



## THE ADAMANTINE ROCK

The Materialist Conception Affords the Impregnable Basis Upon Which All Science Takes Its Stand.

Materialism! Dread word! In most places it is taboo. To the average person what mental visions it instantly brings of anti-religion, "worldliness" and grossness of all descriptions. Socialism is a paragon of respectability by comparison. Nevertheless the writer wishes to affirm with all the force of which he is capable his unshaken conviction that materialism is the adamant rock upon which Socialism takes its impregnable stand.

Objection may be taken by squeamish comrades to a discussion of this subject in a propaganda paper on the ground that individual belief in regard to materialism is a private matter—which we grant—that the subject has no relation to Socialism—which we claim is decidedly incorrect—and that therefore, articles of this nature should be excluded.

In order to discuss the matter intelligently we must "begin at the beginning" by ascertaining which school of Socialism—the Utopian or scientific—presents the most intelligent grasp of the real nature of Socialism. We claim that the modern school known as the scientific, or Marxian, is so far in advance of the Utopian that the former may now be said to have practically swept the latter out of existence, and the writer bases this article on the claim that the members of the scientific school are the only writers who present anything definite on the subject when it comes to a question of analysis. If the soundness of this contention be not here admitted the reader may find himself outside of the scope of this article.

At the outset attention may be called to the fact that scientific Socialism is strictly modern and that its three main tenets named in the order of their sequence and importance are: The Materialist Conception of History, the Labor Theory of Value, and the Class Struggle. All the great names which immediately loom up like stars in the firmament when one recalls the personalities of the modern school, Marx, Engels, Lassalle, Deville, Lafargue, Plechanoff, Labriola, Loria, Ferri, Kautsky, Bebel, Lewis, Boudin, etc., etc., are those of writers who built upon the truth of the materialist conception. We will here rest the claim that materialism and Socialism are related, and again it might be said that if the reader is not convinced on this point he may get little out of what follows.

Claiming that the foregoing has proven the relationship we will now proceed to show why we think the matter should be taken up in a Socialist paper.

It will hardly be disputed that a relatively small minority in the Socialist Party, as in all other parties, dominates the whole. Now persons of this type are worth very much more as recruits to the movement than the ordinary person, because when we finally get them we will also soon have with them practically all whom they influence, which is many times their own numbers, and we have also found from experience that so far as pushing the propaganda goes—and it must be vigorously pushed to accomplish much—people of this kind are practically the only ones who are any use. One of the great stumbling blocks to their acceptance of Socialism is the prejudice against materialism. Once remove this impediment and they become whirlwind propagandists for the social revolution. In justifying the special appeal to these people it is not to be understood that ordinary propaganda is to be deprecated—far from it—both are necessary.

Having given the reasons why materialism should be dealt with we will now proceed to the main task.

The literature circulated by our organized system of propaganda is saturated with materialism and our speakers and writers continually insist upon the materialistic basis of Socialism. The writer wishes to emphasize as strongly as possible the correctness and importance of this stand, holding that it shall not be departed from a hair's breadth, but that we shall hew inexorably to the line of materialistic science.

But we must be sure we understand materialism and not vulgarize the materialist conception. Materialism practically explains everything but the obvious disfavor in which it is held by many really excellent people is largely justified by the impres-

sion of the nature of materialism which they obtained mostly from the early materialists, but from some of the later ones as well, who vulgarized materialism.

There are two distinct conceptions of materialism which for lack of better terms we may call idealistic materialism and gross materialism, or true and false materialism, and they are as different as light and darkness, the reasons for the existence of which are easily explained.

The first notable rise of materialism coincided with and was caused by the gradual transitions from hand production to machine production. Ignorant theological conceptions of life belong to and reflect the mental poverty of the handicraft age. With the advent of machine production the most intellectual workers were enabled to see that theological conceptions were false. Now this was just previous to the time when the revolutionary conception was formulated and established, and as a result these anti-theologians could see far enough to discern the falseness of the theological or dual conception, but they had not advanced far enough to deduce the true revolutionary or monistic conception, consequently when they threw over theology they had nothing with which to replace it, and they thus thrashed aimlessly around like beheaded chickens. Their former associates cut them or persecuted them and although they were men of advanced intellect, they had the apparently cruel misfortune of living before their time and while being great enough to reject theology, were not able to find the actual truth to take its place. This place was later taken by evolution.

As a result a few of them gave lifelong exhibitions of the most terrifically courageous moral stands the world has ever witnessed. But for the majority the strain was too great and as a natural result they fell into the grosser form of materialism and went, in many cases, to the extreme limit, natural under the circumstances, of all sorts of excesses, but particularly of attacking ridiculing and vilifying religion and most other refining and humanizing influences of the times. Thus materialism—and this gross form certainly deserved it—was generally regarded with horror unspeakable and this unfavorable impression prevails to a greater or less extent up to the present time.

However, "the darkest hour is just before the dawn," and day broke with the epoch-making rise of the sun of evolutionary science on the great planes of astronomy, physics, geology and biology. Marx and Engels followed hard with the illuminating exposition of the laws of sociology. Lately the field of psychology has been won and today the great orb of science blazes high in the heavens completely victorious over the forces of darkness, ignorance and superstition. Theology is dead. The cosmos has yielded up its secrets for want of which our unfortunate early materialists suffered so much. Everything in existence is now seen to be material and the victory of science over theology is complete.

As the writer believes in giving his victims a sporting chance for their lives he would here explain that the particular brain-storm which was the immediate cause of the attempt to inflict this identical piece of insanity upon the gentle and unsuspecting reader was the result of his recent accidental contact with a new-fledged comrade for whose penetrative mental powers he has considerable respect, but to whom Socialism, as we regard it, would seem to be comparatively unfamiliar. Said comrade is an evolutionist, but as nearly as we could sense his attitude apparently objects to materialism. If perchance these lines should catch his critical eye we hereby "humbly" (more or less) crave his forbearance on this rather personal reference to him, but would add in extenuation that we are mighty careful not to disclose his identity because we know that he is soon going to be so thoroughly ashamed of his present anti-materialistic stand that he will be very grateful for our screening him while he is sloughing the skin-piece of his worn out rags of theological humbug preparatory to donning the new full dress of materialistic science.

(Continued on page two)

### MARSEILLAISE.

Ye Sons of Toll, awake to glory,  
Hark! Hark! What myriads bid you rise,  
Your children, wives and grandsires hoary—  
Behold their tears and hear their cries;  
Behold their tears and hear their cries!  
Shall hateful tyrants, mischief breeding,  
With hireling hosts, a ruffian band,  
Affright and desolate the land,  
While peace and liberty lie bleeding?

### Chorus.

To arms! To arms, ye brave!  
The avenging sword unsheathes.  
March on,  
March on,  
All hearts resolved,  
On victory or death.

With luxury and pride surrounding,  
The vile and satiate despots dare,  
Their thirst for gold and power unbound,

To mete and vend the light and air,  
To mete and vend the light and air,  
Like beasts of burden would they load us,

Like gods would bid their slaves adore  
But man is man, and who would more?  
Then shall they longer lash and goad us?

O Liberty, can man resign thee,  
Once having felt thy generous flame?  
Can dungeons, bolts and bars confine thee,

Or whips thy noble spirit tame?  
Or whips thy noble spirit tame?  
Too long the world has wept bewailing.

### WHERE WE STAND.

The Socialist party is of the working class, FOR the working class and BY the working class and, therefore, the Socialist Party in every country the sun shines on is opposed to war between deluded and betrayed groups of the working class for the benefit and profit of the fat-pursed beneficiaries of capitalism. Socialists strive to socialize society, and have faith in peace as a condition of rapid progress; and, therefore, they are consistently and persistently against war. "NO MEN TO BE MURDERED AND NO MONEY TO BE WASTED IN WAR" is their slogan all around the world.

"All day you toil, and get but grub  
Enough for one more day, you dub.  
If you had brains you'd understand.  
You have no brains. You are a 'hand.'  
"You have a vote. You have, you mutt.  
You have a vote, but have no nut.  
For if you had, you'd use your vote  
To get the other fellow's goat."

### COMRADE C. M. O'BRIEN

Will speak at the Empress Theatre, Vancouver, Sunday, October 27th. He will be at the following places during the week: Victoria, Monday, October 28th; Ladysmith, October 29th; Nanaimo, October 30th; Cumberland, Friday, November 1st; New Westminster, Sunday, November 3rd.

Comrade O'Brien has not been able to fill all the dates that he was supposed to on account of the early opening of the Alberta Legislature. Charlie will make a trip through the Province some other time.

That falsehood's dagger tyrants wield,  
But freedom is our sword and shield,  
And their arts are unavailing.

## WHAT IS IT WE WANT?

Some little time ago a convention was held at Clarholm, Alta., where the farmers selected their "independent" candidate for next provincial election.

It was not the much-bragged-of "Canadian prosperity" that brought the tillers of the soil together.

They did not assemble to discuss ways and means by which to spend their surplus wealth, after this bumper crop has been harvested.

I heard no talk of any independent farmer going to the Bermuda Islands or taking a trip to the Mediterranean, but several in their speeches mentioned how hard it had been for them to get away—the great sacrifice they had made in going to Clarholm for one day.

The feudal serf worked three days in the week for himself and three days for his master.

He used the most primitive tools, and yet, in three days, produced a week's existence for himself and family. The farmer of today, with his modern machinery, is able to produce a hundred times as much as the man with hoe and spade could, and yet, how hard it is for him to take a full day off.

The slaves on the farms know they are only getting a small share of what they produce, but, unfamiliar with Socialist ideas, they don't see that the exploitation takes place at the point of production, and so they blame the middleman and the corrupt politician.

The platform adopted at Clarholm contained all the sops they prayed for at Ottawa, with a few extra ones thrown in.

Even then one of the delegates thought it was not "comprehensive enough." He said the "doctors" charged too much in cases of confinement, and wanted a maximum fee fixed by law. Coming from a Mormon, this demand for cheaper twins was rather amusing.

But it was so typical. They all wanted cheap things. These the transplanted American expects to obtain by smashing the trusts and busting the combines; while the "Sons of Albion" talk eloquently of what miracles the co-operative system can perform.

When the writer arrived, there was no doctor bill at all—a midwife, I am told, got 80c. Everything was cheap in Norway. But he had to leave that country, for the same reason that British patriots desert "the Mistress of the Sea" in ships taking wage animals one way and steers the other.

We Socialists are not against, but for co-operation and every other reform, that is not reactionary.

The elimination of the middleman,

for instance, means less waste in distribution. It means cheaper living, alright. But we realize that it also means a lower cost in the production of the only commodity we have to sell, which is labor-power, and, therefore, this splendid thing will do us but little good.

If we received the equivalent of what we produce, every labor-saving invention would lighten our burden of toil, and progress in civilization would mean progress in human happiness.

But as long as a few control the machinery of production, it will be used, not to satisfy the wants of the many, but to give profits to the few. And as long as this lasts the benefits of every invention that multiplies our productive power, and of all improvements in distribution, must of necessity flow to the owners.

The poor middleman is likely to be the goat for a few years. Capitalist papers point him out as the villain in society.

To hear of all the enormous profits he is making, you would think he was bursting with wealth.

We happen to know a few who "busted" for the lack of it.

Look at the saving effected at Panama, they say, when Uncle Sam took over the business there and eliminated all go-betweens from the railroad grafter to Hop Sing & Co.

Well, we are glad to see the capitalists advocate state ownership, as that will mark the culmination of capitalist rule.

In the commodity struggle a few sharpers have snatched wealth and this start has sometimes enabled them to step from the proletariat into the capitalist class.

Now, our master class being safe on the roof, has no objection to kicking the ladders away. They have their stocks and bonds, and when their investments become endangered the waving of a piece of red calico and some patriotic noise will bring the wage animals below to collect all accounts free of charge.

But the world is moving and as its resources drift more and more into the hands of a class that has absolutely nothing to do with the production of the things we want, it dawns on the proletariat that this class is a parasite class, and what it needs is not temporary relief measures, but the abolition of capitalist ownership in the means of wealth production.

As the proletariat becomes conscious of this, its enthusiasm for petty reforms fades.

What we want is not a few sops or a little charity, but the world for the workers.

G. O. VENNESLAND.

## FARMER AND CARNIVORA

If He Would Escape the Ravages of Capital the Farmer Must Combine With the City Worker to Slay the Beast.

In this year of our Lord 1912 we have been launched upon the billows of a troubled sea. Great labor struggles, free speech fights, starving, gaoling and clubbing innocent men, women and children is the order of the day. On the other hand we have the Ruler of the Universe pouring His wrath down upon the land, great clouds of darkness obscuring the heavens, mighty peals of thunder and dazzling chains of lightning accompanied by heavy storms of hail dart down upon the earth, laying waste thousands of acres of cereal crops and casting a gloom over many of our little farm homes. Yet in the face of this great devastation, Canada will harvest the largest crop ever taken off Canadian soil. In the midst of plenty we have great privation and poverty. The time is drawing nigh when those poor unfortunates will be called upon by the nation to offer thanks to God in His wisdom for halting them out and leaving them destitute.

Long ago the land used to be tilled by slaves and as those slaves represented a certain amount of capital it was to the interest of their masters to see that they were well cared for and if God saw it necessary to smite the crops with hail, frost, drought, or excessive rains it made no difference to the slaves. They got sufficient to keep body and soul together and a place wherein to sleep. The serf in the feudal ages with his rude tools and crude methods of farming had three days of the week wherein to make his living, the other three he worked and produced a surplus for his lord. Now the modern serf or petty farmer, lured back to the land by the hope of that free and independent life and that fascinating title to a steady job, with modern methods of farming and improved machinery, working from twelve to sixteen hours per day, six days a week and sometimes seven, produces grain by the carload, where the feudal serf could only produce it by the wheelbarrowful.

Why, Mr. Farmer, are you not better off than the chattel slave or the serf of the feudal ages? Oh, you blind fools! The owners of the railways, the machine works, weaving factories, mines, lands, elevators, banks, etc., hand you that title so that in conjunction with all other industrial workers, you will produce your living and create a surplus for your masters.

Now, Mr. Farmer, you are no more independent than any other wage slave. You are only a cog in the wheels of industry, you could not begin to farm without even a plow and in order to get this plow the combined efforts of many workers would be involved in its production for which in return you would feed and clothe such workers.

All commodities exchange at their value and as labor-power is a commodity its value is worked up in the amount of food, clothing, and shelter required to keep up physical energy and produce more slaves. The small farmer exchanges his labor-power in the form of wheat, cattle, hogs and other farm produce, for its value in gold, another expression for wages. After paying machine notes, bank interest and other minor expenses, there is just sufficient left to keep body and soul together and a place wherein to sleep. You say: "The high cost of living, excessive freight rates, high interest, high priced machinery and low prices for grain, is the cause of your misery, but if Canada had embraced reciprocity all such evils would have been eliminated." In England we have free trade and the workers are no better off there than here. Thousands of British farm slaves and other workers reach Canadian shores annually only to find the same conditions prevalent. Wages too low and the cost of living too high.

Fifty years ago the production of gold was a slow process, making it very valuable, but today with up-to-date modern machinery less labor is involved in the law of value, naturally reduces its worth. Twenty years ago with ten dollars you could buy ten dollars' worth of goods; today the ten dollars will only buy as much as five dollars did then, as the result of the shrinkage in the value of gold. Money wages have gone up but not in the same proportion as the increased cost of living. With the rapid development

of modern machinery gold within the next ten years will increase 25 per cent and our Wall Street financiers have predicted that, owing to the increase in the production of gold, living will more than likely go up 60 per cent within the next ten years and no power on earth will stop it.

Now, Mr. Farmer, what about reciprocity? Again you say, "If farmers would combine, neither buy nor sell, live exclusively on the products of the farm the world would come to a halt." What about clothing and fuel and what about money to pay taxes? The capitalist government would tax your land so high that you would be compelled to render your produce at the prices quoted or forfeit the land.

Previous to the inception of slavery we have no State, but when primitive man discovered that his fellowman could produce more than his living the State sprang up almost in a generation.

It required the State, Government, to protect the interest of the slave owners and keep the workers at their task.

The modern State and Government are just prototypes of their ancestors, institutions required to protect the material interests of the owners of the chief material means of production and distribution and keep the workers at their task.

Individual efforts of the farmers are useless, combination is required. Primitive man was surrounded on all sides by carnivorous animals and to rid himself of those troublesome creatures he dropped down from the branches of his early habitat, rounded up his neighbors and by combined efforts swept the country of these pests.

By combining with the nation's workers on the political field and with intellectual weapons, the farmers can at the ballot box sweep the earth of human carnivora by seizing all the means of production and running them for the use of all, instead of for the profit of a few.

GEO. PATON.

### CHINA.

The Socialist message spreads over the eastern world with a rapidity almost equal to its advance in western lands. China now has a Socialist daily paper. Its editor is Ma Su, who is a private secretary to Mr. Sun Yat Sen. The China Republican—that is its name—in an article, "To the Public," in its first issue, says:

"At the outset we may at once state that we propose shaping our policy on the lines of 'defense, not defiance,' and our guiding principle, so far as possible shall be constructive rather than destructive.

"There can be no two opinion regarding the need that undoubtedly exists for an organ which shall interpret current events from the Chinese viewpoint. That this need does exist we have no doubt will be admitted on all sides possessed of reason and sound judgment, and in issuing this, our first copy, we have but ventured to step in and fill the void thus created. We hope to make the Republican the channel through which to ventilate our views in a calm, reasonable manner, with restraint and judgment.

"That China has at last awakened from the centuries of lethargy in which she had been sunk is today a potential fact which is irresistible in its practical and stern reality. Her children have thrown off the heavy yoke of medievalism and the trammels of superstition as they would a cumbersome and useless mantle, and are now alive with a keen desire to include themselves among the nations that count. They have ambitions, aspirations and a desire to see the land of their birth honorably take her place in the scheme of the world's nations. Of these legitimate aspirations, of the people's hopes and fears, it shall be our proud duty and constant aim to treat from time to time, and, if need be, explain. In these days of empty platitudes and appalling ignorance, it is essential that erroneous impressions should be forthwith removed and errors in general corrected."

COMRADE J. A. McDONALD

Will speak at the City Theatre in New Westminster on Sunday, October 27th. Bring along your neighbor.

THE WESTERN CLARION

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

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NOTHING BUT LABOR.

"At a gorgeous dinner of manufacturers given in Philadelphia," said a member of congress (Congressional Record, page 1435), "Charles M. Schwab is reported by the press to have said:

"Fifteen thousand wage earners depend for their bread and butter upon the Bethlehem Steel Company. You see there is really nothing that enters into the cost of manufacture but labor. Materials? Analyze materials. You will find that material means nothing but labor. Freight and supplies? Analyze them. They mean nothing but labor; just so much labor."

If our memory fails us not, we have been dining something like the above into the ears of Clarion readers for the past eight years. Whether our wisdom has been of such penetrative power as to work its way through the thick cranium of any wage-slaves, we do not pretend to know, but when such wisdom is promulgated by so prominent a personage as Schwab, it should be readily absorbed by the contumacious ass who accepts truth not for itself alone but because of the notoriety of its promulgator. Schwab, being a "great captain of industry," great because he has snatched millions from the modern industrial stew-pot, which is kept at boiling point at the expense of the fat of wage-slaves, is surely a more reliable authority upon the source of value than any one who is not worth a hundred dollars, let alone millions.

As wisdom impresses itself upon the average dub only as it is voiced by persons of wealth and position, it seems exceedingly meritorious upon the part of Schwab in thus unbosoming himself.

All value, expressed in terms of exchange, springs from labor, and labor only. Capital has nothing to do with the production of such value, as Schwab evidently well understands. The values created by labor take on and assume the function and character of capital, only as they become a means or instrument, in the hands of their possessor or possessors, whereby additional or new values may be acquired from the producers thereof. The function of labor under capitalism is to produce exchange values. The function of capital is to appropriate such values. The former deals only with production; the latter solely with appropriation.

There is no such thing as raw material in exchange. Resources of the earth, as yet untouched, it is true, are bought and sold, but not because they constitute raw materials, but because they afford a means of converting the potential value of labor into actual value in exchange. Resources of the earth, no matter how great the magnitude are without value either potential or actual. Such resources cannot be transformed into either use values or values in exchange without labor, therefore, labor alone carries all value, either potential or actual.

The wealth of the world is produced solely by labor. By the wealth of the world is meant that which is measured in terms of the market, in terms of exchange. Of this huge volume of wealth the workers own practically nothing. They have no control over the things they have created. All control devolves upon those like Schwab, who, because of their position in the industrial game, are enabled to possess themselves of ownership and mastery of all the means of production and the products of industry.

With such ownership of the means of production also goes an equally absolute ownership of the working class itself. All workers must apply to these masters (capitalists) for permission to labor, and this is equivalent to permission to live. It is a matter of life and death with the workers and no ownership can go farther than that, none can be more absolute and complete.

Thanks; Schwab, old boy, for telling us the truth. All there is to it is labor. The Bethlehem Steel Works has been builded solely by labor; it is operated solely by labor; its valuation is merely the valuation of the number of slaves necessary to operate it; its capitalization is the money term expressing the market value of those slaves, a value upon which they

can produce the nominal rate of profit after their wages (hay, oats and stable), have been deducted.

From Schwab's own statement, he and his class and its hangers-on, are an utterly useless class. They take no part in production. If they do anything at all it is in the line of stealing and secreting that which the workers make. That is the only deduction to be made from Schwab's remarks, and Schwab is correct. Whether he spoke the truth because of loyalty to its mandate or because the hinges of his tongue had been well oiled with Mumm's extra dry, we wot not.

SOCIALIST SPEAKS AT MINERS' HALL.

"Why they that produce the world's wealth do not own any of the world's wealth, and why the class that enjoy all the wealth of the world's production do not produce anything," were social problems discussed by C. M. O'Brien, M.P.P. for the Rocky Mountain riding, Alberta, at a largely attended meeting in Miners' Union hall last night.

"In seeking to find out the causes," said Mr. O'Brien, "Reformers take up the tariff question, which does not help to solve the problem. In England, the land of free trade, there was poverty and social unrest, while in Germany, the land of high protection, conditions were not any better. Another strongly debated subject was the drink question. But those who do not drink are not any better off than those who do drink. No matter which way the subject was viewed, it was clear that the 'human animal slaves' had but a very small percentage of the wealth they produced. The noble axiom, 'Britains never shall be slaves,' was a horrible shock to those who took the trouble to investigate facts about workers."

The speaker quoted the Canadian Pacific railway as an illustration. That company represented the capitalist class which controlled the product of labor. In its employ there were 70,000 slaves. As a result of their toil the company paid dividends of anywhere between \$14,000,000 to \$40,000,000 in a year. Some on the payroll were drawing high salaries, but the vast majority had but a miserable wage. Wages the world over were nicely adjusted to a slave's portion. As the wealth was concentrated so the army of slaves widened. Never before in the history of the world were there so many unemployed in the great labor markets of the world.

A representative of British capital, the Duke of Connaught, had just passed through the west. In the speaker's opinion the duke had never performed a useful act in his life. He performed no useful function except to the class to which he belonged. Hypnotizing the slaves of labor, the duke had passed through the country in luxury with 14 cars to carry his wife and daughter, while immigrants from the old country and harvesters from eastern Canada had travelled under worse conditions than cattle. There was always room for one more human animal, while the regulations prevented the overcrowding of cattle and swine.

Politicians told the electors to pass reciprocity because it would lighten the cost of living. "Reciprocity," declared Mr. O'Brien, "had nothing to do with it whatever. Dick McBride and all the other tricksters worked for the capitalists and did nothing for the workers." Lloyd George with his minimum wage act was as bad. The underground animal slaves in the old country were getting desperate. But there was no need to go so far away. Take railway construction in this province. The conditions under which the work was carried out were deplorable. The life force of the working class was a merchandise, bought and sold in the labor market.

Indications were that Laurier was about to force the country into an election, and if Robert F. Green were appointed minister of mines there would be a bye-election in the Kootenays. There was going to be a Socialist in the fight, and it was up to the workers to see that they were represented. The only solution to the labor market merchandise problem was to remove it. If reform meant anything it meant more wages and a higher standard of living. Workers must equip themselves with facts. To get away with the present conditions they must do away with the capitalists and ownership. Power of knowledge was necessary if they were to defeat the sleight-of-hand politicians. Both Liberals and Conservatives were working for the capitalist class, but Socialists were the only people to protect the wage slave class against the international capitalist class. Statistics from Ottawa showed that the average worker in Canada produced an average of \$3,000 a year, while the average wage was represented by about \$400. The difference went to make the millionaires and multi-millionaires.—Nelson News.

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SHOULD KICK INTELLIGENTLY

As members of the working class we are ready to appreciate the efforts of those of our number who always show willingness to fight against the rule of Capital; but at the same time it is a matter of much concern to us to note how our forces are continually meeting with rebuffs and in fact, always seem to be getting the wrong end of the stick.

If there is anything that should teach the workers a lesson it is the struggles that the I. W. W. and kindred organizations are continually engaged in, "kicking against the pricks," but themselves being the ones who come out of the conflict bleeding and sore. We can all admire the dogged determination of such men as Ettor, Giovannitti and Emerson and could really wish that their efforts might be productive of more beneficial results for the class they represent. But do not the results up to date only go to prove how futile and obsolete are the old methods of attacking the anomalies of the capitalist order of things? If we would defeat the present masters of the situation, we can only do so by robbing them of their weapons, and using them in our own interests. Potentially, the workers are all powerful, but they misdirect their energy.

Ownership of the means of production by the workers is the economic foundation of freedom. Any proposal short of that is a misnomer and a snare.

The working class will always be a subject class as long as it is content to bargain with those who at present own the means of production.

A true understanding of the working of economic law under the present form of ownership will convince us that there is no escape from servitude for the dispossessed as long as it continues.

The conditions under which the worker is allowed to produce is that he surrender the whole of the product of his toil to the owning class and to receive in return a token of value which on the average is barely sufficient to purchase the necessities of life for himself and those who are to take his place when he is worn out. There is no getting away from the fact that none of us would be allowed to produce if it were not that profit could be made out of our toil. The whole industrial system moves around this centre—surplus value. It is the pivot, without which the present system is unworkable; cut it out and capital itself is no more; to do that is the mission of the working class. Let us see to it that we each render our mite of power. It is no use waiting for Socialism to come. If we want Socialism we must get in the movement and work. Idle lookers-on are worse than useless. It is not the business of the working class to cringe and seek favors, but it is their business to manifest their uncompromising hostility to the system based upon capitalist ownership.

An enlightened working class will calmly but firmly relegate the capitalist system to the scrap-heap. There will be no need for sentiment. Mr. Capitalist will have the opportunity of becoming a useful member of society, for that he might to be truly thankful, because no one knows better than himself that at present he is but a parasite.

GEO. GRAZIER, Moose Jaw, Sask., Oct. 17, 1912.

So long as the nation's resources and productive and distributive machinery are the private property of a privileged class, the masses will be at their mercy, poverty will be their lot, and life will be shorn of all that raises it above the brute level.

True individualism will only arrive when the laws which now bridle a snide individualism will no longer be necessary. The sweater, burglar, light-weight, adulterator have to be shackled under Capitalism. Abolish Capitalism and these people won't exist.

Socialism will give to every child equal opportunities for mental and physical development; good food, good clothes good housing bright schools, situated among the flowers and the fields, where the morning song of the rising lark shall gently wake it from slumbers instead of the horrible buzzer of the factory bell, where during the school hours its mind will not be maimed, where it will learn to seek truth instead of fleeing in terror at it approach, where it will learn that it is more important to live well than to die well, and at the day's close wander amid the ripening corn or watch the sun pass through the gateway of the golden west.

A great many people are making a campaign against Socialism. Without exception they are misrepresenting it, telling what they think Socialism might be, or declaring what they imagine it to be, that it stands against the home and religion. It is only fair, before you judge a matter, that you investigate it. You would not want to be condemned in court with only the evidence against you submitted and nothing in your favor. Be as fair relative to Socialism and study what it really is before you condemn it.

THE ADAMANTINE ROCK.

(Continued From Page One.)

This comrade, whom we hope will soon delight our intellect with his vigorous and original pen, remarked to use something after this manner: "Man is something more than a gizzard on stilts." Privately we confess we were so flabbergasted by this totally unexpected, belated theological thunderbolt that we nearly sank through the floor, but having acquired a measure of self-control as a result of previous encounters and hair-breadth escapes, we managed by a supreme effort to pull ourself together and we hope presented a fairly tolerable counterfeit of the not totally annihilated being we were far from feeling. But in the meantime our theologian had marched away with the laurels of victory. Hence this tale of woe.

Now if any comrade can put us next to a greater incongruity than a naturally intelligent man who accepts biological evolution while balking at materialism, the writer would be highly pleased to hear of it. But the explanation is easy. A single glance at a case of this kind reveals the cloven-hoof of theology protruding as big as a house. This discredited impostor having been put to utter rout on the great battlefields of astronomy, geology, physics, biology and sociology, makes a last despairing charge on the plains of psychology and finally breaks his thick skull against the adamant wall of materialistic science.

The truth of the matter is that our hard pressed anti-materialist is ransacking the cosmos for an unexplored corner in which to hide his mysterious and elusive gods, having sensed the fact that science will exterminate them the moment he risks these precious hallucinations in its sight. He will find, however, that science has now turned her blazing searchlight on every nook and cranny and as a result the spooks have vanished with the darkness which was their habitat.

The great La Place, in answer to Bonaparte's inquiry as to where the Creator functioned in his "Mechanique Celeste," (Nebular Theory), is said to have replied: "Sire, I have managed without that hypothesis," and more recently Haeckel voiced the truth by saying, "Science has wrested the whole cosmological domain from theology. God has been conducted to the cosmological frontier and thanked for His provisional services."

The militant anti-materialist is flogging a dead horse. The only materialism he knows is the gross, perverted, restricted thing of the beginning of the materialist period. The cause of this form has already been shown. The cause of its death is obvious. It denied the existence of the soul and of spirituality, both of which are now known to exist, but they are but the manifestations of material things. Thus materialism is purged of its objectionable features and its foundation placed upon bedrock. The spiritual, which is chiefly manifested in the human race by the thirst for cosmological knowledge and an intense desire for a higher plane of living, is a form of materialism which might be termed the idealistic.

Everything in existence is natural—physical—materialistic. The supernatural—metaphysical— theological exist only in the imagination. The truth of this is proven by the simple fact that when once anything is understood it is universally no longer considered supernatural. The echo of the human voice for instance was supposed to be of supernatural origin until its cause was discovered. Science with glacier-like progress has rolled the cosmological veil of mystery ever backward with relentless hand. The last citadel of metaphysical superstition has capitulated to its inexorable advance. Anti-materialism is dead. Everything that exists is material. The cosmos is material. The laws governing the movements of the planets are material. Man's mind as well as his body is material. Consciousness, thought and religion are material and all that the metaphysicians claimed as being foreign to materialism are demonstrated by science to be the finer manifestations of material things and there is no life apart from matter. Idealistic, materialistic monism is the most elevating and highest form of thought which evolution has yet produced in man. Yes, decidedly man is now something more than a "stomach on stilts"—thanks to evolution—the study of which theology combated with all its superstition and ignorant power as long as it was able.

In addition to the anti-materialists we also have materialists more or less gross in the Socialist movement. Those who think Marx was one may be surprised to learn that those who knew him intimately assure us that the gross materialist filled him with infinite horror. He was a wonderful example of that rara avis, the practical idealist—a well-nigh perfect idealistic materialist.

May we all strive to be such! W. H. ANDERSON.

Economic slavery is the world's greatest curse today. Poverty and misery, prostitution, insanity and crime are its inevitable results.

Socialist Party Directory

- DOMINION EXECUTIVE COMMITTEE: Socialist Party of Canada, meets second and fourth Tuesday, Secretary, Wm. Watts, Labor Temple, Dunsmuir St., Vancouver, B.C.
BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, meets second and fourth Tuesdays in month at Labor Temple, Dunsmuir St., Wm. Watts, Secretary.
ALBERTA PROVINCIAL EXECUTIVE COMMITTEE: Socialist Party of Canada, meets every alternate Tuesday, at 429 Eighth Ave. East, Burt E. Anderson, Secretary, Box 647, Calgary.
SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE: 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 191, Glace Bay, N. S.
LOCAL VANCOUVER, No. 89, S. P. of C. Headquarters, Labor Temple, Dunsmuir street. Business meeting on first of every month at 8 p.m. Secretary, B. C.
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 at 2:30. H. Wilmer, secretary, Box 380.
LOCAL ROSLAND, No. 85, S. P. of C., meets in Miners' Hall every Sunday at 7:30 p.m. E. Campbell, Organizer, Will Jones, Secretary, Box 125.
LOCAL MELNOR, S. P. of C. meets in Miners' Hall every Sunday at 7:30 p.m. A. B. Secretary, Box 54, Rosland, B.C.
LOCAL MICHEL, S. P. of C. No. 16, S. P. of C. holds propaganda meetings every Sunday afternoon at 2:30 p.m. in Crahan's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10:30 a.m. in the same hall. Party organizers take notice. T. W. Brown, 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 REVELSTOCK, S. P. of C. No. 7, S. P. of C. Business meetings at Socialist headquarters fourth Thursdays of each month. B. F. Gayman, Secretary.
LOCAL SANDON, S. P. of 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 575 Yates St. Business meeting every Tuesday, 8 p.m. Propaganda meeting every Saturday, 8 p.m., corner of Yates and Langley.
LOCAL SOUTH FORT GEORGE, S. P. of C. No. 61, meets every Friday night at 8 p.m. in Public Library Room. John McInnis, Secretary; Andrew Allen Organizer.
LOCAL 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 LETTICE LOCAL No. 88, S. P. of C.—Business meeting every first Sunday of the month and propaganda meeting every third Sunday. Room open to everybody at 512 Cordova Street East, 2 p.m. Secretary, P. Anderson, Barnet, B. C.
LOCAL VANCOUVER, B. C. No. 45, Finnish. Meets every second and fourth Thursdays in the month at 218 Hastings St. East. Ovia Lind, Secretary.
LOCAL VANCOUVER No. 1, S. P. of C. Business meeting every Tuesday evening at Headquarters, 213 Hastings St. East, H. Rahim, Secretary.
LOCAL COLEMAN, ALTA. No. 8, Miners' Hall and Opera House. Propaganda meetings at 8 p.m. on the first and third Sundays of the month. Business meetings on Thursday evenings following propaganda meetings at 8 p.m. Organizer, T. Steele, Coleman, Alta.; Secretary, Jas. Glendenning, Box 63, Coleman, Alta. Visitors may receive information any day at Miners' Hall, 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, 134 Ninth Ave. West. S. K. Read, Secretary.
LOCAL REGINA No. 6, BASK. MEETS every Sunday, Trades Hall, 8 p.m. Business meeting, second Friday, 8 p.m. Trades Hall. W. B. Bird, Gen. Del., Secretary.
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 1933.
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. W. McAllister, Secretary, Box 587. A. Stewart organizer.
LOCAL No. 1, WINNIPEG, MANITOBA, S. P. of C.—Headquarters, Labor Temple. Business meeting every Saturday, 8 p.m. Propaganda meeting every Sunday at 8 o'clock in the Dreamland Theatre, Main St. Secretary, J. O'Brien, Room 12, 530 Main St.
LOCAL OTTAWA No. 8, S. P. of C.—Business meetings first Sunday in month in the Labor Hall, 219 Bank Street, at 8 p.m. Secretary, Sam Horwith, "The White Book Store," 144 Rideau Street, Ottawa.
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 508.
UKRAINIAN SOCIALIST FEDERATION of the S. P. of C. is organized for the purpose of educating the Ukrainian workers to the revolutionary principles of the party. The Ukrainian Federation publish their own weekly organ, "Nova Hromada" (New Society), at 443 Kinstino Ave., Edmonton, Alta. English comrades desiring information re the Federation, write to J. Senuk, Fin. Secretary.

Cards Inserted \$1.00 a Month

PLATFORM Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

SUBSCRIPTION CARDS: 5 Yearlies - - - \$3.75, 10 1-2 Yearlies - - 4.00, 20 Quarterlies - - 4.00

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

# CORRESPONDENCE

## THE RIGHT DOPE IN SOUTH AFRICA.

West Rand Mines, Krugersdorp. Sept. 14th, 1912.

To the Editor Western Clarion: k

Dear Comrade—Enclosed you will find a money order to the value of 10s., which I forward as a yearly subscription for the Western Clarion. As the subscription is only one dollar a year, you might be so good as to utilize the surplus in forwarding a bunch of your literature, particularly four or five copies of the Manifesto of the S. P. C. a few of Summary of Marx' Capital, "Value, Price and Profit," and "Struggle for Existence."

I have been a Socialist for a few years now. I became one through reading Blatchford's Clarion and other Socialist literature and doing a little thinking for myself, but, Mr. Editor, until introduced to your paper and subsequently to Karl Marx I never got down to the base on which the real Socialist doctrine is built. I was always confused in my thoughts and easily cornered in an argument. This used to annoy me greatly, as I was firmly convinced that the Socialist doctrine was right, yet here was I unable to defend or even properly define it. But one day I met a comrade from British Columbia and he introduced me to your paper and to Karl Marx and Paul Lafargue, and he lent me a copy of Manifesto of S. P. C. and then I began to see the light, and get down to the economic base of society and the materialistic conception of history and now no more confusion for me.

And now, Mr. Editor, wishing "the only Clarion" that deals out the right stuff for the workers every success and the same to the S. P. C., I remain, Yours for the Revolution,

Thomas Shooter.

West Rand Con. Mines, Krugersdorp. Transvaal, South Africa.

## BOOKS FOR THE WINTER EVENINGS.

We can supply you with the books mentioned below from the office of the Western Clarion, postpaid, at the following prices:

- Boelsche's The Evolution of Man .50
- Boelsche's The Triumph of Life .50
- Dietzgen's Philosophical Essays .100
- Dietzgen's Positive Outcome of Philosophy .100
- Engels' Socialism, Utopian and Scientific .50
- Engels' Feuerbach .50
- Engels' Landmarks of Scientific Socialism .100
- Engels' Origin of the Family .50
- Ferri's The Positive School of Criminology .50
- Ferri's Socialism and Modern Science .100
- Fitch's Physical Basis of Mind and Morals .100
- France's Germs of Mind in Plants .50
- Kautsky's The Class Struggle .50
- Kautsky's The Social Revolution .50
- Kautsky's Ethics and Materialist Conception of History .50
- Labriola's Materialistic Conception of History .100
- Labriola's Socialism and Philosophy .100
- Lafargue's The Evolution of Property .50
- Lafargue's The Right to Be Lazy and Other Studies .50
- Lafargue's Social and Philosophical Studies .50
- La Monte's Socialism, Positive and Negative .50
- Lewis' (Arthur M.) The Art of Lecturing .50
- Lewis' (Arthur M.) Evolution, Social and Organic .50
- Lewis' (Arthur M.) Marx vs. Tolstoy (Darrow Debate) .50
- Lewis' (Arthur M.) Ten Blind Leaders .50
- Lewis' (Arthur M.) Vital Problems in Social Evolution .50
- Lewis' (Austin) The Militant Proletariat .50
- Liebknecht's Memoirs of Karl Marx .50
- Marx's Capital, Vol. I .200
- Marx's Capital, Vol. II .200
- Marx's Capital, Vol. III .200
- Marx's Critique of Political Economy .100
- Marx's The Poverty of Philosophy .100
- Marx's Revolution and Counter-Revolution .50
- Marx's Value, Price and Profit .50
- Marx and Engels' The Communist Manifesto .50
- Morgan's Ancient Society .150
- Myers' Great American Fortunes, Vol. I .150
- Myers' Great American Fortunes, Vol. II .150
- Myers' Great American Fortunes, Vol. III .150
- Piechanoff's Socialism and Anarchism .50
- Teichmann's Life and Death .50
- Ward's The Ancient Lowly, Vol. I .200
- Ward's The Ancient Lowly, Vol. II .200
- War, What For? Kirkpatrick .120

The appeal of the Socialist Party is to all the useful people of the nation, all who work with brain and muscle to produce the nation's wealth and who promote its progress and conserve its civilization.

## HOW THEY COME

Just a few done their share of the work necessary for the continuation of the Western Clarion this week. Here they are:

- G. O. Vennesland, Granum, Alta. 13
- D. M. Coutts, Vernon, B.C. 4
- C. M. O'Brien, Organizer. 4
- G. Beagrie, Calgary, Alta. 3
- C. J. Johnson, Westbridge, B.C. 2
- J. Watson, Winnipeg, Man. 2
- J. C. Turner, Victoria, B.C. 2

### Singles.

Ray Gadsels, Comaplix, B.C.; Ed. L. Ruark, Harrison Mills, B.C.; J. P. Harper, Hardy Bay, B. C.; J. T. Dempster, Clayton, B. C.; F. E. Bishop, Medicine Hat, Alta.; J. Stewart, Moosejaw, Sask.; J. Heaton, Keewatin, Ont.; D. Alexander, Brantford, Ont.; D. Thomson, St. Catharines, Ont.; C. Foster, Sydney Mines, N. S.; Thos. E. Mason, Montreal, Que.; J. Sidaway, Vancouver; Mrs. T. Mott, Vancouver; Thomas Shooter, Transvaal, S. A.

### Bundles.

R. Taylor, Sydney Mines, N. S., 5.

## PREMIUM WITHDRAWN.

We have been compelled to withdraw the premiums that have been offered to the comrades sending in the greatest amount in subs during the month on account of the lack of enthusiasm in that direction. When we made that offer we expected to get a fairly decent bunch of subs, but we have received less than before, so we cannot go to the expense of getting the premiums. Those comrades who did make an effort will be remembered when we make the offer at some other time, if we live through the present slump.

## DOMINION ORGANIZING FUND.

- Local Edmonton No. 1—
- Per Wm. Stevenson .30
- Per J. R. Knight .13.00
- Per H. Geary .1.75
- Per Christ Pederson .1.00
- Per Wm. McQuoid .50
- Local Barons No. 47—
- Per Elviri Antijuntti .1.25
- Local St. John No. 6—
- Per D. Bassen .65
- Local Montreal No. 1—
- Per K. Johnson .3.10
- Local Ottawa No. 8—
- Per E. S. Oldham .3.00
- Per A. Bennenson .1.25
- Per S. Horwith .35
- Per R. Burns .45
- Previously acknowledged .174.85
- \$204.70**

## LAWFUL THUGGERY.

The police, not content with their recent vain attempt on Sept. 7 to stop Socialist propaganda, again showed their claws on Saturday October 5. On the night in question Local No. 8 held its regular open meeting, but this time at the corner of Bank and Sparks Streets, after the Salvation Army and its crowd had dispersed, Comrades Roberts McCallum and Burns taking turns at speaking. After the second speaker had finished he was accosted by a policeman "on the outside of the audience," and asked if he had a permit from the chief of speak? Upon being informed that no permits were issued for such and that anyone could exercise the right of free speech, providing they did not cause an obstruction, the policeman ordered those around him to move on. Comrade A. Leckie who was standing near, chanced to remark "Why did you not move the Salvation Army who were here half an hour ago? Their audience was three times as large as this one."

Policeman: That is none of your business." When Leckie again remarked that he was a ratepayer and approved of lecturing on the street, the policeman clutched his interrogator by the throat, doubling him to his knees. Leckie in this position caught hold of the law by the legs bringing him to the ground thereby saving himself from strangulation.

While the struggle was at its height the spectators were for mobbing the policeman, but were held in check by the comrades who are ever watchful to maintain order. Leckie did not resist going to the lockup with his assaulter when the latter had recovered from his frenzied "frothing fit."

Upon arriving at the station several comrades and sympathizers attempted to interview the sergeant in charge regarding his bail and all were received, the same as the writer, with a snarl like that emanating from a wild beast, as follows: "I don't care who you are, you're not wanted here: GET OUT!" A blind comrade, who was ejected from the station, was determined to find out why he should be thus treated, when desiring to transact legitimate business, went to see the magistrate at his home and there learned that the prisoner was charged with assault and had been up before on a similar charge, which was a double.

On Monday, Oct. 7th, the case was tried and of all the fool and lying evidence ever given by a policeman, Finigan gave it. Gordon Henderson, K. C., who acted for the prisoner, along with comrades and other witnesses, had no trouble in proving that Ottawa had at least one stalwart who was both a fool and a brute. The case was dismissed.

This is the third time in four weeks that the "right of free speech and peaceful assembly" has been assailed by the very ones whose duty should be to protect and assist same. Three times have the police made law abiding citizens play the role of criminals, detaining them overnight on charges of obstruction, assault and previous bad record, and this with not a vestige of evidence in sight, other than that they were Socialists. The press in relating any interview with the authorities, states that street speaking is a contravention of By-law No. 3387, which will in future be rigidly enforced. Whether this applies to the Salvation Army or other expressions of economic depravity, remains to be seen. One thing is sure, the comrades here are not set back by the recent samples of "immaculate justice." They have learned to look upon such manifestations of might philosophically, knowing full well the treatment that has been doled out to the members of their class elsewhere, when they had the courage to express their opinions regarding existing conditions in this our (?) free country. It has more than convinced some that the cartoon which appeared in February 17 issue was a stern reality, not only in Vancouver, but everywhere under the rule of capital, and that we must look for these reflections of the "ass in the lion's skin," till the workers rise as a class and assert their might to the only right worth while, namely, the "product of their toil." To this end let us all play our part and speed the day.

P. S.—The police and the press of late have given us lots of publicity, in fact they have done more real propaganda than ever we hoped to do ourselves. For this they ought to be thanked.

A. G. McCALLUM, Organizer.

## IN LIGHTER VEIN

### A SATISFIED SLAVE.

Enderby Oct 20th 1912

Dear sirrs

As your paper the western Clarion has been coming to my address in Enderby unsolicited by me and owing to the fact that I am not in sympathy with your atheist teachings and Ideas. So please have my name scored from your list and discontinue to send your trashy reading to me

Yours Sincerely

JAMES NICHOL  
a labour slave.

## SOCIALISM IS IRRELIGIOUS.

(Mgr. Giovanni Bonzano, New Roman Catholic Apostolic Delegate to the United States.)

Socialism is irreligious. Socialists say they are attempting to establish a paradise on earth. They are not interested in the life that is to come. Scoffing at things of the spirit, they dwell wholly in the present. They are anti-Christian, and in Europe practice the hideous doctrine of free love, thus striking at the home and at the very foundation of civilization. Socialism is coarsely materialistic. It destroys human character. Moreover, Socialism attacks property—not alone the mills and factories of the rich, but the cottages of the poor, which were raised up by thrift, industry and self-sacrifice.

## DOCTORED AND DOCKED.

"Well, George," said the president of the company to old George, "how goes it?"

"Fair to middlin', sir," George answered. And he continued to curcomb a bay horse. "Me an' this here hoss," George said suddenly, "has worked for your firm sixteen years."

"Well, well," said the president, thinking a little guiltily of George's seven-dollar salary. "And I suppose you are both pretty highly valued George, eh?"

"H'm," said George, "the both of us was took sick last week, and they got a doctor for the hoss, but they just docked my pay."—Woman's Home Companion.

## LOOKING FOR A COMMISSION.

Proud and pompous, the doctor was strolling down the street, when he was accosted by a poor woman.

"Good morning, sir," remarked the latter.

"Good morning, madam," replied the medico.

"I expect you're making a good thing out of attending to that rich Smith boy?" suggested the lady.

"Oh, yes, a fairly good fee," replied the doctor, angrily.

"Well," whispered the lady "I hope you won't forget that it was my Willie who threw the brick that hit him."—Exchange.

The bosses' open shop is the unions' open grave.

# THE LIQUOR QUESTION

(Continued from last week)

Suppose we admit all of this, is not our case still strong? Capital does all the harm to the worker's family that the drink does and more. Capital deprives a man of all but the bare necessities of life and in cases where the man has met with some accident even of these. Capital crowds the worker's family into the noisome tenement, ten to a room and keeps them herded together like sheep in a pen where there is every invitation for all the diseases that plague civilization. Mr. Lee Welling Squier in his book, "Old Age Dependency in the United States," shows that a least 6 per cent. of the workers in America receive less than a living wage. In other words more than half of the people are deprived of sufficient food and adequate shelter. When we consider that these people are allowed to starve when the warehouses and stores are bursting with plenty, the enormity of the offence is all the more amazing. Yet Capital does this. Capital poisons the very food they are allowed to have. Capital adulterates the medicines they take to cure the chill brought on by the cold and damp imposed by the conditions under which they live and work. Capital mixes the wool in their garments with shoddy. Capital fills the soles of their shoes with paper. Capital drives the mothers out into the shops to work for bread while the baby waits. Capital drives their children into the crime of the streets. Capital drives their daughters into the brothels. Capital does all this and there is none who can resist. There is nowhere in this world that we can flee to be free. Bond slaves from the day we are born, tied to the wheel all our lives, and at last broken in the masters' service.

But is the charge they make against drink wholly true? Drink is not the whole cause of the addled brains and dullness as well as the weakness. Dr. Thompson of the Royal College of Science in Dublin made the statement publicly that the chief cause of laziness in workmen is lack of nutriment. The Chicago School Board found that by giving the children one good wholesome meal a day the standard of scholarship was appreciably raised and the number of defectives was reduced greatly, thus demonstrating conclusively that lack of decent food is one of the causes of backward children and the great and increasing number of juvenile delinquents.

Capital denies us good food although there is food in abundance for us all and more than that we made the food ourselves. This is a greater harm than drink ever does. The reformer should fight Capital.

Prohibition of selling liquor is absolutely impossible under our present system of society. It might be possible to get the most stringent prohibition act ever devised by man pushed through the legislature, but we are not done with the matter then. The prohibitionists have the idea that all that is necessary to put an end to their pet abomination is to pass a law forbidding it. They forget that a law is of no value unless it is enforced. Our statutes are crowded with laws forbidding this and that. From cover to cover they are crammed with acts that if carried out in the spirit with which they were passed would make this world a paradise, yet this poor old world goes on getting worse and worse every year.

No law can ever be enforced until there is a majority at least who want it enforced. And as a general rule a bare majority will not suffice, but an overwhelmingly majority. In North Dakota there is a good working majority of the people who want prohibition and they have got it, yet that law does not prohibit. The bare majority is not able to force their ideas upon the rest of the people, though they may write their wishes upon the statute books. With regard to prohibition there are two groups of people who do not want the selling of booze curtailed. Those who manufacture the stuff and those who drink it. These two groups make up far more than one-half of the total population and, therefore, as long as they are in the same position and as long as they have the ideas that they have today, prohibition is impossible.

Most of the drinking in this world is forced upon men by circumstances beyond their control. Most of it by men who have a financial interest in their drinking. These men are they who make a profit off the production of liquor. By the term production we mean the complete process of making the article and getting it to the people who want to use it. Production, speaking literally, is not complete until the article in question is brought to the point of ultimate consumption. The production of intoxicating liquor then takes in not only the brewers and distillers, but the wholesalers and the retail sellers, whether sold in hotels, saloons or blind pigs.

The reason these men want other men to drink to excess and to their own detriment is that they are able to make a profit off the production. If we examine all the steps in the pro-

duction or even analyze any one step completely we may find something that will help us out later. We are now considering only those people who make the booze. No one will deny that the main spring of their action is the profit made out of the manufacture.

How is the profit made? By selling the article at a price higher than it has cost to produce it. No one will deny this, either.

What are the elements of production. Barley, hops, etc., the plant and the human labor power. All of these elements give value to the finished article. The profit can be made only in one of two ways. Either by buying the elements at less than their value or by some of the elements giving values to the article greater than they have cost. Mark well these two possibilities. There are no other.

Let us consider the barley, for instance. It might be possible at different periods of time for the owner of the brewery to buy barley at less than its value but he could not depend upon doing so. As surely as he were able to buy it for less than its value at one time at another he would be compelled to buy it for more and in this case the extra profit made on the former transactions would be swallowed up by the latter. As a rule the price of the barley will be almost exactly its true value now fluctuating above and again below. The buyer must make provision for buying his barley at its true value.

This same thing applies to the hops and other materials he uses. So we can not assume that the profit is going to be made by purchasing his materials at less than their values.

Our next point to examine is can these raw materials give to the finished article values greater than themselves? They can not. By the brewing and malting the brewer changes the form of the materials and whatever value they had before is transferred to the new substances. It has taken added value, but not from the material. We see that the profit is not made off the materials the brewer uses.

Let us examine the factory through which the material passes while taking on new form. The plant is so much crystallized labor. This labor is used up in the process of manufacture and the value of it is given to the material. However, as the plant can be used over and over again the value is not all transferred at once but the transfer takes place gradually through a period extending over a number of years. If the plant is so built that on the average it will last and be useful for ten years it will have transferred all its value to the products going through it in ten years' time. If we can find out the number of gallons of beer that passes through that plant in ten years we can find out the value the plant gives to each gallon of beer. We know that the plant can give no more than this because it is only so much material in another form.

If we lay a stick of wood out of doors it will never increase in form, shape or usefulness to humanity. Therefore it will never increase in value no matter how long it is left, but on the contrary it will begin to rot and gradually lose form, substance and usefulness, consequently its value will depart. It is the same with every other commodity, but one. The materials and the plant can not give to the beer any values greater than themselves. The manufacturer buys them at their value so that there is no profit made on these things.

There is one other element in the production of beer that we have not touched yet; that is the human labor power applied to the various machinery in order to change the form of the materials and make them more valuable to man. Human labor power is a commodity bought and sold on the world's markets exactly like wheat, wood or coal, but it differs from all these other things in that it can give back values greater than itself. The price of human labor power is the cost of living. The amount of food, clothing and shelter that is necessary to keep the man in shape to work the next day. By the use of modern machinery the productive power of a man has been so increased that today one man can produce more than sufficient to keep him fit for work. As a rule his powers are sufficient to maintain about five men.

He is able to support himself and family and, on the average, one other man and his family. However he gets barely enough to keep himself alive and the owner of the factory gets the rest. Here is where the profit comes in. The owner of the factory makes the profit by exploiting men and making them divide up.

I have stated the theory, now let us examine the actual conditions to see if our theory works out. I have taken the following figures from the Canada year book of 1901. I used them for that year because in that year figures were published that have not since been available.

Read, What is Socialism. 10 cents.

Table A.

Wines and Liquors—	
No. of establishments.....	183
Capital .....	\$20,467,389
Wage earners .....	3,208
Wages and salaries .....	1,270,772
Product .....	9,191,700
Depreciation at 5 per cent. . .	450,585
Materials .....	3,192,696

Table B: Formulas.

Products minus materials plus depreciation equal product of labor.

\$9,191,100 — (\$3,192,696 + \$450,585) = \$3,539,419.

Product of Labor minus Wages equals Profits.

\$5,539,419 — \$1,270,722 = \$4,268,647.

If we examine this table we will see that after all expenses are paid and a reasonable allowance for wear and tear of the plant is made, there is left \$5,539,419. We maintain that this has been produced by the men actually engaged in the plant itself. We include every man who takes part in the operation and not merely the manual laborers. But these men did not get all of this. They were compelled to accept \$1,270,722 and give the rest to the shareholders of the plant, who probably never saw it, or cared about it only as a dividend producer. The men who actually did the work were allowed to keep 21.1 per cent of what they made and give the rest, 78.9 per cent, to the masters.

It is the possibility of taking this wealth from their employees that urges men to go into the brewing business and to do all in their power to increase the drinking capacity of other workers in order that there may be a greater field for the exploitation of their own workers.

The workers divided up what they had made with others who had done nothing. Now these workers did not divide up because they had more than they could use themselves. They only received on average \$386 per year, or about \$1.30 per day, and that is not enough to support life decently in most parts of this country. They did not divide up because they were charitable. They do not know the masters even by name and not knowing them they could have no interest in them. They did not give it up because they wanted to. They do not want to. They all have unions for the purpose of increasing the portion the masters allow them to keep. They gave this up because the master compelled them to or he would not allow them to work at all. They were obliged to be content with that amount or they must keep away from the factory, and the police, the courts and the militia are ready to back the masters up when they say "Keep off!" The factory owners use their possession of that factory as a club to make them divide up. The fact that they could use the factory so, is their only reason for putting it up at all. They do not manufacture beer or any other kind of intoxicating liquor because they want to, but because the making of it gives them the power to exploit men to their own benefit.

Booze is the product of our system of production for profit. If we had production for use only we would have very little booze of any kind at all and that only for proper use. If we were to do away with production for profit we would do away with one group of people who stand in the way of temperance.

## CLARION QUESTION BOX.

From time to time we receive letters from Clarion readers asking information on subjects of general interest. The great majority of these have been obliged to leave unanswered because other and more pressing matters in connection with editing and getting out the Clarion have taken up all our time and attention. However, a comrade has volunteered his services for this particular work and can be relied upon to give every question the consideration and attention its importance may warrant.

Questions must be written on paper separate from other correspondence, with the questioner's name signed thereto. In answering questions initials only will be used.

R. G. Comaplix, B.C., asks our advice as to joining a certain "fraternal" society. We cannot advise you to join that society or any other. If you already belong to one and a thorough student of Socialism you may be able to do good educational work when opportunity offers. As you are evidently a beginner in the study of Socialism, by all means stay out if you intend to continue your studies, for to join will subject you to disappointment and to your leaving it in disgust eventually. This is especially true of the society you mention, which fosters religious differences and is really, in so far as I have been connected with it, merely a political club. If you feel you ought to do something and there is not a Socialist Local in your riding, become a member at large by forwarding your application to the secretary (W. Watts) of the Provincial Executive Committee, Labor Temple, Vancouver, B. C. You can also order, say, a bundle of ten Clarions per week and distribute them around to those whom you think would be interested. You will thereby become an active member in the greatest movement the world has ever known, beside which those so-called fraternal societies fade into absolute nothingness.

# THE POT OF GOLD

By Wilfrid Gribble.

(Continued from last week)

I fear I am putting my hero in bad for the start, but you, reader, have got to take him as I had, as you find him.

And so the day passed and that first evening at sea, and at last George went to his berth to be lulled to sleep by the gentle vibration caused by the beat of the engines, to awaken in the morning to the brief wonder and a quick realization of where he was. The hearty meals (it was calm weather and George wasn't seasick), the deck games, the new acquaintances, the exchange of experiences, all helped to pass the time away, day by day.

The sorrow of leaving the old land was rapidly giving place to the anticipation of arriving at the new, but for all that, the tin trunk was often opened, and a look taken at the photograph of his mother and of his dead father and of one other, which George did not kiss, for George was a sensible chap, who realized that a bit of pastebored could not appreciate a kiss, and who knew that, though the photo pleased his eyes, it could never satisfy his lips.

When the shores of Canada came in view his letters were all written ready for mailing home, full of his experiences on the voyage and full of hope for the future, and once more he leaned over the liner's rail, looking ahead this time instead of astern, watching the shore becoming more clearly defined instead of more dim, and with a swelling heart and eager eyes rather than an aching throat and misty vision, for this was the promised land that he was nearing; this was the country where there was room and work for everyone. He would be able to "make money" here; he would be able to send money home; he would be able to bring his mother out and see that she did not slave to make both ends meet, as he had always known her to do in the old land, and, in due course, he would write and ask "the girl" to join him, for though there had yet been no expressed understanding between them, he knew she but waited the word to share his lot in the new country. It would not take long, the "big money" he would be able to make, would enable him to accomplish his object within a year.

Perhaps he would go home himself and fetch them out; perhaps it would be better to save his own passage money home and back and send the money to bring them, instead of going himself. Anyhow there was plenty of time to think of and arrange for that. The first thing to do now was to get ashore, find work and save money.

In this spirit George stepped ashore as many others have stepped ashore in Canada, as many others will step ashore, to learn that there is no more security in employment, no more certainty of a decent living on this side of the Atlantic than on the other; that, at best, "the soup is possibly a little thicker" here, but, as this is early in the story we will, for the present, leave George Lowden as he was then, not as he is now, ashore in Halifax, with his little English tin trunk containing his clothes, his keepsakes and his photographs; with eyes eager with anticipation, spirit strong with determination and a heart filled with hope for the future.

## CHAPTER TWO.

Everything happened according to the schedule of George's anticipations when he struck the mining town of Glassy Sound. He hoped to strike work at once, and he did—he was given a place in one of the mines as soon as he asked for it. As he wasn't to start work till the following morning he spent the rest of the day in "looking around," getting acquainted, and renewing acquaintances with some who had come from the same town as himself in the old country. His mates who had come on the same ship had been, mostly, as fortunate as himself, and were also "looking around," noting and remarking the points of resemblance and of difference between this mining town and a mining town in "old" country. The chief difference they noticed was the number of "foreigners" here, with their various types and languages. They had been used to hearing nothing but the English language, or that dialect of it known as "Lancky"—short for Lancashire—but here were Italians, Belgians, Germans, and a number of other "foreign" nationalities, together with Scotch, English, Welsh, native-born Canadians, and a few Americans.

Another point of difference was that that scarcely any of the buildings, even of the "better class," were of brick or stone, but of wood, whereas in the old country, wooden buildings are practically unknown. Someone proposed a drink, and here they discovered another strong point of difference from a mining town in "old" country—there wasn't a drink to be bought in all the town, nor in all the country round, for Glassy Sound was a Godly community, which had been voted "dry."

They were to discover later, however, that there were ways and means of getting liquor, and such liquor,

else has. Don't think there's the only one? Some o' t' poor beggars ain't making their sawt. What t' hell's t' men to do but strike if they can't get t' rights? What t' hell! Tha makes me tired!"

At this point Ned came to the rescue of poor George, overwhelmed by Tom's vehemence, and as the complacent George's complacency had evaporated as a result of Tom's verbal onslaught, Ned had an attentive listener as he quietly explained the reason for the dissatisfaction so rife in the vicinity.

It appeared that for some time past the Company had been "putting the screws on"; excessive deductions had been made for stone among the coal sent up from the mine (here it may be explained that there is always some rock among the coal sent up, which escapes the notice of the coal diggers owing to the poor light in which they work), prices had gone up steadily while wages had remained stationary; there was an increasing tendency to "mark" or victimise men who had dared to protest in any way—some of them had been given such bad places in the mine that they couldn't average more than fifty cents a day; others, when they had worked out their particular place in the mine, had been quietly put off from day to day when asking for another place; some few had been frankly discharged.

Worse than all, there was a so-called Union, by the name of the "Workmen's Protective Association," which was bossed by creatures and pets of the Company.

John Stoffit, the secretary of this "Union," was practically its boss; he was a man of considerable ability as a misleader, and, together with a number of others of low cunning who were acting under his direction, had been a very useful tool to the Company.

The majority of the men in the mines had, however, "got onto the game." The greater number of those who had belonged to the "Workmen's Protective Association" had withdrawn, and local unions of the powerful "International Miners' Union," with its hundreds of thousands of members, had been formed.

It had been the custom of the Company to deduct the dues of the members of the "Workmen's Protective Association" from their wages and turn them over to the secretary.

They continued to deduct these dues from the wages of the men who had withdrawn from this "Union," and there was a fight over that too.

These, and many other grievances, Ned explained to the chastened George, who realized vaguely, at last, that there was some cause for the dissatisfaction he had noticed expressed on all sides.

George, though slow to think, was a manly fellow, and he made up his mind, before going to bed that night, that he would turn in the card which he held from the old country miners' union and take out a card in the Local of the "International Miners' Union."

By the time Ned had explained things Matt and Tom had become engaged in an animated discussion over "footba" again. The conversation between Ned and George changed from a discussion of the local situation to things more confidential and intimate.

Ned was one of these quietly strong fellows with a sympathetic nature that seems to invite confidence, and George opened his heart to Ned.

He told him about his hopes of bringing "t' old mother" out to Canada; he told him of the girl. Ned was a sympathetic listener, for he had hopes once as George had now, and his hopes had been—so far—fulfilled.

Ned had come, with his brothers, to Canada some time before, had returned home, married the girl, and with the help of his brothers, had brought his mother out to the new and promised land, hoping to see her live many years in quietness and ease. But it was not to be. An affection, brought on by overwork and insufficient care in critical periods when she was younger, had forced the mother to undergo an operation in the local hospital, and the end was a few months after arriving in Canada: a worn-out woman of the working class, old before her time, lying in a casket strewn with flowers, with her three strong sons, who had hoped so much, and made up their minds so strongly that "t' old mother" should be compensated for the years of struggle she had made for them by years of comfort in her old age, standing looking down with tear-dimmed eyes at the body of their ever-unconscious mother. Ah! "the short and simple annals of the poor." Ned clasped his baby a little tighter, and looked at his busy wife a little more fondly, as he reached the climax of his story, and vaguely wondered of the future in store for them. Ned has more babies now, and Ned knows better now how to fight to bring about a better time for them in the future than he or his parents had in the past. His brothers are in the same fight, more and more are getting into the fight, and by-and-by there will be enough to end that fight.

(To be continued.)

Comrade N. Sherwood of Massett, B.C., sends in a renewal and one dollar for the Clarion Maintenance Fund.

## THE REASON WHY.

Have you ever been "buttonholed" by a sweet lady with a charming personality, a delightful smile, and with a beautifully fitting gown? One whose cheeks were as rosy as the "roses" she had for sale; one whose brilliance of make-up made the drab, cheerless buildings on the street emit something like radiance. The sombreness of the lawyers' offices, the incessant noise of lorries, the monotonous sound of bundles of cloth being thrown through a shoot in a packer's warehouse, the wearisomeness of a dull September morning; all that was changed by the lady in question, asking me if I would have a flower. Automatically my hand dived into my pockets to get out some small change in order to obtain a flower—but the lady impetuously said, "I knew you'd support the Lifeboat." But I didn't, despite the seductive glances of the lady. The reason briefly was this: Today, Sept. 14, 1912, is "Lifeboat Saturday." A procession is organized, and people march through the streets of Manchester garbed in all kinds of silly costumes in order to show the gaping crowds how funny life is, particularly on "Lifeboat" day. It is called "Lifeboat Saturday" because collections are made for the maintenance of the Lifeboat service around the British coasts. Mind you, the lifeboats are maintained to save lives in or near the coasts during stress of stormy weather. Nor is it to be understood that the lives lost around the coasts due to the negligence of ships' captains or an "act of God" are really great. It is rare indeed that lifeboats are called for assistance; yet why this procession? Why the begging of funds for their upkeep?

If it is necessary to save lives around the coasts, why does not the British government attend to it? There are lighthouses, and their upkeep is maintained by the National Treasury. In plain words, the Lighthouse system in the British Isles is nationalised. Why then the discrimination between Lighthouses and Lifeboats?

To be frank, the answer is that the capitalist class don't care a damn for life, and are not anxious about it. They are primarily concerned with saving property. Life, as we all know (or should, rather), is merely a secondary consideration.

We know that the world's commerce depends upon oceanic transportation. It may be to China, Japan or Canada. It may be to U.S.A. or Russia, India, Australia, or Africa. It is "shipping." The tonnage carried is immaterial. The main purpose of ships today is to carry cargo. That is to take goods from one country to another. The interchange of commodities render it necessary. The desire of the capitalists is to realise their profit in exchange. They may be sending tripe from Chicago to Oldham or Rochester, or "Scotch" Haddock to New York. It may be that claims are sent from Delaware to Philadelphia. No matter what it is, shipping is utilised for profit making purposes. The less the waste in transportation the greater the profit. The greater the saving of merchandise the more the profit. It is thus incumbent upon the capitalist class internationally to so order their system as to obtain a minimum loss of goods carried by ships.

Have you ever been up their River St. Lawrence and noted the lights on each side? How magnificently they present themselves! Have you entered the Hudson River or even the Bay of Fundy. Have you ever been up the Manchester Ship Canal, or the English Channel? If you have, you will have noticed lights in abundance. Some at a distance and easily discernible, others dull and not easily seen. The lights are kept up by the governments, and, mind you, the officials are rarely changed, no matter what color of government is in. Those lights are sustained to prevent the ships from going aground or dashing on rocks. It is the loss of merchandise that compels the capitalist to make ever more stringent regulations. Lighthouses are often quite a distance from land, as in the case of Eddystone, Tuscan Rock, and Nantucket. (Others can be mentioned.) The point, however, is that lightships and lighthouses blaze forth information to prevent wrecks. Note too that if fog abounds and lights are not discernible, foghorns let loose their shrill and sometimes terrifying sounds. What cannot be seen can be heard.

The capitalist class realise that to save souls is somewhat of a nuisance now. They can't be bothered. The Lifeboats on the other hand do not go far from the shore. They are on the coasts "in case of wrecks." That Lifeboats do not yet come within their purview is admitted. The reason the government do not support the Lifeboat system is because they don't care a damn about it. As I have repeatedly stated, the capitalist has a greater regard for property than for the lives of the working class. Producers of property are plentiful, but the sinking of property is usually a loss. Not always however, for we have heard of cases where a deliberate sinking of cargo has been advantageous. What is a cargo of human souls compared to a boatload of merchandise? The loss of the former will be made much of by the press and pulpit for a few days, while to the capitalist the loss of the

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latter occasions far more acute concern and long drawn out agony.

The present hellish system makes the capitalist flinching and callous in his regard for human lives. Sooner would he see the sinking of 1,000 lives than lose \$1,000 on any venture. This may seem an exaggeration, but why is it that there is such a difference between the two services I have mentioned. One would have thought the first desire of any civilized government would be to secure life. But the lifeboat system in England has to depend upon the caprice of charitably disposed people, not the government. When life has any value to the Capitalist class, then and then only will they stretch forth their hands in an endeavor to protect it. But as it is today, they feel that "let life be endangered as it may, let misery prevail and thousands die, so long as we can make our profit."

Now the procession is to pass, and the sight I have so often seen, wherever men, women, and children disport themselves for the amusement of the onlookers, is to be re-enacted. For some piece of tinsel they will vie one with another to obtain the greater subscription. Were they to understand, and work with the same zeal for the overthrow of the system, a happy time would soon be our lot. As it is we must go on doing our utmost to convince them of the blemishes of the system. To point out that, so long as lives have to be saved it devolves upon the community to see to it. The poor souls with their faces "rouged" and blacked, with their foolish tableaux, are unknowingly suffering because of their ignorance. Underneath their gay costumes are hearts torn with sorrow. They smile to the crowd, but when Monday comes back to their monotonous tasks they go to eke out an existence.

Poor fools, were they to know that they are producers of wealth, and that the capitalist class flich it from them, they would give some kick. I live in hopes, even yet, of seeing them converted to our cause and displaying the zeal and enthusiasm that they now display for the maintenance of capitalism to bring about a new system wherein none will ever want.

MOSES BARTZ.

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