parties, don't they interest you with their platforms, programs and "issues"? Not a bit. What interests you is the fact that you are being robbed as a producer by the present system of capitalism. All political parties other than the Socialist, are supporters of capitalism. No matter whether they label themselves Liberal, Tory or as in some cases in places where the workers are getting conscious of their position—the so-called "Labor" party. Make no mistake, the Socialist Party alone advocates Socialism and it only will destroy capitalism in the interests of the working class alone!

WM. DAVENPORT.

THE FALLACY OF REFORM.

The present system of property in the means of wealth production is based upon the production of things for the profit that may be obtained from the process. The fact that people require the things that are produced, in order to consume them in the satisfaction of their wants is merely incidental to the real purpose of production. When there is no longer a profit to be obtained by the production and disposal of any commodity, its production will cease no matter what suffering may be entailed upon humankind because of such cessation of production. Once the capitalist motive is lacking —that is, the ability to obtain a profit by the process—industry must cease, no matter how many persons may actually starve to death in consequence.

With the production for profit as the prime motive of industry there flows from it, as a perfectly logical consequence, all of the abnormalities, paradoxes and pestiferous phenomena that beset and afflict human society today, and reduces its members to the level of brute beasts engeged in savage warfare among themselves, each one consumed with the purpose of saving his own hide at no matter what cost to the rest. Arrogant and vulgar wealth upon one hand and servile and equally vulgar poverty upon the other, greets the observer whichever way he may turn. Almast within the shadow of the mansion of wealth is found the rabbit hutch of poverty. Gaunt hunger slinks along streets that are lined with warehauses filled to the roof with everything requisite for human comfort. Ships, rich-laden with the products of industry, go abroad to dump their contents upon people who do not want them, while the plundered victims of capitalist robbery starve and die because of that robbery. Vice, crime, corruption and degradation flourish like a green bay tree, though moral precepts and lofty ethical conceptions are voiced by an army of hirelings and devotees of capital who receive payment for their vocal encubrations out of the rich swag wrung from an enslaved working class by the conscienceless masters of modern industry.

As the merry game goes on spreading physical and moral degeneration in its wake, from out the unrest and discontent, that production for profit engenders in human society, comes many a well-meaning one who purposes to inaugurate some reform that will, in his estimation, wipe out some particular evil that has attracted his attention. Not realizing that all the evils afflicting society spring directly from the economic basis upon which social institutions rest, our reformer sees visions of conditions most felicitous, once his pet reform has been applied. He overlooks the fact that although his special nostrum as incorporated into the law of the land, the fundamental basis of modern production would not have been altered, and, therefore, the ill-effects flowing therefrom would not be abolished. In other words, the reformer is deluded with the belief that the evils of which he complains flow from the wrongful acts of men instead of being the logical expression of the economic principle underlying the social and industrial life of his time.

Production for profit—capitalist production—can bring forth only those conditions and phenomena with which we are surrounded upon every hand. He who would preserve this system of production and at the same time cry out against its effects, and attempt to prevent the latter without first abolishing the former, is about as wise as he, who, acknowledging the potency of law of gravitation, should attempt to prevent, by legal enactment, the man who fell from the top of a four-story building, from gettin a severe jolt when he struck the ground.

Reform is a delightfully amusing plaything by means of which surface-skimmers may while away an idle hour without danger of brain fag. But all reforms are as futile as Mother Partington's effort to sweep back the tide with her broom.

The Socialist is no reformer. He insists that production for profit must be abolished and production for use become the fundamental principle underlying social institutions. As production for use cannot imply the enslavement of labor, the evil results that flow from the present system, which is based entirely upon the wage servitude of the workers and production for profit, must vanish. Under production for use labor would be free, because no longer exploited by a profit-mongering class, as at present. The fundamental basis, the groundwork from which the evils afflicting present day society spring, i. e., capitalist production, or production for profit, having given way to a new economic principle,—production for use,—those evils would of necessity die along with the economic principle that brought them forth. The enslavement of labor being brought to an end, the vices,, crimes, corruption and degradation incidental to slavery must inevitably disappear.

Reform is a fallacy unworthy of acceptance by any one not in his dotage. Happily, this is being recognized by an ever increasing number of people, hence, the Army of the Revolution gains in strength and numbers..—Editorial.

ANCIENT ORGANIZED LABOR.

The science of Sociology has now be- modern philosophers are digging into come an international study, learned old historical records with an unbiased mind are bringing before the world authenticated facts that have been kept hidden from the masses for centuries. From the effort of the modern researcher we now learn that every sphere of labor under the sun was organized for economic purposes under the Solonic and Numian law one thousand years before Christ. The very rag pickers, washer women and street artist came under the ban of the law framed exclusively for workers. Solon recognized the economic necessity for workers to organize to protect themselves from the clutches of greedy money-grabbers. To comply with the law of compulsion each Union must have a Lord and a burial attachment. The elected Lords, acting in the capacity of presidents, made contracts with the ancient government on behalf of their respective Unions and with the monthly contributions of organized members. The Lords also purchased goods first cost, the same being prepared and served at the common table by deacons. Christ and his disciples were nothing more than presidents elected by those ancient Unions spreading the gospel of organized labor. Christ maintained it was easier for a rich man to pass through the eye of a needle than become a member of an ancient Union. The growth of organized labor, their peaceful methods of living and the use of the ballot, although disfranchised as far as the government was concerned, created a fear among the rullers. Jealousy and hatred infused within the human breast and in the interest of the best best citizens and other rulers the great Claudis cunningly induced the Unions to manufacture weapons of war. Reeking with vengence and a blood-thirsty appetite, those ancient bullies with their armies of hired assasins, armed to the hill, scoured the country, driving fleeing fugitives from every hole and crevice. Hundreds of thousands of innocent men, women and children fell by the very sword they themselves were induced to make. The open jaws of unsophisticated greed and epicurism opened up a veritable hell of torture, suffering and death, devouring the last remnant of ancient organized labor. Surrounded on all sides by hard and imperious masters, watched by spies of the law, intimidated, robbed and crushed by oppression the ancient workers looked forward to the coming of a great Messiah to relieve their acute suffering. The smouldering ashes of the ancient Unions smoked through many years, the little light began to flicker with the dawn of Capitalism, developing into a great flame, bursting forth like a volcano, gathering momentum and spreading throughout the length and breadth of the world, The transfigured Messiah at last peeped through the silver lining of fearful darkness, casting its rays upon modern unionism, illuminating the way to liberty. Its sparkling brilliancy makes the rich turn pale, it shines upon the poor man's table, its dazzling splendors makes the old grow younger, it opens the gates for the escape of white slaves. The sound of the trump of freedom re-echos with indescribable joy, it gladdens the heart of the weary and tired toiler. At last! At last! The Messiah (the great co-operative commonwealth), steps upon the stage of human duty and chains that fiend "Capitalism," not only for a thousand years, but for all time to come.

GEO. PATON.

Don't stand with you hands in your pockets and your mouth open, in the expectation that the other fellow will come along and do what YOU MUST DO FOR YOURSELVES. Dig up the soil surrounding your grey matter and butt in with your fellows to do some fighting, right now.

IMPORTANCE OF METHOD.

By Hector Macpherson.

Pleasure seeking is said to be characteristic of the present age. Certainly Epicurus has no lack of followers; in the temple of pleasure there are no lack of worshippers. But it is well to remember that the modern mind is not entirely given over to pleasure seeking. There is such a phenomenon as knowledge seeking. The increased facilities for amusement have certainly tended to weaken the intellectual appetite of the public, but notwithstanding this there is abroad, a genuine and widespread interest in the serious side of life, showing itself in a desire for serious reading. Among the higher classes, those of wealth and leisure, intellectual pursuits are not so popular as they once were. Booksellers. whom I have consulted, inform me that in the old leisurely days they had large numbers of regular customers belonging to the higher classes, but a change has taken place with the advent of the motor and the week-end holiday. When we turn to the working classes we discover a great improvement in this respect. Reading with them—or at least large sections of them—is no mere amusement of the fleeting hour. Life to them is too often a grim struggle for existence, and they wish to know why it is so, and whether nothing con be done to bridge the yawning gulf between the luxuries of the favored few and the grinding toil of the hapless many. Naturally the reading of the workers takes the direction of economic problems. The authors most popular among working class readers are those who deal with economic subjects from the Socialistic, semi-Socialistic, and Democratic standpoints. But the greater fields of knowledge are by no means neglected. Man does not live by economics alone. He desires to know something of the world in which he lives, of the history of civilization, and of the products of humanity's thinking as embodied in literature, etc. There is, however, a difficulty. The field of knowledge is so vast, the deluge of books on all kinds of subjects so great, that the earnest student is sorely perplexed as to what to read and how to read.

No Progress Without Method.

Publishers come to the rescue with small books on great subjects, at prices which are within the reach of all. When now we get at the price of 6d. considerations and expositions of educative literature in all branches of knowledge, science, philosophy, poetry, birgraphy, etc., surely we have reached the time predicted by the prophet of old when knowledge would flow down the streets like rivers of water. Still in the midst of this marvelous flood of books one thing is lacking. Intellectual confusion will result unless into his reading the student introduces method. The butterfly habit of flitting from subject to subject is fatal to genuine intellectual progress. Of course readers will have their denominating tastes. Some will stick to literature in the strict sense of the term; some will specialize in history; while others may find themselves at home in the severer branches of science. The reader who desires to have an all-round culture in so far as books contribute to that end had better adopt a wider method. In my own case I have found it an excellent method to be guided in my reading by the doctrine of evolution. To understand one thing properly you must study its origin. If a reader is fond of science he will do well to start with astronomy, especially that branch of it that deals with the evolution of the planetary and stellar systems from the primitive nebulae. When he has a clear view of astronomy he will then be in a position intelligently to study geology, which leads naturally to the fascinating subject of biology. in the study of which the reader will find the key to some of the vital problems which today are troubling us in the region of sociology.

The Line of Evolution.

How essential it is for the student to pursue his studies along the lines of evolution is seen in the fact that he who seeks to understand social and economic questions without a knowledge of biology will find himself severely handicapped. In dealing with history, the student who has at command the light thrown upon civilization by biology and sociology will find himself master of a mass of knowledge which will guide him in dealing with the practical problems of life. In regard to the lighter side of knowledge —literature, poetry, the drama, etc—these, to be understood intelligently, should be studied in the order of their historical evolution. The scheme which I have outlined is quite within the reach of working men. In these days of free libraries and cheap books, the best literature in all departments of knowledge is now within reach of the humblest in the land, but these opportunities will avail little if reading is pursued on unsystematic lines. Those who indulge in irregular dyspepsia; the more they read the less intellectual nutriment they derive from it. From the standpoint of citizenship, as well as personal culture, methodical reading is of the highest value. Today grave social problems are demanding solution; and now that Democracy is a dominating factor in public affairs it behoves all classes, especially working men, to come to the study of these problems with fully equipped mind and alert intelligence. —Reynolds' Weekly.

"What shall the harvest be?" Simply what we sow for, with our votes.

If we can make conditions just a little better, that will help some; but we can make them a whole lot better, and that will help still more. Socialists do not expect to make a perfect world; there is no such thing, although it can be more perfect. We are eternally struggling toward perfection, but never getting there.

One reason why we hear of so many men who will not work is that some puny child or woman has captured the jobs the men might have got, simply because women and children can be hired for less wages. What good, kind people we are to let parasites fatten from the toil of adolescent children, while strong men wander the streets hoping for employ! The child gets the job, the saloon gets the child's father, and the mother gets left to become a prostitute, if she wishes. Yes; we are good, kind people.

Times were never so good in the world—for the rich.

Socialism will, when it comes, be an inheritance of opportunity which every man can leave to all his children, and it will be better than all the money he could possibly leave them.

Last week Judge McInnes quashed the convictions of three men who had been sentenced to the Vancouver chain-gang in May by the police magistrate. The men were arrested during the early part of the strike on the C. N. R., and were handed out a sentence of six months.

Now, after serving nearly a month at grubbing out stumps on food that a dog would reject, it is discovered that they have done nothing to warrant such treatment and are set at liberty to meditate on the advantages of living under the British flag, where an accused person always is given the benefit of the doubt and a policeman's word is never accepted as final.

It would be productive of very interesting results if all the convictions in the local police court since the revival of the chain-gang were submitted to a like scrutiny.

The men were released without speeches on either side, the judge deciding that the evidence on which they were convicted was not sufficient to warrant their conviction.

F. PERRY
TAILOR
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