WORKERS OF THE WORLD UNITE

The WESTERN CLARION

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Library Legislative Assembly OCT 29 1910

POWER

Situation as Outlined by Gribble at Fernie

(Wilfrid Gribble in Fernie Ledger.)

In the last analysis the only valid argument is power. We may talk as much as we like about justice and injustice, right and wrong, but they are but abstract ideas after all.

Without the power to maintain those ideas, or having the power, failing to use it, of what good are the mere ideas, or, wnat argument are they in themselves? None whatever. In case of dispute the parties to the dispute always start talking about right and wrong, but, when it comes to a show-down the strongest side wins every time and maintains its right by virtue of its power to do so. Power is right. It is now as in all times past veiled as it is to some extent:

"The good old rule, the simple plan,
That they may take who have the power,
And they may weep who can."

This may sound brutal, but it's true, and we must find out the truth, for "Ye shall know the Truth, and the Truth shall make you Free."

For example: We will imagine a strike taking place. The men approach the employers with the usual arguments of increased cost of living, etc., the necessity of better working conditions, shorter hours, or higher money wages, in all of these or any case after all they are demanding higher real wages. They are endeavoring to get more of what they produce than formerly. Of course they ask for more because it would suit them to get more, quite naturally, and THEY THINK IT IS RIGHT BECAUSE IT IS IN THEIR INTERESTS. On the other hand, the employers, having opposite interests, have opposite ideas; if the workers get more (real) wages they will get less profits, so getting their ideas from their interests, THEY THINK IT IS WRONG FOR THE WORKERS TO GET HIGHER WAGES, and go on to explain how unreasonable the workers are to ask them, that the state of trade will not permit them, and so on.

In short, the workers say higher wages are right, and the employers say higher wages are wrong.

Which IS right?

We'll see. We say a strike takes place. Here are two sets of human beings, one a small set, a handful of men—employers; here is the other set, a great mass of workers. Organically they are the same forms of life. Yet they maintain opposite ideas of right and wrong. Why? Because the small set are buyers of labor-power, and the large set sellers of labor-power, the buyers wanting to buy cheap and the sellers to sell dear. They have been unable to come to an agreement, or effect a compromise and the strike has taken place, and it has come to the real argument at last, a trial of strength, a fight, and in a fight the strongest always wins; and by strongest is not meant the strongest in muscular power, nor in numbers, but whichever side can show the greatest strength for the particular kind of a fight in which they are engaged.

Now, a strike is not won by strength of numbers; numbers are a weakness as far as the strikers are concerned. This is shown by the eagerness of the men who are striking to keep other workers away from the locality. Nor does it matter how big and husky a lot the strikers are, their muscular power will not win THIS kind of a fight. Not forgetting the fact that a strike is only a test of the state of the labor-power market, that, if the market is favorable to them the strikers will win, and, if not, they will lose, a strike is, in itself, a financial fight, and if it suits them, the employers can always win in the long run and usually do. They have merely to fight the fight of a sit-down-and-wait.

A strike is a game of matching the pennies of the strikers against the dollars of the capitalists, and when the last cent of the strikers is gone, the capitalists have lots of dollars left. Incidentally, if the strikers get a little troublesome, the uniformed plug-uglies which are at the disposal of the bosses, are used to shoot and club them up a bit.

WORKERS, STOP MATCHING PENNIES AND MATCH VOTES INSTEAD.

The capitalists have the most pennies, but you have the most votes.

On the industrial field your numbers is your weakness; on the political field your numbers give you matchless strength.

Learn how to use that strength.

The majority of you have used it hitherto for your masters. You have voted for the same thing you struck against. You have voted for the class you struck against. You have fought for your interests on the field where you are weakest, and voted against your interests on the field where you are strongest. With splendid courage, with admirable devotion, with wonderful fortitude, you have carried on strikes, you have hung out for long periods, enduring cold and hunger, eviction from homes, and all kinds of misery and privation, you have done this again and again, and then when you have gone to the ballot box and it would have been so easy for you to mark your ballot in the right place, you have voted against your own interests.

Picture a worker going to the ballot box and helping to vote a capitalist party into power, a party whose funds are supplied by his masters, (who don't supply those funds for sentimental reasons), later that same worker takes part in a strike and the same government for which he voted turns loose, at the master's behest, all the uniformed plug-uglies and government assassins that are considered necessary, and if he is not mighty careful he'll get his alright, "and where the policeman's club descends upon his head he hears the echo of the vote he cast at the last election."

WORKERS! STOP HITTING YOURSELVES ON THE HEAD! Realize that whoever holds the reins of government in their hands dominates society. Realize that YOU have the power to take hold of those reins.

Realize that there is a party which you may use as a means to that end. Realize that it stands for the working class alone.

Such a party is the Socialist Party of Canada, which stands for the workers owning the means of production and thus controlling their own lives and destinies.

That Party has already two members in the Legislative Assembly of British Columbia.

If you know your own interests you will make it three tomorrow. J. W. Bennett is the nominee of the Socialist Party, the chosen champion of the politically organized workers.

A vote for Bennett is a vote for yourself, for it is a vote for the class of which you are a member and with which your interests are.

Your vote is precious; use it for yourself and the only way you can do this is to vote for Bennett.

THE BUSY BEE.

Once upon a time—or it may have been earlier—a hive of Bees became agitated over the presence of Drones, and met in conference to consider the question. Thereupon a Wasp uprose and delivered himself of a stinging attack.

"My friends," said the Yellow One, "I'm sick of listening to those disgruntled, dissatisfied, and blasphemous bees who are continually denouncing the dear Drones. They have no respect for the sacred Hive Life; they are friends of every hive but their own. Consider, my friends, ere you are misled by these crafty agitators. If it wasn't for the Drones you'd starve! You haven't enough Drones; that's what's the matter; that's why you can't cope with that horrible Overproduction which throws you out of work. (Cheers).

"Just look at the matter from a practical point of view, putting aside for the moment, the vague buzzing of utopian dreamers. What do we find, my friends? (A bee gloomily: "Wish I could find some of that honey I brought in.") Take no notice of that bee! I know him to be a Won't Work and Disgrace to the Community and a Socialist.

"What do we find? I ask. It's as simple as stealing pollen: the more Drones you have the more Honey is eaten. The more Honey that is eaten, the more work you have to produce more Honey. And it's work we—I mean you, that is—want, isn't it? Do you follow me? (Loud applause).

"Now, my friends, suppose for a moment that not a single Drone stayed in the hive; suppose everyone left the country to escape these continual grumblings. ('Shame') What would you do with all your honey, I'd like to know? (Gloomy bee: 'eat it ourselves.) (Cries of 'Order,' and 'Buzz him out!')

"Why, my dear deluded friends—(applause)—if you didn't have Drones, you'd have no one to give you Charity, no one to be Kind to you. If you didn't have Drones———"

Gloomy Bee: "If we didn't have Drones we shouldn't need any Charity!"

At this juncture the bees began to fight each other, and the Drones thereupon remarked, "As Usual," and proceeded placidly to appropriate of the Remainder of the Honey.—Ex.

MR. DOOLEY ON CAPITAL AND LABOR.

It was diff'rent whin I was a young man, Hinnisy. In thim days capital an' labor was frindly or labor was. Capital was like a father to labor, givin' it board and lodgin's. Nayther intherfered with th' other. Capital wint on capitalisin' an' labor wint on on laborin'. In thim golden days a wurrikin' man was an honest artisan. That's what he was proud to be called. Th' week before illiction he had his pitcher in th' funny papers. He wore a square paper cap and a leather apron, an' he had his arm aroun' capital—a rosy, binivolint old guy with a plug hat and eyeglasses. They were going to the polls tógether to vote for simple old capital. Capital an' labor was content to be capital, an' labor was used to being labor. Capital comes around an' felt the arm iv labor wanst in a while, and ivry year Mrs. Capital called on Mrs. Labor an' congratulated her on her score. Th' pride iv ivry artisan was to wurruk as long at his task as th' boss cud afford to pay th' gas bill. In return for his fidelity he got a turkey ivry year. At Chris'mas time, Capital gathered his happy family around him, an' in the presence iv th' ladies in the neighborhood give thim a short oration. "Me brave lads," says he, "we've had a good year—(cheers)—I've made a million dollars—(sensation). I attribute this to my supeeryour skill, aided by yer arnest efforts at th' bench an' at th' forge. (Sobs). Ye have done so well that we don't need so many iv us as we did. (Loud and continuous cheering). Those iv you who can do two min's wurruk will remain, an', if possible, do four. Our faithful sarvints can cum back in th' spring," he says, "if alive," he says. And the bold artisans tossed their paper caps in th' air, and gave three cheers for Capital. They wurruked till old age crept on thim, and thin retired to live on the wish bones and kind words they had accumulated.—Amalgamated Journal.

FERNIE RESULTS.

Again the wage-plugs of Fernie District have waltzed up to the polls and endorsed the skin game which they will probably amuse themselves roaring about for the next three years. W. R. Ross, Conservative, was returned over J. W. Bennett, Socialist, by a majority of 249. Local comrades as usual failed to send in the exact figures.

FERNIE CAMPAIGN FUND.

Kindly acknowledge the following contributions to the Fernie election fund, which I have despatched.

Receipt No. 37	$ 25
Receipt No. 38	.50
Receipt No. 39	1.00
Receipt No. 40	1.00
Receipt No. 41	.25

Yours in the scrap,
J. H. BURROUGH.

Ladysmith, B.C., Oct. 22nd.

A Socialist (?)

(By "Old Bill.")

Yes, Comrade, I'm a Socialist too, and I wish the Cause success; no doubt our mission's right and true; we'll win in the end, I guess. The present system's wholly wrong and its end I hope to see. I feel convinced 'twill not be long ere class rule cease to be.

I've often sat at home and mused on the down-trod workers' needs, when I see the way they are abused, I tell you my heart near bleeds, and I feel as if I'd anything do this system vile to end; you may depend my heart's with you in the work you do, my friend. You're organizing a Local, you say? Well, that is news of cheer; that it will meet success I pray; no, I can't be there, I fear.

You see I've something on tonight, I surely must be there, at the Royal Ancient Sons of Light I weekly take the chair.

You're holding meetings all this week? Now, really, that is fine. I'd surely like to hear you speak and see you toe the line, but tomorrow the Bunghole Trimmers meet, to their union I belong; you're holding meetings on the street? Well, let them have it strong!

Shall I have on the following eve an hour or two to spare? Well, really now, it makes me grieve, but I have to take the chair at a meeting which is being held by the Local Option folks; they pressed me to, and I felt compelled, so hard did they plead and coax. Then the Sabbath day we reach. Comrade, I'm really vexed, that twice that day I'm called to preach—the Golden Rule my text.

The Queerfellows meet on Monday night, an event I cannot miss; the Lemonmen meet, honor bright, on the evening after this. The Y. M. C. A. my next night claims; I cannot pass that by; last week I spoke on "Hopes and Aims." "The Wherefore of the Why" the subject of my next address, I always get a crowd, in view of which, I must confess, I'm gratified and proud.

Though your meetings I can't attend, I feel I do my part by wishing you success, my friend, from the bottom of my heart.

They're hard to wake, these working dubs, to show them false from true; for Socialist papers you're taking subs.? Ah, that the work will do. You say from me a sub. you seek? I do my share I feel, for I get, steadily each week, the Weakly and Repeal.

You say the Clarion's best of all? I beg to disagree, for it is what I certainly call too revolutionary. Well, now, I really must be off, the date I've made to keep. WHAT! At my Socialism you scoff, you say I'm still asleep? Either asleep or else a fraud? You are unjust, unkind; when next I kneel and pray to God, I'll keep you in my mind, and pray that you may pardoned be for the cruel things you've said. Bless you! Good-bye; I heap, you see, hot coals upon your head!

TO POINT A MORAL AND ADORN A TALE.

A Comedy Drama in Three Acts.

Act 1.

Scene: Public Auditorium. Large audience gathering to hear prominent Socialist speaker.

Conversation, at back of auditorium:

Interested spectator.—"There is one thing to be said for the Socialists, they are strong in their beliefs."

Socialist:—Why shouldn't we be, when we have the world to gain and nothing to lose?

Another Scene, same place:

Enthusiastic minister, at close of meeting rushes up to speaker and congratulates him on his truthful presentation of facts.

Curtain.

Act 2.

Scene Methodist Church. Rapt congregation. Minister, now somewhat repentant of his rashness, in course of his sermon:

We hear a great deal about Socialism these days, but there is no Socialism that will beat God's Divine Plan. For there you have in the verses I have just read to you, Socialism, with the promise of God's blessing. And all nations shall call you blessed for ye shall be a delightsome land. That is the only kind of Socialism I have any confidence in—that which honors God, and makes a delightsome land.

Act 3.

Scene: Socialist local meeting. Discussion under way regarding the full ticket nominated for the fall elections. Speaker on floor:

I say, let us try this time to elect one or two candidates to office if we can't get the electors to vote the full ticket; let us get out and boost Comrades——— to office.

Sits down amid applause and the concurrence of the unthinking rank and file.

Climax.

The weary worker:

Whom shall I trust, Priest, Politician, or shall I at last trust myself?

F. S. F.

SLAVES

Blacks Lose Nothing in Comparison With Whites

Being in a financially embarrassed position (a by no means exceptional state), it became encumbent, that I should seek the workingman's nightmare, a job. Said job happened to be in the vicinity of a concrete mixer. As I have seen the chattel slaves on the Queensland sugar plantations and noted how they were driven to work, a comparison of these slaves with the modern free-born British subjects (who repudiate the fact that they are slaves) whose efforts kept the concrete mixer going, is in order.

The slaves on the Queensland Sugar plantations was taken to Queensland from the South Sea Islands in vessels that were called labor-vessels by the Government officials, and blackbirders by the vulgar mob. The latter name is very expressive of the way in which the blacks were secured, that is, they were trapped, being enticed into the trap by an alluring bait and held there by force. The plantation owners contracted with the owners of these vessels for so many slaves at so much per head, the price varying according to the physical make-up of the slaves. The vessel was also under obligation to return them at the expiration of their term of slavery (3 years). The reason they were not kept for life was because modern civilization, disease, etc., made such inroads on the constitutions of the blacks that, on the average, they were not fit for a much longer period of slavery.

All vessels occupied in the blackbirding business were compelled by the government (which the sugar barons owned) to carry a man called the Government Agent, whose duty was to see that the blacks got fair play. As a rule this person did not know the first word of any of the "lingoes" spoken in the different islands from which the savages were obtained, which goes to show that the "Government Agent" was only there to sanctify the proceedings.

Arrived in Queensland, the slave was put to work on the sugar plantation and, as he was the property of his owner, he represented so much wealth, therefore it was to his master's interest to see that he had sufficient food, clothing and shelter to keep him in a physical condition to produce wealth. If the master neglected to take these precautions, he lost out on the transaction.

There were several ways by which the slaves were kept in captivity. First, the State had its police to club them when necessary, and to hunt them down when they escaped. The militia could also be used when convenient. Then, that noble ally of capitalism, the church, took a hand and sent missionaries out to the islands to teach the savages to be meek and lowly, so that when they got to the Queensland plantations they would be nice obedient slaves. They also sent missionaries around the plantations to dish up the old hash about God and His all-knowing wisdom placing the slave in that position, with prospects of greater reward in Heaven, etc., provided they obeyed their masters in everything.

The slave was not, as a general rule, beaten, though the general impression is that he was. The only time any of these slaves were beaten was when one would not work hard enough to suit the master, then he had to whip him as an example to the other slaves, so that they would know what to expect if they did not do the master's bidding.

We see from the foregoing that the slaves were lured into captivity and, if reports are true, in many cases they were taken and held by force.

The slave of the present day is free to the extent that he can leave a certain faction of the capitalist class if he so wills, but he is a slave nevertheless to the capitalist class as a whole, and he is held in captivity by his own ignorance and the fact that his labor-power is a commodity in the market and he must sell it or starve. The slaves who were lucky enough to have jobs around the concrete mixer were whipped up, not as a slave on the sugar plantation, but by the fact that they knew there were other slaves on the sidewalk ready and anxious to take their places. The foreman got the mixer working at the required speed and then told his slaves to keep the feed full and the dump clear, "no need for you to kill yourselves working too hard, take it as easy as you can boys." It is almost needless to state that the mixer was working at top speed and that there were just enough slaves on the job, so that only by their unceasing efforts were the feeds kept full and the dump clear. When a slave without a master came along, these noble free-born British subjects seemed to realize the fact that he was in competition with them for the job and the tired muscles would be driven a little harder, each slave trying to outdo the other and not fall behind. For was not the master's deputy watching tnem and were there not other slaves ready and anxious to take their places?

The result of this special effort was that the hoppers were full to overflowing and they continued to pile it on until the master's deputy had to graciously tell them they were working too hard, just to keep the hoppers full. The slaves then heaved a sigh of relief for they still retained the job; had they not demonstrated to the boss that they were as cheap as any slaves he could get?

When the day's work was done it was a very ignoble gang of slaves that wended their weary way to their respective hovels, there to recuperate the expended energy. Their step and general aspect was anything but dignified for their master had bought their labor-power and had used it to the limit. No need for him to see that he had not overworked the slave; if he was only able to stand the strain for a few days, what matter? Were there not plenty more to take the vacant place, and as the wage-slave is not bought like his black brother, therefore he does not represent so much wealth to his master and there is no need for his master to see that he is not overworked.

Just so long as labor-power is a commodity will the slave be whipped to work by the fear of starvation, and ever harder will become his lot, for with every improvement in the tools of production, more wage slaves are thrown into the ranks of the unemployed to compete with those that have jobs.

The only solution of the problem of slavery is the abolition of class property in the means of wealth production, and the ushering in of a system of society wherein there will be no masters and no slaves, and in which man will receive the full product of his toil.

J. C. BURGESS.

The

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SATURDAY, OCTOBER 29th, 1910.

WINTER.

We now approach that season of the year when autumn, having given once more of her brilliance, doffs her radiant apparel and prepares to make way for sterner times; when the sun's rays, having caused the north to bloom, and seen it fade, withdraw to bestow their warmth on other climes. Soon another winter will gather us in its chilly embrace.

These things are not mentioned as being in any way remarkable, as they occur with more or less regularity every year. Much has been written by poets and others on the delights of winter. Who in this country has not heard in various ways of the invigorating atmosphere, jingling sleigh bells, sparkling snow, etc., of winter. Much of it is the product of those who view these interesting phenomena from a safe distance. The ordinary wage-worker, whom the vicissitudes of the labor market have placed in touch with them is inclined to regard them as less inviting.

To the working class the season of frosts and snows holds out nothing but hardships intensified. Employment falls off, fuel and clothing bills increase, the children get croup and other expensive things, and altogether the outlook begins to don an aspect of gloom. "This makes you think of what you have done with your summer's wages," is a common but significant remark. That is the great question, has enough been earned to ensure existence until spring?

Looking for work is an occupation that possesses but little charm at any time; in winter especially it is the reverse of gleeful. Imagine the man whose happiest moments are spent in huddling over the stove in some vile-smelling saloon; who denied that comfort, must perforce face the icy blast or bow to charity's bitter insult. To such a man the sleighbells chime no cheerful melody; they but mock his misery. He has no time to be invigorated by the air before it freezes him, and his only thought on the sparkling snow is to wish he might dine off it.

Such is the lot of those whose lives are cursed with wages. Uncertainty haunts them, while they make clothing to shield the shoulders of others. Poverty, that ugly fiend of civilization, stalks constantly near them and hovers over the heads of their families, even as they work to pay a master's way to some pleasure resort.

Is this pessimism? Call it what you will; we know it from experience to be the truth. And, judging by the activity of charitable organizations, the Salvation Army and other varieties of "relief" societies in winter, others know it also. These outfits are always "optimistic." Why shouldn't they be? Their existence depends on the desperation of others therefore their optimism increases in inverse ratio to the pessimism of those who suffer.

This is not, however, an appeal to those in affluent circumstances to have compassion on the poor. It is an effort to cause the poor to take some thought of the cause of their poverty. Upon the working class falls all the wretchedness that assails society; from the working class flow all the benefits that society enjoys. In the light of its great strength that class should think with shame of its condition. When it does its members will cease acting in the service of others who are idlers, and will take and enjoy the wealth which their labor creates.

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EQUILIBRIUM.

Walter Wellman, the man who has made many successful starts in airships, in his recent attempt to cross the Atlantic sought to secure steadiness in his dirigible by means of an "equilibrator," which trailed in the water. After shaking the spray of the mighty deep from his hair, he said that the equilibrator had failed to equilibrate, had shaken things to pieces and been the means of exploding the venture.

Human society has also its equilibrator, if it is permissible to compare so old an institution as society to so new a thing as an airship. The capitalist class depends for its existence on profits secured from its wage slaves. In order that they may obtain labor at a price sufficiently low to ensure profit, it is necessary that the market be constantly filled with "free" laborers looking for jobs, in other words, the unemployed.

The out-of-works constitute the "equilibrator" upon which the labor market depends for steadiness. They, unfortunately for the capitalists, however, are human and subject to irritation at being tossed about on the ocean of unemployment. It is extremely likely that at some future time they may break all bounds and cause the wreck of the present social organization. Thus the capitalist will find his equilibrium upset and his craft destroyed by the very thing upon which he depended for an even keel.

A GODSEND.

Last May the Philistine, reputed to be Elbert Hubbard but more probably his hired hand, if we are to judge by the humanly impossible volume of output purporting to come from the Fra's pen, unburdened himself on Socialism. The article was the same one usually written by anti-Socialists except that its vehicle was that pleasing mixture of slang and impertinence which is supposed to mark the Philistine. Incidentally we gathered the information that there are fifty-seven varieties of Socialist. We have never counted them, but that will do.

Kipling says "there are five and forty ways of writing tribal lays and every blooming one of them is right," or something to that effect; anyway, that is near enough to remember Kipling. Hence, in regard to our fifty-seven varieties, we have precedent for assuming that every blasted one of them is right. And precedent is everything; if you don't believe us, ask our legal adviser.

It all depends on your definition of a Socialist, and we can't remember ours just now. The dictionaries will provide one to fit almost any case. So there we are, fifty-seven varieties of us and every one of us right.

However much these divisions in our ranks may be deplored by our enemies (which is itself humorous and peculiar) we can see no serious cause for repining, and what good would repining do anyhow? The divisions are not lamentable accidents which might have been avoided, but are due to perfectly natural causes and are quite inevitable and conceivably beneficent. Everything works for the Social Revolution, even that which deliberately aims to work against it, let alone that which merely appears to work against it.

For instance, in Vancouver there is the S. P. of C., with three flourishing Locals; two opposing camps of revolutionary Industrial Unionists; the unterrified S. L. P.ers have discovered that they are seven, so they are bent on resuscitating their section; and there are rumors, though very faint, of resurrectionary possibilities even in the famous S. D. P., which once you can, all these five varieties united in one great organization! It would sprang into the field with the avowed intention of massacreing the S. P. of C., but died in the attempt.

Regretable is it not? Conceive it be magnificent, and exciting. But being a peace-loving individual by nature, though an editor by occupation, we would not attend business meetings except from the spectators' gallery.

No. Guess we will put up with our fifty-seven varieties. Between the bunch of us, and with the aid of the capitalists and their friends and the connivance of unwearied economic laws, we will presently arrive.

In the meantime is merely necessary a moderate insistence, tempered with a saving sense of humor, that as nearly all the members of one particular organization as is humanly probable should be pulling in one particular direction.

THE LAZY.

What will Socialism do with the lazy man? This is a burning question with a great many people, and one that a large number of Socialists labor strenuously to answer.

The laziest man with whom we are acquainted and about whom we know the most, is ourself. About this person we are enabled to speak with some authority. The problem of what to do with him, were the Co-operative Commonwealth ushered in to-morrow, is easy of solution, although it is seldom we are active enough to think about it. We should continue to be as lazy as our appetite would allow, in a much more artistic manner than at present we trust, as we hope the unpleasant sensation of being caught at it will be eliminated.

It is said that the Capitalists are a hard-working lot. If this is true, and we wouldn't be so bold as to doubt it, it is because, poor fellows, they don't know any better. Descended of a race of petty shop-keepers whose noblest aim in life was to corral large flocks of dollars, they, instead of properly enjoying the wealth which a considerate working class bestows upon them, persist in blindly working to get more. That, among other things, is the reason why we shall soon cease to present them with unappreciated gifts.

This involves another question, "What would the workers do with the wealth if they had it. In all probability they would do what suited them, and if they couldn't make a better job of amusing themselves than the present wealthy class, they don't deserve it. Speaking for ourself, if we got the full product of our toil, we should enjoy the novelty of minding our own business, which is something no working man can do at the present time, the test of a good employee being his ability to look after somebody else's.

PATRIOTISM.

Working in one of Rockefellers & Co. towns, a town in which all the working class are owned by the one company, which is cursed by the poisonous fumes from sulphur, where grass is unseen for a distance around, and where the lot of the workers is ten hours a day of that monotonous grind known as work (which they have such a degrading passion for), where one often hears the cough due to the inhaling of sulphur fumes, which in time leads to consumption, it would seem strange to find patriotic Canadians and Britishers, driven from the old land, true to their country and King; men willing to fight for "the grand old flag," brave fellows.

Patriotism seems to be an hereditary disease to many. The master class have seen fit to aid and abett this malady by educating the youngsters along a certain line in school, where they are taught that history is a series of bloody wars and Kings (without the cause of wars), which teaching developes race prejudice. When they grow up nowadays, some of them join the "boy scouts" with such a remarkable brave fellow as Baden-Powell for a leader. Thus the youngsters are taught in their infancy to become assassins. In church, especially the church of England, they are taught flag worship, and to obey the King and Royal Family (a gang of Parasites). The "good church" has just recently shown that they are coming over to the Socialist position by sending cablegrams of faithfulness to King George. As long as Kings exist so does slavery.

Being a Britisher myself (that is if Scotchman can be called a Britisher), I'm anything but proud of a flag or people who have lived under the Union Jack or encouraged it, for it is stained with the blood of the working class, who have foolishly and ignorontly fought their master's battles. It tells of nothing but murder, roguery and land grabbing, and to be proud to belong to a nation of plunderers is degrading. The old political parties, Liberal or Conservative usually have a Union Jack and Maple Leaf at their meetings and the patriotic band playing such tunes as "See the Conquering Hero Comes." This is usually true, for they are certainly conquering heroes, the speakers, for don't they own the mills, factories, etc., and well the workers have learnt the lesson.

Now, why should we workers be patriotic? Is it to defend our miserable hovels we live in? What country do we workers own to defend? We propertyless workers are only lodgers upon our masters' territory which we to-day depend upon for our living, by virtue of their ownership of the means of life, which we have to get access to in order to live. When we ask them for permission to work, we simply mean: Kind master, can we stay upon the earth a little longer? They are masters, we are slaves, and a slave's duty in life is to produce wealth so that his masters can revel in luxury.

How has the master class shown its patriotism to the Crimean veterans after using them as their lackeys? Pick a paper up and you usually read: Another vetern gone, died in such and such a workhouse. How many got crippled in the Boer war, fighting for a gang of millionaires, and what has become of them, how are they living (inquire at the workhouses). What has become of the widows and orphans of the men killed (inquire at the sweat-shops in Britain). Yes, and perhaps worse.

After the master class has used you for their own nefarious end they sling you in the gutter. If the Germans invade England to-morrow, what have the workers to protect? their poverty, that's all, and goodness knows they have had that long enough. We have nothing to protect, why then fight our master's battles. It is one gang of plunderers after the property of another gang, then let the parasites do their own fighting. Does a boss study his own countrymen when he orders the police and volunteers to shoot you down when you are on strike? Not on your life. Does he study patriotism when he can buy a "foreigner" cheaper than a Britisher? Not on your life. Does he study patriotism when he sells ammunition and guns to a foreign foe? I guess not; he's after profit. Then let them do their own dirty fighting. Too long have the workers been their lackeys.

Our interest as workers is to sling the master class off our backs. The interests of the working class of the world are identical. We are wage slaves, living in hovels, wearing shoddy clothes, denied all the good things of life, doomed to sickening, monotonous drudgery from dawn till dark, or looking for it—and that is worse. By our tired bodies and suffering wives and children we keep masters in luxury off our labor, because they own the means of life, thereby owning us. So let the master class and their press shout war. Our mission as Socialists will be to tear the veil of hypocrisy from the eyes of the ruling class and to preach war, the class war, between the working class of the world and the master class of the world. A war not to get workers crippled, but a war that ere long must come to a finish through the working class getting political power and by so doing transform the means of production into collective property. The workers will then be masters of their own destiny. The end draws near.

"THE STOWAWAY."

WHAT IS THE MATTER.

The Fernie Election has resulted in a defeat by over 200 votes. Why? The Conservative party never held a meeting, not a solitary one. They knew they would win, to them victory was a foregone conclusion. Did any member of the Socialist party have any solid ground except the result of the last election on which he could form a calculation? Our men worked hard, meetings galore were held and unquestionably good propaganda work was done, but when the Socialists spoke of winning the seat, how the conservatives must have smiled in their sleeves.

The Socialists are bad organizers. The capitalists can beat us hollow. This is a fact. Give a Liberal or a Conservative candidate the same chance in the constituency as the Socialist, and the enemy will win every time. We must endeavor to remedy this, and the only way that I can see is to devise ways and means to make our political machine more efficient. I question whether we have one first class election agent in the whole party. We should have one in every division.

The ordinary business meetings of the average local have one prevalent feature. Every member tries to get out of a job. If a committee has to be formed to execute any special business, the old hands look around for suckers. Most of the members of a few years' standing try to do as little as possible, unless it is in the limelight. Any son of a gun, whether suitable or not, struggles to appear in full view at propaganda meetings. There are, of course, some noble exceptions, but the chew-the-rags of cientific filigree generally predominate in most of the old established locals. We are all cursed with constitutional laziness to a more or less extent, when it comes to doing what should be done, and what the capitalist class regard as the one thing needful.

We do not want votes that are not ours. We want only the votes of class conscious men; but if we have these men, we are fools not to see that as far as possible these votes are recorded. Some of the comrades will say, "If they are class conscious they will look after that themselves." They seem to forget that a little assistance facilitates matters, especially amongst those who are new to the country and its registration laws. The Socialist movement is not the Socialist Party and it is the duty of the party to make things simple and plain to the wage-slave, that now often confuse him, in regard to getting on the list, etc. If he is a discontented slave, you bet your life the agents of the capitalist class won't help him, and many, new to the country, who have grasped the fundamental principles of our proposition, have great difficulty in wading through the tangle of red tape, etc., to the ballot box. Some of them say, "Well if the Socialist Party don't care I don't."

The whole political machinery, if we have any, wants overhauling, and ways and means sought out to simplify matters for everybody; and if it is necessary to go to the expense of paying organizers for this work, go to it. It's the only way. The party has to regard itself as a political party and its members must submit themselves to a discipline which we have all previously endeavored to avoid. We don't like to work for the movement. We like to talk about the cut of its pants and put off everything until capitalism bursts itself. What is the good of all our propaganda if we are too lazy to forge weapons out of the material we have already made.

LESTOR.

Socialist Directory

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

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

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

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

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

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

LOCAL VANCOUVER, B. C., NO. 1.—Canada. Business meetings every Tuesday evening at headquarters, 2237 Westminster Ave. F. Perry, Secretary, Box 1688.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LOCAL REGINA NO. 6, SASKATCHEWAN.—Meets every Sunday, 3 p.m., Trades Hall, Scarth St. Secretary, Alex. Watchman, General Delivery. Socialist speakers will be greatly appreciated.

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

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

LOCAL BRANTFORD NO. 16, S. P. OF C.—Meets every Thursday at 8 p.m. at 252 Dalhousie St., for party business and economic class. Wage-workers invited. A. W. Baker, Secretary, 9 George St. W. Davenport, 141 Nelson St., Organizer. N.B.—No "leaders" wanted.

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

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

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

To Canadian Socialists

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

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

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

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

CHARLES H. KERR & COMPANY
134 West Kinzie St., Chicago.

Price List of Literature

Issued by the Dominion Executive Committee

"Slave of The Farm," or "Proletarian in Politics," to locals subscribing to the publishing fund, $1.00 per 100, to others 25c per doz.

"Socialism and Unionism" to be published.

"Value, Price and Profit," to subribers to publishing fund $2 per 100, to others 30c per doz.

"Socialism, Revolution and Internationalism" to subscribers to publishing fund $6 per 100, to others 75c per doz.

PRICE LIST OF SUPPLIES

(To Locals.)

Charter (with necessary supplies to start Local)	$5.00
Membership Cards, each	.01
Dues Stamps, each	.10
Platform and application blank per 100	.25
Ditto in Finnish, per 100	.50
Ditto in Ukranian, per 100	.50
Constitutions, each	.20
Ditto, Finnish, per dozen	50

Books of all Kinds

Paine's Age of Reason..... 25c
Six Ingersoll Lectures 25c
Shelley's Poems..... ..... $1.50
The Origin of Species, Darwin 25c
Voltaire's Famous Romances 75c
"Nana" by Zola..... [illegible]
Self—Contradictions of the Bible..... ..... 25c

Postage prepaid on books

The People's Book Store
152 Cordova St. W.

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W. J. CURRY
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BEST IN B.C. CIGARS.

THE SOCIALIST PARTY OF CANADA

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

SALMON ARM, B. C.

Comrade:—In accordance with previous arrangements Comrade Gerald Desmond arrived in Salmon Arm late last Saturday night, holding meetings in Salmon Arm and in Silver Creek, at both of which I was present. Good crowds were in attendance; the Silver Creek meeting being rather the better in this respect as nearly every family in this settlement was represented.

Gerald Desmond is an interesting speaker and makes the subject very plain. He does not attempt to deal with too much in one address, but the main points are well brought out. His subject was "Wages," and the money wage, real wage and relative wage were dealt with in turn, showing that the position of the worker is getting worse and not better as the capitalist politician would have us believe. The Socialists were highly delighted with Desmond's story of the patent improved double-action pump by means of which the thirsty travellers kept the pump-owner's tank filled with water, and our opponents could not deny that the capitalist system is similar in many respects to the patent pump.

The collection amounted to $4.00 and $2.30 respectively. Unfortunately our Comrade's stock of literature had almost run out, or a good deal would have been sold.

A list of names of those willing to join a local was formed and steps will be taken in this direction as soon as possible.

Yours in revolt,
ALF. JOHNSON.

Silver Creek, B. C., Oct. 22nd.

ST. JOHN.

Local St. John, N. B., is forging ahead; propaganda meetings are held every Sunday on Mill street, and are very well attended. Organizer Fillmore of Maritime Executive paid us a visit and addressed two meetings. His subjects were "The Uses of the Canadian Army" and "The Exploitation of the Worker." He pointed out how troops had been used at Glace Bay, Springhill and other places against the interests of the workingmen, and that under this system the military, law and government would always be behind the capitalist class. He also pointed out what the Boy Scout movement would be used for, and how they in time would join our armies to be used against the interests of the only useful class on earth —the working class.

He further showed the worker had nothing but his labor-power to sell, and was therefore a commodity and was classed in the same category as beef, squash and onions; therefore he (the worker) was at a disadvantage if he could not dispose of his power to labor—he would soon starve. The workers have at their disposal means to prevent this state of affairs, if at election times they would send class conscious working men to parliament to represent them, and finally to obtain possession of the state, and pass laws so that the land, factories, mines, etc., would become collective property of the working class.

F. HYATT.

BARITZ' SUMMARY.

I must give a statistical account of work. Toronto local 24 appointed me as organizer in July 13th. From July 15th to Oct. 10th I addressed 56 open air meetings. Collections (including those for Toronto Local 24) have amounted to $97.89. I have sold literature altogether amounting to $52.04. This includes all literature belonging to Toronto local 24 and that set over by the S. P. G. B. I have obtained about 90 subs. for the Clarion and cleared off a stock of about 900 Clarions for Toronto local.

I don't know how many miles I travelled but I've had a hell of a time of it.

MOSES BARITZ.

HERE'S YOUR CHANCE.

Berlin, Oct. 12, 1910.

The Finnish Local of Port Arthur and several others desire a referendum for the holding of a Dominion convention, of all dissatisfied Locals affiliated and unaffiliated, for the purpose of organizing a Socialist Democratic Party.

You will therefore let the Secretary P. E. C. have your vote by Nov. 30th, 1910.

Are you in favor of holding a Dominion convention for the organization of a Socialist Democratic Party?

Date—Dec. 31, 1910, and Jan. 1, 1911, or April 15 and 16, 1911.

Place—Winnipeg or Port Arthur.

Assessment—$1.00 per member.

To curtail expenses, do you favor a delegate representing several Locals, and voting by proxy?

In sending out the above referendum the Provincial Executive Committee desire to state their position.

Sooner or later every country has to contend with the formation of several Socialist Parties. The cause of this is largely due to a lack of clear understanding on the part of the working class of the real meaning of the class struggle.

Almost every Socialist Local has a sprinkling of members who have received their early training in the trade union movement, and as the first impressions as a rule are the longest lasting, a difficulty arises as to what constitutes the class struggle.

The trade union movement being a commodity struggle, a struggle to raise the price of their labor power, a large majority of Socialists experience great difficulty in evolving through the commodity struggles and finally landing clear, free of Utopian sentimentalism and planks a yard long in a political platform.

On the economic field the interests of the workers are antagonistic; it is therefore imperative that the working class cannot unite on the economic.

The political is the only form of organization which affords an opportunity for the workers of all countries to unite, and as such has a single mission—to stop the robbery—and therefore requires but one demand clear of palliatives.

We, therefore, assume the position, that any party which bases its propaganda on a recognition of the class struggle and declares for the Socialist republic, i. e., the socialization of the means of production, distribution and exchange and has no program of palliatives, is the only form of organization that can safely guide the workers into the co-operative commonwealth.

B. LISS,
Secty. P. E. C.

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(We cheerfully print the above in case it should have escaped the attention of any "dissatisfied Locals." We only wonder how the position of the Berlin Executive will rhyme with that of the Port Arthur Finns, but it's none of our business, anyway.—Ed. Clarion.)

JUMPING AT CONCLUSIONS.

According to the Winnipeg Voice, Toronto Local, No. 24, of the S. P. of C., has imposed so many strictures upon the conduct of James Simpson that "Jimmy" has decided to resign—from the Local, but not from the Party or movement. Had I been in Simpson's shoes less courteous language would have been used in tendering the resignation. A bunch of philosophizing resolution mongers such as seem to have got loose in Toronto recently, should be politely but promptly and emphatically told to go hence. What Jimmy should have done was to organize a consigning crew.—R. P. P., Vancouver World, Oct. 15.

The resolution is based upon excellent authority; none less than the Toronto Globe. It is framed by great men and minds, over two thousand miles from where the evidence was secured. It sounds fine and makes a good story, in the absence of any real local work to accomplish. It's great dope! There's only one little detail lacking. And that is its absolute untruthfulness. A mere detail, to be sure, but nearly always essential to make out such cases.—R. P. P., Western Clarion, Oct. 1.

Query No. 1.—Is the Winnipeg Voice any safer to quote from than the Toronto Globe, especially on a topic concerning the Socialist Party?

Query No. 2.—Is it any safer for R. P. P. to jump at conclusions at a distance of 2,000 miles than for a bunch of r-r-revolutionaries in Toronto to do likewise?

Comment.—Not having been present at the meetings of Local Toronto, 24, where resolutions were passed concerning Comrade R. P. P. and Comrade Simpson, and not being entirely in favor of either resolution, I may be able to make a point without bias.

The point is that Comrade Simpson didn't have to resign — if he hadn't wanted to do so. In the opinion of good friends of Comrade Simpson in the movement here, Comrade Simpson seized a favorable opportunity to withdraw from a situation rapidly becoming more and more intolerable.

A careful reading of the resolution on technical education passed by Local 24 will show that Comrade Simpson was not asked to submit his report to the Local. He was "requested to attend and report the result of his enquiries and the nature of the report he intends to make," and this Comrade Simpson had consented to do at a special meeting held a week previous to the passage of the resolution, when he outlined his position, and a committee of Comrades Stroud, Dury and Stewart were appointed to frame a resolution.

Comrade Simpson takes an entirely wrong position, in my opinion, when he assumes that anyone wanted to censor his report. He was an elected Comrade of Local 24, and the Comrades had a right to know what he was doing. His appointment was made as much because of the standing in educational matters gained as a candidate of the S. P. of C. as because of his nomination by the Trades Congress. The talk of "breach of faith" in making his report public before being sent to the government, appears to be highly moral, but is really tommy-rot. If, after his investigations, Comrade Simpson could not make a report in agreement with the views of his Comrades, and he believed his position sound, that would be the time for threshing out the matter.

The passing of the resolution by Local 24 did not force Comrade Simpson's resignation. He could have disputed it, ignored it or appealed from it. Until he had made a report which the Party could not agree with, his standing as a Party member was clear. Possibly his decision to withdraw was hasty, but I cannot see that it was forced.

Personally, I regret Comrade Simpson's withdrawal at this time, though I have felt it would come sooner or later. I have disagreed with him at times, but a friendship of fifteen years has not been broken by differences of opinion. Comrade Simpson, to my knowledge, has withstood strong influences and stood true to the Party on several occasions, and I cannot think that his withdrawal from the Party now will mean his betrayal of the working class for a position or his acceptance of leadership in the reform movement which is seeking a Moses. Rather will he, in my opinion, remain a free lance and improve his position in his profession, promotion having been delayed because of his activities in various movements.

Say, R. P. P., have you got anything on the "philosophizing revolution mongers" when you rush into print on the strength of utterances of such scribes as he of the Winnipeg Voice? You know the story about throwing stones in glass houses.

G. W. W.

Toronto, Oct. 21.

WATER NOTICE.

Notice is hereby given that an application will be made under Part V. of the "Water Act, 1909," to obtain a license in the Division of New Westminster District.

Alf. Wyngaert, Gibsons Landing B. C., Payne's Creek, back of District Lot 1657 on timber limit, 1-9 C, pipe from point of diversion, 8 chains north of northwest corner post of District Lot 1657; Lot C West Subdivision, 13 1-3 chains wide, 1-3 part of west boundary 1657, 53 acres I own; domestic irrigation; 25 acres west subdivision of Lot 1657, being Lot C.

This notice was posted on the 1st day of October, 1910, and application will be made to the Commissioner on the 9th day of November, 1910, at 10 a.m.

Names and addresses of any riparian proprietors or licensees who or whose lands are likely to be affected by the proposed works, either above or below the outlet are: H. Burns, A. Wilkman, T. L. Wiren, J. Wiren, A. Rius, J. Chaster, Steinbruner, Walker, of Gibsons Landing.

ALF. WYNGAERT,
Gibsons Landing.

THE CZAR'S HAND.

The efforts of the Russian government in recent years to extradite natives of that country for political offences, and the underhanded methods by which they seek to obtain extradition, has become an international scandal. England, France, Germany (in some cases), Switzerland, Italy and Austria have strenuously opposed many applications for extradition. But just now it seems to be quite an interesting occupation for the Russian spies over in this country to conjure up in their imagination tales of lawlessness during "peaceful" times in their own country.

But Russia has been seeking refugees in every country. Only a few days ago one comrade was acquitted in Paris and was saved from being murdered by the Russian assassins. In the States last year, Pouren and Rudowitz were saved, and in Canada today. Federenko is being held for some crime he is supposed to have committed in Russia. He has been discharged on counts of murder, and was rearrested immediately upon his release.

An effort is to be made to resist his extradition on the ground that he is a political refugee. Such he undoubtedly is. It gives us an opportunity to protest his present imprisonment and attempt to obtain his immediate discharge.

The situation in Russia calls for us, as Socialists, believing in the true international solidarity of the working class, to point out to our supporters and those outside our ranks the exact position of affairs. To be brief, one can say that Russia is today in the throes of a bourgeois revolution. Do not think for one moment that the outcome will immediately benefit the working class. The proletarian revolution is far off and it is necessary to impress upon our Russian Comrades to be independent of, or rather antagonistic to the rising capitalist class, who seek to get control of the political power in Russia.

If the Russian comrades will look carefully at what happened during the French Revolution at the end of the 18th century, and see what transpired during the agitation of the Reform Bill in England, and see how the Liberals smashed the Chartists' movement; if they will note how the Kossuth was so prominent; how the Italian Revolution of 1859; how the Young Turkish party within the last few hours has been against the interest of the working class, they will do what is right in opposing the capitalist, landlord and aristocratic classes. They must not make the fatal blunder of taking sides in those quarrels, and so repeat the danger of the French Revolution. The situation is such that they should point out how the development of society has gone on. The fight for constitutional power by the capitalists in Russia, is their fight, not the workers.

Whilst it is true that the emancipation of the working class must be acomplished by political means, nevertheless they should be under no misapprehension as to their action. So keep on pointing out the necessity of the control of that palitical power. Educate the working class, to the proletarian viewpoint of political economy, and you will have a chance of diverting the movement from the slimy channel it has passed in Great Britain. Let the watchword be the world for the workers and for the sake of the movement let the fusion with capitalist parties, be strictly resisted.

When one begins to examine the past history of the movement in Russia, it strikes one as being a series of massacres and martyrdom. **If ever torture, death, pain and sorrow gave victory, then the working class revolution is years overdue in Russia.**

Direct action has been an absolute failure. Force has been met by force, and the working class death roll has gone mountains high. The control of the political power alone will accomplish the working class salvation. But let it be **working class** and not the middle class element that is going to control. In spite of all the sufferings borne by the Russian nobility, they are not with the workers. Look at Prince Kropotkin, he appears to be with the workers, he appeals (or has done) in a revolutionary strain, yet withal he has shown the cloven hoof in his work on the "French Revolution." No one would deny the self-sacrifice of our comrades in Russia. But let it be directed in the right way.

See the political murders ordered by the reigning authorities in Russia. It makes the heart both weary and sad to see what our female comrades have undergone. Are we to permit Federenko to go back and suffer the intolerable and unspeakable tortures of those nameless hundreds who are being murdered in the name of law and order?"

It would be an everlasting disgrace to the working class of Canada to permit it without a vigorous protest.

Comrades, remember the sacrifice of Sophie Petrovskaya! Think of Marie Spiritonova. She, a young girl of 20, well educated, sees what a scoundrel Governor General Luchenov of Tambor is. This dispicable tyrant had whole villages scoured and the inhabitants flogged with nagaikas (which is a cat o' nine tails only at the end there is a piece of metal). He ordered the death of both men and women. He ordered women to be given up to the lustful passions of his soldiers.

This made Marie Spiridonova boil with rage and she decided to kill him. She had to postpone his death because a couple of children were near him. She waited one day at the railway station and sent 5 bullets through him. She tried to blow her brains out with the sixth, but the pistol was knocked out of her hands. She was beaten unconscious, dragged about by the hair and then outraged by the officers in charge, the first, boasting of the girl's purity. She was then handed over to the sergeants and they had their sexual fill, though the girl was almost dead.

She was sentenced to death, but it was more than the Russian Government dared to permit her execution. Though suffering from pain and broken bones she faced her judges after trial and said:

"I do not fear death. You may kill my body, but you cannot kill my belief that the time of the peoples' happiness and freedom is surely coming, when the ideas of brotherhood and freedom will be no more mere empty sounds, but a part of our every day life. If this be truth, it is no grief to lay down one's life."

The revolting incidents of her arrest and captivity caused her sentence of death to be commuted to banishment to Siberia. **She was assisted to escape later on.**

Look, again, comrades, at Zinaida Konnipiannikova. She, a girl student shot General Winn dead. On the scaffold, this heroine within a few seconds of eternity, faced her murderers and defiantly said:

"Wherever I may chance to die, in prison, on the gallows, in the mines of Siberia, I shall die with but one thought. Forgive me, my people, I can give you so little—**Only my life.**"

There you have the dying sentiments of a real woman. Russia has hundreds to-day, who are willing to die for the cause they so dearly love. The prisons are full of them. Hundreds are being executed year by year. Are we going to let Federenko swell that list?

We have a message to the working class. This it must be, that our interests are identical with those of our brave comrades in Russia. They are festering in goals, over-crowded, with scarcely any bedding or covers. They have no place to sleep but stone floors. They are being tortured daily, to "incriminate" people whom they have never seen. Our female comrades are being used to satisfy the degrading passions of the police. Boys and girls are being executed for "political crimes." There is nothing too fiendish for the Czar to permit. He knows perfectly well exactly what is is going on. A writer in the Paris "Journal" last year proved it from the private diary that was stolen from the Czar's possession. The Czar had marked special points in the margin which had been varnished in order to keep it preserved.

The awful atrocities that have been perpetrated in the Baltic Provinces and are still practised, must call a protest from all men with a spark of manliness. Is Federenko to be delivered into the hands of those human wolves? Will you not protest against his extradition now?

Comrades, the whole situation in Russia is that the turmoil is due to efforts made by the capitalist class. The Rothschilds and Mendelsohns of Berlin have a large stake in that country. In order to rehabilitate Russia, treaties have been made. The late King's visit to Reval was the forerunner to the Russian-English Treaty concerning Persia where it was decided to divide Persia into two spheres of influence, the southern portion going to England and the northern to Russia. **This without the consent of Persia.** This is but capitalist expansion. Russia is on the verge of financial bankruptcy. It is in the throes of a revolution. During this process (which has given greater expression since serfdom was abolished in 1861) various efforts have been made to stamp out the "subclass" that has been rising with the bourgeoisie. Various efforts have been maintained to divert the peoples' attention. The Russian Government has always proclaimed that the reason of the poverty of the Christians in Russia, was due to the Jews. But the Social Democratic party issued a manifest stating in clear language just the opposite. In 1897 the amalgamation of the Jewish "Bund" with the Social Democratic Party proved that Jewish and Christian working men had inentical interests against the common oppressors. Minister after Minister lied on this matter from Ignatieff down to Stolypin. Minister Von Plehve stated that the reason for repressive measures against the Jews was because of the participation of the Jewish youth in the Socialist movement. But his "reward" was being sent to "hell" rather prematurely, at least just a day or two sooner than he thought. The resorting to tactics of violence is the only method the proletariat have had in the past. In the future and now, the safest and best is in the enlightenment of the working class and the use of the political power.

'Tis true that the property qualification has been made more stringent, and necessarily the workers have a less proportion of votes. In the first Duma the qualification was an easy one. But the capitalists did not like that, so the Duma was abolished. So was the 2nd and 3rd. The next Duma may suit the capitalist class down to the ground, and it will run its full course. Then, to curry favor with the workers, measures of reform will be instituted and finally the capitalist may assume absolute control of the political machine.

With the workers, there must be a clear issue. It must not be the abolition of Czardom, but the abolition of wage-slavery, which is developing so rapidly in Russia at the present time.

Let the working class in Russia and here concentrate their energies, not in the change of forms of government under capitalism, but the immediate end of the system. Russia in coming into line. Its governors are using every means to secure its control. It uses rape, massacre, torture and starvation to make their subjects submit. But the proletariat who are bearing the brunt in the fight to-day, though they will not win immediately, are conscientious and determined. They possess courage, they have withstood the most hateful and fiendish cruelties in their endeavor to remain true to their class. Death is preferable to treachery Our sympathy, our support, our undying thanks go out to our comrades there in Russia in their hard struggle. We in Canada can best show our appreciation to the international movement by endeavoring to keep here one who has escaped the living death of a Russian prison. Comrades, do your best for a member of our class and let him not be sent to satisfy the bloodthirsty jaws of those tigerish beasts in Russia. Will you help for the sake of the movement?

MOSES BARITZ.

Here and Now

"SMITH."

AT FERNIE.

The returns from Fernie indicate that the Liberal vote went to support the Conservative. While we have no kick at this, as we want only Socialist votes, it is interesting to observe the antics of these our enemies. The antagonism between the Liberal and Conservative parties reminds us of a little incident that once came under our observation. We had stepped for a moment into an hotel to look at a picture on the wall. Inside our eye encountered two inebriated gladiators who were glaring at each other with vindictive hate while malignant threats hurtled through the air. A sanguinary conflict seemed imminent. Suddenly there appeared a third party, who sought to inquire the cause of the quarrel, whereupon the two mighty ones fell upon him and were about to take his life, bloodshed being only averted by the bartender, who set up a drink. And now, these foes who but a moment before were about to destroy each other, stood each with an arm about the other's neck, and wept maudlin tears of mutual sympathy. Thus does a common cause, be it booze or boodle, still the storms of dissension.

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The following letter was received recently by the Emigration Army, whose efforts in social deform are well known:

"I write this in appreciation of the great work you have done in my behalf. Twenty-seven years of my life were spent in prison. Since then I have been at work in steady employment and have saved up fifteen dollars. Being thoroughly reformed, I would now like to go back to jail, if my place there has not been taken."

• • •

The hustlers being otherwise engaged lately, matters have been left to the singles who have, however, done handsomely:

Local Montreal .....bundle
Paul Davis, Wiste, Alta.,.....bundle
W. McQuoid, Edmonton, Alta.,..... 2
F. Adshead, Toronto..... 2
'Smith," Vancouver..... 2

Singles

John Twidt, Bear River, B. C.; R. Thomas, Victoria; A. G. McCallum, Ottawa, Ont.; Henry J. Severson, Cloverly, Sask.; A. D. McDonald, Kinnondale, Alta.; W. H. Anderson, Dewberry, Alta.; Geo. A. Faulkner, Blondheim, Alta.; C. F. Webber, Carmacks, Y. T.; Antoine Pelletier, Chase, B. C.; A. I. Bird, Alberni, B. C.; H. Martin, Berlin, Ont.; Moses Baritz, Toronto; A. P. Chew, Winnipeg; Maud Fairbairn, Winnipeg; Jack Oliphant, Bellevue, Alta.; Henry Morelli, Calgary; B. Simmons, Regina, Sask.; Lucy Budden, North Battleford, Sask.; The Unpatriotic Irishman, Revelstoke, B. C.; R. J. Pratt, Eburne, B. C.; C. E. Kilby, Claxton, B. C.; Chas. Mulcahey, J. Carmichael, Vancouver.

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The difference between the wealth produced and the amount paid to the producer in wages, is the measure of the latter's political ignorance.

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Whether to vote for a Liberal or a Conservative, is of as much importance to the working man as whether his pay cheque is on pink or blue paper.

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WISDOM.

Four Wise Sayings in M. A. P., Aug. 20, 1910, by Saint John D. Rockefeller, Junior.

1. "Blackest of all crimes is to devote money to an improper use."

2. "Nothing is more despicable to my mind than the man who cannot afford luxuries or expensive pleasures, and makes a practice of obtaining them at another's expense."

3. There are three requisites for business success—First, Honesty, absolute honesty; Second, industry, backed by a fair amount of intelligence. Third, perseverance."

4. "No man should be ashamed of work, no matter how menial it is. If he is ambitious he can always find something better, but let him do well the task he originally set for himself."

W. FAULKNER.
Coppercliff, Ont.,
Oct. 16th.

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SCIENCE AND THE "SOCIAL PROBLEM."

The Logic of the Socialist Solution. A Common Error.

Emile Zola, in his realistic novel, "Work," pictures science as the peaceful means by which the "evils" of modern society will be removed. He tells us that the continued application of science to industry will solve "the social problem," the political action of the working class being unnecessary. Zola's attitude has been adopted by others, and the popularity of contemporary science has led many intelligent workers to hold aloof from social and political movements and to occupy themselves with natural science.. It is opportune, therefore, to consider the relation of science to the interests of the workers.

The greatest living biologist, Prof. Haeckel, open his work "The Riddle of the Universe," with these words: "The close of the 19th century offers one of the most remarkable spectacles to thoughtful observers. All educated people are agreed that it has in many respects outstripped its predecessors, and has achieved tasks that were deemed impracticable at its commencement. An entirely new character has been given to the whole of modern civilization, not only by our astounding theoretical progress in sound knowledge of nature, but also by the remarkable fertile application of that knowledge in technical science, industry, commerce and so forth.

"On the other hand we have made little or no progress in moral and social life in comparison with the earlier centuries; at times there has been serious reaction and from this obvious conflict there has arisen not only an uneasy sense of dismemberment and falseness, but even the grave danger of catastrophes in the political and social world."

In his later essays, "The Wonders of Life," the same writer describes thus: "Misery and want are increasing among the poor as the division of labor and over-population increase; thousands of strong and active men come to grief every year without any fault of theirs, often precisely because they are quiet and honest; thousands are hungry because with the best will in the world they cannot find work; thousands are sacrificed to the heartless demands of our iron age with its exacting technical and industrial requirements. On the other hand, we see thousands of contemptible characters prospering because they have been able to deceive their fellows by unscrupulous speculation or because they have flattered and served the highest authority."

The Capitalist Squint.

After having shown the great contrast between the advance of science and the terrible state of the mass of the people one might have expected this leading thinker to inquire into the cause of this phenomenon. But the bourgeois professor looks at things from the capitalist standpoint, and all we get from him is a tilt at the Catholic Church—as though poverty was absent from Protestant England, heathen Japan or France with Secularists at the helm!

Sometimes, also, over-population is hinted at as the cause of the trouble, but the facts provide a crushing refutation of this claim. Misery is widespread in France, where a falling birth-rate gives rise to the cry "race suicide," and has prompted the suggestion that parents of more than three children be given a bonus by the Government. The population of Ireland, 8½ millions in 1850, is now only 4½ millions, yet distress abounds in the land. Many examples could be given, but these suffice; the fact remains that poverty exists to-day in the very midst of plenty "such as was never seen on earth before."

Why then has social life lagged behind while signal progress has been made in other fields? Simply because science has not been applied in dealing with the "social problem." Science is systematised knowledge, and it teaches us that all effects have an adequate cause. This teaching is acted upon when treating most subjects, but the men of science do not adopt scientific methods when dealing with social questions—perhaps because they know that it would menace the interests of the ruling class.

Reform is Fatuous.

View the "social problem" scientifically and we see that it is useless to continually attempt to end the evils that exist by merely palliating the effects ceaselessly produced by the system of society itself. The revolutionary policy of the Socialist is, then, in strict accord with the message of science because, seeing that the awful condition of the working class is caused by the robbery of the workers by the class that owns the means of producing wealth, the Socialist seeks to overthrow that class and abolish this system, and so remove the cause from which the social evils spring.

Consider some of the methods pursued toward many phases of industrial and social life, despite the volume of scientific knowledge acquired in this "wonderful century" (as Alfred Russell Wallace calls it). Consumption and kindred diseases find their victims chiefly among the working class, owing to the conditions under which they work and live. This is admitted by the National Association for the Prevention of Consumption, and was clearly indicated at their Edinburgh Conference in July. They state that "the prevention of consumption raises the whole question of poverty," but (like all reformers) they shrink from considering the question further.

The awful sufferings of those stricken by "the white scourge" is beyond description here. Seventy thousand persons die annually from it in the United Kingdom, but myriads linger on, bravely struggling to win sustenance for their dependents. A few may be "fortunate" enough to be sent to a sanatorium, and after a few months treatment are returned to the factory hells and slums, flung once more into the relentless grip of their foul foe. Many of the best of the race devote years to tending the afflicted, but these votaries of medical science are blind to the necessity of acting in line with the logic of science; that is, to abolish the miserable conditions of the worker's lives, which are such a fertile source of disease.

Prostitution of Science.

That science is prostituted to the service of the capitalist class was made plain at the recent Food and Drugs Exhibition at Caxton Hall. The display showed how the ingenuity of the chemist was used to adulterate the food of the workers in order to increase the profit of the manufacturers. Bread, coffee, milk, jam, etc., are so faked as to be detrimental to health. In the large factories (Packingtown is a flagrant instance) chemists are employed to give a false appearance to rubbish in order to make it saleable, regardless of the injury it inflicts upon the toilers. A recent case of poisoning demonstrated that the cheap boots which the workers are only able to afford, are dangerous owing to the chromic acid used in preparing the "leather." All along the line the same thing occurs. Reflect upon the fact that medical science is called upon to treat those people who suffer from the use of science in industry by the capitalist class. Science used by the possessing class is uniform in its effects upon the working class. Inventions and discoveries are pressed into the service of the profit-hunters and are used to increase their profits by saving wages, with the consequence that able-bodied men are flung into the street to starve. The undeveloped bodies of the children—the potential parents of the race—are brought into the factory and workshop to operate the machines. When, as an inevitable outcome, physical deterioration sets in, the "healing art" once again comes on the scene to patch up the effects of the ever-potent cause!

The application of science to industry to-day enables the masters to speed up the toilers with the result that last year, for instance, the casualties in the British factories numbered over 328.000. Here again surgical science is ever busy tending the maimed and wounded, who, upon recovery, are compelled to go back to the death-traps and capitalism.

The question now arises, if science is applied to the "social problem," what system of society does it point to, as the solution? Let us turn to social science for the answer.

Herbert Spencer showed that this system of society, like every other manifestation of life, has evolved to its present stage. That great thinker refused, however, to follow the logic of his own teaching, and the sorry spectacle was witnessed of the talented author of "Synthetic Philosophy" stooping to write such poor stuff as "Man versus the State" and "Facts and Comments," in which he defended private property in the means of producing wealth, and sought to show that this institution must remain in the future. Though Spencer proved that society has developed to its present position from lower forms, he did not inquire into the laws of social change. That was done by Karl Marx and Frederick Engels.

Already in 1847 Marx and Engels, in studying and criticising the philosophy of Hegel, had come to the conclusion that the method of producing and distributing wealth, and the social organization arising from it, formed the basis upon which the political, legal and religious institutions are built up. They prove that throughout history the development of economic forces had rendered inevitable changes in the forms of social life. Since civilization began the property conditions have led to the division of society into classes, with opposing interests, and he class struggles that ensued resulted in political revolutions with the rise of a new class to power each time. An analysis of the capitalist system of society showed that the capitalist class obtained their wealth by employing workers to use the instruments of production which they (the capitalists) owned, returning to the workers just sufficient to keep them fit to go on producing, and appropriating the difference between the wages paid and the value created.

The economic foces in society have developed to such an extent that thousands of workers co-operate in a factory, where the use of the most modern appliances and methods result in a vast mass of wealth being produced by a tithe of the men previously required. The private ownership of these great productive powers causes each individual owner to try and sell to an ever larger number of buyers, with the outcome that at frequent periods a large number of toilers are thrown out of work, the goods they have made being unsold. The machinery of industry is brought to a standstill during these "economic crises;" those capitalists unable to tide over the period of stagnation "go under," and thus the field is left to the larger concerns. These periods of industrial anarchy are becoming longer and more frequent, and if the development of society is to proceed, the ownership of these productive forces must pass from the few individuals to the whole of society; the method of ownership must be brought into line with the co-operative character of industry—Socialism must be established.

Many leading anti-Socialists have borne testimony to the truth of Marx's teaching. Mr. W. H. Mallock says ("Nineteenth Century Review," March 1909): "His survey of economic history broadly corresponds so far as it goes with facts, and must be accepted as forming one of the most important contributions to economic thought in the course of the 19th century." Professor Flint, of Edinburgh University, whose work "Socialism" the anti-Socialists describe as the "best book written against Socialism," says: "Where alone he (Marx) did memorable service was in his analysis and interpretation of the capitalist era, and there he must be admitted to have rendered eminent service."

Many opponents of Socialism pose as being scientific, and urge that Socialism is contrary to Darwinian teaching. They say that the struggle for existence between individuals and the survival of the fittest—through natural selection—is a permanent feature of human existence. These people falsely interpret Darwin's famous theory in order to combat Socialism.

That the Socialist position is based upon the facts of life is, however, clear. When man lived almost in a "state of nature" and the power of obtaining food, etc., was consequently limited, the struggle for existence was fierce. Frequently man fought against man for sustenance. But experience taught men that by co-operation they could better protect themselves against hostile forces and increase their power of getting the means of life. That co-operation had played a large part in social progress in admitted by leading biologists. Haeckel in "The Wonders of Life" (page 139) states that "the association of individuals is a great advantage in the struggle for existence." Huxley (Evolution and Ethics, p. 33) points out that "every forward step of social progress brings men into closer relation with their fellows and increases the importance of the pleasures and pains derived from sympathy." Professor J. Arthur Thompson, a prominent scientist of to-day, says ("The Science of Life," p. 196): "But even when the phrase (struggle for existence) is literally appropriate, we must remember the altruistic colouring of many facts of life, attraction between mates, reproduction, sacrifice, parental and filial affection, the kindliness of kindred, gregarious sociality and mutual aid."

The control of humanity over nature now enables us to produce wealth sufficient to assume comfort, and even luxury for all. Therefore the real necessity of a struggle for existence between man and man has long since passed; but the fruits of industry are to-day monopolised by a few, with the consequence that men, women and children of the working class are forced to fight like animals for the opportunity to earn the necessaries of life. The spectacle of a father competing with his children for a job, brother against sister, husband against wife, is not by Nature ordained, but in the result of the economic condition imposed upon the workers by those who see in cheap and numerous wage-slaves, a chance of ever-increasing profit for themselves.

It is important, too, to realize what the phrase "Survival of the fittest" implies, beause many of our unscrupulous opponents twist its meaning. Mr. Mallock, for instance, in his 'Aristocracy and Evolution," endeavors to show that because the great capitalists survive and flourish, they are, therefore, the "flower" of the race. A definition from one of the leading biologists of the nineteenth century will be useful here. "In the living world one of the most characteristic features of this cosmic process is the struggle for existence in the competition of each with all, the result of which is the selection, that is to say the survival, of those forms which are best adapted to the conditions which at any period obtain and which are in that respect and only in that respect the fittest." (Huxley, "Evolution and Ethics" p. 4).

Under capitalism those who rule are not the best intellects, the "men of ability," or those possessing qualities fraught with the greatest happiness for the many, but it is the favored few who, by inheritance, spoilation and fraud, come into possession of the means essential for producing the necessaries of life. Herbert Spencer himself was often financially embarrassed when desiring to issue the products of his facile pen. Compare him with a linen draper, Mr. Ch. Morgan, who last year left a fortune of over 13 millions! Grant Allen, whose remarkable works drew praise from Herbert Spencer, embodied over twenty years patient study and investigation in "Plant Life," "Physiological Aesthetics," "Evolution of the Idea of God," "The Hand of God," and other works, yet this cultured author had a bitter struggle to provide for himself and wife. The pitiful story of how he had to turn to and write novels such as "The Typewriter Girl," in order to "keep the wolf from the door" in after years is an illuminating example of the "reward" of ability under capitalism. As Allen himself well said (in a review article upon "Socialism and Natural Inequality"), "Look at the lives of our truly great men—our thinkers, our organizers, our men of science, our discoverers, our poets, our men of letters, our artists. Is it not a commonplace that the majority of these have had to pass through a period of early struggle, that crippled some of them, soured not a few, drove mad or disheartened or permanently weakened many? Is it not a well-known fact that numbers of them died poor or starving or gave up the struggle in disgust, or lived on, mere wrecks, or took to suicide?

"The worker who invents some valuable surgical appliance, some new anaesthetic, some scientific instrument, some optical improvement, usually makes next to nothing, sometimes looses even his all in the attempt to perfect or bring out his discovery."

Socialism, a system in which the means of producing the requirements of life would be possessed in common and worked in the interest of all, offers us the prospect of extending our control over natural forces and assuring the comforts and pleasures of life to all in return for a minimum of labor. It presents us with the great incentive of ourselves being able to enjoy the wealth that we create, instead of seeing idlers consume the fruits of our toil. Under Socialism the struggle for existence will have ceased because, as Huxley says in the work referred to (p. 35), "When the ethical process has advanced so far as to secure every member of the society in the possession of the means of existence, the struggle for existence between man and man in that society is at an end."

Instead of "a mere squabble round the platter," the spirit of rivalry in the intellectual arena, the possibilities of self development then afforded, will result in an intelligent and informed population able to appreciate the beauties of literature, science and the arts, thus giving to the best minds in society the knowledge that their work can be understood and valued at its worth. How different to the present, when the majority of the people are so sunk in ignorance, with intelligence blunted and minds cramped, the every-day question of getting bread and butter filling their whole horizon and engaging all their time. Taking an interest in the study of the sciences, they can then help to extend the boundaries of human knowledge and increase the harvest in fields where the labourers have been all too few. Science is to-day cultivated by but a minority, but Socialism provides the means of leisure for all to take part in the work of wresting from nature secrets of infinite significance for human welfare.

Many sciences to-day are in their infancy and provinces such as psychology and "the problem of heredity" are really virgin fields awaiting cultivation still. Even one of the leading opponents, Dr. Schaffle, says of Socialism: "The very fabulous quantity of leisure would favor the rise of the more industrious as well as the more highly endowed individuals both in science and art, even if they were all obliged to spend 3 hours daily in manual labor. Taste, natural gifts and love of art would still remain unalterably various." ("Impossibility of Social Democracy," p. 161-2).

It is hoped that the necessity has been made plain for organizing to speedily end this system and to institute Socialism. That Socialism is possible was admitted by the arch-individualist Herbert Spencer, who, writing to his old French colleague, M. G. Davenay, in Oct. 1905, said: "Socialism will inevitably triumph in spite of all opposition."

Yes, Socialism is inevitable—if the workers organize and fight for it—as they will.

A. KOHN, in the Socialist Standard.

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.

DISSIPATING A MYTH.

By Gustavus Myers,

Author of The History of the Great American Fortunes.

Ruling classes invariably impose their mastery not merely by armed force, through government, but far more so by the diffusion of certain ideas. The effect of these is to render the subjugated acquiescent in their own despoilment, and even make them praise and fight for the very system that enslaves them.

The capitalist class, like the old titled nobility, and like aristocracies and kingcraft of all times, has a large hold on the reverence with which people have been taught to look up to it. Not without deep reason have swarms of retainers, including the clergy, writers, editors and college professors, continually eulogized the great capitalists. The masses have been told that the capitalists are indispensable, and that without them the whole structure of society would go down in chaos. And particularly have the lords of our resources been epresented as extraordinarily able men whose colossal fortunes have been the result of superior capacity, probity and constructive genius.

Investigation completely shatters this myth. The capitalist class, it is true, has had its distinct place in the transitions of modern society. But its career has been one of unvaried fraud and robbery; this can be conservatively stated as an absolute postulate. All of the great fortunes are the products of a continuous chain of frauds and thefts, as estimated even by the laws and standards of their own day. In every instance, without a single exception, the authentic facts amply prove this. And also—speaking in a broad sense—there does not exist a fortune, large or small, but what some element of fraud, deceit or imposition does not enter into it; the retailer, selling by light weight or short weight fraud, or by conscious false representation, differs from the big magnates in degree only.

When the people are prepared to assume control of all of the resources of the country, they will be taking back only what has been stolen from them.—Progressive Journal of Education.

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