

## COMMERCE AND THE DRAMA

"Maggie Pepper" Criticised From the Socialist Viewpoint.

Stage production, like literature and art, generally served as a true reflector of the social life of ages gone by, and today more than ever before, the Drama is a true interpreter of our aspirations, passions and ruling thoughts. Man's inborn tendency has always been to see his own actions, and the world he lives in, portrayed in miniature. To find reaction after the adventures through bloody wars, the Roman soldiers had recourse to the scenes of

### Gory, Blood-curdling Plays

where, in fact, the chosen victims of the dramas were slaves or political prisoners, who were assassinated, strangled, burned, or crucified, just according to the writing of the plot.

To round up a day of enjoyment, the good, pious burghers of mediaeval times, after taking part in the burning or quartering of some heretics to the Holy Roman Church, betook themselves with wife and child to one of the mystery plays, then considered very elevating to the human soul. In the case of the Romans we see outright, frank cruelty, vested in her garb of "honor," "bravery" and "chivalry," celebrating one of her orgies. It was the age of conquests, and of constant defiance of outside foes. Heroism was consequently given the seat at the table of the gods. The then prevailing conception was to laugh at death. Hence the coolness with which they stared at such bloody spectacles, and the systematic training of slaves for gladiators, to encourage the brave, and deride the cowards. Even woman was imbued by this spirit of cruelty, and the "thumbs down" of the Roman beauties have more than often helped good old Pluto in bepeopling Hades.

The open, almost sincere barbarity of the Romans gave way to

**The Ambiguous, Bigoted Cruelty** of the medieval Catholics, whose sole mission on earth was saving souls through faggot, and gibbet. The fighting of gladiators and slaughtering of slaves on the stage was too outrageous for these charitable people. Something more in accordance with their psychological make-up had to take its place. Some stimulant had to be had for their "holiness," and gradually we see the plays of mysteries encouraged by the Roman Hierarchy, hold the superstitious minds of all Europe spell-bound. But times eventually changed, with them the determining economic factors, and just as the classic era of conquests gave way to the refined, hypocritical capacity of a jealous papacy,

**The Spirit Our Own Age Bred**, so had the latter to make room for the bourgeois spirit of romanticism, and systematic business. With this, a new stage of affairs evolved. The arts, poetry, literature and the drama, every requisite pertaining to the "soul" of man migrated into a new field of action. To expose the barbarity of past ages, to laugh at the stupidity and bigotry of the mother of the Holy Inquisition, was the first achievement of our romantic school. Their sole object—to praise the modern arrangement of affairs, and to call down the wrath of the evildoers of old.

Slavery, according to them, ceased to be. Man was once more free. Cruelty and superstition, with the change of economic affairs, were replaced by all the blessings of a "free" competitive commercialism. Man's idea of

### The Heroic Took a New Turn

The Caesars and Torquemadas retired reluctantly to the background, joining the frightening symbols of old, only to be replaced by

### The Hero of the Money Bag.

The Javelin and holy-water found their superior in the bankroll; the soldier's toga and priest's garb in the frock coat and stiff-bosomed shirt.

So the songs acquired a new tune, the singers a fresh object for serenading, the drama a new sentiment.

### It Became Business

and "Maggie Pepper" could with right be called the modern business play. She, the centre of attraction, is the child of commerce, trained and reared by commerce, therefore dear to the hearts of the commercial audience, who after a "hard day's work" flock to the theater to see in her their genius.

About thirty, she has been from her childhood in the employ of one firm Mr. Joe Holbrook, her employer, is a middle aged man, and a Don Juan by character. Easy-minded, slow going, he and possessed with a strong dislike for Maggie. About the same time, the prodigal boss returns, meets with Maggie, and, unrecognized, he discovered through her that the business is thoroughly neglected, and not up to the mark of a modern establishment.

She gives him hints for its advance-

ment, and inspired by her talk, he made his mind up to leave his circle of prostitute friends, and get down to work to uplift the heritage his "hard-working" father left him.

He appoints her as manager, and—oh behold! as if touched by a magic wand, every one of his undertakings bears fruit. He soon knows that his prosperity is due to the untiring activity of Maggie, her perseverance, and fidelity. Her ideas on advertising succeed immensely, and the store of Holbrook & Co. is all the time packed with buying throngs of people. She knows how to make good choice in sales-ladies, engaging the neatest and most attractive only. She rules with an iron hand, and a cunning mind. Her greatest quality consists in making people believe they are getting something for nothing.

It is no earthly use to give more details about this moral-straightening play. You all know the end, if you possess any insight whatever. He married her, for he "loved" her, and because she had made a "man" of him again.

**And So a Halo of Glory is Spun** around modern business, and a woman, the "poetical expression of all the ages," is the heroine, for her cunning shrewdness and petty speculative ability.

What an ideal of a woman! What loving qualities! The praise mongers of legal and "honest" business see nothing wrong in this, nothing corrupt. To be a business lady is to share in the glories of the heroic Spartan mothers of old. A woman degraded by the artfulness and charlatanism of our monstrous commercialism appears to them a matter of course.

Success being founded on the rottenest of tricks, they necessarily gloss them over, and draw over them a veil of romanticism.

Everything legalized is naturally "honest." It is therefore evident that Maggie Pepper is to be looked upon as a glorious character and should serve as an example to the rest of the fair sex.

We do not care what impression this drama makes on the bourgeois mind. Their conception of things we know, alas! It is to the workingman we wish to explain the double-facedness of such productions. We want him to realize that Maggie Pepper is

**Nothing but an Apology** for all the down-trodden, broken-spirited women who for years slave and suffer in departmental stores without the least sign of relief. We want him to understand that even if a Maggie Pepper once in life-time exists, that she pays a great, immense price for the "happiness" she gains. The price is her womanly soul, which cannot long breathe in the foul swamp of modern business.

J. K. MERGLER.

### QUIPS

By GRIBBLE

It all depends upon the point of view whether a thing or a condition is good or bad.

The comrade I am staying with has just told me that we are to have chicken for dinner. That's good—but what about the chicken?

The capitalist system is good—for the capitalist; and bad—for the worker.

The Co-operative Commonwealth will be good for the workers. It will not be bad for the capitalist—because there won't be any."

The individual who knocks the Socialist Party of Canada is reminded that there are hard hitters in that party and that he will get what he asks for—return blows with interest. Enough said!

Apropos (that's a good word) of the above, here's one who is going the limit in that direction if necessary.

If you don't like the S. P. of C., get out of it, if you are in it; or stay out, if you are not in.

Do you want others to vote on what kind of a party you shall belong to?

A nice conception of democracy that!

Oh! Democracy: What nonsense is spoken in thy name!

Isn't it reasonable to believe that men who are today taking billions of profit out of the very lives of the working people, should be willing to spend a few thousand dollars to make you believe that Socialism is wrong? —Ex.

The sooner the class struggle is understood, fought out and the incident closed, the better for the working class and the race as a whole.—Ex.

### MAY DAY IN MONTREAL

was one of the best ever. There were about 2000 people in the parade and thousands lined the route. We had a first class band which played the "Mar-sellase," "Red Flag," and some fine airs. Speakers were as follows:

For Local No. 1, Montreal—Chairman G. Borland, J. Knight, K. Johnson, B. Smits, P. Faughn.

Local No. 2, Montreal (French)—A. St. Martin and others.

Polish—Com. Morganti.

Russian—J. Swerev.

Young Socialists—G. Hayes, I. Boltuck, T. Harrison, Miss Boltuck, G. Figg.

Ukrainian Social Democrat Fed.—J. Knyder and others.

There were also in the parade in big numbers the Paoli Zionists and Lithuanian Socialists, and members of the I.W.W.

All the members of our Local who spoke belonged to the wage slave class and made a good showing. About the beginning of March we called a conference of the following organizations:

Local No. 2, Socialist Party of Canada (French).

Russian Social-Democrats.

Russian Revolutionaries.

Polish Socialist Party.

Ukrainian Social Democratic Party.

Jewish Socialist Party—Paoli Zionists.

Lithuanian Socialist Party.

Young Socialist Federation of Montreal.

Industrial Workers of the World.

Fabian Society.

They all, with the exception of the last-mentioned, helped to make May Day a success.

We paraded from the corner of Prince Arthur and Main Streets down St. Lawrence Street, across Craig to the Champ de Mars where speeches were delivered from platforms mentioned, to about 10,000 people. The parade then re-formed and we returned by St. Denis and St. Catherine Streets to the Hall where we held a ball and more speeches were delivered.

The demonstration was a tremendous success; but we intend to go a lot better next year.

PHILIP FAUGHNAN,

### STUBBS DEFEATED.

Lethbridge, June 10.—The election of J. H. Smith of Fernie, as president of No. 18 district of the U. M. W. of A., is practically assured. The following are the figures so far received:

Smith—Fernie, 483; Michel, 215; Hosmer, 148; Bellevue, 160; Lethbridge, 38; Stubbs—Fernie, 370; Michel, 61; Hosmer, 43; Bellevue, 90; Lethbridge, 54.

There are still to hear from Diamond City, Taber, Bankhead and Canmore, every one of them termed insurgents. These will more than offset any majorities Stubbs may get in camps favorable to him. Some of these are expected to poll an almost solid vote for Stubbs, but not enough to cut down a 500 lead—News-Advertiser, 11-6-13.

### ALBERTA PROVINCIAL EXECUTIVE COMMITTEE

Calgary, May 29, 1913.

Dear Comrades:—Press reports indicate that a Dominion election will be sprung within a few weeks, and it behoves the members of the party in Alberta to be prepared for this foreshadowed event, and to get into immediate communication with all S.P.C. Locals and members-at-large in the various constituencies with a view to calling, as early as possible, conventions for the purpose of nominating candidates.

The Alberta Executive suggests that locals be represented at the proposed conventions upon the basis of one delegate to every twenty or major fraction thereof members in good standing; and that every individual holding a paid-up card as a member-at-large be allowed a seat in the said convention, as a delegate-at-large.

Comrades! Immediate and decisive action is necessary if the revolutionary workers of this Province are to be represented in the Dominion House! As a political party we are strong enough to return several members to the Canadian Parliament, but the vigilance and energy of every individual Socialist is essential to success.

The work done by the party members previous to elections, in canvassing, agitating, collecting funds, holding meetings, getting names off the voters' list, etc., is always indicated in the returns on polling day. We are endeavoring to arouse every Socialist in the Province to activity, and we will do everything possible to assist in the approaching campaign, but it is up to the various locals and individuals, who are in touch with the conditions peculiar to their own localities (and therefore better equipped than we of the Executive), to take immediate action and organize the campaign.

Hoping that you will use your voice and vote to bring about a nominating convention in your district as early as possible, and assuring you of our co-operation, we are,

BURT E. ANDERSON,

### MILITARISM IS DENOUNCED

Paris.—A gigantic demonstration of protest against the extensions of the period of military service in the French army from two to three years took the place today of the annual meeting before the "Mur des Federes" in the cemetery of Pere-Lachaise, where the communards were assassinated in 1871, although prohibited by the government.

The demonstration was held outside the fortifications on waste lands, the speakers standing on the top of a sloping hillock, from which the entire crowd was visible. L'Humanite, the socialist paper, says nearly 50,000 persons were present.

Militarism was denounced from a dozen platforms over which floated red flags. The crowd sang "The Mar-sellase," and "The Internationale," on the way back into the city. A large force of police was on hand, but did nothing else than watch the proceedings.

## THE IRON HEEL

Jack London's name as a revolutionary writer is so universally familiar to the working class that he needs no introduction here.

Scientific or political themes or facts, interwoven with fancy and given a touch of literary finish, are better appreciated by readers who are not disposed to read the same matter written in serious prose. The Iron Heel is one of Jack London's best productions. His charming style, clearness in essentials, and perfect literary diction in treating of the struggles of the working class against the formidable "Iron Heel" of the masters are so brilliantly exemplified in this volume that its perusal is calculated to refresh and encourage those slaves of capital whose spirits have become depressed and discouraged by the apparent slothful spirit of their fellow victims of exploitation.

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### WOULD THAT!

'Twas at the play: the villain hissed, and smoked his hateful cigarette; the lovers wept and hugged and kissed and said things would be all right yet. But all things seemed to go all wrong, the villain had things all his way; it often made the writer long to take a hand within the fray.

I said: "He is a hateful pup; if in my hands I had his throat, I'd tear him in small pieces up—yes, I would surely get his goat; I'd like to take one solid clout at him—to slam him in the slats; I'd like to turn him inside out, I would, I would, goldarn my cats!"

Oh! I could hardly keep my seat, at times to leave it I would start, intent to turn him to dead meat—to see the color of his heart. But, after all, there was no need for "truly yours" to take a hand—another hero made him bleed and laid him dead upon the strand; so vice was vanquished, virtue won, and things were changed to joy from woe, it ended up with justice done, as on the stage it's ever so.

Oh! would the life of every day was as it's pictured on the stage, then you and I with truth could say: "At last draws near the Golden Age!"

By Wilfrid Gribble.

## TALK OF THE OKANAGAN

Springing the Traps Set for the Unwary Agriculturist of British Columbia.

Co-operation is the one subject of conversation in the Okanagan Valley at the present time.

Co-operate with whom and for what? you ask. Let us see if we can give a logical reply.

In this garden of Eden, the land of the great red apple, that paradise where the people are pictured in glowing terms by the most Honorable Sir Richard McBride as being so very prosperous, we find the following state of affairs:

farmers in possession of perishable farm produce, such as fruit, potatoes, etc., the result of many hard months' toil, and no prospect of disposing of same in exchange for the other necessities of life, or the equivalent in that medium of exchange—gold.

Consequently the merchant, if he intends to remain a little longer as such, must sell his wares on credit, or, more properly speaking, must speculate with the farmer on this season's crop, and live in hopes that it will be bountiful enough to pay an idle class for their own keep.

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SATURDAY.....JUNE 21, 1913

**THE USE OF THE STREETS**

We have received a letter from the local at St. Catharines, Ont., enclosing press clippings of the local press referring to the suppression of Socialist meetings on the streets of that city of God, with the suggestion that the situation be analyzed for the benefit of the readers of the Clarion in St. Cath. and elsewhere. The advice has been given to the comrades to resist the action of the authorities by all the legal and constitutional means within their power, and give the facts as much publicity as possible.

The case is almost on all-fours with the fight the Socialist Party had in Victoria two years ago. There the comrades received notice that they would not be allowed to speak on the spot they had utilized without interference and without a sign of disturbance for the previous ten years. On enquiry it was elicited that the Salvation Army would be allowed to use the same place as the Socialists had been using, they not being required to shift into the wholesale district as were the former. This being a plain case of discrimination, the local decided to fight it, by the same methods as are recommended above—testing the case in the courts, and in the meantime creating all the publicity possible. These means were utilized, and although eight of the comrades had to go to jail for ten days, the Conservative heeler on the bench having given his decision in flat defiance to the overwhelming evidence that on this occasion the police caused all the trouble, one comrade appealed the decision and won out, the appeal judge stating that the case was one that never ought to have come into court at all. At the present time the Socialists are holding their meetings on the corner the police wanted them to in the first place, but the Salvation Army has to go there also, and as they made their protest on the ground of discrimination on the part of the authorities, they won out. Inasmuch as the Salvation Army performs one useful function at least—that of gathering the crowd for the Socialists to speak to—there is no fault to find with the arrangement.

The St. Catharines comrades are being put to a similar test. The authorities are under the impression that they are a bunch of slaves who are in awe of the courts, and can easily be bluffed. It is but a step, if they make this stick, to prohibiting Socialist meetings on the streets altogether. No city in Canada, to our knowledge, has succeeded in doing that yet. It will not be attempted a second time if steps are taken to draw the attention of the general public to the rank discrimination attempted. "The man in the street," with all his shortcomings, has definite ideas as to what constitutes a square deal, and will not be slow in expressing his disapproval of the action taken, nor slow in helping financially in the fight. He also polls the majority of the votes in the municipal elections, and his protest will carry weight.

The fact that they have a municipal by-law for their authority in discriminating ought not to deter the comrades. We are no lawyers, but it seems to us that the fact that the by-law itself discriminates in favor of so-called "religious" organizations renders it null and void when put to a legal test. The capitalist courts have an appearance of impartiality and fairness to keep up, and though the police court magistrate would doubtless give his decision in favor of the authorities, it is extremely likely that his decision would be reversed on appeal.

The fight should be made on the issue of discrimination, and that issue not allowed to be obscured.

The authorities in Montreal, according to a letter just to hand, have demanded that the Socialists there take a permit from the mayor for the use of the streets. No fight should be made on that issue, as long as there is no discrimination or subsequent attempt to suppress the meetings by a refusal of the permit, in which case the issue of discrimination will be raised, and should be fought to the finish. Montreal comrades, in view of the magnificent turnout of Socialists on May Day, should be able to make it exceedingly interesting for the authorities if the fight is forced upon them.

Meanwhile, let it never be forgotten that these matters are best and most effectively met by utilizing the legal and constitutional machinery of the capitalist courts. All hot-heads should be kept well in hand, and every move well considered in all its aspects before action is taken.

**RESPECTABLE CITIZENS**

The ruling classes in English-speaking countries have always insisted that they were respectable, and condescend to allow the same virtue to those of their subjects who gave them their support. "British respectability" has become a synonym for all the bourgeois virtues. It is not considered "respectable" to lie, evade the law, cheat in business, patronize the red-light district, get drunk, gamble, fight, beat the wife, or obtain goods under false pretences—if you are found out. If a reasonable excuse is provided by the bourgeois participants in these recreations for their fellow-respectables to affect complete ignorance of their antics, their position and standing in "society" circles is unaffected. They are still admitted to the "best houses," and their assumption of all the qualities deemed virtues by their class is taken at its face value and no questions asked.

In the current issue of the Appeal to Reason, John Kenneth Turner admits that the militia officers who have been in charge of the West Virginia situation in the interests of the mine owners are gentlemen (i.e., respectable). "They refuse to cut the cards at poker. They know how to treat a guest. They are fairly well educated. They are from the 'best families,' usually, of their state. They would be slow to do wrong to one whom they consider equal. They are gentlemen, but—a gentleman will put his hand on the body of a worm as unhesitatingly as anyone else. And it must be recorded that to the gentlemanly officers of the West Virginia militia the coal miners are worms." And he goes on to recount a conversation with one of these respectables in which the latter admitted to him that the Socialists had been counted out in the previous fall elections in one county. "It wouldn't have done to let them carry the county, you know." Quite respectable, of course. It all depends whose ox is gored.

We in British Columbia have recently been treated to another instance of respectables in action. A party of some sixty miners from County Durham in England arrived in Vancouver the other day. They had left their jobs, sold out their homes (all but three of them were married), and embarked for Canada, on the representations of the agents of the respectable mine-owners on Vancouver Island that there was plenty of work at good wages for them, and no labor troubles. Everything was harmonious between them and their employers, and they were guaranteed work as soon as they arrived at the mines. Lies out of the whole cloth, as we all know, but still they are practised upon "worms of coal miners" and do not detract from their standing as respectable citizens.

They defy the law that says that their miners shall be kept reasonably safe for their slaves to work in, and have the support in that defiance of the "respectable" par excellence of British Columbia, Sir Richard McBride, Premier of the Province and Minister of Mines. Unfortunately for them, some of the union officials got wind of the affair, and the men were met at Revelstoke, the truth (which is never respectable) laid before them, and they one and all refused to be respectable strike-breakers in the interests of the respectable mine-owners, and the agent lost his commission, and the miners involved have lost their standing as respectable citizens in the eyes of their would-be masters.

From all of which it appears that respectability is a curious attribute that is peculiar to the ruling class, and not possessed by the "inferior" classes. It is distinctly a class attribute. The practice of lying, deceit, home-wrecking, the driving of girls to prostitution and men to vagabondage by the payment of low wages, and the murder of miners by the neglect of ordinary precautions, in the interests of the respectable shareholders—all of these practices and countless similar ones, do not detract from the standing of those who practice them as respectable citizens. They are still admitted to the "best houses" as gentlemen of irreproachable respectability.

Bourgeois respectability and ordinary human decency between man and man are widely differing codes of behavior. All manner of outrages, lying, perjury and mental prostitution can be practiced by the respectables of bourgeois society on their social inferiors, and no "cold shoulder" will be turned their way by their equals.

The workers should take particular pains to acquire the character of being "not respectable," but just decent. From a merely human standpoint, the two terms express the difference between swine and men.

If no one would take from anyone else anything more than he gave full value for where would the profit system be, anyhow?—Ex.

**COPIES WANTED**

(To complete bound volumes of 1912.)

Comrades who have the following issues of the Clarion on hand will confer a favor by forwarding them to this office by return.

1912—Nos. 680, 678, 677, 672. (About 12 copies of each are required.)

The Columbia University of New York also require one copy of each of the following issues to complete the bound volumes:

1909—Nos. 552, 558.

1910—570, 584.

1911—638, 640, 641, 642.

CHRISTIANITY AND SOCIALISM

Can a man be a Christian and a Socialist?

This is a question often asked, and also a question, I believe, that has brought forth more diverse answers than any other asked on the subject of Socialism. Some say, to be a Socialist it is necessary to be a Christian, that the morals of Christ and the morals of the Socialist are identical. People who have such ideas can't realize that Socialism is a science, and has no ethics. They think that Socialism, like Christianity, is just a code of ethics. That Socialists and Christians may have the same ethics, no more proves that a person can be a Christian and a Socialist than a man having the same ethics as geologists or astronomers can be a geologist or an astronomer.

Some try to prove the affirmative to this question by saying, Socialism, like mathematics or physics, is a science, and a man who understands mathematics is a mathematician, whether he be Christian or atheist, and if a man understands physics, he is a physician, whether he be a Christian or atheist, and if a man understands Socialism, he is a Socialist, whether he be Christian or atheist. We might add to this: If a man understands Christianity, he is a Christian, no matter what else he may be.

Now, if all men who understand the science of Socialism were voluntarily doing something to bring about the downfall of capitalism and the inauguration of the new society to be, this answer may bear some weight. But such is not the case. There are many men who understand Socialism, but whose interests compel them to defend and support capitalism, and to fight against Socialism. Can we call these people socialists? And if to be a Socialist, one must understand the science of Socialism, then I'm of the opinion that the S. P. of C. and all other Socialist parties, are composed chiefly of non-Socialists, and when a workingman does understand the science of Socialism, he also understands Christianity, and are we to believe that he then becomes a Christian?

Speaking from experience, it is when a workingman realizes what Christianity is, that he ceases to be a Christian. Slaves are Christians, not because they understand it, but because they don't understand it, and worst of it is, they think they do understand it.

Some prove the negative to this question, by proving that Christianity and Socialism are opposed to each other. But that is another question altogether. The fact that Socialism and Christianity are opposed to each other, no more proves that a man can't be a Christian and a Socialist, than the fact that biology and Christianity are opposed proves that a man can't be a Christian and a biologist. To answer this question, we should ask ourselves. "What is necessary to be a Christian and what is necessary to be a Socialist?" To be a Christian it is not necessary to know all about it. On the contrary, it is necessary that one should not know all about it (unless you are a capitalist). It is not necessary to believe in the garden of Eden myth, or the deluge, and the Ark. It is not necessary to believe in the miracles, supposed to have been performed by Christ. It is not necessary that you should ever have heard tell of these events at all. All that is necessary is to have faith, and believe that in Christ is salvation—not here, but hereafter.

If you wish to test this, then take a walk into the lower quarters of any big city and question the inhabitants. You'll find many that can't answer the simplest question you may ask. Many have never seen the inside of a church since they were christened, not because they they would not, or don't care to go, but because they never had clothes or shoes fit to go in. You may say these are not Christians.

Then you want to be around in time of a riot. Then these underfed and overworked men and women (whom a posse of police fear to face) will fly like rats before a bulldog at the sight of a priest and the sign of the cross, who, if put to the test, couldn't drive his fist through The Western Clarion.

These same men and women would die for their faith, not because they understand it, but because they don't. They are the real Christians.

What is necessary to be a Socialist? If a man believes that by the collective ownership of the means of life,

with production for use, instead of for profit, lies salvation, not hereafter, but here, and he attaches himself to the organization of his class, which has this end in view, and he plays his part, in the sale and distribution of literature, makes preparations for meetings, etc., then he is a Socialist. To say a man can't be a Christian and a Socialist is to say: "What is not?" for we have men in the party who sincerely and conscientiously adhere to and support both the Christian and Socialist movements. You can't say these men are not Socialists, neither can you say they are not Christians. They are both. You may classify them as a particular brand, but that don't exclude them from the species.

Yours in revolt,

R. WALKER.

**THE REASON WHY**

there is so much misery and poverty in the world is because we are in the latter days of Capitalism. We look around and see miserable wage slaves on every hand. They go about with pallid faces and weary eyes, asking, "Who shall deliver us?" Why don't they band together and compel the capitalists to deliver the goods? Why don't they satisfy their needs now?

Because they will not use their collective power; they choose rather to starve to death. Well, it is certainly heroic to starve in the midst of plenty.

We are thrilled with the heroism of Scott. He laid down his life rather than neglect a sick subordinate, at a time when he had achieved his object and was returning to receive the honor and approval of his countrymen.

But the man who will starve in the midst of plenty must either be tired of life, or a slave to a code of morality that dominates him and inspires him to collapse like a throttled earwig.

CLIFFORD BUTLER.

**TABER, ALTA.**

Editor Clarion: I am sending you the official count of the vote polled in Taber riding. Comrade T. Edwin Smith was the candidate of the Socialist party. He took a majority at three polls, Rosemead, Iron Springs and Elcan. The first two are farmers' districts and the last a mining camp. In Taber town we polled eighty-six votes, in spite of a wagon load of beer that was dished out among the foreign element. The vote was:

McLean, Liberal ..... 1,231  
Ives, Conservative ..... 341  
Smith, Socialist ..... 234

Taber Socialists are now girding up their loins in preparation for the next election.

Yours in the struggle,

B. NUGENT,  
Secretary Local No. 18.

Collins, Sask., May 19, 1913.

Dear Comrades: Cheer up. We want that paper to live, even though our Local has only disposed of one yearly, one six months, and a three months, making a total of \$1.75 for the month. We are going to "dig in" harder than ever or subs., although some are not able to contribute to maintenance fund.

Herewith \$4.65 from "A Friend" to maintenance.—Yours in revolt,

W. K. BRYCE,  
Sec. Local Roseland No. 10.

"White slavery" is only one division of wage slavery. You must end the latter to stop the former.—Ex.

**LITERATURE**

The Dominion Executive have the following literature for sale. (Published by the party.)

	To Individuals	To Locals	Locals	Units	Units	per 100	a copy
Manifesto S. P. of C.	\$6.00	10c					
What is Socialism?	6.00	10c					
Socialism and Unionism*	1.00	5c					
Struggle for Existence*	1.00	5c					
State and Government*	1.00	5c					
Value, Price and Profit*	2.00	5c					
*Express charges added.							

**PRICE LIST OF SUPPLIES**

	To Executives	Locals	Committees
Due Stamps	\$0.10	.05	.05
Platforms, English	25	.20	
Platforms, Foreign	50	.40	
Dues Cards	1.00	.80	
Constitutions	14c each	1.00	
(Above prices per 100)			
Receipt Books	.05 each	.50 doz	
Warrant Books	.25 each	1.50 doz	
Buttons (party)	\$.50 doz.	\$.00 doz	
Buttons (individual)	.50 each		

Each

Capital, vols. 1, 2 and 3 ..... \$2.00

The Eastern Question (Marx) ..... 2.00

Critique of Pol. Economy (Marx) ..... 1.00

Ancient Lowly, vol. 1 and 2 (Ward) ..... 1.50

Ancient Society (Morgan) ..... 1.50

Materialistic Conception of History (Lange) ..... 1.00

# THE SOCIALIST PARTY OF CANADA

This page is devoted to reports of Executive Committees, Locals, and Secretary, 516 Main St., Vancouver, B.C.

## NOTICE TO CORRESPONDENTS

Write on one side of the paper only. Do not put the words or lines too close together. Do not abbreviate your words. If sending more than two sheets, number them consecutively, leaving a margin on the left side for the purpose. Do this, and we will rise up and call you blessed.

## DOMINION EXECUTIVE COMMITTEE

Vancouver, May 30, 1913. Convened at 516 Main St., at 8 p.m. Present, Rahim, Reid, Karme, Connor and Secretary. Reid in the chair.

Minutes of previous meeting adopted as read.

Correspondence dealt with from Moses Baritz, J. R. Knight, W. K. Bryce, Sec. Local No. 10, Sask.; R. C. McCutcheon, Sec. Local No. 1, Winnipeg; W. H. Ginn, Pritchard, Connor, and the secretary. The comrade was in agreement with the comrade who had acknowledged receipt of same, with the intimation that it would be published when funds were available. Action endorsed.

The other communications were of a routine nature, and were ordered filed.

### Financial Report

RECEIPTS	
Clarion receipts	\$50.10
Charter Fees (Pt. Alberni)	1.00
A. Gilbert, Sask., Literature	.50
Local Montreal No. 1, literature	2.25
Clarion fund	6.40
<b>EXPENSES</b>	
Printing and mailing Clarion No. 72	\$91.00
Postage stamps	2.50
Sec. wages	10.00
<b>Adjournment.</b>	\$102.50

J. H. BURROUGH,  
Secretary.

## B. C. PROVINCIAL EXECUTIVE COMMITTEE

Vancouver, May 30, 1913. Convened as above. Reid in chair. Minutes of previous meeting adopted as read.

Correspondence dealt with from H. Dalgleish, secretary Local Victoria No. 2; H. A. Goodwin, Local Vancouver No. 45 (Finland); A. Beneshon, secretary Local Ottawa No. 8; W. C. Field, Golden; Mrs. Hattie Bone, Clayton.

Application from Wm. Field for membership-at-large accepted. Secretary instructed to write National Secretary, S. P. of C., re communication from Local 45, and to reply to communication from Victoria. Correspondence filed.

Secretary reported that he had called a special meeting of the committee on May 28th to consider an application for a charter from comrades in Port Alberni. There were present Pritchard, Connor, Rahim, Karme, and the secretary. The issuance of a charter had been approved subject to the proper application forms being filled. Secretary was instructed to forward the charter to Org. Cassidy at Nanaimo, with the request that he proceed to Port Alberni as soon as possible and hand over the charter when the application forms to be provided him had been filled out. Action endorsed and minutes of special meeting signed.

### Financial Report

RECEIPTS	
H. Hopley, member-at-large, dues	.75
W. C. Field, member-at-large, dues	3.25
C. D. Dr. Literature	2.00
Local Pt. Alberni, charter fee and supplies	5.00
Local Nakusp, dues stamps	2.00
<b>EXPENSES</b>	
To Dom. Exec. Com. charter fee	1.00
<b>Adjournment.</b>	\$14.00

J. H. BURROUGH,  
Secretary.

## B. C. PROVINCIAL EXECUTIVE COMMITTEE

Vancouver, June 6, 1913. Convened at 516 Main St., at 8 p.m. Present: Rahim, Connor, Pritchard, Reid and Secretary.

Minutes of previous meeting adopted as read.

Correspondence dealt with from J. Greenwell, Sec. Local Extension No. 78; Org. Cassidy, Nanaimo and Port Alberni; C. H. Lake, Stewart, Local Langley No. 73; A. Harris, Little Valdez Island; C. G. Johnson, Carmi. Communications from C. H. Lake, A. Harris and C. G. Johnson referred to D. E. C. Bills—To Local No. 1, Vancouver, for literature. \$1.60.

The shortage of funds for the purpose of organizing Vancouver Island was considered and the matter of keeping the Com. in the field was left in the hands of the Secretaries.

The Secretary reported having received no communication from his enquiry as to the position of Vancouver Local No. 69 with the exception of a verbal report from the Secretary that he had mailed a letter to all the members to state their choice of a suitable time for meeting, to which he had received but one reply.

Secretary instructed to take the card of Local Vancouver No. 69 out of the Clarion directory, said local having ceased to exist.

### Financial Report

Receipts—Local Langley, No. 73, dues stamps	\$1.50
Expenses—B. C. Organizing fund	\$20.
<b>Adjournment.</b>	

J. H. BURROUGH,  
Secretary.

## DOMINION EXECUTIVE COMMITTEE

Vancouver, June 6, 1913. Convened as above. Pritchard in the chair.

Minutes of previous meeting adopted as read.

Correspondence dealt with from J. B. O'Brien, Oak Bay, Gal.; W. Green, Toronto; D. McMillan, Sec. Sask. Exec.; A. A. McNeill, Erskine, Alta.; Malcolm McNeill, Erskine, Alta.; D. Thomson, Sec. Local No. 30, St. Catherine's, Ont.; Albert B. Drygas, Itl. agt., Local No. 1, Moose Jaw; H. Radford, Montreal; T. Cartwright, Toronto; R. C. McCutcheon, Sec. Local No. 1, Winnipeg; Columbia University, N. Y.; Sam Larson, Local No. 3, Lethbridge; W. Gribble, Barons, Alta.; M. MacLean, Sec. Local No. 45, Diamond City, Alta.; S. B. Lee, Sec. Local No. 46, Red Raven, Dickson, Alta.; The McMillan Co., Toronto, and N. Y.; A. Harris, Little Valdez Island, B. C.; C. G. Johnson, Carmi, B. C.; C. H. Lake, Stewart, B. C.

Trans—Editing Clarion No. 72, \$10; printing and mailing same, \$98.25; P.O. dept. mailing No. 72, \$2.85; E. T. Kingsley, 100 receipt books, \$5.25; Sec. retary, sundries, \$6.00. Warrants ordered drawn.

Secretary reported having come to an arrangement with the MacMillan Co. for the publication of the Iron Heel as a serial in The Western Clarion, and arrangements in progress for securing consignment of the book for sale. Action endorsed.

Also that the pamphlet "Socialism and the Survival of the Fittest" could go on the press in the course of about

10 days, with one written by Com. J. B. Osborne, the manuscript having come to hand the previous week. Printing authorized.

Financial Report (May 31-June 6) RECEIPTS	
Clarion receipts	\$40.15
Clarion Fund	11.00
Literature sales	4.10
Party Button	.35
Local Lethbridge on a/c	5.00
<b>EXPENSES</b>	
As per warrants	\$127.95
Adjournment.	

J. H. BURROUGH,  
Secretary.

## SECRETARIAL

The pamphlet "Socialism and the Survival of the Fittest" will be in the printer's hands in the course of a few days, and those locals wishing a supply should send in their orders at once, as half the proposed edition of 5000 has already been spoken for.

Another pamphlet, one of the best, if not the best, in the English language, on the phase treated, will also be shortly available. It will be entitled "The Way to Power," written by Com. J. B. Osborne, of Oakland, Cal., and is an amplification of a lecture delivered by him in Vancouver and Victoria. The price will be the same as the one referred to above, \$200 per 100. Both pamphlets will have a distinctive cover, calculated to assist sales. "The Way to Power" will be off the press before it has finished running in the Clarion, but sample copies will be mailed to each Local. Prompt orders, accompanied with cash, are requested. The type of both pamphlets will be kept for future reprints, if the sales of the first editions are satisfactory.

We have enough Socialist instrumentalists in Montreal to start a Socialist prize band and a first class orchestra. Comrade Fay is getting in touch with a number of rabid Socialists who play, and we hope to astonish the citizens of Montreal as much with the beauty of our airs as the logic of our discourses.

In the course of a week or so we hope to have an Italian local here.

Through the instituting of rigid adherence to the principles of the party, a couple have resigned, with the result that our Local is cleared from reformists of any shape or form. Our message is clean revolutionary and it appeals to the intelligence of the workers of Montreal. We have big crowds who listen with attention and very rarely have any trouble. Except when a drunk blows along in the rougher parts of the town, and then we deal with him. We are adding new members every week. If things keep on as they are at present, we will do things yet here.

Yours for the revolution,

P. L. FAUGHNAN,  
Secretary.

## MOOSE JAW

Editor Clarion: Find enclosed two six months sub. cards which are intended to run as one yearly. Money will be sent per Comrade McMillan, from whom I got cards.

Selling subs is like trying to sell quids. Money is tight all round, with the worker doubly tight. He begins to look at the enormous sum of 75 cents as though it were a great risk. He has an idea that he might need it very soon.

Unemployed men have stomachs; women and children don't live on air, either. Why does not some worker devise some means by which we could suspend animation and be placed in storage until needed? It would prevent a lot of suffering and crime and prostitution. The working class would really begin to get respectable then. If they were not needed it would be an easy matter to wake up a few to dust down the others, say about once a year.

Don't laugh at this idea. If science can perform the feat capitalism will not be averse to using it. It's a splendid idea for the capitalist; it is the only hope he has left. Nothing else can keep capitalism afloat.

Don't say the worker would not stand for it. He will stand for anything.

In fact, I think he would be as glad to have a year or two on the shelf as troubling himself looking round for a master.

I am not very sure that this is an original idea, and shall not be surprised to have some cold storage worker claiming priority.

Just think of it! Labor troubles would be abolished for all time. If there was nothing for you to do, all that would be necessary would be to apply to the right source, and say: "Please put me on the shelf." Those who are now paid to preach religion would be out of job. There would no longer be any necessity to preach Heaven and Hell, so at least one great bughbear would be abolished.

I hardly know what the capitalist would do with all the sky-jilots, but of course it would not be of any use storing them, they would not be necessary any more. For the first time in the world's history, brotherhood might become possible—and without teachers at that. It would be Peace, Perfect Peace.

## MONTREAL

Montreal comrades are busy with their new Socialist headquarters, 693 St. Urbain Street, with summer open air propaganda meetings, starting a Socialist band and lectures on Industrial History.

We have a fine new home and meet there every Wednesday for business meeting and debate on economic questions to train our speakers. On Friday evenings we are having a series of lectures on Industrial History by Comrade Leach. These are held under the joint auspices of the S. P. of C., I. W. W. group and Young Socialist Federation.

Propaganda meetings are being held in four parts of the city—Phillips Square and St. Catherine street Sundays, 8 p.m.; corner Wellington and Bourgois streets, near Subway Pt., St. Charles, Sundays, 3 p.m.; Papineau avenue and St. Catherine, Thursdays, 8 p.m.; Prince Arthur and Main streets, Saturdays, 8 p.m.

Comrade Knight, a colored speaker, is our piece de resistance as regards speakers, but we have a fine bunch of young warriors, and training a lot more. Present speakers are Comrades Johnson, Fay, Boltuck, Hayes, Priest, Smith, Heighlinger and the Secretary. All our speakers are pretty well grounded on the manifesto; some can quote paragraphs. Of course we don't confine ourselves to that pamphlet, but we think a lot of it.

We have enough Socialist instrumentalists in Montreal to start a Socialist prize band and a first class orchestra. Comrade Fay is getting in touch with a number of rabid Socialists who play, and we hope to astonish the citizens of Montreal as much with the beauty of our airs as the logic of our discourses.

In the course of a week or so we hope to have an Italian local here.

Through the instituting of rigid adherence to the principles of the party, a couple have resigned, with the result that our Local is cleared from reformists of any shape or form. Our message is clean revolutionary and it appeals to the intelligence of the workers of Montreal. We have big crowds who listen with attention and very rarely have any trouble. Except when a drunk blows along in the rougher parts of the town, and then we deal with him. We are adding new members every week. If things keep on as they are at present, we will do things yet here.

Yours for the revolution,

P. L. FAUGHNAN,  
Secretary.

## THE "DEFEAT" IN ROCKY MOUNTAIN

Editor Clarion:—About six weeks ago the majority of the intelligent electors of the Province of Alberta by their votes endorsed the rule of capital and renewed its right to exploit and enslave the wealth producers of this part of the last great West.

Four years ago the Socialist party of Canada nominated three candidates in this Province. We polled about 1500 votes, and we elected one member to the legislative assembly. This time we nominated eight, and polled about 3000 votes.

In some constituencies where we did not nominate candidates a large number of ballots had "Socialism" written on them, but we did not elect any. Just before the election the enemy was successful in dividing our efforts, otherwise we could have nominated more candidates, recorded more votes and would probably have elected three members. "Divide and rule" is the old proverb. We must not only condemn, but we must also account for why the enemy could, and did, use our former comrades against us. Such cannot be dealt with in this article. And I would rather that those who are better with the pen than I would continue the good work.

The two Provincial machines of the old parties agreed to unite on one candidate. They selected a man who had been a member of our party, also president of the District Union of the mine workers. Two local men of each party were confided in. They were to gradually make it known to the other local worthies. "But the best laid schemes of mice and men, etc." Slaves are Grits because they hate the Tories, and vice versa, each thinks that the party he belongs to has done most for the workers. As the scheme became known the slaves began to buck. Grit slaves said they would rather vote for the Socialist than unite with the Tories, who had given our country to the C.P.R., and the Tory slaves said they would rather vote for the Socialist than to unite with the grafting Grits.

The C.P.R. control directly or indirectly all the mines in the Rocky Mountain constituency. The bye elections one year ago demonstrated that the Liberal Attorney-General could not again be elected in Edmonton without the consent of the Conservatives, so I suspect that they made a trade, the Conservatives to allow the Liberal Attorney-General to be re-elected in Edmonton, the Liberals in turn to assist the Conservatives to take the Rocky Mountain constituency from the Socialists. As a result of re-distribution one constituency only polled about 100 votes, several other constituencies polled but a few hundred votes. The Rocky Mountain was already one of the largest and most thickly populated rural constituencies in the Province. It was not made smaller, on the contrary, they added a great deal to it.

The man who was to be the united candidate was nominated by a Liberal convention as a Liberal-labor, the Liberal era that could be trusted were instructed to vote for the candidate nominated by the Conservatives, the Tory slaves supported the candidate of their party, the Grit slaves had the proof that their party was the friend of labor. Ancient and modern political trickery, large sums of money and booze galore (particularly in Banff and Blairmore, where modern ideas are least known). Though we were aware of all this, we were confident that a majority vote would retain the Rocky Mountain constituency for the Socialists. Even the enemy did not expect to win. When the ballots were counted the result was a surprise to all.

Some of the officials of the miners' unions who had formerly been members of our party, were bitterly fighting the Socialists in a neighboring constituency in defense of one of themselves who was a Labor-Liberal candidate. This caused more than we expected (of those who had reached that stage in their development, that they professed to be Socialists, and would not knowingly vote for either of the old parties, but were yet ill-informed) to not be able to detect the Judas until after the election. However, there were 1018 of the voters who were sufficiently well informed as not to be caught in any of those traps. As well there were a number of comrades who were qualified but in various ways were debarred from voting, and then there are always those that are not legally qualified.

Now that the hypnotic influence of the election has been dispelled, and it is generally known that the old parties were united in defeating us, many of the slaves regret that they were such easy marks, and are urging us to protest the election.

We are now soliciting legal advice and if the cost is within our chances of collecting it, we will try for another election. They had a majority of 81 with about 40 of our ballots in dispute. These could be added to our 1018 by a recount, but that would cost one hundred dollars.

It is the privilege of the mine workers to do likewise. These officials are now trying to construe the writings of Karl Marx to justify their action. Imagine Marx, who exposed the Labor-Liberality, George Howell (not our George), clasping hands with the Liberal Premier, and proclaiming for a "Greater Lethbridge" as an important campaign issue!

They resorted on a large scale to the most cowardly methods of falsifying, slandering and personal abuse. A small part of it appeared in the Alberta Federationist. C. M. O'BRIEN.

With all that you can do for Socialism, Socialism will do very much more for you—Ex.

G. G.

At a recent election to the lower house of parliament of Denmark, the Socialists increased their representation from 14 to 32 members.

## O'BRIEN ON THE ELECTION

## FOREWORD

"At first, this Earth, a stage so gloomed with  
woe,  
You almost sicken at the shifting of the  
scenes.  
And yet be patient. Our Playwright may  
show  
In some fifth act what this Wild Drama  
means."

It cannot be said that the Everhard Manuscript is an important historical document. To the historian it bristles with errors—not errors of fact, but errors of interpretation. Looking back across the seven centuries that have lapsed since Avis Everhard completed her manuscript, events, and the bearings of events, that were confused and veiled to her, are clear to us. She lacked perspective. She was too close to the events she writes about. Nay, she was merged in the events she has described.

Nevertheless, as a personal document, the Everhard Manuscript is of inestimable value. But here again enter error of perspective, and vitiation due to the bias of love. Yet we smile, indeed, and forgive Avis Everhard for the heroic lines upon which she modelled her husband. We know today that he was not so colossal, and that he loomed among the events of his times less largely than the Manuscript would lead us to believe.

We know that Ernest Everhard was an exceptionally strong man, but not so exceptional as his wife thought him to be. He was, after all, but one of a large number of heroes who, throughout the world, devoted their lives to the Revolution; though it must be conceded that he did unusual work, especially in his elaboration and interpretation of working-class philosophy. "Proletarian science" and "proletarian philosophy" were his phrases for it, and therein he shows the provincialism of his mind—a defect, however, that was due to the times and that none in that day could escape.

But to return to the Manuscript. Especially valuable is it in communicating to us the "feel" of those terrible times. Nowhere do we find more vividly portrayed the psychology of the persons that lived in that turbulent period embraced between the years 1912 and 1932—their mistakes and ignorance, their doubts and fears and misapprehensions, their ethical delusions, their violent passions, their inconceivable sordidness and selfishness. These are the things that are so hard for us of this enlightened age to understand. History tells us that these things were, and biology and psychology tell us why they were; but history and biology and psychology do not make these things alive. We accept them as facts, but we are left without sympathetic comprehension of them.

This sympathy comes to us, however, as we peruse the Everhard Manuscript. We enter into the minds of the actors in that long-ago world-drama, and for the time being their mental processes are our mental processes. Not alone do we understand Avis Everhard's love for her hero-husband, but we feel, as he felt, in those first days, the vague and terrible loom of the Oligarchy. The Iron Heel (well named) we feel descending upon and crushing mankind.

And in passing we note that that historic phrase, the Iron Heel, originated in Ernest Everhard's mind. This we may say, is the one moot question that this newly found document clears up. Previous to this, the earliest-known use of the phrase occurred in the pamphlet, "Ye Slaves," written by George Milford and published in December, 1912. This George Milford was an obscure agitator about whom nothing is known, save the one additional bit of information gained from the Manuscript, which mentions that he was shot in the Chicago Commune. Evidently he had heard Ernest Everhard make use of the phrase in some public speech, most probably when he was running for Congress in the fall of 1912. From the Manuscript we learn that Everhard used the phrase at a private dinner in the spring of 1912. This is, without discussion, the earliest-known occasion on which the Oligarchy was so designated.

The rise of the Oligarchy will always remain a cause of secret wonder to the historian and the philosopher. Other great historical events have their place in social evolution. They were inevitable. Their coming could have been predicted with the same certitude that astronomers today predict the outcome of the movements of stars. Without these other great historical events, social evolution could not have proceeded. Primitive communism, chattel slavery, serf slavery and wage slavery were necessary stepping-stones in the evolution of

society. But it were ridiculous to assert that the Iron Heel was a necessary stepping-stone. Rather, today, is it adjudged a step aside, or a step backward, to the social tyranny that made the early world a hell, but that were as necessary as the Iron Heel was unnecessary.

Black as Feudalism was, yet the coming of it was inevitable. What else than Feudalism could have followed upon the breakdown of that great centralized governmental machine known as the Roman Empire? Not so, however, with the Iron Heel. In the orderly procedure of social evolution there was no place for it. It was not necessary, and it was not inevitable. It must always remain the great curiosity of history—a whim, a fantasy, an apparition, a thing unexpected and undreamed; and it should serve as a warning to those rash political theorists of today who speak with certitude of social processes.

Capitalism was adjudged by the sociologists of the time to be the culmination of bourgeois rule, the ripened fruit of the bourgeois revolution. And we of today can but applaud that judgment. Following upon Capitalism, it was held, even by such intellectual and antagonistic giants as Herbert Spencer, that Socialism would come. Out of the decay of self-seeking capitalism, it was held, would arise that flower of the ages, the Brotherhood of Man. Instead of which, appalling alike to us who look back and to those that lived at the time, capitalism, rotten-ripe, sent forth that monstrous offshoot, the Oligarchy.

Too late did the socialist movement of the early twentieth century divine the coming of the Oligarchy. Even as it was divined, the Oligarchy was there—a fact established in blood, a stupendous and awful reality. Nor even then, as the Everhard Manuscript well shows, was any permanence attributed to the Iron Heel. Its overthrow was a matter of a few short years, was the judgment of the revolutionists. It is true, they realized that the Peasant Revolt was unplanned, and that the First Revolt was premature; but they little realized that the Second Revolt, planned and mature, was doomed to equal futility and more terrible punishment.

It is apparent that Avis Everhard completed the Manuscript during the last days of preparation for the Second Revolt; hence the fact that there is no mention of the disastrous outcome of the Second Revolt. It is quite clear that she intended the Manuscript for immediate publication, as soon as the Iron Heel was overthrown, so that her husband, so recently dead, should receive full credit for all that he had ventured and accomplished. Then came the frightful crushing of the Second Revolt, and it is probable that in the moment of danger, ere she fled or was captured by the Mercenaries, she hid the Manuscript in the hollow oak at Wake Robin Lodge.

Of Avis Everhard there is no further record. Undoubtedly she was executed by the Mercenaries; and, as is well known, no record of such executions was kept by the Iron Heel. But little did she realize, even then, as she hid the Manuscript and prepared to flee, how terrible had been the breakdown of the Second Revolt. Little did she realize that the tortuous and distorted evolution of the next three centuries would compel a Third Revolt and a Fourth Revolt, and many Revolts, all drowned in seas of blood, ere the world-movement of labor should come into its own. And little did she dream that for seven long centuries the tribute of her love to Ernest Everhard would repose undisturbed in the heart of the ancient oak at Wake Robin Lodge.

ANTHONY MEREDITH.  
Ardis, November 27,  
419 B.O.M.

## HERE AND NOW

By Little Yorkie.

On the street corners of Vancouver we are constantly being informed of the terrible evils existing today. Some tell us the only remedy is that we must be "born again," others tell us we must close all the saloons, and others again inform us that we must join one big union in order to emancipate ourselves from our present condition of wage slavery.

This wage slave has an idea that if the working class studied Socialism for themselves they would not require the aid of parsons, politicians, union leaders or any other meal-wet quacks to tell them what to do. They would know, and knowledge is power.

The best way to spread that knowledge, which is so necessary, is to get this paper into the hands of the working class. The articles in this

paper are written by men who know. Do you notice the same names appearing week after week heading this column? All the sub rustling is being left to a very few. Look how often the names of Comrades Gribble, Lightstone, Cassidy, Jenkins, O'Brien appear in this list.

Now, boys, each and every one must do a little. Here are the boys who have done at least their share in the fight:

	Y. H. Q.
Com. Cassidy (V. I.)	6 2
Com. Jenkins (City)	5 3
Com. Gribble (Alta.)	4
Com. H. Noakes (B.C.)	2
Com. M. Lightstone (Mont.)	1 10
C. I. Johnson (Carmi, B.C.)	3 1
Com. C. M. O'Brien (Alta.)	3
W. Clarkson (Beaverdale)	2
N. Mackmulay (City)	1 2
W. Erwin (Mayton, Alta.)	1 2
J. H. B. (City)	1 1
W. Shier (Alta.)	2

## Singles (Yearlies).

H. Radford J. Wold, J. A. Moon, A. Whyte, B. Simmons, T. F. Zimmer, A. Middleton, Raymond Tunc (N. Z.), J. Kneeshaw, G. Grazier, G. Warren, A. Gilbert.
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## Half-yearlies.

G. Scott, Sam Larson, G. Rossiter, J. G. Meldrum, H. Adie, C. Harris, A. Stone.
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## Quarterlies.

J. D. Clark, E. Lavin, H. Dalgleish, F. Fillmore, D. Thomson, W. B. Bird.
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Note.—This is a mighty poor showing, and does not justify the hopes entertained at this end by the executive, based upon the evidences of activity presented by this column in the last issue.

There is no use in mincing matters. If the receipts do not pay the printing bill, the paper cannot appear, and when this issue is paid for the money to pay for the next has to come from somewhere. The Executive have not got it at present. The receipts for the Maintenance Fund have fallen off to almost nothing. Subs. are undoubtedly hard to get at the present time, but they form the sole support of the paper, advertising receipts being negligible. You will have to do something, and do it quick. —ED.

## EXTENSION, B.C.

Dear Comrade: Just a few lines to inform you that I have received character and supplies, and beg to acknowledge the same. I suppose Com. Cassidy has acquainted you with the facts in regard to forming a local here.

Well, comrade, have no fear as to results in the future. We have quite a number of class-conscious adherents in this community, and the present situation on the island is conducive to give us a great opportunity to drive our arguments home. At the present time our financial position is not very encouraging, but we will use our moral suasion to good advantage. Hoping before long that we will be in a position to line up with the rest of the Locals in B. C., both financially and morally, in support of the only movement which will lead to freedom and happiness for the masses who are bound in chains of slavery due to their own ignorance.

I will close, hoping you will not be discouraged if we are a little behind in financial transactions.

I remain,

Yours in the Fight,  
ISAAC GREENWELL,  
Sec. Extension Local, No. 78.

## WISDOM AND THE WISE

Wisdom and the wise are things far apart and must not be confounded. There are quite a few of us who are wise and yet lack wisdom, and many others who have wisdom and yet are not wise. "There's a reason" as our friends remarks. The proper thing to do is to so combine the two so that they complement each other. One without the other is a dead letter so far as the revolutionary movement is concerned. Wisdom is useful if used wisely and spread broadcast and the wise will not cease from doing this. To be wise and not spread wisdom is to be simply "wise" and no more.

We have in these days a great deal of wise men who seem to be infected with a very unwise fatalism: that everything is rosy and the revolution MUST come just because they have the idea that it will. These have taken the Omar one too much to heart. They have lived with him, eaten of him; wolfed him and nothing matters.

"Leave the wise to wrangle and with me the quarrel of the universe let be," and so on. Oh, its pretty; its poetry; its profound philosophy—but it is not the way to accomplish anything. It was all very well for old man Omar, calm under the blooming rose tree of the drowsy East. I myself (if I had a Fitzgerald to assist) could turn out just such stuff—to loll in the shade and watch the dusky beauties dance a Zanabar or something equally fascinating; to admire the delicate twists and turns and speculate upon chances. It was all very well to wander off with Miss "Thou," whoever that lady may have been. "The wilderness and thou" sounds quite seductive to even me—but this is not the rose-embowered

East and "Miss Thou" are about as scarce as hen's teeth, if not more so. The order of the day is "work and more work." Omar was the fortunate possessor of a soft job; life did not press too hardly upon him. Most of us could manage quite easily the kind of graft he was on, provided we looked wise enough.

These be strenuous times, the new movement calls for men of action, not Omars, we want workers. The revolution is not the result of economic pressure altogether; economic pressure produces that reaction which in its turn develops the revolutionary spirit and sets that spirit to work. We must not wait for these things to shape, we must shape things.

We must not dally and flirt with economic fatalism; we must show the light upon all and sundry occasions. "We must decide to do it now," for time presses, all the forces of production are fit, the worker is not. It's up to us to think of Omar for his divine and soothing verse—and forget that such a fellow existed. Get to work, ye reds, all over the Dominion and then when the trick is done 'twill be time to talk in a wise manner of economic determinism.

## SASKATCHEWAN

May 28th, 1913.

Dear Comrade: The Saskatchewan Prov. Ex. at their business meeting last night decided to take over the Manitoba Ex. with myself as secretary and treasurer. Excuse short note, as I am busy making arrangements re Gribble's tour.—I remain, Yours in revolt,

D. McMILLAN.

## "EXPLANATION."

(Continued from p. 3.) Jealous of a labor skater's good name, that he assumes all responsibility for the present situation. McNab had been asked to retire from the Lethbridge riding, being offered a seat elsewhere but refused, standing manfully by his guns. He went down to defeat, struggling alone, unassisted by any compromise with the Liberal machine, or by association with Cabinet ministers;

as honest in his conviction as any Labor candidate ever was, endorsed by a Labor Convention, financed solely by Labor funds, and a member of the U. M. W. of A., Stubbs generously contributed to his overthrow; but Stubbs was swinging on a pick in those days, and indulging in "doubtful (very) interpretations of political economy."

Enter Jones, a Liberal in everything but name, and half Liberal in that. Stubbs, now President of Dist. 18, not only lined up with the trickster but in post-election explanations declares that Jones was but a puppet, and his was the hand behind the scenes that manipulated the strings, protesting in the same breath that the miners must overlook this piece of political juggling and consider only, that with all the opportunity for tricking them industrially, he has not done so.

"Contrast the petty done, the undone vast!"

Gompers' integrity to the A. F. of L. in no wise mitigates his political perversity. Nor did Stubbs permit any such consideration to weigh greatly in favor of former Labor candidates in the Cow's Nest Pass. Nor yet can I imagine that the world views with patience the plea that Moffat of the P. W. A., or the instigators of the Canadian Miners' Union were entitled to a hearing because they were diligent in financial transactions.

I remain,

Yours in the Fight,  
ISAAC GREENWELL,  
Sec. Extension Local, No. 78.

When we consider that Stubbs, during the last few years has jumped from Marxian Socialism to Syndicalism, and from that to Laborism, the "explanation" is explainable. But we can with profit examine the position he takes in regard to Marx: "Marx in his Communist Manifesto points out that the Socialists are the most resolute section of the workers, and they do not form parties separate and apart from the other working class parties and that they devote their energies to pointing out to the workers at all times the road that should be travelled. But then Marx was not acquainted with some of the members of the S. P. of C., who boastfully aver that they could not now subscribe to the Manifesto."

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However, both Marx and Engels had something to say regarding the Manifesto twenty-five years after it was first written. And Engels again, twelve years later still, and it is just possible their later utterances are of as much weight as the Manifesto itself. Anyhow, Stubbs might have given us what they did say while he was quoting.

Here is the text from Kerr's publication: "The Communists do not form a separate party opposed to other working class parties. They have no interests separate and apart from the working class as a whole. They do not set up sectarian principles of their own by which to shape and mould the proletarian movement...."

That is the real issue; the only issue. The Liberals, because of the Great Water Ways Flim Flam, feared defeat. By enlisting the services of trusted Trade Union officials, one or two seats might be saved, and 'twas doubtless figured that one or two were absolutely necessary.

Just prior to the previous Alberta election an effort was made along these lines; it failed, for reasons we need not go into too great scrutiny. One reason, good and sufficient for our purpose at least, was that the Socialist Party was proof then, as it is now, against the slimy methods of capitalist politicians. Here is a copy of a letter addressed to a Trade Union official late in 1907:

"Dear Sir: The Liberal Association desires to ask at what time you would be in any of the Pass towns, namely, Frank, Blairmore, or Coleman. An early reply would greatly oblige."

Several months later the same person received the following from the same source:

"Dear Sir: I have been requested by \_\_\_\_\_ to see you with a view to finding out the possibility of an amalgamation with your association for political purposes..."

There is more, but these extracts will suffice. As they say in patent medicine ads, "Names furnished on application." Here was a deliberate attempt to corrupt organized labor, at a time when it did not appear very necessary