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WORKERS OF THE WORLD UNITE

The WESTERN CLARION

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

ROCHFORT & DANIELL.

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MORE BLOTS THAN ONE

Other Blots Than the One Laurier Sees

The Editor of the Clarion:—Enclosed you will find two cuttings from papers, the small one from the World and the other from Answers.

I hear you tell one night about women towing canal boats singing "Briton's Never Shall be Slaves," but I think this is an account of the worst slavery of present times.

Mr. Laurier seems to think that the only blot on England's character is that she won't give home rule to Ireland, but I think that Laurier overlooks all blots like these.

Yours fraternally,
ONLOOKER.

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OTTAWA, Oct. 6.—In moving a vote of thanks to T. P. O'Connor, who delivered an address on home rule in the Russell theatre, Sir Wilfrid Laurier said her treatment of Ireland was the only blot on England's record. He said he could not understand why England should grant autonomy to Canada and to South Africa, and not to Ireland. Hon. Charles Murphy presided. The sum realized for the cause of home rule amounted to over $1100.

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Women and Chains.

Turning your back on the historic castle at Dudley, erected in the semi-barbaric ages as an impregnable stronghold within the territory of Penda the Strong, last of the pagan kings of Mercia, but captured later by Oliver Cromwell, you pass through a market-place bearing evidence of strong twentieth-century commercial enterprise. Then you take your seat in a quaint, "topless," electric car, and are jolted over half a dozen miles of rough, uneven track into a country which immediately revives memories of the paganism and barbarity which a sight of Dudley Castle has conjured up.

On your right and left, dense, black smoke pours in impenetrable volumes from towering chimneys, at the base of which formless masses of seething iron are being welded into shape by semi-nude figures, whose strength of arm and immensity of muscle send your thoughts careering off in yet another direction to the gladitorial giants of old, whose mighty feats of strength made them men indeed.

A strange, wild, wierd, haunting country!

Chains! Chains! Chains!

The tram pulls up with a jerk, and the raucous voice of the blue-uniformed conductor crying "All change here!" tells you that you have arrived at Cradley Heath, the only place in the world where women and children daily wring out drops of their life-blood in making chains. And chains, both in a figurative and a literal sense, comprise the Alpha and Omega of their existence—literal chains, the making of which is necessary to keep the life-lamp burning in their stunted, misshapen bodies; figurative chains, which are entwining themselves around the souls, the minds, and the warped intellects of these pity-raising serfs.

It is here, in this strange, wild, weird country, this sweated area which forms a blot on Britain's fair name, that I have recently spent some days, in order to tell readers of Answers the true and terrible story of the almost incredible conditions under which these women chainmakers of Cradley Heath eke out a miserable, soul-and-body-destroying existence.

Sapping Womanhood.

And it has not been a superficial visit, embracing simply a hurried dash through and an imaginative pen-sketch. I have lived with these people, eaten with them, slept among them, joined in their sports, studied them from every conceivable standpoint, and watched keenly the never-ending process of womanhood-sapping which is going on unchecked.

When I arrived these women were on strike. But large numbers of them were plying their customary trade, because they had secured from the masters the concessions for which their sister slaves were battling. The cause of the strike can be dealt with in a few words. The women who make the chains want paying at the rate of of 2½d. an hour instead of the rate they have been receiving. To think it needed a strike to secure the payment of 2½d. an hour is amazing enough; but the sidelight which I intend to throw on the strike, and on the lives of these serfs generally, is still more amazing.

As you pass down the High Street, the first impression you get is that Cradley Heath is a prosperous place. A stately church stands a few yards away from a substantial-looking Nonconformist chapel. You imagine, too, that a mammoth aeroplane has passed over the place, sending forth a gigantic shower of public-houses. When I had counted thirty in half an hour's walk, I stopped.

The streets are populated with innumerable racing dogs, whippets of all colours and sizes. In the back portion of the premises "the man" is proudly watching his pigeons winging their way skywards, and then making a graceful sweep to earth again. The pawnshops are prosperous-looking, pretentious buildings.

But, leaving the more flourishing portions, and delving into the courts, alleys, and byways, you see the women serfs of the chains at work, and it is a strange—almost disgusting—spectacle.

The Women at Home.

Out of a population of 9,193—these figures were obtained at a recent census—between 1,000 and 1,300 of the women are slaves of the chains.

Long before the sun has made its appearance in the Eastern sky, scores of these hollow-eyed sunken-cheeked women are clamouring round a warehouse, where a hard-visaged man gives out strips of iron, measuring 8ft. in length, and done up in bundles of half a hundredweight or a hundredweight, as the case may be. Grimly, the women shoulder the rods, and make for their homes where the fire they kindled before setting out for the warehouse has burnt up in the bewhouse funace, fed by small pieces of coke capable of giving out an intense heat.

In great, hurried mouthfuls, they swallow a cup of weak tea, often without sugar or milk, great hunks of bread-and-margarine, or a piece of bacon, or a bloater. Tiny tots of children have found their way from a bed of rags flung in the corner of a room, where the wind whistles through broken panes, out of which the sacking has fallen. Maternal care is unknown.

Apart from an apron of leather, there is no distinctive dress. The woman rolls the sleeves of her tattered bodice to the elbow, and casts a keen, critical glance at the glowing furnace. And in a quarter of an hour from the time of her return the day's work has commenced.

Forging the First Link.

On the left hand side of the fire is an immense pair of bellows; on the right is a small anvil and a hammer. The rods, one at a time, are plunged into the glowing fire, which is being fanned every few seconds by the blowing of the bellows, and then they are withdrawn.

Fitting the white-hot end of the rod on a gauge, to get the exact measurement of the link to be forged, the woman strikes a few sharp blows with the hammer, making a semi-circle. Then she cuts it off from the rod with two or three tremendous hits, puts the piece back in the fire until it gets so hot that it can be easily turned any way, and then welds the two ends firmly together. And thus the first link of the chain is forged.

Myriads of sparks fly from the white-hot iron, searing the woman's flesh, and marking and scarring her hands. But every blow is administered deftly. For if she wastes more than 8lb. out of every hundredweight of iron her master supplies she has to pay for it out of her scanty earnings.

They are ordinary, common chains which these women make, and link after link is added in the manner already described. And when this poor serf has slaved for anything from forty-eight to fifty-six hours per week, the sacrifice of her blood, her sinew, and her motherhood is rewarded by the sum of 4s. 6d.! Some, in fact, whom I interviewed worked sixty hours for 4s.—less than a penny an hour for this body-racking ordeal! The women have to provide their own firing, and pay rent for their stalls—the places in which they work when there is not accommodation at their own home.

The baby rolls on the dirty floor, amidst a shower of sparks. The children who are old enough to blow the bellows and wield the hammer do so. All the family help; they are all slaves. In one place I entered there were chainmaking, washing and mangling, and cooking going on.

A Life's Work.

It is miraculous how the little ones who are too young to go to school, and who start there lives—as they will probably end them—amid the glare of the fierce furnace-fire, are not maimed and burnt. But the number of accidents is surprisingly small; and a fatality in one of the chain-shops which one finds established in the brewhouse of so many dwellings is practically unknown. A police-officer to whom I spoke could not remember the date of the last inquest on a burning fatality.

An old lady of seventy-nine informed me that until the strike she had never stopped working in the forge for more than two days for over sixty-nine years. To help a crippled husband and to keep her little house going, she had worn her fingers to the bone. Years ago, she added, she calculated that she had fashioned over 3,000 miles of chain, and her working day, which started at four o'clock in the morning, ended when it was too dark to see any more.

Chainmaking descends from generation to generation. The tottering grandmother, with eyes half blinded, must tremblingly grope for her tools to forge the links which will keep her from starvation. The newly-made bride spends her honeymoon forging chains. The girl in her teens must reconcile herself to a life of forging chains. Little children are adepts before they can form a letter of the alphabet.

On a Monday afternoon I sat amid several hundred women in the local theatre. They had assembled to hear the latest news of the strike, and to renew their pledges to hold out for higher wages—2½ an hour!—to the bitter end.

The Child Slave.

Watching carefully I could see the smouldering passion which only wanted fanning to burst into a terrible blaze. Now there was a roar of anger now a flood of tears, now a hearty laugh. All the emotions of humanity passed under my observation. They chanted the words of their battle-song, to the tune of "Every Nice Girl Loves a Sailor." A strange scene, indeed!

And when once more the roar of London's traffic sounded in my ears it was powerless to shut out the haunting witchery of a voice, rising and falling in melodious cadence, which I had heard in that densely packed theatre away in Slaveland.

It was the voice of a child of twelve, with brown hair which clustered over a shapely little forehead. Her eyes were like stars, glowing with an intensity of purpose. She reminded one of a lily growing on a pit-bank. Her face was Madonna-like in its regular beauty.

She wore a leather apron. She was a striker. How she came to be in the midst of that sordid squalid horror, I do not know!

All I know is that she was a slave—one of the slaves of the chain trade of Cradley Heath.—Answers.

FERNIE ELECTION.

A bye-election will be held in Fernie riding on the 24th inst. Comrade J. W. Bennett will contest the seat for the Socialist Party. The result there at the last election was very close and with well-directed effort on the part of all comrades, Fernie should be captured for the red. Comrade Bennett thoroughly understands the working class position and is well able to represent the Party. Funds are urgently needed and should be sent as soon as possible to D. Paton, Box 101, Fernie, B. C.

LAVENNE ACQUITTED.

Just as we go to press, Comrade Jules Lavenne wires the gratifying information that his trial is over and he has been found not guilty. His escape from the clutches of the law will be a source of great satisfaction to all his comrades.

BITS FROM BRANTFORD

One of the Canadian employees trades magazines the other day, in speaking of compulsory arbitration in industrial warfare, said: "As labor is a commodity, why should we arbitrate about the price of it? We don't have to arbitrate about the price of pig-iron or our lumber or steel rails."

What about it, you labor union men, who talk about your "square deal," your "fair wage" and all such tommy-rot.

• • •

If, as so many "labor leaders" state, the interests of the employer and employee are identical, why does he insist on keeping up a separate organization for the workers? Why not leave it to the boss? But hold hard, that would mean a few "labor leaders" out of jobs, don't-you-know.

• • •

If our labor union "leaders" are the humanitarians that they profess to be, why do they always devote their energies towards organizing the men who have the most spare cash among the workers? Why don't they try their hand with the unskilled laborer or the hired farm help?

• • •

An average farmer can produce in one year enough to last him and his household ten years. Why don't he keep it in his barn or granary and have a good time?

• • •

The average worker produces his wage in the first two hours of his day's labor. Why don't he quit then and go home?

• • •

If it is true that the worker gets robbed as a producer, as the wicked Socialists tell us, who does the robbing when the dear, kind, firm that any particular wage-slave works for happens to fail in business?

Would it be too much of either a mental or a financial strain upon an average wage-plug to spend 15 cents on Marx's "Value, Price and Profit" and "Wage-labor and Capital" and find out for himself? or would it be better to consult a labor "leader," or his boss, or a parson, or his mother-in-law?

• • •

Or would it be better to spend the money on the "Weekly Blow Bag and Razzle Dazzle" and learn all about Dr. Grippem and his pretty stenographer? D.

Last week in Portugal we had a salutory lesson in the art of "revoluting." It was no kindergarten affair either. Times without number, on the platform and elsewhere, we are asked by some of our bughouse enemies if the social revolution can be accomplished by political action alone. The developing capitalist class in the Iberian Peninsula answered the question in unmistakable terms. The most convincing of all arguments, when words have been boiled down, are the guns in the turret of a battleship, batteries of artillery, the rifle of the foot soldier and the policeman's club, or any of those other persuasive constitutional instruments that the dominant class in society knows so well how to handle. Political action such as that taken by the Portuguese Bourgeoise is the kind of action for mine. The dispossessed had only one line of action to pursue. To get out. I can see no reason why the capitalist class stripped of political power will act in any different fashion. A class conscious proletariat can surely accomplish its aims as the Bourgeoise have done in every revolution in which they have yet engaged.

HISTORIC MATERIALISM

An Essential Part of Socialist Propaganda

Historic materialism is to the Socialist contention what the axles are to a wagon; wheels without axles wobble and a good push will speedily upset them. The Socialist who ignores historic materialism is in a poor fix, indeed; in fact we may safely claim that he has not mastered our case. With no intention or idea of finding out anything new, we herewith present a few of the main incidents in human progress with the test applied, let us see if our idea holds water. Historic materialism holds that, as the economic base, the manner in which the food, clothing and shelter of a given society is obtained, so will the superstructure be determined; just as the base of a house determines the form of the walls. Opposed to this idea is the dualist creed, that although mankind may control in a measure and even alter the methods of gaining a living, yet the superstructure, morals, ethics and religion are fixed and unalterable, that they come from some outside force, some power above and beyond the comprehension of men, to be obeyed but never questioned. We shall try and show that so far from being a divine idea, the dualist theory is in itself a direct offshoot of economic conditions. First then, for a glance at mankind in a primitive condition; of course our evidence is scant and we can only form vague ideas of the early communes, at best. Nevertheless, that the primitive communes did exist is certain. Within the communities, of course, the means of life were held in common; private property as we know it today was not and as a logical result policemen, soldiers and judges, the political state, in fact, did not exist, for the very simple reason that the economic conditions which give rise to this type of society did not call for their presence. Now, it must be understood that the human families who came together in communes did not do so from any brotherly love notions. A purely materialist idea drove them to it for life was found to be easier that way. Alone or in small groups existence was fearfully hard; wild animals who lurked in the woods to sup off human flesh could be combatted by a large force; a communal fire was much easier to keep alight than a hundred individual flames; the larger game could be pulled down by a bunch of communal hunters, from which a single one would be compelled to hide. Thus the community had many advantages from an economic point of view. Of course, much of this is supposition, but can the reader point out any more feasible idea? There seems to have been cattle raising, too, an occupation much better carried on by a "bunch" than by one or two persons. Just which came on the scene first, ranching or agriculture, seems to be a moot point which we will leave to our more enlightened comrades. We find, then, a community of goods, and of course, if our contention is to hold water, it would follow that communal ethics, morals and religion were in vogue. This was indeed the case. So far as ethics were developed, they were, as we have shown above, communal absolutely; for religion we can say nothing. Our reading is very limited and so far, horrible as it may seem, our most remote ancestors seem to have lived without it, the wretched heathen. But for morals; ah! here we must a horrid tale unfold. There were communal marriages; in the earlier stages all the women seem to have co-habited with all the men, but later we find the family lines more sharply drawn and some sort of understanding established as to who might marry whom. Nevertheless, so long as the communal methods of obtaining food, clothing and shelter prevailed, so long did the communal marriage hold good.

Now, we can readily understand that as prospective parents were not worried as to how their future children were to live, the glorious institution, a job not yet having come upon the scene and as no doubt the discovery of farming made life much more certain, the population began to grow, causing some little inconvenience. The flocks of cattle and children flourished, and as they grew larger, so the communal lands must have looked smaller. More land must be taken in, which of course brought one commune into conflict with another. No doubt the herdsmen of one community came into touch with their neighbors, and hard things were said. The universal peace society did not sit at the Hague in those days, and so there was nothing for it but war. You see they did not fight for love of the thing, but for more pasturage in order that they might live; but stay, since they are still doing it, it is just possible they sometimes fought for women. Food and women are absolutely necessary to the maintenance of life and are quite material things, although the novelists state otherwise. Thus we see that warfare on an organized plan has its origin in economic conditions and is never or has never been waged for honor and renown.

Prisoners are the direct result of war, and these were first killed, but later brought home to work for the victors. Strange and dreadful as it may seem, your modern slave loves work. "Why, when I was your age, my lad, I would shock more grain or pitch more hay than any two men in Dakota," but to the unenlightened ones of the dark past, work was a bore. Therefore in order that the virtue of toil might be instilled into them, armed guards were placed on watch. Enter the early progenitor of the modern police and soldiery, for that is their job today, to keep you of the slave class happy and contented with your humble lot.

The introduction of slave labor into the communes seems to have sounded their death knell. We imagine the guards grew insolent and lazy and finally, organized under some chosen leader, they fell upon the more passive members and enslaved them, annexing the communal property for themselves. The principal of private property in the means of production raised its head and the era of communism was over. The reader will, of course, understand all this did not come about in one fell blow, growing up very slowly, but nevertheless surely. Communes existed in Europe and England in the middle ages and still linger within the arctic regions of economic necessity, of course. All this is again a supposed case and might well have come about along different lines, but would nevertheless move for material reasons only.

Now, before we bid them farewell, we must ask leave to look into the marriage business again, for it plays so important a role in human development that to dismiss it without another word, were absurd. The only disadvantage to communal marriage was this: A man was never sure as to which was his child amongst the many, or could any kid with certainty call a man father. Hence lines of descent were traced from the mother's side only, and the mothers seem to have held a position in primitive society equal, if not superior, to the men. This claim of the mother upon the children is called the mother right, and as such, exists only where communal methods of living exist, while the father right, which is law today, is the logical consequence of living under the sway of private property. Observe that the first masters wanted someone to inherit property after they were dead. So the best of the women were taken and closely confined in order that they might become the mothers of the rising master class, but wife to one man only. Here, then, we have the origin of monogamy, corner stone of our modern civilization and hailed as of origin divine, bolstered and backed up by all the might of the church. Hand in hand with capitalist monogamy walk the grim spectres of prostitution and all manner of vice diseases slowly devouring the human race. The holy bond of matrimony, forsooth! founded and bred of slavery, it is of the earth, earthy; purely material.

Next in the weary record we come

(Continued on Page 4)

The

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SATURDAY, OCTOBER 15, 1910.

THE CLASS STRUGGLE.

Class struggles only exist where class fights class. Efforts on the part of the wage-workers to secure higher wages, or better conditions, meet with defeat, not so much at the hands of the capitalists as of other members of the working class, and are therefore not a class struggle, even if we leave the commodity characteristic out of consideration. Of course, the term "class" might be very carelessly handled. Society is split up into innumerable "classes," if we are not particular as to the meaning of the word. The major portion of civilized society is made up of buyers and sellers, and the various forms in which these appear, to carry on their transactions are loosely termed as classes. The fact, however, that the selling class of yesterday is the buying class of today robs the term of any especial significance in that sense. This applies to the sellers of labor-power, the working class.

To us, as Socialists, the "class struggle" means a struggle for possession of property. Our business just now is to organize for that struggle; we cannot carry it on, for as yet we are not a class. The question is not whether our distinction between the class and commodity struggles is according to precedent, but is it in line with modern development and necessary to our purpose? When it is realized that some hundreds of years of squabbling over prices have left the workers in worse plight than when they started, it is plain that some other method of procedure is necessary, if their material position is to be permanently bettered. The only condition that would mean the accomplishment of the latter is, of course, working class ownership of the earth, the establishment of which can only be brought about by the wage-workers themselves. That is the object upon which their attention must be concentrated, and it is our function to point out to them the essentiality of such action. Therefore, if we are to use the term "class struggle" in our propaganda, it is absolutely necessary that we differentiate between it and all other manifestations of social friction, else it is but a meaningless phrase.

Whether the final clash will be fought locally or universally, peacefully or by force of arms, is a matter for idle speculation at present. What concerns us is to get the power. To repeat, our function is to teach and organize the workers, to that all our efforts should be assiduously bent.

MANUEL.

The season for big game is still open. True sportsmen, who have been inclined to deplore the passing of the old days when pyjama-clad kings were wont to paddle across murky moats while excited folk sought their wine-cellars and their lives, may take heart, for there are still some monarchs at large and the game appears to have lost none of its zest.

About the particular explosion that blew Manuel of Portugal from his royal resting place, we know but little. We know, however, as much as anyone else who has to rely upon the press despatches for his news. From the proclamations issued by the provisional government that has been established, and from the squeal that emanates from Rome, we can easily deduce that the row is between our friends, the capitalists and the remains of Feudalism.

One of the proclamations referred to, bears all the characteristics of bourgeois teaching with which we are so familiar. It has the usual gin-fizz reference to Liberty, Equality and Fraternity which, as we all know is the true evidence of the resplendent gall so necessary in modern business. Also it lays particular stress upon the necessity for the "people" of Portugal setting a good example by practising industry, thrift and puritanism. Looks very much like our robust, shop-keeping John Bull, and from the alacrity with which British warships appeared on the scene, we are led to assume that that gent had a finger in the pie.

Manuel, like a lot more of us, had a leaning toward a good time, actresses and such. He made the mistake, however, of not caring a tinker's cuss where the price came from as long as he had it, therefore his sceptre is now a rolling pin. As for the workers of Portugal, all the difference it will make to them is that there will be one less rat-hole for them to watch. This is no inconsiderable item, judging from the ease with which the Canadian workingman's attention can be drawn away from his own business, and to that of King Somebody's

THE TIMES DISASTER.

There is one noticeable feature about the explosion which wrecked the plant of the Los Angeles Times, and that is, all the victims were workers. The owners of the paper felt sad about it, from a safe distance.

Not being on the inside, we cannot express an opinion as to who perpetrated the deed, the police, or detectives will no doubt catch somebody, catching persons being their business. This we do know, the occurrence, sad as it was, is only an item in the gruesome list of tragedies that daily circulates advertising mediums among a calloused mob, and is an evidence of the savage strife that certain intellectual torpedo-tubes are pleased to term "law and order."

FARMER MOST INDEPENDENT MAN.

The farm at certain seasons may have its hardships, but is one not amply repaid by God's pure fresh air and sunshine which give physique and health? To offset all that may be said against the farm is the fact that the farmer is the most independent man on earth, and yet few of them appreciate the position they occupy. -Kincardine Reporter.

We never thought of that. Here we were, worrying our fool head over hawking our labor-power, giving surplus value to somebody else, finding out what the Government meant by it, and such like, when all the time "God's pure fresh air and sunshine" would have built up our physique and made us independent.

Ungrateful farmers! "Few of them appreciate the position they occupy." Still there may be an excuse for them. Perhaps they have not been properly educated to the value of pure fresh air and sunshine. They should be taught how to pay the interest on the mortgage with the fresh air and the machine collector with sunshine. Let the Kincardine Reporter keep up the good work—and set a good example by taking sunshine in payment for estray ads., and fresh air for subs. The temperature of the latter should be a little high, in order to be good value.

AUTOCRATIC SOCIALISTS.

The resignation of Comrade Simpson from Local Toronto has caused some editorial comment throughout the country. A number of capitalist papers seem to take a kindly interest in our affairs, and offer us some advice. We do not propose to go into the question at issue, as it ocupies considerable space elsewhere in this issue, from which party members may draw their own onclusions. As, however, the consensus of opinion among our contemporaries appears to be that Local Toronto acted wrongly, we are inclined to accept their judgement as sufficient endorsation of that Local's action.

We may be pardoned a smile or two at the fear our opponents sometimes express, that if the Socialist party doesn't change its tactics it will fail to grow. In designating us in the manner to which we are accustomed i.e., as an "autocratic and despotic body," the Calgary Albertan says: "It is hardly likely that the Socialist party will gain many adherents by pursuing such arbitrary measures." This earnest solicitation on the part of the enemy as to our wellbeing, is truly touching.

We plead guilty. We are autocratic to the extent that we refuse to travel in harness with anybody who does not wish to go our way, and we are dogmatic to the extent that we will not be satisfied until we get what we are after, even though it pains us to relinquish the advice of those who do not want us to get there.

CLASS OPENS.

Vancouver Economic Class met at the rooms of Local No. 1, 151 Hastings Street, on Sunday, 9th Oct., at 2:30 p.m., and commenced the study of "Value, Price and Profit" at the sixth chapter, which introduces the reader to a brief analysis of the Capitalistic method of wealth production.

Comrade Morgan was chairman and about twenty-five members were present.

This being the opening lesson of the session, strange words used by Marx had to be properly defined and unfamiliar phrases studied closely and discussed together, in order that a proper understanding might be obtained when the subject is arrived at and entered into in the text. Several paragraphs were read, and difficult points elucidated, various members discussing them as they arose.

Some of the Comrades, among them Comrades Mengel, Galloway, and Bennet, being familiar with the work, were able to paraphrase several of Marx's examples and illustrations, these being thereby more readily grasped and understood by the students.

The work done on Sunday will be rapidly gone over again at the next meeting, so that new members coming in may be enabled to commence with the class; the older members having also an opportunity to raise any point not properly understood.

A full report containing an account of the discussions and progress made will be presented next week, and it is hoped that other Locals having classes of this nature will co-operate with us in forwarding like reports of discussions taking place and conclusions arrived at, whereby mutual benefit may be obtained.

For the Press Committee,
E. MacLEOD.

ONE CRIME JUSTIFIED BY ANOTHER.

The current number of McClure's contains an article which illustrates remarkably well the depth of assininity to which an individual may descend when he is guided in his reasoning by the first and foremost precept of vulgar patriotism: "We of this nation are right."

Andrew J. Shipman, an "American Catholic," proceeds to justify Ferrer's assassination by proving that the Haymarket case and the Ferrer case are absolutely alike. He also shows that the identical procedure was followed in both cases: The accused being sentenced to death, although they had not done anything personally, but because they could be held morally responsible for some one else's crime.

Andrew J. Shipman concludes that we should cease to abuse the Spanish government for murdering the founder of the anti-clerical "Escuela Moderna." Whatever the United States may do or have done is just, and therefore beware of criticising those that imitate them.

"The history of the events can be read in the law reports of the case of Spies (Vol. 122 of the Illinois Reports, pages 1-266), and the whole reads singularly like the events in Barcelona for which Ferrer and others suffered death. We have forgotten that we have had our own Ferrer case, in which we acted exactly as the Spanish government did; and we have forgotten, too, the principles of law carried out in our own case of riot and anarchy. These principles of our own law will enable us to take a saner and clearer view of the Ferrer matter than to bring in view merely the statutes of rebellion and treason in the Spanish law under which he was convicted. **Lest it may be said that 'the dice were loaded, the games not honest,' we will keep in mind, for the sake of analogy, what our own laws in the United States provide in like cases, and what they have already meted out in a similar situation of affairs."**

He adds without for one minute suspecting how ridiculous such a justification appears in the eyes of the thinking world:

"In view of all the circumstances involved in the Ferrer case, we think the matter should be considered in a similar light to cases occurring in our own country, for thereby we can obtain a fairer and more unprejudiced view of the situation.

"He had a trial, and there was evidence produced against him, and, moreover, the evidence was of substantially the same nature as that for which we ourselves sent seven men to death for a like crime."

As the question of "moral responsibility" is very vague and extremely personal, are we going to apply this rule to modern journalism and jail Hearst because Gaynor holds him responsible for the Gallagher incident? No, but we of this nation are right just the same.—A. Tridon, in the Call.

GETTING SOMETHING NOW.

The "New Yorker Volkszeitung," an organ of the Socialist party, in its issue of September 3rd, editorially ventures "to propose" to its "party's executive committee to utilize Roosevelt's thunder—which anyhow is stolen from us—for the Socialist (Socialist party) fall campaign." The same editorial says of the electors, "they are also little benefited, at present, by the Socialist goal."

Roosevelt may or may not have stolen Socialist party "thunder," he, however, stole nothing from Socialism. That he stole or cared to steal Socialist party "thunder" is pretty good evidence of the fate that is in store for the Socialist party. And that the hand of fate is upon the S. P. is confirmed by the "Volkszeitung's" own declaration as to the "little benefit" that can be secured at present from the Socialist goal.

The theory that the success of Socialism is predicated upon the movement gaining something for the workers now, right away, is a theory that has no place in the program of revolutionary Socialism, especially so in America.

The fundamental principle of Socialism is that freedom for the workers is not possible while the system of wage slavery lasts. Hence Socialism has for its mission the overthrow of the capitalist system of private ownership of the machinery of production, and the establishment of collective ownership in place thereof.

The theory that Socialism can with safety depart from the hard and fast line of its ultimate and follow the lure of something now batters itself against the hard fact that something now is not obtainable to it, and the logical consequence would be the degeneration of the movement into a something now, a reform movement.

That something now is not obtainable now, American history bears eloquent testimony. The fate of the movements that followed that lure into the desert of opportunism is to be read upon their gravestones as a warning to others.

If the aim of Socialism were to be made the getting of something now, and Socialism later, Socialism would have to be sacrificed to the immediate progress. Hence for a Socialist to preach something now, means that he discredits Socialism, and only helps to prepare the workers as voting cattle for capitalism, when capitalist parties, by "stealing," by taking up the something now demands, give promise of their immediate realization.

The Socialist party that in America follows the lure of getting something now will wind up by getting nothing now. Nor will it later, because it will have lost the golden opportunity of preparing the workers and the way for the benefits of the Socialist goal.

The only something worth striving for now by Socialists, because it is the only one obtainable now, is the laying of as solid a foundation as possible on which to move forward to the conquest of capitalism. Then, too, the more attention that Socialists pay to the ultimate, the more will the capitalist class endeavor to stem the tide, and check its progress, by offering "something now" schemes galore; so that granting that "something now" is desirable, the way to get it is by not bothering about it but by keeping steadily for the goal.

The "Volkszeitung" and other S. P. papers have thrown Socialism to the winds and become a rainbow chasing institution. If such doctrine is accepted and practiced by the Socialist party, it will ere long be interred with the other rainbow chasers, upon whose headstones is to be read the inscription, "I Tried to Get Something Now and Got Here."—People.

LETHBRIDGE.

Comrade Slave,—I am happy to say that for the last few days we have had down here at Lethbridge Comrade W. Gribble, Dominion Organizer. For the short stay that he was here, I believe that he has left a great impression on everybody that heard him.

We held a meeting on Sunday night last, Oct. 2nd, at which Comrade Gribble gave a great lecture on Labor and Value, which he delivered with great effect. I am sure that he sowed seed which will be the means of increasing our membership at our next regular meeting. Our collection amounted on this occassion to $10.35; after paying for the theatre we had a balance of 85c.

Comrade Gribble also advised us to start an Economic Class and gave us some pointers which will help us out considerably. We shall start our class on Friday night next, which will be continued on that night every week, in the Miners' Hall, and I am not afraid to say that after the winter is over that we shall have a number of good speakers, and then for sowing the seed of Liberty.

Yours for an Early Revolution,
CHAS. PEACOCK, Secy.

MARRIED.

On Wednesday, September 28th, 1910, Enrichetta Benvenuti to W. Green, both members of Local Toronto No. 24, S. P. of C.

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

Socialist Directory

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

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

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

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

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

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

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

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

LOCAL VANCOUVER, B. C., NO. 58—LETTISH—Meets every second and last Sunday in the month, 2 p. m. E. J. Weinberg, 40 Ave., South Hill. J. Schogart, Secretary, Box 1616, Vancouver, B. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

LOCAL YMIR, B. C., No. 31, S. P. of C.—Meets every third Saturday in month, at 7:30 p. m. E. Anderson, Secretary; W. B. McIsaac, Treasurer. Unattached Comrades in the district are earnestly requested to get in touch with Secretary, who will answer all enquiries.

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

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

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

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

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

LOCAL WINNIPEG, S. P. of C., HEADquarters, Kerr's Hall, 120 1-2 Adelaide Street, opposite Roblin Hotel. Business meeting every Monday evening at 3 p m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. Secretary, J. W. Hilling, 270 Young Street.

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

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

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

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

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WATER NOTICE.

NOTICE is hereby given that I, Alfred Wyngaert, Gibson Landing, B. C., Rancher, intend to apply to the Commissioner, under Part V. of the "Water Act, 1909," for licence to divert one-quarter cubic foot of water from St. Vanes Creek, at the back of D. L. 1657, New Westminster District, for domestic and irrigation purposes; and that notice hereof was posted on the 15th day of August, 1910.

ALFRED WYNGAERT.
Gibson's Landing, B. C.

PRICE LIST OF SUPPLIES

(To Locals.)

Charter (with necessary supplies to start Local).....	$5.00
Membership Cards, each.....	.01
Dues Stamps, each.....	.10
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Ditto in Finnish, per 100.....	.50
Ditto in Ukranian, per 100.....	.50
Constitutions, each	.20
Ditto, Finnish, per dozen.....	50

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

To Canadian Socialists

On account of increased postal rates we are obliged to make the subscription price of the International Socialist Review in Canada $1.20 a year instead of $1.00. We can, however, make the following special offers:

For $3.00 we will mail three copies of the Review to one Canadian address for one year.

For 70 cents we will mail ten copies of any one issue.

For $3.00 we will mail the Review one year and the Chicago Daily Socialist for one year.

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586
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Propaganda Meeting

Empress Theatre

Sunday October 16

CHAS. LESTOR

THE SOCIALIST PARTY OF CANADA

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

FROM GRIBBLE.

Had a successful time at Lethbridge addressing miners' union and Trades and Labor Council. On Sunday night an exceptionally successful meeting in the Eureka Theatre. The Local at Lethbridge is young, but very vigorous.

Quite a number joined at the last business meeting. It will be to the interest of the Party to see that Lethbridge is regularly supplied with public propagandists until such time as they produce enough of their own, which will not be long, as they are starting a class for the purpose of producing such. Seventeen subs. for the Clarion were taken at Lethbridge alone, a record for the trip. Some I have sent on already, the rest are included, together with some taken at McLeod, where I held no public meeting, weather being bad and hall expensive, but did personal propaganda.

Thence to Lundbrek, no public propaganda here, but arranged for some shortly. Walked to Burmis, arranged for meeting at bunkhouse in the evening and strolled to Passburg to see a comrade there, he was away; back to Burmis and held good meeting, and next day to Passburg again; comrade still absent, so walked to Hillcrest, getting news of Comrade Bennett's nomination for Fernie riding. Took Hillcrest comrades into council, as to advisability of rushing right on to Fernie under the circumstances. Discussion in favor of doing so, so here I am.

We held a meeting on the street last night, Harrington and self speaking. Good results. We don't know just when the election will be coming off, but it is to be hoped that every available propagandist will be here to take part as soon as possible as there are no other elections on at this time. If we win Fernie and it is the writer's opinion we can, it means that the movement throughout Canada will benefit and the work of propagandists be easier, especially that of those who are regularly at that work, and so for the purely selfish reason that he wishes his work to be as easy as possible, the writer hopes that all who can find it possible to help in this campaign will do so.

N.B.—For any one having occasion to write to me, my address till further information will be Wilfrid Gribble, care David Paton, Box 101, Fernie, B.C.

SIMPSON RESIGNS.

Dear Comrade:—I am enclosing a copy of the resignation of Com. Jas. Simpson and with it the resolution on technical education leading up to it. This Local wishes you to republish this resolution with the resignation so that the membership will be in no confusion on the matter.

Now for a brief outline of the facts of the case: The Canadian Manufacturers' Association doubtless for very good reasons and the Trades and Labor Congress of Canada for reasons best known to themselves, asked the government to enquire into the necessity and methods of technical education and industrial training, and the latter nominated Comrade Simpson for the job. The Liberal Government fell in line with the idea and the appointment of Comrade Simpson was approved of and made by Mackenzie King, Minister of Labor of the Federal Government at Ottawa.

At this time the boys here were kept busy with the controversy over the reform element and although the subject was mentioned of the advisability of allowing an elected representative of the S. P. of C. to accept without laying the matter before the Local, an appointment from a minister of a Capitalist Government, other things occupying our attention at the time it was allowed to pass. Pertinent questions and criticisms from outsiders arising, however, we called a special meeting and requested Com. Simpson to attend and give us his views on the matter. He did, and started off by expressing surprise at our actions and telling us pretty plain that it was none of our business, but had to do with the Trades and Labor Congress if anyone at all.

In the debate he was forced to admit that technical education would not benefit the workers "primarily" but would develop their "brain cells" and ultimately the revolution, on this he took the stand that it was in the interest of the working class.

Com. Jas. Simpson being the little tin god of the labor movement here we did not feel disposed to give him carte-blanche in this matter, hence this resolution and his resignation.

Yours in revolt,
ARTHUR TAYLOR,
Fin. Secy. No. 24.

Toronto, Ont.,

Resolution.

Whereas, a special meeting, duly called and held on September 7th, 1910, Local Toronto No. 24, S. P. of C., after discussing the question of technical education and hearing Comrade Simpson's report on the same go on record as follows:

Resolved, That the process of capitalist accumulation springs from the constant invention of ever newer and costlier machinery, the value of which, as an economic force, is its labor saving qualities; the purpose of its introduction being the replacing of live human labor by a cheaper mechanical process, from which flows the ever recurring forcing out of employment, the great masses of labor; and

Whereas, Modern production resting upon the physical sciences, technical education would make the workers more proficient wage-slaves and greater producers of surplus value for the capitalist class. Consequently technical education would have the same effect on the working class as labor saving machinery, which means the intensification of labor, increased exploitation of the workers and a constant swelling of the unemployed army, giving an ever-increasing power to the capitalist class over the working class.

Therefore, The benefits accruing from a technically educated working class would be reaped by the capitalist, and instead of tending to raise the workers in the social scale, it would be the means of their further degradation (unemployment, etc.) Moreover, a member of this Local, Comrade Simpson, holding a seat on the royal commission to enquire into the technical education for Canada, we further resolve,

That at the conclusion of the royal commissioners' investigation on technical education and before Comrade Simpson issues his report or does his part in the composition and forwarding of that report to the Government, as outlined above, We, Local Toronto No. 24, S. P. of C., request Comrade Simpson to attend and report the result of his inquiries and the nature of the report he intends to make to the Government on technical education, at a regular or a special business meeting (if a special meeting is necessary) of the Local to hear his report and take action upon it if necessary.

• • •

Sept. 24, 1910.

Toronto, Ont., Sept. 10, 1910.

Mr. Arthur Taylor, Secretary Socialist Party of Canada.

Dear Comrade—Upon my return home from Quebec yesterday I received your favor of September 19th with resolution re technical education passed at the regular business meeting of the above local on September 14th.

The last clause of the resolution leaves me only one course to pursue and that is to sever my connection with Local 24. There is such a wide difference between the request of the Comrades and what I propose to do that there can be no possible point of agreement.

I can assure you that I have no intention of submitting my report as members of the royal commission on industrial training and technical education to Local 24 before I submit it to the government. The position I hold on industrial training and technical education was, at the request of the Trades and Labor Congress of Canada, and the request of Local 24, that I should submit my report to their censorship, is both presumptious and unnecessary to the interest of party discipline. My views on technical education are well-known to the members of the Local, and I regret that the last clause of the resolution was adopted. In forwarding my resignation as a member of Local No. 24 I do so after the most deliberate consideration of the import of the resolution adopted on September 14th, and I regret exceedingly that such a course is made necessary. During my many years association with the Comrades of Local 24 I have endeavored to take a clear position in harmony with the Socialist party platform and constitution, and the records of the party will show that my actions have been generally approved. In severing my connection with Local 24, I wish to assure the Comrades that my zeal in the interest of Socialism will be none the less because I have ceased to identify myself with that particular Local of the Socialist party. Time alone will indicate how loyal I am to the working class, and I am prepared to continue my work in their interest with the same zeal that I have in the past, realizing that the unit in the working class can only rise with the mass.

Yours in revolt,
(Signed) JAMES SIMPSON.

BRANTFORD, ONT.

The last open-air meeting of the season was held in Brantford on Saturday night last.

Owing to the unfavorable weather conditions and also the fact that there had unfortunately been a break in the series, the attendance was not as large as is usual. After short introductory addresses by Local Comrades, E. Drury, of Toronto Local, took the soap-box.

Now, it isn't a subject to be gleeful over, this robbery of the producing class, but somehow Drury always shows up present-day conditions and all their evils (to the working class) in a manner which makes even the poor wage-slave grin. He was told how he and his class produced all the things that society needed to sustain itself, but, strange to say, the producing class was the one that went short of the very things that it produced. How the capitalist, or non-producing class produced nothing, but got everything! How they did this because they owned the things needed for production (railroads, factories, mines, etc.) How they owned these things, not because they were so good-looking, or because they were fatter or thinner, taller or shorter, than the working class, but simply and solely because they controlled the political power necessary to uphold and protect their ownership. Therefore the workers must get ready to take hold of that same political power and use it as the platform of the Socialist Party of Canada states: "To transform, as rapidly as possible, capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class." This was Drury's message, and judging by the sale of "Clarion" pamphlets after the meeting, it fell on good ground.

Brantford Local now has in view a series of hall meetings through the winter months, and to ensure the success of these must have the co-operation of many who are at present not in touch with the organization look in the "Socialist Directory." 'Nuff said.

W. D.

ONE OPINION.

Editor Western Clarion.

A good many articles have appeared in your paper recently to the effect that the "Class Struggle" is an endeavor to overthrow the commodity struggle. At least that is the expression used by Comrade O'Brien in a statement issued by him in the Clarion of October 8th.

It seems to me that the "Class Struggle" consists in the fact that the interest of the workers and the capitalists are diametrically opposed. "Classes" can only exist because of a condition where slaves produce values for masters for which the slaves receive nothing. Now, if the slaves attempt to get either a part or all of these values for which the capitalist gives nothing in return, it is a manifestation of the slave class struggling against the master class. The slaves, either all or in part, do not necessarily need even to realize that they are slaves at all. Long before there ever was even a conscious attempt on the part of any of the slaves to crystalize a sentiment in favor of common ownership of the means of production and distribution through political activity, there was the proletarian slave class and the master class struggling because of antagonistic interests. For how could Karl Marx, Frederick Engels or any one else have been able to determine that there was a "Class Struggle," if it did not exist in the very nature of capitalistic production and exploitation? Certainly every socialist will admit that up to 1844, when Marx and Engels issued their famous communist manifesto, there had never been an attempt to overthrow the so-called commodity struggle, nevertheless the "Class Struggle" was a fact. The discovery of "Surplus Value" laid bare the "Class Struggle" with all its hideous effects of poverty for the slaves and idleness and wealth for the owners of capital. Yet, previous to this discovery, the slave class had been absolutely ignorant of its own existence, its interests as a class against the capitalist class, or the historic mission which the scientific socialist is trying to teach the slave class, i.e., to abolish the class struggle by making land and capital the common property of society. I shall grant that the organization of the slaves for the express purpose of capturing the political powers of the state to convert land and capital into common property is the most intelligent manifestation of the slave class in their struggle for power against the master class. However, this intelligent manifestation has, up to the present time, expressed itself sporadically and locally, certainly never spontaneously and internationally. In this respect it is like strikes for more wages and lower working hours, a part of the working class resisting the capitalist class. This struggle between the classes is, perhaps, not as intelligent a fight as the fight for converting property through political power, from private to common ownership, nevertheless it is a manifestation of the "Class Struggle" without an intelligent revolutionary aim.

G. W. HARRACK.

PREACHERS.

Dear Comrade—

I wrote you months ago from Okotoks suggesting a "religious" edition of the Clarion. You replied that you had put it up to the "bunch" but that they turned it down.

I see by No. 599 that they have reversed their decision and we have a "religious" edition at last. It is, of course, different from what I wanted, but it is the right thing nevertheless.

It is time the working class ceased listening to and paying toward the support of an institution that never fails to take sides against them in any controversy that comes up and lives to teach them to be humble and submissive toward their despoilers. It seems to me a good thing that a "Socialist labor party" has been started as this will keep out of the real Socialist party people who, not being content with having to serve one master, desire to serve two. Men who are reformers will go to them and we will not be hampered by their presence.

As to "attacking the church," it would appear, as you say, to be a useless act, but it is a difficult matter to see so weak an enemy at hand slapping at you without being tempted to hit back. I make it a point to get into conversation with every preacher I can and from my own knowledge of his environment endeavor to show him the error of his ways. It is very amusing to me to see him wriggle and almost without exception he gets angry and argues his superior "morality" over Socialists. Of course, this argument is not difficult to answer as the preachers' ranks are not without shining examples of "immorality."

Then he argues the unselfishness of preachers in working for so small a salary, but I happen to know that most preachers in Calgary are head over ears in real estate deals and in this are one ahead of the legitimate real estate shark, having a salary to support them, they can buy and wait for the price to rise before selling. It is pretty safe to let a real Socialist alone. If he attacks religion it will be because he has nothing better to offer at that time, and if he doesn't attack it he will be busy with a still better club to knock the system.

For my own part I had 19 years' experience with religious freaks. If the working man will take it from me, he has nothing in common with them. Let the master class pay them and listen to them, and when the master class see that they have lost the ears of the working class they will cease supporting them and the preacher will cease to exist as a preacher.

Fraternally,

A. F. COBB.

SOCIALISTS SUPPORT CAPITALIST PUBLICATIONS.

Quite unwittingly, perhaps, but nevertheless surely, Socialists are constantly aiding one of the strongest props of the present system.

This fact is brought out in a letter by George Allan England, in which he tells how the Northwest Magazine accepted four articles from him, on Socialism; how they published two of these, and after receiving liberal advertising through the Appeal, which called the readers' attention to the articles, asking them to buy copies of the magazine, etc., they failed to publish the other two articles, nor did they pay for those published. When Mr. England pushed them for a reason, they said the magazine had changed hands, that the new parties were not friendly to Socialism, and would not publish any more matter on that subject.

"The trick is an old one—to get help for a while and then kick out the helpers," says Mr. England.

For some years every time the capitalist magazines have published Socialistic articles, the Appeal has made it a point to call the attention of its 400,000 or more readers to the fact, suggesting that they buy copies of the publications containing said articles, or subscribe for them. This, of course, meant money in the pockets of the magazine publishers. Time and again they advertised articles on Socialism, or of a Socialistic nature. Just as often, the Appeal, believing in their honesty of purpose, and anxious to spread our principles abroad, enlisted its army in buying and subscribing. And almost as often did the magazines fall down on the proposition—the articles were either unfair, garbled, or discontinued, before their time was up.

After a number of experiences of this kind we are forced to conclude that: Socialist articles, with the liberal advertising of the Appeal to Reason, have been a sort of cat's paw to rake in subscriptions from the working class to the popular magazines. They have been shekels in the pockets of capitalist publishers. Of publishers owned body and soul by their advertisers.

We have innocently believed that the magazines were catering to Socialistic sentiment. Rather should we have seen that they were catering to the workers' pocketbooks. They care little for our sentiment; for our purses they care a great deal.

And while they have been looking after our purses, our own publications have been crying out like beggars on the highways for support.

It is to blush for shame when we realize the situation.

What shall we do about it?

This: Already the best magazine writers in the land are either Socialists or strongly Socialistic; let us turn our dimes and dollars into the coffers of our own publications, that they may employ these same high-grade writers, and thus build up a series of periodicals that will so far outstrip the "popular" magazine in interest, that the latter will die for want of attention.

The capitalist press is probably the strongest bulwark of the present system. Will Socialists continue to support this press, or will they build a splendid one of their own?—Progressive Woman.

We have also heard Socialists complain of the indifference, or enmity, of the capitalist press towards the movement. May we ever be preserved from their friendship. Our own press should be in a position to take no notice of the existence of capitalist publications.

THE REWARD OF INDUSTRY SKILL AND "TRAINING."

Within the last six months forty members of a cabinet-makers' trade union have left this country, twenty going to Canada, sixteen to the United States, and four to Australia. Each had served from four to seven years' apprenticeship to the trade and were beyond doubt extremely capable workmen, the average age being twenty-nine years, the eldest being fifty five and the youngest twenty-three years of age. Their membership of the union works out at five and half years each.

During this period they have each an average of three years and ten months in employment, whilst the remaining one year and eight months they have recorded themselves daily as being out of employment. In other words, they have experienced to each four and a half days' employment two days' unemployment throughout the whole five and a half years.

It is an acknowledged fact that among woodworkers it is the most highly skilled who are nowadays the most precariously employed, and it would still further appear that many are simply serving an apprenticeship upon the expiration of which they are automatically hurled into the maelstrom of unemployment.

Of the forty refered to, nineteen were under the age of twenty-five years, their average being twenty-three years and eight months; the number of weeks they were in work was 102, and the number of weeks they were each out of work was 41. There need be no confusion as to holidays on the ground that they are included in the working weeks. The experience has, therefore, been twenty weeks' unemployment in each year.

Accepting the agreed working rules of the towns in which these members resided, and worked, the average rate of wages for these men, when in work, would be 36s per week, so that their actual average wage spread over the 143 weeks in and out of work since they came "out of their time," is 25s-8d. per week.

To carry the inquiry further to the remaining twenty-one would surely result in this average being considerably reduced. Hence it would appear that, apart from the fact that it is our most youthful and energetic workers who are emigrating, and that is in itself a grave source of danger, the municipal laborer (so termed), has now a distinct advantage over the apprenticed and skilled workman, in that he gets a higher average wage, and, further, that he has not an expensive set of tools to provide.

The purpose here is not to sing the laborer's praises, but to merely indicate how very narrow has become the once wide and contemptible gulf between worker and worker.—A. A. Purcell in "Justice."

Here and Now

"SMITH."

The best time to growl is right at the beginning, and here is where we do some. All over the Dominion, in every throbbing center of industry, in the primeval forest, in the ranch among the stumps, and the gold fields of the frozen north, are scattered five thousand readers of the Clarion. Notwithstanding this fact, copy in sufficient quantity to fill the paper is generally not forthcoming, and the paper that is supposed to be the party organ and a propaganda vehicle, becomes the medium through which poets and near poets inflict excruciating torture on a long-suffering movement. If the editor is not kept supplied with the dope, he has to find something, so I guess this is how the fiend gets in. The cure, then, is to be found in supplying the man in the chair with chunks of the real goods. So get busy.

• • •

John Muck's letter in last week's issue was certainly to the point. The paper is not what it should be. I have contended thus for long. It is as he says, too scientific, but I don't think as he suggests, that we should imitate our betters. No, sir! Let us be original. Why should we crib postcard ideas from others? In doing so we but show a lack of intellectual ability. I would suggest that we start in with the sale of Economic cigars, Proletarian toffee, Red Flag chewing gum, to mention only a few. All the space presently occupied by editorials, reports from locals, articles on capitalism or socialism, would be used for advertising the above-mentioned snaps. Whatever else we are, let us be original.

• • •

Some of the jokes we meet in our propaganda meetings are worth telling outside. For instance, on Sunday last our speaker was a member of the Typo Union. One of our industrial revolution friends got highly indignant at the fact that members of that union should go to work and set up the lies that the capitalist prints in his journals. The printer ought to throw up his job rather than print lies of that kind, you know. That would enable an industrialist to come in on the job, but that is not the point. Why in hell should a member of the I. W. W. not quit when he is sent to carry the hod for a bricklayer engaged on a building which some green capitalist is going to use to exploit the worker. It would be tragic if it was not so foolish.

• • •

The following have added to the sub. list this week:

Moses Baritz	7
"Smith," Vancouver	7
C. H. Lake, Stewart, B. C.	2
W. A. Blake, Victoria	3
C. M. O'Brien	2
Geo. Robson, Vancouver	2
Henry Judd, Brackendale, B. C.	bundle
Local New Westminster, B. C.	bundle

Maintenance Fund.

C. H. Lake, Stewart, B. C.	$2.00
"Bughouse," South Wellington, B. C.	1.00

Singles.

S. B. Clement, Vancouver; Com. Thomas, Victoria; S. R. Darnley, Surrey Centre, B. C.; Chas. Chaney, Vernon, B. C.; W. McQuoid, Edmonton, Alta.; J. Cottam, Orillia, Ont.; Chas. MacDonald, Stewart, B. C.; Jas. Ackerman, Beaver Point, B. C.; Tom Davies, Coal Creek, B. C.

"Things are not what they seem," and just as Gribble says—the more you study the more you find things exactly opposite to what you were taught to look upon them. I believe that the two most glaring paradoxes we have to correct to their true relations to society are religion and wages. I will just tackle wages here. At first you would think wages were payment for work you have done, but when you consider the matter from all sides you find out very differently. You are the slaves of your masters. If you were paid for what you have done in the way of work you would not be slaves, and on the other hand your masters would have to be veritable whirlwinds of workers themselves, as if they paid 100 men to work for them they would have to work themselves as much as 101 men so as to pay the 100 men and pay themselves. You find on analysis that wages simply consist of supply of enough coarse food and cheap clothing and shelter to keep the supply of labor up, and has nothing to do with paying for what labor HAS DONE.

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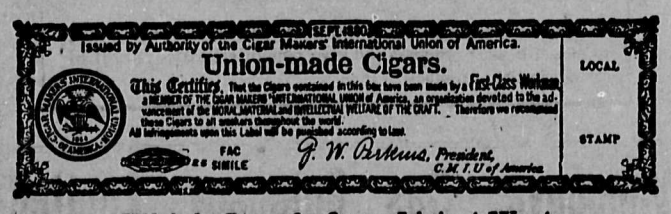

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HISTORIC MATERIALISM.

(Continued from Page 1)

to chattel slavery, pure and simple. A time of horror for the slaves and of licentious luxury for the master class. One moment, however, before we deal with chattel slavery simon pure. As an example of the intermediate stage, the ancient Jews afford us excellent evidence as to how ideas, rising from one method of gaining a living linger on with us. The ten commandments give direct proof of the existence of private property and master class rule, for it would be foolishness to command men not to commit adultery in a community of wives. Also in a commune the command, thou shalt not covet thy neighbor's wife, goods and chattels for obvious reasons would be idiotic. Yet the communal spirit was with them in a degree, for we understand that no man should own the earth, "for the earth is the Lord's and the fullness thereof." Again, you will remember the racket Samuel is supposed to have raised when the Jews clamored for a king, and we believe the jubilee to be a survival of the communal thought. Now for chattel slavery.

To ancient Greece we must look for a fair glimpse of chattel slavery. You are to imagine the Gentile organization to have fallen under the growing property rule. The political state, to have risen to its zenith and now upon the decline. The master class overburdened with wealth, the workers in abject misery, the beginning of the end, in fact, for old classic Greece. The chattel slave was property; he was bought and sold (and since when things are plentiful we regard them lightly); they were sometimes beaten and killed. So horrible their condition became, indeed, that slave hunts were organized amongst the youthful masters who herded the poor workers into bands and slew them "for fun." Indolence and vice was rampant amongst them, and because they had property, also they had souls and hoped to live again after death. The workers who performed the necessary toil were only criminals and had no souls. What use has a worker for a soul, anyway? The population of Athens about 300 B. C. is stated to be 9,000 souls; the number of its inhabitants was about 500,000. Corinth, with a population of over 600,000, is said to have contained 40,000 souls. Here the dual idea comes to the fore; you see the worker who could be kept in subjection by force of fist and who performed the detestable toil was nothing more than a brute of burden, but your cultured master, who was above work, had time to think, and in consequence got himself a soul. To work—no soul, no hope of an after life. To be a master—an owner of property; to possess a sou land hope for a good time later. Pray, is not the dualist idea at this point the product of economic conditions? The masters are wiser today, but of that more later.

The mother right lingered on with the workers for a long time, but among the masters it was held in contempt. To be born of woman even seemed to be a thing detestable; hence we find the Goddess Aphrodite born in the seafoam, while Pallas sprang full grown from the brain of Jupiter. Because it was a vile thing to be a worker, the deities of labor were female, Ceres, Minerva, Pomona and others, while Jove and all the mighty ones were the especial favorites of the master class. In fact, we may safely assume that in the palmy days of Greece the glorious principle of monogamy (child of property) was carried to frightful excess. The wives of the masters were closely watched and treated with suspicion and contempt, while the masters themselves sported with the ladies of pleasure, not prostitutes, however, as we understand them today, but simply women who would not submit to the blessing of married life. Turn to Rome. There we find the same conditions, master class and chattel slavery; monogamy, although not so strict as in Greece, in vogue, the economic base of society determining the shape of the superstructure. As an example of our idea let us examine for a short spell the intolerance manifested toward the Christians by the Roman master class.

This persecution is always looked upon by the uninformed as a piece of religious rancor; as a matter of fact it was quite otherwise. We are too apt, in this age of cheap reading, to take our impressions of past ages from what are called historical novels, these being for the most part a snare and a delusion. Works like "Quo Vadis" and the "Sign of the Cross" are not history any more than the current master class "history books" are. Forgetting, then, that which was drilled into us at school, let us delve into the matter upon our own. The persecution of the Christians seems to have started sometime antecedent to Nero. At this time the Roman master class were for the most part without religion. True, the worship of the gods was carried on as usual and a Roman senator before taking his seat in the senate was required to pour out a libation to the gods or burn an offering upon the altar of Jupiter, nevertheless the scholars and learned men openly sneered at religion and were, in their minds, pure unbelievers. A spirit of wide toleration seemed to be abroad, indeed in Rome itself a thousand and one altars were erected to as many deities, many of them imported. The Romans seemed to think it better to be safe than sorry, so even went so far as to erect places of worship to all the unknown gods. In the face of this it would seem absurd to suppose that the Roman government spent money and time upon persecuting a body of people for their religious ideas and who brought only one more God to dwell in their already overstocked Parthenon, notwithstanding he was to spell death to them all. The solution of the puzzle is, as usual, to be found in the economic conditions prevailing at the time. The Roman master class were in a precarious position. The empire embraced nearly the whole known world, as far north as the Danube, then westward through Gaul and England, eastward to Egypt and along the Bosphorous, southward along the seacoast of Africa, successive Roman generals had led the victorious legions. The name and dread of Rome held the world in thrall. Trade follows the flag and the wily trader, marching as close upon the heels of strife as he dared, drove a brisk business in the chattel slave industry. The result may be imagined; the population of Rome became for the most part alien. True Romans had almost ceased to exist, Rome was full to the overflowing with slaves snatched from their native lands; Negros from the Lybian desert were there; Frank and Gaul and Goth cheek by jowl with the tawny Egyptian and the ruddy, flaxen-haired Angle. Traffic was by no means confined to slavery; all the wealth of the world was pouring into the lap of Rome, and, as a natural result, the masters waxed rich and licentious. Useless for anything but play, the Romans left the business of life to others. The commanding of the Legions fell into the hands of barbarian generals, and upon several occasions barbarians were clothed with the imperial purple. Indeed so effete did the Roman masters become that the young men struck off some fingers of the right hand in order to unfit themselves for military service. In the underworld of toil lived and died the myriad alien slaves already mentioned; with the political state, army and law machine between the slave and his master for, observe, the sole function of the state anywhere and at any time is to defend the possessor against the dispossessed. We see, then, that a docile slave class and an efficient political state were absolutely necessary to the existence of the Roman master class. It is a just conclusion, then, which we arrive at in supposing that any body of people attacking these sacred institutions would bring down upon them the wrath of the masters. The Christians refused to serve in the army. Indeed, Tertullian, one of the Christian Fathers, advised those who embraced Christianity to desert, if they were already soldiers. They would not pay taxes and their propaganda was carried on amongst the slave class; also they seem to have practiced a modified form of communism. Since they refused to contribute toward the maintenance of the slave drivers, and since they refused to fight the masters' battles and looked with hatred and defiance upon the state, since they were very active propagandists of these pernicious ideas, it was up to the masters to quash them as soon as possible.

Here, then, we have the real reason for the blood-thirsty treatment meted out to the Christians. It is true, religion was a pretext, but as we have already said, had the Christian faith been of the same mould and type as any of the others, supporting the rule of property, all would have been well; it was because of its revolutionary character that it incurred the hatred of the rulers. Just as today the trump card in the anti-Socialist hand is our atheism. These gentlemen are not so much worried about religion themselves as to spend money championing its cause, indeed many of them are open infidels; ah, no, we strike deep and at the root of the matter; we would abolish poverty, would destroy the capital characteristic of property; we strike at their dividends, wherefore they cry, "Atheist, free-lover, brute, beast," at us just as the Romans laid at the door of the early Christians the horrid crimes of child-eating and the most awful immoralities. It was openly said of the Christians that they met together in caves and at a given signal all lights were put out, when sisters, mothers, husbands and brothers would rush into each other's arms and spend the rest of the night—well, we leave the reader to imagine how they spent it; the historian puts the matter baldly, but they were crude in those days, anyway. It would appear safe to assume from the foregoing that the early Christians were tormented for material reasons only, and that the Roman master class had every reason to fear their teaching. It will be urged, these teachings are part of the Christian religion and therefore they were persecuted for their religion, to which we reply once more, it was not the fact that Christ was the son of God which troubled the Roman masters a whit, they were used to all kinds of sons of god, but the material teaching, the revolt against oppression which they dreaded and struck at; again, we would suggest that the Christian religion was in itself a reflex of the terrible economic condition of the slave class.

The following should be kept in mind. In chattel slavery times flourished the father right, the possession of a soul for the masters only, a religion calculated to uphold and defend these things and a well developed political state. All of which of necessity imply the right of private property in the means of production Christianity extended the dual personality to the slave. Crushed and beaten as they were, warned by the terrible punishment meted out to rebellious slaves that this life held no hope for them, they naturally looked upon the idea of an after life which was to come (certainly within the first 50 years of the Christian era), where all should be equal, where work was banished and into which the rich man would have a hard job to enter, with delight. With the degradation of Christianity by Constantine the dual idea was used for quite the opposite end. To the slave, the now master class, religion taught, that since God put us here for a short time to carry our burdens cheerfully was to win eternal life, to complain was to doubt the wisdom of God and court damnation. The masters, however, acted otherwise, as masters have a habit of doing. Thus the dualist idea is again the product of economic conditions.

The setting for our next episode is in the feudal times. The era of chattel slavery had passed away; the slave had changed his name and his condition somewhat; he is now a serf bound to the land and its owners. The Christian church had fallen from its early chastity and had become 'elevated" to the position of state religion. As it gathered to itself property, so it became bound upon the wheel; behold it at the time of which we write, supreme over kings and nations. Rome thundered bulls and excommunications upon the heads of those who fell under its wrath. It changed the policies of princes and was held in fear by all Christendom. It rewarded or punished as economic necessity should direct. The era of feudalism has been written about very much. The romantic novelist, with that glorious disregard of truth for which they are so noted, guilded these times and made them look pretty. The historians, whose knowledge was so vast of dates, kings' names and battles, wrote of the times as they understood them. Our "historic novelists," whose genius would create out of the barbaric Aztec Confederacy a civilized empire with feudal system in full blast, have only added to the muddle. We must, if we are to get a glimpse of the truth, hold up the searchlight of historic materialism. To the freeing of the serfs from the land we will turn our attention, as this episode marked the end of feudalism. The Christian church has always laid claim to this event as evidence of the humanizing effect of their teaching. We owe no grudge as Socialists to the church, seeing in it only the reflex of certain conditions; it is not, therefore, with any malice that we must differ from their view, but simply because the truth was quite otherwise; the serfs were freed because of economic necessity.

It is to Merrie England we must look, as this is the classic ground of capitalist development. The golden age, as we imagine the feudal era is sarcastically termed, was not a very happy time for the working class. True enough, the masters amused themselves with jousts and tourneys. Knights in tin suits wandered about hunting the holy grail, fighting ogres and rescuing distressed maidens from all sorts of strange perils. They seemed, as always, to have a keen eye for the maidens, these knights. The serfs toiled upon the land and produced enough for the masters and for themselves, as usual; poorly clothed, illy fed and badly housed, they were typical of the working class since class rule began. In the cities the despised traders lived who were soon to prove themselves more than a match for my lords, the barons.

About the time of Richard II., the rising capitalists found themselves in an awkward position. Foreign trade was growing and a scarcity of labor hampered them very much, for labor power your capitalist must have; his existence as such depends upon a plentiful supply of that commodity. Given all the passive machinery of production, a man could do nothing; they would not even be capital unless labor power could be bought to run them. Our early capitalist suffered also under various laws relating to his trading operations, imposed by his masters. Smarting under these ills, the capitalist began to bestir himself. Often as he wandered into the country, his business eye would be tormented by the sight of hundreds of packages of labor power, the serfs who toiled upon the masters' lands, and how he must have sighed to see it going to waste. The struggle began, the merchant class to free the serfs from the land, the nobility to retain them. Providence seems to have held with the merchants, for the Black Death had taken toll of humanity just before this period, and in consequence labor was scarce. Coin also began to circulate with greater freedom and it became possible for a serf to pay in cash what he heretofore rendered in labor. The price in the city was, owing to the demand, high and, in consequence, the serfs very often bolted from their legal masters. Parliament was invoked and laws were made against these things. The laborer was made to take the same price for his labor power as he did before the plague, and also if work was offered him he was compelled to take it. This, of course, was to strangle the rising capitalists. The laborer who broke this law was branded upon the forehead, "F," for falsity. Legislation to control prices has always been a farce; the serfs evaded their masters and found in the cities a higher wage despite the law. The merchant class grew in wealth and of course in political power, and it was not long before the serf was made free, free? Free to do what? To go to his new masters and sell his power to labor or starve to death. The humanizing influence of the Christian church does not appear in this transaction; no, it had, like all human movements, a material end in view. The process set out above has been repeated with variations in a great many countries, France, Germany, Russia, Japan and today we find it working out in Spain, with the church not upon the side of the revolutionists, but dead against them, for economic reasons, of course. The capitalist revolution in France found the church against it, in Russia likewise, so that instead of the freeing of the serfs being due to Christian influence it would appear that it was opposed to any such scheme.

We must now examine, in as few words as possible, the economic basis of modern civilized society. Simply put, it is as follows: Upon the one hand, is a small class of the human family, owners of the most gigantic and complex machinery of production the world has ever seen; the capitalists. Upon the other hand is a giant army of workers who own nothing but their power to labor; the proletarians. It is absolutely essential to the worker that he sell his laobor power to the capitalist, and at the market price, in order to live. The Capitalist buys labor power as he buys any other commodity and the disposal thereof is absolutely his own affair, the worker having no right whatever in the product of his toil. The worker is, therefore, a slave because his masters, the capitalists, hold his very existence within their grasp. We see then, that modern society is class society composed of the master class and the slave class. It is, in most respects, and at base then, very like the preceding forms of chattel slave and his master; serf and his master; wage slave and his master. We know that the growing power of individual property as opposed to communal property broke up the gentile organization and substituted the political state; that it produced a master class and a slave class; monogamy and the father right with religion, ethics and morals to fit. In feudal days we have the property tyrant and it produces just the same results, two classes, a political state with religion and morals as per monogamy, and the father right. Now it would follow that since we are bound today upon the self same wheel of property, we should have morals and ethics, religion and state, father right and monogamy, also two classes, and we have. The final proof of our assertion that the superstructure of society is moulded by its economic base, must rest with modern time, we must prove it true of this, our day, or our case falls to the ground. We have shown that modern society is of a class nature and it would follow, that our ideas are of a class nature too. Above all things a servile class is necessary to the peace of mind of the modern capitalist class, therefore our religion reflects this as we here try to show. Can you not remember how in Sunday School that little hymn was drilled into us as follows:

"The rich man in his castle,
The poor man at his gate;
God made them high and lowly,
And ordered their estate."

Do you not remember how the curate labored to instil the following slave idea: "To honor and obey the king and all who are put in authority under him. To submit myself to all my governors, teachers and spiritual pastors and masters. To order myself lowly and reverently to all my betters."

With private property comes monogamy and the father right. Thence we find the Christian church has made of the monogamous marriage a sacrament; a holy bond never to be broken, and has pronounced against divorce. Can you tell why the trinity, the supreme power of the universe are all three males; why, property destroyed the mother right years ago and the man is the white headed one since then. Even the poor Virgin has been cast down from her high estate by the Protestant capitalist church. With morals, the same moulder shows through everywhere. With property to inherit and leave behind him a man must have legitimate children, hence it is immoral in a married woman to engage the attention of any one but her husband, but the hubby can, and does very often, sport a light o' love. For the girl who "falls," i.e., is pregnant and unmarried we have nothing but damnation, for the man who sows his wild oats we have an indulgent smile. In looking at the position of women, however, it is well to avoid, if we can, either the snivelling attitude of Bebel or the snarling posture of Bax; women and men, we are suffering from our economic environment and the man is not the more brutal, or the woman the more vicious, as Bebel and Bax would have us understand. The capitalist who daily fattens upon the surplus value wrung from the working class is a great man, a captain of industry, the plain man who steals, by cracking a crib, when the night is dark is a thief, he has broken a divine law, for is it not written, thou shalt not steal. The soldier who, for his master's sake, goes out and murders his fellows that new markets may be gained, if he return is a hero, a patriot. The special constable who, at the capitalist bidding, murders his fellow slaves on strike that property may be saved, is a preserver of the public peace. The plain man, who in a fit of passion, kills another, is hung, for is it not written "thou shalt not kill." Thus our intention can be proven over and over again. In proof of our statement that property is the progenitor of monogamy, the statements of slum workers to the effect that where the proletaire gather in vast numbers, monogamy vanishes and what Gibbon calls "incestuous commerce" flourishes, should prove a clincher.

The economic base provides everything, it manifests it self in our literature, thought, speech, we are all conversant with the modern novel, how after avoiding with many hair-raising adventures the wicked and polygamous-hearted villain, the blushing heroine finds herself in the hero's arms and they live happy ever after in the blissful state of monogamy. We all remember those books for boys, wherein the hero of ten summers, being left in a cold world with nothing but an invalid mother and pet mouse, resolves to conquer or die. How by rising early and working late at the elevating pastime of shoe shining and paper selling, he builds up, copper by copper, enough to buy the corner stall. How, as time goes on, he becomes a captain of industry and his mother retires to live in Mayfair or Madison Square; how the book closed with the sage advice that every boy who trys may do the same. The fact that in a world of plenty a child of ten years should be compelled to toil is a shameful thing, never entered the author's head, the capitalist thought holds us in thrall. Go where we will, the economic basis of society pursues us, even the revolutionary socialist cannot escape its cramping fetters. Since, then, the economic conditions under which we live mould and direct our thought and actions, does it not follow that as soon as we shall alter them for the better so will our ideas be bettered? Is it not reasonable to asume, that under social ownersnip of the means of production, a more social spirit would appear? Nay, there is no supposition about it, for where the primitive communes existed in the arctic circle but a few years ago, war and robbery were unknown.

In conclusion, the final argument of our case is this, that the Socialist Party is in itself proof of its contention, for did not the economic conditions of today demand our existence we should not be, but social production gives rise to and makes possible social ownership, nay makes it necessary, the Socialist Party is then, a reex of given economic conditions. Faint hearted Comrades complain that Socialism is slow in coming, courage for we are bound upon the wheel of economic circumstances and the wheel is spinning faster every day, soon to hurl us into social ownership and industrial peace.

A. BUDDEN.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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

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

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