WORKERS OF THE WORLD UNITE

The WESTERN CLARION

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"BETTER THAN SOCIALISM"

How the Farmer Loses by Grasping at Shadows

Dear Comrade Editor:—Will you allow me space to refer to the remarks of Comrade Gribble as per his report in Clarion, Nov. 26th.

His summing up of Comrade O'Brien's riding may seem somewhat unsatisfactory, but I feel satisfied that if the North Battleford Comrades put up a candidate and were successful, that conditions would be different here. For some years to come we will find in most ridings a number of "Socialists in the making," some more advanced than others may be, but nevertheless not to be depended on. The only satisfaction we have is that they are in the grip of the same capitalist system as ourselves, whatever satisfaction that may be.

On Saturday, Dec. 3rd, the writer attended our local Grain Growers Association meeting which was called for the purpose of deciding whether the North Battleford branch should send a delegate to Ottawa along with the rest or not. You are no doubt aware of the fact that the "root hog or die" associations of the West are going to send a monster delegation to Ottawa for the purpose of licking the boots of the capitalists and their henchmen at that noble burg, in the hope that the "root hog or die" bunch may be allowed by the master class to retain a few more crumbs in the future. That the master class is after the same crumbs cuts no ice of course.

The president of our local branch invited discussion on the subject. This gave the writer the opportunity, as a member of the "root hog or die" association (generally referred to as the G. G. A.) to express his views on the subject. Did it? No sooner had I got up and started to explain that the working class need not expect the capitalist class to get off their backs by sending delegates and petitions, than the chairman interrupted me, stating I was going away from the point. The point to be discussed was whether the "root hogs" were going to put up a hundred dollars or thereabouts to send a delegate or not. Whether the delegates would be successful or not in their mission, what the association could or could not accomplish in case they got turned down, the fact that the Government at Ottawa is a capitalist Government whose duty it is to look after the capitalist class, etc., etc., had nothing to do with the subject—according to the ruling of the chairman. The meeting decided that it would be a good thing to send a delegate. Sure Mike. The railroads and hotels are only too pleased to relieve us of any dollar bills we like to throw away.

Freedom of speech in this, the 20th century when the master class are so enlightened? Hardly. Did the working mules have freedom of speech during the slave empires? Not much. Did the same class of mules have freedom of speech during feudal times? What next. Why then should the working class to-day expect any different treatment? The Salvation Army can make as much noise as it likes in our great cities, the world over. They can gather great crowds at any corner of a leading thoroughfare. That is O. K. They talk about the next world don't you know. That kind of talk does not affect the interests of the master class here on earth. But the Socialist wants to talk about the bread and butter question of the working class here on earth. That kind of talk might interfere with the interests of the master class. Hence silence if you please. And so we find all over the world, wherever Socialism appears, the servile curs of our masters, the plug-uglies, ready to drive the Socialists helter skelter, crack their skulls if need be. Who said Materialist Conception of history? And so our local president, like a real good lick-spittle of capitalism, cannot admit free speech. It would never do.

My purpose in writing this is to show what we need to expect from so-called Socialists, because the chairman of that meeting claims to be a Socialist, while two other so-called Socialists were present. But not only could I not get the ear of the meeting, except when making some remark in harmony with the wishes of the boss of the show, but the other so-called Socialists appeared to be satisfied also that it is a good thing to fool away time and money in that manner. And yet, only about 4 weeks previous the chairman ridiculed the idea of sending a delegate. He agreed with me that it would be a waste of time and money. Since then, however, he probably met some of the other members who wanted to send a delegate, which may have caused him to alter his opinion.

This playing to the gallery appears to be part of the make up of clowns in general. This same individual made the statement not long ago that if the Socialists in this riding put up a candidate that he and his partner would certainly vote for him, but they did not like to join the party on account of having to sign the pledge, because they wanted to be free in case something better than Socialism came along. Now is not that cute, Something better than Socialism? Why the present system is better than Socialism. Socialism means the collective ownership of all the means of life, and all that a fellow can get under such a system is the full result of his own labor. Ask any of the leading stock holders of the banks, railroads, flour mills, iron and steel industries, mines and factories, whether they do not consider the present system better. Ask the Bishop of London with his 50,000 dollars a year income, or the Archbishop of Canterbury with his 75,000 a year whether the words they are producing (that is what their occupation consists of) per annum, would fetch that amount under Socialism. The description of the battle between Spartacus and Crassus (in which Spartacus and some 260,000 of his fellow workers, out of a total of 300,000 fell) against the superior and more numerous army of Crassus and Pompey, would indicate that the working classes in those days were made up of different material than the work mules are to-day. They evidently did not believe in licking the boots of the master class like the members of "root hog or die" associations of to-day. The masters certainly gave the slaves a nice tool to play with, and quite harmless, when they gave them the ballot, well knowing that they would not know how to use the same for their own benefit any way until a Gribble or O'Brien shows them how, which of course takes time.

Meanwhile, the members of the G. G. A., as long as they do not understand economics can hardly be expected to say anything but He! Haw! when led hither and thither by their no doubt well-meaning but blind as a bat leaders. A change is coming, however. The Grain Growers' Guide, the official organ of the "root hog or die" bunch is announcing that that paper is "designed to give uncolored news from the world of thought and action and honest opinions thereon with the object of aiding our people to form correct views upon economics, social and moral questions," etc., and so we find in the Guide of October 5th, 1910, on page 6 under the heading of "Low tariff movement," amongst other items, that for Sixty years England has prospered under free trade, etc., and lower down we find that Canada is prosperous to-day, not because of protection but in spite of protection and will be more prosperous as the tariff is reduced. On page 5 of the same issue of the Guide, however, *second column*, the Editor tells us that the annual average wage for employees in the iron and steel group of products in Canada is $437.47. Whether this average includes the wages of foremen managers, etc., whether there are unskilled laborers who may have families to support and receive less than the average just stated, I do not know, but how prosperous this "acrobat in economics," *the Editor of the Guide*, would feel if his own average income was not more than $437.47 per annum, he does not say. Judging by his well-fed and well-clad carcase as I saw him at the Prince Albert Convention last winter, his income is considerably more alright. Maybe the workers in the iron and steel groups along with the rest of the wage plugs are not to be considered when "we" talk about the prosperity of Canada.

On the outside cover of the Guide we find the following words, "The Grain Growers' Guide and Friend of Labor." Just what that Editor means by such a sentence I do not know. He sure overlooked the laborers of Canada when he stated that Canada is prosperous. But then, in this respect "We" did not act any different to what "We" used to do in ye olden times. The Social insignificance of the working class cannot be better explained than in the reports of population of cities like Athens or Corinth about 300 B. C. Athens is credited with 9000 souls while her total population was 500,000, while Corinth had 40,000 souls out of a population of some 680,000. In Corinth therefore about 640,000 of the population belonged to the working class who were not supposed to have a soul. And to today when "We" the "Acrobat in Economics" talks about Canada being prosperous we also overlook the working plug in factory, mine and mill. As to the prosperity amongst the farmers in this part of Canada anyway, judging by the appearance of our dwellings it does not take long to figure out that if prosperity has started out to come this way it has not found us yet. Maybe it got lost on the Prairie somewhere else.

Not so long ago, in fact just before the freeze up, a farmer not so far from here had his children out on the prairie plucking prairie wool for the bedroom floor. The funds would not allow of a wooden floor. And as to the mortgages, chattel mortgages unpaid implement bills, etc., but why prolong the agony by summing it all up. Our guiding star, the editor of the Guide says Canada is prosperous. Is not that enough?

As to England's prosperity under free trade, let us see. Before me is a copy of Lloyds weekly, October 23rd, 1910, which contains a speech from Lloyd George, delivered in the pulpit in the City Temple on the previous Monday, which is in part as follows:

"Dealing with the unrest that prevails all over the world, he argued that neither Protection nor Free Trade was a remedy, but that a complete change in Social conditions was necessary, with the State taking the lead. He contrasted the lot of the wretched half starved denizens of our great cities. (Will he and his ilk get off their backs though before they have to, that is the point) with that of the idle rich etc.'

Continuing he said, "The great unrest amongst the people in all the civilized countries of the world is beginning to attract special attention. Everything points to the fact that the storm sone has been hoisted, and we are in for a *period of tempests*. Tariff Reformers account for this discontent by saying it is attributable to our fiscal system, and that once we adopt Protection our troubles will be over. Free traders seem inclined to ascribe the troubles on the Continent to the excessive dearness of the necessaries of life, which is the inevitable result of high tariffs.

"The answer to both is, said George, that the causes must be deeper and must be more universal, for the area of disturbance extends from the East to the West."

Mr. Lloyd George also quotes some of Mr. Chamberlains suggestions, part of which is as follows, "That in the affluent center of this potent Empire there is a vast multitude of industrious *men, women, and children, for whom* the earning of a comfortable living, and often of a bare subsistence, is difficult and precarious. That to alter this state of things needs drastic and far-reaching remedy. He suggests a complete revolution in our commercial system. That the fact of such a sweeping change involving losses and injury to the fortune of individuals ought *to be no barrier to its immediate adoption*, since the well being of the majority of the people would thereby

(Continued on Page 4)

THE SEASON OF CHEER

"Now that the winter of our discontent has been made glorious," if also exceptionally brief, by the consumption of vast quantities of grub, both liquid and solid, Labor can begin once more to realize on the good wishes for a happy new year. Already one notices the joyous worker with *his tin dinner bucket or paper nose*-bag hurrying to the work he loves so well, his countenance beaming in token of promises about to be made. Here and there are some who don't appear quite so gay and even cast envious glances at the nosebags of the aforesaid joyous ones. Perhaps they are those unfortunates who unaccountably failed to take part in the religious enthusiasm of the last week of December, and so missed a share in the glory and the glad tidings of great joy which accompanies this annual expressi n of peace and good-will.

From the close observance of the writer he did not suspect that so many had been excluded, since for once it appeared that the interests actuating Capital and Labor were identical. Anticipating the cynically inclined who doubt the clarity of the observationc of anyone at this season, in a question of this importance it may be well to state that he who sets this down has kept well clear of the "demon rum." However, there are sure to be some unreasonable beings to strike a jarring note of discord amidst the almost universal chorus of praise, even going as far as to deny and jeer at its religious significance. Yet it is a fact of history for centuries that the flowing cup of joy was ever the symbol of glory and good-will on the recurring natal day of Christ.

In the past, christian zealots have stood well by what the pagans (and Comrade Burgess) called the "nectar of the gods." One original genius claims, justly it seems to me, that no one but a hearty consumer of strong waters could have so graphically pictured the horrors of Hell that some of the clergy, living and dead, have presented to our astonished gaze. But there are discontented and malicious persons who unfeelingly refer to the festivities of the occasion as a drunken orgy, etc., comparing their fellowmen with beasts which to me appeared most unfair and a libel—on the beasts. My acquaintance with other animals besides man is fairly large and I know of some species that on occasion make gluttons of themselves by over-eating, but I can recall none that would not ratherprefer the pure water of nature to the artificial product of breweries, distilleries and other places. In this connection, I think it was Mark Twain who remarked "that man is the only animal that blushes—or needs to."

Nevertheless, whether the kind reader agrees to the religious view as previously stated, or not, the season should give ample apology to any working man who may perhaps have overstepped the bounds. For after twelve months of prohibition of little else than Liver and, Pork and, Corned Beef and, Bacon and (the "and" here takes on the double quality of noun *and conjunction*) these working class viands washed down by coffee originating on the boundless prairies or a very thin liquid sometimes called ditch water, otherwise Tea, or maybe a cheap beer, some latitude must be allowed lest he cease altogether to respect the church which has so generously appropriated from others, for the workers especial benefit the festival *of Christmas*.

So, therefore, while a life's experience has seemingly failed to convince the most of us that wishes good or bad are of no avail in the achievement of our desires, still we can look back (and forward) with pleasure to that brief portion of the year when the brotherhood of Capital and Labor expresses itself in the cup of joy, albeit *of differing quality of contents*, drained alike by each with an aim and purpose the identity of which is proved by the same immediate effect, the ultimate standing in no need of any such demonstration.

RAYNER.

THE TRUE RELIGION

Modern Devotees Bow to the God of Work.

While we wage a wordy war about religion pro and con, it seems to the writer as if after all the talk is wasted, for what is the religion of the world today? It is as it always was, a reflex of the prevailing economic conditions. Long ago when the flint ax culture was in vogue and the simple life the only one known, then man and his spouse or spouses gorged themselves with fish and lesser game, easily caught, when prostitutes physical and mental were not, when mortgages and the drug habit did not exist, when local option and monogamy were yet unborn, when writs of law and pawn shops had not appeared, when in fact the manifold blessings of a beautiful nd humane civilization were yet in the womb of Nout, man's religion was as simple as his life. He stuck a stake over his lost one's grave and placed food and weapons thereon. The only trinity he knew was the almighty food, clothing and shelter; high gods and imperative to be obeyed.

Later, as production became more complex, then the slave had come, then surplus produce began to pile up, then the priesthood were established, a more abtruse metaphysical thought was born. In Egypt, a land of beautiful climate and rich natural resorces, a land where slaves toiled and died "unhonored and unsung" as good slaves should, a religion of beauty and elegance arose. The life of the master class, easeful and reposeful was represented therein. In the everlasting *halls, rich carven and massively* beautiful, the priests lived and performed the service of the gods, to drug with the sweet narcotic of sensuous incantations the minds of the common people and to live peacefully upon their backs. Beside their father Nile they dwelt and sweet and languorous rose their psalms of praise to Isis and Osiris, to Satu and to Ra the never dying.

In Scandinavia, cold and bleak, we find a different state of things, here flourished a hardy race, high handed and brutal. Swift flashed their warships over the ocean, loot and the love of fighting, they lived for; stark was the land and sad after their fierce piratical raids. With ax and crossbow they slew or were slain, deep they drank of the mead and ale, a short life and a merry one they lived according to their habits. Tall and strong were these sea rovers, flaxed haired and bloody-hearted, women and men. Their religious ideas, of course, were in line with this state of things. In Valhalla, Thor rolled his thunders and quaffed great horns of mead to the success of the struggling champions below. Over the stricken battle deck the Valkyries hovered and carried the souls of the nobly slain to *the regions of the gods, there to live* in eternal gluttony and ease.

In the middle ages of Europe, a mellowness was upon the land, the feudal system was at its zenith, society had entered upon a spell of rest in which the incipient capitalist class were as yet unnoticed. Great churches, exquisitely beautiful uprose in every shire and township. The monks were *peaceful and learned after their manner*, the baron, safe in his stone castle and in the strength of his retainers, fleeced the serf or seduced his neighbor's wife as he felt inclined. Rich and beautiful clothing the master class had; music in a crude state, jesters and mummers and celebrations were the order of the day. The church, at the apex of prosperity, taught that *these conditions were as God had ordained* and the serfs gave heed, therefore a measure of peace prevailed.

Once again then, what is the religion of to-day? Not christianity, for that was the cry of the distressed and the stricken; the cry of the gyve-galled slaves, the voice of labor in agony. Its tattered remnants are with us today, and here and there one finds a slave imbued with its teachings, and it must be confest that, when genuine, no better fellow exists. For the professional christian, of course, we have no more use than for a professional anything else, the word "professional" implies wages; a job. No, the religion of to-day is WORK, a sordid, brutal disgusting superstition; "make good" its motto, which, in order to carry out, anything and everything must be sacrificed. The godhead of this noble creed is Lord Capital, upon whose altars human life and ease are cast. The working class worship daily; aloft he sits, a very Pluto, for his high places of worship are dark with the reek of foul smoke, or scorching flame, of stink and fume of steam and gas, aye and of the sweat and blood of a thousand slaughtered slaves.

Talk of the slain at the Druid altar fires, speak with disgust of the murderous flint knife of the Aztec priest, these are but nothing as compared with the human toll Capital demands and takes. Before this shrieking, capering, clanging, soulless monster the world bows; the virgin's chastity, the mother's agony, the father's slain or crippled are as meat to his horrid belly. The dim cloud of the battle field, the mangled corpses, the wounded and the dying, the blasted countryside, the shattered home, these are as the breath of life to his bestial nostrils. For him all the things are, for him the poor houses are filled, for him the mad houses overflow, for him the dens of prostitution flourish. It is his whim that our food is poisoned, that our clothes are shoddy, that we dwell in pens and shacks. To do him honor the working class stomach is pinched, the working class cheek is wan, the working class body *is stunted and frail. At his command*, the children whose lives should be sweet with the verdure and beauty of green fields and pleasant gardens, who should grow tall and straight in the atmosphere of perfect freedom are called into the vortex of his industry and perish before the real human life should begin. At his instructions the stinging lash flashes gory *over the backs of the straining slaves*; to do his pleasure human misery exists.

Yes, it is work that is our world religion, the slave knows no other thought, the lazy man amongst them is an outcast, a black sheep, a dead beat, and for those who would deride his religion he has at best, hatred and often blows and abuse. In this sense we of the Socialist party are frankly and unblushingly anti-religious. Our attack is upon this creed and here we need not shuffle and dodge behind a dialetic, for 'tis the dialectic which shows us light. Against the professors and expounders of this doctrine we have declared war, a war that has no ending until the Idol Capital lies shattered at our feet.

Against this reflex are our guns directed, to storm its citadel we shall use all means in our power. Aye, we will invade his temple, we will level his altars, we will do to him even as Marduk of old did unto Tiamat, the *mother of confusion*, we will cast him down and have peace. Here at this point the battle is fully joined and we shall need all our forces to persuade the slave that ease and not work is the only true religion. We must alter the economic base of society, we must bring to be, social ownership, we must take these high places of Pluto the destroyer and turn them into instru*ments of our ease*. We must unite the workers to this end, and in order to do so, we must destroy, as we have said before, this soul-deadening reflex of work. To this end we are organized, for this reason do we agitate, here is the reason for our existing, if reason we have. Education is our motto, let us educate and try not to confuse. Together all, in solid ranks, cast out dissention from our midst and then for us is the victory.

A. BUDDEN.

The slave to superstition is generally an easy mark for exploitation.

Capitalist "civilization" depends upon wage slavery; the longer it lasts the harder the pinch and the greater the exploitation.

Mine explosions are always caused by "gross carelessness on the part of the employees."

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BUSINESS-LIKE.

Of course, in a society where business is business and then some, it could hardly be otherwise than that the business-like should be accorded all honor and admiration, and that contempt and contumely should be the lot of those who are so unfortunate as to be unbusinesslike. And so thoroughly permeated with bourgeois methods of thought are we of this day and generation that even the rebellious fall unconsciously to extoll the purely capitalist virtues; whence, for example, some one, usually some one more or less remotely connected with business, will occasionally make a great outcry about the unbusiness methods of the Local to which he belongs, and the Local will sit around and feel guilty. For our part, while we are not contending that he is not more or less right in that it may be necessary to be business-like, at any rate in moderation, yet we cannot help feeling that it is in the nature of a necessary evil and not anything in the nature of an accomplishment.

For, after all, it is difficult to conceive of an occupation more degrading than business, except, of course, work, and even work makes no pretence to respectability at any rate. The slave is not an object to command much admiration, and, by the same token, does not command much; but, in his own sphere, the business man displays not very much more admirable qualities, however much he may today be admired, while the failings of the unbusiness-like appear to us in many respects quite likeable and regretable only from a purely financial viewpoint.

Truly, the art of business is the perversion of the arts and sciences, not to say their prostitution. To what an ignoble purpose is mathematics put when its painfully acquired use is set to the mean and sordid drudgery of keeping a picayune and miserly set of books accurately. What a sight for the gods! Classic mathematics the bond-slave of petty-bourgeois Petty-Cash! The high-browed goddess that can revel in bi-nomials and fathom the transcendence of Pi, in a cheap wire cage computing the profit on an onion and earnestly delving through massive tomes in search of a strayed farthing!

Think of the bright imagination, now profitably engaged in the production of an oil company prospectus, which might so much more usefully be employed in the composition of nonsense verses for children young and old.

Behold the Demosthenic orator on the highway pouring forth, in the miserable effort to sell an impossible fountain pen at an unbelievable price, a persuasive eloquence that might martial a mighty crusade.

No, we are not in love with business methods, and we have nothing but contempt for the parsimonious qualities they foster. We live in hopes of seeing the day and generation in which these methods will meet with the scorn and despisal they so richly deserve, to the end that the sons and daughters of Man may be as unbusinesslike as they desire and may give free play to the free-handed generosity and heedless prodigality so dear to their hearts.

A LIFE FOR A LIFE.

"All anarchists agree with Tolstoy in this fundamental truth: if the production of any commodity necessitates the sacrifice of human life, society should do without that commodity, but it can not do without that life."—Emma Goldman.

This sentiment would be admirable as an expression of the pretty imaginings of the idealist, were it not for the interpolation of the words, "fundamental truth." For in all the realm of organic activity, no fact is more patent than that there is no factor for which nature has such small concern as for the life-germ within any individual organism. The continuance of Life is conditioned by bitter struggle in which the weak are ruthlessly sacrificed to the strong, the individual to the whole—the maintenance of any particular form is accompanied by the destruction of others. The life of one organism necessarily implies the death of another.

Man, urged by the lash of necessity, and because he was the stronger, overcame and subjugated all other animals, making them merely the condition for his survival. But, in common with many other species, man is a cannibal. This is as true to-day as at any period of his development, even though the practice of gnawing each other's shin bones may have become stale and uninspired. Within itself, the human race is discovered split into two sections, one of which feeds upon the other. Whatever name may be attached to the parasite portion, be it capitalist or otherwise, the principle is the same—one class lives, moves and has its being at the expense of the other.

The sacrifice of human life is a necessary part of social class-division, for in such a society the possession of wealth by the dominant or owning class, and the consequent prolongation ofits advantageous position, is of paramount importance to the life of any individual, and particularly of any member of the "inferior," or wealth-producing class. It is not to be supposed that we are attempting to condone industrial slaughter. But it should be realized that the question is not what society "should" do, but what it MUST do under given conditions.

The very fact that the production of a commodity "necessitates" the taking of a life, is sufficient proof that society can not do without the commodity and can do without the life. Where, then, is the working class to seek relief from the thunderbolts that daily hurl destruction, grief and despair into its ranks on the field of production?

Obedient to the same impulse that forced our forebears to combine and fight the savage beasts of antiquity, the workers must band together to meet and conquer these last enemies, who as rulers and exploiters feed upon the product of their social toil. That done, the working class would constitute Human Society. There would then be no necessity for the shedding of blood in wealth production, for, classes being abolished, all members of the human race would have demonstrated their fitness to survive and would devote all their energies to the preservation and promotion of their own well-being.

ONE THING AND ANOTHER.

There is an old Latin proverb, which transiated, reads: "So many men, so many minds." Human experience shows this saying to be as true to-day as when it was first enunciated—long before Latium was known as such or Rome's first stone had been laid. In the dispute recently appearing in the Clarion as to whether a man can be a Socialist and at the same time a Christian the truth contained in the above quoted proverb seems to have been lost sight of. To the writer, the question seems to be whether any intelligent man can be a christian, and daily experience compels an affirmative reply. Another fact ratified by almost daily experience is that a man's religious beliefs will not prevent him from following any course of action prompted by his material interest. He will square his religious beliefs with his actions in some manner satisfactory to himself. Most business men are members of some church or other, if not pillars thereof, and their oft-times questionable proceedings in the pursuit of wealth need a deal of elasticity on the part of their consciences and get it. Convince a man that the establishment of the co-operative commonwealth would be to his material interest and he will become a Socialist no matter to what religion, if any, he pins his faith.

* * *

Religion is taught to most of us from the time we first learn to speak and becomes part and parcel of our mental make-up without any volition on our part. Such early teachings are almost impossible to eradicate, and those of us who are scientific enough to reject these teachings later in life should, methinks, be liberal enough and wise enough to recognize that we are not all built alike mentally and that the comrade who still holds, more or less, to his early religious beliefs, can no more help doing so than he could help being born. We cannot expect every convert to Socialism to study sufficiently to accept the materialist conception of history in its entirety nor is it necessary. It goes without saying that one that does so cannot at the same time be a christian.

* * *

The missionaries in China have drawn the attention of the Western world to the famine existing in that country. Three million people are affected by the failure of the crops and $1,000,000 are needed to afford relief. A Presbyterian missionary is particularly desirous of relieving the distress of the people in his district, for, as he says, it is useless preaching the gospel to people who are starving. No doubt many sympathetic souls will be induced to part with hard cash to help fill the stomach of the heathen Chinee, and thus prepare him to assimilate the pious yarns of the various gentry engaged in the business of propagating the same.

* * *

Meanwhile, there are multitudes in the western hemisphere who are perpetually on the verge of starvation, who never know what it is to have enough to eat, whose children go to school with empty stomachs. As has been found to be the case with the Chinks, it is useless to attempt to teach these children the valuable lessons which tend to make them more efficient slaves of capitalism. To feed the far away Chink creates no bad precedent, but to feed the children of the big cities of our western civilization is a different matter. There is no telling to what it will lead if the capitalist state acknowledges its responsibility in the matter of putting the children in the proper state to assimilate knowledge by first feeding them. Nevertheless there has been a move on foot for some time past to do so and the movement extends even to New York.

* * *

In spite of objections to relieving the parents of their bounden duty to feed their offspring (oh these moral capitalists!) it will come to pass that a good meal will be part of the school course, otherwise the child, so soon to become a slave, will remain as inefficient as if no school existed and the capitalist support the schools for the express purpose of making its future slaves competent to produce the largest possible amount of surplus value. The reason that the parents do not provide their children with needed food is because the sweet, white souls that are so ready to fly to the aid of the dear, interesting, yellow brotner are, with other beneficiaries, part and parcel of a system by which the deliquent parents are obliged to yield up all the produce of their labor, receiving in its place a sum of money called wages, a sum hammered down by competition between said parents, to obtain a job, to dimensions so pitifully small that they are wholly unable to feed their families half as well as their masters feed their dogs. It is a charming system but the workers like it and curious to say the worst off are the biggest opponents of Socialism. At the last analysis it is the working class that is responsible for its own degradation and the majority of workers well deserve the contempt in which they are held by their masters, for they could end their slavery if they would.

* * *

Another trust is about to receive a solar plexus blow and disappear from the fields of commerce like a punctured dirigible. This time the doughty deed is to be done in our own very own Canada and the victim chosen for the operation is the U. S. Shoe Machinery Co., which appears to have established its factories on this side of the line and, sad to relate, is using its business abilities in a reprehensible boosting of prices and restraint of trade and, by reason of its possessing sundry patents, is still further enabled to restrain trade to the unspeakable disgust and suffering of sundry manufacturers of boots and shoes who complain that they are held up by these commercial pirates whenever they purchase machinery needed in their business. They are, therefore, invoking the law to quash the alleged trust and restore that competition so dear to the capitalist in every line but his own.

* * *

Things do not look rosy for the suffering boot and shoe manufacturers as Judge Cannon at the preliminary hearing did not consider the complainants had made out a case, but nevertheless granted the investigation. The writer of the despatch relating to the matter sapiently adds: "if (mark the if) this trust is broken up the days of the trusts will be over in Canada and manufacturers will resort to the older methods of competition to increase their business." Certainly he is a wise scribe.

* * *

Consolidation of capital, the trust, is the outcome of competition. When a manufacturing business, say of boots and shoes, is returning a profit above the normal rate, capitalists immediately invest in the manufacture of boots and shoes and the added output when it is placed on the market brings down the price. The boots and shoes are made to sell and when there is competition among sellers, as there now is owing to the number of new factories the competitors commence cutting prices as an inducement to the hoped-for customer to buy. Prices are cut more and more as the number of competitors increases till the price is down to and below the cost of raw material and labor. A number of the smaller capitalists are forced into bankruptcy and the remainder come to an agreement to maintain prices at a certain level. This is commonly called a combine and rouses to wrath that animal known as the consumer. An example of a business with too many competitors in same and the resulting combine is the so-called elevator monopoly in the prairie provinces.

Our wholesale buyer of boots and shoes, especially if the market is very well supplied finds he can persuade one or other of the manufacturers to break the price agreement and undersell his brethren. As this is continually going on to the detriment of profits the concerns with the largest capital amalgamate with one another and undersell to find other means of forcing all or nearly all the remainder of their competitors to quit business. We now have one large concern able to be run at a much less cost than the aggregate cost of running many individual concerns and having almost entire possession of the market, it is enabled to regulate the supply to meet the demand and maintain prices at a profitable level. This is the trust and is a perfectly logical and unavoidable result of competition.

SPARTACUS.

REASON AND PREJUDICE

Dear Mac:—Re Christian Socialist and Socialism, may I just have a look in.

A prominent divine is said to have made this statement: "give me the first seven years of a child's life and I know what church he will follow" (words to that effect ,at least). The statement to me is somewhat understated. Had he made it 12 years in place of 7 the idea involved would have carried far more weight. However, we who have passed through Sunday schools know full well that our minds were trained to believe and not question; because by asking questions we were manifesting a doubtful attitude of mind that would bring us no good. Consequently, having this idea—Believe, Believe—dinned into our ears week after week, and, at the same time, never coming into contact with people who held diverse views (in fact we were told to leave all such severely alone) the consequences were we grew up prejudiced in mind towards all who held different "beliefs" to ourselves. Many of us have learned since, that this kind of religion (so termed) education had by previous generation been carefully thought out for us to keep us in subjection, so that we would make better slaves for our masters.

Now Christian Comrades, writing from experience, as I slowly passed from orthodoxy to beterodoxy, it was most decidedly a difficulty to get rid of those prejudicial feelings that had been carefully educated for some 18 years. Yet, just as I got more and more grounded in knowledge not beliefs, so did I find it easier to cast off old prejudices. Therefore comrades, who still adhere to the Christian faith, I claim that a man who can truly call himself a socialist has become a thinker; by so doing he has set in motion particles in the grey matter of his upper story that has caused him to become a reasoner. Consequently, just as he allows his mind to reason out things for himself, and concludes therefrom, in spite of all fear of hell fire and damnation and all such rot, just in like ratio will he find the spirit of prejudice leaving him. I further claim that 5 years training in a good socialist local will cause the most ardent Christian to change his mind very radically. Motto—Let the light of reason prevail.

A. L.

UNITED WE FELL

"At a meeting of the joint committee of the Trades and Labor Council and the Social Democratic Party last night it was announced that the financial support to the labor candidates at the recent civic elections had been the most generous on record, and that the funds subscribed or promised would be almost sufficient to meet the expenses."—Free Press, Winnipeg, December 20, 1910.

This is the policy of " no compromise, no political trading," followed by the Social Democrats. They join hands with a body that upholds capitalism and so confuse the working class as to the real issue.

That the Trades and Labor Council stands for capitalism was amply proved at the last provincial election when one of their prominent members stated that they could not unite with the S. P. of C. as the Trades Council wanted fair wages and the S. P. of C wanted to abolish the wage system.

When will the workers wake up to the fact that electing men by the votes of non-Socialists will not bring the social revolution. Men that will compromise and call themselves labor men to get elected, will compromise and sell themselves to stay elected. Only the class conscious votes of Socialists will count. And there is only one party that stands clear out for the abolition of the wage system and that is the Socialist Party of Canada. Fellow wage-slaves you must study the literature of the Party and attend its meetings and so work for your own emancipation.

IDLER.

PATENTS PROMPTLY SECURED

We solicit the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our Inventor's Adviser sent upon request. Marion & Marion, New York Life Bldg, Montreal; and Washington, D.C., U.S.A.

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.

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

LOCAL 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 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., meets every Sunday in Graham's Hall at 10:30 a. m. Socialist speakers are invited to call. V. Frodsham, Secretary.

LOCAL MARA, B. C., NO. 34, S. P. of C., Meets first Sunday in every month in Socialist Hall, Mara 2:30 p.m. Cyril 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. Jack Place, Rec. Secy., Box 826.

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

LOCAL 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.S.P.C.—Propaganda and business meetings at 8 p. m. every Sunday evening in the Edison Parlor Theater. Speakers passing through Revelstoke are invited to attend. B. F. Gayman, Secretary.

LOCAL 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. 1.—Canada. Business meetings every Tuesday evening at headquarters, 2237 Westminster Ave. F. Perry, Secretary, Box 1688.

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

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

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, 523 Johnston St. Opposite Queens Hotel. Business meeting every Tuesday evening, 8 p.m. Propaganda meetings every Sunday at Grand Theatre. T. Gray, Secretary.

LOCAL YMIR, B. C., No. 21, S. P. of C.—Meets every third Saturday in month, at 7:30 p. m. E. Anderson, Secretary; W. B. McIsaac, Treasurer. Unattached Comrades in the district are earnestly requested to get in touch with Secretary, who will answer all enquiries.

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

LOCAL COLEMAN, ALTA., NO 9. Miner's Hall and Opera House. Propaganda Meetings at 8 p.m. on the 1st and 3rd Sundays of the month. Business meetings on *Thursday evenings* following propaganda meetings at 8 Organizer—T. Steele, Coleman, Alta. Secretary, D. H. Hyslop, Box 63, Coleman Alta. Visitors may receive information any day at Miner's Hall from Com. W. Graham, Secretary of U. M. W. of A.

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

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

LOCAL REGINA NO. 6, SASKATCHEWAN.—Meets every Sunday, 3 p.m., Trades Hall, Scarth St. Secretary, Alex. Watchman, General Delivery. Socialist speakers will be greatly appreciated.

LOCAL WINNIPEG, S. P. of C., HEADquarters, Kerr's Hall, 120 1-2 Adelaide Street, opposite Roblin Hotel. Business meeting every Monday evening at 3 p m. Propaganda meeting Sunday evening 8 p.m. *Everybody welcome.* Secretary, J. W. Hilling, 270 Young Street.

LOCAL 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 St.

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

To Canadian Socialists

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

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

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

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

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Price List of Literature

Issued by the Dominion Executive Committee

"Slave of The Farm," or "Proletarian in Politics," to locals subscribing to the publishing fund, $1.00 per 100, to others 25c per doz.

"Socialism and Unionism" to be published.

"Value, Price and Profit," to subribers to publishing fund $2 per 100, to others 30c per doz.

"Socialism, Revolution and Internationalism" to subscribers to publishing fund $6 per 100, to others 75c per doz.

PRICE LIST OF SUPPLIES

(To Locals.)

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

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

DOMINION EXECUTIVE

Meeting held January 3rd, 1911.

Present comrades Karme, (chairman), Morgan, Peterson and the secretary.

Minutes of previous meeting approved. Charters granted to Locals Dewberry and Blairmore, Alta, Tamarisk, Man, Malakwa, and Silver Creek, B. C.

Local Revelstoke's proposition for referendum on Convention ordered published.

Correspondence dealt with from Maritime, Manitoba, and Alberta executives; from locals Ottawa and Fennell Hall. Organizers O'Brien and Gribble and Comrade M. Wayman, Ottawa.

Warrants authorized for—

W. Gribble, organizing	$ 50.00
Clarion, December card	1.00
Secretaries December salaries	30.00

RECEIPTS

B. C. Executive supplies	$100.00
Maritime executive stamps	5.00
Manitoba executive charter	1.00
Local Ottawa stamps	5.00
Local Fennell Hall stamps	3.40
C. M. O'Brien stamps	5.00
Buttons, H. Collingwood	1.00
Buttons, A. W. Baker	.50
Literature, Local Michel	20.00
Vancouver	10.00
Lestor	.25
Clarion maintenance fund, December surplus	17.35
B. L. J.	1.00
Total	$169.50

Next meeting to be held Monday, January 16th, 8 p. m.

B. C. EXECUTIVE

Meeting held January 3rd, 1911.

Minutes of previous meeting approved.

Correspondence dealt with from locals Malakwa, Silver Creek, Michel, South Fort George, Victoria, Greenwood, Nanaimo, Finnish and Organizer Desmond.

Warrants authorized for—

Coal	$ 2.00
Oganagan Organ. Com.	30.00
Literature	13.00
Dominion Executive	100.00
Sec. Dec. salaries	30.00

RECEIPTS

Local Silver Creek charter	$ 5.00
Local Malakwa charter	6.00
Local Greenwood supplies	5.25
Local Nanaimo, Fin. branch	1.00
Local Van. No. 1 stamps	20.00
Local Van. No. 45 stamps	5.00
Local Van. No. 58 stamps	3.00
Total	$45.25

PROPOSITION FOR REFERENDUM

Whereas a convention of the Socialist Party of Canada is now necessary to unify the movement in Canada. Resolved that this local initiate a call for such convention to be convened in the month of October, 1911. (Definite date to be fixed by the Dom. Ex. Com.) at Calgary, Moosejaw or Winnipeg, (to be decided by a vote of the Dominion.)

B. F. GAYMAN
Secretary

Revelstoke, Dec. 28, '10.

* * *

The attention of all locals is called to the above and those favoring the proposition are requested to so notify their Provincial Executives before February 15. On which Provincial Executives should make returns to the Dominion Executive before February 28.

THE BARITZ BOMB

And the Toronto Explosion.

Comrade Editor:—So the Toronto bomb has at last exploded, it is not altogether unexpected. I informed the man behind the bomb, that I would be in the fight, and I'll do my little best towards keeping my promise.

In the first place, it is charged that the editor is utterly confused on the question of religion. Personally, I feel the editor is perfectly correct in his attitude on the question, I have long admired him for his impartiality, and for his persistent refusal to be drawn into side tracks and unquestionably religion is one of these. Apart form this, however, a threshing out of some of the charges will do the party no harm.

One charge is that organizers have been criminal in their anxiety, presumably, to form locals, without first seeing they were all classconscious. I don't think any of our organizers can be charged with this, it is up to Toronto to produce proofs as far as locals being unfit for membership is concerned, if we waited till all comrades attained an S. P. G. B. standard, before admitting them to locals, we would wait a considerable length of time. I have no doubt that most members will clear me out in saying that the majority of us were anything but good Socialists when we joined, and our education dated from the time we joined the organization.

Another aggravation is, that (free lance) speakers have been tolerated? Produce your evidence. Regarding the matter of literature, the D. E. C. are trying to remedy the present state of affairs, as quickly as possible, by issuing sound literature. To take a stand as Baritz did, however, and say he would tell nothing outside the S. P. of C. and S. P. of G. B., literature, is about as foolish a position to take up as can well be imagined. Does no good thing come out of Kerr's?

If Cotton's Weekly is causing confusion in the minds of the workers, as seems to be hinted, it should certainly be exposed in the Clarion, and if other measures can be taken, I agree they ought to be taken. It is quite a debatable question, however, as to the ownership of all papers by the party, other parties have had lamentable experiences in this connection.

The North West provinces, runs the next complaint are full, in the main of reformers. This is certainly rich whose authority have we for this sweeping statement, one or two infallible (?) wanderers from the Toronto fold, I guess O'Brien, Fulcher and a few more of our organizers can reply to this, and try and convince the Baritz bunch that there has been no "criminal anxiety" on their part to form locals of unworthy members. When they state their case it will be time enough to see about censuring the D. E. C. About the Maritime Province, I seem to recollect both Gribble and Fillmore writing in praise of the boys down there particularly in Nova Scotia, and N. B. What says Gribble in "The Call from the West" but this. "There are Socialists true, in New Brunswick too." Its up to those boys to reply.

The next paragraph seems to be a little confused. What do the Toronto bunch mean by speaking of "unorganized local?" How can there be a local unless it is organized? But anyway these peculiar locals contain members who never heard of the Clarion. That is certainly not good reading, and the D. E. C. should certainly address a communication to such locals, and find out the why and wherefore, but at the same time seeing that the Toronto local think the paper is not worthy of support, they have no kick coming on another local, who apparently take the same position.

Para. 5 complains that members of reform parties have been allowed to lecture under various auspices; to this the same question applies as to "free lances." In reference to the charge that calls have been made on outside organizations to nominate candidates, I can only recall one instance, in Port Arthur in the fall of 1908, and the D. E. C. took action, I am aware that trades unions have endorsed our candidates, why shouldn't they? And how can we help them doing so? Comrade O'Brien has already replied to the charge that the M. P. P.'s vote for reforms, by stating the fact that there is a commodity struggle, as well as a class struggle, and if their constituents desire certain legislation introduced, they are the logical recipients of such requests, they are the working class candidates, and should do these things if only to show the stand the capitalist members take. Our M. P. P's do at all times state that these are but reforms of very doubtful value, and that Socialism is the only real hope of the workers, if they keep this position they are not so far away. If Jardine and Brewster support our members, in order to save their faces, neither we nor the M. P. P.'s can help these things.

The S. P. of C. is not affiliated with the International, and while some of their utterances on the Asiatic question are open to question, they cannot be charged with inconsistency. If the Asiatic with his low standard of living could be excluded from the Pacific Coast, and I know full well he never will be, yet if it were possible to do so, it would lighten the burden of the standard of living going so low as to degrade them worse than they are today. Contrary to the Toronto belief, that the more misery and degradation that can be piled on the workers, will bring about the revolution quicker, I maintain that the more the workers can get, the more they want. The better their standard of living, the more intelligent they become, and readier to take an interest in their condition as slaves in society.

There is nothing any more inconsistent in Pettipiece's position as a revolutionist on the political field, and being a member of organized labor, than in my own and many other's position; we are Socialists because we are desirous of overturning capitalism, and members of an economic organization to hold as good conditions to slave under as possible, realizing that slavery must exist as long as capitalism, and that we are in a losing fight anyway and we members of organized labor, can and do point out this fact, and the way out of the situation. That Gompers etc. are in the same organization cannot be helped, and "Parm," I guess, will smile at such a childish charge, I myself was not satisfied that Pettipiece should head deputations in a political capacity to Laurier, no Socialist should go begging for anything to a capitalst minister, and the D. E. C. or his local should have acted on the case. So he has anti-Socialist friends? So have I, so have all of us, we are sorry they are so, but we cannot help it.

Para II. Regarding Bird running on another ticket requires action, and censure or expulsion on the offender, if the charge is true. To conclude, I imagine we are all agreed as to the necessity of a convention ,and I would suggest that one be held as early as funds will permit of it.

Now, Toronto local, who are behind Baritz to a man, as the report goes, if you are not satisfied do as you threatened, and form your S. P. G. B., branch in Toronto, no doubt we will be much edified and enlightened in watching your evolution to the S. P. of C. position again, for, try as you may, you will never keep an organization perfect and one whose members are wholly sound on their position in Society, your record will be one of charges and counter charges, and expulsions. You will be out of touch with the working class, and when the guiding hand of Baritz is withdrawn, you will be as a ship without a rudder. I have no more to say at present, but I agree with the editor, we are progressing as best we can, and that we may continue is the wish of a slave in revolt.

FRED. S. FAULKNER.

Great Falls, Mont. U. S. A., Dec.20, 1910.

"COMRADE" CURRY PLEADS GUILTY TO HERESY.

Editor Clarion,—In the Clarion of December 24th appeared the following notice:

"No. 1 Local desires to inform the party membership that they repudiate all public words and actions of Dr. W. J. Curry, as he is no longer a member of the party. Dominion Executive notified to acquaint all Locals with this fact."

Several questions here present themselves: 1st, How could Local No. 1 expel me, when I was not a member of Local No. 1? 2nd, By what authority does Local No. 1 violate the principles of the constitution and expel a member without hearing his defence, and without trial?

3rd. When did Local No. 1 become the dictator of the Dominion Executive and of "all Locals?"

The members of the Socialist party claim to stand for fair play and the abolition of tyranny, and they call one another "comrade." Even in the palmiest days of priestcraft the enemies of the church were afforded a "hearing," and the most brutal police magistrate of Vancouver would blush to pass sentence without hearing the defence of his victim.

Local No. 1 has passed over cases of drunken and disorderly conduct and of insult and slander within the Local with slight attention.

My offence is that, in my Victoria address, I refused to offer the incense of flattery and dared to criticize the tactics of the party. I also failed to bow down to the little tin gods which it set up for worship.

I should have "knocked" the Socialist movement of Europe and especially of Milwaukee and declared their leaders at the best but Socialist "reformers" and not in the same class as the leaders of the S. P. C.

I must have sorely wounded their pride when I informed them that the movement here was still enshrouded in its swaddling clothes of theory and creeds, while the movement of Europe and Wisconsin were well advanced in actual conflict with capitalist institutions.

These are, I believe, the principal charges which can be laid against me.

In conclusion, I wish to state that a housecleaning amounting to a revolution will ere long take place within Local No. 1 and others, and radical changes in the tactics of the party will be effected or else a new party representing the revolutionary forces of Canada and in line with the international movement will soon make its appearance.

W. J. CURRY.

NOTICE.

The Comrades of the Okanagan are making a determined effort to build up a solid organization. We are putting up the coin and it comes hard. If any Comrade or Comrades can help us it will be appreciated. Donations of money or literature—the right sort—are wanted. We could do with 100 Clarions a week for the next three months. They will be used and will help get subs. Send the coin on to the Clarion for a bundle for Okanagan and we will do the rest. All donations to Com. Gildermeester, District Secretary, Mara, B. C.

CLASS WAR

By Ed. Moore

All governments are kept up to take care of property rights.

Before the landholders in the colonies overthrew the government of the British king, it took care of the property of the aristocracy, the class of which King George was the legal head.

All the agitation against the tax on tea and the stamp taxes were excuses to attack the legal right of the British aristocracy to take wealth from the property owners in the colonies.

Colonial property owners did not want to be compelled to legally share with the aristocratic class the wealth they took from hired and slave-laborers. They wanted it all for themselves and to keep it they went to war and drove out the legally constituted of the British aristocracy.

After pulling down the government of the aristocrats, they established a government of their own and they took very good care to deny legal rights to hired and slave-laborers to own wealth produced by them while working for wages or as chattel slaves.

Business men would not stand for the "divine right of kings" to make them divide up the wealth they got by using the king's government and laws to take it from "the laboring classes." It would be cheaper, the colonial business men saw, to get rid of the aristocrats and do the governmental work of robbing the wealth producers themselves. Boiled down and made plain, this is the high-sounding Jeffersonian doctrine of an "impartial government economically administered."

Handicraft workers, farmers and traders settled New England. Money-hunting aristocrats and their piratical and freebooting followers settled the South. In handicrafts, farming and trading, bosses and working people met on something like a level plane of equality. Lords, captains of pirates and chieftains of freebooters are raised above those they command. Therefore in the North there were friendly neighbors; in the South, vain and courteous "leaders of society" and meek servitors to arrogant masters.

Land owning and laws to compel laborers to produce crops on land is the ground on which aristocracy rests. Markets for the goods made by those they hire for wages are absolutely necessary for manufacturers, free bankers and merchants.

Slave owners buy what they feed and clothe their slaves with in the markets where such goods are the cheapest. England bought cotton from the Southern slave owners, and she sold them goods much cheaper than the New England manufacturers and merchants could.

Fighting to get control of the government, the Northern manufacturers and merchants used humanity as a plea to get votes to take the whip hand over the slave owners. State and property rights were the slogans the slave owners used to get votes to help them to keep their hold on the national government.

These conflicting interests met in the clash of battle in the Civil War and the wage masters defeated the slave masters. But those whose labor makes all the wealth still remain legal slaves compelled to sell themselves for wages to the Captains of Industry and Kings of Finance.

While there is a class that can legally force another class to labor to support it, no government can represent all the people. A government carried on by kindhearted men for for those who live off of incomes may make it less disagreeable for the forced laborers, but it will not move in the direction of compelling the legally favored class to work to keep itself.

Anything that keeps slaves satisfied with their slavery is a good thing for their masters. It prolongs their rule. Therefore reforms in government cannot bring about a revolution which will end the legal power of the capitalist class to force the working class to keep it.

Government does not make any of the things that give comforts and luxuries to the rich and the necessities of life to the working class. Capitalists use the force of organized society—the government—to make the working class bear all the burden of feeding, clothing, houseing, transporting and informing all the people. It is, therefore, of the greatest importance for the working class to take the power of organized society away from the capitalist class and put an end to the robbing of the productive workers.

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Skill in lawyers' tricks, capitalistic lore, politicians' promises, theologian's plans for man's salvation, nor constructors of social paradises are not needed to push on the class war to take the government away from the capitalists. No tricks will bring forth material wealth. Every maker of things knows this without the benefit of the teachings of doctors of philosophy. Makers of things must break the chains of wage slavery. As they know how to legally take things without wasting time in endless discussions on the right of slave owners to be pensioned by the slaves who have freed themselves.

From the farms, workshops, forests, mines, trains and ships must come the people who will answer Marx's call, "Workers of the world, unite. You have nothing to lose but your chains; you have a world to gain," and use the government to abolish classes by compelling everyone to do productive work.—International Socialist Review.

LIGHT PROFITS.

In a little city in Manitoba, not far from Brandon, there has been some interesting developments lately.

In that city there is a corporation organized for the purpose of making profit. Some people think that they are organized to sell electric light, power and steam heat to the citizens. Duffers, aren't they? Years of experience should have taught the workers that this company is not organized to give people light. They refuse to extend any pole line until enough consumers of light are assured to make the extension immediately pay for itself. When citizens rise up in their wrath at the unjust (dope) treatment they receive, they go to the city council, a body organized to look after the interests of the majority (more guff), and they tell them that nothing can be done.

However, if a certain candidate gets elected, and money can be raised, and power obtained from government, and enough power can be got from the river, and the people will buy the light, we will get all the light we want for one fourth of the cost—perhaps.

Things have been very interesting lately—the company in question uses a great deal of city water, and it has a meter on the service and pays the manufacturers' rate of 12 1-2 cents per thousand gallons, while householders ay 40 cents per thousand gallons. Not satisfied with this cheap rate, the company had the main tapped **below the meter.** An employee was fired and he split and it all came out. The manager said he **knew nothing about it,** another proof of the need of directing ability. The company were not prosecuted—they are leading citizens, you know; one member is a judge, another a senator, and so on, but they were allowed to pay a water bill of $13,725.

Needless to say, the local newspapers never breathed a word about it—one would never know about it from them.

A few weeks previously a poor foreigner working on the city borrowed half a bag of cement. **He got four months in gaol.** Great, indeed, is justice. How marvellous are the workings of the law. PERICLES.

Many Socialists who howl about the "ignorance of the working class" are in urgent need of study themselves.

Very few men who study at all proclaim themselves an "individualist" today. The doctrine is out of date.

Marxian economics has more to fear from some of its bum exponents than from its enemies.

"Capitalism produces its own gravediggers." Sure, as it develops they use steam shovel methods of excavation.

With the various old political fakers loudly proclaiming undying allegiance to our country "it would seem as if the profession of patriot is becoming somewhat overcrowded."

The man or woman who expects to find institutions without a class bias in society to-day is doomed to disappointment.

VANCOUVER ECONOMIC CLASS.

Capital, (continued).

Section 2.—The twofold character of the labor embodied in commodities.

At first sight a commodity presented itself to us as a complex of two things —use—value and exchange value. Later on, we saw also that labor, too, posseses the same two-fold nature; for, so far as it finds expression in value, it does not possess the same characteristics that belong to it as a creator of use-values.

I was the first to point out and to examine critically this two-fold nature of the labor contained in commodities.

As this point is the pivot on which a clear comprehension of political economy turns, we must go more into detail.

Let us take two commodities such as a coat and 10 yards of linen, and let the former be double the value of the later, so that, if 10 yards of linen —W, the coat—2W.

The coat is a use-value that satisfies a particular want. Its existence is the result of a special sort of productive activity, the nature of which is determined by its aim, mode of operation, subject, means, and result. The labor, whose utility is thus represented by the value in use of its product a use-value, we call useful labor. In this connection we consider only its useful effect.

As the coat and the linen are two qualitatively different use-values, so also are the two forms of labor that produce them, tailoring and weaving. Were these two objects not qualitatively different, not produced respectively by labor of different quality, they could not stand to each other in the relation of commodities.

Coats are not exchanged for coats, one use-value is not exchanged for another of the same kind.

To all the different varieties of values in use there correspond as many different kinds of useful labor, classified according to the order, genus, species, and variety to which they belong in the social division of labor. This division of labor is a necessary condition for the production of commodities, but it does not follow conversely, that the production of commodities is a necessary condition for the division of labor. In the primitive Indian community there is a social division of labor, without production of commodities, or, to take an example nearer home, in every factory the labor is divided according to a system, but this division is not brought about by the operatives mutually exchanging their individual products, only such products can become commodities with regard to each other, as result from different kinds of labor, each kind being carried on independently and for the account of private individuals.

(Continued next week.)

Discussion on Extract from "Capital," December 17th.

If we take as an example, a factory where hats are made, and consider for the time, that all the labor necessary to produce hats, has been employed in this factory, we will see what is meant by average expenditure of labor-power.

We do not find that one man produces exactly the same amount in the same time spent as another; one man is more active than another, and in our factory it is hardly likely that the result of each man's labor would be the same.

But we do not consider commodities each as the result of independent labor; each commodity represents, on the market, a given proportion of necessary labor, and containing an average amount of labor, simple abstract human labor, as we have already seen, with the average degree of skill in the conditions prevailing.

There is no way of taking individual commodties and making one to be equal to another.

We find commodities exchanging for each other on a parity and we are also finding why it is so. They are merely masses of an abstract entity, social labor time, and if the labor embodied in two commodities is equal, then the commodities are equal values.

If social conditions from age to age remained the same, and that there were no inventors with new and improved devices, then values would remain constant from age to age, and commodities would exchange always in the same ratio, because the necessary social labor time would be always the same.

The difficulties attending production in certain physical conditions, make production a process entailing more time than is required where these difficulties have not to be met.

For instance in the production of wheat where the soil is less fertile than elsewhere, more time is required.

Value, then grows greater as the labor time required grows greater and smaller, as the labor time required grows smaller.

Class meets 3:30 p. m. Sunday, 1st. January, 1911, at 2237 Westminster avenue.

Mathematics class, 2 p. m.

EWEN MACLEOD.
Sec. Press Committee.

Let everybody do as these comrades, and deficits will be unknown in 1911:

T. B. Legge, Brandon, Man.	6
C. Lestor, Regina, Sask.	6
A. W. Baker, Brantford, Ont.	4
G. A. Faulkner, Blondheim, Alta.	3
E. A. Tonkin, Dewberry, Alta.	3
D. Galloway, Vancouver	3
Gordon Brown, Victoria	2
P. Garvie, Vancouver	2
O. Rayner, Vancouver	2

Singles.

Local Ymir, B. C.; Robt. E. Scott, Manchester, Eng.; F. W. Spencer, Olds, Alta.; F. D. Riley, Lea Park, Alta.; A. Gutnick, MacLeod, Alta.; John Gallagher, North Pender, B. C.; J. H. Lethbridge, Alta.; L. E. Drake, Bellevue, Alta.; Tom Machin, Calgary, Alta.; H. N. MacDonald, Toronto, Ont.; Geo. F. Stirling, Salmon Arm, B. C.; Mat. Stafford, South Wellington, B. C.; "Bugs," South Wellington; Unpatriotic Irishman, Revelstoke, B. C.; F. Allan, North Vancouver; Desmond, Malakwa, B. C.; R. B. Robinson, Hastings, B. C.; Nat. Lambert, H. McDonald, T. W. Scribbins, John Johnson, Vancouver.

Maintenance Fund.

Jack White, Nanaimo $1.00

SOCIAL PRODUCTION.

(By Wilfred Gribble.)

It is customary to speak of the two factors in production as capital and labor. People speak of capital as though it were something tangible real and indispensible, and condemn Socialists because they are opposed to capital. What is capital? No one has ever seen it. No one has any in his pocket or can even get his finger on a bit of it. We Socialists deny the very existence of such a thing as capital. Capital is a condition, not a thing.

Production does not take capital and labor, it only takes labor. Money is not capital. A dollar is a bit of silver. First a rough piece of ore dug out of the earth by a man using a pick and shovel. Taken to a stamp mill on a donkeys back. Crushed by a man with a club or by a development of the same thing, a stamp mill. Treated, sifted, melted, run into plate shape. All these processes are manifestations of labor. A dollar, then, is a counter representing so much labor. So much labor if put into it that it will be exchanged for an equal amount of other labor. All capital is the same. Capitalism is that state of society under which the means of life are in the hands of a few and used by them to keep the others in subjection. There are two factors in production. The passive and active. The passive factor is the factory, the machine, the building to house it and the land the building stands on. The Active factor is the labor to run and guide the machine. Labor is the intelligent manipulation of existing matter.

When we say social production we mean that production of anything in which all people at least, all the workers in a country have had their share. All production in a civilized country is social production. Individual production was possible only in a very primitive state of the human race. Here are two articles made of wood, a match and a table. The table costs more, because more labor went into its production. All the arts, crafts and professions in the world have gone into the making of each of these articles. There are as many arts, crafts, sciences and professions used in the making of the match as in an Atlantic liner. I say as many, not as much. This is social production.

All the arts, crafts and professions of civilization have gone into the making of this table; let me prove it. This table was orignally a fine tree out in B. C. It might have been in Maine, Ontario, or Brazil, it makes no difference. One day two sawyers and an axman went to fell it. They worked half a day or so getting it down and trimming it, then they went away. But they did not egt it down unaided. They used their saws and axes. They wore clothes and had been fed. Before they had axes, men mined iron ore on the shores of lake Superior; ore boats had caried the ore to Cleveland. Thousands of men there had a share in fashioning the iron. The science of surveying and assaying were used before the first pick had been stuck into the ore. Bessemer's knowledge and process were employed to turn the iron into steel. All the knowledge of chemistry and physics entered. Carnegie's organization played its part in making an axe as quickly and well as possible. Finally the railroads brought the axe to the men.

Their clothing came from the cotton fields of Georgia, or from the sheep's backs in England. In making their shirts and overalls, all arts, sciences and crafts played their parts again. Their food was the same. From the potato patches of Ontario, the wheat fields of Alberta, the gardens of Oylmer, the pastures of Prince Edward Island and the plantations of India, the whole world contributed to their breakfasts.

The only way these men could have felled this tree unaided is for them dressed in bear skins and bark to gnaw it with their teeth and tear it with their nails.

After the axemen and sawyers are gone, the trail cutters and swampers come. They clear the brush around it and cut a path from the tree out to the trail. They too, have been fed, wear clothes and use axes. The teamster comes and snakes the logs out to the pile. He uses horses, chains, hooks and tongs. His horses wear harness and his whiffle trees come from Indiana or Michigan. Each man in turn is using the product of the civilized world in doing his small part.

Rollers pile the logs on the bank of the lake and in the winter roll them off on the ice. Here the logs are worth more because more labor has gone into their production. If nothing more is done, these logs might as well have been left standing.

The ice melts next spring, the logs start down the river to the mill. Drivers keep them moving, guide them over shallows and rapids, and finally steer them into the pond by the mill. The logs are drawn up an inclined plane into the mill. The saws, edgers, tail saws and all the rest do their little bit to make this tree into lumber. The railroad conveys the lumber to the furniture shop to be made into a table. At one stage, all the workers of the world have had their share. No one operation was performed by one man alone. The whole world has helped him.

The entire process is a succession of intelligent movements. The tree was moved from a vertical position to a horizontal one. The limbs were removed. The bush was moved to leave a clear space. The teamster moved it to the pile. The rollers moved it on the ice. The drivers moved it to the mill. The saws removed the slabs and by moving a saw made boards, while machinery moved the boards to the sheds. The boards are more valuable than the standing tree because more labor has been used in its production. That is it has been moved, so it is in a better position and in a more available condition. Capital has played no part; only labor.

The workman in the shop moves his saw back and forth through the wood, and then moves the pieces to his bench. He smoothes it by moving a plane over its surface. He removes particles from the large pieces on a lathe and makes the legs. Finally moves all the pieces where he wants them and sets up the table. He is commonly said to make the table, but he only performs one smallp art, and all the workers of the world help him, and all the sciences and professions play their parts, too. After the workman has finished the railways and draymen move the table to some man's house where consumption begins.

This is social production. Every little article in our houses go through a similar process. Every worker in the world helps to make everything in the world. No one man makes anything.

Capital does not produce anything but trouble and the workers have all of that. After thousands of years of labor the laborers have just what they started with, enough food to sustain life.

The owners have always been the enjoyers. They are now and they only can enjoy themselves. To enjoy their life the workers must own the means of life.

Brains are not capital. The man who uses his brain in production is a member of the working class as much as a man who uses a pick or a shovel, which also takes brains. Bessemer's brain work counted for as much in producing that table as the axeman's handwork. Capital is a condition of ownership of the machinery of production and not a part of labor.

Labor is nothing but intelligent manipulation of existing matter and this is the whole principle of production.

Before labor can ever enjoy the world he must own the machine that he guides in moving this matter, and the machine must be run for the good of the whole and not for the profit of a few.

When they own the mines they will dig coal, because they need it, and not merely to earn a living. When they own the railway they can move this coal where it is needed.

We do not know the details of the future Socialistic state. We are wiser than our fathers and those who come after us will be wiser than we are. They will work out their own salvation better than we can, but this we know, they will enjoy life because they own the means of life.

The workers have always been slaves, and in future the working class will own slaves, but the slaves wil be the machines.

If we, the workers, owned the machines, work would be a pleasure. If all men were engaged in productive work, brain work, or hand work, with these machines, one-third the present amount of work would let us live better than we live now. If al the banks, real estate, many traveling salesmen, soldiers and navy sailors, naval yard employees, and the other non-producers, as well as the idle capitalistic class, were engaged in real work, this world would be paradise.—News Telegram, (Calgary).

OKANAGAN COMRADES ATTENTION!

Gerald Desmond is now on the road organizing in Silver Creek and Salmon Arm. We intend keeping him busy for at least three months, provided you all will help with the sinews of war. So far we have $67.00 per month pledged, but this will hardly cover expenses. So the great majority of comrades who have not as yet responded by pledging a certain amount (be it ever so small), are urgently requested to at once wake up and send in their pledges to the district secretary. What is the matter with Kelowna, Naramata, Peachland and other places in the Okanagan? Surely you all realize that three months' solid work is more telling work than your spasmodic efforts at election time. Those having already promised support, please send in the first instalment.

H. GILDEMEESTER,
District Secretary Okanagan,
Mara, B. C.

There may be some slight difference of opinion as to how the farmer is "soaked," but no one who knows him doubts that the hayseed works long hours and gets very little.

DISTURBERS OF PEACE

Last Sunday a Brandon audience was inflicted with a different brand of the common superstition, that is, religion. The subject announced was: "Why does God allow all the misery and suffering to exist when he could stop it in a moment."

Such an alluring subject could not be left alone by Brandon local, and as our Economic class is held Sunday afternoons we were not long in deciding to tackle the dope dispenser.

Away we went in a body, seventeen of us. Seventeen revolutionists listening to the miserable drivel of a superstition monger, wouldn't that jar you? The speaker was from Brooklyn, and he had a nasal twang like a cross between a foghorn and the last gurgle of a bath tub. After listening for awhile we got accustomed to his voice and, with difficulty, made out what he said.

He did not touch on the subject but explained his religion, it was fear ful drivel and but for his voice we would have slept. After two hours he stopped and called for questions.

Immediately up jumped Comrade Legge and asked "Do you accept evolution?"As Comrade Legge is of a somewhat timid and retiring nature he failed to make his question heard by the speaker, however, someone else handed it on, and the speaker shuffled and said it was not in the bible so he could not accept it. I then took two or three shots at him but he refused, point blank to answer and asked if anybody else had a question to ask. Comrade France then jumped up with: "In your address you said that "God made principle," now is it not environment, and social life that determines men's consciousness and consequently their principle?"

The speaker made no attempt at an answer but said: "The hour is somewhat late I think we had better rise in prayer." Prayer is evidently better than valor.

I disposed of some Clarions and some "Socialism and Religion" and that ended our little attempt at advertising the party at the expense of the preacher.

Yours in the Scrap
ED. FULCHER

The worker has no kick on the amount of his wages. The wage represents the value of his commodity. Where his kick does come in is in regard to his slave position.

Owing to the absence of our expert in cuniform inscriptions, several manuscripts which have come in lately are still unread.

The Moral Reformer is like a man that stands under a shower bath with a bum umbrella.

SOMETHING BETTER THAN SOCIALISM.

(Continued from Page 1)

be secured. Ponder over Mr. Chamberlains suggestions, said Llyod George, (all of which I am not quoting) and you cannot but realize the magnitude of the work which has already been accomplished by Mr. Chamberlain's dramatic move. His raging and tearing propaganda will tear up a good deal more than its advocates ever dreamt of when they started it. I never quite realized the poignancy of poverty until I came to administer the old age pension act. I found then what an appalling mass of respectable, independent, proud poverty existed amongst us." So says Lloyd George and Mr. Chamberlain.

Now it seems to me that these two gentlemen are talking a lot of nonsense. Why don't they subscribe to the Guide and get wise. The Guide of October 5th tells us quite plainly that England is prosperous. So there you are, where are you?

Re Mr. Chamberlain's remark—"That the fact of such a sweeping change involving losses and injury to the fortunes of individuals ought to be no barrier to its immediate adoption," etc., is quite characteristic from a member of the Capitalist class. That, in fact has always been the attitude of that class ever since they got a foothold. Thus it came to pass in the days of Feudalism when trade and commerce, the particular occupation of the capitalist class, was spreading East and West, that the Capitalist cast longing eyes to the healthy serfs of the Feudal landlords, and if these selfsame landlords could only be got rid of, then these selfsame serfs could be got into the factories, mines and mills to produce wealth for the Capitalist and hell on earth for themselves, which, by the way, they have done ever since capitalism was put on the throne. And so it came to pass that the capitalist class, good at manufacturing, managed to manufacture the French Revolution, which, to use Mr. Chamberlain's words, caused a sweeping change and losses and injury to the fortunes of some individuals, including a slight operation performed on the necks of the feudal lords, whose only wrong doing, from the capitalist point of view was, that they stood in the road of king capital to make more profits. How the devils in hell must have laughed at the sight of seeing slaves, who had really no interest in the struggle between landlords and moneylords, helping to dispatch the former in order that the latter might so much the better be able to fasten themselves like so many leeches on the backs of the working mules.

And now it is coming to pass in the last act to be played in England between landlords and moneylords, that the landlords really must go. The slight operation performed on the necks of the French landlords during the last days of Feudalism in that country, need not be repeated of course in England. So many landlords have become moneylords through engaging in trade and commerce, and so many moneylords have become land owners through purchase of estates, that "our" interests have really become more or less identical don't you know. If ways and means can now be found for a paternal capitalist government to pay us for "our" lands, then Mr. Lloyd George's scheme can be proceeded with. Anyway the plutes need the land for their wage slaves.

As to Mr. Lloyd George's reform plans, they can be foretold quite easily. The capitalist class is master of the situation, and Georgie has to cater to their requirements. The manufacturers of Belgium are enjoying a state of affairs which if carried out in England will help things out considerably no doubt. Government ownership of railroads in Belgium means low freight rates for the manufacturers and cheap fares for the working classes, a great number of whom are enjoying (?) the possession of a piece of ground. It may only be rented or bought with borrowed money, which means rent or interest to pay, but it enables wife and family to root part of a living from the soil, while hubby dear hikes off to factory, mine, or mill during the day. He may have to walk 3 or 4 miles or more in the morning to get to the station, he may have to travel 30 miles or more to get to his place of work, he may have to work 10 hours or more per day in mine or mill or factory and travel back the same distance at night, he may, thanks to up-to-date machinery, produce wealth for the master class, but he and his, do exist here on earth anyway whether they know it or not, and seeing that, thanks to the activity of mother dear and the kids, the proletarian in Belgium with his small plot of land can exist on a smaller wage than his brethren(don't let us forget we are all brethren) in town, he incidently helps to keep their wages down. Moreover, close organization under such conditions is very difficult. What more can the master class want?

Now the small holdings act and co-operative banks, and presently government ownership of railroads, will enable Lloyd George and his ilk to bring about similar conditions in England. Belgium with a population of over 500 to the square mile produces more than enough food stuffs for her population, thanks to the activity of mother dear and the kids as already mentioned, while England with a population of between 3 and 4 hundred per square mile imports millions of dollars worth of grub that can be produced at home as soon as Georgie gets his scheme going. At present, farm produce is laid down in the London market quicker and cheaper from Paris across the English channel than from Bedford which is only 50 miles from London.

Lloyd George will alter all this. Government ownership of railroads, construction of some light railroads to carry the rural workers and their produce to the centers of industries may in due time be looked for. It will scatter thousands upon thousands of workers all over the country, scratching or trying to scratch a living, or part of a living, from the soil, and partly in factory, mine or mill. It will lower the wages of the workers, it will help to create a better home market for a time, it will temporarily enable the plutes to meet the on-coming and ever stronger on-coming competition of Japan and China, it will save the farmers of Denmark with their fine co-operative system of supplying the British market, the trouble of sending their surplus produce there any longer. They (the Danish farmers) can go choke themselves with their own surplus. Co-operation; under capitalism? What a fine phrase to catch suckers with. What applies to Denmark also applies to Holland, Belgium, France, Australia, Argentine and Uncle Sam. In fact Uncle Sam will ere long have to start a scheme of "back to the land" of his own.

A few months ago, according to the New York Times, a meeting took place in the New York Produce Exchange which was attended by men like Mr. W. C. Brown, president of the New York Central Railroad, Mr. Ring, president of the Produce Exchange, Mr. Cable, assistant secretary of the Department of Labor, Mr. Wilson, secretary of Agriculture, Congressman Bennet of New York etc. These men one and all declared that they saw a condition of affairs in the States, which made them uneasy. President Brown of the New York Central said that by 1913 the United States would not be able to export a bushel of wheat, oats, rye or barley, unless consumption decreased or production increased, and the outlook for increase was not very promising. That there are 16,000 square miles of abandoned farm lands in New England, New York and the South-east and Central Middle States, and ten million acres of abandoned farm lands in the United States altogether.

Congressman Bennet said that the railroads on account of strikes brought about by the high cost of living, had increased wages of employe's by $100,000,000 and that there was no way of getting it back. That when the export trade failed the railroads would have nothing to carry in the shape of surplus farm produce, which was now the mainstay of the transportation industry. That if the present trend of production and consumption could not be changed, "turmoil, riot and bloodshed" was inevitable.

Secretary Wilson of the Department of Agriculture said that the United States cannot afford to buy food from foreign countries, for the balance of trade against them for goods bought and sold since the Civil War has always been paid for by exports of farm produce. That the raising of grain is closely bound up with the price of meats, and that the people of the States must have beef, as they cannot work on boiled cabbage and bread. That if the factory and shop are to sell abroad to square accounts without a farm surplus, they must produce cheap enough to compete with foreign shops and factories. In other words, wages must come down, while the price of living goes up. That when that day comes "We shall have new subjects to talk about unheard of before in the land."

All of which only confirms that Uncle Sam must start a "back to the land" campaign somehow or other, just like England. As to the farmers of Canada, they will find out in due time, good and plenty, where they are going to be off at. Yes, Chamberlain is right, there will be a complete revolution in the commercial system alright. Let it come soon by all means. Meantime, Lloyd George and his ilk are preparing to fasten themselves on the backs of labor a little longer and a wee little more securely.

How long, how long, O Lords, before my brethren, the two legged, short eared, voting mules can see through the whole skin-'em-to-a-finish game.

Farmers, if you want a paper that will teach you Economics subscribe to the Western Clarion, a weekly paper,only $1.00 per year.

Yours in the Scrap
G. BOERMA

PLATFORM

Socialist Party of Canada

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

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

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

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

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

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

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

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

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

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

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

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

Bring your dull razors to
SMITH'S BARBER SHOP
Clarendon Pool Room, opposite car barns
Westminster Avenue
Vancouver, B.C.

Propaganda Meeting
Empress Theatre
Sunday, Jan. 8
E. T. KINGSLEY

TO HOUSEKEEPERS

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

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

Vancouver Gas Company, Limited.