WESTERN CLARION

OWNED AND CONTROLLED BY THE SOCIALIST PARTY OF CANADA — PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

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ORGANIC EVOLUTION AND HUMAN PROGRESS

From the Simple to the Complex Mankind Moves Ever Forward Towards the Goal of a Completer Knowledge and a Higher Life.

The theory of organic evolution has been so firmly established, in the light of empirical science, as practicall to compel the assent of every informed and open mind. High dignitaries of the church have been persuaded of its truth; and some of them have made extraordinary attempts to show that the Mosaic account of creation coincides in every main particular with the revelations of modern science. These attempts have not been very convincing. They nevertheless afford very interesting evidence of the decay of superstition, and the extent of its replacement by more rational conception of the universe.

The evidence in support of the belief that the various forms of life upon the earth gradually evolved from lower forms is very conclusive. Darwin supplied almost every link in the chain of evidence required to establish beyond cavil the fact of man's growth or evolution from a lower stage in the scale of life. Whatever gaps he left have since been filled by later scientists. Man's kinship with the animal world, and his immediate descent from the higher primates—the anthropoid apes—are no longer matters of controversy among scientists. They command universal acceptation.

And just as man has descended (or, if you like, ascended) from the higher anthropoids, so they in their turn may be traced through still lower animal forms, until we arrive at the lowest organism to be found upon the earth, the "unicellular protist" (Haeckel). It is only fair to say, however, that here we meet with an obstacle. The origin of life upon this planet has not yet been satisfactorily explained. This is not to affirm, mark you, that no explanation is possible. Only that so far as we have gone, our knowledge will not solve us this riddle.

A necessary postulate of this theory of man's ceaseless evolution from the simple to the complex, and his eternal advancement toward yet higher things, is his continued progress in the future toward the goal of perfection. But, while we may believe in the ultimate perfectibility of mankind, we must not assume too hastily that at any given moment mankind is happier, nobler, wiser than mankind has ever been before. Human progress appears to consist more in a succession of waves, which flow on, then recede, to gather impetus for yet another forward surge of the tide, which again draws back, to repeat the process indefinitely. Or if you prefer it this way: Progress follows an undulating, ascending line (George), the trend of which is ever upward, and which always registers a mean gain, yet the undulations carry us far below, as well as above the point of mean advance.

Apparent contradictions to the theory of continuous human progression disappear in the light of this theory. We all know that there is more misery in the world today than there was two hundred years ago. The iron heel of capitalism grinds the faces of the poor more cruelly than did the heel of any previous despotism. Capitalism breeds poorer specimens of humanity than feudalism did. Chattel slavery saw to it that the unfit did not procreate too abundantly. But capital cares not for the physique of its slaves. A machine will produce the wealth, granted only a pair of hands to tend the machine. So the capitalist cares not what kind of a body accompanies those hands. No skill nor strength is needed to move a shuttle back and forth; or to take a lard can from beneath a spout, and put another in its place. Neither does the capitalist care how long his slaves live. He does not want them after they are forty anyway. Indeed, the position of the average working man may be contrasted unfavorably with the position of any barbarian of the wild. For the savage having free access to the bounties of nature, knows that if he be hungry, he will not be hungry long. Experience assures him that night will not fail without bringing some deer or other form of game within reach of his weapons. But the civilized wage-slave may only eat so long as he has a job. Let him lose that, and he knows not when he may eat again. Sometimes he gets so few chances to eat, after losing his job, that he gives up the ghost in despair. Every jobless workingman knows that every meal he misses renders the possibility of his getting another job more remote. His power to labor, that most perishable of commodities, deteriorates. He becomes unemployable. Two million are in this position in Great Britain today. Do you realize what that means? A mass of humanity, exceeding in number a third of the population of Canada, relies upon charity for sustenance from day to day. There is no place for these people in the scheme of things. Society does not want them, and would prefer that they were dead.

It is possibly true that this unemployed army is formed of the least efficient among the workers. That is not the point. The point is that it exists; and forms a picture of misery in which there gleams no ray of hope.

But let us remember that the darkest hour is just before the dawn. The wave seems to have receded far this time. Perhaps it is preparing for a mighty surge ahead, that shall, in its onward rush, sweep this misery with its accursed cause, capitalism, deep into the blackest pit of oblivion. Let us solace ourselves with the reflection that surely we have touched the lowest point in our undulating line, and when once the upward roll commences, never again shall humanity sound the depths of wretchedness it has sounded under the evil dominance of capitalism. When competition, with its inevitable fostering of the beast-like qualities in men shall have passed away forever, mankind may progress to heights as yet undreamed of.

The prospect is very fair. We call it Socialism.

A. P. C.

DOMINION ORGANIZING FUND

Local Cumberland, No. 70—	
Peter Zanoni	$ 29.10
Thomas Hartley	7.10
Joseph Naylor	11.75
Local Crawford Bay, No. 72—	
J. E. McGregor	1.00
Wm. Bayliss	4.25
Local Montreal, No. 1—	
A. E. Fay	1.00
P. Faughnan	1.60
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D. Thomson	3.95
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Geo. Paton	.35
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Local Greenwood, No. 9—	
James Cuthburtson	15.50
J. Bone, Clayton, B. C.	10.00
Andrew Manson, Nelson, B. C.	5.00
H. J. B. Harper, Hardy Bay, B. C.	1.00
T. B. Miles, White Man's Creek, B. C.	2.00
J. McInnis, So. Fort George, B. C.	2.00
Previously Acknowledged	22.35
Total	$142.20

ROUTE OF C. M. O'BRIEN, ORGANIZER

Leaving Coleman on the 9th of October, he will proceed along the following route: Michel, Fernie, Crawford Bay, Nelson, Ymir, Slocan City, Silverton, Sandon, Nakusp, Edgewood, Trail, Rossland, Grand Forks, Greenwood, Naramata, Kelowna, White Man's Creek, Vernon, Enderby, Mara, Salmon Arm, Kamloops, Merritt, and Vancouver. Other places will also be visited. If you can arrange for a meeting between these places write us at once.

The burning question is Coffee and —or Porterhouse.

CADETS' PATHETIC STORY

A case presenting pathetic features was heard at the North Sydney Police court yesterday, when Albert Osborne, a youth from Chatswood, was charged under the Defence Act with failing to attend his drills as a cadet. When asked to plead he boldly stated that he would sooner go to gaol than do the drills. The magistrate (Mr. Love) quietly told the boy that he was doing his case no good by expressing himself in that fashion, but the lad reaffirmed his expressed determination. Then, by way of explanation, and probably also with the idea of modifying the severity of the judicial rebuke, he informed the court that both his father and mother were dead—the latter only four months—and that he and a brother were the sole support of a family of eight brothers and sisters, all under 16 years of age. He said he had a good character from his employer, but his hours of labor were long, and when he reached home at night he was tired out, and was hardly able to perform the duties which devolved upon him of looking after the house and its young inmates until they went to bed. The magistrate admitted that on the statement of the defendant the case was a hard one, and he was sorry for the position in which he was placed, but he had to administer the Act. The defendant cadet again flatly reiterated that if the Court ordered him to put in the requisite drills he would not do so, and would put up with the consequences. The magistrate replied that that was a matter for himself to consider, and ordered him to make up the deficiency in his drills, and pay six shillings costs. The lad declared that he could not pay the costs, but the magistrate declined to discuss that aspect of the case.

The foregoing is taken from the "S. M. Herald," of August 30, and is not an isolated case. Dozens of such cases have been before the courts illustrating the folly of the Conscrip-Act, and the lack of discrimination in the officers charged with its administration. The magistrates who inflict fines and costs in such cases are blinded by patriotic militarism. How does a magistrate—who declines to "discuss that aspect of the case"—imagine a boy, placed in the above circumstances, is going to find money with which to pay costs? The magistrate is practically telling the boy that he must get the money, no matter how he gets it. Only men drunk and stupified with the poison of militarism would refuse to consider any aspect of such cases as the above.—International Socialist, Sydney, Aus.

IF YOU WANT COMFORT

Together with the news that several thousand Lawrence workers went out on a demonstration strike, that free bread is to be abolished in restaurants, that Harriman personally sent Bliss $50,000, and that the mother of twenty-seven children sued her husband because last week he gave her only $1.55 to support her and the younger ones of the brood, comes the consoling information that nine pedigreed toy dogs came over in a first class cabin suite on the steamship Merion.

That is not the way our immigrants come, those sturdy sons of toil who, having received their final papers, are so patriotically appealed to at campaign time.

But these nine dogs were "worth" $5,000, or, as the statistical tables say, $555.55 each. However, each immigrant is "worth" an "average" of only $37, or thereabouts. But the toy dogs will be salable at a certain fixed price, very speedily, and they must be sold soon to be worth anything at all. But the human beings will be salable from day to day, and the oftener they are sold the more they will be "worth," not to themselves, but to those who buy them.

While this is not the reason why one comes over in a first cabin suite and the others crowd into a loathsome steerage, it is interesting to note the difference in value when they arrive here. Some of the men and women in the steerage will have to work mighty hard to support those dogs in the luxury to which they became accustomed on their transatlantic trip and that was natural to them because they were pedigreed, whereas most of the immigrants have not a pedigree to their names.—New York Call.

Comrade E. T. Kingsley will speak in Nanaimo, Sunday, October, the 20th.

TO THE WORKING CLASS

In addressing these lines to the members of the working class in Vancouver the Socialist Party of Canada wishes to state its position in no uncertain manner regarding the relation of the working class to modern society.

The eventual entry of the Socialist Party into city politics in Vancouver will mark a step forward in the proletarian movement of this city in its endeavor to educate all workers to their true position in society and the necessity of gaining control of the political administrative machinery in all its branches.

At some not very far distant date the whole of the complex system of modern society, industrial and social, local and national, will fall into the hands of the workers, and for that the workers must be prepared. The time to attack these administrative machines and prepare to handle these functions is **now**.

Out from the confusion and turmoil of modern so-called politics there stands the platform of the revolutionary Socialist, from which there is no deviation and from which no planks can be stolen to bolster up attempts to perpetuate the modern system of wage-slavery and exploitation.

The issue at stake is simple—very simple—and this manifesto is issued to once more call your attention to the cause of all our grievances and our fierce struggle for existence under what is generally known as capitalism.

In order to be free members of a free society we must own those things which are necessary for our existence.

We do not own these things, (the natural resources and machinery of production and distribution) consequently we are not free.

There are two distinct classes in modern society and one class controls the other by virtue of the fact that it owns the worker's means of life. The former we call capitalists and the latter wage-slaves.

The term wage-slave is applied to those who have no property rights in the means of productions and are consequently compelled to work for those who have. Any man compelled by necessity or by physical force to a certain line of action, is a slave to that condition. A man compelled to sell his labor-power to the capitalist class for wages is a **wage-slave**.

The Socialist Party is in revolt against this condition and intends, as soon as strong enough, to seize the powers of government and thereby put an end to capitalist ownership of society's means of existence.

Then the products of the worker's collective labors will belong collectively to the workers.

Then there will be no capitalist class to take all the products of labor and deal out in return wages barely sufficient to keep the workers in working condition.

Then those who do not wish to work, and yet would live on the best that society produces, will have the alternative of doing their share of useful work or starving.

Then, what is now the wage-slave class, will be free and not until then.

Then **classes** will be no more.

In the meantime the Socialist Party stands, primarily for education, secondly for those things which tend to move the masses of the workers in the direction of this revolution by showing them that by united action things can be done.

The Socialist Party does not pretend that, by capturing the municipal administrative machine alone, any fundamental difference can be made in the workers' position in this city.

If the Socialist Party enters a municipal campaign it does so for the purpose of furthering its work of education among the workers and arousing them to serious participation in all legislative and administrative functions with the purpose in view of assuming full and complete control of all social and industrial activities.

The fight is now on in earnest between the capitalist class and the working class, and every vantage point must be attacked by the latter, and captured if possible, if the wage-slaves are to free themselves from bondage.

Any advantage that can be won by the workers in this fight is in line with human progress and we call upon the workers to get ready for the fray.

SOCIALISM THE HOPE OF AWAKENED LABOR

It Presages the Ending of Capitalism, With Its Mansions and Luxury for Masters and Husks and Hurts for Slaves.

The question has been asked, and no doubt will be asked by a great many because it is a subject which is being put before the people on every hand. There are lots of workers who know instinctively that it is O. K., but could not give a definition.

If you were to stop ten people on the street and ask them if they were satisfied with present conditions, they would nearly all say "No," and if you questioned them further as regards a remedy they would probably say a change of government would be a good thing; as most people only look at effects and never look for the cause.

Socialism is the hope of the awakening working class. By a careful study of it we learn the causes of all the distress, poverty and crime we see around us on every hand. An enlightened proletarian could not vote Conservative, as he has found out that he has nothing worth conserving. He could not vote Liberal, for he has long since found out that they are false friends. There are thousands of men and women in Canada who do not own a home and often are, like the lowly Nazarene, without a place to lay their heads, and who would think it a luxury if they had the price of their next meal in their pocket.

The Socialist is one who has broken away from the old traditions taught us by the schools, the prostitute press and the pulpit, and started a new political party which stands for revolution. Reform has been and is impotent in so far as freeing the worker from slavery is concerned.

We have been taught that to carry a gun and go to war and shoot down our fellow workers, is patriotic, but we say it is a lie, that the only true patriotism is to be true to your own class interests.

The old parties have gone empire mad and prate about national lines and that is where they show their class interests, for there is no safer method of retaining the ownership of the means of life than by keeping the workers of the various countries at war with each other. In the rush to get profits the capitalist class has done away with national lines, but they insist that the workers recognize them.

One thing which is very necessary to keep the present system alive is war. By it all the surplus commodities can be filtered off and production can then go ahead, therefore it is necessary to keep the workers at loggerheads for if they did not, who would fight the wars? Would the capitalist? Why don't you get wise, you of the blue jeans and shoddy stuff?

Socialism teaches us that it is through the ownership of the means of life that the master class get their power. They also own the state. It also teaches us that if we wish to retain for our own use the wealth we create, we must gain control of the state. Then we can transfer the ownership to our own class. Some cry out, "Oh, that is confiscation." We do not care what it is called, for did not labor create everything of value and should it then belong to a class who does no labor? It should belong to the producers, and no doubt will in the near future.

The right to own anything is the might, if the state gives you title deeds to anything then the state will back you up in the ownership with all the power they can muster; that is why the scientific Socialist fights on the political field trying to get control of the state.

The working class is the only useful class, they produce all value; the capitalist today is a parasite. Rockefeller, when under oath a few years ago, said he had not been in the offices of the Standard Oil Co. for eleven years, which proves that the workers run the oil company. They build mansions for the parasitic rich and live in huts themselves, provide all the good things of life for their masters whilst they eat the husks. When, oh when, will they get wise? You with the collar and tie who think you are made of better earth than the other fellow!

The study of Socialism teaches us that everything is produced for profit. The railways were not built to carry freight, but to pay dividends. Clothes are not made to keep people warm, but to pay profits, and so all along the line. It also teaches us that the day has arrived when this should be changed; that the working class should produce wealth for their own use. Then when we own collectively the machinery of production and produce for use instead of for profit, wage slavery will be abolished and humanity will step forth free to have access to the means of life because each is a shareholder in the ownership.

C. W. SPRINGFORD.

Some Anti-Socialist "Arguments."

"It will break up the home," pipes up the white slaver, as he sees his easy living slipping away from him. Quite so, kind friend. Socialism will break up a few homes. It will break up the home of a thousand rooms occupied by the multi-millionaire. It will break up a few of the "orphans' homes," now kept going to provide fat jobs for doddering old "charity workers" who ought to be earning an honest living instead of skinning the breakfast of fatherless babes in order to win kind words for their "economy" from capitalist committees. It will break up a few houses of prostitution; but for the worker it will provide the fairest homes and his hands will care to build, or that his labors for society will entitle him to own.

"It has been tried and failed," barks the antideluvian ape who does not know yet that machinery has been discovered, and that, if we let it, machinery will now practically do the work of the world.

"Who will do the dirty work?" gasps the carefully manicured manikin of the pink tea and the drawing-room. Well, little one, it wouldn't hurt you or your kind to do a little of the dirty work that the working class have been forced to do through the centuries.

"It will mean free love!" gasps the keeper of the house of prostitution. Well, why not free love in preference to purchased love? Isn't it about time that love was free instead of being the exclusive property of the man with a bank roll? Isn't it about time that men and women should have a chance to live and love and have their being in freedom and content? Free, not only to love, but to marry as well, and to establish happy homes, where the wives would not be forced to sell themselves to pay the grocery bill; nor the daughters forced to go into department stores, which have been rightly called "the front gate to hell." How many young men would like to marry right now, but know that they can't afford to keep wives? The full product of their labor—Socialism—would mean to these men a chance to marry, instead of the lives they lead today.

"Everybody would be a slave of the State," remarks the fat-browed jasper whose head aches every time he tries to think. So, if the workers had the chance to own the tools of production, and had a chance to vote on the boss of the shop as they now vote for Mayors and dog catchers, we'd all be slaves, would we? Well, then, little pimple on the face of the earth, we'd just vote ourselves free.

Say, aren't the "arguments" against Socialism a ridiculous line of slush to try to put ove ron grown-up people? When they spring any of those things on you, you can set it down as a fact that they pick you out for a mental featherweight.—Buffalo Socialist.

NEW WESTMINSTER Propaganda Meeting

Comrade H. M. Fitzgerald will speak in the City Theatre, Sunday, October, the 13th. Doors open 7.30 p.m.

St. Catherines Local No. 30

To members, Socialists, and Clarion readers, in the St. Catherines district, all are requested to attend the business meetings on Fridays at 8 p.m., and propaganda meetings on Sunday at 8.15 p.m. Be a Socialist all the time.

DAVID THOMSON,
Secy. Local No. 30.

THE WESTERN CLARION

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SATURDAY, OCTOBER 12, 1912

FACTS WORTH REMEMBERING

Under the rule of capital, industry is carried on for the sole purpose of bringing grist to the mill of the capitalist.

This grist is called profit.

Profit is merely something that is gotten for nothing.

In order that capitalists may get something for nothing workers must get nothing for something.

The profit accruing to the masters of wealth production is measured in the material things produced by those whose labor carries on the industrial process.

Into these material things is coined the very lives of the laborers.

They produce the wealth; their masters, the capitalists, take it.

That is how the latter obtain their sacred profits, from which they wax sleek and rotund in appearance and great in power and pomposity.

What the capitalist gets costs him nothing; the wage-slave pays the bill.

A similar happy arrangement once existed between the chattel slave and his master.

Later on it was the same between feudal lord and serf.

Now it is the capitalist and the wage slave.

The capitalist is master; the worker a slave.

This modern slave gets his wages, which are equivalent to the cost of his "keep" while he works.

When he has no master, i. e., job, he gets nothing.

His wages being paid out of the product of his own labor and that of his fellow slaves, it may be truthfully said the slave pays his own wages.

This is in turn, equivalent to working for nothing and boarding himself.

The profits of the master also come from the product of the slave's labor.

This represents the price the slave pays for the privilege of working for nothing and "keeping" himself.

The masters are few; the slaves are many.

The former could not retain their soft snap without the latter's consent.

Periodically the slaves have, in most countries, an opportunity to withdraw their consent.

This is termed an election of public officials.

Most of the slaves refuse to withdraw their consent.

They are quite satisfied to work for nothing, "keep" themselves and pay through the nose for the proud privilege.

The masters are equally willing they should.

This affords a striking illustration of the "identity of interest between capital and labor."

The willing slave is merely an ass with hind legs only.

As the four-legged ass is not altogether willing to pack his load, certain apologies are due him for dragging his name into the controversy.

He is hereby assured that no insult was intended.

It requires something else besides his unsufferable ignorance to hold him to his task.

All of which is greatly to his credit.

But as to the — — — — — — ass with hind legs only, probably nothing could be either said or done that would call for an apology.

COMPROMISE OR NO COMPROMISE

Comrade Editor,

At our last business meeting I was instructed to send you the following statement: In Clarion, No. 686, there is a letter from F. H. Fillmore, relating to the attitude of Brandon local to the S. P. of C.

Comrade Fillmore considers that we ought to give reasons why we withdrew from that body, by stating our case in the "Western Clarion."

This we now ask permission to do, and stating it briefly, we are of the opinion that the S. P. of C. have compromised with the reformers. Last winter a referendum vote was taken, as to what attitude to take on some "immediate demands." From information received, we know that the reform element carried the day, but the result was not published in the Clarion.

We claim that the D. E. C. are responsible, and further we claim that by failing to publish results, the D. E. C. went back on their motto, "No Compromise, and No Political Trading."

This we consider is sufficient reason for our withdrawal.

Signed on behalf of Brandon Local,
T. MELLALIEU, Cor. Sec.

A little less than a year ago a convention was held in this city, principally for the purpose of dealing with the matter of a controversy that had arisen in Nanaimo between Comrade J. H. Hawthornthwaite and other members of Local Nanaimo. As matters developed at this convention it became clear that no inconsiderable number of those participating in it were far more interested in reform matters than in anything of a revolutionary character. Besides dealing with the Nanaimo controversy the convention took upon itself the task of rearranging and readjusting the Party's well-known revolutionary program so as to bring it more to the liking of those whose conception of progress had as yet led them no farther than palliatives and reforms. A fancy variety of palliatives and patchwork reforms were introduced and passed by this convention, utterly regardless of the fact that it was only a provincial body and had not been called for the purpose of revising the program and policy of the Socialist Party of Canada.

In a weak moment the D. E. C. compiled the results of the convention and submitted to the Party membership about as choicely ridiculous a string of measures and proposals as was ever conjured forth in the name of Socialism. The returns of the vote upon this truck, as near as could be determined owing to the crude and careless manner in which some of the results were compiled and sent in, seemed to show that at least a good portion of these ridiculous propositions had been carried. As these returns did not reach the office of the D. E. C. until after Jan. 1, 1912, they came into the hands of a new executive committee upon which were several comrades who were not members of the old committee at the time the convention stuff was sent out. This new committee decided that, inasmuch as the result of the vote was a repudiation of the straightforward and uncompromising attitude maintained by the Party since its inception, and a complete abandonment of all pretense to place in the revolutionary movement of the international working class, it would not haul down the flag of revolution in obedience to either the vote referred to or any other.

That the entire job of overturning the Party's program and bringing upon the earnest revolutionists of Canada the stigma of having been forced to surrender to the puny attack of self-appointed saviors and reformers, was a well-calculated scheme put through by those who wished, above everything else, to destroy the Socialist Party of Canada, or turn it from its purpose, was well known to the members of the present D. E. C. This knowledge was confirmed by the action of the locals that were chief conspirators in the enterprise. Almost upon the heels of the convention these bodies commenced to withdraw from the S. P. of C. and affiliate with the S. D. P., where they quite properly belong, and where they would have gone long since had they not been so insistent upon scuttling the S. P. of C. first.

By this passing of a number of locals (chiefly non-English speaking) over to the S. D. P. a considerable portion of the vote which nullified the revolutionary program thus cut itself from the roll of membership in the S. P. of C. This, in itself, furnishes additional justification for the refusal of the D. E. C. to haul down the flag.

This is the first time in our experience that a refusal to surrender has been construed as an act of compromise. Be that as it may, however, the present D. E. C. stands by the program of the Socialist Party of Canada as laid down in its platform and other articles of faith, and it does not propose to abandon that position though all the reformers this side of hades bawl themselves black in the face thereat. That Local Brandon sees fit to denominate such action a compromise with the enemy, in no way shakes the committee in its determination to maintain the revolutionary position of the Party and hold its standard aloft to the breeze.

If the Socialist Party of Canada goes down to defeat it will do so at the hands of an enemy that fights in the open. It will not lower its flag at the behest of the slimy reptiles that crawl forth from the cesspool of reform and wriggle their vile schemes in the dark. It will not be swerved from its path by the protests of those who mistake the placing of the iron heel upon a snake's neck for an act of compromise and treason.

Don't wait till we cut you off the mailing list before renewing your sub. Take a look at the yellow label on the paper; if the number on it is 690 your sub. expires next week.

SURPLUS VALUE.

Marx himself once wrote, "Labor not the source of all wealth. Nature is just as much the source of use values (and it is of these that material wealth consists) as is labor, which is itself the manifestation of a natural force—human labor power." And in distinguishing in this way between human labor power and labor, Marx cleared away a great difficulty at the beginning of his investigation. Marx in talking about surplus values was not saying anything that was new. Other political economists had said the same thing. But by differentiating labor power from labor and by insisting upon social labor incorporated in commodities as the constituent of value in exchange, Marx made a great advance upon his predecessors.

The remarkable part of it is that anyone should ever have had any doubt about the exploitation of labor under the wage system. There never could have been any doubt under slavery that the whole of the product less what it took to sustain the slaves went into possession of the slave owner. The same applied to the serf under feudalism, with three or four days for himself and two or three for his master—the value of his labor over and above his own maintenance went into the hands of his feudal lord. Under the family system of production, it was only the surplus over and above the family's own requirements that went into exchange; but under capitalism production for exchange has become the rule and not the exception.

That social labor embodied in commodities and the amount necessary for their production does on the average govern value in exchange becomes very apparent if we eliminate the ups and downs of supply and demand in any given society and take the case of labor power applied to producing a particular commodity from the same raw material with simple hand labor and with perfected machinery. Assuming the articles turned out to be of exactly the same quality, it becomes apparent at once that they will exchange with other commodities on precisely the same level, though the one, deducting the raw material in both cases, may have cost ten or twenty timse the amount of individual expenditure of labor power that was demanded by the other. This simple illustration taken from a writer in the Pall Mall Gazette shows how the social evaluation, relatively to other commodities, comes behind the producers, unknown to them, and establishes the value of their products in exchange.

We perceive then that it is the absolutely necessary quality of abstract social human labor embodied in commodities that determines their value. Now, it is perfectly clear that on the average exchange is conducted on an equality, and it makes no difference whether money comes in to facilitate the exchange or not. Nobody ever could argue that equality of exchange produced wealth. Neither does inequality of exchange produce wealth, unless it would be pretended that we produced wealth by passing it around. The circulation of commodities does not increase their value except insofar as increased labor is required for the circulation.

Commodities sell, on the average, when disturbing factors are eliminated, on the basis of the socially necessary human labor embodied in them. The capitalist is able to buy the materials, coal, oil and the like, and last of all, the labor power. Labor embodied in articles of no utility has no value. Labor is only of value when embodied in articles of utility.

The form in which the purchase of his labor power appears to the worker is somebody employing him and paying him wages with which to live. When the workers sell their labor power to the employer for a day, week or month, they are selling to their masters their power to work for that master, and they become wage-slaves. That the present system is a form of slavery workmen do not seem to understand. They are under the impression that they are free, because they are free to sell themselves as slaves. The slave of old, who had to sell himself to pay his debts viewed the matter otherwise.

The basis of the sale of labor power is like that of other commodities, i.e., the cost, in this case, of subsistence whether the labor is skilled or unskilled. Taking the constant parts of capital, the raw materials, the incidental materials, the wear and tear of tools and machinery, etc., there is no change as regards their value when embodied in the commodity. The labor power purchased by the capitalist is the only thing that can give more of value than its cost of production and of the value given forth by labor the capitalist takes the larger part. If a man (getting twelve dollars a week for six days' work of ten hours) produces two dollars in the first five hours of a day, and he works ten hours, he gives five hours' labor for nothing; if he could manage to stretch another hour, he would give six hours instead of five, an increase of twenty per cent. This accounts for the capitalists' desire for long hours, and his opposition to any reduction.

An additional way of obtaining surplus value is by adulteration. This has now become the rule and not the exception. It has come to such a pitch that the very drugs used for adulterating are themselves adulterated.

Yet another method of increasing surplus value is by the speeding up of machinery, by which a man nowadays takes more out of himself in ten hours than he formerly did in twelve. In the competitive struggle, the individual capitalist might lose, but the capitalist class always gains. Some argue that the capitalist advances wages, but any worker knows that he has to work a week or a month before he draws his wages. I have been in places in Canada where the workers' wages were five weeks overdue, and the capitalist does not subsist him during that time. The capitalist, as can be clearly proved, does not make advances to the laborer, but it is the laborer that makes advances to the capitalist. It is the worker who advances his labor power. Labor power is a perishable commodity and unemployed men find their labor power deteriorate very rapidly and many are inefficient when taken into employment again, not because they are lazy, but because they are hungry. The worker is forced to sell his labor power whatever the state of the market may be, and he has to go on selling it. Although in some trades the standard has been raised, yet there is a growing uncertainty of obtaining that standard and the conditions have actually been lowered in most trades.

For its perfect functioning, the capitalist system requires a large number of unemployed in order to keep down wages.

Some people say that a machine adds to the value of a commodity. It is precisely the other way about—machinery cheapens commodities. Even the cost of the machinery, which gradually becomes embodied in the commodities, is often written off in a very short period. Machinery is not introduced except for the purpose of saving wages.

The only variable capital used is wages, and the surplus value yielded by the wage worker is at least four to one, four for the capitalist and one for the worker. Surplus value is not only extracted out of men, but more of it out of women and children, with disastrous results to the wages of the men.

Under capitalism with machinery we are obliterating individuality, driving men down to the unintelligent dead level of the most unskilled workers. However, our class are beginning to understand what surplus value means, and are being compelled to unite to demand the social enjoyment of the fruits of their labor.

C. L.

SOCIALISM AND THE HOME.

By Maude J. Ball.

In this day of the reign of the alarm clock, when not greed for gain but fear of starvation drives men from their homes to their work before the day is due, drags women from their beds an hour earlier to prepare the hasty meal, snatches children from sleep and sends them to the mill, the mine or the shop—in this age when homes are desolated by wars, disease, poverty and crime, it seems cruelly ridiculous for a working man or woman to object to Socialism on the ground that it will break up the home. Yet this argument is still repeated, parrot-like, by many for whom home has long been but a mockery, a vain hope or a cherished ideal, and others who await the call of the rent collector with a shuddering dread. A few days ago, a railroad man was heard to make this statement: "The only objection I have to Socialism is that it will break up the home, destroy the family and send children away from their parents to be educated and cared for by the community." Inquiry concerning the home life of this man revealed the fact that for the greater part of his life he has been employed by the Wells Fargo Express Company, and that for twenty years he has not had a vacation. His work takes him from home on a thousand-mile journey twice each week, and during the time he is at home his need for sleep makes conscious enjoyment of his home life impossible. It might be asked how much Socialism could contribute toward the breaking up of this home. And even if the charge were true that under Socialism children would belong to society, might not this be better than the present order, by which thousands of children are denied both care and education? Would the possibility of a few hours' daily companionship of wife and family tend toward the destruction of the home, or would not Socialism make possible for the first time in the history of the world, the enjoyment of all that makes for home and home life?

In England the miners are voting on a proposition to work only five days a week. The miners in some parts of British Columbia would no doubt like to work five, but are only working three. The mine owners of B. C. have a good way of preventing their slaves from getting any money ahead.

The latest Socialist paper is one printed in the Chinese language in Vancouver. It is called Self Conscience.

The workless workers are being rounded up in Vancouver and sent to jail. New Westminster jail is already overcrowded.

Get a copy of Socialism and Religion. 5 cents.

Socialist Party Directory

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

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

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

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

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

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

LOCAL VANCOUVER, No. 69, S. P. of C. Headquarters, Labor Temple, Dunsmuir street. Business meeting on first of every month at 8 p.m. Secretary, F. Lefeaux, Labor Temple, Vancouver, B. C.

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

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

LOCAL MICHEL, B. C., NO. 16, S. P. of C., holds propaganda meetings every Sunday afternoon at 2:30 p.m. in Crahan's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10:30 a.m. in the same hall. Party organizers take notice. T. W. Brown, Secretary.

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

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

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

LOCAL VICTORIA NO. 2, S. P. of C.—Headquarters and reading room 575 Yates St. Business meeting every Tuesday, 8 p.m. Propaganda meeting every Saturday, 8 p.m., corner of Yates and Langley.

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

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

VANCOUVER LETTISH LOCAL No. 58. S. P. of C.—Business meeting every first Sunday of the month and propaganda meeting every third Sunday. Room open to everybody at 512 Cordova Street East, 2 p. m. Secretary, P. Anderson, Barnet, B. C.

LOCAL VANCOUVER, B. C., NO. 45, Finnish. Meets every second and Fourth Thursdays in the month at 213 Hastings St. East. Ovia Lind, Secretary.

LOCAL VANCOUVER No 1, S. P. of C.—Business meeting every Tuesday evening at Headquarters, 213 Hastings St. East, H. Rahim, Secretary.

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

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

LOCAL CALGARY, ALTA., NO. 4, S. P. of C.—Business meeting every Saturday evening at 8 o'clock at the headquarters, 134 Ninth Ave. West. S. K. Read, Secretary.

LOCAL REGINA NO. 6, SASK., MEETS every Sunday, Trades Hall, 8 p.m. Business meeting, second Friday, 8 p.m. Trades Hall. W. B. Bird, Gen. Del., Secretary.

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

LOCAL MOOSEJAW, SASK., No. 1, S. P. OF C.—Propaganda meetings every Sunday, 7:30 p. m., in the Trades Hall. Economic Class every Sunday, 2 p.m. W. McAllister, Secretary, Box 587. A. Stewart organizer.

LOCAL No. 1, WINNIPEG, MANITOBA, S. P. of C.—Headquarters, Labor Temple. Business meeting every Saturday, 8 p.m. Propaganda meeting every Sunday at 8 o'clock in the Dreamland Theatre, Main St. Secretary, J. O'Brien, Room 12, 530 Main St.

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

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

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

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

SUBSCRIPTION CARDS

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

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.

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

CORRESPONDENCE

DOMINION EXECUTIVE

Committee Meeting, October 8th, 1912

Present, Comrades Karme, Kingsley, Mengel, Anderson (Chairman) and the Secretary.

Minutes of the previous meeting read and approved.

Correspondence from Alberta Executive with application for charter, signed by 17 miners of Passburg, Alta. Charter granted.

Application for charter by 14 miners, etc., of Canmore, Alta. Charter granted.

Correspondence from Vancouver Lettish asking for Local Secretary's addresses. Secretary instructed to reply.

Letter from E. R. Atkinson of Saskatoon, Sask., asking for instructions re the forming of a local, replied to.

Financial Report as follows:

Receipts

Balance on Hand, Sept. 1	$ 30.65
Stamps, Saskatchewan Executive	20.00
Stamps, St. Catherines	4.00
Dues, J. T. Dempster	.25
Dues, W. Gribble	1.00
Charter, Local Passburg	1.00
Supplies, Montreal	1.00
Literature	10.00
Stamps, B. C. Executive	16.20
Organizing Fund	22.35
	$106.45

Expenditures

Office Supplies	$ 1.05
Literature	4.85
Expressage	4.30
Postage Stamps	1.50
Secretary's August Salary	7.50
Loan to Clarion	74.91
Balance on Hand	12.28
	$106.45

Adjourned.

W. WATTS, Secretary.

PROVINCIAL EXECUTIVE

Committee Meeting, October 8th, 1912

Present, Comrades Karme, Kingsley, Mengel, Anderson (Chairman) and the Secretary.

Minutes of previous meeting read and approved.

Correspondence from F. G. Tapert of Hydah, B. C., re forming a local, reply forwarded.

Financial Report

Receipts

Balance on Hand, Sept. 1	$ 93.08
Local Gibson's Landing	5.00
" Vancouver, No. 1	10.00
" Langley	1.40
" Revelstoke	5.00
" Vancouver, Lettish	4.00
" Sandon	5.00
" Nakusp	2.00
	$125.48

Expenditure

Due Stamps from D. E. C.	$ 16.20
Post Cards and Postage Stamps	2.60
Printing and Telegram	2.65
Card in Clarion, April, May, June	3.00
Salary, Secretary	7.50
J. M. Fitzgerald, Organizing	25.00
Balance on Hand	68.53
	$125.48

WM. WATTS, Secretary.

Get on the firing line. We need your help.

Rhymes of Revolt

BY WILFRID GRIBBLE

Neat little volume of virile verse

25c Special price for quantities

For Sale at the Clarion Office

The best and cheapest

WORKINGMAN'S HOME

Cordova Boarding House

512 Cordova Street East

REPORT.

According to instructions from Provincial Executive, I went to Nanaimo on Wednesday last and arranged a meeting in the Opera House for Sunday.

On Saturday night I spoke in the open air at a meeting arranged by the United Mine Workers. Comrades Foster, Pettigrew and Harland, all officers of the U. M. W., also spoke at this meeting. We had a very fine crowd.

The meeting at the Opera House came off according to schedule, Comrades W. W. Lefeaux, Faster and Pettigrew speaking, as well as myself.

A good feature of the visit to Nanaimo was the spirit shown by the members of the S. D. P., who offered their help to make the series of meetings of which this was the first, a success. I am of opinion that this comradely offer should be made use of.

A collection of $11.85 was taken, $2.15 in literature, 50 cents for Clarions, four Clarion subs and a weekly bundle of 100 Clarions were disposed of. One member of the S. D. P., though he said he could find no fault with the propaganda, expressed himself as suspicious of the writer's motives. He'll get over that in time. This is a hasty report, as I have received a telegram from the States urging me to return at once, and am taking the next train.

I will try to keep arrangement as to serial, but it's the deuce of a job to write steadily when one is continually knocking about the country.

WILFRID GRIBBLE.

SLAVERY IN NEW HAMPSHIRE.

I went all through the Amoskeag Manufacturing Co.'s mills recently, and found hundreds of children of 14 and under working there. These pale-faced little fellows never go to school, and they do the work of men from 6 in the morning to 6 at night.

Some of them I found chewing tobacco. Many of them are deformed, hunchbacked, bow-legged, and consumptive looking. I found the greatest number of them in what is known as the Cooledge Mill, built in 1911. This company employs about 16,000 persons, of which about 7,000 are women. These men, women and children work 24,000 looms and at 655,000 spindles. They produce over 250,000,000 yards of cloth, and over a million and a half bags each year.

The machinery occupies 137 acres of floor space. The buildings look like regular prisons, and they are.

There is not a single fire escape to be seen on them. In some of the rooms the temperature is as high as 125 degrees in the summer. In most of the rooms it is between 80 and 90 degrees all the time. The works are often closed on account of overproduction, and the workers find it almost impossible to live on the wages they receive.

The Amoskeag Manufacturing Company owns almost every foot of land of the City of Manchester, which has a population of about 75,000 souls. It controls almost everything in the city. They gave the land on which the armory, the Y.M.C.A. and the county court house are built, and have contributed large sums to every church in the city.

They have kept their slaves unorganized, and have laid their iron fist on freedom of speech. A short while ago the local Chief of Police, M. J. Healey, stopped a hall meeting, and when asked by some one, "What will the citizens of Manchester say?" answered, "I am the citizens of Manchester."

Emil Seidel is billed to speak there on the 24th. The police chief says he will prevent the meeting from being held. The local Socialists spread the rumor that they would storm the common with a mass meeting in spite of the Amoskeag Corporation and get a permit.

A large strike is bound to come there, but when it does come it will have to be a small revolution to succeed, as the corporation owns all the streets leading to the mills and can close them at any time, though they are oiled and lighted by the municipality. There is no other way to some of the city buildings.

The plant is surrounded on the one side by a wide canal out of which an average of two suicides a month are dragged. On the other side there is a fence twelve feet high. Every gate or entrance is protected by powerful hydrants. It looks like a prison. It is a prison in which thousands of men, women and children slave under awful conditions for a starvation wage for the benefit of one of the most powerful trusts in the world.—Exchange.

HOW THEY COME

There is a little better showing on the sub list this week and we hope you will keep it up. Some of you have not yet realized that the power of the working class is in the working class. It is only the working class that can emancipate the working class, as the interests of the workers are identical. The whole of the working class is driven to work by the whip of the master class. Little children hardly able to walk are driven to work by the whip of the master class. Old men who should be able to rest up after many weary years of toil are forced to walk the streets asking for charity after being driven out of the factories on the excuse of being too old. Young girls forced by the whip of the master class to work in factories and department stores at a wage that will not purchase a decent meal are eventually driven to sell their bodies. All this and more, crime, poverty and degradation is the outcome of the use of that whip of the master class and who but the working class handles that whip. The workers are the tools of the master class and as soon as they realize that they can put a stop to the skin game of the master class by the intelligent use of the ballot. They will or should look to the best means of educating the rest of their class.

When will you cease handling the whip for the master class, for if you are not striving to educate your fellow workers you are helping the master class. You must either be for us or against us. The comrades mentioned below are for us. Will you make another?

A. A. McNeill, Erskine, Alta.	10
Thomas Car, Amhurst, N. S.	10
J. D. Dower, Calgary, Alta.	8
J. Sidaway, Vancouver	4
G. O. Vennesland, Granum, Alta.	3
W. K. Bryce, Demaine, Sask.	3
Hattie Bone, Clayton, B. C.	2
W. Gribble, Nanaimo, B. C.	2
G. Morgan, Vancouver	2
Wm. McQuoid, Edmonton, Alta.	2
Geo. Paton, Content, Alta.	2
W. B. Bird, Regina, Sask.	2
H. T. Bastable, Brandon, Man.	2
H. Fulcher, Brandon	2
H. Laidlaw, Winnipeg, Man.	2

Singles

R. C. McCutchan, Winnipeg; Cecil Homer, Brantford; A. G. McCallum, Ottawa; C. F. Monk, St. Catherines; F. Hyatt, St. John, N. B.; J. M. Salter, Washington; Miners' Union, Alaska; K. Johnson, Montreal; Colin McDonald, Vancouver; H. Getley, New Zealand; A. McLeod, Fort George; John McKinnell, Okanagan Landing; T. B. Miles, White Man's Creek, B. C.; L. T. English, Calgary; W. G. Burrows, Ivor, Sask.; R. Stokes, City; J. P. Morrison, City; R. M. Alexander, City; J. Ruthenburg, City; A. Glen, Toronto.

Bundles

Local Winnipeg, 100; Local Regina, 25; Local Victoria, 50; Geo. Pettigrew, Nanaimo, 100; C. McM. Smith, Brooklyn, N. Y., 50; Local Erskine, 5.

PREMIUM FOR SUBS.

We are giving three prizes for the greatest amount sent in for subs. The first prize is a copy of Webster's New International Dictionary, containing 400,000 definitions, 2,700 pages, 6,000 illustrations, and several other features all contained in one volume and equivalent to a 15 volume set.

The second prize is the first, second and third volumes of Karl Marx's Capital.

The third prize is a bound volume of the Western Clarion for 1910.

Up to date we have not received enough subs to cover the cost of purchasing and expressing the dictionary; we want you fellows to get a big hustle as the contest closes October 31.

These comrades have the largest amount to date: J. D. Dower, Calgary; C. M. O'Brien, and J. J. Zender, Edmonton.

Six hundred and fifteen miners were killed in the coal fields of Pennsylvania during 1911. This is the result of a glorious system in which life and limb has no consideration and never will have as long as commodities are produced for profit.

LAUGH AND GET FAT.

There's nothing here on earth deserves
 Half of the thought we waste about it,
And thinking but destroys the nerves,
 When we could do so well without it;
If folks would let the world go round,
 And pay their tithes and eat their dinners,
Such doleful looks would not be found
 To frighten us poor laughing sinners.
Never sigh when you can sing,
But laugh, like me, at everything!

One plagues himself about the sun,
 And puzzles on, through every weather,
What time he'll rise—how long he'll run,—
 And when he'll leave us altogether:
Now matters it a pebble-stone,
 Whether he shines at six or seven?
If they don't leave the sun alone,
 At last they'll plague him out of heaven!
Never sigh when you can sing,
But laugh, like me, at everything!

Another spins from out his brains
 Fine cobwebs to amuse his neighbors,
And gets, for all his toils and pains,
 Reviewed, and laughed at for his labors;
Fame is his star! and fame is sweet;
 And praise is pleasanter than honey,
I write at just so much a sheet
 And Messrs. Longman pays the money!
Never sigh when you can sing,
But laugh, like me, at everything!

My brother gave his heart away
 To Mercandotti when he met her,
She married Mr. Ball one day—
My brother gave his heart away
 To Mercandotti when he met her.
She married Mr. Ball one day,—
 He's gone to Sweden to forget her!
I had a charmer, too—and sighed,
 And raved all day and night about her;
She caught a cold, poor thing! and died,
 And I—am just as fat without her!
Never sigh when you can sing,
But laugh, like me, at everything.

For tears are vastly pretty things,
 But make one very thin and taper;
And sighs are music's sweetest strings,
 But sound most beautiful on paper!
"Thought" is the Sage's brightest star,
 Her gems alone are worth his finding;
But as I'm not particular,
 I'll better keep on "never-minding."
Never sigh when you can sing,
But laugh, like me, at everything!

Oh! in this troubled world of ours,
 A laughter-mine's a glorious treasure;
And separating thorns from flowers,
 Is half a pain and half a pleasure.
And why be grave instead of gay?
 Why feel athirst while folks are quaffing?—
Oh! trust me, whatsoe'er they say,
 There's nothing half so good as laughing!
Never sigh when you can sing,
But laugh, like me, at everything!

—Fugitive Poetry.

REFORMERS DISGUST THE MILWAUKEEANS

MILWAUKEE, Wis., Sept. 28.—Bright, indeed, is the outlook for a Socialist victory in Milwaukee this fall. The re-election of Victor L. Berger to Congress seems to be almost assured, and there is good reason to hope that the Socialists, if they can keep up a vigorous campaign, will also carry the Fourth Congressional District and give Berger a comrade in the National Legislature. Moreover, they are confident that with good work they can re-elect the Socialist District Attorney and the rest of the Socialist county ticket.

The people of Milwaukee are already pretty thoroughly disgusted with the "non-partisan" and anti-Socialist administration which was given Milwaukee by the fusion of the Democrats and Republicans last spring. The same sort of fusion is being tried again in the present campaign, but it is not working well. The "non-partisan" idea is already pretty well discredited in Milwaukee. It is doubtful whether it will ever fool the people again. All that is necessary now is to get the Socialist ideas before them, especially before the working people.

In fact, the Milwaukee Social Democrats are not backward in this matter. They opened the usual noonday meetings at the factory gates on September 16, and will continue every day except Sunday until the campaign closes. They are addressed by our best speakers, while at every meeting free literature and campaign books are disposed of. The meetings are well advertised in advance and always draw a good crowd. One cold day last week E. T. Helms addressed over 3,000 men at the Harvester works.

The "non-partisan" candidates are also represented by their agents industriously distributing campaign cards. Everywhere, however, the workingmen throw down these "woozy" cards on the ground in deep disgust. The workingmen of Milwaukee have become too intelligent to be caught with such bait.

One of the reasons for the success of the Milwaukee Socialists has been that in all their campaigns they have systematically drawn together. They have always held "speakers' meetings" in which the issues of each campaign were carefully discussed. In the present campaign the high cost of living is the subject on which the speakers are making the fight. This is the problem in which the working men and women are vitally interested, and for which the "reform" parties have no solution to offer. These are the facts which Socialist speakers are presenting to the workers at the factory gate meetings.

Yesterday the house to house distribution of literature began. Outside of the city limits, where the distances are too great to distribute literature by this method, two wagons, each carrying three Socialists and a goodly supply of leaflets, books and posters, are doing this work for the outlying townships of Milwaukee County.

One wagon is covering the northern townships, the other the southern. Leaflets are given out gratis, books are sold and posters and cards are put up on telegraph poles and other convenient places. Before the cold autumnal storms come on, this work will be completed.

Mrs. Janet Fennimore Korngold will make a tour of Wisconsin, beginning October 1. Mrs. Korngold's message is to the women. One cheery feature of the present campaign is the intense interest taken by the Socialist women and their earnest co-operation.

Thus with all hands at work, the campaign has fairly begun to hum in the Badger State.—New York Call.

"MIGHT VERSUS RIGHT."

'Tis excellent to have a giant's strength, but tyrannous to use it as a giant's.

How true is this statement, when one considers the actions of Lord Devenport in the recent dockworkers' strike in London. He it was who supplied the motive power which lay behind the masters, against whom the men were fighting, and as events proved, fighting a losing battle. Lost for the time, at any rate. At present, the men will have to be content to wait until a more favorable opportunity crops up.

For weeks these poor workers have been suffering the pangs of starvation. Their wives and families have also been undergoing the most extreme misery. Why? Because the men dared go against their employers, and demand a wage upon which they could enjoy a little more of the comforts which are, by right, theirs, and for no man to deprive them of. Yet these are denied the workers by those who hold the trump cards.

Might versus Right. And, for the time, Might has the upper hand. These men who call themselves human beings, Christians (?) deliberately starving thousands of men, women, and children. This for more than one reason.

In the first place, the masters stood to lose a certain amount of money periodically. If better wages were paid to those who were, rightly enough, asking for something on which they could live, the profits of the employer would most certainly be decreased. Those who are now enabled to live in the lap of luxury and ease would not then be able to do so. In many cases they would have to turn out and do some work themselves. Is not their position really pitiful? But what of those who at present do all the work, receiving but little in comparison for all their labour? How can anyone expect a man, unable, owing to insufficient wage, to obtain bare necessities of life, to carry on the work in which he is engaged? Even the slave-owners fed their slaves properly, but at the present time the dockers' employers (and thousands of other employers) will not pay enough to provide this. The worker of the world must, if he is to be physically and morally sound, have proper food and hours of labour, and not have to go to work (as hundreds do) on an empty stomach.

What of the man, too, with a wife and family? Can you imagine for a moment that a man in the position of family provider would strike work, knowing that in doing so he was jeopardising the lives of those dearest to him, if his grievance was an imaginary one? Is it likely that for weeks they would suffer starvation (many actually dying because of lack of food) if their actions were not prompted by their necessity? For a man is surely justified in demanding a living in exchange for his labor. Surely a person can please himself at what price he sells his labour.

Many employers seem to think that the price of labor is fixed by the price of goods, whereas the reverse is the truth. The price of commodities is fixed by the cost of production alone. Another reason for the stubbornness of the masters is because of their pride. False pride, every bit of it. I don't think it is anything to be proud of to keep men, women and children who are, like themselves, human beings, dying of starvation. In fact, the sufferers are far more human in that they are at least making an effort for the uplift of humanity, in the shape of better wages and better conditions generally. The others, backed by Lord Devonport, knew that the men against whom they were putting their power, were being slowly starved into submission, and they looked on with grim satisfaction, knowing that the game was theirs. Like Nero of old, they watched Rome burn. Has a man much fellow-feeling when he watches his brothers, in distress, struggling for breath against the swift currents of life, and, instead of lending a hand, pushes him away from a place of safety? Though he holds the means whereby the downtrodden may be lifted up, he scorns any pleadings for aid. Because he has foolish, selfish pride. As one considers this question daily, the more one's heart is stirred to a fuller realization of what the workers are up against. The more one sees of the effects brought about by those in authority, the knowledge that the men were justified in striking is sent home more forcibly. We also realize how futile it was for the dockers to continue against such odds.

The time will soon come, however, when man, "common man," will come into his own, which greed and selfishness have deprived him of for so long.

The masters still possess a giant's strength, and still more use that strength as giants. Speed the time when we shall all have the strength of giants, and may we use our strength wisely—not, mind you, in allowing ourselves to be led as lambs to the slaughter, but in refraining from using our Might against what is undeniably Right.

ALBRT CARTER.

WISDOM FROM THE WISE.

The Hon. T. W. Crothers, minister of labor, addressing the assembled delegates of the convention of Canadian Federation of Labor at Three Rivers, Que., said that he was glad to find that there was so much respect for "law and order" in that province, and that the convention was not proposing any revolutionary means such as was being proposed in some parts of Canada. Continuing, he told the unions to "get public opinion on your side and you will get almost anything you want."

We are grateful to the honorable gentleman for the enunciation of so important a discovery and commend the recommendation to the careful consideration of the unions as one of the most significant achievements that has ever resulted from the careful labor and thought of any individual. Think what it means to us poor laboring men who have to struggle year in and year out to gain a livelihood. If we "get public opinion on our side" we shall be able to take from the masters the right to exploit us and will then obtain the full product of our toil. However, we have to recognize that this same public opinion is very hard to get, that it is very difficult to turn into our channels of thought the opinions held by the members of our community. Of course, the preponderance of opinion is held by the majority and the majority in this prosperous Canada are rich and have not to struggle for the means of subsistence. It is unthinkable that any large proportion of the eight millions of people in Canada are working men. How could they be? If they were, then it would be rather a singular thing for a politician to lay down such a principle as that above stated, because if the majority of the people in this country were workingmen, then public opinion would be the opinion of workingmen and that must be that what they produce should belong to them.

If we suppose that the majority is composed of workingmen and remember that the public opinion of the present day is in favor of the exploitation of workingmen, then we are forced to the conclusion that gentlemen such as the one in question swing that public opinion just referred to by means of chloroforming the public and if that is the case it is up to the unions and others to bring the antidote of knowledge into play so as to take away the only power these gentlemen have.

X. Y. Z.

One good thing about the Socialist speakers and writers in the U. S. A. during this campaign is that they absolutely ignore their platform except that part which refers to the taking over of the means of production by and for the workers. Their platform in its present state is rather a source of weakness than strength, and it is to be hoped that they will have learned their lesson sufficiently by the next convention so that all nostrums will be wiped out of their declaration of principles and a platform "For Socialism" adopted.

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THE PAID AGITATOR.

By One Who Knows Him.

Labor Day has once more come and gone and with it we have had some sermons from the elect of God relating to the troubles and turmoils that the workers suffer. Some of these gentlemen, in the fullness of their wisdom, have given us a lucid explanation of what should be done to alleviate the condition of the laboring class and what they consider a clear enunciation of the causes leading up to the misery and poverty that is so predominant today.

One of these sky pilots, with all the magnanimity that his clerical bosom was capable of conjuring up, deplored the greed and rapacity of present day society and announced the fact that the workers must be educated up to realize their power to bring about a better state of things, and he stated that education was the factor on which he placed most reliance in consummating this change. He did not, however, consider that this education should be done by "paid agitators," against whom he seems to have a strong antipathy.

The reverend gentleman, following that innate conservatism which characterizes the breed, failed to define just what he meant by a "paid agitator," but we have heard the term applied so often, and with so much flippancy, that we can hazard a guess without very much fear of being wrong. To our mind the gentleman referred to anyone who is paid by a working-class organization to disseminate the particular ideas that such organization wishes to have spread.

That, we believe, is the popular idea which the words "paid agitator" conveys and we have not the slightest hesitation in saying that this was the idea that the reverend cleric had in his Christian mind. However, if we arrange pieces of wood into a particular form they will be collectively known as a table, no matter what color or particular shape they may be. In like manner, any one who is paid by an organization is a "paid agitator."

We therefore have to remind the said cleric that he himself is a "paid agitator," paid by those to whose interest it is to keep the working class believing in the dope that he and his kind hand out. We would further like to bring to his attention that whenever a change has taken place in the form of society, in other words, whenever there has been a revolution, the church has always been on the side of the ruling class and against the revolters. We do not say that particular clerics here and there have not been strong enough to stand forth and denounce the cruelty and oppression that has taken place, but we do say that the church as an organization has never been in the forefront and that it is not so now.

"Paid agitator," indeed! What is the public press but an instrument managed by a group of paid agitators, paid by the ruling class to print only such stuff as shall suit that class and to with-hold such matter as is of vital interest to the workers? "Paid agitators," forsooth! Why, all of the prime ministers and the colleagues and supporters and opponents are nothing fore nor less than "paid agitators," paid by the master class to bring in railway policies and immigration policies, the one complementary to the other, the first to give the natural resources to the masters and the second to secure for the masters the cheapest slaves the world can produce.

And so we could go on enumerating the different species of paid agitators that are extant in society, but we will refrain and merely point to the fact that those whom we have mentioned enjoy their thousands of dollars a year for agitating, whilst the poor working class agitator only gets enough to keep himself alive, and usually has to furnish that himself.

Mr. Clergyman, you derive your living from the contributions of your congregation and no one says you nay. If you can do it and thereby gain a decent living, go ahead and prosper. Our "paid agitators," too, get their living from the contributions of their congregations, and withal give a better show for the money, and though they are not trained by experts as you are, they can draw a much better crowd, though they have not behind them the CUSTOM which directs a certain class of people to go to church lest Mr. Jones or Mrs. Smith say they are not decent Christian people.

Reverend Sir, do not run down your own business, do not condemn those who gain their living in the same manner as you do, but try to act up to the principles that you preach and which are supposed to have been laid down by your Master, the great "agitator," and "do unto others as you would be done by."

One of the Congregation.

Socialism is now making headway in the Japanese army. Every nation of any size at all is troubled with the knowledge that the army and navy cannot be depended on to take the side of the master class once they get a knowledge of Socialism. Get busy in your town.

PARSONS

It is only a couple of weeks ago that a note appeared in the "Western Clarion" about not wanting parsons in the Socialist Party of Canada. I am of the opinion that wherever that kind of individual appears he is—to put it very mild—a damn nuisance. It seems peculiar to me that a man who believes in the goodness, etc., of "God" can waste his time in a political party. Furthermore, when the parson is one who says he adheres to the "Virgin Mary" story, God having a son without the usual necessary physical exertion, it simply denotes his failure to realize the Socialist position or he is a rank humbug. Invariably he is the latter. For the parson trade is to disseminate the most idiotic piffle, to blind the workers to the realities of the present, and to substitute the magnificence of the unknown future, and so leave any endeavor to change the system to those whose interest it is to perpetuate capitalism. Parsons, wherever they are, are acting for the ruling class. If, however, any join the Socialist movement, a keener eye should be kept on them. For, all things taken into account, the parson is acting the hypocrite when he advocates Socialism, and as such he is a contemptible trickster and misleader. Dozens of cases can be cited to prove this statement.

In England the Mecca of the political faker, the paradise of the political parson, one usually meets these would-be self-sacrificing "Messiahs." The I. L. P. here has a good many parsons, but not many good parsons. The Rev. R. Campbell, who joined the "Socialists" "to purge Socialism of its materialism" is a foremost advocate of I. L. P. "Socialism." Revs. Conrad, Noel, Maxted, Swan and Cummings are also well known.

The latter, the Reverend R. W. Cummings, is Rector at Withersea, near Hull. His sobriquet was the "Socialist Parson." He has now announced that he has decided to leave the Socialist Party (?) which he has championed for the past 6 years in various parts of England. This Christlike gentleman was the "star turn" during the Colne Valley campaign at which Victor Grayson was elected. The kind of stuff that Socialist gave off was a treat to listen to. One of his great speeches contained this gem:

"The present system was sent by God in order to punish the wicked capitalists." There you have it. Did this mental freak know that if all this system was from God he has a lot to be blamed for? It reminds us so much of the Bishop of Manchester and the Press proclaiming that the West Loughton mining disaster was the work of God. But then it suited them because neither the miners nor owners could call God as a witness.

The "Reverend" R. W. Cummings has now joined the Holderness Liberal Association and will henceforth bring divine influence to bear upon that party, and no doubt God will have a big say in deciding the candidates for that division.

Another parson belonging to the I. L. P. has ratted and supported the "Rev." Towyn Jones, who was elected for some obscure place in Wales. All this is written to warn some who are doubting "Thomases" of how sincere a good Christian can be when he likes.

Another kind of "parson"—to use an Irishism—is the Jewish rabbi. It appears that a brilliant scholar belonging to the "chosen" people has used his powers of observation to considerable advantage. So much so that he has landed on many truths that are keenly resented by the Jewish community, or rather the rabbis who are supposed to minister to that community. One of the truths is that the Jew is gradually marrying into other races, and marriages outside the religion are rapidly increasing. Of course the rabbis deny this. Another matter for resentment by these "popularly elected appointees" of God, is that the Jew is ever lessening in his adherence to the "old" religion. There is no doubt whatever on my part, that the Jewish religion is breaking down faster than any other. There is but one reason for it, and that is, it is completely out of harmony with the present industrial system.

The Jew at one time—yes, 20 years ago in England—was one who held religiously all the festivals that were ordained in the Old Testament, and also one or two that were put in as make-weight by the Rabbis. It was rare to see a Jew—in the town of Manchester—working on the Sabbath. Most of them used to quit just about an hour before sunset on the Friday evening. Is that the case now? No! Not by a damn sight! It is quite common to see workshops with "full steam ahead" on Saturdays. If I point out to an acquaintance that he is violating a law of God he generally reminds me that he has a living to get, and that comes first, and God's after. It is quite common to hear men of supposedly religious convictions state that they are compelled to work on the "day of rest." Jewish shops are open on Saturday because living is so precarious and the rent is paid for the whole of the week, then why not keep open? It is the constant and ever increasing struggle for existence that compels Jews to ignore God's "laws" and conform to those that give them an opportunity for security.

To conclude on that point, it is the economic condition that is so completely breaking up the Jewish religion. The synagogue of today is scarcely ever full except on the High Festivals. Even then a good bit of the time is occupied in transacting business and not in any devotional exercise.

The economic conditions in the U. S. A. have caused the ministers to change the day of rest from Saturday to Sunday. The synagogues are open on the latter because most people are working on Saturday. And who ever knew a Jew to work because he liked to, or even any one else?

It was a case of attempting to keep alive an interest which competition has already condemned to oblivion. The same is happening with the Roman Catholic religion, too. The Pope only a few weeks ago sent forth an edict to the effect that in future the "faithful" need only attend 56 masses in the year. The Vatican authorities themselves explained that men and women had to go to work and had no time to waste in going to mass each day. The strugige for existence becomes more intense every day, and men are more concerned about getting a living than bothering about God.

The Cost of Living.

The increase in the cost of living is causing distress of a severe character. The Co-operative Wholesale Society, Ltd., has just issued a report on the cost of living, based upon calculations made on a turnover of *about $100,000,000 (one hundred million dollars)* per annum.

The C. W. S. even then only deals with the wholesale price to which must necessarily be added the value which is increased by transportation and handling out for retail. If we take a few figures we see that the average price per lb. was in:

	1898	1906	1908	1910	1911
Bacon	4.96	6.64	6.15	8.19	6.87
Butter ...	11.35	12.82	13.08	12.87	13.40
Cheese ...	5.24	6.55	6.56	6.56	7.11
Lard	3.24	4.89	4.99	6.83	5.01

Taking as an average an order for £1 per family per week the figures, groceries, workout in weight in

1898	would buy	80.81	lbs.
1906	"	" 76.69	"
1908	"	" 73.49	"
1910	"	" 71.29	"
1911	"	" 72.67	"

Understand that they are but for groceries. The price of meat has gone up enormously. Potatoes are dearer now than ever I remember. Rent is dearer by far. House coal at the pitmouth prices are represented by no less an increase than 33.05 per cent since 1898.

Nor is this increase in prices only felt in England, for in Japan there is crime increasing, and admitted by competent authorities due directly to the high price in foodstuffs. A good many commodities have risen by no less than from 50 to 100 per cent. Take the principal commodities in Japan, or at least those necessary to the life of the Japanese:

Salt has increased from $1.00 per kokn (5 bushels) in 1894 to $2.44.

Sugar has increased from $5 for 132 lbs. to $8.20.

Sugar (brown) has increased from $3.42 for 132 lbs. to $5.38.

Kerosene oil has increased from $1.26 per case to $1.96.

Soy has increased from $6.36 (40 gallons) to $11.28.

House rents have doubled in the past ten years. Wages have only increased from 20 to 30 per cent. Com*modities have gone up over twice* that percentage. Nor is the complaint restricted to Japan. Wherever wage slaves exist there the conditions seem bound to grow worse; and worse they will get, and during the process shaping the mind of the working class. The Jew is realizing that he has to rely on his own endeavors; so is the Roman Catholic. They are both getting wise to the skin game practised by the capitalist class. They are realizing the parson is paid to assist in the befogging of the working class. Parsons, rabbis and priests of all religious cults are against the workers. So are those who persist in crying for something now. There is but one thing now that I want, and that is Socialism. But I can't get it unless the majority of my class are willing to act with me. Who's for their conversion? I am one.

MOSES BARITZ.

P. S. —Professor E. A. Shafer has just delivered his presidential address at the meeting of the British Association. It is on the "Origin of Life." It has made a great sensation and the parsons are dead nuts against it. It has queered the pitch for the silly creation story. M. B.

Comrade Eugene V. Debs, Socialist nominee for President in the United States, has been challenging the other nominees to debate with him, but one after another they offer puny excuses. You can bet your boots there will be no debate because if there is one man in the Socialist movement of the States that can debate on scientific Socialism it is Gene Debs.

Any man will fight for a home, but nobody wants to die for a boarding-house.—Ingersoll.

ANTICIPATION—REALIZATION.

Have you ever paused to wonder how much pleasure the average human being really obtains during life? Has it ever occurred to you that nearly all pleasure is merely the anticipation of something better than we at present have? And consequently that when the day of dissolution comes to your particular self, you will have journeyed across a long, long plain with hope as your staff, only to find that had you taken each day as it came and "been not solicitous for the morrow" you would have at least the consolation of saying to yourself, "I have lived."

It passes the limited powers of my mind to comprehend why some of us are here, as there really seems to be no need for us, and all we can hope for is privation during life and a pauper's grave after death. We might just as well recognize that we are up against it, and look around for the nearest and best way out.

Just think what "a peach of a time" a wage-earner has. The whole of his life is spent in the hope that he will in the end be a manager with a fairly large salary. We all start out full of hope, but year by year goes on and one by one we drop out of the contest, broken, disappointed, hopeless and homeless, until at last we dispense with anticipation and indulge in a little realization, realizing that although competition is the life of trade, it is the death of society and that we have been competed into the ranks of the unemployed. This condition of affairs claims some of us at an earlier period in life than others, owing perhaps to lack of physical strength or other reasons, but it is the ultimate end of all wage slaves. Sooner or later we are no longer of any use to the masters. That would be the psychological moment for death if things could be arranged that way, but unfortunately the slave has to live through a period of realization.

A wage slave's life may be divided into two parts. The period of anticipation and the period of realization. The period of anticipation, as I have said above, is composed of that time during which he finds easily a master. The incidents of love, courtship, marriage, parentage, etc., etc., are all anticipatory pleasures. Finally we find him working like a good fellow to provide a home and food for his offspring, indulging in the building of air castles in respect to their future. Then comes the time when the children have to help to keep the wolf from the door. The girls obtain situations in stores or become stenographers, the boys sell newspapers or work in factories.

And now our wage-slave finds himself in the period of realization. "Too old—very sorry—he was a first-class man in his time." Anticipation has gradually faded to naught—realization is now the companion of his waking hours. He can now see how hollow life is, how he has slaved and worked all the spring and summer of his life only to be left to perish in the autumn. God help him, he cannot help himself. He is among the unemployed, taking a well earned rest. He needn't work his jaws—the larder is empty. His digestive organs have a complete rest. But his mind begins to think. It knows no rest. The buoyant anticipation of youth has given way to the depressing realization of old age. He dies, for his sake the sooner the better, and is buried by the parish.

"A martyr to capitalism—may he rest in peace." F. M. T.

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To Readers of "The Clarion"

I have received a large number of enquiries for improved British Columbia farm lands from readers of the "Clarion."

I have just purchased a farm on the Stampe River, about two miles from the city limits of Alberni, which I am subdividing into blocks of about ten acres each.

The soil is very rich bottom land and each block will have about five acres cleared, and the other five acres will be very light clearing, most of it having been slashed a number of years ago. Price will average $250 per acre. This will all be rapidly sold in Alberni. Two railroads are projected through the property, and Alberni City is growing rapidly.

If any readers of the "Clarion" wish to reserve a block, I will hold same for them upon receipt of a deposit of $100.

Papers will be ready for execution in about 60 days.

Terms one-third cash and the balance can be spread over three years if required. Interest 7%. If unable to visit the property yourself, I will select a block for you.

This is a good thing either for actual settlement or speculation, and I will guarantee your money.

W. W. LEFEAUX

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