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WORKERS OF THE WORLD UNITE

The Western Clarion

PUBLISHED IN THE INTERESTS OF THE WORKING CLASS ALONE

NO. 626. Vancouver, British Columbia, Saturday, April 8, 1911. Subscription Price Per Year $1.00

The Passing of The Idle Rich

Socialist View of Points Raised by F. T. Martin in 'Everybodys".

Yes, Frederick Townsend Martin, to use your own words: "Somewhere, there is something wrong." But do you think that the class to which you address yourself have sufficient sense and intelligence to grasp the meaning of the various social phenomena that are now being presented upon the stage of human progress? My class have for ten thousand years been slaves to your class, with, but for a few spasmodic local struggles, scarce a murmur; we have been asleep. As long as we had sufficient to eat, clothing enough to keep us warm, and a roof to shelter us at night, we continued to exist, satisfied to be obedient and content with the position into which (as you taught us) it had pleased the Lord to call us.

Verily the handwriting of economic and industrial evolution is on the wall; verily has your machinery of production overtaken and passed your class' possibility of wasting and consuming, also my class' possible power of purchasing, and we no longer have sufficient to eat; we can no longer clothe our families, neither have we a roof that we can depend upon from one week to another; the first law of nature has been calling to us for some years, gently at first but with an ever-growing potentiality that has at last commanded our attention and we are seeking to obey its call, as needs we must. Think you, Mr. Martin, that we shall ever again listen, except perchance with scorn, to the voices of your teachers, preachers, politicians and a host of lesser valets to your class singing in chorus the praises of our masters and the wonderful Providence of God? Think you it would be possible for us to listen and digest this sort of thing even had we any more inclination to do so? No longer are we soundly sleeping—it has become a matter of physical impossibility, and, the wide world over, we are yawning and slowly opening our eyes, actually becoming conscious, as a class, of our position in society as your class have been ever since the first institution of private property in the means of life.

Why confine yourself to America? The evolution of industry and the natural sequence to a competitive system is not confined there. If you will look into any other industrial country, European or Oriental, you will find exactly the same forces at work with precisely the same effects, the difference in wages being, as you yourself point out, more figurative than real. You quote figures. These, without substantial relative changes can be applied to all other countries.

Do you not err when you state that no man is on record, during the development of the factory system, as having pointed out its inevitable completion? The most brilliant economist that society ever produced gave the world at this time the most complete analysis of capitalist production, and also pointed out its inevitable development and final overthrow to be brought about by its inherent inability at perfection, to keep society, that is, the masses of the people, supplied with the necessities of life; not, mark you, on account of its inability to produce a sufficiency, but its fatal inability to distribute those things produced to those who produce them and must have them. I refer to the writings of Karl Marx.

You say you are no Socialist, and go on to say why you do not agree with what you presume Socialism stands for; giving as your chief reason, that the experience of the world is that individual exploitation of the sources of wealth has been, and remains, the established basis of social development. The truth of your assertion that you are no Socialist is quite apparent to anyone acquainted with that branch of science, but what weight you give to your ideas by saying you agree with Mr. Carnegie and older economists I cannot see. Since when has Mr. Carnegie become an authority on economics (except on the subject of the economical management of wages by his slaves), and what light can you find shed upon the subject by the endless vaporings and confusion of the so-called early economists? No earlier form of society has ever been in the same position that we are in today to enable us to judge the situation and outcome by its experience. Why, Mr. Martin, can you and other writers not take conditions as they are and look forward with a positive basis instead of everlastingly looking backward for precedents, experiences and musty commandments? Why not give us something original, something scientific, something upon which I and my class can build an education and acquire that knowledge which alone can free us from the intolerable bondage under which we are now groaning?

And yet we cannot blame you, neither can we expect from you any other ideas than those you express. Born in bourgeois society and brought up in an environment imbued and inoculated with a superstitious reverence for tradition and for society as at present constituted, you express merely a reflex of these things and we err in expecting any other. A few facts in the science of social economy you have mentioned, and also made a number of very true observations, but there you stop, or rather, I should say, you should have stopped, for you finish by calling for a saviour like the savage Israelites in the wilderness and ignorant mankind all down through the ages, equalling in brilliant intellectuality Taft's "God knows," in reply to the question as to what a man should do if out of work and unable to obtain employment. How many more saviours are we of the working class to have hoisted upon our backs? Have we not carried a sufficient number to cause us to hang our heads in shame at our own ignorance? We are shaking them off and dropping them as fast as we can learn how; never more, I hope, to play the confiding and obedient child to any saviour or bunch of saviours no matter how well intentioned or ill-intentioned they may be, but to become educated to our own requirements, and aware of our own position in society and the part we must play from now on; an education which the evolution of the economic basis of society is forcing upon us, willing or unwilling, and absolutely beyond the control of saviours, kings presidents, priests, or teachers.

Well may your sphere in society become alarmed and your club men anxious! Well may plutocracy feel uneasy and a few of your individuals of both sexes, looking out over the billowy seas of industrialism and surging masses of propertyless proletarians, become appalled at what they see, realizing their utter helplessness and inability to stem the tide of revolt backed as it is by inexorable laws of nature that will brook no turning aside or be juggled into any sidetracks by all the juggling politicians and apologists this world has ever produced. We are coming! We must live! We cannot stop if we would!

Now, Mr. Martin, so much for generalities; we will examine the facts you have concerning my class today and possibly add a few more, peradventure we may arrive somewhere. You admit that the men who labor wealth or vlue—it being fully understood that natural resources have no value until labor is applied to them—with hands and head produce all—and you quote figures showing that those who do the work receive one-third of the values they produce in the shape of wages; your figures, I think, are very conservative, the average wage going to those who do society's necessary work being nearer one-fifth of the values they produce; however, we will let it stand at one-third to avoid any possible exaggeration. The next fact in importance to

(Continued on Page 3)

TAXES.

According to authority this is "All Fools Day." Being a worker, plus and consequently a fool, perhaps a few fool questions would be in order. They do say that a fool can ask more questions in a minutes than a philosopher can answer in a lifetime, but the people who make use of that axiom (?) cannot possibly be aware of the existence of the S. P. of C.

Some weeks ago I attended a Socialist meeting at the Crystal Theatre, Victoria, and since then I have acquired the habit of attending regularly. Last Sunday a party in the audience asked the speaker whether the workers paid taxes and he said that they did. The same question was asked several weeks ago and the speaker on that occasion said that they (the workers) did not. Perhaps some economist will explain.

Some weeks ago on going to the pay counter for my hay and oats (you will notice that I have become wise to some extent by attending Socialist meetings) I found that I was so much short. I demanded an explanation from the cashier. He replied that the tax-gatherer had called that morning and a few dollars had been deducted from my wages in order to satisfy the demands of that gentleman. Did I pay that tax? or shall I get an increase in wages to cover the amount? A year or more ago a fellow named Lloyd George, of England placed an extra tax on spirits and a few other working class luxuries. Immediately the price of these went up. Did the wages of the workers go up, or did the workers pay that extra taxation? Queer Hardie tells us that the wages (nominal) of the workers have decreased and ——— but there, what's the use of troubling, we are only on this earth for a lifetime and again I'm so

"TIRED."

MISREPRESENTATION.

A writer in a current issue of the "Western Catholic" endeavors to show how impossible it is for a "Catholic" to be a Socialist as follows: He says "that the remedy which the Socialists propose is manifestly against justice; that the right of private ownership of the means of production, which the Socialists propose to make over to the community, rests on the law of nature, to which the authority of the Divine Law adds its sanction, and is, therefore, inalienable."

Granting, for the sake of argument, that "private ownership of the means of production," is in accordance with natural and divine law, and as this "private ownership" is now the privilege of a few; to extend the "private ownership of the means of production" so as to include every person would be more natural and divine. The fact is, however, that the "private ownership of the means of production" has long since passed away, which ought to prove that said ownership, according to the writer must have been neither natural or divine, to say nothing of being inalienable.

The means of production today are not private but class property—the property of the Capitalist class. Private ownership implies personal ownership, or the ability to say "this is mine." While we speak of Jim Hill as owning the Great Northern railway, yet it is not his private property for he cannot point to one engine and say "that is mine." The G. N. R. is really the collective property of a bunch of capitalists, so where is that divine right of "private property in the means of production?" Past and gone! Tis true that some Socialists (in mistake, however), refer sometimes to capitalist class property as private property, yet it is good to see that our enemies cannot make out a case against us except by misrepresentation.

W. A. S.

Keep Movement Clear

Throughout the columns of the Clarion there has been a lot of controversy about the tactics of the Party and some Comrades seem to think that the S. P. of C. is merging into the same position as the I. L. P., a reform party, more interested in the commodity struggle than they are in the class struggle and whose ultimate goal is the world to belong to the workers. I am of the opinion that we are a reactionary party and it seems about time we came to a proper understanding about our position and learn from the European countries the fallacy and failures of remedial legislation whilst the capitalist class holds the whip—the powers of government. The British Labor M. P.'s, many of whom claim to be Socialists have got the working class fighting among themselves as to what Socialism is, whether it is the Budget, Down with the Lords, Old Age pensions or a compensation act. These are the questions in the old land which the workers are interested in, not the class struggle, and by the Socialist M. P.'s interesting themselves in Parliament on the commodity struggle, whether it is in the development of railroads, "good wages," drug acts, etc. etc., it is endorsing the enslavement of the working class and it is none of our business. As sellers of labor power, we who are trade unionists are forced to take part in the commodity struggle on the industrial field. But Socialists, elected to Parliament by a class conscious section of the working class can voice the opinions of Socialists and need not bother about "better conditions" for the workers here and now—which is impossible under capitalism.

Labor laws have been made in the past and broken, and remedial legislation can be introduced a hundred times over, but King Capital will amend it to suit themselves every time. To expect legislation from a master class who will order the army out to shoot strikers down to safeguard private property, who will starve the workers into submission (which is the whip they use on the industrial field), and who will use all kinds of lying statements regarding "accidents" of all kinds is a farce, and the sooner the workers realize their masters are their enemies, the sooner they will realize what we are driving at—the overthrow of capitalism The workers who want something now are getting it in the neck where they will continue getting it.

King Capital, driven on by capitalist development is the great leveller and the working class have a hell of a time ahead of them. Comrades, let the working class sneer at us, it is hard to bear when you are telling them the way out of their misery. Let them think you are a fanatic, infidel or agnostic, but keep plugging away on a straight course, for the way of attaining freedom is the enlightenment of the working class to the class struggle and where they come in, not the commodity struggle which leads to confusion and sidetracking. It is up to our class to wrest from the master class the whole means of wealth production by political action, and by doing so, once and forever abolish the selling of human merchandise—the working class. There is no near cut to salvation, and we impossibilists know it, as the late Comrade Mortimer once wrote: "An impossibilist is one who realizes that in Socialism, and Socialism alone lies the only hope of the working class and who refuses to preach anything else."

ALEX LYON.

THE COLLIERY MASTERS' TEN COMMANDMENTS TO THE MINERS.

1. Thou shalt have no other master but me.

2. Thou shalt not make to thyself any comforts nor anything to thy own interest, neither on the earth above or the pit below. Thou shall bow down to me and worship me, for I am thy master and a jealous master and I will show you no mercy, but endeavour to make you keep my commandments.

3. Thou shalt not take the name of thy master in vain lest I sack thee at a minute's notice.

4. Remember thou workest six days with all thy strength and do all I want thee, but the seventh day thou shalt stop at home and do no manner of work but thou shalt do all thou can'st do to recruit thine exhausted strength for my service on Monday morning.

Poverty Not Caused By Inebriety

Workers Are Intemperate Only in Their Indigence—Real Evil Not Drink.

Sometimes, while in conversation with our fellow workers, we meet one, who has, by scraping and denying himself the few pleasures allotted to the workers, become a little better fixed financially than the rest of the workers. This man will generally swell out his chest and tell you "that the working class are a lot of fools anyway, and that if they would spend less money on strong drinks they would be more productive to the masters, and so get better wages."

Most of the workers are too busy procuring food and clothing for themselves and families to spend much time in studying this out for themselves. There is a bunch of professional booze-fighters in every town and city today, who are publishing statements in various papers, and putting themselves in the position of teachers to the public, telling the public in every possible way, that liquor is the cause of poverty.

Let us look into the matter, and see what ground there is for this statement. We know of individual cases where drink has been the cause of poverty, such as Mr. Slobber, who lost all he had through his own intemperance, and neglect of business. Also that Mrs. Washem and family are poor and destitute because Mr. Washem spends his wages in a hotel instead of bringing them home. But these cases do not affect the whole working class, we must deal with averages. Is the poverty, which prevails throughout a large portion of the working class, due to their intemperance as a class?. In the first place, what is poverty? Poverty is want of some kind, not necessarily food or clothing, it means lack of something that is necessary. If then, a portion of the working class lack something which is necessary, why is it? Our temperance friend would say "Intemperance," we say it is "Capitalism."

Before the worker can procure the necessities of life, he must find a master, one who will buy his labor-power, and give him wages in return. Now, the worker can only purchase necessities to the amount of his wages, and if his wages are not sufficient to buy all he needs, then he and his family will suffer from poverty.

Arnold Toynbee says in his lecture on "Wages and Natural Law," that wages are determinde by the productive ness of the worker. If this is so, it must follow that if the working class quit drinking they would become more efficient, and, therefore, more productive, and so better their condition generally.

This looks feasible on the face of it, but it will not do.

When the worker goes after a job, he might ask for 10 dollars a day, but will he get it? He will get just about what another man would be willing to do the same amount of work for. Under this system of Capitalism, there is always a class of unemployed, and the wages always tend to fall to the lowest possible wage, and the lowest possible wage is determined by the cost subsistence. If the use of liquors was to cease there would at once be on the market a large number of competent workers, increasing the supply of laborpower, and consequently lowering the wages. So in the end the abstainer would get less wages than he does now, for the amount spent in liquor would be cut out of the cost of subsistence, and also out of the wages.

Under this system of Capitalism, an increase in the production of labor does not benefit the worker. The markets are becoming more restricted and the supply of labor-power is far greater than the demand. Owing to competition the manufacturer must put his goods on the market as cheaply as possible, and to do this he must reduce expenses to the lowest limit, including wages. If labor became more productive, and three men could do the work which now takes four men, one of them would lose his job. This man would increase the number of unemployed, and every increase in the number of unemployed means an injury to the worker, for these men are forced by their necessities to work for the lowest possible wage which will keep them alive. The statement that "If the drink traffic was stopped the workers would be better off" is absolutely false.

So, fellow workers, we see that this reform which on the face of it seems to benefit the workers (that is by making them sober and industrious), owing to the capitalist system of production is made to work an injury, and the only ones who benefit at all, are the capitalist class. I say then, that capitalism, not drink is the cause of poverty, and that so long as you have capitalism you will have increasing poverty. If you like it, stay with capitalism, and you will get lots of it. If you don't like it, study Socialism, for therein lies the only remedy.

A. T. HIGGENS.

5. Honor thy master or his bailiff or his deputies that thy days may be short and few, for I shall not want thee when thou gettest old and art able to spend thy days in the poorhouse as I shall not care.

6. Thou shalt have no other union as it is against my will.

7. Thou shalt always speak well of me, though I oppress thee. Thou shalt be content if I find work and pay thee what I think.

8. Thou shall starve thyself and children if it's anything to my interest. Thou must only think of me, not thyself.

9. Thou shall have no meetings to consider thine own interest as I want to keep thee in ignorance and poverty all the days of my life.

10. Thou shalt not covet thy masters money nor his comforts, nor his luxuries nor anything that is his. Thou shall not covet his money, though he gets twenty pounds per week and thou hardly one. Thou shalt not grumble at anything for I want to reign over and tyrannize thee and keep thee in bondage all the days of thy life.

A. ANDERSON,
New Waterford, N. S., Dominion No. 12.

When we study Biology and Evolution and know the cellular construction of our bodies it is about as absurd to talk of a soul as it would be to expect a sack of potatoes to have one eye common to the whole sack, some comrades and the parsons to the contrary notwithstanding. So make this life worth the living by working and agitating for Socialism to come in our time as when you die the dust you are composed of will go through countless millions of changes and combinations and probably will never combine again so as to reproduce a second edition of yourself. That is probably the reason why people have off-spring which is the only way of making evolutionary advancement, like new and more up-to-date machines displacing the old one, but growing out of the old machines with new features added.

VOTERS' LIST.

Every local should appoint one or more of its members to act as commissioners for taking affidavits from persons desiring to get on the voters' list. Locals in British Columbia can secure commissions for appointees by sending names to Comrade Parker Williams, Ladysmith, B. C. The time to act is now.

Library Carnegie recently declared, via capitalist press, that "the day of the agitator is soon to pass." Andy apparently figures that agitators make revolutions, whereas it is revolutions (in industry) that make the agitators.

No May Day gathering can be complete without the Clarion.

Two I. W. W. men were killed in a recent battle at Mexicali, Mexico.

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You say you are no Socialist, and go on to say why you do not agree with what you presume Socialism stands for; giving as your chief reason, that the experience of the world is that individual exploitation of the sources of wealth has been, and remains, the established basis of social development. The truth of your assertion that you are no Socialist is quite apparent to anyone acquainted with that branch of science, but what weight you give to your ideas by saying you agree with Mr. Carnegie and older economists I cannot see. Since when has Mr. Carnegie become an authority on economics (except on the subject of the economical management of wages by his slaves), and what light can you find shed upon the subject by the endless vaporings and confusion of the so-called early economists? No earlier form of society has ever been in the same position that we are in today to enable us to judge the situation and outcome by its experience. Why, Mr. Martin, can you and other writers not take conditions as they are and look forward with a positive basis instead of everlastingly looking backward for precedents, experiences and musty commandments? Why not give us something original, something scientific, something upon which I and my class can build an education and acquire that knowledge which alone can free us from the intolerable bondage under which we are now groaning?

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Throughout the columns of the Clarion there has been a lot of controversy about the tactics of the Party and some Comrades seem to think that the S. P. of C. is merging into the same position as the I. L. P., a reform party, more interested in the commodity struggle than they are in the class struggle and whose ultimate goal is the world to belong to the workers. I am of the opinion that we are a reactionary party and it seems about time we came to a proper understanding about our position and learn from the European countries the fallacy and failures of remedial legislation whilst the capitalist class holds the whip—the powers of government. The British Labor M. P.'s, many of whom claim to be Socialists have got the working class fighting among themselves as to what Socialism is, whether it is the Budget, Down with the Lords, Old Age pensions or a compensation act. These are the questions in the old land which the workers are interested in, not the class struggle, and by the Socialist M. P.'s interesting themselves in Parliament on the commodity struggle, whether it is in the development of railroads, "good wages," drug acts, etc. etc., it is endorsing the enslavement of the working class and it is none of our business. As sellers of labor power, we who are trade unionists are forced to take part in the commodity struggle on the industrial field. But Socialists, elected to Parliament by a class conscious section of the working class can voice the opinions of Socialists and need not bother about "better conditions" for the workers here and now—which is impossible under capitalism.

Labor laws have been made in the past and broken, and remedial legislation can be introduced a hundred times over, but King Capital will amend it to suit themselves every time. To expect legislation from a master class who will order the army out to shoot strikers down to safeguard private property, who will starve the workers into submission (which is the whip they use on the industrial field), and who will use all kinds of lying statements regarding "accidents" of all kinds is a farce, and the sooner the workers realize their masters are their enemies, the sooner they will realize what we are driving at—the overthrow of capitalism The workers who want something now are getting it in the neck where they will continue getting it.

King Capital, driven on by capitalist development is the great leveller and the working class have a hell of a time ahead of them. Comrades, let the working class sneer at us, it is hard to bear when you are telling them the way out of their misery. Let them think you are a fanatic, infidel or agnostic, but keep plugging away on a straight course, for the way of attaining freedom is the enlightenment of the working class to the class struggle and where they come in, not the commodity struggle which leads to confusion and sidetracking. It is up to our class to wrest from the master class the whole means of wealth production by political action, and by doing so, once and forever abolish the selling of human merchandise—the working class. There is no near cut to salvation, and we impossibilists know it, as the late Comrade Mortimer once wrote: "An impossibilist is one who realizes that in Socialism, and Socialism alone lies the only hope of the working class and who refuses to preach anything else."

ALEX LYON.

THE COLLIERY MASTERS' TEN COMMANDMENTS TO THE MINERS.

1. Thou shalt have no other master but me.

2. Thou shalt not make to thyself any comforts nor anything to thy own interest, neither on the earth above or the pit below. Thou shall bow down to me and worship me, for I am thy master and a jealous master and I will show you no mercy, but endeavour to make you keep my commandments.

3. Thou shalt not take the name of thy master in vain lest I sack thee at a minute's notice.

4. Remember thou workest six days with all thy strength and do all I want thee, but the seventh day thou shalt stop at home and do no manner of work but thou shalt do all thou can'st do to recruit thine exhausted strength for my service on Monday morning.

5. Honor thy master or his bailiff or his deputies that thy days may be short and few, for I shall not want thee when thou gettest old and art able to spend thy days in the poorhouse as I shall not care.

6. Thou shalt have no other union as it is against my will.

7. Thou shalt always speak well of me, though I oppress thee. Thou shalt be content if I find work and pay thee what I think.

8. Thou shall starve thyself and children if it's anything to my interest. Thou must only think of me, not thyself.

9. Thou shall have no meetings to consider thine own interest as I want to keep thee in ignorance and poverty all the days of my life.

10. Thou shalt not covet thy masters money nor his comforts, nor his luxuries nor anything that is his. Thou shall not covet his money, though he gets twenty pounds per week and thou hardly one. Thou shalt not grumble at anything for I want to reign over and tyrannize thee and keep thee in bondage all the days of thy life.

A. ANDERSON,
New Waterford, N. S., Dominion No. 12.

When we study Biology and Evolution and know the cellular construction of our bodies it is about as absurd to talk of a soul as it would be to expect a sack of potatoes to have one eye common to the whole sack, some comrades and the parsons to the contrary notwithstanding. So make this life worth the living by working and agitating for Socialism to come in our time as when you die the dust you are composed of will go through countless millions of changes and combinations and probably will never combine again so as to reproduce a second edition of yourself. That is probably the reason why people have off-spring which is the only way of making evolutionary advancement, like new and more up-to-date machines displacing the old one, but growing out of the old machines with new features added.

VOTERS' LIST.

Every local should appoint one or more of its members to act as commissioners for taking affidavits from persons desiring to get on the voters' list. Locals in British Columbia can secure commissions for appointees by sending names to Comrade Parker Williams, Ladysmith, B. C. The time to act is now.

Library Carnegie recently declared, via capitalist press, that "the day of the agitator is soon to pass." Andy apparently figures that agitators make revolutions, whereas it is revolutions (in industry) that make the agitators.

No May Day gathering can be complete without the Clarion.

Two I. W. W. men were killed in a recent battle at Mexicali, Mexico.

Poverty Not Caused By Inebriety

Workers Are Intemperate Only in Their Indigence--Real Evil Not Drink.

Sometimes, while in conversation with our fellow workers, we meet one, who has, by scraping and denying himself the few pleasures allotted to the workers, become a little better fixed financially than the rest of the workers. This man will generally swell out his chest and tell you "that the working class are a lot of fools anyway, and that if they would spend less money on strong drinks they would be more productive to the masters, and so get better wages."

Most of the workers are too busy procuring food and clothing for themselves and families to spend much time in studying this out for themselves. There is a bunch of professional booze-fighters in every town and city today, who are publishing statements in various papers, and putting themselves in the position of teachers to the public, telling the public in every possible way, that liquor is the cause of poverty.

Let us look into the matter, and see what ground there is for this statement. We know of individual cases where drink has been the cause of poverty, such as Mr. Slobber, who lost all he had through his own intemperance, and neglect of business. Also that Mrs. Washem and family are poor and destitute because Mr. Washem spends his wages in a hotel instead of bringing them home. But these cases do not affect the whole working class, we must deal with averages. Is the poverty, which prevails throughout a large portion of the working class, due to their intemperance as a class?. In the first place, what is poverty? Poverty is want of some kind, not necessarily food or clothing, it means lack of something that is necessary. If then, a portion of the working class lack something which is necessary, why is it? Our temperance friend would say "Intemperance," we say it is "Capitalism."

Before the worker can procure the necessities of life, he must find a master, one who will buy his labor-power, and give him wages in return. Now, the worker can only purchase necessities to the amount of his wages, and if his wages are not sufficient to buy all he needs, then he and his family will suffer from poverty.

Arnold Toynbee says in his lecture on "Wages and Natural Law," that wages are determinde by the productive ness of the worker. If this is so, it must follow that if the working class quit drinking they would become more efficient, and, therefore, more productive, and so better their condition generally.

This looks feasible on the face of it, but it will not do.

When the worker goes after a job, he might ask for 10 dollars a day, but will he get it? He will get just about what another man would be willing to do the same amount of work for. Under this system of Capitalism, there is always a class of unemployed, and the wages always tend to fall to the lowest possible wage, and the lowest possible wage is determined by the cost subsistence. If the use of liquors was to cease there would at once be on the market a large number of competent workers, increasing the supply of laborpower, and consequently lowering the wages. So in the end the abstainer would get less wages than he does now, for the amount spent in liquor would be cut out of the cost of subsistence, and also out of the wages.

Under this system of Capitalism, an increase in the production of labor does not benefit the worker. The markets are becoming more restricted and the supply of labor-power is far greater than the demand. Owing to competition the manufacturer must put his goods on the market as cheaply as possible, and to do this he must reduce expenses to the lowest limit, including wages. If labor became more productive, and three men could do the work which now takes four men, one of them would lose his job. This man would increase the number of unemployed, and every increase in the number of unemployed means an injury to the worker, for these men are forced by their necessities to work for the lowest possible wage which will keep them alive. The statement that "If the drink traffic was stopped the workers would be better off" is absolutely false.

So, fellow workers, we see that this reform which on the face of it seems to benefit the workers (that is by making them sober and industrious), owing to the capitalist system of production is made to work an injury, and the only ones who benefit at all, are the capitalist class. I say then, that capitalism, not drink is the cause of poverty, and that so long as you have capitalism you will have increasing poverty. If you like it, stay with capitalism, and you will get lots of it. If you don't like it, study Socialism, for therein lies the only remedy.

A. T. HIGGENS.

THE WESTERN CLARION

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

POST OFFICE ADDRESS, BOX 1688.

SUBSCRIPTION:
$1.00 Per Year, 50 cents for Six Months,
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ALLIED PRINTING TRADES UNION LABEL COUNCIL VANCOUVER, B. C.

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SATURDAY, APRIL 8, 1911.

THE CONVENTION.

The following are the returns received of Locals which have supported Local Revelstoke's proposition for a referendum on the holding of a Dominion Convention at Winnipeg:

Locals: Sointula, New Westminster, Ladysmith (Finnish), Michel, Vancouver (Finnish and Lettish), Victoria and Nanaimo, B. C.; Toronto and Ottawa, Ont.; and Newcastle and St. John, N. B., total 11. Local North Battleford favored Calgary

The small showing made in support of the Convention after the three months given the Locals to place themselves on record, should demonstate pretty conclusively the Party memberships attitude on the matter. But any Local that is still unconvinced is still at perfect liberty to re-open the question.

We now feel free to make some comment on the subject, which, while it was under consideration, we felt constrained to refrain from making, lest we should dampen the enthusiasm for an S. P. of C. Convention displayed by "Tyokansa" the "Voice," and others who have no very distinct connection with the S. P. of C.

To begin with we are in favor of conventions and will go even to the length of favoring a convention of the entire Party membership, if it wasn't for the car-fare. In the present instance there would be some car-fare. A Dominion convention, held at the most favorable point, yould average railway fare across half a continent for all the delegates, which, given enough delegates to make the convention representative, would run the expense for railway fare alone into the thousands of dollars. And to what end?

Our first convention did something. It strung out, more or less definitely a line of policy for the Party and united the Reformist and Revolutionary factions by the simple expedient of tieing us together by the tails and hanging us over that line like the cats of Kilkenny. This happy union has been dissolving with explosions ever since. That convention also made a few minor mistakes with which we still manage to worry along.

The Nelson convention added the words "at the point of production" to the platform, made a few imperceptible changes in the constitution and passed a number of resolutions which nobody remembers. The Fernie Inter-Provincial, took over the Clarion and passed some more resolutions, which have also been forgotten.

All these things had to be ratified by a referendum and any of them could have been done by a referendum in the first place. But one thing the conventions did which a referendum could not do was to make a number of us acquainted with one another. As these conventions did not cost much we may allow that they were worth the money. We may, however, be pardoned for questioning the wisdom of spending even one thousand dollars for the purpose of promoting the closer acquaintance of a few of the Party members. Of course, a number of other things a convention would do will occur to almost anybody. In fact we ourselves have in mind, and have had for some time, quite several epoch-making suggestions to offer. We remember having had about as many and as vital at previous conventions though we now forget what they were about, and are fain to confess that the epochs they made are not very noticeable. So we don't feel quite justified in spending very many thousand dollars on them even of someone else's money. Also, in the present fluid state of the movement, we have no absolute assurance that we would not, in attempting to rectify past errors, be a party to perpetrating a fresh batch.

To our mind the right time for us to have a Dominion convention is when we must. When the occasion calls so insistently for a convention that it cannot be longer avoided, then there will be something for the convention to do, and its expense will be justified.

NOTE AND COMMENT.

The May Day Clarion will contain as much good, solid matter on Socialism as could be compressed in a large pamphlet.

* * *

All New York City was startled at the huge demonstration held by the working class at the funeral of their dead comrades who fell victims to foul profit making in the Triangle holocaust. Industrial murder does not pass unnoticed these days. The workers are beginning to realize that the daily slaughter of their kind in miserable death traps is unnecessary and avoidable. The absence of owners when disasters occur is a good example of "directive ability"—they being wise enough to avoid the direction leading to the infernal sources of their profits.

* *

The Bible is now claimed to be a great instrument in the bringing about of universal peace. Seeing that it has also been on both sides of almost every war between civilized nations, we are not in the least astonished at the claim.

* * *

Last month was almost a record breaker in the Clarion's history—in the matter of deficits. We wouldn't mind this so much, if the novelty had not worn off. There is absolutely conclusive evidence in this office of the existence of locals which are so intently bent upon the revolution that they forget to pay their debts. This is very admirable, but it causeth the treasury to become pale and mournful of countenance, while deficits distend and wax merry. This may be taken as a mild intimation by all those whose names are not mentioned.

* * *

Different periods in human history are described in various ways. The present age may be properly termed the Era of Work. Its effect on the individual is peculiar and may take ages to eradicate. An unfortunately afflicted person recently went to the Carnegie library prepared to steal something. With all the material there to choose from, what do you think he stole? A portion of a work on bookkeeping.

* * *

One method of securing a measure of happiness under this system is to get the advice of the most prominent moralists and reformers and file it for future reference.

* * *

Evolution in the physical world reflects itself mentally, but not immediately. While wage slaves have made possible the aeroplane, their mental processes still move with stage coach velocity.

* * *

A certain firm advertised in this wise: "You will find it to your advantage to employ a man that knows the decorating business both from an artistic and economical standpoint, one that can suggest and act upon suggestions. We have that man."

In spite of this publicity the man who is "had" no doubt is convinced that he is not only in possession of himself, but owns a job besides. Mrs. Baker-Eddy lived not in vain.

* * *

Butte, Montana, will have a Socialist administration for the next term, as a result of the election of April 3rd. Mayor, city treasurer, police, judges and five out of nine aldermen is the Socialist record for that city.

WHY MEXICAN WORKERS REBEL.

By John Kenneth Turner.

In Mexico there are no labor laws in operation to protect the workers—no provision for factory inspection, no practical statutes against infant labor, no process through which workmen may recover damages for injuries sustained or death met in the mine or at the machine. Wage-workers literally have no rights that the employers are bound to respect. Policy only determines the degree of exploitation, and in Mexico that policy is such as might prevail in the driving of horses in a locality where horses are dirt cheap, where profits from their use are high, and where there exists no Society for the Prevention of Cruelty to animals.

Over against this absence of protection on the part of the governmental powers stands oppression on the part of the governmental powers, for the machinery of the Diaz state is wholly at the command of the employer to whip the worker into accepting his terms.

The six thousand laborers in the Rio Blanco mill were not content with thirteen hours daily in the company of that roaring machinery and in that choking atmosphere, especially since it brought to them only from twenty-five to thirty-seven and one-half cents. Nor were they content with paying out of such a sum the one American dollar a week that the company charged for the rental of the two-room, dirt-floor hovels which they called their homes. Least of all were they content with the coin in which they were paid. This consisted of credit checks upon the company store, which finished the exploitation—took back for the company the final centavo that the company had paid out in wages. A few miles away at Orizaba, the same goods could be purchased for from twenty-five to seventy-five per cent. less, but the operatives were unable to buy their goods at these stores.

The operatives were not content. The might of the company towered like a mountain above them and behind and above the company towered the government. Behind the company stood Diaz himself, for Diaz was not only the government, he was also a heavy stockholder in the company. Yet the operatives prepared to fight Secretly they organized a union, "El Circulo de Obreros," which means "The Circle of Wonders," holding their meetings not en masse, but in small groups in their homes, in order that the authorities might not learn of their purposes.

Immediately upon the company learning that the workers were discussing their troubles, it took action against them. Through the police authorities it issued a general order forbidding any of the operatives from receiving any visitors whatsoever, even their own relatives being barred, the penalty for violation being the city jail. Persons who were suspected of having signed the roll of the union were put in prison at once, and a weekly newspaper which was known to be friendly to the workers was swooped down upon, suppressed and the printing plant confiscated.

At this juncture a strike was called in the cotton mills in the city of Peubla, in an adjoining state. The mills of Puebla were owned by the same company as owned the Rio Blanco mills, and the operatives thereof were living under similar conditions to those at Rio Blanco. The Puebla workers went on strike and the company, knowing that they had no resources behind them, decided, as one of its agents told me, "to let nature take its course"; that is, starve out the workers, as they believed this process could be accomplished inside of a fortnight.

The strikers turned for aid to those of their fellowcraftsmen who were at work in other localities. The Rio Blanco workers themselves were already preparing to strike, but thereupon decided to wait for a time longer, in order that they might collect from the meager earnings a fund to support their brothers in the city of Puebla. Thus were the ends of the company defeated for the moment for by living on half rations both workers and strikers were able to eke out their existence. But no sooner had the company learned the source of strength of the Puebla strikers than the mills at Rio Blanco were shut down and the workers there locked out. Other mills in other localities were shut down and other means taken to prevent any help reaching the Puebla strikers.

Locked out, the Rio Blanco workers promptly assumed the offensive, declared they were on strike and formulated a series of demands calculated in some measure to alleviate the conditions of their lives.

But the demands were unheard, the machinery of the mill roared no more, the mill slept in the sun, the waters of the Rio Blanco dashed unharnessed through the town, the manager of the company laughed in the faces of the striking men and women.

The six thousand starved. For two months they starved. They scoured the surrounding hills for berries, and when the berries were gone they deceived their gnawing stomachs with indigestible roots and herbs gleaned from the mountain side. In utter despair, they looked to the highest power they knew, Porfirio Diaz, and begged him to have mercy. They begged him to investigate their cause and for their part they promised to abide by his decision.

President Diaz pretended to investigate. He rendered a decision, but his decision was that the mills should re-open, and the workers go back to their thirteen hours of dust and machinery on the same terms as they had left them.

True to their promise, the strikers at Rio Blanco prepared to comply. But they were weak from starvation. In order to work they must have substance. Consequently on the day of their surrender they gathered in a body in front of the company store opposite the big mill and asked that each of their number be given a certain quantity of corn and beans so that they might be able to live through the first week and until they should be paid their wages.

The storekeeper jeered at the request. "To these dogs we will not even give water!" is the answer he is credited with giving them.

It was than that a woman, Margarita Martinez, exhorted the people to take by force the provisions that had been denied them. This they did. They looted the store and then set fire to it, and finally to the mill across the way.

The people had not expected to riot, but the government had expected it. Unknown to the strikers, battalions of regular soldiers were waiting just outside the town, under command of General Rocalio Martinez himself, sub-secretary of war. The strikers had no arms. They were not prepared for revolution. They had intended no mischief, and their outburst was a spontaneous and doubtless a natural one, and one which an officer of the company afterwards confided to me could easily have been taken care of by the local police force, which was strong.

Nevertheless, the soldiers appeared, leaping upon the scene as if out of the ground. Volley after volley was discharged into the crowd at close range. There was no resistance whatsoever. The people were shot down in the streets with no regard for age or sex, many women and children being among the slain. They were pursued to their homes, dragged from their hiding places and shot to death. Some fled to the hills, where they were hunted for days and shot on sight. A company of rural guards which refused to fire on the crowd when the soldiers first arrived were exterminated on the spot.

There are no official figures of the number killed in the Rio Blanco massacre, and if there were any, of course they would be false. Estimates run from two hundred to eight hundred. My information for the Rio Blanco strike was obtained from numerous widely different sources—from an officer of the company itself, from a friend of the governor who rode with the rurales as they chased the fleeing strikers through the hills, from a labor editor who escaped after being hotly pursued for days, from survivors of the strike, from others who had heard the story from eye witnesses.

"I don't know how many were killed," the man who rode with the rurales told mo, "but on the first nignt after the soldiers came I saw **two flat cars piled high with dead and mangled bodies, and there were a good many killed after the first night.**"

"Those flat cars," the same informant told me, "were hauled away by special train that night, hurried to Veracruz, where the bodies were **dumped into the harbor as food for the sharks.**"—International Socialist Review.

THE LABOR QUESTION.

Editor "Clarion,"
Vancouver, B. C.

Dear Comrade:

The more I come in contact with the despicable treachery as the enclosed cuttings indicate, the more I am convinced that the class conscious stand taken by the Clarion is the only one for the worker.

These clippings are culled from the "British Weekly," under date, March 9th; the first is a summary of a paper given before the "Free Church council"

"Mr. J. Ramsay Macdonald, M. P., earned the chairman's encomiums, and apt summary of his paper as sane and searching It dealt with some causes of the present unrest in the labor world. These, he thought, were an inconsiderate use of wealth; a failure on the part of the workers to appreciate the employers' position, and lack of suitable leadership among workmen and masters. It was clear that Mr. Macdonald looks to the regeneration of the individual as the deepest need for a reformed State. He complained that there is sometimes to-day failure to recognize what it was thought had become widely accepted as a regulative principle—that it is by conferring together of masters and men that the interests of both are served."

The other is provoked by the Labor Party's chairman's action on the political field on the occasion of the N. E. Lanark bye-election:

"Mr. J. Ramsay Macdonald disappointed many by the vehemence with which he attacked the Liberal party and enlarged upon the differences between Liberal and Labor, rather than endeavoring to point out the agreement that unites all Progressives in Parliament at this time.

Surely the "Labor" 40 will be among the new 500 peers to be created and if Gribble will make enquiries he may discover that "Moses" went back to see what his chance was of holding the train at the "Condemnation" of the "Royal George."

Yours, loyally disloyal,
C. C. WELLERMAN.

Subs. for Week.

Lestor	20
Jas. Carson, Dawson, Y. T.	4
Alf. Budden	3
Desmond	3
McM Smith, Brooklyn, N. Y.	2
C. M. O'Brien	2
Dave Forrest, City	2
J. C. Morgan, City	2

Singles.

H. Judd, Brackendale, B. C.; Thos. Lewis, Samuel Williams, Cumberland, B. C.; Geo. Nichols, Rivers Inlet, B. C. G. Beagrie, Calgary, Alta.; J. Petrie, South Hill, B. C.; Fred. LaPierre, Toronto, Ont.; Geo. Mulholland, R. H. Ridgeway, Toronto, Ont.; T. Kjos, J. Gordon, Dave Galloway, City, C. V. Hoar, Denver Colo.

Bundles.

Local Westminster, D. Forrest, City, Peoples' Book Store, City.

Socialist Directory

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

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

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

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

MANITOBA PROVINCIAL EXECUTIVE Committee: 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, W. H. Stebbings. Address, 316 Good street, Winnipeg.

SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada. Meets every first and third Saturday in the month, 8:00 p.m., at headquarters, Main Street, North Battleford. Secretary will answer any communications regarding the movement in this Province. A. Gildemeester, Secretary, Box 201 North Battleford, Sask.

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

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

LOCAL GREENWOOD, B. C., NO. 9, S. P. of C., meets every Sunday evening at Miners' Union Hall, Greenwood. Visiting comrades invited to call. C. G. Johnson, Secretary.

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

LOCAL MICHEL, B. C., NO. 16, S. P. OF C., holds propaganda meetings every Sunday afternoon at 2:30 p. m. 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. A. S. Julian, Secretary.

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

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

LOCAL NANAIMO, NO. 8, S. P. of C. meets every alternate Sunday evening in Foresters Hall. Business meeting at 7:00 o'clock sharp. Propaganda meeting commences at 8:00 o'clock. A Jordan, Secy. Box 410.

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

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

LOCAL REVELSTOKE, B. C., NO. 7, S. P. of C. Business meetings at Socialist headquarters fourth Thursdays of each month. T. S. Cassidy, Organizer; B. F. Gayman, Secretary.

LOCAL ROSSLAND, NO. 25, S. P. of C., meets in Miners' Hall every Sunday at 7:30 p.m. E. Campbell, Secy., P. O Box 674. Rossland Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p.m. A. Sebble, Secy., P. O. Box 54 Rossland.

LOCAL VANCOUVER, B. C., NO. 45.— Finnish. Meets every second and fourth Thursdays in the month at 2237 Westminster Avenue. Secretary, Wm. Myntti.

LOCAL SOUTH FORT GEORGE NO. 61, headquarters and public reading room, Show building, Hamilton street. Business meetings every Saturday night at 8 p. m. Neil McLean, secretary, John McInnis, organizer. Comrades contemplating coming to Fort George are earnestly requested to write for reliable information.

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

LOCAL VERNON B. C., No. 38, S. P of C. Meets every Tuesday, 8 p. m sharp, at L. O. L. Hall, Tronson St W. H. Gilmore, Secretary.

LOCAL VICTORIA, B. C., No. 2, S. P. of C.—Reading room and headquarters, 1319 Government St., Room 2, over Collister's Gun Store. Business meetings every Tuesday, 8 p.m. Propaganda meetings every Sunday at Crystal Theatre. T. Gray, 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 from Com. W. Graham, secretary of U. M. W. of A.

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

LOCAL EDMONTON, ALTA., NO. 1, S. P. of C. Hearquarters 622 First St., Business and propaganda meetings every Thursday at 7:30 p.m. sharp. Our Reading Room is open to the public free, from 10 a.m. to 11 p.m. daily. Secretary, A. Farmilo, 622 First St. Organizer, W. Stephenson.

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

LOCAL REGINA, SASK., NO. 6. MEETS every Sunday at 7:30 p.m., in Trades Hall, Scarth Street. Business meetings 2nd and 4th Fridays at 8 p.m. Trades Hall. Secretary B. Simmons, Box 1046.

LOCAL BRANDON, MAN., NO. 7, S. P. OF C., headquarters No. 10 Nation Block, Rosser Ave. Propaganda meeting, Sunday at 8 p. m.; business meeting, second and fourth Mondays at 8 p. m.; economic class, Sundays at 3 p. m.; speakers' class, Wednesday at 8 p. m.; algebra class, Friday at 8 p. m.; debating class, first and third Mondays at 8 p. m. D. France, Organizer, 1126 Victoria Ave.

LOCAL WINNIPEG, MAN., NO. 1, S. P. of C. Headquarters, 528 1-2 Main Street, Room No. 2, next Dreamland Theatre. Business meeting every alternate Monday evening at 8 p.m.; propaganda meeting every Wednesday at 8 p.m.; economic class every Sunday afternoon, 3 p.m. Organizer, Hugh Laidlow, Room 2, 528 1-2 Main Street. Secretary, J. W. Hillings, 270 Young Street.

LOCAL NO. 24, TORONTO, ONT.— Headquarters, 10 and 12 Alice St. (near Yonge). Business meetings every 2nd and 4th Wednesday; propaganda meetings every Sunday at 3 and 8 p. m. By arrangement with Toronto University popular scientific lectures every Monday at 8 p.m. during the winter. Address all communications to Secretary, No. 10 and 12 Alice St.

LOCAL BRANTFORD, No. 16, S. P. of C. Meets at headquarters, 13 George St., every Thursday and Sunday nights. Business and Speakers' Class on Thursdays; Economic Class on Sundays. Wage workers invited. A. W. Baker, Secretary, 9 George St. W. Davenport, Organizer, 141 Nelson St.

LOCAL OTTAWA, NO. 8, S. P. of C. Business meeting 1st Sunday in month, and propaganda meetings following Sundays at 8 p.m. in Robert-Allan Hall, 78 Rideau St. John Lyons, Secretary, 43 Centre Street

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

599
F. PERRY
TAILOR
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To Canadian Socialists

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

New Westminster Land District, District of New Westminster.

Take notice that William McIntosh, of Vancouver, occupation real estate agent, intends to apply for permission to purchase the following described lands: Commencing at a post planted about 476 feet in a westerly direction from the southeast corner of Block 18, District Lot 196, City of Vancouver; thence northerly 120 feet; thence easterly 128 feet to old high water mark; thence south 120 feet along old high water mark; thence west to point of commencement.

WILLIAM McINTOSH.
Dated Feb. 24th, 1911 (630)

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

THE SOCIALIST PARTY OF CANADA

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

DOMINION EXECUTIVE.

Meeting held April 3rd 1911.

Present Comrades Fitzgerald, Karne, Mengel, Morgan, the Secretary and Comrade John Rivers, Sointula.

Minutes of previous meeting approved.

Correspondence dealt with from Manitoba and Alberta Executives, Locals Menzies, North Battleford and New Finland, Sask., Sault Ste Marie, Ont., Coleman and Edmonton, Alta., Brandon, Man., from Organizers O'Brien, Budden and Lestor, and Comrade A. F. Cobb, Gadsby, Alta.

Returns on Local Revelstoke's motion for referendum taken up and motion found to have fallen through for lack of support.

Warrants authorized for C. M. O'Brien, organizing, $100; April Rent $5.00; March Salaries, $30.00; Clarion March Deficit, $134.80; March Card, $1.00; Printing Charter applications, $4.50.

Receipts.

Maritime Executive	$ 5.00
Alberta Executive (per Content)	7.00
Local Sault Ste. Marie	10.00
Local Menzie, Sask	2.50
Local New Finland, Sask	.25
J. C. Wellerman, dues	2.00
Publishing Fund: Coleman, $10; South Wellington, $5	15.00
Literature: Winnipeg, $10; Edmonton, $1; North Battleford, $2; South Wellington, $1;	14.00
Buttons: Brandon, $2; Menzies 80c.	2.80
Clarion Maintenance Fund: B. L. J., $1; J. Naylor, $1; J. P. Kinnear, $5	7.00
Total	$65.55

B. C. PROVINCIAL EXECUTIVE.

Meeting held April 3rd, 1911.

Minutes of previous meeting approved.

Correspondence dealt with from Locals Ladysmith, Michel, Ymir, Fernie, Victoria, Nanaimo, and Revelstoke and from Organizers Desmond and Houston.

Re-organization of Local Port Moody concurred in.

Receipts.

Local Fernie	$10.00
Local Gibson's Landing	5.00
Local Victoria	10.00
Local West Burnaby	2.00
Local Ladysmith	5.00
Local Revelstoke	2.00
T. Halliday, Dues	1.00
Total	$35.00

Warrants authorized for Clarion March Card, $3; Postage $7.50; G. Desmond, organizing, $25.00; March Salaries, $30.00.

REPORT SASKATCHEWAN EXECUTIVE.

Meeting held Saturday, March 25th

Present, Comrades Allen, Boerma, A. Budden, P. Budden, and Secretary.

Minutes of previous meeting approved.

Correspondence dealt with from Dominion Executive.

Decided that we run a card in the Clarion.

Receipts—Local North Battleford, $3.00.

Warrants authorized for Rent, $12; for chairs, $7.20; for cleaning hall, $2; for stationery, cashbook, etc., $2.05; for pamphlets, $1.20.

CLARION MARCH STATEMENT.

Expenditures.

Printing	$235.00
Mailing	18.65
Editing	25.00
Total	$278.65

Receipts.

Subs.	$136.35
Cards and ads	7.50
Deficit	134.80
Total	$278.65

ALBERTA PROVINCIAL EXECUTIVE.

Regular meeting held March 27th, 1911.

Present Comrades Rossiter, Machin (chairman), MacLean, Browning and Secretary.

Correspondence dealt with from Locals Medicine Hat, Meeting Creek, Leslieville, Dewberry, Bellevue, Horse Shoe Lake, Lille, Frank, Edmonton, Red Deer(Finnish), Mound, and Org. Budden. Com. G. H. Smith, and Dom. Executive Committee.

Receipts.

Local Medicine Hat, stamps	$1.00
Local Horse Shoe Lake, stamps.	2.00
Local Calgary, stamps	7.00
Local Lille, stamps and cards	3.25
Local Edmonton, stamps and button	3.00
Local Bellevue, stamps	3.00
Local Frank, stamps	.50
Local Mound, stamps	4.00
Org. Budden, stationery	.35
Com. Olsen, Member at large, stamps	1.50
Total	$25.60

Expenditures.

Dom. Executive Committee, on acct.	$30.00
Organizer Budden	10.00
Total	$40.00

FRANK DANBY,
Secty.

GRIBBLE IN CALGARY.

Mr. Gribble has spoken in Calgary about ten times thus far and every address has been new. Every Sunday night he has got up on the platform and given his audience an instructive and tentertaining lecture on economics. He is also a forcible speaker. He has the power of holding his audience from the moment he opens his mouth until he has finished, and you never see his hearers yawn. Mr. Gribble tells his audience that he has had only nine weeks of school in his life, but when we listen to him on the platform, we find it hard to believe that. He touches upon, and draws illustrations from all the classic and standard authors, and he speaks with ease on psychology, history and science. He is a mine of information in himself.

His greatest drawing card is his personality and his earnestness. No one ever accuses him of inconsistency or insincerity. He is a worker himself and he has the rare power of getting down to the level of his hearers and yet drawing them up a little higher. He imparts and makes enthusiasm to his audience and makes them as revolutionary as himself at the end of an hour's discourse.

He has been of great value to the movement in Calgary by the great assistance he has been in training new speakers. He reorganized the Economic Class and made it popular. Every session has been more largely attended than its predecessor. The results of this class shows in the speeches of the local comrades who improve the opportunity to say a few words when introducing the speaker of the evening.

Mr. Gribble has done much to make the movement popular and the last few meetings people have perched on benches, window ledges, and old boxes in order to hear him. He has been a power for the advancement of the working class in Calgary and we should be sorry to lose him.

Mr. Gribble finished his address on the workers problem as follows:

"To conclude, the only hope of the working class is in the working class, not a good hope, not the best hope, but the only hope; the ever-growing resentment bred by ages of suffering is impelling the workers faster and ever faster to study the causes of economic ills from which they alone suffer; some of the workers, such as ourselves, who are enrolled in the revolutionary movement, see these causes sooner than others, and it is our privilege as well as our duty to point them out to those of our class who have not seen them as soon as ourselves, so that in time there will be enough to bring about the object for which we are striving today.

When there is enough that object will be attained. The object is to bring ownership in line with production, in order that the workers of the world may enjoy to the full the product of their associated labor.

We are not out for reforms, their fallacy has been fully demonstrated; we are not striving for a 'fair chance,' an 'equal opportunity,; we stand for a perfect certainty of everyone willing and able to work, doing so because they choose, and not because someone permits them to.

"If you ask me about those who are unable to work, I say I am willing to leave them with perfect faith in the hands of the kindest class ever known —the working class—especially in the days shortly. I hope, to come, when that class will have the whole world to be kind with. As far as I am concerned there will be no evasion, no endeavor to reconcile our object, or means to that object to ruling class ideas of right and wrong.

"The revolutionary working class has one, and only one, great object in view, and that is to stir up and educate the workers of all countries so that their latent strength will become actual srength, and be applied for the purpose of destroying capitalistic class ownership. We are out to take all that the capitalist class have, without explanation, apology or excuse. We make no demand upon them, we enter into no negotiations with them, to them we do not appeal, with them we do not argue, in them there is no hope.

"In our class, slave class as they are, is our hope, and to them we appeal; them we endeavor to educate. If any of you think my arguments conclusive, don't accept them because they appear to be so; study them in all aspects. If I seem to any of you to have made absurd statements, don't reject them off-hand, but think them over, and I am not afraid of the result.

"If you do this I know that before long you will be coming forward and, not asking, but demanding your right to join the party of your class, though I have never asked and never will ask anyone to join, but your own manly and womanly pride will impel you to do so when you know what we Socialists know, for then you will be Socialists. Socialism not being a matter of sentiment or belief, but of knowledge; and when you join the Socialist party you will have the supremest satisfaction a slave can have—that of doing his or her part to clear the way for the better times that are surely surely, coming; and, as I hope, soon help to bring them."—News Telegram, (Calgary).

BIGGAR, SASK.

Western Clarion,
Vancouver, B. C.

Dear Comrade Mac:

Please change my address from Dundurn, Sask., to Biggar, Sask., Box 40. Your paper is certainly O.K., in every respect. I used to think that I was a Socialist in the States, but I have learned more good, pure, dope from your paper in two months, than I did from the Appeal to Reason for three years. Thanks to Comrade Lestor for putting me right on this subject. Comrade Lestor certainly deserves credit for his good work, wish we had lots in our party like him—he certainly did good work around Dundurn.

Yours for the cause,
A. WAGE-SLAVE.

The receipt of a copy of this paper is an invitation to subscribe.

THE PASSING OF THE IDLE RICH.

(Continued from Page 1)

our class is your observation that beyond denial the most we can expect from capital in the shape of wages is not much more than a living wage, from which, taking into consideration the large number of unemployed at all times, I conclude you will readily admit that we, as a class, on the average, receive not more than what it costs us to live and reproduce our species to take our places as we are scrapped or get killed. You have apparently grasped by observation what is a recognized fact to the student of social economy, the position of affairs being simply this: we, as a class, are propertyless; the machinery of production and the natural resources being private property we have no right of access to them; not owning, and being compelled to have access to these things in order to exist, we must necessarily recognize our servile position and obtain a living by selling our labor-power for its price on the market which, by the way, will be purchased providing the purchasers can realize surplus value (profit) out of same. There being a plentiful supply of this commodity (labor-power) on the market, it exchanges at its value in the market, which is regulated in the same way as other commodities, namely, by its cost of production. So, as you point out, we sell ourselves for our price in the market which is called wages, and produce for our buyer a value three times as great, the difference between our wages and the values we create for our masters going to them in the shape of profits —known in social economy as surplus values.

Here we are confronted with the handwriting on the wall, spelling the doom of capitalist production, a production, we must bear in mind, never entered upon except for the sole and only purpose of realizing surplus values from the bone and muscle of my class. I will state the problem in this way: If your class, comprising as they do only about five per cent. of society, receive two thirds, or sixty six per cent. of the total values created by us, in the shape of profits, what can you do with this tremendous amount of commodities? We, the working class, having received in wages only one-third of the values cannot possibly purchase any more in the market for we have not got the price. You, the capitalist class, unconsciously and consciously endeavor to dispose of those surplus values in a number of ways; it is an utter impossibility for you to consume them yourselves personally and even after keeping up armies, navies, police, flunkies and a host of other retainers and domestic servants; squandering millions of dollars in luxurious living and building libraries, endowing universities, etc., there still piles up on the market, at ever more frequently recurring periods, commodities that the market cannot consume, which periods, in the parlance of capitalistic newspaperdom, are called times of overproduction! May I ask how a state of overproduction can pertain when we are surrounded on every side with conditions of poverty and want such as perhaps have never been known before? How long, think you, will my class be content to listen to your subsidized press, prating of overproduction; with our masters telling us, when we turn out to work at seven o'clock in the morning, that they cannot buy our labor-power (give us a job) because we have produced too much? Not very much longer, Mr. Martin, I can assure you. All over the world today, you will find men explaining this trick to each other and the fat is in the fire; these men are generally called Socialists.

Time was, in the beginning of capitalist production, when a market could be found outside of the industrial countries for all surplus values that could not be marketed at home; but now, we have so many industrially developed countries that are compelled to seek outside markets for these surplus volues; also we have the oriental nations entering upon the same industrial field; which factors, together with the ever-increasing productiveness and speeding up of modern machinery, bring us face to face with the fact that modern capitalism can no longer employ us and we are every day being forced to swell the ranks of the unemployed for which problem there is no solution under this system of production and distribution. Our position is demonstrated by the steadily increasing average number of unemployed in all industrial countries, which carries with it the inevitable toppling over of the whole structure of capitalism for it is now, having nearly attained perfection, demonstrating its inability to support society much longer. What will, or can, your class do about it, even if they knew enough to face the problem intelligently? Society today has attained to a point in its evolution where natural laws focus themselves, and make certain moves we must, for we cannot do otherwise.

You mention certain Greek philosophers who spoke of the time when machinery should do away with the necessity of keeping a large portion of society as slaves. The machinery we have with us now is sufficiently perfected to emancipate all mankind from the thraldom of servile labor; the result, however, today is, as you point out in the form of a question, that we are enslaved more completely than ever we were before and by this same highly developed machinery which we ourselves as a class have produced. One may ask, how can this be? The reply is very simple. This machinery which has solved the problem of production, is the private property of a few. We, for allowing such a state of affairs, are taking our medicine. Simply by their ownership of this machinery they have us in slavery and, as I have pointed out, every time better machinery is introduced, our position in society becomes more intolerable and the time draweth nigh when we as a class, unable to bear the strain, will be forced along the path of least resistance and woe betide what resistance we shall find in that path for, methinks, we shall have no time to stop and give courses of instruction in social economics to such ill-advised persons as shall deem it their business to stand in our way.

Revolution is absolutely inevitable; not a blind, objectless revolution, but a class conscious revolution by which we of the working class will wrest from the hands of your class the machinery of wealth production and transportation, also the natural resources of the earth, these things constituting society's means of life.

Do you ask by what right? We reply, the right of might! Maybe you recognize some such rights in existence in society today. I wonder what particular consideration you expect at our hands. Thousands of years you have held us in slavery, exploited us and made laws for us; I think that if you escape with a no worse fate than being requested to partake in some socially useful labor, with the alternative of demonstrating the old proverb that runs: "he that will not labor, neither shall he eat," you will be receiving infinitely more consideration than your class has been, is, and will deal out to us.

As Socialists we bear you no ill-will for we recognize that capitalism and its consummation in the present conditions was inevitable, but we are educating our class to a consciousness of its position in order that we may get through the present phase as speedily and with as little trouble as possible. We do not seek bloodshed, on the contrary, we are trying to avoid it; should bloodshed come to any considerable extend it will be on account of your class attempting to keep us from the means of life. Should you be contemplating any such proceeding you may, in this premise, find some experiences in history that will furnish you food for reflection; for I believe, if I remember rightly, that during the last four million years, covering our evolution since the Tertiary period, similar attempts have been made on not a few occasions.

W. W. LEFEAUX.

Don't Swear!

at your Dull Saw take it to Elliott, the specialist

REAR 431 DUNSMUIR ST.

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

The Socialist Party when in office shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and 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.

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PROPAGANDA MEETING

E. T. Kingsley
SPEAKER

Empress Theatre

Sunday, April 9

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WEALTH AND VALUE

THE VALUE OF WEALTH.

We say that wealth has value—that it is worth something. But what is it that gives it that value? We have seen that it is composed of raw material and labor. But raw material, we have also seen, is valueless. Therefore it must be labor.

It may be objected that, as natural resources, such as coal-beds, mineral veins and timber limits, are bought and sold, they must have a value. However, natural resources with which human labor has entered into the slightest relations cannot be regarded as properly being raw materials. And, furthermore, such natural resources are bought and sold on the strength of their potential value, that is, the value it is expected they will have when converted to human use by labor. Without labor no value can be possible.

USE VALUE.

The use-value of wealth is its utility to man, that is, the measure of the want it will fill. Thus the use-value of a sack of flour is the length of time it will keep a man alive. It is only mentioned here because capitalist economists have attempted to show that the use-value of an article had some influence on its price, on the ground that a man, when starving, would be willing to pay more for a loaf of bread than he would if he were full, the fallacy of which argument can easily be seen when it is considered that a loaf will keep a man alive just so long, whatever the price he pays for it, its utility being determined not by the strength of his desire, but by the length of time it will keep him alive. No matter how the price of a commodity varies, its use-value remains about the same.

EXCHANGE VALUE.

Exchange value is necessarily comparative. It cannot be used except in comparing the relative values of two or more articles. An article by itself can have no exchange value. Thus a loaf of bread cannot be said to have any exchange value until it is compared with something with which it is proposed to exchange it. Furthermore, that with which it is proposed to exchange must be something else than a loaf of bread, it being self-evident that there would be no advantage in exchanging loaves for similar loaves.

We find, therefore, that exchange value comes into play only when it is proposed to exchange two or more dissimilar commodities.

The two commodities being thus dissimilar, their concrete components are necessarily also dissimilar. While the one may be made of flour, the other may be of steel, wood or wool. There arises, therefore, the difficulty of comparing them, as there appears to be nothing contained in either by which may be ascertained how much of the one should be given in exchange for a certain quantity of the other. Nor will weights or measures serve for the purpose of this comparison. The one may be measured by the pound, the other by the yard or gallon.

We have seen, however, that there is one factor that is embodied in all commodities—labor. And it is the only factor common to all commodities, however dissimilar may be the raw materials of which they are composed, or the means by which they are weighed or measured. Therefore it stands to reason that dissimilar commodities can be compared one with another only on the basis of labor contained in each. It is on that basis, then, that commodities must be exchanged.

However, be it noted that the labor contained in exactly similar shoes may be produced in two different factories, but in the one factory, owing to improved methods and machinery, less labor be involved in the production of a pair of shoes than in the other factory under less efficient methods. While the labor contained in these shoes would be different, their exchange value in the open market would be the same. No more could be obtained for the shoes in which more labor is embodied than for the pair in which there is less, *because no more labor is actually necessary to the production of shoes of that quality.* This brings us a step further in our examination into exchange value. We now have the axiom that *commodities exchange one with another according to the necessary labor involved in the production of each.*

Another aspect of exchange value has yet to be considered. The labor involved in the production of a pair of shoes is no longer the labor of one individual, but of many. Primitive man made things for his own use himself. From the raw materials to his hand, he laboriously and painstakingly fashioned all the things he required. Not only did he complete each article himself, but he made the crude tools wherewith he worked. This was individual production in its purest form. Today, however, things are different. Individual production has disappeared; social production has taken its place. No individual produces any article in its entirety. It takes a multitude to make a box of matches. Not only are the leather, nails, thread, etc., of which shoes are made the products of many hands, but in the factory itself the shoe passes through the hands of a large number of operatives, each of whom does a little to it until it is finished. Then it has yet to be transported and handled by the labor of others again before it reaches the consumer. So that, from the ox to the consumer, there is embodied in each pair of shoes a fraction of the labor of each of many individuals. All these transmigrations are a part of the process of production. *The production of a commodity ends only where its consumption begins. Its exchange value is therefore incomplete until it reaches the consumer.* That labor that is embodied in it is not individual but social labor—the collective labor of a large number of individuals. This completes our definition of exchange value. Thus: *The exchange value of a commodity is determined by the socially necessary labor embodied therein.*

This socially necessary labor is the cost of production of each commodity. Each commodity being the embodiment of a certain amount of labor, it costs just that much labor to produce it. Commodities, therefore, exchange one with the other at cost. Which brings us face to face with the following problem: If everything is sold at cost and bought at cost, where does profit come in? For buying and selling, be it observed, is, in the final analysis, nothing more than the exchange of one commodity for another with money as the medium through which that exchange is made.

The generally accepted idea of profit is that it is made by buying cheap and selling dear. But, unless our reasoning up to this point can be proved fallacious, buying cheap and selling dear are out of the question, as the relative values of commodities are predetermined by the socially necessary labor involved in their production.

It is true that a certain amount of fluctuation in the price of commodities, above and below their exchange value, actually takes place according to the supply of, and demand for, them in the market. But these fluctuations are almost negligible, as will be seen later, and cancel one another in the average. Moreover, they offer no solution of our problem as to the source of profit.

SURPLUS VALUE.

The solution to this mystery is that buying and selling have nothing whatever to do with the making of profit. It is not in the process of exchange, but in that of production that profit comes in. Profit is acquired, not by paying less for a commodity than it is worth, or by selling it for more than it is worth, but simply by not paying for it at all.

The chattel slaves, we have seen, produced wealth, which belonged, of course, to their masters. In this wealth was embodied the labor of the slaves. That was its value. A certain amount of this wealth went to feed, clothe and house the slaves, the surplus accrued to the masters at no cost to themselves. The value of the surplus wealth would be surplus value.

The modern worker—the wage-slave—is in much the same position. The wealth of the world is produced by the workers of the world. Its value is determined by the labor they have put into it. It belongs to their masters, the owners of the means of wealth production, the natural resources, mines, mills, factories, etc. A portion of this wealth goes to feed, clothe and house the workers through the medium of wages, The remainder accrues to the masters, the capitalist class. Its value is surplus value. It costs them absolutely nothing. The workers have received all that is coming to them. Having produced all the wealth they have actually paid their own wages. The capitalists have done nothing except own the means of production. The wealth they thus obtain by virtue of their ownership is clear gain—profit.

Wealth being a social product, the individual produces nothing, but only fractions of things. The collective labor of the workers is necessary to produce wealth. The individual is a mere cog in the social machine of production. Being thus unable to produce things for himself, he can procure them only by buying them—unless he begs or steals them. To buy them he must first sell something. In other words, in order to procure the things we need we must give something in exchange for them.

The capitalists can very well do this because to them belongs all the wealth that is produced, by virtue of their ownership of the means of production. The workers, however, have no property in the means of production, and therefore own none of that wealth. The vast majority of them have absolutely nothing to give in exchange for their necessities—that is, nothing tangible. They have, however, the power to labor. In order to procure food, clothing and shelter they must, then, sell their labor power. This is what working for wages amounts to. The worker is not paid for what he does. He is paid for so much labor power, just as he in turn pays the grocer for so much flour and potatoes. He is paid, not for the wealth he produces, but merely for the exertion of producing it. To the wealth he produces, therefore, he has not a vestige of right or title. It belongs by right to those who bought his labor power, by means of which it was produced. Movements, therefore, that aim at "a greater share of the product for the producers" are illogical in the extreme, because when a man sells his labor power he is entitled only to the price of that labor power, and by no means to any share of the wealth produced by the exertion of that labor power. The labor power is not his, for he has sold it. It belongs to whosoever bought it, to whom also belongs all the wealth thus produced. To admit the capitalists' claim to the ownership of the means of production is to admit their right to the whole of the product of labor.

LABOR POWER AS A COMMODITY.

Labor power, being bought and sold, ranks, therefore, as a commodity, and is subject to the law governing the exchange of commodities.

The law governing the exchange of commodities is that they shall exchange, on the average, at their cost of production, as has been shown. The cost of production of any commodity is the social labor necessary for its production. Labor power is the physical energy of the individual. The labor necessary to produce this is the labor that is involved in producing the individual's living, according to the prevalent standard of living. *The exchange value of labor power, then, is determined by the socially necessary labor involved in the production of those things that go to make up the laborer's living from day to day.* And that is exactly what the workers get on the average—their living, according to the prevalent standard. It is true that some of them get a little more than is actually necessary for them to live on, but, on the other hand, millions get less and are actually dying of slow starvation at their work.

WAGES.

Wages are generally regarded as so much money. Two dollars a day or sixty a month. A closer examination shows two other aspects of wages before which the mere money dwindles into insignificance. These are the "real wage" and the "relative wage."

The relative wage is what the worker receives in comparison with what he produces. Owing to the improvements in the machinery of production, *the relative wage has fallen greatly during the last century, and is continually becoming less.* Under handicraft production the worker could produce not very much more than he consumed. Under modern machine production the worker produces far more than he consumes, even if his standard of living has risen. Statistics show that the workers of the United States produce five times as much as they receive in wages on the average. That is to say that their relative wage is only 20 per cent. of their product, which means that the surplus value, the profits of the master class, are now 80 per cent of the wealth produced.

THE REAL WAGE.

The real wage is what is bought with the money wage, the food, clothing, housing, etc., of the worker. It is what the workers actually receive in exchange for their labor power. While the money wage, the price of labor power, may rise, the real wage may at the same time be falling. Thus during the last decade, United States statistics show a rise in wages of some 20 per cent. and a rise in the cost of living of some 30 per cent. Here the money wage would be raised 20 per cent., but the real wage would have fallen 10 per cent., so that in place of receiving 20 per cent more, the workers are actually receiving 10 per cent. less in exchange for their labor power. A rise in prices, therefore, means to the worker, not so much a rise in his cost of living as a fall in the exchange value of his labor power, that is, a reduction of the standard of living.

PRICE.

As the money wage has been referred to as the price of labor power, a consideration of price itself would not be out of place. Price is the approximate monetary expression of the exchange value of a commodity. Money itself arises out of the inconveniences attendant upon the direct exchange, or barter, of one commodity for another. To overcome these inconveniences one commodity is chosen to which all other commodities are compared, and their exchange values are expressed in terms of this commodity.

The commodity chosen becomes in time segregated from all others and is looked upon as having a fixed value. Nevertheless it should be remembered that in reality it remains a commodity, and is subject to such fluctuations in exchange value as are other commodities.

At present, gold is the chosen commodity. In terms of gold the exchange values of other commodities are expressed. In the final analysis this is equivalent to comparing the exchange values of other commodities with that of gold. Thus if we say a pair of shoes is worth five dollars, we assert that the same quantity of necessary social labor is embodied in a pair of shoes as in five dollars gold. The coinage of gold merely signifies that the government certifies the coin to contain so much gold of such and such a fineness. The gold itself being the product of labor, its exchange value is determined by the labor it embodies.

FLUCTUATIONS IN PRICE AND VALUE.

Fluctuations in the exchange value of a commodity can only take place when changes take place in the quantity of labor involved in their production. Thus, with the development of labor-saving machinery, the production of commodities involves less labor, and their exchange value decreases. Price, being the appropriate monetary expression of exchange value, *would necessarily follow these fluctuations.* It is, however, subject to fluctuation from other causes, one of the most important being the fluctuations in the exchange value of gold itself. So enormous has been the recent production of gold, and *so great the saving of labor in that branch of industry,* that its exchange value has decreased more than has been the case in other commodities, which accounts largely for the so-called rise in prices of recent years.

The minor fluctuations in prices that are continually taking place are due mainly to supply and demand. In a stable market, such that the supply of and demand for all commodities exactly balanced one another, prices and exchange values would be equivalent. But, as such is not the case, as supply and demand don't balance, prices of commodities continually fluctuate above and below their exchange values. When the demand for a commodity i greater than the supply, its price rises. When the supply i greater than the demand, the price falls. But, wheneve the price rises anywhere, a flow of commodities takes plac in that direction and the price is brought down to its level and whenever the price falls, production is retarded unti the normal level is resumed. So that these fluctuations, o the average, cancel one another, and commodities exchange *on the average,* at their cost of production, that is, accord ing to the socially necessary labor involved in their pro duction.

FLUCTUATIONS IN WAGES.

The money wage, being the price of the commodi labor power, is subject to the same fluctuations as is th price of any other commodity. That the supply of labo power exceeds the demand at all times, and often to suc an extent as to produce a veritable glut, is so patent th it may be taken as proved. *This excess of supply over d mand naturally gives the price of labor a constantly dow ward trend.*

Apparently, however, wages have risen. This appa ent rise is due to the fall in gold. As has been show the real wage has fallen 10 per cent., even in a period capitalist prosperity. And now that that period is over and t *industrial depression following* it has immeasurably swell the ranks of the unemployed, thus increasing the disprop tion between supply and demand in the labor power mark the money wage has come tumbling down.

In the case of a fall in the prices of other commodit this would be remedied by a restriction of production, b no such restriction of the production of labor power is p sible. The workers' labor power being his physical ener his very life force, he must continue producing it while lives, and he will not continue to live very long if he d not find a buyer for it.

The inevitable result of this downward trend wages is an ever-increasing portion of misery and privati for the workers, in spite of the constant struggle which th have carried on in the industrial field to obtain a bet price for their labor. Strikes have been fought with t greatest determination; privation and suffering have be endured with a heroism of which the working class alo is capable; millions of dollars have been spent; the unio were never so strong as during the last decade, and yet, *spite of it all, the wage has fallen.* Here and there, favored localities and at favored trades, they have attaine to some success, but it is but a passing success. Capitalism the great leveler of the working class, the great abolisher individuality. All trades are being reduced to a comm level. In one line after another the skilled worker has bee replaced by a machine and a "hand." And locality aft locality is being brought more and more within the fu dominance of Capitalism.

It should be evident to the worker that they are figh ing a losing fight—attempting the impossible. At one tim when they fought against individual capitalists with no gre capital, some measure of success was possible. But no the odds are against them. Monster Capitalism sits e throned! Their employers are now grown to giant corpor tions, with millions at their command. Out of the very ri and fall in stocks consequent upon strikes and lockou the masters reap a richer harvest than they lose by the sto page of industries. And all the powers of government a theirs to do their bidding, the policeman with his club, t thug with his revolver, the soldier with his rifle, the cou with its injunctions, and the legislature with its law. Weapo after weapon has been wrested from the hands of the wor ers until today, in the words of a Western labor union of cial, "the only remaining usefulness of the labor unions is resisting the petty tyrannies of the masters."

It is indeed a losing fight, for they are fighting n only against the man-made laws of Capitalism, but again all the laws of economics. So long as their labor pow remains a commodity they cannot better their conditio So long as they allow the capitalists' claim to the resourc of the earth and the machinery of production, slaves th must remain, and as slaves they must expect to be treate Their only hope lies in their emancipation from slavery— and they alone can achieve that emancipation.

DESMOND REPORTS.

Since leaving the Okanagan I have visited Revelstoke and Sandon, finding the comrades alive at each point. At Revelstoke we did not have a public meeting, as the agitatorial throat was not equal to the task. However, the boys came together for a business meeting, and we had quite a good little time. Amongst the things done the decision to help the party paper, a resolve that might be followed by other locals. Sold a little literature here.

At Sandon we had a public meeting with satisfactory attendance. The local comrades here are doing about all that can be done at present. The camp is very quiet, but there are signs that quite a number of the mines will be employing more "hands" than before, this coming season, and if so, the chances for propaganda in the bunkhouses will be good. My spiel on the "History of the Working Class," was listened to with attention. From Sandon I go to Nelson; stopping off at Silverton on the way, to deliver a spiel.

DESMOND.

A RED FIND.

Dear Mc:

Losing a train last Sunday, two of us had to strike for Calgary to get back to our slave-pens in time for Monday morning, and were forced to stay there for several hours. Wandering around we accidentally knocked over a bill-board. On picking it up to put it back in its original place—as all good slaves mechanically would do—the word "Socialist" struck our eyes. Such a word naturally required further investigation, and finding that a Socialist meeting was being held upstairs, of course a couple of "Reds" couldn't pass that by. But this wasn't the only find, for who should we see on the platform but our old friend Gribble, delivering the stuff in his same old masterly style, only more so.

He had a bunch of "hobo-slaves," as he called them, reaching into the hundreds, not one leaving the hall during one of the best addresses we ever heard, lasting over an hour and a half. Such a find to us, who were beginning to think he was cached in Comrade Budden's ranch, or some better place, was—well, there is no use saying anything more, but will leave you with, as I know Gribble is,

Yours to a cinder,
JAMES THOMPSON.

'NOTHER MOSES.

We have found the real Moses to lead us out of the wilderness. We would like the Clarion to let all the Socialists know about him—he goes by the name of Henry George Jr., who says he is an individualist. He says he believes if a man produces anything he is entitled to it, and in order that the producer might get all of his product, he would nationalize steam and street railroads, telegraph and telephone systems, then instead of taxing everything on earth (that is what keeps the workers poor), he would just raise the same amount by taxing the earth only. No man, he says, can hide th earth and avoid paying his just shar of taxes. If it had not been for ou undying patriotism and loyalty, w would have told him about the C. P. R and how they hide the earth and avoi taxation.

Anyway, it has opened the way fo the blanket stiff to choose where h would rather have a tax, if he has t have one more. Then there would b so much competition amongst the pe ple that there would not be any mor trusts formed. To make it so the work ers could get shorter hours and big ger wages, he would make more job than there were men to fill them. I di not catch on who was going to make all the jobs, but naturally thought tha when the railroads and telegraphs wer taken over, perhaps some of the present officials could do something in that line.

I would advise calling in all Social ist organizers, and giving them a tip Get on the right track boys, very un fortunate our Moses did not turn u sooner.

I. A. AUSTIN.

O'BRIEN REPORTS.

Some time in January I made my last report. Since then I have assisted the comrades at 34 meetings, the best I ever took part in, particularly in the farming districts. Am now on my way to Saskatchewan, where I will assist with a few meetings. Will endeavor to give more attention to Saskatchewan as I return.

C. M. O'BRIEN.