

WESTERN CLARION

OWNED AND CONTROLLED
BY THE S. P. OF C.



IN THE INTERESTS OF THE
WORKING CLASS



The Official Organ of the SOCIALIST PARTY OF
CANADA

No. 772

VANCOUVER, B.C., AUGUST, 1915

PER YEAR \$1.00

Historic Materialism

"Clarion" Editorial, Feb. 25th, 1911

HISTORIC materialism, or the Materialist Conception of History is that conception which arises from the examination of historical facts in the light of the determinist principle. History is the story of the human race, or of a portion of it. Consequently it is in the nature of a landscape painting in that it necessarily confines itself to the prominent features, rather than to detail. What are the really prominent features of history depends of course on whether history is viewed from the classical or the materialist standpoint. The main difference between the classical and the materialist conception of history is that one deals with deeds, and the other with happenings, as will appear.

The histories extant, belong, almost exclusively, to the former school, and naturally so because their writers have been taught, and have accepted as a matter of course, that man is a free agent more or less the master of his own destiny. From which it follows that peoples, and the human race generally, are also free agents and their histories consist of their actions. Of these actions, the most spectacular appear to the classical historians as the most important.

So we find the classical histories devoted almost exclusively to chronicling wars, rebellions, and the deeds and misdeeds of rulers and conquerors, with a marked tendency

in the modern histories to extol the virtues, real or suppositious, of their monarchs and "great men" generally, particularly those more recent, and to conceal their faults and failings. Further the charge is frequently levelled at their authors of seeking to glorify rulership and class institutions for the purpose of blinding the ruled to their real interests. We are, however, disinclined to credit them with so much ill-disposed acumen, and are of opinion that the appearance of doing so arises not from any design on their part as from the fact that they themselves are imbued with the class ideas which they promulgate as a matter of course.

On the other hand, history of the materialist school is the very reverse of the above. Its basis is that man is not a free agent but a creature of circumstance. That he has not been created but has grown, and is growing. That environment has moulded him to his present form and characteristics upon a base determined by heredity, which itself, again, is but the effect of the environment of his progenitors. That his actions are merely the reactions of a so-constructed being under the impulses of the circumstances surrounding him. Their individual members being thus the races and peoples are also creatures of circumstance; their histories are the records of their growth and development, and the important features of these histories are not the spectacular effects, but the

underlying causes which occasion these.

History, then, is elevated from the category of more or less informative and interesting literature, and is transported to the domain of science. It becomes a department of biology. Its study ceases to be a genealogy of kings and princes, a tabulation of dates or a critique of the characters of individuals. It becomes a research into the piecing together of a vast chain of causation. Attila, Alexander, Napoleon, Washington, cease to be mighty heroes or villains and become mere instruments in the working out of human evolution.

Man's primal impulse is to live, to procure his living. Circumstances attendant upon the procuring of his living are therefore the circumstances which will have the greatest and most far reaching effect in determining his habits and ideas. Cannibalism, however repulsive it may appear to us, to the cannibal, being a part of his mode of procuring a living, seems a mere matter of course. Socially the means of life may be more readily and securely procured; social life appears, therefore, perfectly natural. By the enslavement, in its varied forms, of the weaker by the more powerful, the latter may procure the means of life more securely and easily. Slavery appears to them therefore, right and just, in fact, the prevailing mode of slavery always seems no

slavery at all, and the discontent and revolt of the enslaved seems culpable and even ungrateful. All things that tend to justify and conserve a system are themselves justified and accepted. Behind it all lies the primal impulse to live and procure a living, more or less complex as the process of procuring the living may be and whatever wants and desires may go to make up the living to be procured.

It is the study and elaboration of this discovery which has given rise to the general formula of historic materialism that, in any given society, its structure, government, laws, religion, philosophy, habits, customs and ideas, are determined by its mode of production of the means of life.

MC.

RE RELIGION

"Somewhere in B. C."
July 8th, 1915.

Ed. Clarion:—

The resolution dealing with religion displayed on the front page of the June "Clarion" has doubtless caused some surprise amongst the old hands in the party. It did to me.

In my humble opinion it is open to several objections. To begin with the least important—an expression of opinion (or an important change of policy indicated) by the Party executive, affecting any branch of the Socialist philosophy does not necessarily become "the official stand of the party"—see title resolution referred to until the party has adopted it. There is no indication in the resolution itself, in the Secretaries notes or in the proceedings of the D. E. C. at the meeting which passed the resolution, that the Party is to have an opportunity to "butt in" on the question. The phrase "for the time being"—inserted in the final paragraph is vague and indefinite, and may or may not be taken as indicating the intention of the Committee to submit the matter to discussion and vote. Until that has been done it cannot be considered as "the official stand of the Party," and is therefore not binding upon our organisers and lecturers. I am here criticising the manner, not the matter of the resolution. All of the qualified speakers I have heard on this question have explained religion along the same lines as in the S. P. of G. B. pamphlet on "Socialism and Religion," viz., by analyzing it from the standpoint of the materialist conception of history (which explains all things social.)

So much for the technical objection. In my opinion it sinks into insignificance when compared to the fundamental change in our well-tried scheme of education, which has been directed to the end of turning out anti-capitalist revolutionaries, and not anti-religious or anti-reform monomaniacs.

Is this "very important question of religion" any more important to us than, say, the question of patriotism? Or public

(Continued on Page 5.)

An Easy Outline of Socialism

The following lecture was to have been delivered by the writer at Laurium (Mich.) in 1913, but owing to the fact that the meeting was broken up, due to the drunkenness of some members of the crowd, and the refusal of the police to assist in keeping order, it was only half completed. He had been speaking just one hour when he was compelled to quit.

IN opening my lecture to-night I want to make you understand that Socialism is not the hideous spectre represented by persons who will lose place and power by its institution, or, on the other hand obtain place and power due to their supposed attack upon Socialism. The Socialist propaganda is essentially a scientific one, and those whose sole life is concerned with obtaining graft, have not the sense and appreciation to investigate from that standpoint. Most of the Socialist opponents too, have not sufficient knowledge concerning Socialism to fill an inch of space in a newspaper. To attack Socialism effectively, one must get down to fundamentals. If the basis of Socialism is wrong, or let me say, unsound, then the whole propaganda is not worthy of support. To get a clear vision of what Socialism means, one can only look through working class eyes, or see things from the working man's standpoint. The first thing I desire to do is to ask you to rid your mind of what has been taught you, which in the main is entirely false. I want you to try to follow me in my talk and note the gradual evolution and change in society. Things as they are to-day, are but an outcome of yesterday, just as to-day brings forward the birth of to-morrow. As with days so with years. As with years so with periods. As with periods so on with all time. As the famous Patrick Henry stated: "I know of no way of judging the future but by the past."

So I must take you back to an age when man was a savage depending upon roots, grass, and wild cereals for his sustenance. He got to know by experience that he could more successfully combat with the elements, wild animals, etc., by co-operation with others. By combina-

tion, hunting, game, fish, could be more easily acquired. Much as America is behind in its knowledge of the Socialist proposition it has at least given us the greatest ethnologist the world has ever seen. I refer to Lewis H. Morgan. His work on "Ancient Society" has been a far greater contribution to the development of knowledge, of more value to the working class than all the "truthful" Washington and those co-operating with him, ever accomplished. Morgan in dealing with the development of mankind divides it into seven (7) periods which are as follows

First period was from the time when man became somewhat human, until he discovered the use and value of fire.

Second Period, when by the use of fire man was then enabled to catch fish and cook it, (thereby beginning a fish diet) until the "invention" of the bow and arrow which like all other "inventions" cannot be laid to the credit of any one person. "Inventions" are social products and not of individual origin. No man invents anything: he simply "improves" upon something already in existence. In other words his invention is but another stage in the development of mankind.

The Third period commenced with the invention of the bow and arrow and ended with the art of pottery. This latter factor, pottery, had an immense influence upon society, for the reason that it became another stage in mental development. For with pottery came a change in the food of the people. Instead of the crude and almost raw flesh; by the aid of utensils, baking, roasting and all the matters relative to cookery were discovered. As the main function of life is to eat, the more changes in diet, the more knowledge man acquired.

The Fourth stage is a rather vexed one for it divides the savage from the barbarian. The distinction that Prof. Morgan makes, wherein the savage ended, and the barbarian be-

gan, is that those who had not acquired knowledge of the art of pottery would be classified as savages, whilst those who had a knowledge of the art of pottery, but who had never known a phonetic alphabet were called barbarians. Throughout all this presentation by Morgan he makes one thing clear above all. That is, the condition of each period has been the same. The time was different in various parts of the world, it is true, but what counts is the condition. Years in the chronological sense may be used by the church, but with Morgan and other scientists, that does not matter, for it is very difficult to tell in what year a period began and ended, and where another was instituted.

The Fifth Stage began with the taming of beasts of burden, commonly called the domesticated animals, and the discovery of the smelting of iron ore. You here in Calumet know what ore is. Have you, however, thought what a wonderful factor in the growth of society this "original" act of smelting iron ore has been? Its discovery made it possible for the barbarian to produce tools, which enabled him to work less than formerly. Those iron tools designed in a primitive way, increased the communal food supply; made for greater security against immediate invasion. It also laid the basis for the wonderful mechanical appliances found to-day in all machine shops. It was an incident in the development of society that completely outshone all that had preceded it. Through it we have the magnificent steamers that cross the great lakes, that make the Atlantic and Pacific Oceans look like a pond. Through it, too, we are enabled to say with virtual accuracy when, and about what time we will arrive at the "other end" of the globe. The "Mauretania" which travels faster than the train upon which I arrived here is but a direct outcome of the discovery of some unknown member of an unknown tribe away back, ages and ages ago. The discovery, also, has been the cause of making the production of the means of life so bountiful as to finally solve the food question, but with this difference. In those bar-

baric days, the community owned the products and used them to the advantage of all. To-day, the tools of production are made socially, but owned by a section of society. To-day the products are manufactured socially, but they are owned by a class that produces not; whilst those who produce, you members of the working class, own nothing.

The past should teach you people quite a deal. It still lays its dead hand upon you. You still follow up some of its customs. Just one instance! At one time in society food being scarce tribes would attack one another, for the sake of obtaining the accumulated (?) stocks of food. The people captured in such raids, would be roasted, boiled, fried, frizzled, or broiled and braised. They used to feed up their proposed victims, so that they could be more juicy and tasty, just as to-day you do it with geese, turkeys, pigs and cattle around Christmas time. You see you are only doing on a higher scale to living animals, what savages did to human beings. To return to Morgan again.

The Sixth Stage was when iron tools were manufactured and languages were in vogue.

The Last Stage was the transformation from barbarism to "civilisation" due to the production of a written language and from which we get the various literary records from the time of Homer onwards. Prior to this age, "language" was used by various signs, as witness the curious characters on the various Egyptian and Babylonian stones. We now come to a new phase in history.

On this continent the evolution of society has been different to what it has in the "old" countries. Here, however, all the phases of development mentioned have been gone through by the North American Indians, not all at the same time as I said, but at different times. With growth of population due to the "discovery" of America by Europeans, new conditions arose. The settlement of this part of the country by the French, and the Eastern States by people of English extraction, naturally caused much

concern to the natives. As time went on the Indians were gradually robbed of their property, by deceit and fraud for which the English were so well equipped. The colonisation of America was attended with much suffering to many worthy sons of England. Those who were convicted of certain crimes in England were transported and sold as slaves to owners of land in the Southern States. All the colonies south of Pennsylvania were founded upon slavery. Year by year intelligent men were shipped from England as "redemptioners," people who were bound to serve as slaves for a few years in order to pay the cost of the passage to America.

In addition to this thousands of negroes were shipped from the West Indies and Africa and sold into slavery. These slaves were not badly fed, nor yet were they badly housed. They were what may be termed "chattel slaves." They had to be fed, clothed, housed and had free medical attention and supervision. They were looked after because they were valuable. The loss of a slave by death was of great monetary account. So they had to be looked after to a degree that eliminated unnecessary suffering and loss.

The chattel slavery of the south was not abolished by "Abolitionists" as part of a moral faction or desire. Chattel slavery was not ended by the mouthings of Christians. That system was abolished because it was discovered that it would cost less to free them, than own and keep them.

One of the greatest products of European raceality on this continent' COMMERCE, caused the New England States to adopt manufacturing. Massachusetts in particular, was developed to a greater extent than the rest of the States; Boston became the hub. The shipping industry in particular was such that American ships were seen in all parts of the world. Shipping was so powerful that it was a sore point with the southerners.

The latter were anxious to put a restraint upon the power of the north. The shipping industry desired to tax foreign navigation so as

to compel the southerners to employ northern ships. Alexander Hamilton pointed out in one of his speeches how, just as persistently as the northern States advocated this measure, so vigorously did the South oppose it.

So you see here how the conflict between the economic interests were visible. It was this antagonism of interests that eventually destroyed slavery. Make no mistake, there were chattel slaves in the north, but they were sold to southern owners. Just as it became unprofitable to keep chattel slaves, so were white men and women, who had no property in the means of production, transferred to the mills and factories, to be mercilessly treated, by the capitalists who employed them. The great factor in developing this new system was the introduction of machinery.

This caused the abolition of slavery in the north, so we see that each change in society has been due to some basic or fundamental condition and not an ethical objection on the part of any "goodly" disposed individual.

Though the north had completely transformed its method of production, the south still lumbered on without that machinery that made the cost of labor so cheap. Now came the gradual conflict between the entirely antagonistic elements. It will be best shown by the speeches of John C. Calhoun.

Calhoun protested against the north appropriating three-fourths ($\frac{3}{4}$) of the new territory—that is those lands that had newly joined the Union. He also said:

"The next consists in adopting a system of revenue and disbursements by which an undue proportion of the burden of taxation has been imposed upon the south, and an undue proportion of its proceeds appropriated to the north."

He goes on to point out that because of this, the population in the north was increasing enormously, and as a consequence the northern representation in Congress was greater. The manufacturing interests had attracted to it most of the immigrants

so that it acquired the political control of Congress.

As those who control the Congress can determine what laws will pass, so the northern delegation determined finally to put an end to slavery in the south.

But think not for a moment that Beecher, Garrison, Wendell Phillips, John Brown, or Lincoln in his opposition to Judge Douglas, were the originator of the anti-slavery campaign. No! They were not! They were the sentimental reflex of the economic condition. The real and true factor in abolishing slavery in the south was the industrial development, and the control of the legislative machinery whereby the southern elements—the Confederates—were crushed. But with the abolition of chattel slavery in America did slavery end?

No! Slavery has not ended at all. A worse system is now in existence. We Socialists call it "**Wage Slavery.**" It is all the more hateful because of its associations. Its subtlety can be seen by all who would take time and trouble to investigate it. Just let me show you.

Here in Calumet and Laurium you have a trust that employs 7,000 or 8,000 men. These workers go down into the copper mines, dig ore, deal with it, and in various ways make it ready for sale on the market, where it obtains a certain price, which goes to the Calumet and Hecla Co. The profits made by the company last year were more than the total wages paid to all employes of the company.

The company owns the means by which you produce; the land upon which you live; the boarding houses you live in; the library, armoury, baths. In fact, nearly every thing of any value here is part of the property owned by the company. I would like to know from you people are you any different than the slave who was cared for by the southern planter? The fact remains, however, that you think you are free, yet you are as tightly bound to the master class as any slave who was bought at auction.

You may say that you can please yourself as to whom you go for a

job; but the fact, nevertheless, remains that you must **always** go to someone who owns the means whereby you live. If then you are compelled by economic necessity to go to those who own the means of production, you are logically a slave to that class.

You may say that since you get wages you are no slaves. Let us, therefore, examine that statement and see whether it bears the construction I contend. If during this investigation I am wrong, then the Socialist position falls and we are discredited.

First of all, to get wages, you must find an employer and you have to compete with all who are desirous of attaining the same object. Having obtained a job, at the end of the week, or month, you get your pay envelope and in it are the "wages" you get from your employer. What then are wages?

Wages constitute the price given to you by your employer in return for letting him have the use of your time and energy for a certain period. The energy used is what we call "labor power." The capitalist buys your labor power, say, at \$2.50 a day. Now the employing capitalist could, by spending that sum, obtain say, a pair of shoes or 10lbs. of butter. He could have obtained also so many packages of soda biscuits. The money \$2.50 represents so much as can be bought for it. If he buys coal, or butter, or labor power, it is all the same. They are all commodities. Now, as the worker has exchanged his commodity, labor power, for the commodity of the capitalist, money, this money now becomes the means of exchange in obtaining such commodities as meat, bread, butter, sugar, shoes, clothes, or anything else that he needs.

You will notice that though all the commodities I have mentioned have different names, they all have one thing in common: they were all produced by labor. All commodities exchange with each other according to the amount of labor necessary to their production. The \$2.50 then, represents the exchange value of the **labor power.** As the founder of the Socialist system of political economy

says:

"**Money** is called its price. Wages therefore are only a special name for the price of labor power."

What I want to point out is this, that your wages only represent food, shelter, clothing. If you were like the chattel slave all this would have been secured to you. But now you get these wages you transfer to the grocer, butcher, baker, and dry good stores, that amount that the chattel slave owner would have bought in larger quantities had he needed them.

If then, the statement I make regarding wages is true, you are still members of a slave class in spite of your protestations to the contrary. I know that I am—I want to be free. One of the "Revolutionary" fathers—Patrick Henry, I think,—said:

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"

If that suits you, well you at least ought to think about this question. The Calumet and Hecla Co. has already paid \$122,050,000 dollars (One hundred and twenty two million dollars) in dividends. All that has been but the robbery of your class. The capitalist can only—and do only—exist by robbing the working class. All that you produce, above that paid to you in wages, goes to a class whose members never work and do not intend to, until you can get sense enough to make them. If any **person possesses wealth without having worked for it, they have got it by robbing those who HAVE worked.**

You cannot get away from that fact. The Socialist is out to stop robbery. It will not stop until the workers act in their organisations as a class.

If I have dealt with purely American conditions it is because you are more conversant with them. The development of England has been on other lines, that fills in the gap between the beginning of civilisation and the occupation of the Eastern States by a merchant class.

Even now the Indians in their various reservations recognise the very rules and customs that were preval-

ent in other parts of the Globe thousands of years ago.

It is upon this scientific basis that we lay our claim. Show us that our conception and interpretation is unsound and we are won to your side. But it is indisputable that the development of man has been one constant struggle with surroundings, and that he has conquered wild animals, yes and even harnessed the forces of nature to do his bidding. He can now use the force of Niagara ti lightenup, with a brilliant blaze of electricity the whole of the southern portion of Ontario, he can now use the elements in the atmosphere and send messages without wire; he can use the surgical knife and transplant skin to other parts of the body; he can use all kinds of chemicals to assist him in endeavouring to cure certain diseases.

The whole of my remarks has been to try and show the stages in human development. There are other phases of this question that need to be dealt with. But this should show conclusively to all who have listened to me that the Socialist has not to rely upon programmes instituted by pseudo Socialists and reformers. The Socialist cares nothing for programmes, whether the planks in the Socialist Party of America and their pet S. D. P. of Wisconsin, or their cousin of the Bull Moose Party.

All changes aforeto mentioned were economic and fundamental changes. Each fundamental change has caused a complete revolution. As in the past so in the future. No political reform will count; no reduction of hours; no increase in wages. The Socialist wants to abolish capitalism, anything less than that is the work of the capitalist and reformer. Therefore, I can only appeal to you to recognise the impending change in society, and to realise that our oppressors are few, while we are many. If we make but one intelligent effort on the basis of our class we will seize the political power and wield it in our own interests.

MOSES BARITZ.

(Continued from Page 2.)

school "education"? or the question of compulsory military service, now being agitated? or the Boy Scout movement? or a hundred others, varying with times and conditions? Is there any question of more importance to us than as to the best method of making workers Socialists—and good ones? Is that end to be reached by formulating a line of policy dealing with each and every one of these their successors and substitutes? which is the path we are really, if not intentionally, invited to follow. Or will it be reached by the methods used by the Party from the beginning, of persistent hammering in of Marxian economics and the materialist conception of history? I pin my confidence to the latter method.

Religion, the public schools, the Boy Scout movement, and all the rest of them, are all means used by the ruling class to paralyse the thinking faculties of the working class, and each and every one of them have their bitter opponents in the ranks of non-Socialists, the majority of whom are doubtless still more bitterly opposed to Socialism. It is perhaps unavoidable that a revolutionary organisation should attract to itself individuals who are possessed by a constant hatred of any one of ruling class institutions. Being opposed to capitalism in toto each can find in the S. P. of C. some solace and sympathy in his pet aversion—but why make the organisation attractive to such by "official" declarations? Do we want any more "bugs" in the Party? I throw not!

Let us stay on the job of convincing the worker that all the repressive forces of capitalism—mental and physical—(religion is but one of many) are but the means evolved and adopted by his masters to keep him quiescent while they exploit him of all that makes life worth living—bar the spirit of revolt and the joy of the fight for freedom.

Religion is but one of the many instruments of capitalism seized and adapted to the furtherance of its scheme of exploitation. If religion loses its efficacy in that respect (and it is rapidly doing so, so why flog a dying horse?) other substitutes will be evolved and capitalism could conceivably still remain in the saddle—and another resolution would be in order. A non-religious, irreligious or anti-religious working class is not necessarily class-conscious and revolutionary. Given the last mentioned quality with the elimination of capitalism in toto as its sole objective, the working class will have the proper perspective, and will not "lose sight of the wood in contemplation of the trees." Class exploitation could exist without religion, but the former must inevitably drag the latter with it in its downfall.

If some of our organisers and lecturers have been lacking sufficient grit to state the scientific truth in reply to queries on this question, as is intimated in the resolution let them be retired until they have developed sufficient backbone to take fearlessly the uncompromising and impregnable position indicated by the materialist interpretation of history.

A failure on the part of an individual here and there should not be allowed to stampede the organisation into the pursuit of a red herring.

J. H. B.

In answer to many enquiries we remark that Geo. Grazier, 739 Hochelaga, E., Moose Jaw, is acting secretary for Prov. of Sask.

The Western Clarion



Published by the Socialist Party of Canada at the office of the Western Clarion, Avenue Theatre Building Main St., Vancouver, B. C.

Subscription Rates:

Per Year \$1.00
Six Months 0.50
Foreign

Per Year 1.00

Bundle Rates:

Five to Twenty 2 1/2c per copy, per issue.
Over Twentyfive, 2c per copy, per issue.

A change of address must be accompanied with Ten cents as it costs us that amount to make the necessary alterations in the mailing list.

Advertising Rates on application.
In making remittance by cheque, exchange must be added. Address all communication to W. A. Pritchard; Managing-Editor, Avenue Theatre Bldg., Vancouver, B. C.

If you receive this paper it is paid for.

"CONSECRATION."

WEDNESDAY, August 4th, 1915, was "consecration day" in Vancouver. We assume (Vancouver being blessed with as much intelligence—or lack of it—as other cities) that this date has become famous as a calendar milestone in the rest of the Empire. As we are tied down to a more or less uneventful existence in the terminal city of the west, the antics of our master's tripe-hounds and lap-dogs in this fair city alone can be mentioned.

Several weeks ago when the idea of "consecration" was first mooted, the brilliant committee responsible for the local mental pyrotechnics, pleaded eloquently with all citizens to see that each and all took part in the monster parade, in fact, that no one should appear on the sidewalks, but that all should perambulate on the roadway, where horses and other highly intelligent animals daily appear.

We have discussed the so-called problem of O x O, or the bunghole without the barrel in elementary mathematics classes in the past, but this circus without an audience would seem too crude an absurdity even for Principal Mackay, D. D., Ralph Smith, or other Presbyterian and Methodist wind-jammers, concerning whose ability to generate unlimited rhetorical horse-power upon such a sacred theme as "con-

EDITORIAL PAGE

secration" even the most sceptical are assured. Besides which it would appear as logical for this vast patriotic crowd to foregather on the sidewalk and look at the empty roadway, as to locomote down the roadway and gaze upon a deserted sidewalk. This but indicates the extreme folly of our wisest statesmen.

Having been affected with nervous trouble owing to the persistent tambourine tintinnabulations of a Salvation Army Corps, ye editor took his wife and family, together with the whole office staff off for a picnic in order to escape the raucous racket of "consecrated" shopkeepers and contractors. The three of us went to the beach.

But away in town the atmosphere was being most vociferously bitten by many well known politicians, ex-politicians and embryo politicians. Clericals and military figure-heads also had a hand (or mouth) in the affair.

The whole business of the war was reviewed, as was to be expected, in the empty language of the bourgeois ideologist. The fact of the war being prosecuted for the one purpose of retaining those ideals and privileges so dear to all our Allies (we mean Russia too!) was hammered home so forcibly that we came pretty near being swept off our feet ourselves when reading the morning paper's account of the affair, and might have accepted it all were we not aware that much talk has been made concerning shifting territory and ways and means of persuading some of the Balkan neutrals to take the plunge.

Moreover, the "honor" of those profiteers who wax fat upon the toil and sweat of child labor, etc., seems a flimsy basis for accepting their promises of reward. Even while the awful work of butchery and rapine proceeds the ghouls and gnomes of capitalism lick their juicy chops in pleasant anticipation of more profits from munitions, wheat, cocoa, coal, and other things necessary to continued existence in present society. In this connection a

quotation from an article in the London Illustrated Sunday Herald of June 20th, 1915, appearing above the name of the noted Jerome K. Jerome, might be interesting.

The title of the article is "England's Path to Victory," and after showing how our old "aristocracy" is busy shedding its blue blood for democracy's sake, and how the commercial section of the Empire is just as busy sacrificing its profits upon the altar of national necessity he refers to the workers as follows:—

"The working class have taken the greatest portion of the burden upon their shoulders. Without them defeat would have been certain, and England would have gone down in the dust. The hope of victory rests with them. They had not, some of them, very much to fight for. When you pay a grown man twelve-and-sixpence a week, and tell him to keep his wife and family upon it, when you house him in a leaky cottage and condemn him to a life containing no spark of pleasure, no gleam of hope, he may well be excused for retorting to the appeal "Your King and country need you," "Haven't they needed me all these years? Haven't I worked for them, slaved for them, bent by rheumatism and disease, starved and neglected? Tell me, what have King and country ever given to me that I should die for them?" "There would have been no reply. The vast majority of the working classes have put their King and country first, notwithstanding. The skilled artisan has given up his good job, and the agricultural laborer has put his grievances behind him. At home the vast majority are doing their best "delivering the goods" in spite of the fact that greedy middlemen are, undisturbed, making it harder and harder for them to live." (Emphasis ours.)

To the most superficial observer that quotation should be pregnant with meaning, for it clearly points out that the workers have nothing

to fight for; could have refused logically to act and "There would have been no reply."

The fact that they did not do so proves that they acted contrary to their real economic interests, of which, consequently, they must be rather ignorant. Furthermore, it places the grandiloquent J. K. J. amongst that crowd of spell-binders whose sole function to-day is to perpetuate by all possible means, the ignorance of the slave class.

Our oft-repeated statement that the workers bear the brunt of their master's battles is thus eloquently corroborated.

That slaves should be willing to be consecrated—or is it crucified?—upon the altar of greed and gain, in the interest of a class that lives and does not work, is easily understood when we remember their training, the hold tradition and convention still have upon them, and the manner their masters execute their beautiful business of mis-education and misinformation.

Consecration for profit is all right for our masters. We shall continue to educate, educate, educate, until the workers, conscious of their knowledge and power, and realising their historic mission as a class, will "consecrate" themselves to "The Day" when classes shall disappear and slavery shall vanish, like a bad dream, from human society. In that day of "consecration" we shall read the day of "crucifixion" for our masters, pastors, and advisers, spiritual and otherwise. Let it be soon!

W. A. P.

OUR STAND ON RELIGION

ELSEWHERE in our columns we reproduce a letter penned by our old friend, J. H. B., who, in his feverish anxiety to place the Executive's car on the main track has inadvertently—at least we hope it was not intentional—shunted his own car up a spur line.

J. H. B. leads off with a criticism of the manner (not the matter) of the resolution published on the front page two months ago, and then, switching from his initial point of

attack, offers strenuous objections to the matter.

Our critical contributor seems to fear that we might "lose sight of the wood in contemplation of the trees" meanwhile himself blissfully unaware that he is mistaking the pungent aroma of the steaming manure heap for the sweet scent of the garden roses.

If all the speakers, organisers, etc., with which he has come in contact have always dealt with the question of religion from the historical standpoint, so much the better. No harm has been done by the publication of the resolution which has caused him so much neurotic titillation.

If, however, on the other hand, there are those officially representing the party, who have not thus dealt with the question of religion, then prima facie evidence is given us that such did not understand the import of the term: Materialist Conception of History. These, not having learned their lines well, or else being in the habit of reciting them wretchedly, should according to our correspondent "be retired until they have developed sufficient backbone to take fearlessly the uncompromising and impregnable position indicated by the materialist interpretation of history" (emphasis ours.)

At which point this pregnant interrogation interjects itself: Why the objections of our critic?

We have neither the time nor the inclination to deal with the matter of religion at this juncture, but would refer to the article "Religion Again" by "A" in our last issue, wherein it is stated so that he who runs may read: "Non-revolutionary bodies direct the minds of their units towards nebulosity; the revolutionary towards clarity." Think that over carefully; observe the so-called Socialist parties throughout the world, and then ask yourselves whether a clear and definite stand on this matter was not an immediate necessity.

We have a definite and recorded stand on the war which stands in clear contra-distinction to the policies and actions of many other so-called Socialist parties. Our stand with regard to reforms differentiates

us from the S. D. P., for instance. Why take this stand? Because it is the position which a prosecution of the Socialist philosophy involves.

We have no desire to "flog the dead horse" propped up as a living thing by J. H. B. Surprise was engendered among some of "the old hands in the party!" Was it? Well, why not? We expected it; that was one of the reasons for launching the resolution, crude though it may have been. We have a mental picture of some of those "old hands in the party" at the present time. Pro-Britishers, weeping tears over the Lusitania; Hyndmanian citizen army maniacs, Spiritualistic soothsayers, Russellism devotees, attendants at Socialist propaganda meetings on Sunday evenings, and participants of Mass on Sunday forenoons, and so on, ad nauseum.

These be the minds which have been so irritated at the Executive's action. So be it! Their efforts are certainly towards nebulosity, and their way must be different from ours, whether we remain in the party or not.

J.H.B. asks "Do we want any more 'bugs' in the party" and then expresses himself in the ejaculation "I trow not." We also trow not, and add a fervent Amen to his expression.

From A. G. McCallum there comes the refreshing news that he is glad to see the Executive at last take a definite stand with respect to this question, while from another person who held the job of organiser in one Local the equally refreshing news is handed us that he will be compelled to resign, because, forsooth, he has always considered Socialism and Christianity as unworkable schemes so long as the Capitalist system remains, but when the workers usher in the Co-operative Commonwealth the Christian will have attained his ideal. More nebulosity!

Clarity of thought must precede unity of action. Those who do not conform to the plumb-line of science are manifestly off their base, and only make a membership in an organisation to which they act as garbage—cumbering the ground. Let the ground be cleared. Reformers and dreamers can find an easy place in

OUR BOOKSHELF.

By H. M. B.

VLADIMAR G. SIMKHOVITCH

Ideas are everywhere prevalent. The mind, itself the product of definite conditions, moulds and shapes matter even as does the potter his clay. Human institutions mould men and women, and in turn institutions become themselves the creation of the collective will.

And thus it is that men argue and think. Life, to a large degree, is a battle of ideas. Mind clashes with mind; thought with thought.

In this eternal and universal psychical war there are conceptions of right and wrong; there are appeals to both reason and self-interest. Of course every one of us is in the right; what others say and think is so much nonsense. This battle of words is so fierce, so changing as to make sane men pause and ask with Pilate "What is truth," and to think with Byron:

This world is a bundle of hay,
And we are the asses that pull,
Each pulls it a different way,
While the greatest of all is John Bull

I.

Into this arena jumps Vladimir G. Simkhovitch, Ph. D., the associate professor of economic history at Columbia University in his book "Marxism versus Socialism" (H. Holt and Co., \$1.50) This volume, unlike many similar critical studies, is the result of much research and considerable knowledge. I know of no book which deals with the Marxian philosophy with such obvious scholasticism as this clever little volume. Prof. Simkhovitch seems to have read everything written by Karl Marx, as well as all that has been written regarding "the father of Socialism" since the publication of "Das Kapital."

It is with no little interest, therefore, that I devote my space this month to a review of this clever little critical study. In his introduction he asks:—

"What is the cause of these changes? Why is it that so many of the Socialist thinkers are so arduously revising and reinter-

preting their traditional doctrine, while others are grasping for a new one? This book, I believe, answers the question. The Marxian doctrine, which helped the development of socialism throughout the world as no other doctrine ever did, has turned into a trap, a pitfall from which there seems to be no escape." (Page vi.)

There is the purpose of this book in a nutshell.

II.

Equally fair is our author's statement of Marxism. He analyses "Das Kapital" in a way I am bound to admire for it reveals much research, and thought and preparation. Here are his words:

"Certain economic tendencies were, according to Marx, inherent in capitalism. These tendencies could but lead to the destruction of capitalism. . . . It must be borne in mind that Marx did not advocate socialism because he believed it to be good. Socialism, in his opinion, was simply inevitable because of the economic tendencies inherent in capitalism." (Page viii.)

Prof. Simkhovitch says that the economic tendencies of to-day are quite different from what Marx expected them to be. He says:

"Our contention is that nearly all the tendencies upon which Marx counted have failed him, and, consequently, that from the point of view of Marx's own economic interpretation of history the social revolution is but a revolutionary utopia." (Page viii.)

III.

Our learned professor examines the thesis of Karl Marx that the development of capitalism results in the few rich becoming richer while the many poor become poorer. Or in Marx's own words:

"Accumulation of wealth at one pole is therefore at the same time, accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation at the opposite pole." (Kapital vol. 1, p. 661.)

This economic tendency Prof. Simkhovitch strenuously denies, and in so doing quotes statistics of incomes, etc., by the mile. But his figures are carefully (very carefully)

chosen, and do not reveal the real tendency of the economic forces of society. Commenting on these statistics he says, *inter alia* :

"The numbers of the rich and well-to-do have increased by leaps and bounds. . . . Indeed it is admitted that misery is decreasing instead of increasing." (Page ix.)

Prof. Simkhovitch does not possess a sense of humor for he quotes statistics of English incomes for the year 1897-98 which shows that only 3,141 persons possessed incomes exceeding £5,000! Also figures for Prussia in 1902 showing the existence of 60 millionaires! He does not seem to realise that one man in 1911 who died left more property than all the 600,000 Englishmen who also died in that year! No accumulation of wealth—eh?

On page viii our author admits:

"It is quite true that the concentration of industry is very great, and there is little doubt in my mind that our gigantic industrial organisations will before long be effectively controlled in some way or other by governmental agencies."

Whilst on page 50 he writes:

"That a centralisation of industry has taken place is an undoubted fact."

But he denies the formula of Marx that "one capitalist always kills many," quite ignoring the fact that the "gigantic industrial organisations" are gigantic only because they have killed competitors!

His denial of "the polarisation of poverty" is absurd in view of the last ten years. The whole world is seething with discontent because the rich become richer and the poor become poorer. Compare England of three hundred years ago in the pages of Thorold Rogers' "Six Centuries of Work and Wages" with the England of 1910 a la Chiozza Money's "Riches and Poverty"; that will show you how correct was the analysis of economic tendencies as made by Karl Marx.

IV.

In dealing with the Marxian theory of crises, prof. Simkhovitch denies that commercial crises will increase in their fell influence until capitalism breaks down. And this

in view of the fact that the crisis of 1908-9 was so widespread in its effects as to injure millions of workers and shopkeepers. Each commercial crisis is more disastrous than its forbears.

Moreover, the European war demonstrates the final futility of capitalist production. The existing economic order has failed to satisfy the greed for gold of our modern Shylock, and, in his hunt for markets he sets a-going those diplomatic relationships of statesmen which result in universal "battle, murder and sudden death."

But Prof. Simkhovitch, at this point, is just too clever! He says:

"Granting for arguments' sake that trusts lead to Socialism, what has happened to the Marx-Engels theory of crisis, and to the inevitable cataclysm accompanied by the trumpets of the social revolution? Have not all these elaborate, even if unfounded, theories been abandoned, exchanged for the simple faith that trusts may usher in Socialism? Is not this a complete change of programme?"

All of which may be exceedingly subtle, but is beside the mark! Crises lead to greater concentrations of industry which tend towards even more widespread crises, as recent history amply proves.

V.

But says our professor:

"Thus we see that the so-called great central doctrines—the law of value—is but a bubble, admittedly without any validity in concrete economic experience and even without continuous cohesion as a mental construction." (Page 276-7.)

But nowhere in his chapter on "Collapse of Theory of Value" does he prove this very sweeping statement. He quotes Marx from Vol. iii. of "Das Kapital" (p. 186) as follows:

"The price of production of a commodity, then, is equal to its cost price plus a percentage of profit according to the average rate of profit, or, in other words, equal to its cost-price plus the average profit."

Commenting on this passage Prof. Simkhovitch says:

"If the value of the product does not regulate the price of the product, if the profit of the capitalist is not determined by the surplus value extracted by him, but by the average rate of profit that he gets on the sum total of the cost of production, then the first volume of "capital" might as well never have been written." (Page 268.)

What think you of that, comrades?—Columbia university and its professor know not the difference between "price" and "value."

As for Karl Marx abandoning his theory of value in vol. 3 of "Das Kapital" let these quotations speak:

"Whatever may be the way in which the prices of the various commodities are first fixed or mutually regulated, the law of value always dominates their movements. If the labor-time required for the production of these commodities is reduced, prices fall; if it is increased, prices rise." (Page 208).

And:—

"The law of value always determines the prices." (Page 244.) Such is Prof. Simkhovitch and his "Marxism versus Socialism."

POT POURRI.

By Wap.

The Vancouver "Province" editorially complimented us the other day in the following words:

"The Socialist sometimes makes a remark that appeals to common intelligence. (Emphasis ours).

We regret that we are unable to return the compliment, the nearest approach to intelligent expression ever appearing in our illustrious contemporary being "Bringing up Father" by Geo. McManus.

Not content with making us the object of editorial comment, one of the "Province's" critical contributors has deigned to observe our meagre efforts. Thus a philosophical individual, rejoicing in the "non de plume" of Diogenes (appropriate pseudonym), in his article entitled "Street Corners" referred to the work of ye editor and Com. Connor, who had been holding a street meet-

ing. His reference to the one being long and the other short, physically speaking (we are about the same) proves Diogenes to be long (like all liekspittles of modern journalism) on exaggeration and short on eyesight, both physically and mentally. His insinuation that porterhouse and mushrooms were indulged in by the cadaverous looking one (ye editor—all editors are like that) and the one who opined that the "Lord would love a cheerful giver (Connor) is very nice for this modern tub-philosopher. If he gets a porter-house and mushrooms more than once a month for filling the columns of the "Province" as he does, then we are of the very strong opinion that he is greatly overpaid. Our own office boy will do the job for much less.

One of "our" boys on a visit to Seattle happened across a German "Socialist" who vouchsafed the information over a few glasses of lager, that he hoped the "Fatherland" would prove victorious as it would mean "so much for Socialism in that country." We have heard the same tale many times recently from Hyndman, Bax, Lee, Queleh, Tanner, and a few other red hot revolutionaries (?) in Britain—with the boot on the other foot of course. Just as the masters say the same things concerning one another—when at war—so must their ill-informed slaves, together with those deliberately lying "leaders" of the masses, follow suit. Which brings us to the point of turning Hyndman's vituperation of the German S. P. D. against himself most effectually.

Geo. R. Ross, of Alberni, is hereby instructed to obtain E. D. Morel's work, "Ten Years of Secret Diplomacy" price One Shilling, in which he will find the history of those conferences and treaties concerning Algerias and Agadir.

We learn, not altogether with surprise, that men who have been released from railroad work in England at 27s per week, have been replaced by girls at 12s 6d. Some say the masters who have done that are not patriotic. We would not thus

accuse them. The railroads were taken over by the State when war broke out and every workmen (and workwoman) engaged thereon became a civil servant. Which leaves us wondering when the machinations of the Welsh wizard will cease to fool the common herd. Good business, Mr. Loud Jaws, good business!

SECRETARIAL SCRAPS

Com. Joe Knight has been despatched to Calgary for the purpose of finding ways and means of getting "Jock" Reid out on bail. When this has been accomplished we will be in a position to let our readers know a little more about the case. Those sufficiently interested in the fate of Reid, which is our business far more than it is his, can give concrete expression to their opinions by sending all possible funds to Box 785 Edmonton, for the purpose of getting expert advice and defense for him. Same will be acknowledged in "Clarion." Also, by increasing the sub list of this paper you indirectly interest many others in the matter. What do you say?

If Chas. McKendrick, late of Vancouver Local No. 1, will let us have his present address he will be made the recipient of a letter that has arrived at this office addressed to him.

Com. Connor, who has been in the Crows Nest Pass and the Little Bow District of Alberta, recently, has made his exit from this place in order to help the prairie farmers take their harvest. After a stake has been collected, Connor will both be seen and heard. The sooner the better.

We draw the attention of our readers to the statement relating to the Press Fund. Many places are still to be heard from. Do it quick, so that we may decide whether the project is worth prosecuting.

Chas. Lestor, for reasons best known to himself, is now a "free lance." He is, therefore, dissociated from the work of this organisation.

MANITOBA MISCELLANEA
By Pat.

Written prior to Election—Aug. 2nd 1915

In a few more days the workers of Manitoba will have a chance to once more declare to the world their liking for present day conditions, and there seems no doubt but what the answer will be as usual.

The Conservatives have almost as many nostrums to keep people good as the Liberal and Independent Parties, and how a man will live without being a Methodist in this prairie country in two years from now has me guessing.

The Liberals are importing Mrs. Nelly McClung to cast her magic oratorical spell over her middle class admirers, and needless to say the trick will work, the only sad thing being the fact that the sycophants and hero worshippers in the working class will also fall for the Tom Kelly, Nelly McClung, Puttee, Dixon stuff.

I note with joy that the "Voice" looks forward to the time next session when Dixon, Rigg, Bailey, and Beach will be putting up a stiff fight for the workers. Dixon, of course, will win in Centre Winnipeg as he has all the church vote behind him, having completely forsaken the Free Thought views with which his master Mobius and he used to hold the plugs of the market square enthralled in the old days before he became a successful politician.

Rigg also looks like a winner in the North End, as the Social Democrats are putting up a good fight, their programme, however, is so nearly like the Liberals that most people were going to vote for Rigg and Hart Green the Liberal till some way or another, they both got on the same ticket; now it looks as if Rigg and Foley the Conservative on the other ticket will head the poll.

However, this prophesy stuff is poor dope, so to continue last months

notes, the Reds of Canada will note the power the Labor Party supporters have in the S. D. P. of C. R. A. Rigg had provisionally accepted a nomination as Independent something or other in Assinaboia before being nominated for North Winnipeg by the S. D. P., thereby acknowledging that he would run as a Social Democrat if possible, but he would run anyhow as something else if necessary.

It seems a fact, however, that the Labor movement of the world has always to go through the same trough of compromise in every land, and R. A. Rigg will no doubt lead the way for the engulfing of the S. D. P. by the Labor Parties and the Trade Unions.

The fight will then go on between Martin, representing the Socialists in the S. D. P., and this Labor element who being primarily reformers are naturally, and in consequence, anti-Socialists. The S. P. of C., if it does not become dogmatic and cease to function as a political party will then gain strength from the element in the S. D. P. who (if they will harbor another prophesy) will be defeated in this scrap.

Geo. Armstrong will likely get about the same proportion of votes in the centre as at last election, as the old list is reduced by one third and a lot of our sympathisers have left the city.

Comrade Bartholomew is just recovering from a bad attack of typhoid; he hopes to join us in the city this winter and will be a useful addition to our propagandists.

Prof. Laski, a lecturer on social subjects, has been visiting the City lately, and although he is the limit at getting out of answering questions, he is certainly interesting.

According to reports, Geo. Armstrong, S. P. of C. candidate in Centre Winnipeg "B" polled a vote of 870, which is encouraging, all things considered.

Springwater Local, Sask.
July 15th, 1915

W. A. Pritchard,
Avenue Theatre Building,
Main Street, Vancouver.

Dear Comrade:—
"Whereas Springwater Local No. 11 having read Alf Buddens letter of resignation from the S. P. of C., a letter which though not self-explanatory, this local does not see any sufficient reason why it should not be published in the Party organ, and whereas this local has not yet received a satisfactory explanation as to why Calgary Local withdrew from the Party, and whereas this local fails to see any gain made by publishing Knight's attack on Wilson, and whereas the D. E. C. seem to have adopted Star Chamber methods of running the Party, a "let it be so, and it was so" system leaving the rank and file in the dark as to the necessity for their various actions, therefore be it resolved that this local condemns the action of the D. E. C. in those matters, and asks that a full explanation of Budden's and Local Calgary's resignation be published in the Party organ, and further that the Party be consulted by referendum in regard to religion, and, if necessary, that an amendment to the Constitution be made that will ensure the control of the Party by the Party, and not by the D. E. C. Moved by R. P. Vogen, seconded by E. J. Horter and carried unanimously.

Yours in revolt,
H. G. B. HAWKINS

MONTREAL

Ed. Clarion:—
The unpatriotic Irishman blew into this vicinity about five weeks ago. Was on the stump the first Sunday and the following Sunday, and caught the imagination of his audience. Two weeks ago a platoon of blue coats were on the ground before the meeting started and when the Irishman appeared was warned away, from the vicinity even, on pain of immediate arrest. The Canadian Eucharistic Conference was due to meet that week. The following day was twelfth day of the month of inglorious bigotry, and the thermometer reminded those who sweater in downtown police stations of mad dog days. All these made the police conscience tender, and the fiat went out, and the fat to the fire. Next Sunday was cooler and Tom was let alone till question time when the platoon again appeared and stopped the meeting just as some of the boys were getting a religious hunch to take a collection. Hink, illick, hacrimark! which is near enough to the Latin for a boob without a dictionary. Are going to try again to-night, and if we get started at all will attend to the collection early.

Yours in revolt,
K. JOHNSON

HERE AND NOW.

W. Read	\$	50c	25c
Thos. Foulston	1	1	
Victoria Local	1	1	
W. B. M.	1	1	
Chas. Johnson	2		
Robt. Taylor	2		
E. J. Long			2

Singles: Dollar—W. Wilkinson, F. Archibald, W. Braes, H. Henderson, M. Armstrong, C. M. O'B., A. Beaton, Jas. Richards.

50c—Gustave Lee, "Janks," S. Lefeaux, Local Vancouver, Local Amherst, H. Greenwood, W. K. Bryce.

25c—S. Mushkat, K. Schwarze, H. Bolingbroke

Thirty-nine new readers! Going down boys—so again it's up to you all. We can't afford to let go NOW. What about it?

TO ALL MEMBERS OF THE
SOCIALIST PARTY OF CANADA
AND TO EVERY
PERSON INTERESTED IN
THE CLASS STRUGGLE.

Comrades and Fellow-Workers:

It is important that the arrest of Comrade John Reid, the Socialist Propagandist and Socialist Candidate for Red Deer Constituency, who is at present awaiting trial in Calgary jail on a charge of SEDITION, be brought before your notice. Reasons why this is a momentous matter are as follows:

- (1) That trial will take place on October 1st, and to secure his release it is essential that his case be defended. THIS CAN NOT BE DONE WITHOUT MONEY. THEREFORE WE APPEAL TO YOU TO HELP TO THE UTMOST.
- (2) That this does not concern John Reid alone, but the entire body of the SOCIALIST PARTY for if allowed to pass unnoticed our enemies will not hesitate to continue these PERSECUTIONS.
- (3) That this is an affront to OUR PARTY, and we must show our strength, and show the capitalist class that we are a strong body and determined to FIGHT.

- (4) That this concerns every Comrade—therefore each and all must rally to the fight.
- (5) That the object of imprisoning Comrade Reid may be only to find out if we are a LIVE PARTY, or a bluff.
- (6) That we must PROVE that we are VERY MUCH ALIVE, AND WILL NOT BE DAUNTED.
- (7) That Comrade Reid was out working for the Party when arrested, and it is up to us to help him all we can. REMEMBER THAT IT IS YOUR FIGHT.

Subscriptions must be sent at once to the Secretary of the Provincial Executive Committee to carry on the Reid Defence. All donations will be acknowledged through the WESTERN CLARION in each issue until the trial is over.

All donations to be forwarded to Box 785, Edmonton Post Office.

Provincial Executive Com.
S. KEELING,
H. SOMERS,
H. SOMERS,
J. BRERETON,
J. R. KNIGHT,
E. BENGNER,
L. BUCKTHORPE.
S. I. JOHNSON KNIGHT
(Sec'y.)

PAMPHLETS

Issued by the

DOMINION EXECUTIVE COMMITTEE

(Prices include Express Charges)

- (3) WAGE-WORGER AND FARMER (Pilkington)
Price—Per 100, \$4.50; Per Dozen, 55 cents; per Copy, 10 cents
- (6) WHAT IS SOCIALISM? (Hardenburg)
Price—Per 100, \$5.50; Per Dozen, 70 cents; per Copy, 10 cents

:: Executive Committee Reports ::

DOMINION EXECUTIVE COMMITTEE
 Convened at office of Secretary, Tuesday July 27th, 1915, 9 p.m.
 Present: Jenkins, Parsons, Partridge, Sinclair, Smith and the Secretary.
 Chairman, Jenkins.
 Minutes of previous meeting read and approved.

Correspondence from: Caplan-Schmidt Defense League, Los Angeles; Pearce and Hodgson, City; Local Cumberland; Local South Fort George, B. C.; W. C. Kennedy, Magonia, Miss.; Thos. Foulston, Eyebrow, Sask.; N. M. Leech, Montreal; Frank Archibald, Upper Mosq., Halifax Co., N.S.; Geo. Rossiter, Toronto; Local Winnipeg; Local Crawford Bay; Paterson, Winnipeg; Appeal to Reason; Local Victoria (2); N. S., P. E. C.; S. Mushkat, Lethbridge; Local Gibsons Landing; Geo. Paton, Delburne; M. E. Bird, Chipook, Alta.; Local Springwater, Sask.; J. Sidaway, Springridge, Alta.; A. Budden, Fernie; A. Farnilo, Edmonton; C. M. O'Brien, Combermere, Ont.; W. Offer, Calgary (with enclosure); Alta. P. E. C.

It was decided to refrain in future from publishing record of B. C. P. E. C. minutes, considering that other P. E. C. had this privilege and that all P. E. C.'s henceforth be requested to give a half-yearly report to headquarters for publication in the "Clarion."

On motion (Connor-Partridge) secretary was instructed to forward desired information to the Alta. P. E. C. respecting our demand that Burt E. Anderson be expelled. Carried unanimously.

Financial Report.

Receipts.	
Supplies, Alta. P. E. C.	3.00
Literature, Ft. Archibald	.45
	\$3.45
Expenses.	
W. A. P.	11.00
P. O. Stamps	1.00
	\$12.00

Western Clarion

Receipts	
Subscriptions	18.10
Directory:	
Local Victoria	2.00
Local Gibsons Landing	4.00
Local So. Ft. George	5.00
Local Fernie	7.00
	18.00
Bundles:	
Local Victoria	1.00
Local Gibsons Landing	4.00
Local Winnipeg	.80
Local Cumberland	5.00
Local So. Ft. George	4.00
Local So. Ft. George	.90
T. Connor	3.50
C. Lester	1.00
C. F. Johnson	3.00
	19.20
C. M. F. Local Vancouver No. 1 Surplus from Smoker	1.50
	\$56.80
Expenses.	
W. A. P.	11.00
Pearce and Hodgson, on account	770
15.00	
Sundries:	
Janitor	2.00
Removing Mailing List	.50
Freight for W. G.'s Books	6.50
Wire to Winnipeg	.80
Dominion Express Co.	.55
Liquid glue, paste, etc.	.55
Mailing Stamps	2.00
P. O. Stamps	2.00
	14.95
Adjournment.	W. A. Pritchard, Sec.
	\$40.95

DOMINION EXECUTIVE COMMITTEE

Receipts: Nil	
Expenses	
W. A. P.	11.00
Stamps	1.00
	\$12.00
Adjournment.	W. A. PRITCHARD, Secretary

PRESS GUARANTEE FUND.

Single subscriptions:	
J. Smith, Cumberland	.50
A. A. McNeill, Erskine, \$1.00 for 4 months	4.00
R. A. Fillmore, Benton, N. B. \$3.00 for 12 months	36.00
Geo. Paton Delburne \$1.00 for 4 months	4.00
Local Crawford Bay \$1.00 for 3 months	3.00
Local Clayton, 50c for 8 mts.	4.00
Local Alhambra, Alta. (lump sum)	20.00
Local Roseland, Sask (lump sum)	25.00
Art. Glennie, City, \$1 for 8 months	8.00
C. C. Wellerman, \$5, and \$5 per quarter for 2 years	45.00
J. McNey, \$2 for 12 months	24.00
	\$178.50

Of these guarantees the following have been made good and the money is now in the bank:
 J. Smith 50
 A. A. McNeill 1.00
 Local Alhambra 20.00
 R. A. Fillmore 36.00
 Art. Glennie 1.00

Many of these guarantors have stated that without doubt they will give more, and for a longer period, but have stated their minimum guarantee in this table.

A. C. Rockwell, Amherst, N. S.; C. M. O'B.; J. Pilkington, Armstrong, B. C.; A. Harris, Vedder Crossing, B. C.; H. M. Bartholomew, Local Rosemount, P. Q.; R. A. Fillmore, Burton, N. B.; Local Crawford Bay, B. C.; Van Anda M. U.; Local Ferguson Plats, Alta.; Wm. Erwin, Wimborne, Alta.; J. R. Knight, Edmonton; S. Mushkat (2); W. Offer, Paterson, Winnipeg; S. P. G. B. M. Baritz, Toronto.

Moved and seconded (Sinclair Partridge) that bank account be opened for Press Fund.—Carried.
 Moved and seconded (Smith-McDonald) that this Executive Committee, having reviewed all data to hand re S. Mushkat's efforts during the recent Prohibition Campaign in Alta., endorse the action of the Alta. P. E. C. in expelling her.—Carried.
 It was decided that the organization of Alta. be left to the newly formed P. E. C. in Edmonton, and the reasons for this committee taking the matter up be forwarded to Alta. P. E. C.

Secretary was instructed to bring the notice of the Alta. P. E. C. to the report of Red Deer Convention nominating Reid as candidate, as reported in the last issue of The "Canadian Forward", and to ask if such was the actual procedure.

Financial Report.

Western Clarion	
Receipts.	
Subs.	\$11.75
Directory: Alta. P. E. C.	1.60
Bundles:	
Van Anda M. U.	1.00
Local Montreal	5.00
Local Toronto	2.00
S. F. Branch News Co.	1.00
	9.00
C. M. F.:	
Local Victoria	1.30
Local Crawford Bay	2.60
S. Mushkat	1.25
	5.15
	\$26.90
Expenses.	
W. A. P.	11.00
Sundries:	
Mailing Clarion	1.60
P. O. Stamps	2.00
Janitor	2.00
	5.60
	\$16.60

DOMINION EXECUTIVE COMMITTEE

Receipts: Nil	
Expenses	
W. A. P.	11.00
Stamps	1.00
	\$12.00
Adjournment.	W. A. PRITCHARD, Secretary

PRESS GUARANTEE FUND.

Single subscriptions:	
J. Smith, Cumberland	.50
A. A. McNeill, Erskine, \$1.00 for 4 months	4.00
R. A. Fillmore, Benton, N. B. \$3.00 for 12 months	36.00
Geo. Paton Delburne \$1.00 for 4 months	4.00
Local Crawford Bay \$1.00 for 3 months	3.00
Local Clayton, 50c for 8 mts.	4.00
Local Alhambra, Alta. (lump sum)	20.00
Local Roseland, Sask (lump sum)	25.00
Art. Glennie, City, \$1 for 8 months	8.00
C. C. Wellerman, \$5, and \$5 per quarter for 2 years	45.00
J. McNey, \$2 for 12 months	24.00
	\$178.50

Of these guarantees the following have been made good and the money is now in the bank:
 J. Smith 50
 A. A. McNeill 1.00
 Local Alhambra 20.00
 R. A. Fillmore 36.00
 Art. Glennie 1.00

Many of these guarantors have stated that without doubt they will give more, and for a longer period, but have stated their minimum guarantee in this table.

REPORT OF LOCAL FERNIE NO. 17, S. P. OF C. CAMPAIGN IN APRIL AND MAY, 1915.

Receipts

Local Fernie 17, S. P. of C.	25.60
Dave Ross	10.00
Collection at Cool Creek Meetings	5.45
Collections at Michel Meetings	4.10
Georgetown Local, by Max Hutten	5.55
Proceeds of 1st May Dance	34.25
Collection at Fernie Meetings	7.70
Collection by S. D. P. of Fernie	6.00
E. D. Smith	10.90
Otto Andersen	1.00
Wm. Dickenson	1.00
Martin Peterson	1.00
Pit Bradten	1.00
Friend	5.00
Friend, B.	1.00
Friend, J.	1.00
Friend, G.	.50
Friend, F.	.50
Mrs. G.	.25
A. Friend	.50
A. Friend, M.	.50
Leo Werta	.50
J. W. Watkin	1.00
A. Rooka	.25
Carl Olsen	.25
Victor Suppin	.25
Wm. Sheppard	.25
Interested	.25
T. Halle	1.00
H. Parson	.25
E. Frazar	.25
P. Mojak	.10
S. Verludo	.80
M. A.	.25
J. Haigham	.25
A. Coupe	.25
John Fredrikson	.50
W. A. Edlund	.50
Joe Smittzar	.20
Joe Constantino	.25
C. Jacobi	.25
R. Silroasto	.25
Nick Bourgingnon	.25
J. Wager	.25
Joe Magilka	.25
Mick Fillion	.25
John Mogilka	.25
Carl Carlson	.50
Angelo Gazzela	.50
Maurice Constantino	.25
Tom Berozets	.25
L. Boutzinger	.25
Victor Post	.25
W. Flk	.10
G. R.	.25
M. Nappady	.25
Joe Woosiska	.25
M. Comma	.25
M. Buolyk	.25
	Total \$134.35

Expenditure

T. Connor for fare	25.00
Transportation to and from Michel and two weeks expense	20.00
Fare to Rosland	12.00
Expenses in Fernie	10.00
Fare East	5.00
Transportation and expenses to Vancouver	27.00
Postage Stamps	1.10
Minute Book	.35
	Total Expenses 100.45

Turned over to Local Fernie No. 17 S. P. of C. to remain as campaign fund 33.90

Comrade T. Connor held 23 meetings on behalf of the campaign.
 Certified correct
 Oscar Erickson, Tom Biggs, William Allen

SOCIALISM RESTATED

The Nemesis of Nations
 By H. Mayo Bartholemew
 has been unavoidably crowded out of this issue.

Socialist Party Directory

LOCAL VANCOUVER No. 1, S. P. of C.
 Business meeting every Tuesday evening.
 Economic Class every Sunday at 3 p.m.
 Education Class every Wednesday at 8 p.m. at Headquarters, Avenue Theatre.
 Dialectics Class every Friday, 8 p.m. in D. E. C. Headquarters, A. R. Sinclair, Secretary.

VANCOUVER LETTISH LOCAL No. 58, S. P. of C.—Business meeting every first Sunday of the month, and propaganda meeting every third Sunday at 2 p.m. Open to everybody at Flinn Hall, 2215 Pender E. Secretary, R. Amat, Box 667.

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

LOCAL GIBSON'S LANDING, B. C. No. 49 S. P. of C. Meets first and third Sundays of each month in Socialist Hall, W. Banet, Secretary, Gibsons Landing, B. C.

LOCAL EDMONTON No. 1, S. P. of C.—Free reading room and headquarters at 715 Second St. Propaganda meetings every Sunday in the Bijou Theatre, First St., at 8 p.m. Business meetings every Tuesday at 8 p.m. L. Buckthorpe, organizer, P. O. Box 1682, H. H. Somers, retary, P. O. Box 1682; Phone 5495.

LOCAL ENDERBY No. 65, S. P. of C. Business meetings first Sunday in each month at 2:30 p.m. Propaganda, third Sunday in each month at 2:30 p.m. in the Theatre, Main St. Everybody welcome. J. Pilkington, Secretary, R. R. No. 4, Armstrong, B. C.

LOCAL LETHBRIDGE, ALTA., No. 13, S. P. of C.—Meets every Sunday at 3:30 p.m. in Miners' Hall. Secretary, W. Shaw 210 19th St. N. Wm. Devoy, Organizer.

LOCAL No. 1 WINNIPEG, S. P. OF C.—Club and Reading Room, 5 Home Bank Building, Main Street. Business meetings for summer months first Sunday of each month at 3 p.m. Propaganda meetings Sunday and Wednesday at 8 p.m., on Market Square. Literature Agent: R. C. McCutcheon, Dreamland Block. Secretary: J. Robinson, 344 Edmonton Street.

LOCAL MONTREAL No. 1, S. P. of C.—Address all communications to the Secretary, Box 148, Station B, Montreal, P. Q.

LOCAL TORONTO No. 1, S. P. of C.—Propaganda meetings, City Hall corner Geo. Rossiter, Secretary, 52 Tiverton Ave.

LOCAL GLACE BAY, N. S., No. 1, S. P. of C.—Headquarters Commercial St. open every evening. Business and propaganda meeting every Sunday at 3 p.m. Harold G. Ross, Secretary, Box 505.

LOCAL SANDON, B. C. No. 36, S. P. of C.—Meets every Tuesday at 7:30 p.m. in the Sandon Miners' Union Hall. Communications to be addressed Drawer K., Sandon, B. C.

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

DOMINION EXECUTIVE COMMITTEE
 Socialist Party of Canada meets every alternate Tuesday 9 p.m., Avenue Theatre, Vancouver, B. C. W. A. Pritchard, Secretary.

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

ALBERTA PROVINCIAL EXECUTIVE
 Committee—Secretary, Mrs. S. I. Jonsson Knight, Box 785, Edmonton.

SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE, S. P. of C., invites all Comrades residing in this province to communicate with them on organization matters. Address Geo. Grazier, 739 Hochelaga E., Moose Jaw Sask.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE: Invites all scientific Socialists in the province to become affiliated with the Party. If unable to form a Local in your district you can become a member at large. For any information or literature apply to the Secretary, Alex. Paterson, Suite 1, Waldorf, 235 Langside St., Winnipeg.

ONTARIO AND QUEBEC PROVINCIAL
 —Secretary, W. H. F. Kent, Box 148, Station B, Montreal, P. Q. All Socialists desiring information on organization matters, or literature, should write to the above address, and will receive prompt attention.

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

NEW BRUNSWICK PROVINCIAL EXECUTIVE COMMITTEE.—A. Taylor Secretary, East St. John, N. B. For Party literature and information on organization matters, etc., write to above address.

LOCAL FERNIE, S. P. of C., hold educational meetings in the Socialist Hall, every Sunday at 7:00. Business meetings third Sunday in each month, 7:30 p.m. Economic class every Sunday afternoon at 2:30. Oscar Erickson, Secretary, Box 505; Organizer, Wm. Allen, Box 505.

LOCAL ROSSLAND, No. 25, S. P. of C., meets in Miners' Hall every second Sunday at 7:30 p.m. E. Campbell Secretary, Box 125.

LOCAL VICTORIA, No. 2, S. P. of C., Headquarters and Reading Room 1424 Government St., Room 8. Business meetings every second and fourth Tuesday in the month. Secretary, Fred Harman, 1424 Government St.

LOCAL CUMBERLAND, B. C. No. 70.—Business meetings every first and third Sunday in the month, at 10:30 a.m., economic classes every Monday and Friday, at 7 p.m., in the Socialist Hall opposite P. O. Regular Propaganda meetings at every opportunity. Secretary, H. Walker.

LOCAL ST. JOHN, N. B., No 1, S. P. of C. Visiting Comrades welcomed. Secretary, Stanford E. White, 24 Main St.

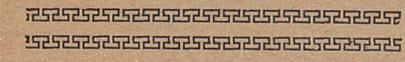
Manchester, England, July 20 (By Mail).
 —Herbert Broome, who is said to have got fifty recruits for the navy, was speaking at a recruiting meeting in Hyde Park recently.

At the close of his speech, a woman asked him whether soldiers returning from the war could be sure of getting their jobs back if women had taken their places. Mr. Broome replied that if women had taken the men's places at lower wages he was afraid not. He deplored the fact that railwaymen who had been paid 27s a week had been replaced by girls at 12s 6d, and stated that the employers who had done this thing were not patriotic.

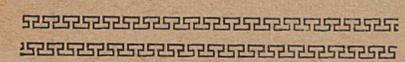
An officer standing in the crowd said: "You are doing more harm than good when you say that, and you will get into trouble." When Mr. Broome stepped down from the platform a policeman said: "I must arrest you for using words prejudicial to recruiting."

The next day Broome was sentenced at Marlborough Street Police Court to twenty one days' imprisonment, without the option of a fine, for the words he had used.—Ex.

IF LOCALS would remit on accounts regularly half the anxiety now felt at headquarters would disappear.



Help the "Clarion" by sending your PRINTING to us.



Propaganda Meetings
 HELD EVERY SUNDAY EVENING
 Powell Street Grounds
 Commence 7-30
 QUESTIONS—DISCUSSION

A GOOD INVESTMENT
 Comrades with money to invest—buy shares in the building owned by Local Vancouver, B. C., No. 45 (Finnish), Vancouver, B. C. Shares \$100 each, payable at \$10 per month. Loan money, up to six months, at 6 per cent. Longer terms, 8 per cent (per annum). All moneys guaranteed by FINNISH BUILDING CO., LTD. 2215 Pender St. E. Vancouver, B. C.

GUSTAVE MYERS' HISTORY OF CANADIAN WEALTH tells for the first time the true story of how a little clique of financiers have made themselves masters of the natural resources of Canada, so that they take the greater part of the wealth the workers produce. Every charge backed with proof. The book that makes rebels. Extra cloth, 347 pages, \$1.50
 CHAS. H. KERE & CO. 118 W. Kinzie St., Chicago

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, affirm our allegiance to, and support of, the principles and program of the revolutionary working class.

Labor, applied to natural resources, produced all wealth. 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 its property rights in the means of wealth production and its control of the product of labor.

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

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

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a Class Struggle.

Therefore, we call all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers, for the purpose of setting up and enforcing the economic program 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 collective means of production.
2. The organization and management of industry by the working class.
3. The establishment, as speedily as possible, of production for use instead of production for profit.

WHAT TO EAT.

OUR primitive ancestors ate nuts, berries, and roots. Later on this was replaced by a diet of fish, and, still later meat was found to be a suitable food for the human family. In each of these historical periods there was little variety in the way of food, some one article being almost exclusively used. To-day, however, the variety is great. Every concoction conceivable is offered for sale. Yet bread is, at the present time, the standard article of food in all civilized countries. Just as our ancestors found it necessary to secure the berries, nuts, fish and meat containing the greatest food values, so do we, of to-day, search for the best returns when buying bread. In the City of Vancouver there is one brand that once tried is always used. That bread is "DOMINION." If you want the best bread look for the name "DOMINION" on the label.

Dominion Bakery

Frank Giffin, J. A. McDonald.

Phone Fairmont 872

Proprietors

Pool! Pool!

WHY? Because old Bill Thompson is a real good sport.

WHEN? Any old time you feel like calling in.

WHERE? Main Hotel cor. Main and Harris. Best tables in town. Light, airy pool room.

MANIFESTO OF THE SOCIALIST PARTY OF CANADA.

Fourth (Revised) Edition, with a Preface by D. G. McKenzie

Cash orders for the above are requested, in order to obviate delay in publication. Will be put on the press when orders to the value of \$60 have been received.

IF the number before your name on the yellow label of your paper reads your subscription **773** expires with the next issue.

RENEW AT ONCE.

Vancouver Local No. 1

LENDING LIBRARY

HEADQUARTERS
AVENUE THEATRE
BUILDING

Economics, Philosophy, History, Biology, etc., etc.

The best works on the above subjects by the greatest writers of the last century: Marx, Engels, Dietzgen, Labriola, Lafarque, Darwin, Huxley, Benjamin Kidd, and many others.

Most of the works in this Library cannot be found in any other in the city, not even in the Carnegie Library.

Membership per annum: Fifty Cents.

H. HENDERSON

Now Ready

"Wage Worker & Farmer"

By J. Pilkington

PER 100, \$4.50; PER DOZEN

55 CENTS; PER COPY, 10 CENTS
Express charges included.