VICTORIA, B. C.

WORKERS OF THE WORLD UNITE

The WESTERN CLARION

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

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MUSIC AND MONEY

Commercialisation of The Musical World

During the past twenty years there has been an interesting development in the art of music. The growth of the younger Italian School in such noted musicians as Franchette, Mascagni, Leoncavalli and Puccini and the love and admiration in which Desbrisay and Sibelius are held, seems to point to a revival of the old "Italian day." It is necessary to look into this matter and see what is prompting this revival. Is it the increasing "interest" by the working class? Is it the enlightened education of the rich class? The aristocratic and plutocratic class have a monopoly of these great works, except in those places where they pay or subsidize the municipality for the presentation of opera.. The whole world of music is now completely dominated by a few individuals who determine what shall, and shall not be produced. The proprietor of the present composer takes care of him in so keen a manner that no other manager can get anywhere near him. The change in musical appreciation comes from the ever debasing element in capitalist society, that is—profit—and yet again profit.

Notice carefully the manner of touring the English provinces and the various circuits in the U. S. A. and Canada. Have the audience ever wondered what caused the beautiful melodic outbursts? Had they in their mind that "Madame Buterfly," "Pagliacci," "Cavalleria Rusticana," "Germania," were the sole products of their respective composers, Puccini, Leoncavalli, Mascagni or Franchette? Did they ever know that those operas, whilst attributed to them, were the results of years of learning before even they were born? Is it likely that those operas could have been produced but for the contrapuntal grammar Cherubini? It is doubtful! The musical "genius" is one who has adapted himself more completely to the new conditions.

That mankind benefits by experience and social contact, cannot be denied and no greater example of that truism can be found than in the works of Puccini and Richard Wagner. To take the Italian first, if we examine his works we find that from "Le Villi" to Manon Lescant, La Boheme, and finally "Madame Butterfly," there is a vast improvement in every way, due only to the increased knowledge of the works of other musicians. As a work from the orchestral standpoint "Madame Butterfly" is greater than all Pucini's other works put together. But how does it differ? Simply that as mankind in every sphere of life is imitative, he has used the Prelude to the third act as Wagner used his "ritornelle" in act four of "Lohengrin" and as Mascagni uses the Intermezzo in "Cavalleria Rusticana." It is merely showing off. But it is commendable, and upon first hearing it I stated it would be as popular in 20 years time as the famous intermezzo. The improvement in all musicians and their compositions is due to music having a social relationship. The thoughts of the genii of the past make and have an influence on those of the present. It is because of that fact that we, as Socialists, claim that the products of men's brains are not their own, but undoubtedly belong to the society or period that produced them as human beings. So that their fertility in the musical art should be utilized in the interests of society and not any individual, because no individual produced them.

The influence of ideas upon music is an illustration that can be forced very vividly to the fore. The indisputable fact that the social conditions have made for the thoughts of musicians; the undeniable truth of Marx that the environment or economic conditions produced the thoughts is more and best proven in the realm of music. What is a better proof, than that Rubenstein, Mendelssohn, Moscheles, Holery, Meyerbeer and Goldmark all brought up in a Jewish environment, produced Jewish operas. How is it that they did not get away from their early teachings and surroundings? Their surroundings determined their thoughts and their thoughts were put into music. Take the latter, Goldmark, and you find in his "Queen of Sheba" traces of Wagner in galore. He has "plagarized." Chunks of matter have been taken from Wagner's operas. Then the incoming of the "Queen of Sheba," with the fanfare and majestic march, makes one note the remarkable similarity between that and "Le Prophete," and the "War March of the Priests" from "Athalie." The whole opera abounds with ancient traditional melody of the Hebrews. Why is it the Hebrews always go to a Hebrew topic for their opera? Simply because this environment compels them to. Just as I am compelled to write in English because it is the language that my environment determined shall be mine.

The environment has made for the national tastes in folk songs and air. Could Chopin have done his work as he did without Polish songs having existed? What made for the mournful tones of Edward Grieg's music? Only the ancient Norwegian sagas and the traditional airs of that country. Tschackowski could not have been able to work the wonders he did without having had the experience in local "color." Sir Edward Elgars' concert overture "In the South" could not have been created but for his sojourn in Italy. Most of the famous symphonies have been reminiscences of the composer's experience. Take another illustration. Listen to the overture to the "Flying Dutchman" and you will see or hear the experience of Richard Wagner when he was nearly wrecked in the North Sea on his passage to London. Wagner presents a remarkable example of the effect of environment on an individual. Take his "Tannhauser," there you see the riotous soul much as you see in the early works of Shakespeare. Gradually it quietens down until, when peace was assured him, he gave to the world the greatest masterpiece music has produced "Parsifal." He could not have done it had he ended his days in poverty, like Mozart and Shubert.

The development in appreciation of music is not one that originates in a desire to understand it. The rich with their patronage don't understand music. The "elite of society" only go to the opera because it is the fashion. They go to classical concerts because they expect to see Lady So-and-So with her latest capture or else Miss Demi-Monde's new tiara, presented to her by some capitalist shark. The attendance at the Halle's Concerts in Manchester, and the Queen's Hall orchestral concerts in London, is not a musical one. It is far from it. I remember one concert in November 1907. where tehwohle evening was devoted to Wagner's work's. The orchestra played the "Good Friday Music" from "Parsifal." Barely two hands in the audience clapped. A moment after they were demanding an encore for the silly outburst, "Senta's Ballad" from the "Flying Dutchman." The first named from "Parsifal" is the ripe, full production of a masterly mind, inspiring in every way, expressing emotion almost indescribable by words, and the latter was the amatuerish outburst of the same author, with little or no knowledge of melody, and can be compared as a pair of pincers to a delicate surgical instrument.

But the audience in the Free Trade Hall, Manchester, numbering 3,000 at least that night gave an evidence that music was not what they wanted, they wanted to be present and bored and say it was nice, when they had as much idea about it as a sausage knows of sociology or the solar system.

Musical adherents today, speaking of those who subsidize it, are nothing less than a set of "posers" who try to make believe they love art. The prima donna too, is no better, she, instead of taking that interest in her elevating art, dresses to kill, or rather undresses to kill. Mary Garden as Salome, I thought a wonderful creation, but it lacked Salome and was too much Mary Garden and her dressing assistants.

The production of opera in New York and Paris, like that in London is subject to the likes and dislikes of the artistes engaged, who stipulate what roles they are to appear in. That causes them to show to advantage and thereby the real object is kept out. At least half of the operas produced to-day would never see light but for the fact that "great" singers shine in them. There is no musical merit at all in any of the operas Tetrazzini stars in. But the managers want profit so the diva has to sing music to draw a large audience.

Opera and its present day production is one organized conspiracy for commercialising art. "Le Nogge de Figaro" or "Don Giovanni" of Mozart who was poverty stricken, are produced for profit. Musical comedy, that hideous abortion of theatrical libertines, is produced and is more popular because the sombreness of life for the workers needs dismissing. Hence "musical comedy," which is never musical because of its unmitigated balderdash, and isn't comedy because of its lack of farcical situations.

The real development of music must be stultified, whilst "entrepeneur" are out for lining their pockets out of the sweat and misery of the choruses. Whilst capitalism lasts, it will be the constant endeavor to profit by the slavery of the workers, and that means singing becomes a "profession" instead of an art.

The methods adopted today by some kind and philanthropic capitalists are being commended in certain circles. Cadbury's at their Cocoa factory in Bourneville and Lyons at the factory in London, have realized that music hath charms. No longer do the girls when packing tea or cocoa sing "Auld Lang Syne" or "Annie Laurie," or "Among the Ancient Mountains." No! There is installed in both factories magnificent pipe organs and in order to relieve the monotony an organist plays beautiful "airs" whilst the girls work. Kind, isn't it? The girls don't sing unaccompanied now. They don't hum slow music. Now an organ plays marches and quick music for them and suiting the action to the sound, they fill more boxes or packets of tea.

Music has its uses. It can inspire one. It can be used as a tonic. It is one of the greatest of society's productions. I want to revel in it. I want to enjoy it. But it is the monopoly of a leisured class. I can't go to Bayreuth. I cannot have time as a slave to listen to the creations of musicians. That is left to those who have the time. The working class being a slave class only have sufficient time to sleep off the effects of their day's toil, when they have it. Therefore there is no opportunity as a class for them to see opera. What proportion of the working class in this country, or the old country, have ever seen or heard Caruso and Emmy Destinn in "Madame Butterfly," or Calve as "Carmen," or Burriam in "Seigfried," or Lena Cavaleri in "Thais" or "Herodiade." How many have heard about them? Very few.

Music some day may stand on a higher plane than it does at present, I feel sure it will when the working class control and administrate industry. Operatic production will be understood. Music will be loved because it will fill in one function that society should have, and that is placing humanity on a higher scale of intelligence, and the giving of the best by each of us to all mankind. But Socialism alone can do that. Would you help it forward?

MOSES BARITZ.

THE INDISPENSABLES

(By "Old Bill.")

Their lives are lives of quiet tint,
you seldom see their names in print,
but, in their quiet earnest way, they
do their little day by day; in mine,
in factory, mill and shop, they let a
word in season drop, the message
others to them gave they pass on to
their fellow slave. They bear a message plain and clear, a message fraught
with hope and cheer. They say, "you
must your power show, you would be
free, well, strike the blow." And now
a slave to think they make, and now
a Clarion sub. they take, or, perhaps
a book or pamphlet pass on to some
member of their class and many homely reasons plead, why Socialist books
he ought to read, and if he reads and
reads in vain, they think it pleasure to
explain what he has failed to understand, till by-and-bye, in heart and
hand he's with us, his delusions gone,
he helps to bear the message on. Upon the work of such as these, who
every fair occasion seize, always alive
to seek or make a chance their fellow
slaves to wake, upon such is our movement based and in such must our
hopes be placed.

The speaker with the well known name, the writer with the pen of flame, the organizer who may be renowned for his ability, and even those whose names we see affixed with letters M.P.P., while they are useful in their way, are not the ones who'll win the day. They have a part to play, no doubt, but, in a pinch, we'd do without. (We can do better with of course, they add a little to our force.) But 'tis in those who find delight and joy and glory in the fight, whose ambition is to strive till ev'ry fetter, ev'ry gyve, is stricken from the working class, till liberty has come to pass, till every dungeon door's flung wide, till needless sorrow's tears are dried, until no helpless women groan to hear their starving babies moan, till there are none who want for bread, till workers cease their blood to shed in masters wars—till wars shall cease, till comes at last, the Age of Peace, until on all the world around shall not a slave or lord be found; on such as these the work must fall, our hope's in them or not at all. Ah, well; the fight is long and tough, but, by-and-bye we'll get enough of such as these of whom I've writ, and when we've got them, good and fit, why 'tis the easiest thing to guess—we'll up and take the World, no less!

FERNIE.

Hot campaign in Fernie. Comrades Hawthornthwaite, O'Brien and Gribble are on the job. Comrade Pettipiece is helping Comrade Bennett, the candidate, to get the Ledger out as a daily. John Harrington has been there all the time. So it is going to cost Mr. Ross real money to hold his seat. Also the scrap will cost us something and donations are in order. Local Vancouver No. 1 has already come up with $100.00, and No. 45 with $10.00. Get in line and send the money to D. Paton, Box 101, Fernie, B. C.

THE SOCIALIST ROUT.

Comrades away from the spot, and non Socialists on the spot will see in the Socialist poll for Fordsburg and Commissioner Street, what is usually described as a "Rout." Such people could never make a greater error. An army must first set out to win before it can be routed. Our attitude is best illustrated by the strong man who appears at the local bioscope entertainment, and, in the course of his exhibition, permits a small boy to batter with bare fist his (the strong man's) chest and stomach.

The Johannesburg Socialists—and we presume other Socialist candidates did the same—set out for another purpose than to carry a constituency. In the first place we had to establish our distinct identity, apart from all other forms of organizations, whether Capitalist or Labor.

Through the ignorant and arrogant attitude adopted towards us by the Labor leaders, we were forced to fight constituences which contained a decidedly un-Socialist electorate. Not one member of our party resided or had a vote in either Commissioner Street or Fordsburg.

Both candidates stood—for the first time in Transvaal history—for revolutionary principles, and they were the only two candidates in the Transvaal who refused to draw the color line.

WORKERS AND SOCIALISM

Time for Labor to do its Own Thinking

The nature of the swindle that he is the victim of, is, to the average working man, a difficult problem to solve, though on the surface it may appear to be a simple proposition. He knows that he gets the worst of the deal, and attributes it to some varying process which balks him on getting fair wages and cheats him on what he buys with them. To him, this is the source of profit. But that knowledge doesn't seem to give him any definite plan of action except to strike, and even then the problem is never settled, conditions for the most part remaining unchanged, or getting worse.

With so much of his energy used up in seeking a job and holding it when found, he often finds that the mental effort required in solving a matter so perplexing is somewhat beyond his capacity; at least, this is true of a large number of the working class. They seem willing to delegate the solution to others, and by such an attitude tacitly admit the inability of much light being thrown on the subject from within their own ranks. If the question is ever to be settled they must think it out for themselves. When this is pointed out to them by some of their own class, they resent the inference implied.

With the mental pabulum dished out to them in the daily press and popular magazines they sometimes disagree as to details, but they have hitherto, consciously or otherwise, accepted its teachings which, of course, are essentially antagonistic to their own interests. From such sources we have been told that the universal rise in the cost of commodities has been due to the all round increase in wages for labor, granted by the employing class— Manufacturers and distributers. Again, it has been stated quite as often that in the demand for higher wages labor has justified its action and won its case by giving proof of the advanced cost of living.

The above statement sounds like a joke, but the economics of the capitalist press is full of such jokes. It ought not to require a very keen intellect to see that one rise, offsetting another, leaves the relative position unchanged and therefore the fact "explained" is the exact opposite of the intention. Such things are passed over as of little consequence by the average working class reader of these journals. He has a way of his own in questions of this sort, arriving at conclusions by a little surface scratching, apparently satisfied with the results obtained. Around election time he is especially wobbly, and has been known here in Vancouver to be quite generous in the bestowal of his franchise, marking his ballot so as to favor, as equally as his five votes allowed, the Socialist, Conservative and Liberal candidates, thus demonstrating his deep-rooted belief in fair play—though some may conclude otherwise.

It is not to be inferred from the foregoing that to economic pressure is ascribed the reason why so many of the working class take little interest in the study of their place in the social world. Many well grounded socialists have all along faced just as hard conditions of life as they, in fact it was that very thing that made them think and act. Nor should it be construed that the non-socialists, be their individual circumstances what they may, are lacking in the capacity of mind to grasp the Socialist proposition, that would indeed be an absurd contention. It may be that they are yet unaquainted with our propaganda and literature, or that feeble and misdirected efforts have failed to interest them. Perhaps the fault lies in no few instances, with those, who, knowing the solution of the labor problem, fail to lend their aid to the cause. The conditions that first stir in the workers the spirit of enquiry differ more or less with each individual, but the general characteristics are alike—dissatisfaction with the present mode of existence and a growing consciousness of their complete dependence on another class. Their training has given them however, conceptions of material things totally at variance with the actual facts, and numerous prejudices to contend with also. These are not brushed aside at once and the chances are, that before they hear much of Socialism, they have strong leanings towards reforms. Their early ideas of socialism are that it is merely advanced, or radical, reform; they have yet to learn that reforms, no matter how wide their scope, are but patchwork schemes altering and rearranging the superstructure of society, but leaving the foundations untouched.

Now, there are many sincere people who think they are Socialists, but who are merely idealists. They are like the traveller from Altruria. He speaks of the future, of the land of "Will Be," knowing little of the present. Yet his story is strangely like the present, enlarged and glorified, a sort of industrial paradise wherein the evils, that follow as a necessary corollary of the capitalist system we live under, some how or other are left out of the picture. This may at first please the beginner, if he gives ear to it at all; but it is starvation diet and he soon turns away to fall back upon petty reforms or eventually to study the problem from the standpoint of Marxian economics. Thus, instead of being the first it is usually the last thing he stumbles on, which makes the task of displacing the cobwebs that years of training have woven around his brain, anything but an easy one. Nevertheless, once it dawns upon him that he is merely a slave among slaves, his class consciousness is at last awakening and henceforth, his economic freedom becomes his sole aim in the united struggle of his class to wrest from the capitalist possessors the control of the means of life for all.

RAYNER.

On the Sunday evening prior to the elections, Comrade Crawford held a platform meeting on the Market Square for two hours and a half, arguing on the question of Color and at more than one time it looked a dead certainty that he would be torn to pieces by an ignorant mob. More than one person declared that thousands of pounds could not induce them to defend the same principles before a mob on the eve of an election which was fought most largely on the question of the probable extension of the Color Franchise.

Voters in Fordsburg and Commissioner Street recognized that we were out for propaganda.

They knew our candidates had no hope of being returned because they said so.

To the charge that they were splitting the vote the candidates invariably answered: "We don't want your votes. Give them to Sampson or Duncan, or Currie.

Our anti-Labor-Het-Volk alliance propaganda, however, beat Krause and Andrews in Fordsburg, and reduced Sampson's majority to 40 when otherwise it would have exceeded five times that number.

It was quite understood that our candidates were not out for votes and only the fact that their refusal to claim them would have been tantamout to saying: "Don't vote for us. Vote Unionist," prevented them from doing so. The Labor Party have us to thank for THEIR rout at the polls. THEY tried to get in and stooped to all the artifice and contrivance of the acrobatic politicians to gain votes. Their results can, therefore, be described as a "rout" of the most through and deserving order.

The election contest was decided forward step in the history of the Transvaal and of South Africa.—Voice of Labor.

We have been inclined to be rather rough in our treatment of patriotism at times. This is not altogether fair. It is perfectly correct to love our country, that is, those of us who own any of it.

The

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

SATURDAY, OCTOBER 22nd, 1910.

IF!

Not so long ago one of the party's organizers was asked whether he would be a Socialist if he had $250,000 a year, or some such modest competence. He replied that he would not. Whereupon he was denounced as one utterly unworthy and as being "in it for what's in it."

What was that someone said about a saving sense of humor? Certainly it was not manifested here, nor sense of proportion, nor any sense we know of. To propound the riddle — what would you do, if—may be all very well in the pleasant pastime of baiting a speaker; but to proceed solemnly to resolute upon the result looks rather like tempting the fool-killer to justifiable homicide.

For one thing, were a man, lecturing on Socialism "for what is in it," asked that question, what would his answer naturally be? Would he not, after the manner of the "Little Giant," lay his hand on his watch-pocket and dramatically declaim that so transcendant was his love of suffering humanity that all the wealth of the Indies would not swerve him from his allegiance to the great cause? At any rate, the last thing he would say would be what the organizer in question said. Moreover the idea of anyone organizing for the S. P. of C. "for what's in it" is quite funny in itself. If it is true, and the living that can thus be obtained is sufficiently velvety to be regarded as graft, then "Chinese cheap labor" is deprived of all its peril. No Oriental could compete in the wage market with an Anglo-Saxon whose standard of living is so frugal.

But, anyhow, we don't believe that organizer. Were he to be raised from his present position to one of affluence, which is evidently what the question meant, it is altogether probable that he would yet remain a Socialist. Not because of his love of humanity, but because he would be unable to shake off the knowledge he has acquired and the convictions which have grown on him. Truth could not readily become untruth because of $250,000 a year, even if he so "willed" it, for those facts and convictions have become a part and parcel of himself. To assume that his material interests would then be opposed to social revolution is to place an altogether unwarranted narrow interpretation upon the term material interests, and completely to neglect the particular formation of "individual" upon which these circumstances would be acting.

On the other hand, were the question to be taken to mean—"if you had $250,000 a year, would you be a Socialist," that is, become a Socialist, then we would be inclined to agree with the organizer in saying, "No." Speaking for ourself, had we had $250,000 a year, it is extremely unlikely that we would ever have been a Socialist. As it was, in spite of being a charter member of the propertyless proletariat, we had a hard enough time getting a working knowledge of our own enslavement. Certainly, with money to burn, only the most exceptional circumstances could ever have brought us a realization of the enslavement of others.

Anyway, our sympathies are with the organizer; even if he was in error, it was an error in the right direction. He thought he was telling a truth and did not appear to care whether it was palatable to his audience or not. And we are not altogether sure if we would not rather hear a party organizer once in a while unknowingly tell an unpleasant untruth than have him seek to carry favor with his auditors by telling even pleasant truths.

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ARGUMENT.

"Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about, but evermore
Came out by the same door where in I went."

A comrade, for whose perspicacity and acumen we have the greatest respect, suggested recently that we should change the name of this publication from the "Western Clarion," to the "Western Controversy." Furnish, as it were, an arena wherein opposing ideas might grip each other in deadly embrace. The suggestion is not altogether unwarranted.

In the Socialist movement are a great many active and enthusiastic minds, a large number of which have been suddenly loosened from ancient dogmas and ordered lines of thought. These, like young bulls that have broken their stalls, bound into fresh intellectual pastures and proceed to vigorously disport themselves.

The healthy intellect that thus finds itself freed from the restrictions of tradition, becomes intoxicated with one fresh idea after another, that is, fresh to it, and usually challenges the world to mighty disputation. We speak equally as much from experience as from observation. From such as these rises the smoke of battle that oft beclouds the pages of the Clarion.

After a time, when the expected world-explosion does not occur, when the precision of events is not appreciably disturbed, the pendulum again finds its centre of gravity and the recruit discovers that a tedious journey fraught with bitter experience, lies before him. He no longer hurls down the gauntlet to all and sundry, ready to debate on anything from the fourth dimension to cholera morbus among guinea pigs, but conforms himself to the cold facts of every-day existence, and carefully plants his seed wherever it is likely to grow.

What the working class needs is not the splitting of mental lances over obscure questions, but a plain statement of the facts that materially concern it. Let us have more copy, but less controversy.

HEAVY SHADOWS.

A despatch from France says that through the prompt action of the government the backbone of the railway strike has been broken.

Because the French state is a reflex of the material interests of the French Bourgeoisie, just as the state everywhere represents the interests of the dominant economic class, it is asserted in some quarters that "the political end is a mere shadow." Surely, we are not to believe that the lauded industrial organizations of France are afraid of shadows!

Evidently it is quite possible in human society, as in other departments of Nature, for a solid to reflect the existence of another solid. When we see the head of a snake in which a firey tongue venomously palpitates, it is an indication that a slimy body lies beyond; but it does not follow that because the body is not visible, it is safe to take chances with the head.

The State is the power of the Capitalist class to subject the workers. Wherever, in history, a given state has crumbled, the might of a class has disappeared, but seldom, if ever has this been done by voting. Many well-meaning persons often refer to historical battlefields as the "economic field." This is a great mistake, most great battles have been fought for political purposes.

The ballot is an untried weapon, and is, therefore, under suspicion. By untried, we mean that it has never been effectively used in the interests of the working class. The French strike, as well as former strikes in that dynamic land, teach a lesson that it would be well for all workers to learn. The workers of France, by neglecting their political education, have allowed such men as Briand to pose as Socialists, to gain power and, naturally, out of all working class control or environment, to pass over to the enemy. Not that Briand, personally matters anything to the working class, if he was not there somebody else would be. But the stigma that attaches to Socialism because of him, should not be laid at his door, it is the result of a lack of political activity on the part of the workers. On the other hand, these same workers have demonstrated their inability to cope with the State on the industrial field having been badly beaten by it on successive occasions. It is evident that, by merely voting, we leave our politics in the hands of parliamentarians which is good for them and bad for us, whether they be Socialists or otherwise. If, however, we organize industrially, abjuring politics altogether, it is a tacit admission that our masters are greater than we, he, with his political machinery, usually demonstrating that such is indeed the case.

What we need is a political party of the working class, one that not only votes, but stands ready to act.

LOCAL TORONTO NOTES.

Local Toronto No. 24 is still in business, for the sole purpose of saving our bodies, and incidentally the rest of the wage-plugs' bodies, from the ravages of the wage system. Maybe it's quite a philanthropic motive; but we are renowned for our love of the philanthrop. Till recently we had eight or nine, and shall I say, orators who took the soap box, but king capital has done his best to break up the happy family. Still we manage to deliver our message three times a week. The Local is in a healthy, flourishing condition, we deal only in socialism a la Marx, in fact, we never hear a murmur even, of reform, but there's lots of it outside the party here, some even is served up as Socialism.

Though we lose some of our comrades occasionally, our loss is some one else's gain, and anyway someone steps in and fills up the breach. One comrade who now is one of our best, used to attend our speakers class and, generally standing alone, would take exception to the S. P. of C. position and supplant it with that of the I. L. P. Let anyone now talk I. L. P. ism to him and see him take pains to show the fallacy of it. Comrade Baritz was here a week or two ago and replied to his critics by lecturing on Socialism and religion. It was in the open air and after a concise explanation and comparison of the two, he had so antagonized his audience that they gave him a collection of $8.00, 12 subs. for the Clarion and purchased three volumes of Morgan's "Ancient Society."

Comrade Simpson, our representative on the Board of Education has resigned on account of our wishing to have jurisdiction over him as a member of the Royal Commission on Technical education. Since his resignation he writes that he severed his connection with Local No. 24, because "they requested me to do what I considered a dishonorable act towards the government that appointed me a member of the Commission." The resignation is opportune, a Socialist talking of a dishonorable act to the same government he so emphatically denounced for sending the troops to Glace Bay to shoot down the striking miners if necessary! Comment is needless. One last point . Members are reminded that the speakers class meets at the headquarters every Thursday, is it indifference or interest.

J. STEWART.

RIOT ACT IN BRANTFORD.

A short time ago, one of the companies of the local military outfit gave a farewell supper to one of their officers who was leaving town. Invitation cards were sent out to all the members of the campany, reading something like this:

MOBILIZATION.

You are to report yourself for strike duty on August 1st, at the Mohawk Institute.

"Riot Act will be read at 8 p.m.

JOHN BROWN,
Captain A. Company.

Now what do you think of that? Doesn't it show beautifully just what was uppermost in the minds of those who drew up this most precious document? You will observe that it was not to defend "their" country that we hear so much about from the Japs or the Russians or even the Yankees. Oh no. Bless your life the military are not needed for that kind of thing any more. In fact we pay a bonus to the "foreigner" when he comes as a labor thief. But the point to be remembered is that it was thought fitting to call a crowd of amateur militarists together for a feed by means of a fake "strike duty" postcard.

Say, those poor working dubs who compose the Dufferin Rifles of Canada must feel cheap when they consider what their masters use them for.

W. D.

THE NEAR-SOCIALIST.

"The aims of Socialism and the aims of good men in the old parties are not very different after all," said a small automobile manufacturer a short time ago.

"You want to eliminate graft, to put honest men in office and make rich men bear their just share of the taxes. You want to lower the prices on necessities of life too, and so far the whole middle class is with you. I am a Near-Socialist myself."

He was sitting on a bench in one of Chicago's small parks and addressing a Socialist—a molder by trade, who knows the economics of Karl Marx from A. to Z.

I pricked up my ears to hear the replies of the workingman.

"God Lord!" he exclaimed sitting up abruptly, "somebody's been stringing you. We're not as bad as that. Socialism is a working class movement and it is not a problem of the wage-workers to eliminate graft, nor to lower taxes.

"Politicians do not graft off the wroking class and propertyless proletarians do not pay taxes.

"The big capitalists oppose graft—generally—on principle; there is an element of uncertainty about it that they do not approve and some day when Big Business is dull, they'll take time to stop the little graft leaks.

"Usually the grafters pass the big couple by and soak it into the small fry like you. You are an example," the molder continued, taking a pull at his pipe.

"You have a small automobile plant. You pay the men who work for you as little as you may. You sell the automobiles at a profit, of course, or you wouldn't be in business. Your employes make the autos, but you do not pay them what the machines are worth.

"Your problem is low taxes, no graft and low freight rates that will enable you to compete with the big manufacturers.

"The problem of the wage-worker is to secure the VALUE OF THE AUTOMOBILES."

"Not at all; not at all" interrupted the Small Manufacturer, "the interests of my employes are identical with mine. If I fail financially in the competitive struggle, where will their jobs be?"

"Gone, of course," the molder replied, "but then you will be forced into the ranks of the wage workers and you will be ripe for socialism.

"Besides," he added, "low taxes and honest office holders and the elimination of graft will not save you." The small automobile manufacturer is doomed. He hasn't enough capital to compete with J. P. Morgan.

"Lok here," he said, "socialists have just one great aim. This aim is the only thing that makes them and their movement different from other movements the world over. We mean to ABOLISH THE WAGE SYSTEM.

"There is nothing else that can really better the condition of the wage workers. Figure it any way and revolution is the only answer.

"Suppose you and I lived in a town with an absolutely nonest city administration, where taxes were just, as you call it, and you couldn't find a grafter with an X Ray.

"Suppose the city owned a coal yard and a coal MINE and sold coal to everybody at just half what they paid in other cities.

"Suppose the city owned an electric light plant and the street car system and we had 3-cent car fares, and rents were 50 per cent. lower than they were in nearby towns.

"Do you think all these things would benefit the working class any? Well they wouldn't; not a single bit. They would only result in making such a city a temporary heaven upon earth for the capitalist class.

"Let it be known that rents are low, coal cheap and prices generally below normal in one city and workingmen and women will begin to beat it in that direction as fast as they can raise the car fare.

"And then what happens? Being a manufacturer, you know what would happen. The labor market is flooded, over-crowded. Competition between the workers for jobs becomes very keen. Men who have brought their families to the new land of promise, offer to work for anything. Wages fall everywhere—as they always do in a crowded labor market—and the workers here find themselves getting just enough to live on as they do everywhere else in the world.

"An honest city administration would not be able to GIVE THE WAGE-WORKERS the FULL VALUE of the AUTOMOBILES they produced. It would not stop your profits and that is the aim of socialism.

"Mill hands in China get something like 30 cents a day," continued the molder, "but 30 cents daily, provides food, clothing and shelter in China, where it would take $2.00 a day to secure the same degree of comfort in Chicago and $4.00 or $5.00 to buy the necessaries of life in Alaska."

"Well, reform is good enough for me" said the Small Manufacturer his irritation welling up and overflowing. "Thank goodness there is no danger of a lot of ignoramuses being able to overturn so much as a peanut stand during MY day."

"O I don't know" retorted the molder complacently, "there's an awful lot of us, you know. We built the railroads and we run 'em and we have made just about everything else in the world there is. We HAVE been a lot of ignoramuses but we're getting wise. All we want now is the earth," he added grinning, while the Small Manufacturer glared malignantly,—"the factories, the mines————" but just then a park policeman pushed his way through the gathering crowd.

"'No crowdin' allowed in the park," he said, waving his club, and the Small Manufacturer faded away and was seen no more.

"Humph," said the molder under his breath. "NEAR-Socialist! Lord deliver us from the NEAR-Socialists!"

—Mary E. Marcy in "International Socialist Review."

The interests of capital and labor may be definitely defined as those of the burglar and the burgled.

The value of a commodity is the labor-time required to produce it There is only one place where this value becomes visible, that is, in its price on the market. The amount paid out in wages by a manufacturer represents, not the value of the articles produced in his factory, but the exchange value of men. When is a man not a man? When he has exchange value. He is then a commodity.

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

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

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

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

LOCAL MARA, B. C., NO. 34, S. P. of C., Meets first Sunday in every month in Socialist Hall, Mara 2:30 p.m. Cyril 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 BELLEVUE, ALTA., No. 12, S. P. of C., meets every first and third Sunday evenings, Bellevue Town Hall, J. Oliphant, Secretary.

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

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

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

LOCAL 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,s 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.

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	75c
Self—Contradictions of the Bible	25c

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The People's Book Store

152 Cordova St. W.

WATER NOTICE.

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

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

PRICE LIST OF SUPPLIES

(To Locals.)

Charter (with necessary supplies to start Local)	$5.00
Membership Cards, each	.01
Dues Stamps, each	.10
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

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

To Canadian Socialists

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

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

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

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

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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.

DOMINION EXECUTIVE.

Meeting held October 17th, 1910.

Present—Comrades Morgan (Chairman), Karme, Kingsley, Matthews, Mengel, Peterson and the secretary.

Minutes of previous meeting approved.

Correspondence dealt with from Alberta and Manitoba Executives, from Locals Toronto, Nepigon, Garson Mine, Ont.; Brandon, Man., and Medicine Hat, Alta., and from Organizer Baritz.

Receipts.

Alberta Executive	$26.00
Local Nipegon, Ont.	2.00
Local Garson Mine, Ont.	4.00
Local Regina, Sask.	5.00
Local Steelton, Ont.	2.00
F. S. Faulkner, button and dues.	1.50
Literature—Medicine Hat, $2.00; J. Carson, 50c	2.50
Total	$43.00

Warrants authorized for office rent to November 12th, $7.00; light, 60c.

B. C. EXECUTIVE.

Meeting held October 17th, 1910.

Minutes of previous meeting approved.

Correspondence dealt with from Locals Michel, Fernie, Ymir, Revelstoke, Mara, Kamloops, Vancouver, Nanaimo and Ladysmith. From Comrades Hawthornthwaite, Williams, O'Brien and Organizer Desmond.

Receipts.

Local Mara, stamps	$ 3.00
Local Revelstoke, stamps	5.00
Local Vancouver, stamps	10.00
Local Ymir, stamps and supplies	10.75
Local Vancouver Finnish	5.00
A. E. Carter, dues	1.00
Total	$34.75

MARITIME EXECUTIVE.

Meeting held Oct. 9th.

Present Comrades McLeod (chairman), McKinnon, Nicol, Brodie, Chapman, Sutherland, Allen Sydney Mines and the Secretary.

Minutes of previous meeting read and approved as read.

Communications read from Locals Springhill, Sydney Mines, and Glace Bay, St. John, Newcastle, Comrade Baritz and bill for Western Clarion.

On motion the secretary was instructed to write the Dominion Executive to find out the reason why they did not acknowledge our telegram. Also what action they took re Baritz.

On motion the Secretary was instructed to call in the charters of the Locals that have not been holding meetings and paying dues, also to forward the names of such Locals to the Dominion Executive.

There was a lengthy discussion about a postcard received from Comrade Baritz and the Secretary was instructed to write Comrade Baritz stating the position of the Maritime Executive that he could not speak for the Socialist Party of Canada on religion.

The meeting then adjourned till Oct. 23rd., unless a special meeting be called.

Receipts.

Fredericton Local 61 due stamps	$6.10
Fredericton Local 1 constitution	.25
Glace Bay Local 40 due stamps	4.00
St. John Local 20 due stamps	2.00
10 Membership Cards	.10
Total	$12.45

Expenditure.

Dom. Ex. Dues stamps	$5.00
Telegram Dom. Ex	1.00
Postage	.12
Total	$6.12

DAN COCHRANE,

ALBERTA PROVINCIAL EXECUTIVE.

Regular meeting held Oct. 10th, 1910.

Minutes of previous meeting read and adopted.

Present Comrades Machin, Danby, Howell (chairman), and MacLean.

Correspondence dealt with from Locals Canmore (Finnish). Medicine Hat, Bellevue (Finnish), Edmonton, Hillcrest, Lougheed, Markerville, Coleman, Erskine, Red Deer, Lethbridge and Horse Shoe Lake, Dominion Executive Committee and Com. McKenzie.

Comrades Howell and Machin were appointed a committee to audit accounts of Provincial Executive Committee.

The financial report was as follows:

Receipts.

Local Lougheed, stamps	$5.00
Local Edmonton, stamps and supplies	5.25
Local Bellevue, stamps	5.00
Local Horse Shoe Lake stamps	3.00
Local Canmore stamps and supplies	10.40
Local Markerville, stamps	2.00
Local Red Deer	10.00
Local Medicine Hat stamps	2.00
Local Coleman stamps	2.00
Local Meeting Creek, stamps	1.50
Local Calgary, stamps	10.00
Local Lethbridge, supplies	1.00
Total	$57.15

Expenditures.

Dom. Ex. Committee, on account	$70.00
Local Calgary, dating stamps, etc	2.60
Dom. Executive, charter	1.00
Total	$73.60

FRANK DANBY,

ACTIVITY IN BRANDON.

Comrade Editor:—

Enclosed you will find copy of leaflet issued by Brandon Local. One of each was delivered at the door of every wage-plug's residence. We are doing fairly well in Brandon. Having regular propaganda meetings both indoor and outdoor. We also have an economic class and a speaker's class. Though small in numbers, we have the quality and determination. We will turn out a bunch of speakers that will surprise Manitoba before spring.

We have started what I consider a very good idea, at each propaganda meeting some member reads an article from the editorial columns of the Clarion, and tells the crowd where it comes from, and that they can have a weekly dose if they come through with the price. I think reading these articles is very good as few comrades can say so much in so few words, as is contained in the editorial columns of the Clarion. I am looking forward to the day when a bunch of them will be published in pamphlet form.

Yours in the scrap,
ED. FULCHER.

• • •

The Leaflet.

"Fellow Worker:

Brandon Local of the Socialist Party of Canada is taking this method of making its aims known to you. We wish to bring our views before as many as possible of the workers of Brandon, because we know that if we can get you to study this subject, you will be with us.

The Socialist Platform is just this: 'The transformation, as rapidly as possible of capitalist property in the means of wealth production into the collective property of the working class.' That is all there is to it, nothing more, nothing less, just the earth for the workers and nothing for the shirkers. It is not a bad platform as you must readily see if you are a wageworker.

As the benefits from all property go to the owners of it you must see that unless you own the property you will get none of the wealth. Today the capitalist class collectively owns all that is worth owning, that is, the machinery of wealth production, consequently they get all the profit. We, the wage workers, get only a portion of what we produce. At the last election the Liberal Party stated that we, the wage workers, got 22.49 of what we produced, the capitalists getting the remainder. Acording to a leaflet issued by the Liberals at the last Dominion election the amount of wealth produced per adult wage worker was $2,700. The same Liberal Government tells us that the average wages in Canada for male adults is $437.

As wealth is produced by Labor such figures should make you think. If you are getting in the neighborhood of $3,000 per year, stay with capitalism. If not, study Socialism.

We can't state in a small letter all we would like about Socialism, but we ask of you to study it up. Take our papers, attend the propaganda meeting every Saturday night on the vacant lot next Aagaard's Cafe, or call at our Reading Room, which is always open, Room 10, Nation chambers, 804 Rosser Avenue.

Read our Literature, Books can be obtained from our library.

Subscribe to the Western Clarion, $1 per year, 25c for three months, the Party Paper, Box 1688, Vancouver, B. C.

THE SOCIALIST PARTY.

FROM THE OKANAGAN.

Comrade:—

Desmond has been through the Okanagan and I attended two of his meetings—one at Mara on October 10, and the other at Enderby on the 14th. Between these dates he was delivering the revolutionary message further up the valley, and I understand that the comrades down along the Okanagan lake district could make use of him for three or four weeks, if arrangements could be made between the various locals of the district.

Both the meetings which I attended were small so far as numbers were concerned, but the percentage of brains as compared with carcasses was large. The subject at Mara was evolution. It was beautifully thought out and highly scientific, delivery fluent and easy, yet impressive. Our comrade Desmond, is very voluminous in his knowledge of the subjects upon which he speaks, and all through, very scientific, hewing strictly to the line, but carrying in himself the natural reflex of those qualities which make him your friend as soon as you grip his hand, and make you sorry to part with him after the meetings are over and you know he has to move on to some other place. The lecture at Enderby was principally on wages, but a little talk on the value of brains in our movement was very interesting. This, and some talk along the lines of comparison between capitalist interests and working class interests, and the answering of questions which were put to him, completed his Enderby talk.

If I had the talent, knowledge, fluent delivery and voluminosity of Desmond, my bally farm could go to the four winds and I would be out on the stump all through the world. To a large extent I'm afraid the wording of the advertising bills kept away the people, as it was advertised that Desmond would speak on Revolution, and as all the papers are full of the Portugese revolution, the word is most likely to have been feared by the crowd. However it is quite plain to me that there is a concerted move amongst conservatives here (liberals cut no ice, are dead practically) to use all their influence to keep people from attending our meetings for fear they might hear the truth; for, you know, the Truth is what will eventually set us all free; and political truth can only be obtained at Socialist meetings and from Socialist literature. This literature I think they are told to sort out and burn before being tempted to read it, as it is "ungodly" and "likely to lead them astray." You see one cur can drive a whole flock of sheep. Shall we ever make these "sheep" into men or must we "leave them unto time—the great destroyer," and breed up men who will not be driven like sheep but who will stand and fight for freedom, and get it?

Yours in revolt,
PERCY ROSOMAN.

BARITZ REPORTS.

This is my last report as organizer in Ontario this year. I have broken down in health so completely that open-air work has had to be abandoned. I visited Lindsay and Peterboro, but could hold no meetings because of illness in the main. The second night at Lindsay I could not get an audience and wasn't going to waste my breath, as I had been ill the previous evening. At Peterboro, illness again deterred me. I went on to Ottawa, where I held a meeting on Saturday, October 1st, and spoke to the local on the Sunday following. Held a very large open-air meeting on the Monday night, but broke down with a touch of fever and was in bed most of two days. Comrade Dr. Quackenbush advised rest for me or something severe will happen. I rested until the Sunday following (October 9th), when I spoke to the boys in their hall, on the "Revolution in Portugal," pointing out that it was not any concern of the working class. It was simply a change of government, and all action to overthrow the monarchy was done by the capitalist class. The workers in Portugal would have to fight just as hard to capture political control from the Republicans as they would from the monarchy.

On Monday night, October 10th, I thought I'd go and start outdoor work again. I did. I spoke for ten minutes and cracked up. I could not continue. I got off the platform and decided to abandon all open-air work.

MOSES BARITZ.

JOE BRANT'S BURGH.

"Joe Brant" runs a weekly paper in a town famous all over the world. Graham Bell invented the phone here, sure he did. When the workers had to elect someone to represent them in Parliament here they sent their boss, that intellectual giant, H. Harris, of the "Massey Harris Co.," he of the famous bill to make chauffeur joy-riding a criminal offence. Talk about legislation in the interests of the working class alone!

Brantford also boasts industrial hives where non-hour services are held, at which the manager or superintendent is present to see that the assembled slaves take the dope all right. "Be content." That's right Mr. Preacher, we will be ever so contented and humble if you are only eloquent enough about the glories that will be ours when we are dead. But Mr. Preacher and all his ilk don't wait until they are dead to have a good time, they have one right here. Bully for them. Brantford is also the town that advertises that "Cost of living is lowest of any in Canada—Result, cost of labor is the most reasonable of any in Canada." "Labor disputes at a minimum," no doubt owing to the "large and excellent supply of labor."

Yes, Joe, old man, the Squeegee Band and the Squeegee Watering Cart are not the only curiosities in Joe Brant's burg.

W. D.

PROSPERITY IN HAMILTON, ONT.

This burg is having a spasm of prosperity. The daily papers tell us so, and they are never wrong. "Work for all," is the cry. New industries starting up want good, strong, obedient wage workers. And they are getting them too! From north, south, east, and west, the peddlers of labor power have been pouring into Hamilton this summer. all colors, creeds, and nationalities come to join hands round the monster machine and produce surplus value, and, incidentally, get what they call a "living."

The writer had occasion to visit Hamilton the other day, and while there rounded up the "reds," or rather visited them in their lair: The "Karl Marx Club." A small bunch, but enthusiastic in many things. "The workers must be organized industrially" says one. "Politically, you mean," gently murmurs some one else. "Hamilton is no good for Socialist propaganda," says some one else. All join in blaming the capitalist wave of prosperity for the lack of interest the workers are showing in the movement round here.

Oh, I don't know! In the first place, most of the workers here don't appear to know of the existence of any Socialist movement in town. Still they are ready for the propaganda and will respond to it. I am sure of this. In my talks privately with numbers of working men they all told the same story.

Now boys, buck up and tell them what's the matter. Never mind about "organizing" them any more. The boss does about all they can stand along that line.

Show them the non-producers enjoying, and the producers going short of the very things that they have produced. Show them how ownership does the trick, and how political power upholds ownership. Then "sic em,' ye terriers, sic em!" Capture the power that enables you to be robbed. I got two subs in Hamilton. What have the local boys been thinking about to let me do it?

W. D.

CHRISTIANITY AND SOCIALISM.

In the Western Clarion of September 3rd, 1910, Comrade Moses Baritz, writing from Galt, Ont., under date of August 8th, says that he told the seceding Socialists of that place: "I certainly will expose the Kingdom of God idea and twaddle about the Brotherhood of Man." In the Western Clarion of September 10th, there is a letter from the same comrade, dated at Toronto, August 20th, in which he says: "Someone asked me whether I believed in God, and I answered, certainly not, nor could any Socialist." In a letter to the Toronto Globe of September 21st, Comrade Baritz, writing "as the accredited organizer for the Socialist Party of Canada," says: "Finally, a Christian cannot be a Socialist, and a Socialist cannot be a believer in Christ or God." And, to cap the climax, while the Western Clarion, the official organ of the Socialist Party of Canada, in its issue of the first instant, editorially declares that, "We cannot agree that one cannot be a Christian and a Socialist," it goes on to say: "It is true that a man cannot consistently be both." To allow that a man may be both a Christian and a Socialist, but not consistently so, is, to say the least, to class the Christian-Socialist or Socialist-Christian as a very peculiar person. In fact, it singles him out in such a way as to intimate that he is not of sound mind.

While Comrade Baritz and the editor of the Western Clarion have undoubtedly the right to hold what views on religion they please, neither has any right to dogmatically commit the Socialist Party to any such statement that a Socialist cannot consistently be a Christian or even believe in God. Both these propositions belong to the realm of metaphysics, not of politics. The platform of the S. P. of C. sets no religious or non-religious test of membership, and no individual member, organizer or editor has a right to do so. Whether a Socialist believes in God or no God is his own private business, and the party must tolerate no interference in such matters. If the candidate for membership is sound in his economics, he should be admitted; if unsound thereon, rejected.

Can a Socialist be a Christian? What is a Christian? As there are some 300 sects which claim to be Christian, we must be extremely careful in defining the word "Christian." The only definition that will fit such widely differing creeds as the Roman Catholic and the Mormon, the Greek Catholic and the Lutheran, the Presbyterian and the Quaker, the Unitarian and the Anglican, all of whom claim to be Christian, is that a Christian is one who takes for his ideal Jesus of Nazareth, commonly called the Christ. This Jesus, whom the ruling classes in church and state condemned to the cross, but whom the common people heard gladly, taught that there were only two commandments binding upon men, viz., to love God with all their heart and mind and soul and strength, and to love their neighbors as themselves, defining, in the parable of the Good Samartan, the word "neighbor" to mean any one, whether compatriot or foreigner, who is in need of assistance. Jesus did not soothe men to put up with injustice here in hope of heaven hereafter, but he taught them to pray, "Thy kingdom come, thy will be done, ON EARTH as it is in heaven." And immediately after his death his followers, led by the eleven disciples who had been his constant companions, instituted a co-operative commonwealth, which, as the times were not ripe, did not last, but clearly indicated, however, the Master's views on the proper relation of man to man.

Had Jesus lived in the time of full-blown capitalism he would undoubtedly have been as whole-souled an opponent of our competitive system as he was of the system that prevailed in Judea in his own day. For no one can obey his injunction to "Do unto others as one would be done by" without being an uncompromising foe to the system of wage slavery that now obtains.

Also, the Jew, who honestly believes in the divine origin of the Mosaic laws against the taking of interest, against the selling of the land forever, and commanding one to love his neighbor as himself and to treat the stranger as a brother, can consistently be a Socialist and should be welcomed to our party. Likewise the enlightened and honest Mohammedan, Buddhist or Agnostic can and does believe in our political program and should not be excluded.

But Socialism has no room for, and the Socialist Party should not select as an organizer, the man or woman who denies to another that freedom of thought in religious matters that he claims and exercises for himself.

HENRY HARVEY STUART.

Newcastle, N. B., Oct. 10, 1910.

(We suggest that as these matters "belong to the realm of metaphysics," they be left there.—Ed.)

SOCIALISM AND RELIGION.

Re Clarion editorial on the above subject on October 1st. I read it through and then asked myself, what is this that Mc is getting off his chest and dumping onto us now? And when I read the able article by Alex. Lyon in same issue, it seemed to me that your offense was compounded, but later on I started reading the preface to Arthur Morrow Lewis' book—"Evolution, Social and Organic," and found therein that he had met the same class of goods as you. I will quote him: "These lectures, notwithstanding their phenomenal sucess, have aroused some opposition in certain quarters amongst Socialists. This opposition arises almost wholly from the fact that the Socialists in question **have yet to learn what their own standard literature contains.** When they make that discovery they will be obliged to do one of two things, reject the Socialist philosophy or cease opposing its public presentation . . . A second thought will show that they may do neither. There is a **type of brain,** the specimens of which are very numerous, which seems to posesess the faculty of keeping different kinds of knowledge and contradictory ideas, in separate, water-tight compartments. Thus, as these ideas never come together there is no collision. The most conspicuous example of this is the man who accepts and openly proclaims the truth of the materialist conception of history—the theory that, among other things, explains the origin functions, and changes of religion, just as it does those of law—yet the very man who boasts of his concurrence in this epoch-making theory, using one lobe of his brain will, while using the other lobe and with still greater fervency, maintain that the Socialist philosophy has nothing to do with religion at all, but is an 'economic' question only. 'The left lobe knows not what the right lobe is doing.' Dietzgen described these comrades as 'dangerous muddle-heads.' He might have omitted the adjective. A brain of this order **renders its possessor harmless."**

Since I have quoted this at length, I will state further that I have read the book through and can highly recommend it to all comrades.

So Comrade Mc, having examined another as witness to what you have said, we can pronounce you "Not Guilty." But don't you think these ambiguous specimens are really a drag or clog to our movement, and can we be sure which lobe will actually do the VOTING when it comes to the ballot, and don't you think that the left lobe might as vigorously renounce the Socialist doctrines as the right lobe would propagate it? I think we can, with reference to these comrades, quote yourself by saying: "So there you are—where are you?"

Yours in revolt,
PERCY ROSOMAN.

The advocates of Fletcherism, the art of mastication, are forever telling how people should eat. The workers are more concerned with the getting of something to eat than they are with how to eat it—Ex.

Here and Now

"SMITH."

We had gathered to hear our nob pastor on Foreign Missions. After th choir had sung "Bringing in the Shea es," he said:

"I shall take for my text this eve ing the words of a great man, Mr. R. Hosmer, director of some compa ies and president of others: 'Th Chinese, and in a lesser way, the Ja anese, are continuing to consume mo of our breadstiffs, and I really thin that with the civilizing agencies no at work among the millions of the F East there will soon be an enormo demand for Canadian flour.'

"I am proud and happy to say th we of the church are the greatest the civilizing agencies to which he r fers. You know, my children, the b nighted heathen have been for a lo time addicted to the awful habit of e ing rice, upon which they do not g fat. This displeaseth the Lord, f it is written that a great many go and worthy men who are anointe have much flour to sell.

"Oh, my Christian friends, think the lost orphans in other lands, wo shipping gods of their own manuf ture and otherwise minding their o business, knowing nothing of the Lig of Truth about No. 1 Northern. Can stand by while these, our brethren a cast into outer darkness to weep a wail, with no Ogilvie flour to gna their teeth on? I say NO, multipli by six.

"Let us give our mites, that the Lo may send His servants across waters, to operate on the appetites these poor unfortunates who, if th don't grope for the light of civilizati ought to. Let us Prey."

• • •

THE INTERNATIONAL CONGRES

The attitude of the Socialist Pa of Canada toward the Internatio Socialist Congress, has been fully j tified by the proceedings of that bo It is now admitted by parties wh were most enthusiastic over the ga ering that about all it accomplish was that the delegates "got acqua ed." While millions of workers waiting for our message, organizati that are supposed to exist for purpose of delivering it, waste va able time and large sums of money order to practice a new brand of ha shake.

Some time ago, when the Socia Party of Canada intimated that it other uses for its funds than spe ing them on the I. S. B. or the I. S. a prominent member of the I.L.P., s of us that "poverty was a weak exc to plead." Here is what the Soc ist Review, organ of the Independ Labor Party, has to say on the mat now:

"The American delegation has come a farce. It has no practical s nificance and fulfils no useful p pose. Moreover, it is very expensiv

If all graft were done away wi there would be a lot of moralists lo ing for jobs. Labor would still be ab to see the bottom of its purse, how ever.

• • •

We are pleased to report healthy activity among the sub-hustlers this week:

W. Gribble	17
"Smith," Vancouver	9
Man. Ex. Com.	9
Baritz, Ottawa	6
G. Waples, Steelton, Ont.	7
A. F. Cobb, Lacombe, Alta	4
A. Taylor, Toronto	3
Jack Place, Nanaimo	2
C, M, O'Brien	2
Norman, Vancouver	2
F. S. Faulkner, Great Falls, Mont.	2
L. R. McInnis, Sandon, B. C.	3
F. G. McNey, Victor, Alta	2
Wm. Watts, Winnipeg	2

Singles:

Geo. Howell, **Calgary; Harry Truman, Trinity Valley, B. C.;** J. H. Burrough, Ladysmith, B. C.; J. A. Austin, Nelson, B. C.; J. V. Hull, Port Moody, B. C.; R. W. Huston, Asor, Sask.; R. Thomas, J. S. Ferguson, Victoria; W. A. Dods, Wayside Mail, B. C.; A. Hogg, New Westminster, B. C.; Geo. Robson, W. W. Lefeaux, Vancouver.

Literature, Etc.

Geo. Howell, Calgary, $8.60; Loc. Calgary, Card and Bundle; Alta Ex. Com. Card; Loc. Moyie, Card and Bundle; Loc. Regina, Card and Stamps; Wm. Watts, Winnipeg, Literature and Bdl.; Loc. Steelton, Ont., Stamps.

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Socialism And Unionism

It is quite frequently asserted that Socialism is inimical to Unionism. taking that term to mean Trades and Labor Unionism in its several forms. When such an assertion comes from union leaders of high and low degree who, at election times, are found hand in glove with the politicians of the old parties, nothing further need be said. And when it comes from obviously honest and well-intentioned unionists, the briefest of inquiry will invariably reveal the fact that, of even the most elementary principles of Socialism they have not the slightest knowledge.

On the other hand that assertion is vehemently denied and met with the counter claim that Socialism and Unionism have aims and objects in common. Here also will be found either a defective knowledge of Socialism or a hardly creditable desire to curry favor with organized labor.

Only an examination into the objects of the two movements and the causes which have called them into existence will reveal their relationship, if any, to one another.

The objects of a labor union are to raise the wages, shorten the hours and better the condition generally of its members.

But what are wages? When a worker hires himself to an employer he agrees to work for him, that is, to give him a portion of his time and energy each day in return for a specified sum of money. Hence it is seen that to shorten hours is, by decreasing the quantity of time and energy given, equivalent to raising wages and may be included under that head. Similarly, as wages are. in the long run, not the actual money but the "living" which that money will buy, the betterment of conditions generally may also be included in the general term wages.

We find, then, that the object of the union is to secure for its members a betterment of wages. Wages being, superficially, the sum of money, but, in the last analysis, the living, in exchange for which the worker delivers up to his employer for a specified time his physical energy, in other words his power to labor, or, briefly, his labor-power.

Obviously this living must at least be sufficient to keep the laborer alive from day to day, otherwise the supply of laborers would become rapidly exhausted. Furthermore, on the average it must be sufficient to make possible the rearing of families in order to provide successive generations of laborers, though in highly developed centres of population this average is considerably reduced by the employment of the whole family who are thus individually enabled to work for less wages as their collective wage is on the average sufficient to meet the necessities of the family.

So much for the minimum wage. The maximum limit of wages is the most the employer can pay and still have a profit, for clearly if the wage rose so high as to eliminate his profit there would be no alternative for him but to shut down his works.

Between this maximum and minimum, wages fluctuate. In newly developed localities where laborers are scarce, wages incline towards the maximum. In older centres, where the supply of laborers is in excess of the demand, wages fall to the minimum, and in extreme cases, below it, so much so that they are insufficient to keep the workers alive in season and out of season without recourse to "charity."

Out of these conditions the labor unions arise, as associations of workers seeking by combination to raise their wages. Their success or failure in this attempt is determined by the difficulty or ease with which their places can be filled if they strike.

In the earlier stages of the wage system of production the workers had some advantages in this field. Many circumstances were in their favor. Their employers were numerous so that they could leave the service of one with reasonable prospects of finding employment with another. These employers were in bitter competition with one another and were possessed of small capital only, so that a strike of any duration spelt ruin to any of them; they were, therefore, the more ready to concede their workers' demands. Production in nearly all branches of industry called for more or less skill and training, so that workers could not be so readily found to take the places of strikers. During that period, therefore, the efforts of the unions commanded some measure of success.

With the evolution of industry, however, those days have passed. More and more improved machinery, appliances and processes have taken the place of hand labor. Skill and training have become less and less a necessity, till to-day, in the vast majority of cases, the worker is nothing but a machine tender, a mere automaton keeping step with the exact and unerring motions of a huge mechanism, performing no more than a fractional and subsidiary part in the process of the production of any article, having so little skill that, should he strike, his place can readily be filled from the ranks of the ever-increasing army of hunger-driven unemployed.

At the same time the progressively increasing cost of improved machinery and enlarged plants has called for increased capital, and so the numerous small employers have been displaced by firms and joint stock companies until we have to-day huge corporations owning entire fields of industry and with reserves of capital at their command that enable them to withstand strikes of the most prolonged duration and widest magnitude.

Consequently, except in one or two favored trades where some vestiges of skill and training are still a desideratum, the successes of the labor unions have been few and far between. True, the conservative labor leaders point with pride to the fact that wages have risen, but they are discreetly silent upon the rises in prices of necessities which far out-balances the meagre rise in the money wage. During the last two years, 1908 and 1909, for instance, prices have risen over 11 per cent. yearly, while the average wages have risen less than 7 per cent. in the two years, which shows, not a gain but an actual loss of 15 per cent. in the real wage, the living the money wage will buy.

At the same time the world's productivity is being ever enhanced, the available markets ever contracted, and new peoples with lower standards of life are thrusting their cheaper wares into all the avenues of commerce, so that the army of the unemployed grows ever greater, the competition for jobs ever fiercer, just as the displacement of human labor by the machine becomes more rapid. Under these circumstances can it be said that the outlook before the unions is anything but gloomy?

It will be seen that the non-success of the labor unions is due to perfectly natural causes which are inevitable consequences of the wage system of production. To the employer, selling his commodities in competition with others, it is essential that these be produced as economically as possible. The incentive to cutting or keeping down wages, to replace hand labor with machine labor, to increase his capital and enlarge his plant is irresistible. He must do these things or be driven from the field of production by his rivals. The contraction of world markets as nation after nation reaches the stage of modern production; the growth of unemployment and its consequent sharpening of the competition for employment; the steady and irresistible rise in prices; all these are the unavoidable and natural consequences of the wage system, due to economic laws inherent in that system. The efforts of the unions are being therefore, directed not only against effects, but against effects which are absolutely inevitable. What measure of success can be expected?

Knowing these things, the Socialist can see the wastefulness of efforts directed along these lines. Therefore, instead of devoting his energies to attempting to enhance his wages, the price of his labor power, in the face of conditions which render that enhancement impossible, nay, which carry an irresistible tendency towards reducing those wages, directly or indirectly, year by year, he attempts to search out the economic laws governing this system of production and to learn from them the underlying cause which renders these conditions inevitable. The fruits of that search and the logical deductions to be drawn therefrom constitute the Socialist theory and practice.

We find the fact that we must work for ever less and less wages is merely a necessary corollary to the simple fact that we must work for wages. We find that we must work for wages because we have not the necessary implements of production to enable us to work for ourselves. We must, therefore, in order to gain our livelihood, work for those who own these means of production. We cannot employ our own power to labor, we must therefore sell it to those who can employ it. Purchasing our power to labor, to them belongs the fruit of that labor; in it we have no part for we have sold out and receive our portion, at best a meagre living, becoming yearly more meagre.

Thus, by virtue of their ownership of the means of life our masters can compel us to toil for them upon pain of starvation; compel us to deliver up to them the fruit of our toil, and to receive in return sufficient to sustain us in life from day to day. Wherein we make the humiliating discovery that our lot is but a slight modification of that of the chattel slave; that we are none other than slaves masquerading in the garb of freemen, in that, while we may quit the service of any master, for some master we must toil; that while the master owned the chattel slave for life and must provide for him in season and out of season, our masters own us but for the day, to-morrow we must provide for ourselves as best we can.

Seeking the cause of our enslavement we find it in the ownership by the masters of the means of production, the mills, mines and factories and the avenues of transportation. Owning these they, as a class, command our labor. To them we must sell, in competition with our fellows, our power to labor for a wage, the equivalent of which but a few hours of the day's toil will reproduce. The hours we labor thereafter are the profit of the masters. Out of that unpaid toil are their rent, interest and dividends paid, for to the owners of the means of wealth production belongs the wealth produced.

It follows, therefore, that were the means of production collectively owned by the workers, to the workers the wealth produced would belong. The fruits of what is now their unpaid toil would then be theirs to use and enjoy. The enhanced productivity due to improved mechanical appliances and chemical processes, the benefits of which accrue now to the masters would accrue then to the workers, to whose ingenuity they are due and by whose effort they are employed. The lessening of the labor needed then, in place of constituting, as now, an ever-pressing peril and an increasing source of hardship and degradation, would, by lessening the necessary hours of work, be but a boon and an easement to the workers. Increased productivity, instead of spelling intensified poverty would but signify enhanced ease and plenty.

But between the workers and the ownership of the means of production everywhere stands the State. If the property of the masters is stolen, restitution and punishment come at the hands of the State. If the ownership of property is in dispute, the State adjudicates. If property is threatened the State, with police and militia, with judiciary and legislature, hastens to its defence. The title deeds to property are written and guaranteed by the State.

The State giveth, the State can take away. It is now the instrument of the masters to preserve their property. It can become the instrument of the workers to turn that property into their hands.

Now the control of the State is in the hands of the masters. The old political parties represent, if they represent anything, but warring factions of the master class. Whichever party wins to political power neither helps the workers. The politicians reign but, unseen, the capitalists rule. Be he never so honest or well-meaning, the old party politician can but serve Capital, not Labor, whether or not he wills or knows it. By training, education and thought he is the henchman of Capital.

So long as the workers can be beguiled into supporting any of the parties of Capital, that is any party which is not against Capital, Capital is safe, be the victorious party never so fierce in its denunciation of abuses, never so sincere in its professions of sympathy for Labor. While Capitalist ownership is untouched, Capital is master, Labor slave. Only by themselves conquering political power for the purpose of abolishing capitalist ownership of the means of production can the workers ever obtain any easement. They must have the whole loaf or be content with none.

So to the conquest of the State we, of the working class, have set ourselves. Not for honor and glory. Not for personal political advancement. These we might achieve more easily otherwise. Nor for the love of suffering humanity. But because we know we are slaves; we have lived enslaved long enough and are determined at least to die freemen.

The task we have set ourselves is stupendous but we shall accomplish it. Arrayed against us are all the powers at the command of the master class; their wealth, their press, their colleges and their pulpits. But on our side fight the slow but unswerving forces of evolution, which make our growth uncheckable, our triumph assured.

Capitalism, which seeks to combat us, itself creates us recruits for our ranks, foments our revolt. Capitalism, whose upholders deny the feasibility of the Socialist society, exists for no other end than to prepare the way for that society.

Our forbears were rude, unlettered, unorganized, unintelligent and totally lacking the first principles of cohesion and organization. In a few brief generations Capitalism has gathered us together, educated us, drilled and disciplined us into a huge co-ordinated army of production, given us ideas and aims, interests and aspirations in common.

The means of production, too, were primitive and scattered. It has brought them, so to speak, under one roof and has developed their efficiency many hundred fold. It has organized them ready for our collective ownership, and has imbued us with the desire to own them, nay, has dictated to us the necessity of owning them, leaving us no alternative but to own them or perish.

The greatest obstacle in our path is the ignorance of our fellow slaves of their enslaved condition. But that ignorance is being steadily dispelled. Again Capitalism, while in the school and the press it teaches otherwise, in the mine and the mill it repeats our lesson everlastingly, without ceasing, it prepares their minds for our gospel to which they hearken year by year more willingly and in greater numbers. With so able and willing a helper who can deny us the ultimate victory.

Unionism arose under other conditions to meet the needs of the day. It met them but its day is passing. Not without turning the clock backwards can we raise it again to power. But every forward turn of the clock brings us nearer Socialism. We do not seek to accomplish the impossible, to get blood out of a stone, to better our condition within a system whose very existence predicates that our condition must grow worse. We seek only the possible and the only possible remedy. The wage slave's salvation lies in emancipation and in nothing less.

That is the aim and purpose of the Socialist Party. With unionism we have nothing in common but a working class membership. But there they are striving, as sellers of wares, for a better price. Here, we are striving, as slaves, for freedom. With the fortitude and tenacity of the working class they are fighting a losing fight. We are fighting a winning one. The more battles they lose, the more recruits we gain.

On the other hand, between the Unions and the Socialist Party, working on different planes, there is little likelihood of conflict, except for the allegiance of the working class, and in this, assured of victory, we can afford to be magnanimous and pass by without vindictiveness their innocuous attacks whether well meant or ill. Their interests lie within the wage system, ours without it. To the Socialist Party their internal affairs are of no concern and of but academic interest. Whatever they do, whether they federate or disintegrate, whether, caged in the iron laws of the wage system, they accept the inevitable, or dash themselves against the stout bars, they will do what they do at the stern bidding of necessity. We can neither help nor hinder them. We can but spread our message among their membership as among the memership of our class generally, trusting Time and capital to bring results.

But can Socialists and Unionists work together? Yes, when Unionists are Socialists, not before.

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.

REVOLUTION NOT RESOLUTION.

Dear Comrade:—

Local Toronto has been very active with resolutions regarding the actions of members of the S. P. of C. What does it amount to in the final analysis. I say they would have been better employed getting subs. for the Clarion. Comrades Pettipiece and Simpson are both identified with the labor movement and at times they are called upon to represent their particular organization. As representatives of a union they are the mouthpiece of that union and therefore individually are not responsible to the Local for their actions. Both Comrades are well aware that unions are capitalistic, but as they are chosen by a body of men to be their mouthpieces it is reasonable to suppose that it would not be policy to express their own views.

Lest we forget, however, the Socialist Party has no worker who has so persistently drummed away, on and off the soap box, the aims and objects of the S. P. of C. as Comrade Pettipiece. If the Toronto Local want to control the Trades and Labor Council, why interefere with two Comrades who are only getting their living by doing the work they are paid to do. Surely there must be a branch of the Industrial Peace Association at Toronto, why not control it and at one sweep of the arm, take in the United Trades and the Manufacturers' Association? Why on earth should a wage slave of a union be subjected to persecution by a local just because he plays the tune selected by the body that pays the piper. We are all slaves and if any local attempts to direct the slaves of a corporation, the corporation would not stand for it and the slave would soon be without his portion.

When the Laborites become intelligent enough to vote the Socialist ticket, the Socialist Party can determine the policy to be pursued by their representatives and in so far as the majority of the unions were socialists it would be up to them to get after him and keep him toeing the mark; but for goodness sake remember there is a bread and butter question to consider, and as long as our comrades utilize their spare time to putting their fellow wage slaves wise and pointing the way out of the trouble, we need not concern ourselves about their job even if they are labor fakirs. They are slaves who at times rebel at things as they are. But they are acting for capitalistic concerns and they must obey their masters orders.

Sell more Clarions and make fewer resolutions.

Yours for the revolution,
GEO. MITCHELL.

O'BRIEN REPORTS.

Since I have last reported, I have assisted the Comrades of British Columbia at 15 meetings, received $76 out of the collections.

In my last report I was made to say that at about thirty-eight meetings in Alberta, we collected about twenty dollars. It should have read, "On a few occasions I was in need and the comrades gave me in all about twenty dollars, out of the collections.

C. M. O'BRIEN.

Calgary, Alta. Oct. 13th.

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., Pynes 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.

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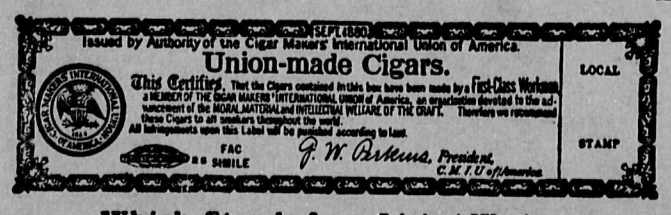

Which Stands for a Living Wage

Vancouver Local 357. 556

Propaganda Meeting

Empress Theatre

Sunday October 23

A. W. HARRACK

TO HOUSEKEEPERS

¶ If you would like to spend less time in your kitchen and woodshed, and have much more time for outdoor life, recreation and pleasure, look into the question of doing your cooking with a Gas Range.

Telephone your address to our office and we will send a man to measure your premises and give you an estimate of cost of installing the gas pipes,

Vancouver Gas Company, Limited.