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THIS IS THE WORKING CLASS TICKET :---

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LOYALTY TO PRINCIPLES

By Alex.

Translated from the Dutch "De Internationale," (organ of The Revolutionary Clubs.)

THERE is a loyalty peculiar to all social beings, and there is the faithfulness of the dog. And is it not proverbial, that the more chastisement a dog receives the more faithful it becomes? Such dog faithfulness is also characteristic in individuals, and groups of individuals.

We might, without encroaching upon the truth, consider this psychological peculiarity of the "into-submission-beaten" dog as the striking characteristic of the thinking (or lack of thinking!) of the masses throughout the ages. Did not the masses always bow and cringe? Were not the masses always obedient, like the whipped dog; like the Javanese, who have almost forgotten how to walk upright? Was not submissiveness always the cardinal virtue of the slave, and meekness the Christian virtue "par excellence?" Yet, there are reasons for this, say the scholars of the S. A. P. (the Dutch Social Democratic Labor Party). We can name them all, so as to make it clear to you how it came about, and why it is. The masses never did think, (say these profound scholastics), and were kept in such a state of mental and physical degradation that they never would come to think. But they also taught us that the cruel threshing of the capitalist whip; the impulse for education, arising from the ever-increasing complexity of modern machine production, would make the masses think. They have told us so much, or rather, they mumbled like philosophical fortune-tellers in always the same terms; that the economic inclination of the chattel slaves was so-and-so, and following from this was a condition such-and such, and the guilds were in such-and-such a state, and the position of the wage workers in the manufacturing stage was again something different, to finally undergo still another change under the dominance of the machine monster in the modern factory. And those workers, who were getting scientific instruction, swallowed this economic explanation of their intellectual consciousness as the revealed truth, just like the enamoured servant girl, spending half-a-dollar with the fortune-teller, has the king of spades allotted to her, this representing her sweetheart, who crosses the ocean, and visits far off lands, and after many adventures, and much obstruction from fair-haired women and dark complexioned men, through a happy coincidence, is brought back to the arms of his beloved. Thus did they, "our" teachers, with fatalistic economical formluæ explain the consciousness of men from their economic activities, and called it the "Historical Materialism of Marx."

But it was something different, notwithstanding. It was more like the solution of a mathematical problem.

* * *

The economic factor in the entire history of the human race is **the impulse to continually improve the means of satisfying human wants.** The desire to be ever better equipped is, and will remain, the dynamic factor of all economic phenomena. This explanation of the history of the human race as a development under continuous influence of the economic factor remains the inestimable service rendered by Marx. But his interpretation was not such that the **feeling** and **thinking** and **willing** of man himself, both as individual and as specie is exclusively determined by this factor. Marx was too great a thinker to consider the human power of intellect as the mere "spiritual finger print" of the blind economic facts and modifications. He undoubtedly saw in the economic development an organic process, carried out, if you like, according to natural laws. But—and this is most significant—he considered man as a thinking and active creature, differing from the animals, in his ability to apply his thinking power and energy to his environment, changing it, and creating new forms differing from those cheated by his ancestors. Hhis is what we minht call the psychological element in the historic-materialistic method of thinking and contemplation formulated by Karl Marx.

We have wandered somewhat from our subject. We were discussing "faithfulness" and "loyalty." We would sing a song in honor of this loyalty, that whole and pure quality in all living creatures. But first we must learn to discriminate. There is the faithfulness born of thoughtlessness, blind obedience, and fearful docility. And there is the loyalty which grows out of firmness of character and thinking. There is the faithfulness, which is the virtue of the slave, and there is the loyalty to the ideal of liberating humanity from the curse of capitalism, and its brood, nationalism and militarism. But what has this quality of heroes, this loyalty to principle in common with the blind following after a gang of political charlatans in a party? What has such loyalty in common with this party tractibility, this faithfulness of the dog. Not with disdain, nor with anarchistic contempt, do we think of the party essence. But we do know that where the desire for office has become the all-absorbing passion of a party, and its leaders, and the increasing power of its leaders over the rank and file when in office; when this becomes the overruling factor in party activity, when education, truth, and principles are subordinate to getting into and keeping in, office, there has developed in that party, for the mental welfare of its members, the worst characteristics of degeneracy, as seen in clique-spirit, suppression of individual thinking, leader's cretenism (imbecity), dog-faithfulness and cadaver-discipline (the discipline of automtons.)

One of the many editors of "Het Volk" writing under a cabalistic sign, not long ago, demanded "faithfulness" from the members of the S. D. A. P. to their leaders. Faithfulness to the S. D. A. P.! The organization which has bartered Socialism for certain imaginary reforms, and a few jobs, like mayor-controller, and parliamentary president. Loyalty to a party that forsakes its principles is treachery to our principles, treachery to the struggle for the emancipation of the working class.

* * *

Considerable grumbling is heard in the opportunistic camp against the rude outspokenness of the German opportunist, Wilhelm Kalb, who flatly declares that the Social Democratic Party is "am scheidewege" ("at the parting of the ways.") It must decide now to become a pure and simple reform party, and give up all pretentions to Socialism.—Trans.) Such a statement is really alarming to the distorters of the truth. It is an honest outspokenness, a recognition and expression of the undeniable facts. Such an expression of "what is" in these deceitful times, reflects honor upon the man who made it. He sets an example for the distorters, who, claiming to be Marxists and Internationalists, are but thinly disguised Nationalists, like Van der Goes, Wibart, and the "Weekblad" parrots. For they are doing more harm, are creating more confusion and perplexity than the Kalbs, Scheidemanns, Vliegens, Schapers, etc.

Yes, the Socialist movement stands internationally "am scheidewege." But the Dutch proletariat organized in the S. D. A. P., the happy proprietors of that extremely proletarian virtue "dog faithfulness," does not even consider the choice. It follows, follows its leaders, hypnotised by some promised imaginary reforms, by the holding out of benefits which will grow out of a promised, though far-off, universal suffrage. It follows those who, under false colors, lead them along the road that ends in the bourgeoisie reform swamp. It follows those gentlemen who have pledged their soul and honor to retain a parliamentary seat at all costs, which seat is supposed to represent a particle of power, and who have transformed the elections into an addition sum, holding up a graphic figure of the number of "red" votes cast, as if this was the measure of individual or mass consciousness, and the desire to hasten the day of emancipation.

* * *

Modern psychology considers the attribute of observation in man as the most inportant characteristic of consciousness. It is just this faculty of observation, and, consequently, of discrimination which is ill developed or stultified in the masses of the workers. Otherwise, they would long since have become conscious of the symptoms of decay in the nationalistic party groups of the "Internationale;" they would have observed how our so-called scientific mentors and leaders are twisting and squirming in order to demonstrate that **we can put the class-struggle on a non-activity basis in order to defend that bourgeois order of society called a nation against foreign invaders,** that is, against capitalists from abroad, in the interests of our own capitalists at home. They would have observed how unprecedented must be the degeneration should also shed each others blood of a Socialist, who asserts, that when the imperialistic thieves are waging war against each other, the workers for the "honor" of the nation. They would realise, that this so-called scientific method of thinking, which explains and even defends this fratricide as being unavoidable and necessary, must be a cynical fatalism, in the history of human thinking never before known. If this is what Marx taught as historis materialism, then the artistic and philosophical fatalism of the old Greeks and the predestinarian dostrine of Calvin, are more to our taste, because they were at least honest and sincere. Bernstein once called such a faked up historic materialism "a Calvinism without God."

A party which accepts such a conception of history as its theory to explain economic events must wither and become a psyschological mummy. Loyalty to such a party means the surrender of all individual **thinking** and **willing**, the throwing away of the revolutionary ideal, and putting oneself in harness for a clique of ambitious leaders.

It means the nursing of everything that will transform a party from a weapon in the struggle for freedom into a barrier to all working class progress. Certainly, workers, it becomes us to be loyal, loyal to our principles, loyal to our class in its struggle for emancipation, but no loyalty to a party which has squandered its ideals and bartered its principles for a dish of lentils mess of pottage) for a heap of jobs to be enjoyed by a clique, and some illusory reforms for certain groups of workers.

ENGELS ON RELIGION.

Let us now give a slight glance at religion, since it appears to stand furthest away from, and to be most foreign to, material life. Religion arose at a very remote period of human development, in the savage state, from certain erroneous and barbaric conceptions of men with regard to themselves and the outside world of nature around them. Every ideological notion develops, however, when once it has arisen; it grows by additions to the given idea, and develops it further, otherwise there would be no ideology, that is, no occupation with thoughts as independent thought-existence, developing independently and subject only to its own laws. That the material conditions of life of the men, within whose heads this thought force is at work, finally determine the course of this thought process, necessarily still remains unknown to these men, otherwise there would be an entire end of the ideology. These original religious notions, therefore, which are for the most part common to each kindred group of peoples, develop after the separation of the group in a special manner peculiar to each tribe, according to its particular conditions of existence ;and this process is for a class of groups of people, and particularly for the Aryans (Indo-Europeans) shown individually by comparative mythology. The gods developed by each tribe were national gods, whose power extended no further than to protect the national territory; beyond the frontier other gods held undisputed sway. They could only be conceived of as existing as long as the nation existed. They fell with its decline. This doctrine of the old nationalities brought about the Roman Empire, whose economic conditions we do not need to examine just now. The old national gods fell, as those of the Rom-

(Continued on page 13.)

THE EUROPEAN SITUATION

IV.—Spain.

By Moses Baritz.

The admission by the head of the Republican Press Bureau at Washington, D. C., that the Democratic Party is not responsible for the temporary prosperity in the United States is true. He states that it is the European war that has made for the "prosperity." Again a truism. All the countries which are not engaged in the wholesale murder conflict in Europe are living upon the largess of the class that is interested in the success of the war. Machine production, canned foods, wheat, chemicals, and other essentials necessary to equip the organized murderers, have been the means of giving great impetus to the trade of Norway, Sweden, U. S. A. and Spain.

But the latter country presents a problem that can only be explained by the Socialist philosophy. That is, by the materialist conception of history. It provides an oportunity to point the analogous condition of Spain today with France of 1789, and England of 1830-2.

Spain is proceeding so fast in her economic development that she seems likely to return to the prestige she once possessed in the council of nations. Her present social situation is one that needs explaining.

For centuries that country has been an integral part of the Holy Roman Empire. It is practically, if not in fact, the last stronghold of European ultra-Montanism. The feudal system still obtains, yet its disappearance is clear to all who care to investigate. The modern method of production with its reflex has gradually forced back the influence of the Roman Catholic church, until it appears that its power politically is being taken from it. Let it not be thought for one moment that the clerical power and aristocratic element do not control the government. They do. But the use of the capitalist class is compelling them to enact such legislation as befits the growth of capitalism. The reactionaries—for such they are economically—are doing their best to side step the growth of the capitalists. But every attempt made to avert their destruction is an action that brings the capitalist control nearer than ever. No class of the same character has ever been so "radical" in action as the government of Spain.

The capitalist process of production is eating its way throughout Spain, and proportionately is the influence of clericalism and feudalism receding. The efforts of the clergy to keep the workers in ignorance has been no help to them, but rather it has acted detrimentally. The insane execution of Ferrer in 1909, made a breech in the clerical power that they have not been able to reconstruct. The fall of the MAURA government, and the passing of a Religious Orders Act in June 1910 by Premier Canalejos, which taxed church industry and monastic orders making goods for sale, granting in addition religious liberty to other denominations, was a blow that the Roman Catholic Church cannot recover from. The efforts of the clergy in the past to ruin and boycott those who were opposed to them, has diminished enormously. The regard for the church is less than ever. In those districts where industry is most highly developed, the clergy are treated with contempt. Rationalism is growing rapidly, at a greater pace than prior to the French Revolution. The death throes of French feudalism are clear in Spain. The literary and "philosophic" prelude is the same. The extention of religious liberty in that country is the one thing that indicates the downfall of the church. Rafael Shaw in his book "Spain from Within," says:

> "It is quite certain that unless the church can be excluded from intervention in the state no progress will be possible. The struggle will no doubt be severe."

True the struggle has been—and is—severe yet there is not the same social activity as appeared in France or England at the time of the bourgeois revolution. In the latter countries the revolution was ended by the seizure of the political power. Riots and bloodshed were necessary. But in Spain, that situation is virtually impossible. For the government in order to keep control is doing all in its power to assist in the development of industry and is not—seemingly—anxious to combat the rise of the capitalist class. Their actions in no way affect the situation. The capitalist class will HAVE to get control, and it is but a question of months now.

The political outlook is different now. The King has been wise enough to become affable and adaptable. He is certainly the most "democratic" king in Europe. He marches with his soldiers on foot. Talks to them, as though he were an ordinary officer in command. In fact so much is the mind of the capitalist class developed that the Republicans who laid all blame for their evils on the monarchy, are now actually advocating a limited monarchy,like that of England. Louis XVI. and his wife, Marie Antionette were not wise. That they couldn't have been. Alfonso and the Queen are. The social activities are more attuned to capitalist society than any of the other European monarchs. The capitalist class will no doubt abolish the feudal system, but will retain the monarchy. The Carlist movement is absolutely dead. As dead as the Jacobite movement in England. Alfonso represents the new state of society and the capitalists will—I have no doubt——preserve him.

The present ministry in Spain has passed an act granting subsidies to various industrial concerns of American and Spanish capitalists. It is spending large sums to develop the port of Vigo. Acts to prevent bribery and corruption have been passed. Taxes upon war profits have been passed. In fact everything consistent with the pre-natal influences of capitalism is obvious in Spain. The playing to the gallery by the government in attacking the profits is just another symptom of the impending doom of feudalism.

Everything tends towards a speedy conclusion of the conflict. The readiness of the government to assist in smashing the strikes that have periodically been taking place, shows that the feudal element is recognizing its growing impotence.

The tax on war profits is used by the government, in the same way as the Liberal party in England always attacks the property interests in land, and on the other hand the Tories legislated against the industries of the capitalists. Working men's associations, as usual, sent messages congratulating the government upon the institution of the war tax.

But that does not worry the bourgeois mind. The latter is working strenuously to get the markets in South America and Morocco. Along with the growth of internal trade grows the export trade—mainly as yet, munitions and equipment for France. The immigrants from Spain to South America are greater in number than ever. The Spanish government has put restrictions upon imigration except to Spanish Morocco. The opening of the new railway in Northern Spain will develop the iron and lead mines, increase cattle raising, and tend to advance the lumber idustry. The sudden increase in electrification and electric appliances has made that branch of industry enormously prosperous. The government is giving subsidies for the development, paying no less than 763.103 pesetas for the enterprise.

The Spanish capitalists realize that they have a splendid opportunity to get in on the ground floor on South America. The lack of education in their country has been inimical to their interest. The American and British capitalists aer both wise to the possibilities of South America. In each country the Spanish language is being taught. In one of the universities a Spaish chair has been founded as a tribute to Cervantes! in the U. S. A. the various Chambers of Commerce and big industrial corporations are financing schools teaching Spanish. The Spanish capitalists are moving heaven and earth to get these markets. Shipping to America is increasing. Travellers are increasing and trade is following. There is just one thing that always follows trade. That is a navy. In America submarines and ships are being made for the Spanish Government.

Likewise in Italy. Military missions are in America, Germany, France and Italy. More important is that the Balearic Islands—about 150 miles east of Spain are being fortified. Why?

"Radical" movements are growing in Spain. In Catalonia there is a home rule agitation. The Catalonians have a different language and customs and are to the Spanish what the Irish are to the English. The working class, however, are being used by the bourgeois in this scheme to put the seal of emancipation, upon that class. What then, is the attitude of the working class representatives?

The Socialist party in Spain is the same bunch of mush that is seen in every other country. They have but one representative in the Cortes. He is Pablo Iglesias. This "Socialist" was elected in Madrid by a fusion with the Republican party. What will happen at the next election, now that the Republicans believe in a limited monarchy the devil only knows.

Pablo Iglesias is as reactionary as Hyndman and Blatchford. He favors the Allies. He believes that the Spaniard sought to defend "their" country, he desires to see the triumph of the ideas and democracy (?) that France and England represent. The Spanish Socialist Party officially stated that "if Austro-German Imperialism is victorious Socialism will receive a set back; if the Allies triumph the Socialist cause will make great progress even in Austria and Germany!"

That smells of Arthur Henderson, Lloyd George and Sam Hughes.

It makes one wonder if the Spanish Socialist Party ever heard of a work called the "Communist Manifesto." If they have, they would be interested to know that on page 38 (C. H. Kerr edition) Marx and Engels say: "The working men have no country. We cannot take from them what they haven't got." Why then defend what they haven't got. So the game of trickery goes on. It should be different for those who are not in the war. True that economic development is not as great in Spain as in other countries. But what of that? We know the Marxian position. It is for the working class to fight its masters, and not side with the enemies of their enemies.

In Spain the conflict that is fast ending the feudal state and the capitalist regime, is no business of the working class. The capitalist class support Republicanism, and are now realising that a limited monarchy is not so bad after all. In that conflict between the aristocracy and the bourgeois, the working class attitude is to attack both. The emancipation of the capitalist class will come we know. But if we support the one against the other, or side with the bourgeois because feudalism is effete, we will find the work for freeing ourselves is just as hard. Nay, it will be harder for us to fight the capitalist class in the future, if we assist them now.

But the economic development is working wonders for us, if we but recognise it. The "Socialists" in Spain are as idiotic as the so-called Socialists in the U. S. A. Let us learn by the example of the workers in Portugal, in England, France, everywhere in fact. Though true as Marx says: "What else does the history of ideas prove, than that intellectual production changes in character in proportion as material products is changed? The ruling ideas of each age have ever been the ideas of its ruling class." It does not mean that Spain just emerging from feudalism necessitates the workers obeying their masters. A recognition of that paragraph is all that is necessary. Is there any thing to stop the Spanish Socialist Party from telling the working class that?

It seems that when a man will fuse with a political organization that is not out for the abolition of the system, he is nothing more or less than a fool. If that man understands—or he says he does—Marxism, then he is worse. He is a trickster. That is what Iglesias is. The party that harbors him is reactionary. That is the summing up of the Spanish Socialist Party.

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.·. EDITORIAL PAGE .·.

COMPENSATION AND REFORMERS.

THIS is a great day for the reformer. In England,Canada, and other countries, measures have been and are being passed in order to pacify certain economic interests, and these again have also been used as baits at election times to obtain the support of the slave class.

Not only has this been done by the Liberal and Conservaties parties, nor yet by the Republicans or the Democrats in the United States, but by that party, freakish in the extreme, composed of fakirs and those who do not yet understand, known as the Social Democratic Party. The only difference between the last-named party and the others is that one party does the advocating, whilst the others do the legislating. This is sufficient to show the capitalistic nature of Social democracy in these countries.

One great reform that has been advocated by the Democrats, and passed in the legislative houses is the **Compensation Act.** This is a provincial measure, but its effects are practically the same as the one passed in other provinces.

What are the effects upon the working class? As a class the effect is not very great, but it cannot be denied that some "fortunate" or "unfortunate" individuals of this class fare a little better possibly, cases are, generally, brought before the electors during election times, to show what good fellows the candidates are ,but the main idea is to cover up the great issue, which is the only issue, for the workers—namely, the class struggle. The alleged Labor Party and Social Democrats have been guilty of this, and what is more, they have refrained from pointing out the fact, why compensation acts have to be passed.

In every industry under capitalism, hustle methods, used to extract the maximum surplus from the slave, produce thousands of mutilations and deaths. The great majority of these could be obviated under a decent system, but the masters free from danger themselves, having a good time, through the system, are unwilling to end it. Nay more, they will fight strenuously to keep it in existence, and so it is that acts are passed entitling men half dead, and dead men's dependants, to a few hundred dollars.

Another point that has to be noted, is the effect the act has upon the capitalist class. To some of the capitalists, chiefly the small ones, it is virtually a death blow. In fact it acts in much the same way as legislation dealing with sweating shops has done.

To use an illustration. We will take two capitalists, one large, and the other small. They are both in the same industry. In the case of the larger one we generally find that he has a large factory with big windows, electric light, with lots of space between the machinery. He can afford to do this, and it is to his interest to see that it is done. But the small capitalist is in a different position. Having only a small capital, his factory is small. As a consequence his machinery is all crowded together. The space between the different machines is very small, the lighting is not very good, and, of course, the result is many accidents resulting again in deaths and mutilations. Hence it is that more accidents are due to small concerns.

Under conditions where the laisser faire policy exists, a large number of the victims and their dependants, are thrown upon public charity, and who supports this chiefly, but the large taxpayer who is the big business man? This being so, the big taxpayers, having seen that they are financing the upkeep of cripples produced mostly by small business concerns, use their influence —and Compensation Acts are passed.

The new regulations on being enforced, cause the small man to increase his outlay, when he can not really do it, and so he has to borrow from the financier, who very quickly gets a strangle hold on his business. If he does not do this, he is practically forced to decrease output and soon ceases to exist as a capitalist.

Thus do we have reasons for **Compensation Acts,** in spite of what is said by Labor Party reformers, or even by the hacks of the orthodox parties.

Of course, some members of these parties may get "good jobs" through legislation of this kind, and probably much of the fervid enthusiasm of the fakir is an effect of this, but our business is not to emancipate individuals, but to point the way to a class, and this cannot be done by advocating reforms of an exploiting system. Our aim and object is its overthrow, and our election issue must be the Class Struggle all the time.

T. M.

WARRIOR AND WORK.

By Wm. Bruce.

The European storm is cating up its wreckage. Human derelicts are drifting hopelessly around. A little observation will show from which class the fighters are drawn, and the esteem in which the returned heroes are held by the masters.

We witnessed an incident in a one-cylinder Saskatchewan town a few days ago that should tear away the veil of humbug from the whole nasty business, and show the slave that no matter how circumstances may evolve to procure for him a place in the spotlight and a patronizing pat on the back that his importance is but of short duration, and he inevitably gravitates back into the prosaic slavedom from which he was temporarily projected.

* * *

We were buying a grub-stake in a combination grocery, hardware, dry-goods store when he came in. There was that about him which distinguished him from the average ignorant self-satisfied slave, but one could easily perceive that his awakening was a recent one. Just returned from the front; nerves shattered almost beyond repair, yet with a look in his eyes that indicated quite plainly that his mission had been extended and his perspective changed.

Saddened, serious, disappointed and broken he had the pained look of one who had experienced a vast disillusionment. One could imagine that his eyes, with their far-away look, were gazing hopelessly upon a heap of broken ideals. No more can he find inspiration in those mouth-filling, heroic, cant phrases and sauve moral precepts on which the cunning owning class had fed his previous ignorance. The ephemeral intoxication of idealism was ended, and, bad-equipped, he was facing the ever present economic problem with a dark-brown, morning-after taste in his mouth. Empty handed, disillusioned he must get a subsistence by paying the price all sellers of labor power must pay—he must become a slave to those who own all that he so valiantly fought to preserve.

He was not voluble and did not care to talk of his experiences. The sweating yokelry would not be denied, however, and insisted upon his speaking of recent events. But not of the shambles—he would not discuss that. But he referred with contempt to the $10 suit of shoddy clothes a grateful government gave him when casting him adrift upon the vast ocean of wagedom, and remarked that though he went across to Europe as a person of consequence, he returned as an immigrant.

A team drove up to the store and a bewhiskered slave of the soil with a get-up-at-four-in-themorning appearance came in and asked the returned soldier if he was ready. He replied that he would be ready just as soon as he had made a purchase.

By this time the whole panorama had again unrolled itself before our class-conscious eyes, and once again we saw the whole damned process of slave-baiting in all its deformed nakedness. We fancy the object of our contemplation saw it even more vividly and felt the hopeless anguish of the "not wanted" even more poignantly. We were interested and sympathetic and watched him as he engaged the services of the black-sleeved dignitary behind the shiplap counter. We saw the purchased article disappear inside a brown wrapper. The "furnished free" king's uniform was a thing of the past.

* * *

He had bought a pair of blue overalls.

THE BRITISH MILITARY SERVICE BILL IN OPERATION.

Heartrending Appeals of the Business Men Before the Tribunals.

While it is no surprise to the class conscious slave who has studied the history and antics of the small business element in the past, the way they are slipping through the meshes of the "equal sacrifice proposition" is to say the least, raw. They are the ones that shouted for general conscription, and before conscription came did their utmost to persuade the wage earners to sacrifice their all to go into the trenches while they, the business men, were smiling and smirking inwardly in the hope that a loophole would be left for them. How much dearer the petty traders' business is to him than the workers' home it would be hard to figure out. To the extent that it may be more valuable to that extent the more reason the business men should be in the trenches. The following item culled from a staunch Liberal paper, the "Bo'ness Journal," (26-5-16) published in Scotland, serves to illustrate how the game is being played:

> As they were warned by the military representative last week the tribunals have now reached a stage when their sympathies are bound to be with many of the applicants. That the married men and the small business men should be torn from their homes and their businesses and forced to undertake duties for which they have neither desire nor aptitude is neither more nor less than a gross scandal for which the members of the Government and those who support it will be strictly called to account when the accounts come to be reckoned up. If everybody was being treated alike there would be no cause for complaint, but when as happened last Wednesday evening after listening to the heartrending appeals of the Corbiehall and seeing the scores of young fellows amusing themselves by kicking footballs or shooting guns, one could not help thinking that there was something seriously wrong, which it lies with the local tribunals so far as in their power to put right."—The Bo'ness Journal, May 26th, 1916.

The latter section is a poor subterfuge and grossly misleading. The young fellows referred to were spending their leisure hours with a travelling amusement company, and in most cases would have spent eight hours that day underground getting out coal which is as necessary to the State as soldiers. In passing it is fitting to note that coal mining is another occupation for which the petty business men have neither desire nor aptitude. The following taken from another Liberal paper "The Linlithgow shire Gazette" (23-6-16) sheds more light on the subject, for we read:

> "There was no Tribunal sitting at Bo'ness this week, but some of the decisions at the last sederunt are providing talk, and criticism sufficient to be going on with. The way in which certain businesses are being safeguarded means this, if it means anything, that the "one man business" appellant ought now to succeed all along the line if the Tribunal is to act with any degree of consistency."—L. Gazette, 23rd June 1916.

These clippings will be better understood by those who have read in the tribunals when they were dealing the old country papers the findings of with working men's appeals. The fact that a member of the working class was married did not save him from the trenches, and it is not likely to be a big factor in getting the business exempted. Is it possible that their endorsement of capitalism has much to do with it? We wonder!

WM. BRAES.

OUR BOOKSHELF.

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By Moses Baritz.

Published by the American-Jewish Committee, 356 Second avenue, New York City. Price on application.

This book is just the thing to convince the superficially minded patriot of the lying of those who pretend that this war is to protect the rights of small nations. Frequently the writer has pointed to the natural and consistent cant and hypocricy of the ruling class of the Allies. Rights of small nations, with England in Egypt and India. France in Morocco! Belgium in the Congo, Russia in Finland, Poland, and dividing Persia with England. What a downright perversion of fact. None of the countries mentioned ever treated their subject population with the slightest decency. Hindoos are still denied the ordinary liberties accorded the white population in India, just as the Jews are debarred in the same respect in Russia. That men who call themselves Jews can support a war wherein their own flesh and blood is being hellishly sacrificed, as the Jews are in Russia, is an act of the greatest treachery to the Jewish race. The "Jewish Chronicle" of London is ever on the side of the Allies, and is afraid to attack the wholesale massacre of the defenceless Jews to whom they are allied by religion and blood. Even the "great" Israel Zangwill, has shut up shop, and like the intellectual clam that he is, is now endorsing the bloodthirstiness that saturates the mind of the ruling class in Russia.

To constantly parade before the people of England, the awful suffering of the Belgians, which are not a tithe as bad as the atrocious activities of the Belgians in the Congo, and then suppress details of the murderous actions of the Russian Government, is just what we can expect from a depraved and degraded bunch of cockroach commercialists. We expect that from the Rothschilds. We expect that from the capitalist class as a whole. But no protest has come from English Jewish people. Pogroms in the past have merited their condemnation. Protest after protest has resounded through the world because of the treatment of the Jews in Russia. President Taft abrogated certain treaties with Russia, for that reason. What have the "leading" lights in England done? With that blackmailing propensity, they have ever adopted, they collect a few dollars and think the question is settled. Rothschild thinks more of his 2 3-4 per cent than he does about the lives of his co-religionists. The wealthy Jews, the real scum of Judaism, endeavor to appease the anger of their savage God, by subscribing liberally to the various funds seeking to act as a soporific to the dejected of our class. The American-Jewish Committee is no better than its English co-religionists. Members on that committee are as anxious to get the profit out of the hide of a Russian Jewess, as are the Rothschilds. They are animals of the same species. Both are devoid of the slightest conception of humanity. Their benefactions are simply the conscience money paid back to those they have robbed. That is all. Have the American Jewish Committee any remedy to apply. No, nothing. Is there a remedy for specifically Jewish conditions? Yes, and it will be indicated ere I have finished this article.

On page eight of the above book we find a resume of the evidence contained in the book. Unlike the various lying statements of the patriotic British press, these are at least verified. See what it says:

> "Hundreds of thousands forced from their homes on a days notice, the more fortunate being packed and shipped as freight—the old, the sick and insane, men, women and children, shuttled from one province to another, side-tracked for days without food or help of any kind—the less fortunate driven into the woods and swamps to die of starvation."
>
> "We do not pretend that they must shake off their religious chains in order to get rid of their social chains; on the contrary, we say that they will get rid of their religious chains by disengaging themselves from their social chains."

And how truthful that is. The more the contact we have with the mechanical process of production, the clearer becomes our vision of the factors operating in the development of thought. Once we are enabled to realise that all religions are growth of economic conditions, and that all movements for the betterment of classes, or sections, arises from that economic foundation, we will see the gross absurdity of trusting to a bunch of parasites to help us in our movement for freedom. The JEWISH question is NOT a Jewish question. It is the question of organizing on the basis of a class instead of upon religious grounds. Judaism is the religion of dejection. It is the religion of the demoralized. It is the religion of those who think they are apart from the rest of society. As such it will finally disappear, and give place to a rational conception of the universe, and a consequent happiness, impossible while racial exclusiveness exists.

HERE AND NOW.

M. J. Andruss	2	0	0
Jas. Brereton	9	0	0
F. J. Connett	2	0	0
Thos. Hanwell	0	3	0
A. Harris	0	2	0
Jas. Mather	1	1	0
N. A. P.	0	1	1
C. M. O'Brien	3	0	0
PAT	0	2	0
John Smart	0	2	0
V. Vazza	0	3	0
W. A. P.	2	0	0

$ subs. Singles—H. Holmes, R. Tromans, John McMillan, J. H. Grave, McMahon Smith, W. A. Brown, Jno. C. Bridge, Dan Pollitt, T. S. Cassidy, J. Harrington.

50c subs.—W. Searle, C. Lestor.

25c subs.—Mrs. J. R. McDonald.

47 new readers and renewals, still on the slump. Why not get busy?

Farmer's Forum.

Under this head contributions dealing with questions relating to the position of the Canadian Farmer from the Marxian standpoint will be published. Also points that are doubtful can be sent in. We will do our best to get our farmer comrades to elucidate them.

NERVE FOODS?

MANY and varied are the medicaments and nostrums offered to the workers under the name of "Nerve Foods." It is the boast of the various vendors that if their instructions are carefully followed the result will be a wonderful, even miraculous stimulation of the hitherto dormant brain cells. Some of these "elixirs of life" are to be swallowed "holus bolus" in the shape of pills, others are to be administered with a spoon, presumably for those accustomed to partaking of "soothing syrups," while occasionally for those suffering from an extremely delicate cranium an external application will be found beneficial.

* * *

The aforementioned "foods," however, are offered in exchange for a goodly portion of glittering gold, which is given absolutely "free," while there is still one more species and which, to the class conscious worker, is by far the most important. The treatment in this case is administered in various forms, the most successful, perhaps, being when coming direct from the "vendors," or the political platform, as then the method of serving, as well as "variety," can be chosen according to the condition (mental) of the patients to be treated. Having used (and quite successfully) all the known brands, for a number of years, the modern political quacks of to-day foresee the danger of overdistributing their mental waves, to such an extent, that having them ever on hand, their patients, the wage slaves, will eventually become acquainted with their true nature, hence they are forever on the alert for any new remedy which may present itself.

Having been valuable clients in the past, some of the farmers of this province are now concocting a new "dose" for the uninitiated, in the shape of "the Non-Partisan League" and are offering it (no not freely) to all those who think, and judging by its ingredients it should be quite acceptable to the aforementioned professional peddlers. As it has only quite recently been subjected to its final laboratory test, the proprietors have decided to keep its contents "dark" (no, not black, mind you) except to those who are willing to cough up fifteen "iron men" for a perusal of the original recipe, which by the way, contains such valuable ingredients as provincial ownership of docking and grading of grain, erection of provincial flour mills, and also free banks, to supply free money to the farmers, which, it is asserted, is one more great step towards Socialism. Therefore let us all now sing:

"Blow, ye bleeding trumpets, blow."

W. SEARLE

More particulars of this league will appear later.

SOME DEFINITIONS IN PHILOSOPHY.

Fact—A reality, an act accomplished.

Truths.—Correct statements of that which is, or has been.

Science.—Collection of established facts, out of which general laws are formed, in order to establish relation between cause and effect.

Scientific.—According to science; based on actual knowledge, on facts.

Reasoning.—Comparing facts, weighing the evidence.

Economic.—Pertaining to production and distribution of wealth.

Synthesis.—Mode of reasoning in in which we advance step by step from principles established or assumed and propositions already proved, until we arrive at a conclusion.

Industice Reasoning.—Starting from known facts as a basis, make inferences therefrom and add other facts as arguments, eliminating as much as possible of the uncertain element; establishing facts and connecting them with one another by close relations. Starting from special facts proceed to a hypothesis.

Deductive.—Start with hypothesis or theory and proceed to apply it to special facts; reverse of Inductive.

Metaphysics—Views things as conconstant and apart from processes and variations.

Dialectics views everything as evolving, as being in a constant state of flux; i.e., as having a history and being in connection with other things which are also changing.

Materialist.—One who accounts for the universe by matter and motion.

Idealist.—One who seeks an ideal; a believer in Idealism.

Idealism.—The doctrine that the real is of the nature of thought.

Ideologist.—One who weaves ideal theories or schemes, a theorist.

Ideology.—The treatment of the history of ideas.

Class Consciousness.—Knowledge of ones position as a member of a class in society, and that individual interest is best subserved by furthering the interest of the class of which we are members.

SECRETARIAL SCRAPS.

Com. W. K. Bryce, of Collins, Sask., secretary of Local Kindersley, No. 10, increases the "Clarion" Maintenance Fund by twenty dollars, being payment of **One Acre** for 1915. He says his 1916 crop looks good, but—well! We must not count the chickens before they are hatched. Who is next

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Several papers have adroitly mixed the names of the **Socialist Party of Canada's** candidates with those of labor and pseudo-socialists. Some of these no doubt are ignorant of our position, but there are others who have not even the saving grace of being ignorant. We desire, however, to take this opportunity of declaiming responsibility and drawing our reader's attention to the names appearing on our front page as being the candidates.

LAWYERS AND THE LOWLY.

In all history among civilized people no profession has been so generally and consistently execrated as the legal. And lawyers have been universally detested ever since the social organism permitted them practice their legal wiles.

The average man needs not the examples found in fables and folklore to warn him against traffiking with these gentlemen, and many would rather endure certain loss than hire a lawyer to protect their property, knowing full well that so far as the meagre property a wage-worker can hope to possess, no matter how the judge decides, his property is gone. There are, however, degrees of legal probity and acumen wide as the poles asunder. But the least objectionable is not found at the top or bottom, between the ambulance chaser and the corporation legal adviser there is little choice, in respect to those virtues which appeal to mankind in general. Their cupidity is at par, and their rectitude zero. Social, industrial and domestic trouble is their happy hunting ground, and they delight to revel in, one might say to wallow in, the nastiest situations to be found. When standing for public office the sacredness of certain institutions causes their well trained voices to tremble, and their ready and equally well trained tears to flow; but let the desecration of the most sacred human institutions warrant them a fee and they could give the Vandals cards and spades and collect the money.

From sorrow and despair they suck their sustenance, death and disaster is their harvest time. They are social carrion.

Amidst all the squalor and misery with which the mediavial serfs were cursed, in the hour of their triumph they visited summary judgment upon the lawyers. No other class were hated more, nor treated with less consideration by the revolted peasants. And while the modern wage-slave may perhaps distinguish between the lordly lion, which brings down the prey, and the vulture and hyena who lie in wait to clean up the remains, a natural antipathy to unclean things promotes contempt, while knowledge compels forbearance. In the various struggles which our class has had with its masters, lawyers have invariably been found aligned against us. And in the darkest hours of our long journey to freedom no other profession has been more desirous for our defeat or zealous in procuring it.

Doctors, artists, journalists, and scientists fought and died for labor during the Paris Commune, but no lawyers.

It is true that some members of the bar have achieved distinction in the cause of freedom, but it will be found that those who did, had to abandon their profession, and earn their living in other walks of life. All of which brings us to the amazing fact that in the election now proceeding three or four legal gentlemen occupy political platforms at one time. Breathing fervent lamentations over the troubles of labor and soliciting labor's suffrage, that they might heal the sores and bind up the wounds received by the wage earners in their daily task. Why should so many of these gentry be found in the ranks of old political parties? Is it because the traffic in human misery and error, vast as it may be, is yet insufficient to accommodate with a meal ticket all that the law schools can grind out?

In this respect Western Canada is not yet as overburdened with lawyers minus practices as other countries. But the pressure must be great, especially these days, when so many are protected in their property rights by being on military service. So to augment their miserable pickings in the legal world they flock to politics and any other game of bluff and bluster where their training in hair splitting and quibbling may do them service, and redound to their advantage.

The theory has been offered that lawyers deliberately obscure the statutes in ambiguous language so that they may be called in to interpret. As to the correctness of such a theory, I am not proficient to argue, I do know that any attempt to remove Latin terms from the statutes is always opposed most vigorously by lawyers. I am, of course, referring to those who have succeeded in becoming law makers. At any rate we have an ample sufficiency of lawyers shouting in the general clamour to engage the attention of labor in B. C.

And the style of their pleading (they are famous for pleading) is of such, that, quite in keeping with their professional training, it almost amounts to begging.

The wage-workers ought to always bear in mind that at present they have something which the legal gents. desire—the labor vote. When nothing more can be gained from our class we will find McDonald or Bowser just as willing and anxious to use the weapons of State against us as ever were their predecessors.

Bowser's beautiful belly crawl over the Naniamo business is the sight for the Gods. Now he piteously pleads (he is a lawyer) that he was forced to take the action he did, and acted in accordance with the law. Then he bellowed like a pompous clown acting the part of an Emperor somewhat thusly: "By tomorrow morning umpty umpty steen men in His Majesty's uniform will be on the ground, this is my answer to your communication." Let the working class observe that questions regarding the enforcement of labor laws are not answered with such top-lofty hyperbolical bluster now. The mighty have fallen. Or is it merely the tinsel has worn through? Have two defeats and a near defeat in the by-election tamed the lion, or has the lion's skin worn out. Maybe Price Ellison's cow has calved ere this, or is it still barren? Anyhow no doubt some calf skins can be obtained on that farm of "ours." They would make appropriate costume for some gents we wot of.

But then our Liberals might find more reason to shed tears over the theft of "our" cows, railroads and lands. Or perhaps they may wish to use the calf skins themselves. Who knows! How they battle for us! If anyone tries to deny to the worker his beer, and allow the capitalist and parson their whiskey it will be because labor was faithless to its champion.

To put it mildly, what a devil of a fuss they are making over our right to drink what we most desire. When we have the price. Ah, there's the rub.

Well it will be a fearful thing to be denied our straight "schooner," and have to drink out of a "lop-sided jug handled" one. But happy thought. When "our" cows are no longer susceptible to the light finger blandishments of a corrupt government, we will be so darned wealthy that we could import Bordeaux and such like beverages as our tastes desire.

Then another aspect for consideration is the howl Conservative law doctors are making over the S. P. of C. being lured by the Liberals in Vancouver, while the Liberals are making a similar howl in Fernie, that there we are bought by the Conservatives. The fact is the Liberal party have good cause to say nothing of Fernie, as during the past seven years they have repeatedly crucified their candidates to save Ross, the bold bad Minister of Lands.

On one occasion the Liberal candidate received less votes than there were members of his committee and scrutineers.. That was when Dicken ran. Then again they have double crossed the present candidate A. I. Fisher twice, and he comes up smiling for more. And each time to save W. R. Ross, Minister of Lands, who is also a lawyer. Because had the Liberals voted at any one of these elections for their man, in spite of pluggers and repeaters, Ross would have been defeated, and a Socialist elected.

The spectacle of these shysters trimming their sails to every political breeze is rare fun for such members of our class as can appreciate it. And while grave doubts might be entertained as to who will do the dirty work under Socialism; there is no difficulty in ascertaining who will do it under the present regime among others.

"Those . . . .who, skilled to snare
The feet of justice in the toils of law
Stand, ready to oppress the weaker still;
And right or wrong, will vindicate for gold
Sneering at public virtue, which beneath
Their pitiless tread lies torn and trampled, where
Honor sits smiling at the sale of truth."

J. H.

Our Letter Bag,

TRADE UNIONISM AND SOCIALISM.

What Must be the Attitude of the Socialist Towards Trade Union Movement?

In dealing with Trade Unionism and Socialism, we must first of all inquire and determine what are the functions of the Socialist and the Trade Unionist movement.

The function of the Trade Union movement is to obtain or realize the maximum price of the labor power for the man within that organization. The Socialist movement on the other hand, is organized for the purpose of conquering the political powers with the object of putting an end to the profit system and establishing instead the co-operative commonwealth. From the foregoing it can be seen quite clearly, that the Trade Union movement is an economic organization of a non-revolutionary character, whose slogan is "A fair day's pay for a fair day's work."

The Socialist movement, on the other hand, is a pure and simple political organization revolutionary in its character.

Having a sound basis to work on, I shall now proceed to find out what must be the attitude of a Socialist toward the Trade Union movement. The Trade Union movement as we have already seen, is organized for the purpose of obtaining the maximum price for the labor power of the man within that organization. As Socialists the first question we will have to ask ourselves is this: "Is the price of labor power a fixed thing?" If so the Trade Union movement is of no use, but on the other hand if the price of labor power is not fixed, if it varies, then the Trade Union movement is of use. Marx in "Value, Price and Profit" says: "By comparing the standard wages or values of labor in different countries, and by comparing them in different historical epochs of the same country, you will find that the value of labor itself is not a fixed but a variable magnitude, even supposing the values of all other commodities to remain constant. A similar comparison would prove that not only the market rates of profit would change but its average rates, but as to profits, there exists no law which determines their minimum. They cannot say what is the ultimate limit of their decrease. And why cannot they fix that limit Because although they can fix the minimum of wages they cannot fix their maximum. They can only say that the limits of the working day being given, the maximum of profit corresponds to the physical minimum of wages, and that wages being given, the maximum of profit corresponds to such a prolongation of the working day as is compatible with the physical forces of the laborer. The maximum of profit is, therefore, limited by the physical minimum of wages and the physical maximum of the working day. It is evident that between the two limits of this maximum a rate of profit an immense scale of variations as possible, the fixation of its actual degree is only settled by the continuous struggle between capital and labor, the capitalist constantly tending to reduce wages to their physical minimum and to extend the working day to its physical maximum, while the working man constantly presses in the opposite direction.

According to that it means that the owners of the commodity, labor power, like the owners of all other commodities, must struggle for the best price of their commodities.

Admitting the necessity of this continual fight, we must then admit the necessity of Trade Union combinations, and naturally the strike, which is an effective weapon in the hands of the workers with which to fight against the encroachment of the capitalist. Since the Trade Union movement does perform a necessary function, the next thing we must inquire into is what must be the attitude of the Socialist toward the Trade Union movement?

Some Socialists might think that since the Trade Union movement is not a revolutionary character and the Socialist movement is, therefore the Socialists cannot help being antagonistic towards it, or at least, ought not to render at any time the Trade Union movement support. In order to clear this point up we will have to first of all inquire into the causes that made the Trade Union movement a non revolutionary organization.

All institutions are based on economic conditions. The need for combinations among the workers arose long before the knowledge of the working class position in society. The material then for a class conscious, trade union movement did not exist when the first unions were formed nor does it exist to-day. So how can it be expected the Trade Union movement shall be based upon class conscious principles? It was the need for revolution that brought the Socialist movement into existence, but not so with the Trade Unions. The function of the Trade Union movement is to better the conditions of the workers in their struggle under capitalism, and this struggle is as real and as necessary as the revolutionary one, and if the non-revolutionary struggle is essential, then the Socialist movement cannot be antagonistic toward the Trade Union movement. On the contrary, it must lend them its support. We must accept Trade Unions as they are and we must realize that all their faults are but the reflection of the mental shortcomings of their members. It is in the latter that the revolutionary foundation is necessary.

The Trade Union movement will become a class conscious organization when the material for such an organization is at hand, and the day for bringing about such a condition can be hastened by the Socialists within the Trade Union movement, by stating the Socialist position on all questions and by showing the workers the limits of the power of their organization. Or, in other words, the Socialist in the Trade Union movement must act as a Socialist amongst non-Socialists. He must act as a class conscious worker among non-class conscious workers. Does that mean to say that being a Socialist is only justified in being a member of the Trade Union movement in so far that it is a fertile ground for the propagating of Socialist ideas? No, not at all. As the worker he must sell his labor power. He, therefore, joins the union because he realizes that through combined effort on the part of the workers be can command a better price for his labor power.

The economic struggle, as I pointed out before is necessary. Therefore, it is perfectly logical for a Socialist to join the Trade Union movement, which is a non-revolutionary organization. A Socialist in the Trade Union movement can look at things only from a Socialist view point, and act accordingly. When he does otherwise he wilfully shuts his eyes or else he is not a Socialist. Do I mean by that that only those things concern him which directly forward the emancipation of the working class? No, not at all. The Socialist after all is a human being, and the everyday affairs of man do matter and do concern him. When I say he must look at things from a Socialist viewpoint, I mean he must apply on all questions that come up, the scientific analysis of the revolution-

ary principles on which Socialism is based. He must, and cannot do anything else, but give the Socialist interpretation on all occasions that come up from time to time. He must support the Trade Union movement when it acts on sound lines; to the extent that he understands Socialism, will he be able to determine which acts are sound and which are unsound.

SAMUEL BLUMBERG.

TO THE WORKERS OF BRITISH COLUMBIA

We who address you have a policy distinct and different from that of any other party engaged in this election.

As workingmen to workingmen we wish to point out certain facts with regard to conditions as they exist today.

Society as at present constituted is based upon the ownership of the means of life—the land, mills, mines, railroads, etc.—by the capitalist class, in consequence of which the workers, by whose labor wealth alone is produced, are enslaved.

There is, therefore, an antagonism of interest between those who possess but do not produce, and those who produce and do not possess.

This antagonism can be abolished only through the emancipation of the working class from the domination of the master class, by transforming the property of the master class into productive forces controlled and administered by the whole of society for the benefit of all.

The machinery of the State, including the armed forces—army, navy, police, judiciary, etc.—exists only to conserve the interest of the master class. The workers, therefore, must organize on class conscious lines for the purpose of capturing the powers of government, so that these forces may be converted from an instrument of oppression into the agent of emancipation.

Since all political parties are the expression of certain class interests, and as the interest of the workers is opposed to the interests of all sections of the master class, the party whose object is working class emancipation must be hostile to every other party.

The Socialist Party of Canada therefore, enters this election campaign for the purpose of giving expression to the war it must wage against all other political parties, whether alleged LABOR or avowedly CAPITALIST.

Within the past few months charges of wholesale graft and robbery have been the order of the day. From one end of the country to the other brilliant examples of "honesty as the best policy" have been furnished us.

From Roblin's Parliament Building swindle in Winnipeg, to the irregularities of the Liberal politicians in Regina; from the Kyte and Carvell charges in connection with munition orders at Ottawa, to the demonstration of "clean politics" in Vancouver, when pluggers were imported to vote as often as possible, for absentees and dead men, the highly moral story runs.

Of course, we are not concerned very much about these things. The wealth was not grafted from us. Being wage workers, alive to the system of exploitation under which we live, we recognise that we are ROBBED when we produce things, and not when we buy them. And in any case, we are not of those who buy Parliament Buildings or munitions of war. We have never had the price.

These things, nevertheless, serve to show us the kind of persons who, today, as Liberal and Tory, make specious promises to the "dear people" and continually cry for a "clean" government.

Understanding what government is, a means of keeping slaves well governed, and the rankness of the system of society which obtains today, we know that "clean" government is merely the production of a distorted Tory or Liberal brain.

So-called issues, raised by any section of the class whose function, at present, is to rule and rob, are of no interest to us. The "Full Dinner Pail" in a land flowing with wealth exploited from the workers, is an insult that no other animal but the human kind would tolerate. Free breakfasts for school children, old age pensions (when you are seventy; you are in the bread-line at twenty-one!), state insurance, railroad policies, free land for settlers—in a country where those who now have thus settled cannot find a market for their produce—all these things are of no interest to those whose only portion is that of the slave. Wages, representing so much food, clothing and shelter, when you are working; a place in the bread-line when the master no longer has need of you—these are the alternate positions which members of the working class occupy.

Six hundred years ago the means for producing wealth were very crude, yet a man could produce enough to keep his family and himself for a whole year by twelve weeks' labor. What vast strides have since been made in the means of producing wealth, and how many times has the fertility of our toil been multiplied!

Yet men like Campbell Bannerman and Lloyd George have confessed that "about 30% of the population of Britain is living in the grip of perpetual poverty."

That is a wonderful state of affairs in an Empire about whose untold wealth we are now urged to wax so enthusiastic!

And what has been the effect of the wonderful increase in the productivity of human labor? Has it raised those who work above that poverty line? It has not, and if you are only honest with yourself you know we speak the truth. The workers are compelled to become the WAGE-SLAVES of those who own the mines, mills, railroads, etc.

If the workers in the Middle Ages produced more than they required, they could store it against a rainy day, leave it to rot in the fields, or take a layoff and produce less. Today, however, the wealth produced by the working class in excess of what is essential to its own maintenance, belongs to the master class. It accumulates until the world market becomes glutted and the warehouses are full, throws the workers out of jobs because there cannot be found any to buy the product of their toil and thus relieve the situation. Not only so; it brings a problem to the master class of finding an outlet for their surplus goods and so the workers, from whom it has been extracted, are called upon to display their loyalty by shouldering a rifle for the purpose of shooting their fellow workers of other lands in order that a market may be located wherein this stolen wealth may be sold.

We, therefore, call upon the workers of this Province to study the conditions of their own miserable existence, and realize the cause for the same.

To those who desire to register a protest against this system of exploitation, and go on record as being opposed to the continuation of wage-slavery, we say: Support at the polls, in the forthcoming election, the nominees of the Socialist Party of Canada.

THE B. C. PROVINCIAL EXECUTIVE COMMITTEE.

ENGELS AND RELIGION.

(Continued from page 3)

ans did also which were only attached to the narrow limits of the city of Rome. The desire to make the empire a world empire by means of a world-wide religion is clearly shown in the attempts to provide recognition and altars in Rome for all the respectable foreign gods next to the indigenous ones. But a new world-religion was not to be made in this way by imperial decree. The new world-religion, Christianity, had already arisen in secret by a mixture of combined Oriental religions, Jewish theology, and popularised Greek philosophy, particularly Stoic philosophy. We must first be at pains to discover how it originally made its appearance, since its official form, as it as come to us, is merely that of a State religion, and this end was achieved through the Council of Nice. Enough, the fact that after two hundred and fifty years it was a State religion shows that it was a religion answering to the circumstances of the times. In the Middle Ages this showed itself clearly. In proportion as feudalism developed it grew into a religion corresponding with it, with a hierarchy corresponding to the feudal. And when the rule of the bourgeoie came in, it developed into protestant heresy in antagonism to feudal Catholicism, at first in the South of France, among the Albigenses, at the time of the highest growth of the free cities. The Middle Ages had annexed to the theology all the surviving forms of ideology, philosophy, politics and jurisprudence, as subordinate parts of theology. It therefore constrained all social and political movement to assume a theological form; finally, to the minds of the masses stuffed with religion, it was necessary to show their interests in religious guise ir order to raise a tremendous storm. And as the rule of the bourgeoisie from the beginning brought into being an appendage of propertyless plebeians, with day laborers and servants of all sorts without any recognised position in their cities, the forerunners of the later proletarians, so the heresy was very early subdivided into a moderate one on the part of the citizens, and a plebeian revolutionary one, which was an abomination to the bourgeois heretics.

—The Roots of Socialist Philosophy

(To be continued in next issue.)

The busy-bodies of the Greater Vancouver Recruiting League, or a few of them, rather ran into a snag during their recent combing of Vancouver for eligibles. At one house after the preliminary questions had been satisfactorily answered, the Recruiting Leaguers asked "And, now, where is your husband at the present time?"

To which the dame answered: "In the trenches, you shirkers, where you ought to be."

B. C. ELECTION FUND.

The B. C. Provincial Executive Committee acknowledge receipt of the following:—

J. L. Mills, Toronto	$1.00
H. Christians, Red Willow, Alta.	1.00
Local St. Catherines, Ont.	1.25
D. Featherstone, Silverton, B. C.	2.00
A. S. McPhee Silverton, B. C.	3.00
A. Cavan, Silverton, B. C.	1.00
F. W. Russell, Deering, Alta.	5.00
Ed. Fiala, Deering, Alta.	1.00
Ira. L. Dewis. Deering, Alta.	1.00
William Dornay, Deering, Alta.	3.00
	$19.25

The above has been turned over to the Comox Campaign Fund, on account of the heavy expense incurred in contesting that constituency.

REID DEFENCE FUND.

Errata.—Subscription from H. Dorch should read $7.10 instead of 10c, and total should read $428.20,

Per W. A. P., R. McConnell	2.00
	$500.20

A detailed statement of all expenses will be published in the Clarion after the trial of Isaacson, Machlin, and Braton.

B. C. Election

WE NEED FUNDS. SEND YOUR SPARE DOLLARS QUICK, to "WESTERN CLARION."

CANDIDATE FOR COMOX
W. A. PRITCHARD

All Socialists desiring to help financially of otherwise send to campaign secretary.

J. McMillan, Box 312.
Cumberland, B. C.

CANDIDATE FOR VANCOUVER
J. D. HARRINGTON

J. M. Jenkins, 169 Georgia St. E., Vancouver, B. C.

CANDIDATE FOR FERNIE.
J. A. McDONALD.

Communications to O. Erickson, Box 505.

CANDIDATE FOR YMIR
A. GOODWIN

Communications, etc, to D. Wilson, Box 531, Trail, B. C.

OBITUARY.

Our sympathy goes out to Comrades James and Mrs. Smith in the loss of their son "Billie," who was accidentally killed on Monday, July 31st. The funeral, which was held on Wednesday, August 2nd, was well attended by friends of the family, and a short appropriate talk was given at the grave by Com. W. A. Pritchard. "Billie" who was a bright and cheerful child, well liked by all who knew him, will be greatly missed among the party members in the city.

: : Executive Committee Reports : :

DOMINION EXECUTIVE COMMITTEE.

Convened at the office of the secretary, Thursday, July 27th, 1916, at 8 p.m.

Present: Steen, McDonald, Harrington, Morgan and the Secretary. Chairman, Steen. Minutes of previous meeting read and adopted.

Correspondence: T. S. Cassidy, Sherbrooke, . Q.; W. Davenport, Detroit; PAlta. . E. C.; C. Campbell, Rossland, B. C.; Local Winnipeg, No. 3; Marion and Marion; Alex. McLean, Rock Bay; W. W. Lefeaux, City; Organisation Manifesto of Socialist Party of United States, Detroit.

A discussion re charges that had been made respecting Lefeaux' action in recent Rossland bye- election, resulted in the following motion, representing the finding o tf this committee.

McDonald—Harrington. — That after carefully examining all the information it was possible to obtain in connection with W. W. Lefeaux' actions in the recent Rossland bye-election, this committee fails to find the evidence necessary to substantiate the charges—that Lefeaux compromised with the Conservative party, or declared his intention of going outside the S. P. of C. Local at Rossland to secure the nomination should the local refuse to endorse his candidature.

We cannot fail to notice, however, that owing to Lefeaux' indiscreet methods of conducting the election campaign our propaganda has been seriously hampered and this committee does not consider it advisable to place Lefeaux in the field as a candidate in any constituency at the coming election. Carried unanimously.

Financial Report.

Western Clarion.

Receipts.

Subs.	5.00
Bundles: Local Winnipeg No. 3	1.00
	$6.00

Expenses.

W. A. P.	15.00
Sundries: Janitor	1.00
Stamps	1.00
	$17.00

Convened at the office of the Secretary, Thursday, August 3rd, 1916, at 8 p.m.

Present: Bennett, Harrington, Steen, McDonald, Sinclair and the Secretary. Chairman, Bennett. Minutes of the previous meeting adopted as read.

Correspondence: W. Searle, Russborough, Sask.; J. S. McPhie, Winnipeg; Local Flowerdale; John Smart, Cabri, Sask.; Chief Press Censor; Local Ottawa; Samuel Blumenberg, Winnipeg.

Financial Report.

Expenses.

Finsand and Leider, No. 783	61.60
Sundries:	
Janitor	1.00
Mailing ac.	1.50
Mailing Stamps	2.40
Bal. Aug. Rent	1.50
P. O. Stamps	1.50
Brushes, etc.	.80
	8.70
	$70.30

C. M. F.

Assessment, Local Ottawa	1.30

Convened at office of secretary, Thursday, August 10th, 1916.

Present: Bennett, Harrington, Morgan, McDonald and Sinclair. Pritchard left for Comox.

Correspondence: Beagrie Swalewell, Alta.; Local Kindersley, Brereton, Great Falls; Housley Manchester; Hanwell, Brandon, Patterson, Winnipeg; Local Winnipeg No. 3.

McDonald-Bennett—That request of Local Vancouver No. 1, that all evidence in regard to Connor be submitted to him be granted. Carried unanimously.

Financial Report.

Receipts.

Literature:	
T. Hanwell	1.00
J. H. Wilson	2.00
Jas. Brereton	1.00
G. Beagrie	.10
D. Wilson	4.35
	$8.45

Expenses.

Sundries:		
Stamps	1.00	
Expenses on Lit.	1.50	
		2.50

Western Clarion.

Subs.		13.00
Directory:		
Local Vancouver No. 1	1.00	
Local Victoria No. 8	2.00	
		3.00
Bundles:		
Local Victoria No. 2	1.50	
Local Vancouver No. 1	6.00	
		7.50
		$15.00

Expenses.

W. A. P.		15.00
Sundries:		
Janitor	1.00	
Stamps	1.50	
		2.50
		$17.50

C. M. F.

Assts.:		
Local Kindersley No. 10	4.40	
Local Vancouver No. 1	12.10	
		16.50
Donation John Smart		.50
W. K. Bryce, 1 acre 1915		20.00
		$37.00

Convened at the office of the secretary, Thursday, August 17th, 1916, at 8 p.m.

Present. Harrington, Morgan, Steen and Sinclair. Chairman, Harrington. Minutes of previous meeting adopted as read

Correspondence: Hanson, Seal. Alta.; McNey, Snohomish; Local Winnipeg, No. 3; Chief Press Censor; Beaton, Glenbrea, Sask.; Stephenson, Swift Current; Census and Statistics Office; O'Brien, Detroit; Laidlaw, Winnipeg; S. P. of North America, Toronto; Searle, Russborough; Tromans, Toronto; Vazza, Winnipeg; Baritz, Portland (2); Lestor, Dawson, Y. T.; Overseas Club; Smart, Cabri, Sask.; Abot, McRae and Co., Vancouver; Hanwell, Brandon. Secretary notified committee that Com. Lefeaux was willing to dispose of his multigraph to us on very easy terms.

McDonald-Steen—That we purchase machine from Com. Lefeaux. Carried unanimously.

Financial Report.

Receipts.

Literature:		
O'Brien	1.00	
C. Stephenson	2.90	
Local Winnipeg	1.50	
F. McNey	.25	
		5.65

Expenses.

Postage on Lit.	1.05	
W. A. P.	15.00	
Janitor	1.00	
		17.05

Western Clarion.

Receipts.

Subs.	7.50
Bundles:	
C. Lestor	.50
Local Winnipeg No. 3	1.50
	$9.50

Expenses.

Stamps	2.00

Convened at the office of the secretary, Thursday, August 24th, 1916.

Present: Morgan, Harrington, Bennett, Steen and Sinclair. Chairman: Morgan.

Resolved that correspondence from T. Connor, having been brought before this committee in error be referred back to the committee of local No. 1 appointed for purpose of considering this matter.

Harrington—Steen— that warrant for $10 be drawn for multigraph.

Financial Report.

Receipts

John Smart	.50
R. Tromans	.20
A. Arnold	2.00
A. Budden	.25
	$2.95

Expenses.

Expressage	1.50

Socialist Party Directory

DOMINION EXECUTIVE COMMITTEE Socialist Party of Canada meets every alternate Thursday 8 p.m., 169 Georgia St., E. Vancouver, B. C.—W. A. Pritchard, Secretary.

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

ALBERTA AND SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE. Secretary, Mrs. S. I. Jonson Knight, Box 735, Edmonton. Phone 4803.

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 organisation matters, etc., write to above address.

LOCAL ALHAMBRA, No. 74 (Alta.), S. P. of C.—P. O. Peterson, Secretary, Horseguards, Alta.

LOCAL CLAYTON, No. 83 (B. C.), S. P. of C.—John T. Dempster, Secretary, Clayton, B. C.

LOCAL CRAWFORD BAY, No. 72 (B. C.), S. P. of C.—J. E. McGregor, Secreatry, Crawford Bay, B. C.

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. J. McMillan, Box 312, corresponding and financial secretary; Wm. J. McMillan, rec. secretary; Richard Coe, jr., treasurer; James Smith, Librarian.

LOCAL ECKVILLE, No. 58 (Alta.), S. P. of C.—J. E. Lundberg, Secretary, Eckville, Alta.

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 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. J. L. McKenzie, organizer. E. H. Flegg, secretary, P. O. Box 785.

LOCAL ERSKINE, No. 32 (Alta), S. P. of C.—A. A. McNeill, Secretary, Erskine, Alta.

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, A. Goodwin.

LOCAL FLOWERDALE, No. 71 (Alta.), S. P. of C.—Mrs. J. R. Macdonald, Secretary, Richdale, Alta.

LOCAL FERGUSON FLATS, No. 85 (Alta.), O. L. Fuller, Secretary, Ferguson Flats, Alta.

LOCAL GIBSON'S LANDING, B. C. No. 49 S. P. C. Meets first and third Sundays of each month in Socialist Hall. S. Dibley, Secretary, Gibson's Heights, Howe Sound, B. C.

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 KINDERSLEY, No. 10 (Sask.), S. P. of C.—W. K. Bryce, Secretary, Collins, Sask.

LOCAL LETHBRIDGE, ALTA., No. 13, S. P. of C.—Meets every Sunday at 3:30 p. m. in Miners' Hall. Secretary, W. Shaw 624-14th St. S. Wm. Devoy, Organizer.

LOCAL MINTO, No. 84 (B. C.), S. P. of C. —Sam Williams, Secretary, Cumberland, B. C.

LOCAL MARKERVILLE, No. 31 (Alta.), S. P. of C.– S. E. Baldwin, Secretary, Markerville, Alta.

LOCAL MONTREAL N. 1. S. P. of C.—Headquarters. 98 City Councillor St., Open every evening. Business meetings, Wednesday at 8 p.m. P. O. Address, Box 148 Station B.

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

LOCAL ROSSLAND, No. 25, S. P. of C., meets in Miners' Hall every change Sunday at 7.30 p.m. Jas. J. Ritchie, Secretary.

LOCAL SUNDIAL, No. 70 (Alta.), S. P. of Mrs. A. Thorburn, Secretary, Sundial, Alta.

LOCAL SILVER LEAF, No. 101 (Alta.), S. P. of C.—Ed. Haugen, Secretary, Baraca, P. O., Alta.

LOCAL ST. CATHERINES, No. 30 (Ont.), S. P. of C.—D. Thomson, Secretary, 9 Mary Street.

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

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 TRAIL, No. 37 (B. C), S. P. of C.—S. S. Lefeaux, Secretary, c-o R. Houson.

LOCAL TRAVERS, No. 55 (Alta.), S. P. of C.—W. A. Brown, Secretary, Travers, P. O., Alta.

LOCAL TORONTO No. 1, S. P. of C.—Propaganda meeting, Sunday 8 P.M.' in Forum Bldg. Yonge & Gerrard. All communications to be sent to W. H. Canfiels, corresponding and recording secretary, 340 Victoria St. Geo Rossiter fin. sect. 25 Tiverton Ave.

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. Dialecties class every Friday at 8 p.m., at Headquarters, 169 Georgia St., E., W. Bennett, 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 Finn 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 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.

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, produces 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 struggle for political supremacy. This is the 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.

VANCOUVER LOCAL NO 1

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