



# IDEALS AND REALITIES

*The Ideals of Socialism in the Future Only*

Is there a Socialist Ideal? Yes we think so, but its realization is for the future, with modern ideals and ethics Socialism has nothing in common. To mention our ideal to a bunch of Socialists is to court damnation as a heretic. Stern glances are bent upon the unfortunate, jaws become hard and cruel, a general aspect of intense savageness prevades the air, and yet, under their rough hides, most conceal a heart of gold. It is to be noticed that the most rigid revolutionist is at heart the most utopian of all. Nevertheless Idealism must be crushed down and put away for there is no more dangerous thing to our movement than an obsession to idealism.

The tragic figure of Robert Blatchford groping thru the idealist fog, vainly calling for Socialism should be a warning to us all. Here was a man, kind, noble and after the manner of modern morals, upright. A great heart, a clear brain, a delightful style of writing wasted, lost and also, turned against his own class and unconsciously used for the master class, for ideals had choked out fact.

The establishment of Socialist production is our ideal. To think that poverty shall at last be banished, that the ghastly horror of the city slums shall cease to be, that woman unchained from economic dependence shall lift her head at last and live, that the cruel fate of stringy old maidenhood or crusty bachelordom shall face our class no more, that the mothers of our class shall lay themselves down no more in agony beside the masters' loom or upon the floors of rotten tenements and bring forth puny slaves, to think that the fathers of our class shall live clean, free, wholesome lives, the lives of human beings, is the Socialist ideal and sure nothing finer can be imagined.

But, why? why do we demand the realization of this ideal, from what does it rise, where is its origin, do ideals grow upon us or are they breathed in with the air? Is there an outside force, a director of morals and ethics, or do they rise from our manner of living? The answer is, surely, from our manner of living, it is our hunger, our poverty everincreasing our general class misery which drives us to change. It is in the words of Zola, the belly question. The chicken within its egg prison knows in some dim way that if it does not get out, it dies. Does it reason and debate upon ideals? To emerge is to live, to stay within, to die; the chicken and the wage slave are alike in this respect. It is not a noble ideal to eat, it is a grim necessity.

The religionist claims a dual personality for humanity, a human or beast-like and a divine portion. The materialist conception destroys this idea altogether; it cannot admit of the outside director of morals; it explains what is called the "voice within" or "the still small voice" in a very sane manner. The wage-slave father sees his kids go hungry sometimes, sees them ill clad, thin and sickly, knows that they are not getting enough of the things of this life and his conscience strikes him. Is this "the still small voice of God within" or is it the voice of necessity. A she cat will brave anything in order that herself and kittens may live. A she wage-slave will steal or commit any "crime" to feed her young. Has conscience (as understood by the religionist) anything to do with either case? For conscience would forbid the slave to steal, but economic conditions say if you cannot work, die and good riddance, while the law which we all must obey says, take eat and live. The very fact that "the still small voice" would forbid the hungry to steal proves once more its origin, for it presupposes the purely human law of mine and thine in the means of production.

So much for generalizing, let us go deeper. The human brain is the seat of all sensation, it is in this respect very like a photographic plate and the sense of seeing, feeling and hearing are the lenses thru which impressions are cast upon it. Seeing,

feeling and hearing are the only things which can be impressed upon the brain, they mark the limit of human intelligence and therefore form the basis of our existence. You know that you are hungry, you see and feel that you are cold, you feel that certain things eaten, stop your hunger, that certain rags upon your back remove cold, you hear the steam hooter which calls you back to toil and you know that by going to work you can, if your price is high enough, still your natural desires, and that you will cease to hear the grumbling of your wife or the howling of your children. These things are actually felt by you, only those things which can be "sensed" by you are capable of being impressed upon your brain.

From the outside then comes through the lenses only things (or the reflex of things) which you are able to see, feel or hear, where then do ideals come from? You cannot feel an ideal. You never saw an ethic yet. What does a moral look like? They are then what we may call secondary thoughts, and they have their origin in the primal impressions. Above all things, the living problem is the most important in human existence, it is therefore perfectly safe to assume that the methods of gaining a living are first and foremost and most deeply engraved upon the social brain. Thus the ethics of the jungle are very simple, eat or be eaten, for the primal thought produces them. The ethics of modern society are very complicated, there is much jawing over "right" and "wrong". Justice has more faces and complexities than we can count. Religions are as plentiful as flies in July. Why? Our methods of living are more complicated, they are in a perfect tangle. We have said that the human brain is like a photographic plate, and this is true, but it has this peculiarity. Sensations are instantaneous; they are impressed upon the brain as soon as felt, but the methods of living in an era become engraved so deeply that we are as a rule gaining our living under one system and acting under the spell of our brain impressions produced by a former method. Thus to-day altho we have social production, the vast mass of humanity think in a capitalist or individual manner. Only of late years has the social method of production begun to mould itself upon the brain of society and in a few years more the transformation will be complete and then we shall have social ownership.

Ideals are changing, too. To-day the "manly christian" is a well-developed type, the hard and fast narrow Baptist, product of the petty trading class is vanishing. In Europe the novelist has broken from the binding chains of huckster morality and burst out in a perfect shower of "exotic" novels. The sickly conventionality of a Dickens or a Miss Mulock disgust us no more. The young man and woman who dared not speak of the naked eye, and who placed little pants upon the piano legs, have gone. The early Victorian women who decorated their pedlar extremities with "funnel" drawers down to the top of their boots so that men might think they had no legs, have departed. These products of "farthing dip" commerce are of the past.

The foregoing may perhaps be a narrow view but it's all the view we have so far developed, but hope to do better as time goes on. The idealist will no doubt object to the statement that morals and ethics have their origin in the primal sensations and are only secondary things, but we would ask, when did humanity move to change its manner of living for an ideal? Are wars waged for religion? Have they ever been? Are revolutions fought out for ethics? No; the food, clothing and shelter problem is at the base of all movements; ideals reflect these conditions. Therefore avoid idealism and stick to plain matter-of-fact basic thought.

A. BUDDEN.

## OH, YOU MUTTS!

"Demand cigars bearing this label, which stands for a living wage." So sayeth the advertisement of the cigar-makers' union. Some of you think they're lying, but not a bit of it. Unconsciously they are telling the truth. We would not accuse any non-Socialist of "intentionally" telling the truth.

The cigarmakers' union and the carpenters' union, and the painters' union, all want the same thing, "a living wage," no more, no less. And they get it—when they have a job. So we can't see as they have any kick coming.

How do we know they want only a living wage? If they wanted more than enough to live from day to day, they would join the Socialist Party and put the exploiting class out of existence. And if they wanted less,—well, I don't know how in blazes they'd get it. For the whole working class has reached the rock bottom.

Will the workers never learn that it is useless to strike against a corporation the size of the Grand Trunk Railway? Strike-breakers galore can be picked up at but little more than has been paid to strikers. And for every two passengers coming into this, the Eastern terminal, is one deputy-sheriff, who's duty it is to arrest any person seen looking sideways at one of the scabs. These deputy-sheriffs are hired and paid by the State of New Hampshire. They are usually big brutes, and, like their employers, too lazy to work, who have been dry so long that they're glad to get into the Prohibition State once a day on any condition. But this is the point—these deputies are sworn in to assist

the Sheriff in one of the New Hampshire counties, and they make their arrests in Maine. They don't have "jurisdiction" but what does that matter. The only kind of jurisdiction that counts is that carried in the shape of hand-cuffs, revolvers and cartridges. And when the working-class has conquered the political powers, there will be lots of precedent for sending the Texas state militia to quell a capitalist outbreak in Saskatchewan. (Say, Gourcock, won't that be better than wasting our time on the economic arm of the Class Struggle?)

Meantime, President Hays of the Grand Trunk is enjoying a vacation in his palatial summer residence on one of the islands in Casco Bay, untroubled by any doubts as to whether he can pay the butcher's bill, or the grocer's, or the milkman's or the doctor's, or the landlord's. And the slaves who built Mr. Hays' palace, also built shacks for themselves, and pay Mr. Hays or his class, for the privilege of living in them. With such an equitable arrangement, is it any wonder the intelligent working class votes for this glorious system?

CLARENCE V. HOAR.

## Hereafter Address

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instead of Box 886.

# IN ANSWER TO LINDSLEY

"The soup's a bit thicker" about sums up the answer to Lindsley's enquiry as to the respective lot of the worker in this and the old country. This is due, of course, to the fact that the proportion of unemployed being less than in the old country the competition for jobs is not so keen and so on the average the price of labor power is higher. The competition is, however, becoming keener all the time and year by year the standard of living is sinking and the time is not far distant when the soup will be as thin as in the old country. It is scarcely necessary to remark that the laws of the market are operative here as elsewhere, and the masters out for profit here as well as all the world over, and the soup thickens a bit or thins a bit according to the demand for labor power.

Acting on the advice of those pretty little books one sees in the country, I took the first employment that offered on getting to this country and have also at their advice, endeavored to "adapt" myself, to the following extent—doing a little farmwork (not much, thank Hevings), working in the bush, shovelling coal, marking billiards, driving a pen, working in a sawmill and at my trade as carpenter, drawing wages from 12½ to 80 cents an hour. Also did my share at the sickening task of seeking for work and am about as far ahead as when landing in Canada. About the only real advance I have made is ten years nearer the grave. No, I forgot, I became a Socialist in Canada and that figures big on the credit side.

So much for the lot of a wage-slave in Canada. As to the Socialist movement in Canada, it is very well, thank you, and getting better all the time. Don't you believe them when they tell you the workers in Canada have no use for Socialism, just put the following facts up to them: In this country with a population of little more than London and a Socialist Party only about seven years old we have about as many members as the S. D. P. of the old country—which party is thirty years old, and better than that, ours is a real Socialist Party with no "dilution of the demand." The party is far stronger in the west than in the eastern parts of Canada, it seems to me because of the fact that the most independent spirits, being driven west and at last finding themselves up against the Pacific and not being able

to run any more, have simply got to turn and fight, and let me tell you there is no comparison between these western men and the average city dweller, they are far finer subjects for propaganda, as they have proved by returning three straight Socialist members to parliament.

In the extreme east we are also developing strength rapidly. In Ontario we have about concluded a scrap with an opportunist element we have been bothered with for years, by getting them out of the party. Having got rid of these nuisances watch us grow here too.

But, Comrade Lindsley, it is sad to see that an evidently earnest comrade like yourself has so little knowledge of the movement (at least in one respect) in the old country, at the same time you are enquiring about the movement in this country. You talk in evident approval of a new movement started for a Straight Socialist Party. You cannot do it. You cannot start a straight Socialist Party in the old country. That was done years ago and it is about time you heard of it. It has "no confusion of the name or dilution of the demand." It is called the "Socialist Party of Great Britain." It publishes a paper the "Socialist Standard" that has no peer in the English language save the "Western Clarion." You can get further information by writing 10 Sandland St., London.

There being already a straight Socialist Party in the old country, there can be no object in forming another one if it were possible, which it is not. If you and the Colne Valley Socialists you mention are straight Socialists, it is up to you to join the S. P. G. B. and not make the confusion in the old country worse confounded by forming another party in opposition to a Straight Socialist Party already in existence. Enough said.

As to your inquiry about Stitt and Ben Wilson, I may tell you the former has never been accepted by the S. P. of C. and has never spoken under its auspices. The latter has, but it is to be hoped, never will again. We are becoming increasingly alive to the worse than uselessness of allowing free lance adventurers and speculators taking our platforms on our behalf.

Well, write again, comrade but first of all, write to 10 Sandland St., London.

WILFRID GRIBBLE.

# WHO HAS THE KEYHOLES ?

*O'Brien Picnics and Makes use of the Occasion.*

Last week I was at a Socialist picnic at Loughhead Alta, a farming district. The comrades are very busy, so may not find time to report to the Clarion. A number of he and she comrades sang several Socialist songs fine. A number of young boys and girls, comrades, gave Socialist restatements. A number of speakers had to confine themselves to a certain question. Being a farming district you might expect it would be government ownership of pork-packing establishments, creameries, elevators, railroads or the like, or how to get machinery etc., at labor cost as per Appeal to Reason economics. But it was none of these.

"The way out of the present labor situation." A local comrade gave the opening address. The local M. L. A. was next. He confessed his ignorance of the question, and said he was there to learn. I was next and said in part, "The way out of the present Labor Situation implies what every one who knows anything already knows, viz., that so far as they who labor are concerned, there is something seriously wrong with the Labor Situation. The problem set for us is to find out what is wrong. We must deal with it wholly from the point of view of those who labor. To those who do not labor this is a grand system; it provides them with all their heart's desires. With them there is nothing wrong excepting that an ever-increasing number of those who labor are becoming rebellious.

A powerful thinker of ancient times set himself the problem of finding the way out of the then labor situation. He watched the laborers use the crude methods then in vogue to till the soil, sow the seed, tend the crops, reap the harvest, thrash and then when they had the corn grind out the meal between two stones. So he complained bitterly that production was so slow. He said, as long as production is so slow there must be poverty. So according to this thinker the solution to the then labor situation was increased production.

Since that time production has increased wonderfully, yet there is great poverty among those who labor. So Mr. Ancient Thinker was mistaken.

What then is the cause of poverty? Slavery. Wherever you find slavery, there you will find poverty regardless of the productive power of the slaves. What is it that enslaves us? Capitalist property with its wage-labor and labor market. You say farmers are property owners, and therefore do not work for wages. Indeed farmers sometimes hire labor for wages. So if it is by wages that labor is enslaved then the farmer is a capitalist. I know that is the way it appears. Every slave system carries with it a great deal of deceit, without deceit there could not be slavery, and each succeeding form of slavery is ever more deceitful so capitalism is the most deceitful form of slavery ever known.

You do not own property; you do not hire wage labor. You are yourselves wage laborers, appearances to the contrary notwithstanding. A very small percentage of the farmers are free from debt. When the place is mortgaged it belongs to the party that has the mortgage on it. But even among the few that are not in debt, they do not own property. They slave early and late to keep out of debt, slave early and late to pay off the debt. There is no difference in the slavery. Title deeds do not necessarily imply ownership. The real owners of any property are they who get the benefits of that property. That farmers do not get the benefits of the farms is very evident. I mean by farmers those who cultivate the soil.

Suppose I buy an hotel. The party who is selling says I may have every thing but the key holes. I think that is a hobby of his and that key holes have no value, so I do not allow a detail like that to interfere with the deal. I pay the money. The title deeds are transferred to me. It is stated, there in that, I own everything in connection with the hotel excepting the keyholes, even the keys are mine. One of

you farmers come in for a meal and I proceed to unlock the dining room door. The party I bought from cries, "Hold, don't you touch that keyhole, it is my property." But I argue, what is the use of this hotel to me unless I can sell meals. He says, "I have no desire to argue the question. Just give me fifty cents for each customer and you may use my keyhole." The same takes place with each bedroom.

Now I have the title deeds to that hotel. I have the privilege of hiring, discharging and paying wages to cooks, dining room girls, chamber maids, porters, bell boys, etc. But who gets the benefit of their labor? Why the party that has the keyholes. He or those he represents are the real owners of that hotel. My title deeds are a huge joke.

So, too, a small percentage of farmers may have title deeds to a piece of land. But the capitalist class own the elevators, railroads, steamships, factories, mines, in short they own the keyholes and farmers' title deeds are a huge joke. You may have the privilege of hiring, discharging and paying wages to laborers, but you do not get the benefit; like me with the hotel. You have the trouble of management and the responsibility for which, in the last analysis, you just get a wage, and not a very good one either. Yes, you have the privilege of selling if you can catch a sucker; very few of you can, only about one in a thousand. But it does not matter to the capitalist class which sucker is on the land. The fellow who bought or the one that sold.

True, it would appear that you sell wheat, oats, hay, etc., but things are not as they appear. If you were selling wheat, oats, etc., since commodities exchange in the market for their value you would receive the Social equivalent of what you produce. You would be living in comfort and luxury. But you do not own the farm; so you do not own that which comes forth as the result of its operation. It belongs to the real owner. The real value of wheat, oats, etc., is not expressed until it has left the farmers and is in the possession of the real owners. I know you are not hired by the day, week or month, but the money you receive when you haul wheat, oats, etc. to town is not the price of wheat, oats, etc., appearances to the contrary notwithstanding. It is your wages, the price of your commodity labor power.

It would appear that wages are much higher now than they were ten years ago. Again things are not as they appear. Wages is not the money you receive, it is what that money will buy, and any housewife can tell you she cannot buy so much as one dollar and fifty cents now as she could with one dollar ten years ago. So, if what you received ten years ago was one dollar and what you receive now is one dollar fifty cents then your wages have gone down, because the one dollar and fifty cents will not buy so much as the one dollar used to.

As Capitalism grows older it produces an ever increasing army of unemployed. Millions of our class stand idle in every civilized empire in the world. The number is ever increasing. Millions more slaves than there are jobs for. Competition among the slaves for jobs brings the price of labor power (real wages) down, down to the lowest possible point of subsistence. The only solution is the abolition of the wage system by the transformation of capitalist property into the collective property of the working class. Read carefully the platform of the Socialist Party of Canada.

Then a Rev., true to his training, said everything without saying anything. One she comrade read an article from the Western Clarion by Comrade E. T. Kingsley on the growth and development of modern society. It is an excellent article and she is such a good reader, it made a fine impression. Another local comrade made a very fine impressive appeal to his neighbors to study Socialism. We sold a number of S. P. of C. manifestos and buttons also took one sub. for the Clarion. Had a real good time at the dance that night.

C. M. O'BRIEN.

The WESTERN CLARION

Published every Saturday by the Socialist Party of Canada, at the Office of the Western Clarion, Black Block Basement, 165 Hastings Street, Vancouver, B. C.

Subscription: \$1.00 Per Year, 50 cents for Six Months, 25 cents for Three Months.

Strictly in Advance. Bundles of 5 or more copies, for a period of not less than three months, at the rate of one cent per copy per issue.

THE WESTERN CLARION. Box 1688 Vancouver, B. C.

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SATURDAY, AUGUST 13, 1910. FIRST CATCH YOUR HARE.

All these weighty dissertations about the relative merits of various recipes for the cooking of our hare seem to us rather previous in view of the fact that we are yet some little way from catching it.

To us it does not appear so immediately necessary for us to decide upon the best method of overthrowing the wage system as it is to convince our fellow slaves of the necessity for its overthrow. When we are about enough of us so informed it will be time enough to decide upon the next move.

The trouble with us now is that too many of us have not yet divorced ourselves from bourgeois ideas. We are opposed to bourgeois methods of production but we use bourgeois methods of thought.

It is time we came down out of our pet aeroplanes onto common earth and realized that we have not a great mission to perform; that it is not our part to devise ways and means to extricate the working class from the capitalist morass and to lead their hesitant feet on to the firm land of the co-operative Eden; but that, environment having given us a distaste for life under a slave system and imbued us with a desire for its extinction, we are impelled to do what we can to that end.

What concerns us, however, is that this peace sentiment is taking a much too prominent place in the Socialist movement for something which is none of our sentiment. These resolutions in favor of disarmament and plans for ensuring universal peace and so forth which our leading lights discuss so gravely, make us wred. There is no excuse for it at all.

It cannot be too strongly insisted that to secure the highest efficiency of such a party, co-ordination is the first essential. Without co-ordination the advantage of collective action is lost. The more thorough the co-ordination the greater the advantage in collectivity.

This is where we again clash with the bourgeois ideas which have been implanted in us. We abhor "narrowness" and admire "breadth"; we despise "dogmatism" and worship "tolerance"; we rebel against having our "individuality" obliterated and merged into a machine-like organization.

As a matter of fact, if people would merely take the trouble to examine their own ideas, or the ideas they

think are their own, they would discover their actual absurdity. For instance, an individuality, so far from being anything to be proud of and to preserve, is something to be ashamed of and discard, for it is nothing else than an euphemism for conceit, a conceit fostered by the bourgeois idea of man being the master of his own destiny and the Lord of Creation, and not a mere creature of circumstances like an oyster or a comet.

By all means let them call us dogmatic, fanatical, narrow and arbitrary, or what they will, and let us try to live up to it. Let us cheerfully divest ourselves of our individuality, be thankful to be rid of it and collectively turn to our task with as machine-like precision as possible. Thus we can achieve greater results. Let us set ourselves and confine ourselves, to disseminating among our fellow slaves the knowledge that they are slaves and why they are slaves, and we need worry not at all about the outcome; there will be neither peace on earth nor good-will to men till they and we are free.

Talking about war; last week a soldier in Victoria leaned out of a barrack window and shot an officer. No doubt they will hang him, which seems absurd, as a lot of money had been spent training him in the gentle art of killing. The difference, however, seems to be that he killed a man whom he hated, in his own behalf, which is criminal, whereas he should have confined himself to killing somebody he didn't even know on someone else's behalf, which is glorious.

A great deal of gush has been worked off about the "horrors of war." We have a hunch, after having read statistics, that the horrors have been grossly exaggerated. Peace has got war skinned a mile for horrors. It is not impossible that we would hear less about the horrors of war if war was a little less expensive. The capitalist heart responds readily when the pocket book is pinched.

In the good old days war was the sport of kings. It was in high favor and fashionable. Peaceful people were rather despised as lacking courage and manliness. War was of all occupations the most worthy and noble. There was money in it. Nowadays we are inclined to lean the other way. War and preparedness for war have become serious burdens upon the tax-payer, and we are beginning to perceive the inhumanity of it. Peace talk is all the go.

What concerns us, however, is that this peace sentiment is taking a much too prominent place in the Socialist movement for something which is none of our sentiment. These resolutions in favor of disarmament and plans for ensuring universal peace and so forth which our leading lights discuss so gravely, make us wred. There is no excuse for it at all. The destruction of property is none of our affair. The waste of public money concerns us not at all. It is not our concern. The destruction of life is a mere bagatelle beside the annual slaughter on the gory field of capitalist industry.

Besides it is a moot point whether wars are more likely to weaken or strengthen the capitalist system. We favor the former view. The more war the worse for capital. But what is really very absurd is for us to declare either for or against disarmament, just as if our declaration would weigh a featherweight in the balance. It is none of our business, and so the less we have to say about it the more time we will have to attend to what is our business, the awakening of our class to a consciousness of their enslavement.

TAIL OF A REFLEX. It fell upon a summer's day, Two nigger laddies lost their way, Within the jungle's awful gloom, Alas, they faced an awful doom.

Their empty stomachs smote them sore, One snivelled and the other swore, But suddenly they struck great luck, They found a monster pile of chuck.

Said Jim, "come on, let's take our fill, The sight of this makes me quite ill." But stay; crouched right across their path, A lion roared in awful wrath.

"Hold on," said Jack, "to fill our maw And yet avoid both tooth and claw, The lion we must bind and slay, It is the best and safest way."

"Oh rot," said Jim, "that way's too slow, Come on, together we will go, Don't be afraid for I suspect's That thar lion's a mere reflex."

So Jim the bold went right ahead, And met the forest monarch, dread, As he vanished in the maw of that grim reflection,

Said the lion, "that a step in the right direction." But Jack was wise and made no error, First thing he caught the forest terror; Then scooped the long desired "prog" And gorged like a duke, the artful dog.

My moral is plain, for those who prate Of action direct and ignore the state. Don't think so light of a mere reflection, But draw its teeth at the next election.

A. BUDDEN. HUMOROUS.

To the Daily and Weekly People:—The So-called Socialist party of Canada. Like the so-called Socialist party of the states, despises, in Gompers' fashion, the I. W. W. In nearly every issue of an S. P. paper there appears an article denouncing the I. W. W. They are very bitterly opposed to industrial unionism; they call it a "dream."

A few weeks ago, at the risk of demonstrating to myself once more that it is futile to expect intelligence from freaks, or honesty from crooks, I wrote to the paper a reply to an attack on the I. W. W., by one of their "horganizers." My reply was printed in such a mutilated shape that I hardly recognized that it was supposed to be my article. Suppose, for the sake of not taxing too heavily the thinking power of these freaks and their freak editor, suppose industrial unionism was what they claim (without proving it to be) a "dream," would that give them a licence to act as a bulwark for the A. F. of Hell? Would that excuse these greasy and ignorant crooks for remaining silent, in the name of Socialism, while the working class is being strangled by the scurvy fangs of the labor fakirs?

Philadelphia, Pa., July 27. EJayh.

CHRISTIAN BUSINESS.

The following extract from the "Colonist" may interest our "Christian-Socialist" friends. "It is the obligation of every Christian employer, a part of the essential Christian teacher of the brotherhood of man, to pay every employee a living wage; that is, a wage on which not only the worker, but the average family, can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of the families, and wages should be adjusted not to the cost of living of the unmarried boarder, but to the family life in the home. The living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so conducted that all employees shall receive a living wage."

Yours in revolt, T. NOAKES.

"I USED TO BE A SOCIALIST" (?)

Some days ago the writer, sitting in a cafe in Vancouver, was asked by the head waiter what the button with a red flag on it represented, and, upon being told that it was the button of the Socialist Party of Canada, unburdened himself of the remark at the head of this article. The man was as far as intelligence is concerned, a very fair average specimen of the wage slave, no better, no worse. A very ordinary insignificant remark this; yet, upon very slight examination below the surface, presents a question that has a vital significance to all of us who are in the Socialist

movement and have some interest in spreading the propaganda of the revolution which is to usher in a new era for humanity. The question which presents itself at once is "how or why a man who professes to have been imbued with Socialism at one time ever came to drift away from the movement?" To those of us who have a rough idea of the fundamental points of social economy founded as it is upon cold, hard scientific facts and figures, it seems absolutely impossible to imagine a man who has got even a slight grounding in these facts to fall away into a condition where he can say with perfect equanimity and sincerely "I used to be a Socialist," and yet we constantly meet men who have at some time or other belonged to so-called "Socialistic" Parties or who have been called Socialists, that now take no interest in the movement whatever, and their numbers are sufficient evidence to us that there have been and most probably, or certainly, we might say, still are large numbers who cannot be depended upon to stand by the principles of Socialism in the future. Now what does this mean? It simply means that should we come to a serious position in our fight against the present system of ownership, we should find in our ranks a sufficiently large number of this class, upon whom we can safely figure for no assistance whatever, to put the others in an excellent position for the long drop on a rope or the uncomfortable side of a firing squad. I am not in any sense exaggerating—far from it. This is a serious matter and demands the attention of all comrades taking part in our movement.

The question has been repeatedly asked as to why we of the Socialist Party of Canada confine our propaganda to straight class conscious and revolutionary lines. The answer to this is perfectly plain and simple. Our position is that we do not want any "sympathetic" members under any consideration. Sympathisers' and reformers' votes we insist on doing without. With idealists, reformers, christians, fabians, laborists, professors of political and social economy, social-democrats, populists, muck-rakers, co-operators, disciples of public ownership, one-step-at-a-time promoters, and a host of other confusion mongers we will discuss matters, but it must and shall be from across the line of party membership. It is because of this stand on straight and clear cut lines that most of us are members of the Canadian Party and if by any unfortunate means a large number of the aforementioned confusionists should get into the party and we of the revolutionary brand felt it hopeless to try and obtain control again we should most certainly pull out and form ourselves again into a party having as its platform simply the overthrow of the present system of production and distribution. We are irreconcilable and absolutely unmovable. You who read this and have Socialistic ideas or are half-hearted adherents to our one principle; we say to you, if you are members of the party, that the present majority want and will stand for no halfway policy; if you being in the minority insist on putting reform and opportunist measures in front of and obscuring the revolutionary basis you must get out of the party or be put out; and should you get in the majority, as I said before, we will get out with an alacrity that may surprise you. And why do we take this stand with the large number of so-called Socialists under these headings? The reply is simply that they are useless (or worse) because they cannot be depended upon, any more than the one I first instanced to take a decided stand when we come face to face (as we soon shall do) with the question of doing something definite and radical with our social conditions, or to put it in other words, they are not ready for Socialism, and to attempt to establish it before we have them alive to what it means would be to bring down upon our heads just such another calamity as regularly befell the revolutionary slaves of the old Roman and Grecian empires.

If a man is not fully alive to and does not comprehend the fact that he is a slave under present conditions to those who control his means of existence and to whom he has perforce to sell his labor power to obtain that which he must have to keep him alive, how is it possible for him to take a hand in bringing himself salvation from these things, he does not understand with any degree of intelligence? If a man does not understand that his poverty and the poverty of his class is caused by the fact that he is compelled to deliver up all he produces in return for a bare existence and that when the market for his labor power is overstocked he must perforce beg, steal, live on charity or die, how can he conceive of a way of escape from or a change in these conditions which, as we said before, he does not understand? If men do not understand that the market (which they largely constitute) cannot absorb the products put upon it (which they produced) on account of their wages being too small for them to buy same, how can they grasp the fact that the only solution to our problem must be in a different system of distribution of the products of industry? If men do not understand that they lose their jobs because there is no market for the products of their

labor and that with the displacement of labor by machinery the pay roll is ever becoming less, consequently the market less, consequently the number of unemployed ever increasing, how can we hope to show them that a revolution in the conditions under which they work is the only solution? If men do not understand that the steadily increasing number of unemployed is daily decreasing their power and increasing their hopelessness on the industrial field, making it the immediate economic interest of one faction to hold the jobs and of the unemployed faction to get the jobs by fair means if possible, and if not, then compelled to get them by unfair means, for sell their labor they must or starve with their families if unfortunately (!) they happen to have any, how can they understand that by owning their jobs and thereby controlling for their own interests what they produce, is the only hope of solving this problem of ever increasing misery?

Suppose for a moment that we had all the reforms we hear so much noise about, of what practical or tangible benefit would they be to the masses of humanity? Granted we had old age pensions, right-to-work acts, single tax, eight hours' day, prohibition, female prostitutes persecuted twice as badly as they are today, child labor laws,

free breakfasts, etc., etc. What about it? How much better off would we be? It is the policy of the owning class to keep the propertyless masses fighting and squabbling over such questions. As long as they get a sufficient number of braying asses such as old women reformers, politicians, preachers and unfortunately these red herrings across their trail and you'd—fools engaged in endless quackings, confusion and volcanic eruptions of words, the capitalist class rejoice and wax fat, quite safe in the knowledge that nothing serious will come of it. But let the red hot revolutionist come along with his uncompromising platform and immediately they sit up—with very good reason too.

Stay with your guns you irreconcilables! Better a hundred who know what they want and go straight for it than ten thousand babbling children each with different pet theories endeavoring to each get most prominence by dint of loud shoutings and endless wranglings! We, the majority, of the Socialist Party of Canada do know what we want and make no bones about it. You ask what want we? We simply want it all, and no appreciable difference is possible in our condition until we do get it all. W. W. LEFEAUX.

Socialist Directory

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

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

BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every alternate Monday. D. C. 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. P. Danby, Sec., Box 647 Calgary, Alta.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE. Meets first and third Tuesdays in the month at 121-2 Adelaide St. Any reader of the Clarion desiring information about the movement in Manitoba, or who wishes to join the Party please communicate with the undersigned. W. H. Stebbings, Sec., 316 Good St., Winnipeg.

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

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

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

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 meetings at 8:00 o'clock. Jack Place, Rec. Secy., Box 826.

LOCAL FERNIE, S. P. OF C. KOLDS 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., 32, S. P. OF C. Meets every second and fourth 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 REVELSTOCK, B.C.S.P.C.—Propaganda and business meetings at 8 p. m. every Sunday evening in the Edison Parlor Theater. Speakers passing through Revelstock are invited to attend. B. F. Gayman, Secretary.

LOCAL MABA, B. C., NO. 34, S. P. OF C. Meets first Sunday in every month in Socialist Hall, Maba 2:30 p.m. Cyril Rosoman, Recording 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 MOYIE, B. C., NO. 30.—MEETS second Sunday, 7:30 p.m. in McGregor Hall (Miners' Hall), Thos. Roberts, Secretary.

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. Sebbie, 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.

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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, Machin, Secretary, Box 647, A. MacDonald, Organizer, Box 647.

LOCAL BELLEVUE, ALTA., No. 12, S. P. OF C. Meets every first and third Sunday evening, Bellevue Town Hall, J. Ollphant, 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. Headquarters 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, 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 1933.

LOCAL WINNIPEG, S. P. OF C. Headquarters, Kerr's Hall, 1201-2 Adelaide Street, opposite Roblin Hotel. Business meeting every Sunday morning 11 a.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 Wednesday, 8 p.m., at Headquarters, 79 Church St. Secretary, Arthur Taylor, 201 George St.

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

LOCAL OTTAWA, NO. 8, S. P. OF C. Business meeting 1st Sunday in month, and propaganda meetings following Sundays at 8 p.m. in Robert Allan Hall, 78 Rideau St. The usual weekly inside propaganda meetings discontinued during summer months. H. S. Oldham, Secretary, 123 Drummond St.

LOCAL GLACE BAY NO. 1, OF W. S.—Business and Propaganda meetings 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.

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

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F. PERRY TAILOR 634 PENDER

# 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.

## BRANDON RESOLUTION.

Whereas, we consider the "Western Clarion" the best "Socialist" paper printed in the English language, and that it is necessary for every person that would be alive to his material interest to read the same, therefore be it resolved; that we, Local Brandon; consider that every party member should be a subscriber to the paper, and should also endeavor to secure other subscribers, and further, be it resolved; that after this date, we shall refuse to recognize any person as a member of this Local who is not a Clarion subscriber and sub-hustler. Copy to be sent to Clarion. Carried unanimously.

H. T. BASTABLE, Secy.

## NEW BRUNSWICK.

Dear Comrade,—Not only are the wage-slaves of New Brunswick beginning to awaken but many of the small farmers, who often have difficulty in making both ends meet, are turning their attention to the study of economics. I had the pleasure of addressing a meeting of farmers in Douglas Harbor, Queens County, N. B., on the 4th ultimo, and in no meeting of the proletariat could there have been better attention given or interest shown. Several books were sold, and four of the audience signed an application for a charter. Most of the hearers were young men, and judging from the way they took the speaker's exposition of Socialism, there will be a Local organized before long in that district. The ground has been pretty well prepared by Com. F. H. Palmer, who for some time up to 1904 lived in British Columbia, and by his brother Ernest Palmer and sister Mrs. Marion Palmer Purves, who have been hammering at the subject ever since.

H. H. STUART.

Fredericton, N. B., August 1, 1910.

## BRANTFORD, ONT.

Moses Baritz, late of Manchester, England, lectured in this city the other week end. Baritz proved to be an orator of the cyclone species, differing from some others of that ilk by the fact that he talks revolutionary Socialism. Coming as he does, from the "dear old motherland" where the working-class has been so successfully "led" and misled by leaders and fakirs of every description. Baritz has had considerable experience with these gentry whilst organizing for the S. P. G. B.

The outspoken manner with which our comrade handled his subject, caused considerable heckling after his lecture was over. Baritz was especially fine handling questions, and many a poor mutt round here has felt pretty small since he got "his."

Brantford Local learned how to sell literature, too, at this meeting, so that taking all things into consideration, we can recommend Baritz to any Local or group of unorganized comrades as a speaker. But don't forget, if there are any sentimentalists around that probably he will "antagonize" them, so look out!

W. B.

## WORKING AT IT.

Dear Mc, You notice I've sent in some subs. from Garson Quarry, so I'm going to report how I got them.

The Provincial Executive have started sending the Winnipeg comrades out to the towns around Winnipeg. Our first stunt was to Selkirk, where Comrades Stebbings, Armstrong, Brown and myself went and handed out the dope. We managed to hold the members down for an hour and half after being assailed by the town constable three or four times and in the end he finished up by getting so mad that he pushed Com. Brown out of the box, and as we did not wish to make martyrs of ourselves we got to arguing on the corner and the constable had to pull the free citizens of Selkirk away from us until at last our train was due and we left the town with the promise to the people to come back some other time and fight it out.

Our next trip was on Saturday, July the 30th, when Coms. Stebbings, Chew, Pickup and myself went to Tyndall where in the evening we held a meeting and also at Garson Quarry. On Sunday we went to Beausejour, where we held two more meetings. The meetings were all very successful and we got good attention. We distributed 300 Clarions, sold \$2.50 worth of literature and got four subs. The provincial executive hopes to carry on these meetings, and also to send speakers to some of the bigger towns of Manitoba according to the funds they have.

Yours in revolt,  
WM. WATTS.

## FOUND SOMETHING.

For the last few weeks I have been hunting for a master, a thing, you will perhaps think not hard to find, in these prosperous times; well I have been out since the "Glorious Fourth," and only just managed to find one yesterday, by coming across the line (yet I failed to see it) into this country. Now, as you know, it is necessary for a "good slave" to look nice when he goes onto a new job, so in order to do so, I took a walk along, what I have since been told, is the Oldman River, in order to find a breakfast and to wash my shirt. While seeking a quiet spot I found a bit of old paper, and on picking it up my attention was drawn to these words: "Platform, Socialist Party of Canada." Now, as I have already said, I have just come from the other side, where I was not only a discontented slave, but I was also a discontented fighter of wage-slave conditions, and for some time past I have been unable to find anything on the other side to satisfy me. How much this find appealed to me you can judge by the enclosed order. I am sorry to say it isn't bigger, but it will be the 15th of Sept. before I can draw a pay, and I'd like to have some more of this dope right away, so please put me down for that amount and hurry it along. God bless the stiff who had used it and left it there, he most likely thought that was all it was good for. Well I have got the Platform along with me, it being unsoiled, which I shall show you when we meet—June 11 is the date—whether of this June or not I can't say.

Yours in the Cause,

GEO. ROY.

Passburg Gen. Del., Alberta.

## OF COURSE.

"Liberty," the organ of the English "Anti-Socialist Union," indignantly denies the statement that the "Council of the A. S. U. contains nearly 100 noblemen. It says: "To be quite accurate, the Council—and our critic had the list before him—contains the names of less than twenty, or about one quarter of the number. The remaining three-fourths are representative largely of the great banking, manufacturing, engineering, railway, and newspaper interests of the country. It would be difficult to estimate the amount of capital they represent, or the number of persons they employ. Their interests vary as do their politics, but they are solidly united in their belief that Socialism would be absolutely destructive of the commercial supremacy of the country."

## OH, YOU FARMERS!

This winter I had the pleasure of visiting England on one of the C. P. R. cattle boats and whilst there made myself a nuisance to the respectable capitalist class. Poverty is acute in the old land and job hunters are numerous, in fact many peddlars of labor power are losing their eyesight finding a master and some have already lost it. I had the satisfaction of speaking for the S. D. P. of South Shields while "ome" and dealt along the lines of the class struggle, showed the fallacy of reforms, dealt with the movement in Canada and appealed to the various factions to organize on the clear cut revolutionary basis with S. P. G. B. I showed them how the master class did not fear reform parties whose "ultimate aim" was the ownership of the means of life.

I used the capitalist press to show the skin game of the farmers, for in glaring letters, you read "Go to Canada and get a piece of the earth," so I thought I'd show how the farmers were slowly being pushed off the earth. This is a reply by Mr. Obed Smith, who twisted my article to suit himself; if you think it worthy of publication publish it, if not, put it in the waste paper basket. Perhaps some of you "practical farmers" will answer this through the Clarion and tell Mr. Smith how you enjoyed your winter holidays in your yacht down in the Southern States with the money you "never" got from the first grade wheat you sold to the wheat trust.

ALEX LYON.

## Farming in Canada.

(To the Editor of the "Shields Daily Gazette.")

Sir,—I have seen a letter in your issue of the 19th instant signed by Alexander Lyon of South Shields on farming in Canada, and beg to offer a few observations thereon for the benefit of your readers.

## Personal

Will Philip W. Lackey please write to his sisters, care of F.W. Hogg, box 132, Lethbridge, Alta.

Mr. Lyon's letter is one of those peculiar documents that have a thin strain of truth very carefully woven in with a great many distorted imaginings. If a man wants to work on a farm in Canada, he can do so. If he prefers to loaf in the city, he would probably take the same chance there as he would in South Shields. Most mechanics make enough when they are working through the year in Canada, to keep them in comfort throughout any portion of the winter when their special trade may be idle, and even the building season is now extended through the winter in the principal towns and cities.

Your correspondent evidently thinks very little of his own countrymen, when he points out how impossible it is for them to succeed on a free homestead. I shall have very great pleasure in showing him a large number of letters from men who have started on a homestead with less than \$50 and are worth large sums of money today.

A man starting with a homestead does not demand modern machinery, unless he is more or less mentally unbalanced. He should start with a team of oxen or horses and probably a second-hand plough, and, as his crop area increased, of course he would take on more and better machinery. But your correspondent implies that before a man can start business on free land, he must have silver plated harness for a pair of fine high-stepping horses.

The provisions of the Canadian law are evidently unknown to your correspondent. Its modus operandi provides that each railway company shall, at each railway station, post up for public information each morning, the world's market price of wheat and alongside this notice, a statement of the cost of shipping the wheat from that station to where the world's market price is available. So that the farmer has the advantage of knowing, before he has sold his wheat, what price he ought to have obtained for it.

You will see, therefore, that the farmer is absolutely protected by the Government as far as the price of his wheat is concerned. The only question of evidence of what Mr. Lyon does not know. There is in force in Canada an exemption law which provides that a man's farm, the buildings thereon, and sufficient live stock, crop, etc., to keep him and his family, can never be taken in execution by the Sheriff for debt. It is, therefore, not necessary for me to deny what Mr. Lyon says. The Statute in force is the best answer to his silly statement.

I must deny that the Canadian Government is made up of the master class, unless your correspondent is willing to admit that all Governments of all civilized countries are the same. Perhaps in no country in the world is personal effort so requisite for success as in Canada, and every member of the government has been a working laborer, manual or professional, before and since he became a member of the Government. In other words, the members of the Canadian Government rather flatter themselves that they belong as much to the working classes as any one.

Your correspondent is wrong also in the statement that the Salvation Army gets a bonus for every emigrant. They do not, nor does anyone else. All booking agents—and the Salvation Army is only one of three thousand such agents—do receive a bonus from the Government on certain classes, but on that may be as to whether the grade he is selling is entitled to second price or third price. In this he has ample protection, because, when a dispute arises between farmer and buyer, if the latter is only willing to give the former third class price, a sample of the wheat in question is sent to the chief Government Grain Inspector at Winnipeg, who decides whether it is second or third class. If it is decided that the wheat is second class, the buyer has to pay the farmer the difference in price.

Notwithstanding what Mr. Lyon has to say to your readers, I fancy some of your farmers would be only too glad to have the same kind of business protection in England, and this applies not only to the buyer of wheat from the farmer, but the railway companies also, whose rates are subject to the Government Railway Commissioner's approval, and which Commission, upon complaint from any farmer, applies a remedy, at the Government's expense. Of course, if a farmer has bought more machinery than he can pay for he must expect the implement sellers to crowd him for his payment. But this is a condition which, I fancy, even Mr. Lyon will admit, happens in commercial circles elsewhere than in Canada. But saying that the farmer is driven off his farm is only ly on those classes.

In conclusion, I am pleased to agree with Mr. Lyon on one point. That is, if anyone has a good job in England, no officer of the Canadian Government would ever suggest he should leave it. But there is no reason why Mr. Lyon should place incomplete information before your readers on a subject of which he knows so little.

I am in receipt of very urgent appeals from all over Canada for men to work on the land, and if there were boats to carry them and we could get ten thousand to go over in the next

few months we should be very glad to guarantee them work on the land and wages, and board and lodging the year through.

Now it is open to Mr. Lyon to induce those who have no work and who are able and willing to go on the land, to apply to the Government officers and get this guarantee.—Yours, etc.,

J. OBED SMITH,

Assistant Superintendent of Emigration, 11 and 12 Charing Cross, London, S. W.

## SHAWISMS.

Professor Marshall once said "The poverty of the poor is the chief cause of that weakness and inefficiency which are the causes of their poverty." That sentence caused me much worry in days gone by, but since then thanks to Socialist literature I know why such as Professor Marshall always argue in a circle. The following quotations from George Bernard Shaw may interest some of the readers of the Clarion. Shaw is not a Socialist as we understand Socialism. He is a Fabian, but unlike the Prof. quoted above, he tells the truth as he sees it.

"No elaboration of physical or moral accomplishment can atone for the sin of parasitism."

"We shall get Socialism in spite of the Socialists."

"The love of fairplay is a spectator's virtue, not a principal's."

"Do not waste your time on Social Questions. What is the matter with the poor is poverty. What is the matter with the rich is uselessness."

"A gentleman of our days is one who has money enough to do what every fool would do if he could afford it, that is consume without producing."

"We are told that when Jehovah created the world he saw that it was good. What would he say now?"

"A modern gentleman is necessarily the enemy of his country. Even in war he does not fight to defend it, but to prevent his power of preying on it from passing to a foreigner. Such combatants are patriots in the same sense as two dogs fighting for a bone are lovers of animals."

"The fatal reservation of the gentleman is that he sacrifices everything to his honor except his gentility."

"The true diagnostic of modern gentility is parasitism."

"Man is the only animal which esteems itself rich in proportion to the number and voracity of its parasites."

"When domestic servants are treated as human beings it does not pay to keep them."

"Ladies and gentlemen are permitted to have friends in the kennel, but not in the kitchen."

"When a man wants to murder a tiger he calls it sport: When the tiger wants to murder him he calls it ferocity. The distinction between crime and justice is no greater."

"Except during the first nine months before he draws his first breath, no man manages his affairs as well as a tree does."

The dialogue between the Devil and Don Juan takes place in Hell. According to Shaw, Hell is a pleasant place whose inhabitants often exchange visits with those in Heaven, a dull place from which the inhabitants of Hell are glad to return.

The Devil: One splendid body is worth the brain of a hundred disreputable, flatulent philosophers.

Don Juan: You forget that brainless magnificence of body has been tried. Things immeasurably greater than man in every respect but brain have existed and perished. The megatherium, the ichthyosaurus have paced the earth with seven-league steps and hidden the day with cloud-vast wings. Where are they now? Fossils in museums, and so few and imperfect at that, that a knuckle-bone or a tooth of one of them is prized beyond the lives of a thousand soldiers. These things lived and wanted to live; but for lack of brains they did not know how to carry out their purpose, and so destroyed themselves.

The Devil: And is man any the less destroying himself for all this boasted brain of his? Have you walked up and down upon the earth lately? I have; and I have seen man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt to-day eats and drinks what was eaten and drunk by the peasants of ten thousand years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay, he carries a marvel of mechanism that lets loose the molecular energies, and leaves the javelin, the arrow, the blowpipe of his fathers far behind. In the arts of peace, Man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it wanted money instead of food. I know his clumsy typewriters and bungling locomotives and tedious bicycles; they are toys compared to the Maxim gun, the submarine torpedo boat. There

is nothing in Man's industrial machinery but his greed and sloth; his heart is in his weapons. This marvellous force of life of which you boast is a force of Death. Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging you. What is his morality? Gentility! an excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot, because a despot can kill; or Parliamentary cockfighting. I spent an evening lately in a certain celebrated legislature, and heard the pot lecturing the kettle for its blackness, and Ministers answering questions. When I left I chucked upon the door the old nursery saying: "Ask no questions and you will be told no lies." I bought a six-penny family magazine, and found it full of pictures of young men shooting one another. I saw a man die: he was a London bricklayer's laborer, with seven children. He left seventeen pounds club money; and his wife spent it all on his funeral, and went into the workhouse next day. She would not have spent sevenpence on her children's schooling; the Law had to force her to let them be taught gratuitously; but on death she spent all she had. Their imagination glows, their energies rise up at idea of death, these people; they love it, and the more horrible it is the more they enjoy it. Hell is a place far above their comprehension; they derive their notion of it from two of the greatest fools that ever lived—an Italian and an Englishman. The Italian described it as a place of mud, frost, filth, fire, and venomous serpents: all torture. This ass, when he was not lying about me, was maundering about some woman whom he saw once on the street. The Englishman described me as being expelled from Heaven by cannons and gunpowder; and to this day every Briton believes that the whole of his silly story is in the Bible. What else he says I do not know; for it is all in a long poem which neither I nor anyone else ever succeeded in wading through. It is the same in everything. The highest form of literature is the tragedy, a play in which everybody is murdered at the end. In the old chronicles you read of earthquakes and pestilences, and are told these showed the power and majesty of God and the littleness of Man. Nowadays the chronicles describe battles. In a battle two bodies of men shoot at one another with bullets and explosive shells until one body runs away, when the others chase the fugitives on horseback and cut them down as they fly. And this, the chronicle concludes, shows the greatness and majesty of empires and the littleness of the vanquished. Over such battles the people run about the streets yelling with delight, and egg their Government on to spend hundreds of millions of money in the slaughter, while the strongest Ministers dare not spend an extra penny in the pound against the poverty and pestilence through which they themselves daily walk. I could give you a thousand instances, but they all come to the same thing; the power that governs the earth is not the power of Life, but Death; and the inner need that has nerved Life to the effort of organizing itself into the human being is not the need for higher life, but for a more efficient engine of destruction. The plague, the famine, the earthquake, the tempest were too spasmodic in their action; the tiger and the crocodile were too easily satiated and not cruel enough; something more constantly, more ruthlessly, more ingeniously destructive was needed; and that something was Man, the inventor of the rack, the stake, the gallows, and the electrocutor; of the sword and the gun; above all, of justice, duty, patriotism, and all the other isms by which even those who are clever enough to be humanely disposed are persuaded to become the most destructive of all the destroyers.

Don Juan: Pshaw! all this is old. Your weak side, my diabolical friend, is that you have always been a gull: you take man at his own valuation. Nothing would flatter him more than your opinion of him. He loves to think of himself as bold and bad. He is neither one nor the other: he is only a coward. Call him a tyrant, murderer, pirate, bully, and he will adore you, and swagger about with the consciousness of having the blood of the old sea kings in his veins. Call him a liar and a thief, and he will only take an action against you for libel. But call him a coward, and he will go mad with rage; he will face death to outface that stinging truth. Man gives every reason for his conduct save one, every excuse for his crimes save one, every plea for his safety save one; and that one is cowardice. Yet all his civilization is founded on his cowardice, on his abject tameness, which he calls his respectability. There are limits to what a mule or an ass will stand; but Man will suffer himself to be degraded until his vile-fitness becomes so loathsome to his oppressors that they themselves are forced to reform it.—Man and Superman."

LESTOR.

## Here and Now

By Spes.

"Did it ever occur to you what a marvellous thing it is to be a man. To think that within this coarse exterior a vital spark burns with celestial fire, a Life that ages have but strengthened, and the future shall not destroy. If you could but bring yourself, as I am, into harmony with the Infinite, your thoughts alone would make you all powerful. By faith you can call to your aid Mind Forces of incomprehensible power, and thus allow your Spirit to rise on the wings of the Everlasting, free, free, because—"

"Hey, you, sixty-three, cut out the loafin', you get that job done this afternoon or hunt another job, see!"

"Alright, I was only looking for a monkey wrench."

Members of Parliament should never be taken for a Socialist Party. The Party consists of those workmen who have organized in its name. Its strength is measured by the extent of their desire and determination to be free from Capitalism. Its success will be the reward of their efforts to convince their fellows of the necessity of owning the machinery of wealth production, and thus ridding themselves of parasites for all time to come.

Spain is on the eve of civil war. The Holy Church is entering into an alliance, holy or otherwise, with the Carlists for the purpose of overthrowing the Government. This is the respect the church has for the "Law" when its sources of wealth are in danger. As Marx has it, "the Established Church will more readily pardon an attack on thirty-eight of its thirty-nine articles, than on one thirty-ninth of its income."

Moses Baritz is away in the lead this week—eleven captives to his bow and spear.

Five from W. H. S. Winnipeg, nothing new for that energetic worker. Wm. Watts, another firebrand, also gets six in Winnipeg.

Desmond picks up two down the Old Man River.

John Harrington gets busy at Coal Creek, three entries in the race for freedom to his credit.

Two subs and an order for O'Brien pamphlets from Geo. W. Kelly, Creston, B. C.

Roy Addy, Pitco Alta, renews, he also wants another slave to get a good thing.

A bundle order and a sub. from V. Frodsham, will keep things going in Michel.

O'Brien is never idle, he passes the dope to three more slaves in Frank Alta.

Wm. Voss, Winnipeg, places seven names for the Manitoba Executive order and renews his own.

Two per H. Norman, Vancouver.

Local Fernie per David Paton, Secy., pays up a card and a bundle.

Two go to Hillcrest and one to So. Vancouver as a result of C. Steen's activity.

Local New Westminster renews its bundle. There's something besides lacrosse in that town.

M. Wayman, Montreal, will assail the citadel with a bundle.

Wm. McQuoid, an Edmonton slave, says anybody who doesn't like the Clarion, doesn't read it.

For the information of those who wish to send the Clarion to slaves in other lands, the subscription price is the same as the local rate.

The following have done what they could, go thou and do likewise:

J. C. Burgess, Calgary, L. Godwin, Vernon, B. C.; T. B. Legge, Brandon, Man.; Wm. Stafford, South Wellington, B. C.; Lorne Wilkie, Windsor, Ont.; H. H. Stuart, Fredericton, N. B.; R. M. Alexander and J. Schagat, Vancouver.

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The labor done by a machine and that done by a human being both consist of simple movements in series. By a scientific study of these movements resulting in their better coordination and adaptation to their purposes, machinery has been greatly improved. May not the same thing be accomplished with the human laborer? That this plan is not only possible, but has been carried out in a large scale may be greatly increased by its general adoption is asserted by an editorial writer in Industrial Engineering (New York, June). The subject was first broached several years ago by Frederick W. Taylor, the writer tells us. He says:

"Briefly stated, Mr. Taylor's method involved a study of the various operations in a job, timing these operations, changing the conditions in accordance with his time studies, until the minimum time in which the best worker could perform them was determined, and then compelling all the workers to conform to the methods of the most skilled operator, and to equal his time, by means of bonuses and penalties.

"Every operation is made up of a series of motions on the part of a worker. In nine cases out of ten, 10 to 50 per cent. of these motions are unnecessary, and many of the remaining motions are so made that much time is wasted. If the standard operations, to be performed in a standard time, are performed by means of standardized motions, the worker will attain an efficiency hitherto undreamed of in most industrial work. These standard motions can be determined only after a careful study which eliminates all useless movements both of man and material, and of the conditions surrounding these movements. The problem is a far larger one than appears at first glance. It involves the provision of facilities for supplying the worker with his material in proper quantities and at the proper place; it involves the provision of proper tools; it involves the provision of proper surroundings for the worker; and, perhaps most important of all, it involves the employment of workers of the proper physical constitution to carry out to the letter the instructions given them for making the standard motions."

Recent experiments on "motion study," by Frank B. Gilbreth, the writer goes on to say, show how the adaptation of standard motions to bricklaying has so increased efficiency that men can lay more brick and earn more money than under the old order of things. And bricklaying is a trade so old that it was thought nothing new could be learned about it. Bricklayers 4,000 years ago laid brick in much the same way as today. We read further:

"It may be objected that Taylor's time studies and Gilbreth's motion studies are nice theories, worked out at the desk and on paper, but which would fall utterly when put to the test of practice. Nothing could be farther from the truth. Mr. Taylor has worked out his system in a score of shops—some of the largest and most successful in the country among them. Mr. Gilbreth is a successful contractor, and his men all work according to the standard motions developed by him. The ideas of both have withstood that most rigid of all tests—commercial use. The fact that both systems are enforced by a system of bonus payments for good work, and penalties for poor work is immaterial. The important fact is that they accomplish the object for which they were designed.

"Motion study, time study, and all other investigations of a like sort, have a wider scope than is apparently indicated above. Properly carried out, and applied, they will rid the country of its greatest waste—industrial warfare. The loss due to useless motions, to improper speeds and feeds on machines, to improper tools and surroundings and to other causes, is enormous. It is insignificant when compared to that caused by strikes, by limitation of output, by loafing on a job, and by the numberless other evidences of the antagonism between employer and employee. The present-day methods of overcoming these losses are but compromises and do not reach the root of the trouble. Most employers do not know what their men are capable of accomplishing. They install a piece-work system, leave it to the men to find out the way to increase their output, and then, in a panic at the large wages the men are earning, cut the rate, with the usual result of dissatisfaction and trouble. The employer owes it to himself and to his men to study his own work, to standardize the operations and the motions for performing these operations. He owes it to himself to instruct his men in these motions, to reward them when they fulfil his instructions, and to penalize them when they do not. Under these conditions, waste and industrial warfare will disappear. They have done so wherever these methods have been used, and they will do so again.

"In our opinion, the stopping of industrial waste, both of labor and material, is the most serious problem in the country today. That it can be stopped by proper management along the lines indicated above, we firmly believe. It is our intention to devote a large measure of our space to this problem from now on, and to secure

the most advanced writers on all phases of this subject to handle the problem. We believe we can perform no more important mission."—Literary Digest.

**SPARGO ON MARX.**

The methods resorted to by Social reformers in order to bolster up their slimy tactics, are just as despicable as the rest of the capitalist tactics. Recently it has been a habit in Europe to quote Marx as being in favor of all and every action of trickery adopted by scheming "Labor" men. England has been the special hunting ground for that kind of game. Now, forsooth, we have a man who writes us "a biography of Marx," tracing Marx for all he is worth, even stooping to call him "an opportunist of a very pronounced type." That good person is named Mr. John Spargo of the so-called Socialist Party of the U. S. A. He has an article in the July issue of the "American Journal of Sociology" entitled "The Influence of Karl Marx on Contemporary Socialism." The periodical is itself one that has a wide circulation (?) among members of the working class. It is a cheap journal. The price is fifty cents per issue. The principal contributors to the journal are capitalist professors who are suborned to deceive, defraud, to malform the truth and to constantly disguise facts in the interest of their paymasters. Mr. John Spargo has consciously and unconsciously fallen into the camp where he will find a similarity of ideas and intellectual attachment. Upon examination one can see what the ulterior motive of Mr. Spargo is. He is endeavoring to falsification and deliberate distortion, to justify the reform attitude taken up by the party that he and others like him belong to. In order to give himself an importance he writes as "a biography of Marx." He quotes Marx's famous phrase "I am no Marxist." Had he have proclaimed himself truly, he would have repeated that phrase and then we would have a faithful estimate of his ability to set on record his authority to write or act as the "biographer" of Marx. Mr. Spargo is an individual who with his capitalist paymasters have exploited the working class movement to line his and their pockets. No wonder then he must go to one of the most foul journals in order to teach the working class. Why did he not write to the New York Call Sunday Edition? There he would have appealed to some deluded members of the working class, instead of trying to convert (?) the so-called intellectual element that buy a 50 cent scientific journal.

Now, to the lying article. (Before quoting Spargo let it be said that the effort made by him is the strongest that can be made against Marx in order to support the Compromising attitude of the reform parties who parade as Socialist organizations). Quoting the dogmatism of the Marxist he says:

"It is precisely that of theological sectarianism: 'Marx is the only true prophet, his book the one and only true gospel, and every question to be decided by an appeal to its text.'"

And that is just what Spargo has done. He has appealed and quoted words and sometimes sentences of Marx; and in order to crush the real Marxist, has acted as the theological sectarian he so bitterly denounces in the above quoted passage.

The attempt to appear superior to the members of the working class causes him to sneer and snigger at them because they haven't been so treacherous and parasitical as himself. He writes that Marx never expected the workers to fully understand the materialistic conception of history and the theory of surplus value. To men like himself as a paid hack of the MacMillan Co. he and not the workers were to understand. Says the late Yonkers Sage, referring to Marx:

"He was not so foolish as to believe that a great movement could be founded upon a correct understanding of such subtle and difficult theories."

Was there ever an attempt made like this to sweep away the foundation of scientific Socialism? Could it have been so neatly done by Max Hirsch, Charles Peace or W. H. Mallock, or other supporters of the capitalist system of robbery? If there was no surplus value there could be no robbery of the wage-slave. If the wage-slave does not strive for his emancipation it is because of his ignorance of surplus value. If you take away the surplus value theory and it disappears, there is no need for the abolition of wage-slavery. As, however, the movement must be founded upon the recognition of surplus value and its ramifications, Mr. John Spargo stands denounced as a perverter of truth, as a malevolent and debased adherent and supporter of the capitalist system.

Marx knew Socialism and its propagation had to have a real foundation and basis. Engels in "Socialism, Utopian and Scientific" says at the end of Section I: "To make a science of Socialism it had first to be placed upon a real basis." That, too, after a number of pages of showing the

wild cat schemes of the various Utopians previous to Marx and Engels' famous communist manifesto. How in the name of Marx could you organize to overthrow wage-slavery unless you knew exactly how it was caused. At the end of Section II, Engels goes on to write of the discovery of surplus value, says: "It was shown that the appropriation of unpaid labor is the basis of the capitalist mode of production."

The organization of the workers to abolish the system whereby surplus value goes into the hands of the capitalist must have a foundation, and when Spargo says "Marx was not foolish enough to believe," etc., he is writing what he knows to be absolutely without foundation. One can see that Spargo is attempting to remould and upset the Marxian theory, for he refers to the theory of value in the same way as the capitalist agents, Jevons, Cairns, Hirsch and Mallock. The utility theory has been exploded so well to make Spargo stop his foul and deliberate misrepresentation. But never mind he may think the master class will look upon him in a kinder light if he, as a "Socialist," were to "explode" the Marxian theory of value.

Spargo says in Section 5 of his article: "The value of a great many commodities is determined by their marginal utility, quite irrespective of the social labor actually embodied in them necessary to their reproduction." That is an assertion unbacked by evidence of any kind. As desirous of asserting and proving his statement, Spargo fails to adduce anything to support his false notions of economics. Mallock did, as any gentleman would do, quote in support of his contention. But Spargo, the "biographer of Marx" hasn't the manliness to do that. Is it because he cannot?

Spargo says he is a Marxian. Well, let us see what Marx himself said. He wrote in "Capitals," English Edition, Vol I, page 79: "If the community's want of linen, and such a want has a limit like every other want, should already be saturated by the products of rival weavers, our friend's product is superfluous, redundant, and consequently useless." Marx analysis of capitalist production shows as clearly as ever, that there are 2 forms of labor, one being useful, and the other useless. The useful form of labor is that which expresses itself in the production of useful commodities, or in other words, commodities that have utility. Where labor is used in production of useless products—they have no utility—it is useless labor and creates no value. That is the Marxian system of economics. Spargo denies that, and is an Anti-Marxian. He is undoubtedly a pseudo Socialist in a movement where he is soaking the wage plugs.

Now let us get to one or two more points of misrepresentation.

On page 34 Spargo quotes from the Communist Manifesto that Marx was in favor of reforms, still on the platforms of some of the so-called "Socialist" parties. Let one thing be clearly demonstrated, and that is no one would deny that both Marx and Engels advocated reforms in 1847 when the famous Manifesto was printed. But let it be even more carefully understood that they both repudiated them when they wrote the Preface to the German edition in 1872. They are correct now, never mind 1872. They speak "although in principal still correct in practice antiquated. The preface ends with this, showing that they were more concerned about its preservation as a historical document: "But then, the Manifesto has become a historical document which we have no longer any right to alter." In spite of that Spargo attempts to show that Marx was a reformer after he had finally analyzed capitalist methods of production. To quote Marx again in "Value, Price and Profit" speaking of the trades unions:

"They ought to understand that, with all the miseries it imposes upon them, the present system simultaneously engenders the material conditions and the social forms necessary for an economical reconstruction of Society. Instead of the conservative motto, 'a fair day's wage for a fair day's work!' they ought to inscribe on their banner the revolutionary watchword, 'Abolition of the wage system.'"

To return now to the Communist Manifesto, again Spargo distorts the facts. He says:

He (Marx) speaks of the "first step in the revolution" being the struggle for political democracy, the attainment of the franchise by the proletariat. That accomplished, the proletariat is to wrest, "by degrees" the control of the social productive forces from the hated bourgeoisie."

That paragraph is a deliberate twist of what the Manifesto does say and it shows to what despicable depths the reform gang will go. As Spargo still thinks he's a "Marxist" let me quote the Manifesto accurately on page 44 Standard Socialist Series:

"We have seen above that the first step in the revolution by the working class is to raise the proletariat to the position of ruling class to win the battle of democracy." "The proletariat will use its political supremacy to wrest by degrees all capital from

the bourgeoisie, to centralize all instruments of production in the hands of the State i.e. of the proletariat organized as the ruling class?"

There Marx and Engels clearly state that "wresting" "by degrees" will be when the workers are the ruling class and politically supreme. That is when the capitalist class have been ousted from power. Spargo with the facility of a quack would have you believe that the proletariat must act in that way before it has political dominance. In which case it means assisting the capitalist class as the S. P. of U. S. A. are doing by supporting reforms in the platform of various freak organizations. The case Spargo presents is one that is used by the capitalist against the working class and its sincere political party. The attempt to call Marx to aid and abet in the perpetration of misery is a new idea perhaps, but it need not take long to expose.

He again goes on the reform stand in order to show Marx was wrong regarding the concentration of capital and industry. He refers to his theory of agricultural concentration. Spargo says: "It is now recognized by all thoughtful Socialists that this forecast has been completely belied by the actual facts of agricultural evolution." Personally I don't pretend to be an expert like Mr. A. M. Simons, one of Spargo's conferees in the "U. S. A." Mr. Simons is certainly one who has studied farming in America and in his book "The American Farmer" he says on page 116: "The killing, dressing and packing of meat is an industry that is typical of a class closely connected with agriculture which has to-day reached the most intense phase of capitalist concentration. During the present generation this industry passed from a subsidiary farm occupation to one of the classic examples of mechanical perfection and justified management of industry."

On page 120 he says that, every day that passes, sees the whole of society, including agriculture, brought under the control of fewer and fewer individuals."

Your Marxian "biographer" has the facts thrown at him. But finally let us quote A. M. Simons again. He says: "That this general direction of the social organism is towards concentration, no one, save those who like the anarchists are wholly blinded to the facts by preconceived theories, will dare deny."

The fact that all reactionaries take up the attitude assumed by Spargo, Edward Bernstein, another "Shining" light of "Socialism," does the same thing in his "Evolutionary Socialism." Bernstein is frequently quoted by the capitalist political economists, to attempt to disprove the scientific truths of Marxian economics. The anarchists stand by Spargo and Bernstein in their theory of decentralization rather than concentration. All reformers have desired a broadminded platform. Tolerance is a word amounting to a fetish with them. The fact is glorified that the German S. D. P. allow Bernstein to remain a member though he totally disagrees with Marx. That's nothing. Spargo, himself, belongs to a party that harbors a lot of crooks and grafters. He stated so after the debacle at the Mayoral Election last year in New York when he wrote to the New York "Call," on "What is the matter with the Socialist Party?"

To sum up let me say that Spargo has defamed the memory of one of the world's greatest men, he has misused phrases deliberately, he has twisted sentences to suit his pocket and his party. The instance of the Communist Manifesto wherein Spargo tries to show Marx was not a revolutionist. The instance where he takes up cudgels against the theory of value. The instance where he shows Marx was "wrong," all of which were attempted years before Spargo made such a fine thing out of the movement, show the hideous back-biting, lamentable depravity he has fallen into. To conclude let me quote from Marx, in the Misery of Philosophy:

The petty bourgeoisie always speaks of one side, and the other side. Two opposite contradictory currents dominate his material instincts and interests consequence his religious, scientific and artistic views, his morality, in fact his whole being. If he is besides, a man of intellect, he will very soon be able to juggle with his own contradictions and to elaborate them in striking noisy if sometimes brilliant paradox. Scientific charlatanism and political compromises are inseparable from such a point of view."

That, Mr. Spargo, is justly applicable to you. Instead of being a "biographer of Marx," you have been his reviler and traducer. You have acted as scandal-monger. You are an example of the lowest kind of manhood, to dare to take advantage of a man's work by not proving any assertion. By distorting passages. By giving an interpretation to words that Marx never meant, and changing sentences to suit your knavish purposes. In spite of all your puny efforts, Karl Marx will stand as the man whose works are an absolute impregnable citadel against your antiquated "intellectual" bow and arrow.

MOSES BARITZ.

**PLATFORM**

**Socialist Party of Canada**

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

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

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

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

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

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

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

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

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

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

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