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WESTERN CLARION

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POINTERS FROM MEXICO

Current Events Providing Ample Evidence That the Power of State Is the Prize of Class-Warfare.

As the first flurry of snow is to the barren brained cartoonists and joke-smiths, so is the ballot box to similarly conditioned sentimental sociologists.

Ignoring the far reaching and as yet unrefuted fundamental principles of Marxian philosophy, these latter gentry seize upon political action, and using it as a fulcrum, attempt to topple over with a lever of jibes and sneers as sound and firm a school of thought as has ever been committed to print.

Most of them are in accord with the object we are striving to attain, but "the ballot box is such a ridiculous proposition that it is to laugh."

Unfortunately for the success of their endeavors, the ballot box, like the poor dear consumer's furnace, requires considerable exaggeration to produce the merry "ha ha."

This being, like burlesque, a form of humor not indulged in by the mentally efficient, we can afford to indulge in the stony stare.

Passing what our friends conceive as political action, let us proceed to examine the events of the past two years, which offer us examples which cannot be confused.

There is some thousand miles or so to the south of us, a country which until two years ago, was distinctly non-political. The semblance of democracy had, for twenty years, under the Diaz regime, been permitted to exist to give continuance to as brutal a military despotism as ever fastened itself upon suffering humanity. For that period Diaz and his gang had wrung wealth untold from the slaves of that country by direct and shameless bondage.

Periodically the slaves were called upon to vote, and each time Diaz was the political victor. Some two years ago, however, a wealthy sentimentalist decided to contest at the polls this ever-recurring supremacy. It is not required that we scrutinize his motives, sufficient for us is the fact that he was really an opponent, not a dummy, and that he inaugurated a political campaign. His programme was one of reform principally, but with at least one revolutionary conception. The peons were to be freed from their masters and to come into possession of the land.

The campaign went merrily on; at first tolerated as a joke, but soon it assumed proportions which rendered the father-in-the-basement-shovelling-coal humor rather excitable.

Diaz turned to the source of all political power and found to his consternation that two decades of plunder and security had produced in his greedy crowd an appalling degree of recklessness. Not able to satisfy their insatiable appetite for wealth from the handouts of the government, the smaller fry had been drawing money and equipment to maintain and equip an army which existed on paper alone.

With the country elsewhere in arms Diaz accepted the situation with the best grace possible under the circumstances, and retired to Paris.

Notwithstanding the fact that guns were the principal arguments used in this controversy, all went purely along political lines.

The real political fight at all times is solely for control of the powers or state. This accomplished, whatever policy those possessing these powers choose may be instituted, providing they have sufficient strength and ability.

Madero, upon assuming control, either did not possess this strength, or had used the peon as a stepping-stone to his success. Whatever the interests behind that revolution may have been, Madero found himself in mighty uncomfortable predicament. His army of peons still possessed the arms his or some one else's millions had supplied them with. They had had a taste of freedom. They were organized and to some extent disciplined, and were furthermore infinitely better off than they had ever been in their lives. It was not to be supposed that they would lay down their arms until the promises made by Madero had been fulfilled.

The peons possessed exactly what we are striving for, power approximately equal to our masters.

It is not to be supposed that the spectacle of thousands of armed slaves, with more or less revolutionary ideas, roving over a country admirably suited to guerrilla warfare, would meet with the approval of those who owned the wealth producing property of that country, nor that they would be idle and patient when news of constant destruction of their property circulated.

Whoever was behind the movement which overthrew Madero a few weeks ago realized that the only way to establish conditions which would again render the golden stream of wealth possible was to return to the methods of Diaz. A counter revolution was ordered and successfully carried out.

The betrayal of Madero by his army can be accounted for by bribery. Shorn of every vestige of power, his government fell. His conquerors at once proceeded to fortify their position, first by removing all opponents within reach; second, by seeking to have their position secured by popular vote, obtaining "their just powers from the consent of governed."

The ruling class has rarely been backward in this respect. Whenever the need for blood-letting appeared, blood has flowed. They have never stood upon ceremony when murder suited their purpose.

Huerta and Diaz must now appeal to the "humorous" ballot box, which, without doubt, will endow them with authority.

Their task, however, is not envied them, there is still an active opposition in arms. Whatever the outcome will be the victors will finally establish themselves by an election.

There is something humorous in the Mexican situation which appeals to me strongly. According to statistics, the wealth of the producing property of that country is owned or controlled by foreign capitalists, and to see a bunch of slaves scrapping over a quarrel which undoubtedly will, however it ends, result in their enslavement, is no small joke.

We will suppose they were wise to this fact. We will suppose they were inclined to resent the slave business. How long would Huerta and his crowd last? A question requiring no answer.

The ruling class have had several bad scares during warfare at times when circumstances have made it necessary for the slaves to be armed. After the trouble has been surmounted they have found a disposition manifest among the slaves to hold on to the arms and use them in their own interests. This disposition is constantly growing, and it is in the furthering of this that our salvation lies. When the workers refuse to participate in their masters' quarrels, their masters can shut up shop.

The ballot box has figured but slightly in Mexican affairs for many years, which made recourse to physical force inevitable.

The ballot is still to some extent free for our use. The field for propaganda is wide open. Political action may assume warlike proportions or may work along more pacific lines. But, as with the world powers today, so with us. In order to make peace sure we must make war impossible.

J. H.

THE PROFESSOR PRESIDENT'S PICNIC.

The professor is now safely President of the United States. He used to be president of some university. Four years from now he will be wishing he had stayed on the university job. Probably sooner.

His friends have great hopes of him. Others express fears of him. The hopes will not be realized. Perhaps the fears neither.

We are told that he will have a number of stiff jobs ahead of him, some of which do not interest us, such as the Panama Canal question, the Mexican question and the burning question of fitting hungry Democrats into meaty jobs at the ratio of 16 Democrats to 1 job. But one thing he is bet to do does interest us. He is to "reduce the cost of living." We want to see what happens.

It is generally agreed that the U. S. is in a deuce of a pickle. The trouble seems to be that it is becoming increasingly difficult for the "Common People" to make both ends come within even speaking distance of one another. (Nothing like this in Canada, of course). The Democrats propose to remedy this by reducing the Tariff, among other things. Incidentally it might be remarked that there is no tariff to speak of in England. But the Common People there have also noticeable trouble in making both ends mutually acquainted. There, the Tories even propose to put on a tariff by way of remedy. Verily, the Tariff moves in a mysterious way its wonders to perform. I don't understand how No-Tariff at 'ome has the same result as Tariff in the U. S., but Hegel has said that a thing may at the same time be itself and the contrary to itself, so we supopse it's alright. Anyway, a President who has been a college professor is sure to understand the proposition and it's up to him.

And then there are the Trusts. We wonder what he will do with the Trusts. Dissolving them has been tried, and has been a great success, from a farce-comedy point of view. If we remember correctly the Oil Trust, among others, was painstakingly dismembered—and the price of oil went up one.

We guess that, being an unimaginative professorial person President Wilson will continue these entertaining anatomical experiments. If our advice was asked we would suggest bonusing the Trusts instead of busting them. For, the highest professorial, political-economy and legal authority, and public opinion to the contrary notwithstanding, no production is cheaper than Trust production. Not only can it economize by producing on a large scale, by standardizing, etc., but, were production thoroughly trustified it would, in the necessaries, anyway, cut down costs greatly by cutting out the drummer and the advertising. You don't see coal oil advertised to any huge extent do you? Just so, if the flour milling industry were completely in the hands of one corporation it wouldn't buy expensive page ads. to tell you its flour would make two loaves grow where only one grew before. It wouldn't need to, being the only flour seller in the market.

But what about the price? Don't let that worry you. Flour would be sold cheaper. That much less labor would be incorporated in it and that much less labor would be incorporated in it. Never forget that, on the average, you get what you pay for. If you could only pay for what you get. And under trust production it would be even more so. The price would more steadily approximate the exchange value, as the greater fluctuations of competitice price would be eliminated. The Trust does not exist just to overcharge you for the fun of overcharging you. The greatest possible volume of nett profit is all it wants and, on the average, the only way to get that, is to sell things at their value. It is best to make a million sales at a profit of ten cents on a sale, where only nine hundred thousand will sell at a profit of eleven cents, or only eleven hundred thousand at a profit of nine cents. All the traffic will bear is all that it will bear.

But we guess the profesor will not see it that way. Also we hope not, because we would miss a lot of fun.

Anyway, we expect to see him leave the presidential chair, perhaps a more enlightened professor, but certainly a thoroughly discredited President, having signally failed to acheive the impossible. Provided he ever attempts it.

Mc.

NEW YORK STATE CANNERIES.

A word picture of children working in canneries for so many hous that they cried to be allowed to return to their homes, if only to be whipped by their parents, was one of the many revolting details of child labor in canneries presented to the State Factory Commission at its hearing at Albany, N. Y., by Miss Mary Elizabeth Chamberlain, Vassar, 1909.

She told the commission of seeing children from the age of four years up working sixteen or more hours a day snipping beans, husking corn, or sorting vegetables, until their hands bled and had to be bandaged so they might continue their work.

It was admitted that in some cases women had worked 119 hours a week (19 5-6 hours a day) and that the weekly average during the busy season for women is seventy and eighty and sometimes ninety hours a week.—"N. Y. Times."

TAKE OFF THE BLINKERS.

Look around you and see if there is anything in sight, apart from natural objects, that is not the product of human labor. Then think of how these things were produced, what agony of mind and body, poverty and distress, enslavement, mental and physical, of man, woman and child is incorporated in them.

Turning from this, consider how these products of human labor are divided amongst the members of society. Those who form the producing class are not the best, but the worst, dressed and fed. They do not ride in comfortably cushioned automobile or palace cars, but hang on to straps in crowded street cars, or ride in those glorified cattle-trucks termed colonist cars. They are, in fact, the mudsills of society, in the view of those who enjoy the fruits of their labor.

Which class do you belong to?

Alberta University reports a goodly interest with lectures by A. Berkov, "Socialist Theory of Values" and K. Kingston, "The Working Class." They are endeavoring to obtain Prof. Mack Eastman of Calgary for a lecture. McGill University is also considering the formation of a Chapter. The college paper has been filled with arguments for and against such an organization. —"Intercollegiate Socialist."

This is going to be a busy year for the Socialists in the West. With an election due in the early summer in Alberta, a Dominion election looming nearer every week, and the cards being stacked for another crooked deal in B. C., we are going to have the time of our lives. Amid all the turmoil the S. P. of C. will be the only party with a platform that presents a clearly defined issue. Register!

B. C. WORKERS ATTENTION!

The Provincial Voters' Lists have been cancelled, and you have only until April 7th next to register again.

GET BUSY!

and don't let the McBride-Bowser gang deprive you of your franchise. Go to the Registrar of Voters in your district, and fill out a new application form, and get as many workers as you know to do the same. A Dominion Election is on the cards for this year, and the Provincial Voters' Lists are used.

GET BUSY!

THE PANAMA CANAL PROSPERITY

There are some words in the English language that convey to the average reader a feeling of contentment that no other words can supply. One of these is "prosperity." We hear it reiterated so frequently that few other words are so well impressed on our memories and probably no other would be so greatly missed were it dropped from the language. From the occupants of editorial chairs, from the classic halls of universities, from the seats of the stock exchange, and from the offices of ministers of the crown, the word is daily distributed, and, instead of familarity breeding contempt, each repetition seems to more fully portray its beauty and renew its lustre. Little wonder, then, that so many members of the working class imagine that they are prosperous, and that the capitalist system of today is all that could be desired.

Every new undertaking of a public nature, the building of railways and canals, the opening up of new tracts of country for settlement, or the establishing of new trade agreements with other nations, is advanced by the ruling class as another attempt to increase the "prosperity" of all sections of the people. This does seem a paradox, to be sure, for it is hardly reasonable to suppose that they can institute anything that would be beneficial to the same time, to both the robbed and the robbers.

But "wonders never cease," or politicians, either. One of their latest schemes for nursing humanity on the lap of luxury is the construction of the Panama Canal. On the completion of this great work, which is one of the landmarks in social development, marvellous things, we are told, are going to happen. The trade route between the east and the west will be shortened by thousands of miles, the lengthy and dangerous journey around the Horn will then be eliminated, the time required between the loading and unloading of cargoes will be cut in two, and, incidentally, many thousands of workers who are now engaged on construction and on the vessels plying round the Horn will be thrown out of employment and allowed the glorious privilege of travelling the earth by a shorter circuit in search of jobs.

But, of course, there is no good reason why this last item should greatly matter. The workers have been expending their mental and physical energy long enough in producing wealth for the use of others, so they need a rest, and this is one of the methods their masters are taking to secure their release from the burden of work. Should some them starve in the effort to obtain employment why, well and good, there are plenty of others to take their places. For every new machine that is introduced and every trade route that is shortened an ever-increasing number of wage slaves are thrown on the open market, and the demand for their special commodity, their very life force, is becoming each year less and less.

But still the workers don't seem to mind it. On every opportunity that presents itself they send to the legislative assemblies, the senate, and congress, representatives of the master class to do their thinking and frame up legal enactments to maintain their own supremacy and safeguard their own property rights.

The cities on the Pacific Coast from San Francisco in the south, to Prince Rupert in the north, are busily preparing for the great increase of trade which must necessarily come to their harbors when the Canal is completed. Each one of them is urging upon their elected members to the House of Commons at Ottawa, and the House of Representatives at Washington, to do their utmost, both in causus and on the floor of the House, to secure large grants of money for the construction of wharves, docks and other terminal facilities. Progress clubs, 500,000 Clubs, Publicity Clubs and Boards of Trade are organized and assisted in every city to make known to the world the wonderful natural advantages they each possess and to attract the money-

(Continued on Page Two.)

THE SOCIALIST MOVEMENT

Its Base, Scientific; Its True Function, Education; Its Tactic, Revolutionary and Uncompromising.

The modern Socialist movement is not the infant that some of our friends would have the world believe. From an Utopian scheme of one hundred years ago it has been formulated into an exact science, its roots have been planted in the fruitful soil of inductive research, and the results have surprised friends and enemies alike.

Today it is regarded by its friends as the only hope for social adjustment and by its enemies as the greatest curse humanity has had to combat. There is no thinking person today, be he capitalist or slave, priest or layman, atheist or religionist, who will say "all is well." Everyone who takes the trouble to look around is speedily convinced that we are in a bad way socially, not to say in desperate straits.

The enormous accumulation of wealth on the one hand in the hands of the very few and consequent impoverishment of the many who live but thirty days removed from starvation; the gigantic power of a Morgan or a Rothschild, the entire want of power by the workman as an individual in the modern social struggle, the hideous condition of prostitution and its attendant train of sex evils; the destruction of the home and its strange influence upon races and nations; the growth of a wandering population who, like the son of man, "have not the place to lay their head," the development of hoboism and vagabondage and the steady acceleration of the working class revolt manifested in strikes, lockouts and labor wars generally, coupled with the Socialist movement, give to both masters and slaves matter for earnest and immediate thought.

An answer to our present riddle of the world; a solution to the gigantic contradictions confronting us must be found. Past history shows all too plainly that these conditions which develop in society with the decay of any system of production, have been adjusted in rivers of blood; that the new class that evolution has called upon to take up the task of managing the world's affairs has stepped into the seat of government amid scenes of chaotic disorder.

This threat of violent revolution faces us today. We have reached a stage where the operation of industry is absolutely social. Social in work and thought, society cannot much longer tolerate the individual ownership of social machinery and its necessary consequent command over the products of social labor. The modern Socialist movement then, is the expression of working class desire to adjust society to its environment. Our effort is to educate the slave to his class position, knowing that with this accomplished the working class will speedily reach out and take from its present owners the machinery of life and remove once and for all the power of the capitalist to keep us so steadily at the industrial grindstone that life is becoming but one long vista of agonizing toil.

Knowing that the workers, once they realize the fact that they, and they alone, produce wealth, that they alone operate the social machinery, will speedily see to it that they alone own these things created of their hands.

The threat of strife is no blood-thirsty ghoul's dream, it is the conclusion arrived at by far-seeing men everywhere and by them the most dreaded. We work all the time to push it from us by carrying on a propaganda of education, an education that no university man gets, an education on the economics of labor, searching studies into history, into biology, and kindred sciences, all from a working class view point.

We work to give knowledge of untold value to the working class because as working men we have come to realize that knowledge is power, since it gives to its devotee a clear outlook upon social forces and activities, and saves him from following the red herrings so skilfully dangled by our friends the politicians. We know also that in such strained times as these a spark is sufficient to set the whole fabric of ociety ablaze, just one act of sufficient brutality, just one more insult may unloose a torrent of revoluution before which the present social system will disappear like chaff before the wind.

The class-conscious worker seeks to educate; what does the political and social flunky of the masters do? Just of course what the masters would have them do. Who will soon forget the treatment handed out to the San Diego workers, the almost unparalleled brutality of the so-called educated classes? All that happened has not been written in the master class press of Lawrence, Little Falls, Chicago, the slaughter of the communards, and countless other atrocities.

The Socialist movement is growing, however, and bids fair in the near future to exert such pressure as to call these atrocities to a halt. A brutal master class must not be allowed to once more deluge the earth with blood, to unloose the red fiend of revolution such as we have seen in the past. Whatever comes of their propaganda of violence, it must not be allowed to sidetrack the march of working-class education. The repressive measures have a very useful effect. They serve to distract the attention of the masses from the real issue. To instigate the proceedings we saw in Lawrance, then by skilful police and press work to divert the attention of the worker, and raise a howl of protest against "foreign" agitators is an old and familiar trick.

The Socialist movement has already shown its strength in Europe. Not many months ago the capitalists of the various countries involved in the struggle for the surplus values produced by the Turkish workers came very near the old trick of calling out the workers of Europe to fight over the plunder. The war dogs were about to be unleashed; the Socialists of all countries recognize that a world's war is in no way desirable. It stirs for a time the old archaic ideas of patriotism which lie hidden in the minds of so many Socialist working men. It has a tendency to

(Continued on Page Four.)

South Vancouver municipal employees have just passed over one of the worst winters experienced in that locality. Most of the men have been idle all winter. A couple of weeks ago a few were allowed to work, but owing to the number out of work they were only allowed to work two days a week. All other workers in the locality have been up against it in the same way. Some wise gink will probably say they did not want work.

Striking miners of West Virginia are still being slugged and arrested for nothing more serious than being within reach. The state militia are in control of things, and over 100 miners have been jailed. A state-wide strike is likely to be called any time now.

Four men were elected on the Socialist ticket for the legislature in the State of Illinois in the recent elections.

BOUND VOLUMES, 1912.

Readers wishing to secure bound volumes of The Western Clarion for 1912 are requested to send in their names to this office as soon as possible. When sufficient orders are received, the work will be put in hand. Price, $2.50 per volume.

We still have five volumes for 1911 in stock at same price.

CLARION FUND

(Maintenance)

Previously acknowledged		$52.37
British Columbia		
C. Pilgrim, Victoria	$2.00	
Victoria Comrades	.35	
J. White, Brechin	.25	
N. Lambert, Vancouver	.25	
J. Frazer Vancouver	1.00	
Vancouver Local No. 45	2.50	
Hattie Bone, Clayton	.25	
H. Harman, New Westminster	5.00	
G. C. Johnson, Carmi	.25	
Local Vancouver No. 58	5.00	
		$16.85
Manitoba		
Per Geo. Mead	.75	.75
Saskatchewan		
Local Moose Jaw No. 1	16.00	
D. Frame, Ledgett	1.50	
Moose Jaw Comrades	2.75	
		$21.00
Ontario		
Per A. G. McCallum, Ottawa	1.00	
Local St. Catherines No. 30	2.00	
		$ 3.00
Quebec		
Local Montreal No. 1	8.50	
C. C. Wellermann, Lansden	.25	
		$ 8.75
Total receipts to Mar. 17		**$102.72**

SUMMARY

Clarion Maintenance Fund	$102.72
Less grant to Clarion a|c	75.89
Balance in hand, Mar. 17	$ 26.83

CLARION PUBLISHING ACCOUNT
(Expenses)

Printing and mailing issue No. 711	$95.85	
Printing and mailing issue No. 712	90.00	
Editing	20.00	
Sundries	1.25	
		$207.10
Receipts		
Subs. from Mar. 3 to 17	$118.11	
Sub. cards, H. G. Hills, Vic	7.50	
Local Directory	4.00	
Cash sales	1.60	
		$131.21
Deficit provided from Clarion Maintenance Fund		75.89
		$207.10

J. H. BURROUGH,
Secy. Dom. Exec. Com.

IF ALBERTA LOCALS WANT TO HAVE THIS PAPER CIRCULATING IN THAT PROVINCE BEFORE THE ELECTION COMES OFF THEY HAD BETTER GET BUSY. THEY ARE MIGHTY SLOW IN STARTING.—ED.

WESTERN CLARION

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

SATURDAY.....MARCH 22, 1913

THE COMMUNE.

The forty-second anniversary of the most glorious episode in the history of the class whose record is one of great victories and equally great defeats, has come and gone.

Who can say that the lessons provided in the study of the premature and badly served revolt of those heroic French comrades is not being absorbed by their successors of today, in all lands where the workers are despoiled by their capitalist exploiters? Every succeeding anniversary manifests a deeper and wider comprehension of the mistakes made by the Communards, a greater reverence and admiration for the victims of savage and ruthless vengeance wrecked by a fear-crazed ruling class.

Few class-conscious people today, be they Socialists or not, can be found to express the belief that the modern ruling class of any country will act in any different manner than did that of France in 1871. The more generally this belief spreads amongst the workers the less chance will there be of a repetition, for the mercenaries of property are drawn from our ranks. The great struggle of today is to dispel the ignorance of our class. Education along class lines is the greatest weapon in our armory and the one most difficult for the ruling class to guard against. The time may come, and probably will, in this and other countries when attempts to strike terror into the heart of the growing revolution, by singling out those most active in it, may be made. What then? Hopes of happiness may be dispelled by rope or bullet but the horrors of capitalisms hell will go with them and the account will be squared.

In the meantime, "fair flies life amidst the struggle."

JUST A SOUVENIR

In the mails this week came a little souvenir in the shape of a charter formerly held by Local 69, Socialist Party of Canada, Vancouver, B. C. An accompanying letter gave the information that the entire membership had voted to give up their affiliation with the Socialist Party and as all were wage workers they joined the I. W. W. in a body.

This action had been contemplated for some time and matters were brought to a head by the several lectures delivered by Haywood in Vancouver.

For the benefit of those who are not informed on the matter we will state that the Socialist Party of Canada is owned and controlled by a bunch of mental cripples who hold the theory that there is no class struggle except at the ballot box, and that strikes, lockouts, boycotts, blacklists and the like are simply the results of a commodity struggle.

We might also remark that this same bunch are rather inconsistent when they condemn us "commodities" for using sabotage, for it is not the nature of commodities to be exchanged on a basis of poor goods for a low price.

The charter is nailed on our office wall to give us a hearty laugh whenever we feel down in the mouth.

The above was clipped fro mthe Industrial Worker of Spokane of March 13 last and forms a fair sample of the brand of humor that appeals to the average I. W. W. disciple, as well as testifying to the gullibility of the management of the paper.

The facts are that Local 69 disbanded, with the intention of applying for membership in Vancouver Local No. 1. Some humorist of the local I. W. W. organization evidently stole the charter and sent it, with the accompanying "explanation" to the shrine at Spokane.

The fact that the "explanation" was accepted as authentic points to the need of a Spokane hospital for the mentally deficient, with a special department for the treatment of editors who scribble before they think.

Also the fact that the "explanation" was accepted with such unreasoning child-like faith forms an illuminating commentary on the capacity of the editor of The Worker to pass an opinion on the distinction between a "class struggle" and a "commodity struggle."

The Charter in question was stolen, frame and all, from the walls of the public reading room in the Labor Temple. As this reading room is maintained by the Labor Temple Co., Ltd, at the expense of the labor unions of this city the theft affords a striking illustration of the ethics of "class conscious sabotage."

NO "SCARE-HEADS" FOR THESE.

Stowewd away in oscure corners of one of Vancouver's daily papers last week were accounts of fiendish murders by two clergymen. One murdered his wife by forcing her false teeth down her throat, and the other tied his three children to a bed soaked in coal-oil, and put a match to it.

We can now expect a howl from the frock-coated, smug-faced fraternity, as to the awful demoralizing effects of the irreligious Socialist propaganda.

Sometimes ago we remember that "Lowery's Ledge" was barred from the Canadian mails as the result of an agitation got up by one of this fraternity, who was subsequently forced to vacate his point of vantage in the bedroom of one of his parishioners' wives, via the window route, clad in his shirttail.

For a profession that, in point of fact, stands well to the front in the per centage it contributes to the sum total of these and similar offences, its members are "awful careless" in their criticism of the mode of life of other and less godly people.

REFORMERS ON THE JOB.

"Minimum wage" laws seem to have become the fashion rather suddenly in the U. S. of late. California is considering one as is also the State of Utah, where the lower house has already passed a bill providing that no girl shall receive less than 75 cents a day, or less than $1.25 a day after one year's service. Labor unions generally are opposed to this brand of legislation and rightly. What is to prevent an employer firing a girl on the eve of completion of one year's service and getting another at 75 cents per? The very fact that no serious objection is being raised by the employers is proof enough that it will not hurt them in the pocket-book. A legally established minimum wage will inevitably become the maximum wage, and slaves will find it increasingly different to get the fixed minimum raised to offset the steady rise in the prices of necessities.

There is no way out but by revolution.

PATRIOTISM—"THE LAST REFUGE OF SCOUNDRELS."

The representatives at Ottawa are giving a rare exhibition of their devotion to their several masters under the cloak of patriotism. Both sides are liberal in the use of verbal mud-slinging in imputing sinister motives to their opponents. From an impartial view of the record of both the Liberal and Conservative parties, it is safe to assume that they are both telling the truth. The funny part of it that the wage-slave, against whom these engines of destruction will be used if he gets too "chesty," is to be called in to decide by his vote which section of his oppressors shall get the graft of building them.

The political structure of today will be an awful puzzle to the historians of the future.

PANAMA CANAL PROSPERITY

(Continued from Page One.)

ed interests of Eastern America and European centres to plant their Capital in real estate and other investments. Each city maintains a group of spies and emissaries to run around to the others and find out how many vacant buildings, offices, and apartment suites they can discover, how many building permits that are taken out, the figures relating to clearing house returns, as well as the rate of rent in the apartments, and these are then arranged to suit themselves and scattered broadcast in the attempt to out-do their competitor, and secure for themselves as large an amount as possible of the Capital that is floating around.

But there is one thing at least that they are happily relieved of trying to attract and that thing is labor-power. Every building that is being constructed, every employment office that is opened, is soon surrounded by an army of would-be workers hunting for jobs, but the jobs are not numerous enough for the hordes who are doing the hunting, so the market for this commodity is continually glutted.

Not only is the Panama Canal prosperity affecting the United States and Canada, it has already attained an international importance. When the giant scheme was first launched an agreement was entered into to the effect that the vessels of each country should have equal access to the Canal route. But this agreement was nullified by the law-making powers of the United States who passed a bill exempting the vessels of their own country alone from paying tolls, and imposing them upon those of others. The Asquith government naturally resented such action and much red tape and diplomatic intrigue was the result so the case is now to be opened for further consideration. But as far as the great captains of industry are concerned it will matter but little how the arbitration board will decide, for their investments are not confined to anyone country, but are of an international character, while for the lower strata, those who are forced to peddle themselves from day to day to a master to obtain the bare necessities of life, they, too, are internationalized. Their wan and hungry faces are easily discovered in every land where jobs can be found and a living assured, so the clause relating to the exemption of Canal tolls, interesting as the Capitalist press may make it appear, need in no way concern the workers of the world.

J. A. McDONALD.

THE HIGH COST OF LIVING

One of the most popular questions at the present time with capitalist economists is the high cost of living, and many have been the suggestions for its solution. One of their principal remedies is "back to the land," but as every one acquainted with the situation knows, the farmer suffers from the high cost of living as much as the wage worker, so we must look elsewhere for the cause and the cure.

It is well known to Socialists that as the machinery of wealth-production develops and becomes more perfected, it takes less labor time to produce the necessaries of life. As the value of all commodities is determined by the amount of socially necessary labor-time worked up in them, why, then, should the price of commodities rise?

Now, as no one worker produces any one commodity, but as the working class, working co-operatively, produce all the commodities, it is impossible to tell how much labor-time is embodied in any one article. The only way we can find the value of a commodity is to compare it with others.

It has been found convenient to have one commodity to which to compare all others, and gold being the best fitted for this purpose, is used by almost all countries in the civilized world as the medium of exchange.

Gold, being also itself a commodity, is subject to the same law of value as the rest. It only takes about half as much labor-time to produce one ounce of gold now as it did fifty years ago. But as gold is price itself it cannot show its own depreciation, and when other commodities are compared with it it appears to have remained stationary, while the rest appear to have gone up in value. In reality it is gold that is depreciating so much faster than most other commodities that they appear to rise.

Some of our opponents tell us this is not so, because they can not buy any more gold for $5 now than ever they could. Quite true. One ounce of gold is equal to one ounce of gold at any time. $5 in gold is $5 whether it takes one hour to produce it or ten. But $5 is only the name given to a gold coin of a certain size and weight. The coin may be the same size and weight, and have the same stamp on it, as it had fifty years ago, but it does not take so much labor-time to produce it now and that makes all the difference.

If ten years ago it took five hours to produce one pair of shoes and five hours to produce one $5 gold piece, the shoes will exchange for $5, but if at the present time the shoes can be produced in four hours and the gold coin in three hours, neither will be worth as much as they were before as neither has so much labor-time embodied in it—but the coin will still be $5, and the shoes, taking one-fourth more labor-time to produce than the gold, will not exchange for $5, but will now be worth about $6.60.

Now, labor-time is also a commodity and subject to the same law of value as the gold and shoes—that is its value is determined by the amount of socially necessary labor-time required to reproduce it. So the price of labor-power (that is, the money wage) is higher than it was some years ago, but it has not gone up in the same ratio as most other commodities. The gold (or its equivalent) that a worker gets in wages, although when counted in dollars and cents it may appear more than it was some years ago, will not buy so much of the necessaries of life as it did then.

This then is the cause of what is known at the present time as the "high cost of living."

The cure will be when the working class become conscious of their position in society, and by using intelligent political action will gain control of the power of government, and use that power to overthrow the present system of exploitation and introduce a system of society in which the workers will enjoy all that they collectively produce.

F. J. M.

McBride's "friends" (owners) want to send him to Ottawa. Dick thinks that a very good idea, but knows his services to the C. N. R. and G. T. P. during the railroad and miners' strikes have set many of you thinking. That is dangerous to his political ambitions so if he can manage it, you won't have a say in the matter. Register!

Don't you think it is time you thought of the future of your kiddies, when you are again called on to register your opinions at the ballot-box? Cease being a slave forging chains for them and yourself, and join the army of rebels. You will feel like a man then. Register!

"THEY WHO WOULD BE FREE"—

Editor Clarion—With the accumulating success of Socialism the world over, we are attracting to the subject the minds of those who have occupied or do occupy positions in the highest strata of society. These people may have been removed out of their previous environment by economic pressure, which may have influenced them to find out the cause, or may possibly be of that scientific turn of mind which naturally causes them to study the subject.

Whatever the cause, the people are joining the ranks of the Socialists, in ever-increasing numbers, chiefly as members of Fabian societies. This, to all appearance, is a good sign, and marks the upward trend of the movement.

But while we are pleased to have these people, there is a possibility that they may bring evil in their train. We must not forget that socialism is really a working class movement and is primarily for the elevation of the working class. This being the case we must turn to the working class chiefly for support and also for leaders. Through generations of servility, the worker has been taught to look up to his "betters" as leaders, and in future we may recruit our leaders from this class, in increasing numbers. I believe this will be the first serious mistake of the movement.

With the best will in the world these people can not fully understand the real social conditions and aspirations of the workers. It must be harder for them to unlearn the knowledge they have accumulated as members of the upper class, than for workers to learn the principles of socialism, who have felt the hardships and injustice of the present capitalist system. When Christianity was adopted by the Emperor of Rome as the country's religion it was supposed to have received its first impetus, whereas many think that was its first setback. There is no doubt that those who embraced Christianity up to that time were possessed of the true fervor of religion, as witness the way they stood up for it and how they died for it, their method of living, etc. When Rome adopted Christianity, instead of Christianity adopting Rome, the spirit left it.

We as socialists should profit by the experience of the ages. We must get our support from those who stand to get most out of it. It is our duty as workers to help each other, and try to find out those we think would be most suitable for public positions out of our own ranks. Instead of simply arguing at our local meetings and leaving the speech making to one, we should get up a series of debates on proper lines with the acknowledged ultimate object of putting up candidates at all elections.

A. SOCIALIST.

If you don't understand the essentials in the Socialist platform, don't vote for Socialist candidates. We want the support of Socialist voters only. Will the others talk to you like that? If not, why not?

The anxiety of McBride to deprive thousands of workingmen of a chance to vote this year ought to be sufficient reason for every worker to take particular pains to see that he does not do it to him. What is good for Dick and his friends bodes ill to the workers. Register!

LITERATURE

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

	To Locals per 100	To individuals a copy
Manifesto S. P. of C.	$6.00	10c
What is Socialism?*	1.00	5c
Socialism and Unionism* 25c per dozen.	1.00	5c
Struggle for Existence* 25c per dozen.	1.00	5c
State and Government* 25c per dozen.	1.00	5c
Value, Price and Profit* 30c per dozen	2.00	5c

*Express charges added.

PRICE LIST OF SUPPLIES

	To Locals 10c each	To Executive Committees 5c each
Due Stamps	$0.10	$0.05
Platforms, English	.25	.20
Platforms, Foreign	.50	.40
Dues Cards	1.00	.80
Constitutions	1½c each	1.00
(Above prices per 100)		
Receipt Books	.05 each	.50doz
Warrant Books	.25 each	1.50doz
Buttons (party)	.35 each	.25 ea.
do. to individuals	.35 each	.40 ea.

VANCOUVER LOCAL NO. 1, S. P. OF C. has the following cloth-bound books on sale. Make all money orders payable to W. Wilson, 213 Hastings St. E., Vancouver, B. C.

	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 (Labriole)	1.00
Philosophical Essays (Dietzgen)	1.00
Industrial History of England (Rogers)	2.00
Students' Marx (Aveling)	1.00

50-cent Books

Science and Revolution (Untermann.)
The World's Revolutions (Untermann.)
Socialism, Its Growth and Outcome (Bax & Morris.)
Socialism for Students (Cohen.)
Evolution of Property (Lafargue.)
Right To Be Lazy, Etc. (Lafargue.)
Class Struggle (Kantsky.)
Militant Proletariat (Austin Lewis.)
Making of the World (Myers.)
End of the World (Myers.)
Value, Price and Profit (Marx.)
Revolution and Counter-Revolution (Marx.)
Memoirs of Karl Marx (Liebknecht.)
Landmarks of Sci. Socialism (Duchring.)
Origin of the Family (Engels.)
Socialism, Utopian and Scientific (Engels.)
Germs of Mind in Plants.
(Prices include express charges)

Socialist Party Directory

DOMINION EXECUTIVE COMMITTEE Socialist Party of Canada, meets first and third Sundays, 3 p.m., at 516 Main St. J. H. Burrough, Secretary.

BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada meets same as above.

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

SASKATCHEWAN PROVINCIAL EXECUTIVE, S. P. of C., invites all comrades residing in Saskatchewan to communicate with them on organization matters. Address D. McMillan, 32 Main St., So. Hill, Moose Jaw, Sask.

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

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

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

LOCAL FERNIE, S. P. of C., HOLD educational meetings in the Miners' Union Hall every Sunday at 7:00 Business meeting third Sunday in each month, 7.30 p.m. Economic class every Sunday afternoon at 2:30. Albert E. Hart, Secretary, Box 139.

LOCAL ROSSLAND, No. 25, S. P. of C., meets in Miners' Hall every Sunday at 7.30 p.m. E. Campbell, Organizer. Will Jones, Secretary, Box 125. Finnish branch meets in Finlanders' Hall Sundays at 7.30 p.m. A. Sebbie, Secretary, Box 54, Rossland, B. C.

LOCAL MICHEL, B. C., No. 16, S. P. of C., holds propaganda meetings every Sunday afternoon at 2.30 in Crahan's Hall. A hearty invitation is extended to all wage slaves within reach of us to attend our meetings. Business meetings are held the first and third Sundays of each month at 10.30 a.m. in the same hall. Party organizers take notice. T. W. Brown, Secretary.

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

LOCAL VICTORIA, No. 2, S. P. of C., headquarters and reading room 575 Yates St. Business meeting every Tuesday, 8 p.m. Propaganda meeting Sunday, 8 p.m., Empress Theatre.

LOCAL SOUTH PORT GEORGE, B. C., No. 61, meets every Friday night at 8 o'clock in Public Library room. John McInnis, Secretary; Andrew Allen, Organizer.

LOCAL CUMBERLAND No. 70, S. P. of C. Business meeting every Sunday, afternoon at 2:00 p.m. in Socialist Hall opposite Post Office. Economic classes held Tuesday and Friday, 7 p.m. Propaganda meeting every Sunday, 3 p.m. Headquarters: Socialist Hall, oposite post office. Financial Secy., Thomas Carney; Corresponding Secretary, Joseph Naylor.

VANCOUVER LETTISH LOCAL No. 58, S. P. of C.—Business meeting every second Sunday of the month and propaganda meeting every fourth Sunday. Open to everybody at Room 221, Labor Temple, at 2 p. m. Secretary, P. Anderson, Barnet, B. C.

LOCAL VANCOUVER, B. C., No. 45, Finish. Meets every second and fourth Thursdays in the month at 2215 Pender St. East. Ovia Lind, Secretary.

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

LOCAL COLEMAN, ALTA., NO. 9, Miners' Hall and Opera House. Propaganda meetings at 8 p.m. on the first and third Sundays of the month. Business meetings on Thursday evenings following propaganda meetings at 8. Organizer, T. Steele, Coleman, Alta.; Secretary, Jas. Glendenning, Box 63, Coleman, Alta. Visitors may receive information any day at Miners' Hall. Secretary, Wm. Graham, Box 58, Coleman, Alta.

LOCAL EDMONTON, ALTA., No. 1, S. P. of C. Headquarters 622 First St. Business and propaganda meetings every Wednesday at 7.30 p.m. sharp. Our reading room is open to the public free, from 10 a.m. to 11 p.m. daily. Secretary, J. A. S. Smith, 622 First St.; Organizer, W. Stephenson.

LOCAL CALGARY, ALTA., No. 4, S. P. of C.—Business meeting every Saturday evening at 8 o'clock at the headquarters, 134 Ninth Ave. West. H. S. Maxwell, Secretary, Box 647.

LOCAL REGINA No. 6, SASK., MEETS every Sunday, Trades Hall, 8.00 p.m. Business meeting, second Friday, 8 p.m., Trades Hall. W. B. Bird, Gen. Del., Secretary.

LOCAL LETHBRIDGE, ALTA., No. 10, S. P. of C. Meets first and third Sundays in the month at 4.00 p.m., in Miners' Hall. Secretary, Sam. Larson, 1411 3rd Ave. N.

LOCAL No. 1, WINNIPEG, MANITOBA, S. P. of C.—Headquarters, Labor Temple. Business meeting every Saturday, 8 p.m. Propaganda meeting every Sunday at 8 o'clock in the Dreamland Theatre, Main Street. Secretary, R. C. McCutcheon, 87 Digmar St.

LOCAL OTTAWA NO. 8, S. P. of C.— Business meetings the first Sunday in month in the Labor Hall, 219 Bank Street, at 8 p.m. Secretary, A. Benensohn, 281 Laurier Ave. Organizer, A. G. McCallum. Recording secretary, Wm. McCallum.

LOCAL GLACE BAY, No. 1, OF MARITIME—Headquarters in Rukasin Blk., Commercial St. Open every evening. Business and Propaganda meeting at headquarters every Thursday at 8 p.m. Harold G. Ross, Secretary, Box 505.

LOCAL SIDNEY MINES No. 7, of NOVA Scotia.—Business and propaganda meetings every second Monday at 7.30 in the S.O.B.T. Hall back of Town Hall. William Allen, Secretary, Box 344.

Is your name on the new voters' list?

Room to Rent

With or without board for two friends. Socialists preferred. 738 Pender Street E. Phone Highland 1078.

PROPAGANDA MEETING Sunday
Empress Theatre W. W. Lefeaux Speaker
Vancouver, B.C. 8 p.m.

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

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

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

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

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

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

SUBSCRIPTION CARDS

5 Yearlies-	$3.75
10 ½ "	4.00
20 ¼ "	4.00

THE SOCIALIST PARTY OF CANADA

This page is devoted to reports of Executive Committees, Locals, and General Party Matters. Address all communications to J. H. Burrough, Secretary, 516 Main St., Vancouver, B. C.

B. C. EXECUTIVE COMMITTEE

Vancouver, March 16, 1913.

Convened at 516 Main St., at 3 p.m. Present—Cassidy, Karmi, Cook, Rahim, Connor, Pritchard, Reid and Secretary. Reid in the chair.

Minutes of previous meeting adopted as read.

Correspondence dealt with from Comrades Paul Anderson, Local 58 (Lettish) re arrangements for Com. J. R. Knight, and call for mass meeting to give publicity to the outrages at So. Porcupine, Ont., recommended to Vancouver Local No. 1 for action in conjunction with other locals). From J. B. Osborne, Oakland, Cal.; S. Guthrie, Ladysmith; H. Dalgleish, Sec. Local No. 2, Victoria; T. Hyde, Turner Is.; L. E.Bartlett, Whonnock; Chris. Pattinson, Nanaimo; Thos. Conway, Cumberland; J. R. Knight, Penticton; C. H. Lake, Stewart; Jas. Cuthbertson, Motheriode; and T. Whelde, Vancouver.

Charter granted to ten Comrades at Penticton. Local to be known as Local Penticton No. 77, S. P. C.

Bills.—Expressing supplies to Local Creston, Mar. 3, 30c. Literature from Dominion Executive, 70c. Warrants drawn.

Financial Report.

Receipts.

Literature sales	$0.90
Local Penticton, charter and supplies	5.00
	$5.90

Expenses

As per warrant	$1.00

Adjournment.

J. H. BURROUGH, Secretary.

DOMINION EXECUTIVE COMMITTEE

Convened as above, Reid in the chair.

Minutes of previous meeting adopted as read.

Correspondence read from Local Calgary No. 4, re Clarion matters; Burt E. Anderson, ec. Alta. Prov. Exec. Committee, re same; Ph. Faughnan, Sec. for Ontario and Quebes; Alf. Budden, Calgary; A. Benensohn, Sec. Local Ottawa No. 8, with request for statement of account, and notifying Executive of expulsion of S. Harwith, late secretary for misuse of funds and gross neglect of duty; L. D. Thomas, Sec. Local St. Catherines No. 30, re sub-cards and Clarion Fund; Wm. Harrison, Sec. Local Moose Jaw No. 1, re Clarion Fund; Thos. Gilmour, Sec. Local Menzies No. 2 (Sask.) re Clarion Fund; W. B. Bird, Sec. Local Regina No. 6, re same; Vincent Frodsham, Alta organizer, with Clarion subs and comments on movement in Alberta; Local Crawford Bay, B. C., re Clarion Fund; J. F. Johnson, Enderby, B. C.; H. Hoet, Cardston, Alta., Clarion fund; Thos. W. Green, Gooding, Sask.; Sydney E. Gage, Pedditt, Ont.; Frank Fillmore, Moose Jaw; S. D. P. Local No. 2, So. Porcupine, Ont; Burt E. Anderson, Sec. Alta. Prov. Exec. Committee, with notification of expulsion of R. B. Murray from Local Innisfail (Alta.) No. 3, for violation of Sec. 9, Art. 2, of party constitution; Cotton's Weekly; Information Dept. of S. P. of A.; Le Courier Socialiste Internationale, Brussells; Socialist Party, France (Section Francaise de l'Internationale Ouvriere), and A. Netkow, Toronto, with request for insertion of advertisement.

Bills—Sundries, $2.10; printing and mailing Clarion, No. 711, $95.85; ditto No. 712, $90.00; editing, $20.00; warrants ordered drawn.

Rahim-Connor—"That action of Secretary in depositing $25 with P. O. Dept. pending receipt of mailing privileges be endorsed." Carried.

Secretary reported inexplicable delay on the part of the postal authorities at Ottawa in according newspaper mailing privileges to the Clarion. Report received and matter left in hands of Secretary.

Expulsions of R. B. Murray from Local Innisfail No. 3, and S. Harwith from Local Ottawa No. 8, for cause, confirmed. Advertisement from A. Netkow, Toronto, refused. Communication from Calgary Local No. 4 discussed at length, and secretary instructed to reply.

Communication from S. D. P. Local No. 32, So. Porcupine, Ont., considered, and secretary instructed.

Action of Secretary on other communications endorsed.

FINANCIAL REPORT

Receipts.

Literature sales	$ 3.45
Sask. Exec., supplies	10.30
Ont. and Que. Secretary—	
Stamps	$3.00
Supplies	1.50
On acct.	5.00
	9.50
F. H. Fillmore, member at large, dues	1.25
Clarion subs. from Mar 3 to Mar. 16	96.20
Bundles	5.10
Cash Sales	.10
Clarion Fund	80.57
Total Receipts	$206.87

Expenses.

As per warrants	$207.95

Adjournment at 6:20 p. m.

J. H. BURROUGH, Secretary.

Red Deer, Alta.,
March 15, 1913.

Dear Comrade:—I am instructed to inform y u that at our regular business meeting held March 12, a motion was unanimously adopted endorsing the action of the D. E. C. in again publishing the Western Clarion as a party owned and controlled paper.

The statement published by the D. E. C. in the issue of March 1st, that its members realize their responsibility to the party membership as a whole, was particularly approved f as being expressive of that democratic spirit essential to the welfare of the S. P. of C.

Yours faithfully,
C. H. SNELL,
Fin. Sec. Local Red Deer, No 11.

P.S.—I am enclosing list of subs. with remittance.

* * *

Victoria, B.C., March 17, 1913.

Dear Comrade:—Enclosed you will find a cheque for sixty dollars, fifty of which I promised when you were over here, and for the other ten dollars send me sub cards for the Clarion.

I am sending you an enquiry that F. A. Graham received from the post-office of Vancouver. It looks as if they were going to try to keep you out of the mails as much as possible, but every knock is a boost, so let them go to it.

Yours in revolt,
G. T. W.

* * *

Berlin, Ont., March 10, 1913.

Comrade:—I received copy of the Clarion today. Note by the label that you have entered my name for a year's sub., of course on the condition that I forward the price.

I am glad that the Clarion has come to life. Enclosed you will find money order for $1 50, half of which to be devoted to sustence fund.

Yours for the cause,
H. MARTIN.

A SOCIALIST VIEW OF TAXES. O'BRIEN AT EDMONTON.

Edmonton, Alta.

Editor Western Clarion:—There is a law in this province to the effect that railroads whose bonds have been guaranteed by this province are exempt from paying taxes to municipals. All other railroads have to pay such taxes. The Alberta government guarantees the bonds for the C. N. R. and the G. T. P., so they are exempt, but the C. P. R. do not have their bonds guaranteed, therefore they have to pay.

The Conservatives introduced a resolution asking the government to revoke the law, and make the C. N. R. and the G. T. P. pay said taxes. They spoke in moral tones of how unfair the existing law was, and how much it would enhance the government treasury, and thereby lighten the burden of the farmers, if the C. N. R. and the G. T. P. were compelled to pay such taxes. The members on the government side replied to the effect that while the Conservatives were formerly in power at Ottawa the C. P. R. gobbled up so much of the country's resources, and thereby made themselves so powerful, that no other railway company could compete with them unless they had their bonds guaranteed and were exempt from taxes. By guaranteeing the bonds and exempting from taxes the government had made it possible for these other railways to relieve the long suffering inhabitants of Alberta from the greed of that terrible monster, the C. P. R.

The socialist member for the Rocky mountain constituency replied as follows:

"It is evident to me that if the Conservatives ever get control of this government the C. P. R. will make the other railroads pay some taxes, (Loud applause from the government side), but this brings us to the question of who pays the taxes. There has been an effort to show that the farmers and the working people of this province would be richer if the government treasury were enhanced by the C. N. R. and the G. T. P. paying more taxes. I know that such would enable the government, (if they so desired) to build more roads and bridges but railroads, wagon roads and bridges are not built to bring the market to the slaves. On the contrary, they are built to take the slaves to market, hide and carcass, wife and family.

"Speaking in a general sense, farmers do not own farms, any more than miners own mines. The title deed that a very few have free from debt are but certificates to a steady job. The real owners of any property are they who get the benefits of that property. Railroads, steamships, factories, etc., are the main arteries of modern wealth production, and the class that own these main arteries virtually own everything that is tributary. They are the class that get all the benefits of modern wealth production. Owning that which all others must have access to in order to live, they also own the non-owners. They are our masters, we their slaves. It does not matter to a cow or a horse whether the price of feed is low or high; if you are going to milk the cow or work the horse you must feed them. We being the slaves to the capitalist class they must return to us out of what we produce enough to enable us to continue to produce. If they make us pay taxes, then they must give us the wherewith to pay taxes, and owing to the complex makeup of modern society that is exactly what they are compelled to do.

When we sell our life-force, (that is, our power to labor) to the capitalist class it is no longer ours, we have alienated it by sale. Therefore the wealth that is produced by the application of said labor-power cannot and does not belong to we slaves. That which our masters give us in return is neatly adjusted, the world over, to a slave's portion—that is, enough to enable us to continue to slave and bring up young slaves to take our places when we are worn out. This is evidenced by the fact that where slaves can live for less than they can here, there they get less than we do, and where it costs more to live than it does here, the slaves are not any worse off than we are, and where taxes are less than they are here the slaves are not any better off on that account. Taxes are but a part of our cost of subsistence. If they could arrange it so that we would not have to pay taxes it would cost us that much less to live, and what we would get would be reduced to that extent, as is evidenced in the places where our fellow slaves get less than we do. The little bit we do pay is a mere nothing compared to what it costs to keep up a modern government.

Our masters pay the taxes out of the surplus values that they exploit from us by enslaving us with their ownership of the means of wealth production. This fight in this Assembly is a fight between our masters as to which shall pay the big share of the taxes to keep up the government to hold us slaves in subjection."

The division was taken, and O'Brien voted with the Conservatives. When asked by a reporter why, he said: "I neglected to explain that I intended to support the resolution, for in the near future the slaves will have control of this government, and while transforming the ownership from the capitalist class to the working class, we may need all the revenue we can get."

CORRESPONDENT.

GREAT TIMES IN LETHBRIDGE.

Edifor of the Western Clarion:—Now that the Clari n is back on the job after a winter's rest, I would request a little space in the paper, and, if you see fit to allow it, let the comrades know that we are still alive at Lethbridge in spite of the high cost of living and the number of our Local (13), etc.

We have upon different occasi ns during the winter been addressed by Comrades Knight, O'Brien, Budden, Smith and others. These meetings have, as a rule, been quite interesting—especially was this true of the last one.

This particular meeting was held in the Labor Temple on March 4th, Comrade Budden delivering an address on "Education." In his speech he contrasted the education to be obtained in the Socialist m vement with that dealt out by the master class through their schools and colleges, and stuffed into us by their ever willing servants, the press and the pulpit. To cut a long story short, he handed out the straight goods in his usual clear and uncompromising manner.

When at the close of Comrade Budden's address, the meeting was thrown open for questions, some one wanted to know if Socialism had ever been established in France. In reply, Budden gave a recapitulation of the main facts concerning the Paris Commune, and took advantage of this pportunity of showing how the bourgeoisie of both France and Germany co-operated to stifle this attempt towards freedom by a part of the w rking class. He also showed how little the masters were actuated by any ideals of "eternal justice," etc., in their dealings with the workers in this instance. It was clearly pointed out, however, that the Socialist movement is world-wide and that the Co-operative Commonwealth will be internati nal, as capitalism is today—and that all such local and premature attempts as that of the Paris Commune, however heroic they may be, must fail.

At this stage things began to take on a livelier aspect—"something doing," as we are wont to express ourselves. One of the pair of sky-pilots present, advocates of the Roman Catholic route, announced that he had a few remarks to make, and thought it better to go up to the front. Accordingly with an air of complacent self-assurance he strode triumphantly forward, took off his coat, and, like Casey Jones, "mounted to the platform with his orders in his hand." His "orders" in this case consisted of a note book containing a list of imagined vulnerable points in Comrade Budden's speech—imagined, I say, for Comrade Budden had been aware of his would-be critic's presence and had been careful to leave no loop-hole.

However, our friend, the enemy, got up on his hind legs and proceeded to annihilate Budden, together with Marx, Engels, Kautsky, et al. He produced a long series of clinching anti-Socialist arguments (in his way of thinking). First of all, because Comrade Budden had not confined himself strictly to monosyllables, the priest dealt Socialism a stunning blow by referring to the youthful Alf. as a young man with "leetle" brains, who used many big words which he did not understand, and whose meaning WE of course could not comprehend. The reverend one went on to impress upon us how learned he was; how he spoke several "lanquishes," and how he had taken lengthy courses in the different -osophies, -ologies, etc., metaphysics included. He mentioned metaphysics especially because Budden understood not the word "metaphysical"—so the priest assured us; he didn't see fit to enlighten us as to that word's meaning however. After having instilled proper respect for his superior wisdom, he expressed his astonishment at finding Marxian Socialism here in the West. Marx was given up and forgotten almost the world over, he assured us, and he comforted himself with, that when Kautsky and a few others had died off there would no longer exist any who accepted Marx as an authority on Economics and Sociology. But wait—I had almost forgotten to mention it, but he drove another nail into the coffin of Socialism by criticizing the previous speaker for designating the participants in the PParis Commune by the name of Communards; the reverend father did not explain the word, but I suppose it was for our good not to know. As to the question of the Paris Commune, he disposed of that summarily by asserting that they, the—dare I use the term?—Communards, were revolutionists who had to be punished. Nuff sed; no mention necessary of the atrocities perpetrated, of course.

Well, the worthy anointed launched forth into a disconnected harangue about what he believed in regard to spiritual matters, etc., which, of course, concerns us not.

After denouncing the young man with the alleged "leetle brain," as a trust-lover and enemy of the worker because he (the youthful Budden) had pointed out the absurdity of any attempt at rel'eving the oppressed toilers, by trying to break up the trusts, the sanctimonious one tried a few more stray shots as ridiculous as the previous ones, and descended from the rostrum—but the bouquets were not forthcoming, except in the shape of a little ironical handclapping.

When Comrade Budden took the floor again, he calmly pointed out that his opponent had not disproved, nor even attempted to disprove any of the fundamentals upon which the Socialists rest their case. Our youthful champion politely informed the papal representative that we were not concerned with beliefs or articles of faith; we wanted facts, of which he had not produced any. Continuing, Comrade Budden readily pointed out the fallacy of the priest's plainly ridiculous statements, and brought forward a number of pertinent facts in contradiction to his opponent's assertion that the working man's only hope was the Roman Catholic church.

The priestly pair showed, however, that they were wise to the game of attacking without arguments. When they saw that their youthful antagonist, despite the alleged minuteness of his brain, had them cinched at every point, they adopted the tactics of incessant interruptions. They failed, however, to get their adversary rattled; and it was noticeable that they refused to tackle him upon such subjects as the murder of Ferrer, etc.

But hearken to their words of inspired wisdom on the subject of economics! They and their order—so they said—are very generous-hearted toward the worker. They want to give us the full product of our labor and half the profit! As soon as I find out how it is going to be done, I'll go in for tehir scheme, sure. But, I, like the rest of us, am from Missouri.

And wait—they also discovered a glaring contradiction in the stand we took. "You say," they said, "that labor is the source of all wealth, and yet you say that we labor too much; if you are not as well off as you would be, why don't you go right ahead and labor?" Just as if the workers had not tried that plan of toiling with intensified diligence! You bet, they have—but now they are beginning to see that performing the act of laboring and enjoying the product of that labor do not go together under the present accursed system.

It might have been expected that the Holy Men would have been lenient with Comrade Budden in consideration of his younth—but, not much! With relentless severity they trotted forth the old reliable argument: "If you had a thousand dollars would you, etc., etc?"

Even upon the field of Psychology were we instructed. The priests claimed that thought was not a social product, and that their thoughts were entirely their own. It is evident that they were in error, but even had they been correct, I would venture the opinion that no one envied them the treasure.

Just as the meeting broke up a challenge was issued, at the suggestion of one of the comrades, to either of the two learned critics to debate with Comrade Budden on any subject pertaining to Socialism they might choose to name, the debate to take place any evening they wished to select upon which Budden was not prevously engaged. They wisely declined to accept the challenge.

Hoping there is more space in the Clarion than there is in the waste-paper basket, I remain,

SIMON FREESTONE.

HAVE YOU BEEN FOOLED?

Perhaps you are one of those who have been induced to leave the old country for Canada by the glittering prospects held forth in government and private immigration literature. This land has been pictured to you as the "land of opportunities," where every one who really wanted work could get steady employment. How do you like the reality? Was your position in the old country any worse? Do you see the governments taking any different stand in the coal miners' or railroad-men's strikes here than the English government takes? You don't. The same class that uses the political power against you in England is using it against you here. They own this government as well as that, and they will continue to use it against us until a sufficient number of us get on to the game, and wrest the power of government from them.

Get on the voters' list, and then buy some Socialist literature, and learn how to use your vote in the interest of your class, from which you cannot separate your own interests.

The London Glaziers' Union have endorsed the suffragettes. There's a reason.

The French government has become suddenly afflicted with that crazy disease—Militarism. Millions are to be spent this year on the strengthening of the army and navy. The Socialists are busy, and a lively time is expected.

Fifty thousand of Chicago's women get $5 or less a week, according to an investigating committee in the State of Illinois. Beautiful system, isn't it? The same thing prevails in Canada.

In Austria the old political parties are fusing to beat the Socialists, but even that has played out, and the Socialists are winning elections with all parties combined against them. Surely the end is in sight.

HOW THE RESURRECTION OF THE CLARION AFFECTS CLIFFORD BUTLER.

Brandon, Man.

Comrade Editor: The Western Clarion has come to life again; and tricks its beams, and with new-spangled ire flames in the forehead of the morning sky.

The sun sets to rise again.

The Clarion set to rise again.

"Resurgam!" shouts the Editor.

"Resurgam!" shouts back Brandon Local, "We're here because we're here."

Those weary comrades whose hearts fainted when the Clarion went down will rejoice now it has risen again. "Rejoice!" again I soy; "Rejoice! Rejoice evermore! Satisfy your need."

Why are the working men miserable? Because they have not the courage to satisfy their need.

They sit around and moan. They groan like women in child bearing. They bewail their lot. They live in fear and trembling. They look for light and have none. They curse the day they were born, and educate their whiskers. "Why died I not from the womb?" they exclaim. "Why did I not give up the ghost when I came out of the belly? Why did not the knees prevent me? or why the breasts that I should suck? Oh, wretched man that I am!" they moan; "Who shall deliver me from the body of this death?"

To them the Socialist says: "Satisfy your need. Then the wicked will cease from troubling and the weary be at rest."

In Brandon gaol the prisoners rest together. Rest! Nay, rather they suffer. They are the victims of a system of exploitation.

Like the prisoners, the working men are in bondage but they MUST be free. They MUST break their chains. "Come up out of Egypt! Out of Egypt have I called my son."

"Come out of the house of bondage, for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water. he desert shall rejoice and blossom as the rose,"—for when you have satisfied your need you will have reached the Promised Land. You will "lie down in green pastures, beside the still waters," or in sight of the glorious ocean. You will see the children sport upon the shore, and hear the mighty waters rolling evermore.

Fellow workers, the world is yours to have and enjoy if you will only take it. Satisfy your need.

Rump a tiddly um tum!

(etc. etc. Space too valuable.—Ed)

The above verse from Milton's Paradise Lost will prove to you that Paradise has been regained.

Spencer crushed, Dietzgen cracked the shell, and at last we step forth free. We understand the unity of all things, including sausages and monkeys. Everything in the garden of the Universe is lovely, Gribble's whiskers included—and also the rotten egg which assailed those said whiskers.

There may be whiskers and rotten eggs in Heaven, but there is no Heaven. Earth is Heaven, and so there is a Heaven. Earth is Hell, and so there is a hell for—wage slaves, not because they are wicked, but because they are slaves.

The pious shout "Salvation!" Salvation from Hell. The Socialist shouts "Salvation!" Salvation from Hell—the Hell of Slavery.

"Free yourselves," we say to the wage slaves, "so that you will have time to educate your whiskers. The Socialists are alarm clocks; they rouse the slave to action. "Get busy! Work out your own salvation," they cry. "Look down!" they say to those lob-lollies who are with eyes uplifted gazing at nowhere.

The wage slave is the bleeding lamb of Capitalism.

"To suck! To suck! the very blood to suck!"—that is the function of Capital.

And why shouldn't it suck? Don't wage slaves suck oranges? Didn't Sammy Veller's father tell him he had a tremendous power of suction?

Sammy had a mind; he was a born sucker. So is Capital.

Suck up, you wage slaves, suck your mothers' milk and then Capital can suck you. Suck up! you'll soon be dead.

What! I tell you you are a part of a whole; and when you die you will still be a part of a whole. You are the creature of circumstances; so is the Capitalist.

Don't forget that material conditions govern society; its morals, its religion, its ju-ju-ology.

If you shot a Capitalist, it would hang you. Don't throw your life away like that. Changing modes of production are playing and will play the deuce with Capitalism.

When your sweetheart tells you she is sweet sixteen, you do not tell her she ought to be twenty; but she is always on the road to twenty until she arrives. And when she says she is twenty she is not. Time waits for nobody.

Don't expect the social organism to be a hundred when it is only ninety-and-nine. Nothing is, everything is becoming.

There were ten of them originally. Jesus Christ asked "Where are the nine?" "Well," said the one, "they ain't 'ere. I'm here because I'm 'ere."

You see, fellow workers, he couldn't help being there. The social organism can't help being ninety-nine, and if it comes to you at 105 and says "I've got the belly ache, my tabernacle is about to dissolve." "Well," you should say, "Damp your eyes, your ears, and your whiskers, and your nose, I can't help it."

What a funny world this is! How these Capitalists try to dazzle and stagger the working man.

A Liberal Capitalist (who by the way was not very liberal) once said to me: "Young man, you will never be rich! Do you know how I made my money?" he stormed.

"No," I replied, modestly.

"I got it by looking after the leaks!" he roared.

"Did yer?" I snivelled, "why,' I said, "you must be a plumber."

About half an hour afterwards one of his hired men came down the lane.

I said to the industrious plumber, "Here's one of your leaks coming."

That hired cats-paw of Liberalism known as Dixon the single-taxer, refined O'Shaughnessy, president of the C. P. R., as "the uncrowned king of Canada."

Of course, I do not know what O'Shaughnessy thought about that. He may have elevated his eyebrows. He is an Irishman with a Yankee education, so he might have said: "What do you think of the Irish now?"

However, there is no doubt Dixon thought when he came out with his definition, "That will stagger the natives! That is a mortal blow at the C. P. R.;" but it takes more than that to stagger a Manitoban, and I notice the C. P. R. are still running their trains on time, and Dixon is running after them trying to catch them.

We have heard Dixon, and we have heard the chimes at midnight, and, frankly, we would sooner hear the chimes at midnight—and never let us forget that Dixon "also ran."

Dixon represents a small group of Capitalists who have been exasperated by a process of evolution over which no one individual has any control, not even the President of the C. P. Ry Did not President Hayes go down on the Titanic? And the place that knew him knows him no more. Do not all individuals loom and fade before the Eternal?

Hayes has gone, but another one took his place, and the workers are still in chains.

The fallacy of Dixon's statement is this: "If you dethrone O'Shaughnessy you will be free." That is Dixon's delusion.

He deludes nobody else.

In the new lineup of parties there will be only two: The Capitalist party and the Socialist party.

ater The small expropriated Capitalists must come to us; we are not going to restore to them their lost supremacy.

The mountain won't come to Mahomet. Mahomet must come to the mountain.

Fellow workers, the small expropriated Capitalists are Mahomets, false prophets, wolves in sheep's clothing.

The pious sky-pilots say: "The material does not determine the ideal."

They say that because they are blind, and consequently the blind lead the blind, and both fall into "the sweet bye and bye."

Their ideal heaven has no earthly basis. Their new Jerusalem is paved with gold but of course gold is not "an earthly substance."

The angels have wings, but there are no wings here.

Birds don't fly with wings, they fly with whi rs.

The wh wings of the angels which never grow weary, are not birds' wings. They are wings; and when you say "wings" you should say something else, because wings are not wings. An are not angels if they haven't got wings. What are angels? We don't know. Nobody ever saw a woman's body and a bird's wings. Nobody ever will—that's what the sky pilots tell us—till we get to the New Jerusalem.

What a gathering that will be! Men's bodies, women's bodies, birds' wings; to say nothing of harps and trumpets.

Blow ye the bleeding trumpet, blow! We shall all be called by our names. A friend of mine who blows the trombone says they will call him Leviticus—blow upon the ram's horn.

CLIFFORD BUTLER.

Voting "Tory" in B. C. and "Liberal" in Alberta produces the same results. You have been swinging from one to the other for donkey's years, and it is time you woke up. Wake up!

Is every member of your Local on the voter's list? Find out, and if some are not, raise Cain at the next business meeting.

The reference in the reported proceedings of the Dominion Executive in the issue of Mar. 8th last, to the non-appearance of promised financial assistance to this paper from Victoria, had no reference to the Comrades of Victoria Local No. 2.

"SOCIALISM WOULD STRANGLE ART."

Continued from last week.

Seeing that the objections raised to Socialism include those already referred to, it is not to be wondered at that the most unaesthetic of the bourgeois should take up the cudgels on behalf of the artists, scientists, etc., against the "ignorant masses," the "barbaric mob." Any one who has read to any extent at all, will find all kinds of philosophers manifesting decided apprehensions for the future reserved for poets, artists, etc., in a society of "materialistic communists."

We are told, in short, that a Socialist society, wholly occupied in planting cabbages and potatoes, would care little about cultivating lilies and roses. Material production, say they, would absorb all its energies. This is, perhaps, one of the best compliments that bourgeois apologists could pay to the Socialist, for well we know, however beautiful the lily may be, or however pleasant to the sense of smell the rose may be, it is as nothing compared to the pleasure given the sense of taste by a good, well cooked meal of roast beef, cabbage and potatoes.

I hardly think, however (I cannot prophesy) that the society of the future will organize mental labor on exactly the same lines as manual. At any rate, the Victor Hugos of the future need not be alarmed, they will not be subjected to factory regulations; the Shakespeares of the next era, if there are any, will at least have more than the opportunity to eke out a precarious existence by playing upon the stages of those small and almost unknown theatres, frequented mostly by sailors. The Beethovens under the Socialist regime will not be compelled to compose sonatas in order to obtain sufficient bread to keep the lamp of life aglow; nor will the Herbert Spencers under the Co-operative Commonwealth be forced to give up the idea of migrating to another land, so that the folks at home should not be left destitute. Everything permits us to hope that the poets, astronomers, mathematicians and philosophers will not be imprisoned and tortured like Galileo, exiled like Dante, massacred like Archimedes, or poisoned like Socrates. But really I do not thing much explanation necessary to make us realize that the first need for the proper development of art, is liberty. Would they have less, or do you not think they would have more than at present? If there ever was an environment hostile to the development of Art and Science, it is the bourgeois society, where everything is governed by the lust for profit.

Sufficient has been said, though we might have touched upon that awful calamity predicted by the specially ordained ministers of the omnipotent—the destructon of religion. If that which is now used by the ruling class for the purpose of doping and duping the workers constitutes religion, then the sooner such an obnoxious thing is destroyed, the better for all concerned. If that moral institution, the Church, professes to be the guardian of our welfare, then the quicker it is swept into oblivion, the better it will be for all humanity.

Object, therefore, ye whose objections cause you to strain at a gnat and swallow a camel; moralize, ye philosophers, preach and pray and indulge in long-worded and awful sounding anathemas, ye self-constituted servants of the Most High. It will all be without purpose. That movement born of conditions imposed upon Society by the capitalist system, must grow until it reaches the great climax, when class domination shall cease, and with it the existence of classes. Men may attempt to retard its progress in one way or another, but as the river with but a small beginning gathers volume and pressure as it wends its way toward the sea, so will this movement of discontented slaves increase, as sure as night follows day.

Build a dam here, cut a channel there, for the purposes of diverting the movement, and the only thing that will eventually happen will be the destruction of those who dare raise their puny hands and cudgel their narrow brains to find means or opposing it.

In one of those beautiful poems for which he was famous, Victor Hugo shows us the satyr of Mount Olympus rising, black, hairy and covered with mire into the proud assembly of the gods. They greet him with derision. His response is a strong note of defiance. He seizes the flute of Mercury, Apollo the strong hands him his lyre, and the revolutionary song rises like an increasing shout to the vaults of heaven; and the singer in his turn expands, the immensity of space enters into this black and mud-besmirched form. It is the entire world arising and overthrowing the throne of Jupiter.

So will the ever-awakening proletaire, gathering to itself all the powers and arms of science, rise before those who have long ruled and consider themselves eternal, and in the fulness of its power, with its foot upon their neck, overturning their throne, shall cry:

"All must give way, I am the last great slave class in history, through my emancipation shall all the world be made free."

Awake, then, ye slaves from beneath the hypnotic influence of your masters' teaching, shake off your apathy, and realizing the direction in which your interests lie, rise and take that which you and yours produce. W. A. P.

WHAT WAR IS REALLY LIKE

Brain and Brawn publishes the following extracts from a Balkan correspondence and commends them to those who glibly talk of war as if it were a frolic:

"A gun collides with a cart (carrying wounded piled in heaps on filthy straw) and upsets it; with a crash, a shriek, a thud, the human cargo rolls into the slush, and the next gun goes right through the sprawling heap of maimed mankind. It does not much matter—only a few wounded men wounded a little more. Where they have fallen there is a purple pool; when we pass the spot a minute later the men's heavy tread splashes our faces with red specks. . . .

"There were three surgeons in the redoubt (Bagharbashi); these did their best with almost every necessary deficient. I saw them at their work with bare arms and blood-stained hands, soaked to the skin, faces streaming with the sweat of indescribably hard work; they looked with their saws and knives like the torturers of the Inquisition. Shirts served as bandages, volunteers assisted; but hardened men turned sick at some of the sights; halves of faces carried away, exposing to the core life's machinery; limbs torn off, bowels hanging out, pools of blood in which swam brain remnants and intestines like living worms; amputated legs and arms thrust into corners as offal for the dogs. . . . . Water ran short, for the enemy held the springs in the vineyards. Many drank the muddy pool water mixed with blood which had collected in the trenches; this caused vomiting, followed by thirst even greater than before."

THE SOCIALIST MOVEMENT

(Continued from Page One.)

loosen up the markets of the world and give things, already too hateful to be endured any longer, a new lease of life. Therefore the Socialists are opposed to war, and in the case we are quoting were able to put the quietus on our masters' bloodthirsty intentions. A special Congress gathered at Basle in Switzerland, representative of all the Socialist workers in Europe, and an ultimatum was issued to the capitalist class of the world, that if they wanted to see a fight they would have to do their own fighting; and this is perhaps the best thing about the Socialist viewpoint.

Being a working class movement, and the worker being in such close touch with the material forces of existence, he by mere force of habit, looks with a more direct and searching vision at modern problems than does the scientific lecturer of some university. Understanding by sheer physical contact the relation between cause and effect in the machine process of modern life, it is not a difficult matter for him to grasp the direct method of solving the problems which we have to face. Once he has been emancipated from the old method of thinking, so assiduously taught him when he is very young by the masters' school system, he goes to the root of things with a directness that is refreshing.

Thus, while wise-looking professors are discanting upon the disarmament of nations, the Socialist calls an extraordinary conference, and the masters think again.

At this point it may be pointed out that Socialist tactics in various countries are, of course, directed by the particular conditions prevailing in that country. Thus in Germany, where the power of the Junkers is still no small item and calls for a great deal of combatting from other classes, this conflict will of necessity have some bearing upon the attitude of the Socialists in that country. England, or rather, Great Britain, also affords an interesting study of the effects of past surroundings and present conditions. We are often told that the British can never absorb the idea of internationalism which is the core of Socialism and it would seem that our critics have the best of the case. A closer look will, however, reveal the growth of the new thought of unity amongst all the workers. Great Britain has been slow to realize this idea of internationalism because of its isolated position. The notion does not come as something new to the European slave, because the various countries which own him, have at one time or another over-run each other with force of arms. The mixing which has gone on in the last few years in Europe has not occurred in Britain, and, furthermore, even a French slave can walk over the border of a neighboring country and trade or converse with a fellow slave of another country, but the British slave had to cross the water in order to do so and that costs money.

The insular nature of the British slave has first of all to be overcome before the Socialist ideal becomes a reality. This has been the main reason for the strange and contradictory actions of British Socialism. It is not only a matter of understanding Marxian economics, also there is involved the shedding of the old skin and some patches get left behind for a very long time. In the States we shall find the patriotic idea, though not in so flourishing a condition. The internationalism of labor comes easier to the motley population. Even in this country, young as the movement is, the geographical and economic characteristics have played their part. Thus in the East the effect of old early production is still felt, calling into being the S. D. P. 'Democracy', being the slogan of small business, whose influence is still felt in the cent belt. We must expect that a Party produced by purely Western conditions such as the S. P. C. could not for long satisfy the demands of the East. That the split which occurred is all part of the process of development, and that conditions will produce a larger and wiser party as soon as capitalism is sufficiently advanced to enforce its rule all over alike is the personal opinion of the writer.

To return to Socialism proper, however. The whole course of our teachings is directed to the study of the cause of things, and because of this method of investigation we have no time to waste patching the frayed garment of Capitalism. We are content to leave to the "archaic defence league" such scientific methods of dealing with the "sex evil" as sterilisation and emasculation. We look deeper. We know that modern prostitution lives and has its being in the profit system, the drink evil of which we hear so much also is located in the pocket books of the capitalist system.

The Lord's Day Alliance; the single taxer; the "back to the land" artist, and the currency fiend only serve the scientific socialist with food for laughter.

Knowing that the cause of the evils which confront is too deeply rooted to be reached by any other means than the removal of that cause, we have no time to waste on any other route. We will follow the simple method of removing the capitalist class from the ownership of the tools of wealth production and owning them ourselves. The Socialist movement is revolutionary and not reformist. Is scientific and not utopian; is sure of what it wants and is determined to get it.

A movement then, that promises so well, that has adherents numbering many millions, that raises its red flag in every country where capitalism makes its appearance, that carries on an active propaganda from London to Pekin, from Calgary to Tokio; that enrolls within its ranks workers of all nationalities, that shows a voting strength in Germany of over 4,000,000 and in the United States of 1,000,000, must needs have some grounds for its existence, must be founded upon truth and knowledge. This is indeed the case.

The great strength of the Modern Socialist movement lies in the fact that it teaches science. It establishes everywhere classes in political economy, and kindred subjects; it strives to educate the workers to their true position in society, with the full faith that, once that aim is accomplished, its mission will be over. Irresistible, because in line with evolution, it goes its way and heeds no restraint or reactionist efforts to kill it. Thanks to the labors of Marx, Engels, and many others, who first placed it upon a sound basis, it has grown in 60 years to its present proportions. Spread this knowledge! Scatter it far and wide! The spread of knowledge is our mission. The labor theory of value; the correct reading of the historic evidence, and the understanding of the Class War, these we must forever proclaim in spite of a hostile clergy, press, and parliament, in spite of law courts and thug methods. Our task is laid out, "to the work" is the order of the day.

And The Masters?

The Socialist Movement bids ye masters take heed. We, the rebellious workers, are reaching out for the machinery of production. Ye who rule and riot in luxury, who wantonly revel in works of our creation; ye who daily despoil the workers of all that makes life worth living, take to yourself as much comfort as the present affords, for your course as parasites is nearly run. Tomorrow is ours, ours to place our toil worn hands upon the cancer of poverty and wipe it away forever.. Ours to establish the Co-operative Commonwealth, where name of slave and master shall be heard no more.

This is the task of the Socialist Movement. It is your task as well. If you are of the working class the time is ripe for the workers to become the masters of their own destiny.

Make way, make way, our banner is unfurled,
Let each man stand by his neighbor.
The thunder of our footsteps shall roll round the world—
The march of the men of labor. . .

ALF BUDDEN.

SOCIALISM AND THE SURVIVAL OF THE FITTEST

By J. CONNELL

(Continued)

TRANSMISSION OF PECULIARITIES

The organisms which survived the struggle for existence were the fittest because of certain peculiarities of structure which gave them an advantage over their competitors. They either possessed organs which the others did not possess, or else they possessed similar organs of superior development. There is in nature a law which may be called the law of the Transmission of Peculiarities, which sends such endowments down to posterity. This law is well known to stock-breeders, and bird and dog-fanciers. If, for instance, a man wishes to breed a pigeon to win a prize in a show, he must first ascertain the "points" which are valued by those who act as judges in such matters. If he can find a male and a female bird possessing the coveted peculiarities he may breed a winner; but if he cannot find such, he stands little or no chance of accomplishing his purpose. The same statement holds good of dogs. The "points" or peculiarities which constitute a dog a prize-winner are frequently transmitted to its offspring, and this causes such animals to be highly valued for stud purposes. One other illustration will suffice. The breed of cattle known as "short-horns" was developed by taking advantage of this law. Stockbreeders noticed that certain animals, presenting certain peculiarities, possessed certain advantages over their fellows which were valuable for market purposes. They selected male and female animals presenting the coveted peculiarities in the most marked degree procurable, and bred from them. From the progeny of those they again selected animals in which the prized peculiarities were most strongly marked, and bred from them. By repeating the operation sufficiently often a new breed of cattle was obtained, differing unmistakably from any previously known. Let us read the facts of nature in the light of this law.

For the sake of simplicity, let us imagine ourselves back at the first generation of living animal organisms. If the individuals composing it were allowed to breed indiscriminately, the second generation would, in all probability, be an exact reproduction of the first. But they were not allowed so to breed. The weakly, the malformed, the unfit, were killed off by the struggle for existence. The fit only were allowed to survive, and were thus, as it were, selected by nature for breeding purposes. It will now be seen that the second generation was not exactly a reproduction of the first, but, instead, was a reproduction of a selected portion of the first. The peculiarities which constituted fitness in the progenitors were reproduced in the offspring. The second generation was, therefore, an improvement on the first.

IMMENSE POWERS OF REPRODUCTION

Among the individuals of the second generation the struggle for existence was as keen as among those of the first. This was the result of the immense powers of reproduction possessed by those creatures. Few persons are aware of the extent of those powers even to-day. The common rabbit, if allowed to breed unchecked, would, in five years, eat up every blade of grass, and, in fact, every green thing in Britain, including the bark of trees. Without inflicting a scratch it would destroy all other land animals, man included, by starving them out. A single pair of rabbits will easily produce one hundred offspring within a year, and have been known to produce one hundred and sixty within that time. There is no more harmless animal than the sheep, but if allowed to breed unchecked, it would in a few years cover the whole land with its progeny. Among animals in a lower stage of evolution the reproductive power sometimes passes all understanding. The female cod will lay 9,000,000 eggs in a season, and experiments made in Trinity Bay, Newfoundland, prove that practically all those may be hatched out successfully. During five years the hatchery men placed in certain bays of that island the almost inconceivable number of 2,500,000,000 young lobsters, all the produce of a small quantity of spawn. The reproductive powers of the salmon are so great that it has been calculated that six couples would readily produce annually as many salmon as are consumed by the whole human race. Other creatures known to science are almost independent of reproductive powers for multiplication. They may be cut up into a great many separate parts, and each part will then become a complete fish. Enough has been said to enable the reader to understand how it happened that what we will call the second generation of animal organisms felt the struggle for existence as keenly as did the first. The result also was similar—the elimination of the weakly and malformed, and the subsequent generations during the millions of years over which geology shows the earth to have existed. It is a case of perpetual struggle, and perpetual improvement.

If the surface of the globe were all over similar, or if, in other words, it presented only one set of conditions, there would in all probability be only one species of animal. Some one type would prove fitter than its competitors, and destroy them. But the surface of the globe is not uniform. On the contrary, it presents an almost infinite variety of conditions, and sets of conditions. Each set of conditions makes for the evolution of a distinct type. Very frequently the endowments which constitute fitness under one set of conditions would mean unfitness under another. One illustration will prove the truth of this statement. The heron is a bird well known in Britain. It is what we call a wader. Its long legs enable it to walk about with ease in shallow rivers and lakes, and its long neck and beak enable it to catch fish under stones and banks without diving. In short, its structure is such that the bird is admirably adapted to the life it leads. It would live where even a good swimmer annd diver like the duck would starve. In a country abounding in shallow ponds every generation would see the type accentuated. Its peculiarities of structure give it an advantage in the struggle for existence. But let us suppose the conditions changed. Let the heron be transported to a country containing little water, where it would be compelled to get its living on dry land. Then it would be found that its long legs and long neck, instead of being an advantage, were an incumbrance, and the previous tendency of natural selection to accentuate those peculiarities would disappear. A different structure would now be found useful in the struggle for existence, and the evolution of a fresh type would begin. Herbert Spencer puts the case very neatly when he says—

"Any species, when placed under new conditions, immediately begins to undergo changes of structure fitting it for the new conditions."

Again—

"The degrees of difference thus produced are often, as in dogs, greater than those on which distinctions of species are in other cases founded."

Further, he says—

"This influence would produce in the millions of years, and under the great varieties of conditions which geological records imply, any amount of change."

Material conditions are, however, not the only causes which operate to produce improvement. At an early stage the action of mind becomes a highly important factor in the process, as we will now proceed to show.

SEXUAL SELECTION

It is a fact known to all who have studied the habits of animals that, when they come to pair, the female of most species invariably selects for mate the strongest and most courageous male. This she does, doubtless, for purposes of self-protection; but, whatever the motive, the choice has an important effect on her progeny. Let the reader note that, by the process of natural selection already described, the unfit are eliminated and only the fit allowed to survive for breeding purposes. Now, however, a second weeding-out of the rubbishy element takes place by means of sexual selection. Ultimately, therefore, the progenitors of the species are the fittest of the fit. The selection is not always consciously made by the female. In some species, at certain seasons, the males fight one another. During those battles the females stand apart, timidly awaiting the result. When the fight is over they walk off contentedly with the victor or victors. In both cases the result is the same. The fittest only survive and breed, and in accordance with a law already explained transmit the qualities which constitute fitness to the next generation.

But sexual selection does not affect strength and courage only. At a certain stage the artistic faculty makes its appearance, and the female permits admiration of beauty to modify her choice. The female bird of paradise has such an extraordinary appreciation of beauty that the very slightest advantage in the matter of plumage causes a male to be selected in preference to his rivals. The influence of this habit on the artistic development of the species will be obvious. The plumage of the peacock, the antlers of the stag, and the mane of the lion are all largely attributable to this cause.

(To be continued.)

There's a pretty good chance of getting a year's sub out of that fellow working with you. Try it.

Every Socialist in B. C. should be giving special attention to getting his acquaintances on the voter's list from now until April 7. It looks as if there will be two elections here this year—provincial and dominion.

The Conservative government in B. C. is being attacked in its vitals by hordes of disappointed office-seekers. The Liberal party, through its press, is making a great play for working-class support. Only suckers will be caught.

Mr. Curry of the S. D. P. states that the S. P. of C. is progressing "backwards." He no doubt gets this idea into his head because his bunch are getting a bigger audience at their weekly meetings, which is mostly composed of the business men of the city. The S. D. P. was built up out of disgruntled members of the S. P. of C. and even to this day have to obtain members of the S. P. of C. to speak for them in order to draw a crowd. The S. P. of C. has a message only for the working class. We will never be emancipated by opportunist business men.

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