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WESTERN CLARION.

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PUBLISHED in the INTERESTS of the WORKING CLASS.

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B. C. Election Manifesto

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 interests 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 interests 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.

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 are 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 la-

bor? 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 lay-off 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

We need your subscription **NOW**

SOCIALISM RESTATED.

A Philosophy of Progress.
By
H. Mayo Bartholomew.

I.

Progress and Poverty.

THE history of the human race is essentially the history of the production of wealth.

Since man first descended from his habitat in the trees, the human race has amassed untold treasures. The scientists, inventors, engineers, chemists, explorers, artists and artisans, who have toiled, discovered and sacrificed, have succeeded in accumulating riches surpassing the fairy tales of the Thousand and One Nights.

Forests have been cleared, marshes dried, rivers bridged, mountains pierced, roads made, railways constructed, canals cut, ships launched, and the desert made to bloom like a rose. Men and women have built, and discovered, and observed, and reasoned during all these hundreds of years. And each discovery, every advance which has thus been made, each increase in the sum of human riches, owes its being to the mental and physical travail of countless years.

And now we are rich—far richer than we think. Our towns are hives of industry; our cities are centres of wealth production. On every hand are armies of men, women and children at work—producing wealth. In every direction can be heard the roar of complex machinery, grinding out additions to the superabundant wealth of the world.

We possess a million times the power possessed by our forebears a thousand years ago. This tremendous power has been snatched from Dame Nature herself, has been wrested from wind, and river, and sun.

We send our messages through the air, we flood the dark world with light drawn from engines hitched to rivers. We can travel swifter than the fleetest deer, swim faster than a fish, fly more rapidly than a bird.

Each week this power increases; each day does the sum of human riches multiply.

And yet we know too well that this rich inheritance of the present from the past is not enjoyed by all the human race. We know—do we not?—the sordid struggle for existence of the majority of our fellows; of the vast underworld of underfed, ill-clothed, badly housed.

Men and women, without number, have struggled, and toiled, and sacrificed all these centuries in the erection of an elaborate wealth-producing machine. Their ceaseless efforts have found fruition in riches beyond greed's greatest dreams.

Yet, side by side with this uncounted treasure and universal superabundance there is a world-wide, ever-increasing mass of poverty, despair, misery!

Modern society is divided into two great, hostile classes—the few rich, and the many poor.

England is the richest land in the world. In this land of the free one-third of the nation live in deepest destitution. Everywhere can be seen wasted forms and haggard looks. One child in every ten suffers from chronic malnutrition — the official term for semi-starvation!

And five millionaires, who died, possessed between them $100,000,000! One man died leaving more than all the rest of the nation put together!

That is typical of England—and of every country in the world.

And so is this:—

"Society's demands on Mr. Scott, the Burlington Arcade dog-outfitter, for the coming winter include a dog's bedstead, fur coats, handkerchiefs, laced boots (three dollars a set), silk braided blankets, motor goggles, and nickel-plated foot-warmers for Fido when travelling."

And so is this:—

"Quite recently our inspector was shown handkerchiefs which were to be ornamented by a design in dots; these dots were counted, and it was found that the worker had to sew **384 dots for 1 penny (2 cents) . . .** The finishing of shirts which consists of making the button-holes, sewing on buttons, and making small gussets at the wrists and sides of the shirts, may be instanced. In each shirt six or seven button-holes have to be cut and hand-sewn, eight buttons have to be sewn on, and four gussets made. **This work is paid at the rate of sixpence (12 cents) for one dozen shirts."**

That is what falls to the lot of the mothers of "Bonny Ireland." Truly we Irish are slaves!

Here, in tabular form, are the wages of women in Belfast's hells:

		Per Dozen.
Women's chemises	@	15 cents
Women's aprons	@	5 "
Men's shirts	@	20 "
Blouses	@	18 "
Ladies' overalls	@	18 "
Cushion covers	@	12 cents
		Per Day (Max.)

That is modern society! Silk blankets, fur coats, and foot-warmers for the dogs of the rich; women stitching far into the night for two cents an hour! Laced boots for the pet of Lord Tomnoddy; 5 cents for sewing a dozen aprons for a human being!

It is not shirts we wear out, but human flesh!

In all countries today do men worship Mammon; and in their worship sacrifice tens of thousands of human lives.

Lord Tomnoddy has his broad acres; his ancestral mansions; his fur-coated Fido; but millions of men and women are engaged on the battle-field of industry with loss to life and limb as great as that of war.

Disease and sudden death are ever at the toiler's elbow. In sunless slums and airless hovels—the disease-beds of society—men and women and children die of such preventable diseases as tuberculosis. This unnecessary mortality in rich and powerful England has been estimated at 200,000.

In the factories and workshops the toilers are crucified on a Cross of Gold. Thousands die every year owing to the neglect of the world's "captains of industry." An engineer recently said to Mr. T. A. Brocklebank, the famous author of "Mammon's Victims":—

"We do not consider that one hundred men's lives for lack of safety appliances is practically of any account when large financial expenditure is required to reduce them."

That is the attitude of the rich towards the poor. In effect the rich say: "If we kill fifty men today we can get fifty more at the same price. Our dogs must have motor goggles; your widows shall have wash-tubs."

And so from all parts of the world there come complaints of industrial depression; of widespread unemployment; of the dull, deadening pain of poverty; of the keen, maddening anguish of "hard times."

Millions of men and women in every country toil from the rise of the sun to its set; and yet who die in the poorhouse. In all directions are wasted forms, haggard faces, anxious looks.

Born often of a poor stock, growing up amid a degrading environment, with a slum street as an unguarded playground, receiving the legal minimum of education, sent into the world in early childhood to drift God knows where—what wonder if, in their effort to introduce some color into the drab monotony of their lives, numberless workers fall easy victims to the allurements of the publican, or lose heart and join the ranks of those who have ceased to strive?

Everywhere a sordid struggle for a bare crust of bread; men degenerating into wastrels; women hawking the divinity of motherhood; children half-starved and diseased.

During the long succession of agitated ages since the cave men inventors have invented; scientists discovered; and wealth produced mountains high. And now we have bishops and bums; artists and adulteration; statesmen and slums; cathedrals and criminals; disease and destitution!

And this deplorable state of affairs is common to communities differing widely in situation, in political institutions, in fiscal systems, in financial organizations, in density of population. **The human race the whole world over is divided into two classes—the few rich; the many poor.**

And each year do the rich become richer; and the poor become poorer; each year witnesses the growing intensity of these world class antagonisms!

Why this widespread poverty amid superabundant wealth; this increasing destitution side by side with growing riches?

That is a question of the utmost importance, and these articles are devoted to its answer.

I am a Socialist; and I am a Socialist because I know Socialism to be the only sure, reasoned solution of the social problem; the only modern philosophy of progress.

In these articles I shall give the case for Socialism in as simple and clear a manner as in me lies. Let us, in this enquiry, forget ourselves, sink all personal differences, consider the case upon the evidence alone. As a wise Greek, Pythagoras, once said: "We must get out of the body to think."

H. M. B.

(Next article: "Social Reforms and Political Sanity.")

A PROPOSITION

The Manitoba and Saskatchewan Grain Growers Association, at their recent conventions, decided to give to the Government as an aid in the war, the crop from one acre of wheat per farmer. The working class are continually at war with their masters, and as an aid to this war knowledge is the first weapon. Comrade Thos. Foulston, of Eyebrow, Sask., makes the proposition of giving the crop of one acre of wheat to the Clarion in order that this weapon may be as widely disseminated as possible, and asks how many of the farmers of the prairies are willing to do likewise. He also suggests that the mechanics and laborers of the cities should donate one per cent. of their wages for a period of six months.

Dont swamp the office with your offers.

AS OTHERS SEE US

The Commune Celebration, held under the auspices of Local No. 1, Vancouver, on the evening of the 18th March, was the greatest ever. Do not take our word for it, but see what the Daily Province of this city says:

"About 500 Socialists gathered last night in the Labor Temple to celebrate the anniversary of the Paris Commune of 1871. March 18 is always a red-letter day for the Socialists. Plenty of refreshments were served, and everybody had a good time. Mr. W. A. Pritchard, one of the Socialist Six, made a fiery speech on the incidents of the Commune. A long programme of songs and recitations was gone through with. At the close Mr. Charles Lestor made an appeal for funds, and although every man had paid fifty cents to get in a collection was taken up and a goodly sum realised.

"'Our celebration this year has an added significance,' said Mr. Pritchard. 'We can look back to 1871 when France and Prussia were at war and the conditions that brought about the Commune. France and Prussia are at war to-day, and who can say that we may not see other communes brought into existence as a result of this war?'

"Much enthusiasm was shown over the coming election, and all were exhorted to do their best between now and election day."

Some write up. Eh? And the local clear of debt and well ahead on the way for the campaign. Keep the good work up.

CUMBERLAND'S LOSS

We regret to have to announce the death of Wm. Maxwell, of Cumberland. Bright and keen, witty as a chairman, and tireless in organization work, he will surely be missed in Cumberland, especially during the coming election. At the age of sixty-five he passed away and was laid to rest by a little band of fellow-workers gathered to pay their last respects. Com. Naylor gave a few words, in which he portrayed the the influence of the Capitalist system upon the individual.

Thus, one by one, the old-timers in the Socialist movement here, as elsewhere, are passing from the stage of life.

FERNIE, B. C.

Ed. Clarion:

Will you publish this letter in the Clarion and set some of the plugs' minds at rest?

Re J. E. Smith's Position

"Whereas it is rumored that J. E. Smith, late secretary Dictrict 18, U. M. W. of A., of Coal Creek, is to run as Labor candidate for the Fernie riding in the next Provincial Election, and

"Whereas J. E. Smith, being a member of Local 17 S. P. of C., has reported to same Local 17 of approaches made to him by certain individuals to run in the interests of Labor, as against the already nominated Tom Connor to run in the interests of Labor on the strict Socialist ticket, and

"Whereas our Comrade J. E. Smith, having made a plain and straight statement not to run as a Lib.-Labor candidate at any time against a Socialist candidate for political honors, and has promised to assist the candidacy of the already chosen standard bearer.

"Therefore be it resolved that we, Local 17 S. P. of C., hereby pass a vote of confidence in Comrade J. E. Smith and commend him in his action in refusing to prostitute his principles at the request of the old parties."

On behalf of Local 17 S. P. of C.
Sub Committee—
W. ALLEN, Organizer.
THOMAS BIGGS, Elec. Agt.

The Manifesto which appears on the front page of this issue will be used by all our candidates in the forthcoming B. C. Prov. Elections.

Will be supplied to Locals in districts where S. P. of C. is contesting the seat with name of candidate in large type at a nominal cost. Dodger size for distribution. B. C. EX. COM.

WAR--ITS CAUSE AND OUTCOME

INVESTIGATION INTO THE FABRIC OF MODERN SOCIETY IN THE LIGHT OF THE PRESENT EUROPEAN WAR

By J. Harrington

(Article V.)

THE INEVITABILITY OF WAR UNDER COMMODITY PRODUCTION

When Marx pointed out that the wealth of those countries under Capitalist production presents itself as "an immense accumulation of commodities," he cleared away the fog that made mysterious the ways of Capitalism.

A commodity is something that is produced primarily for exchange; the producer having no use for the article other than to trade it for one he can use.

THE DIVISION OF LABOR

Ere the machine had displaced the handicraft worker, a new principle had transformed that early stage of Capitalist production, the division of labor. The worker was no longer master of his craft, but was specialized in one particular branch. The advantages are manifest. Less intelligence is required, less training needed, and greater speed obtained in the individual, without too great a sacrifice to the quality of the goods. But, coincident with this division of labor in the individual, Capitalism brings about a co-operation of the various handicrafts under the same roof. The craftsmen no longer work in their own workshops, at their own volition; they now take their place at the factory bench and labor under the supervision of their master. According to the gospel of Marx "as the chosen people bore in their faces the sign manuel of Jehovah; so division of labor brands the manufacturing workmen as the property of the capitalist."

The division of labor is further developed as Capitalism grows, by division of manufacture. And this again has evolved into the co-operation of multiple manufactures now known as Trusts. Standard Oil furnishes an excellent example; owning its own raw material, utilizing and selling the by-products of its immense plant.

The development of this famous or infamous combine may be taken as an example of capitalist accumulation. Its vast and effective organisation enables it to crush its competitors in every industry it cares to engage in; leaving an ever-increasing quantity of surplus values on its hands, which it must re-invest. Operating in a country of tremendous natural wealth and land area, all dominated by a centralised state, which in turn it partly controls, the weaker members of the nation are in no position to exercise their resentment of its unscrupulous business methods. To take up arms against the Standard Oil would be impossible. Any attack upon that institution would be made through the state, and must take a political form; either to have laws enacted against it, or to elect officials who will enforce existing laws. The same may be said of all other trusts.

However, great as are the natural resources of the United States, they are inadequate to the demands made by her principal industries. Steel, for instance, requires manganese to complete the process. This shiny metal of great weight is added after the smelting has been completed and while the molten metal is being run off from the furnace. There is none of this metal found in the States. It must be imported.

Let us suppose that some Russian capitalists possessing powerful political influence were to suddenly acquire a monopoly of manganese, and thereupon notify the United Steel and Standard Oil that henceforth they would not receive any supplies of the metal unless they paid a large slice of the profits over to the Russian interests, can anyone conceive of the Rockefeller-Morgan crowd peacefully complying with the demand? Yet what would they do to prevent the hold-up? Let us remember what happened on the Rand, in Cuba, and China.

THE SOUTH AFRICAN AND OTHER SQUABBLES

When the Dutch burghers of the Transvaal desired a portion of the spoils being wrung from the miners of that country, some 300,000 British wage-slaves proceeded to the Transvaal to obtain for its alien population something which they themselves did not possess—a vote. And, let me hasten to add, also to deliver its gold mines to the rightful owners, principally Hebrew capitalists. Spain, in Cuba, was a constant menace to the sugar interests of the United States. China concluded that opium was bad medicine for its people.

There was no difficulty in finding a pretext to make war in any of these or innumerable other cases. The press and pulpit influence the minds of the slaves; someone is killed, or somebody shouts BOO! and behold, war is declared.

International policy consists of foreseeing these contingencies and preparing for them. The conflict of interests, which ever goes hand in hand with any form of plunder, must always be accompanied by silent manoeuvreing for position. Diplomacy is the term given to this manoeuvering. No nation or people desires war, nor can I conceive of any group of individuals consumed with an unquenchable desire to cut each other's throats; but when all the swapping and trading of positions is over and we have our Russian friends suddenly in a position to hold up our American friends, then America can either tamely submit or rouse up the war spirit and find a pretext to declare war.

While it is a rare occurrence where one country can demand tribute from another through industry, as in South Africa; or can threaten an entire industry as China did the poppy-growing in India, there is another method not so direct but quite as effective.

The need of a market into which may be poured the surplus values not required at home is a paramount need of every extensively developed country. Not only is a market required; exploitable territory wherein surplus values may be re-invested is as great a need. If these requisites are lacking the country is circumstanced is doomed. Therefore every country tries to obtain the best possible position on the international chess board.

INTERNATIONAL WIRE-PULLING

If Italy requires scope for expansion on the Mediterranean she must constantly seek to secure advantages which will enable her to maintain her advances. Germany, believing the land of our fabled origin to be fruitful of great development, will overlook no factor likely to secure her investments. Russia, seeking an all-season port, will utilize every means to advance her object. England will jealously guard any position which would allow another power to threaten her food supply. France, whose erst-while desert in North Africa now blossoms like the Pilgrim's staff, hastens to buttress that newly discovered source of wealth. The United States, even now, looks with alarm upon the new naval bases which Japan has seized in the Pacific.

The constant danger of war from these conflicting interests could be appreciably diminished only by all these countries being ruled and controlled by one central state. The state in turn would

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IMPRACTICABILITY

By W. W. Lefeaux.

"Not practical," you say we are.

Maybe; but, as with the question of the virtue of early rising, we would enquire the point of view. That of the Early Bird, or that of the Worm?

Presumably our point of view is that of the useful portion of human society, the working class as a whole.

A personal contact with an advocate of a "Labor" or "Get-Something-Now" Party, a casual visit to a Social Democratic Camp, a glance at the "Socialistic" Societies of Europe, and the writer must take up pen and write again things probably written many times before, but which will bear repeating.

Our party's irreconcilable and uncompromisingly hostile attitude towards Capitalism has called forth much criticism from well intentioned individuals for whom we can find excuse in their ignorance of the economic basis of human society. This excuse, however, is not sufficient to warrant our refraining from compelling them to admit that they do not know what they are talking about. Neither should we be too sparing in our use of the weapons of ridicule and sarcasm should we deem the offender susceptible. For a well-meaning, unthinking individual there is hope. He or she may discover that they do not know everything. Most probably a little enquiry into the production and distribution of the necessities of life will cause them to discover the source of present day ills. They will then undoubtedly conclude with us that we must root out a system that entails the ownership of our life necessities by a small portion of society. Some may actually become agitators for the new system in their disgust at the trick now being perpetrated upon us under the name of "employment" and the much-to-be-desired "job."

But there are others.

Two sets of them. With one set we will speedily deal as we are not inclined to give them much time just now, having the other in view as our particular quarry. Those we will dispose of forthwith are the personally ambitious among the ignorant and well intentioned. These would-be saviours of the working class sooner or later find a joy in the inevitable martyrdom that awaits them. They disappear one by one, to the great relief of society, with a heavy sigh at the ingratitude and lack of discernment among the multitude. And we trust that in oblivion they will rest and worry us with their quackings no more. And the other gang on whom we would bestow somewhat more attention are those who know the position, and from motives of personal ambi-

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THE WESTERN CLARION

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POLITICAL "MYTH"

NOW is the time for Emma Goldman, Berkman, and Co., to demonstrate their willingness to march at the head of a hungry mob and prove the fallacy of the powers of Government; prove also their "propaganda of deed." To a superficial observer there is little or no difference between Anarchism and Socialism; they are both apparently radical and, like the Irishman, "agin the government."

What is Anarchism? Yes, what is it? There are so many various and varied schools that it becomes almost impossible to arrive at a definition.

The Anarchist movement is idealistic. Its adherents are opposed to everything that interferes with "individual" freedom. Their ideal society, where every individual shall live independent of every other individual, is their guiding rule, the foundation of all their philosophy.

We are all, more or less, inclined to enjoy flights of imagination. How beautiful it would be to sit in a morris chair, with a good cigar and a bottle of wine, the only effort required being the pressing of a button, and all necessaries and luxuries roll out automatically. A glorious castle in the air.

The ideals of man are not the foundation of his actions; the cause or causes lie in his material surroundings and in accordance with his knowledge he is able to adapt himself thereto. Man has evolved through various forms of society. By society we mean an organization of interdependent units. The determining factor in social development has been the variations in the means of production. Man in a savage state was forced, through the uncertainty of existence, to discover ways and means of improving his supply of food, clothing, and shelter. He discovered in process of time that collective effort was more productive than individual effort.

One point that any sensible person will accept is that the common object of man, or any other organism, is to live. Thus where they live and how they live is what we must investigate in order to understand social development. When man discovered the use of fire the realization logically followed that one fire could be used collectively with less effort and more satisfaction than by every one making their individual fire.

This condition of collective action demanded to a certain extent division of labor, which again demanded a certain number of rules and regulations governing the actions of the individual for the benefit of the collective body. Here we find the germ of the idea of government, but at this point it functioned merely as an administration of the affairs of the tribe in such a manner as to bring more advantages to the individual than he could get by working independently. This, as can readily be observed, became necessary because the change of ideas arising out of the discovery of a better method of satisfying the demands of existence, this method being the discovery of the use of fire. If we grasp this point we are enabled to build up our explanation of social progress, for a better understanding of which we would refer our readers to the following works:

The Origin of the Family, by F. Engels.

Evolution of Property, by Paul Lafargue.

Ancient Society, by Lewis Morgan.

Since man has evolved through a process of division of labor, and such development has created the necessity for a system of regulations, or in other words, **government in embryo,** it is certainly incorrect to talk of individual freedom, and to think that men's ideals determine anything.

In answer to the propaganda of the Anarchist movement we might say that society today is so well organised that no man produces anything, that a commodity has worked up in it all the different brands of labor; the lumberjack, the miner, the machinist, and all the brands that go to make up the activities of the wage slave on the job.

This proves that the greater the subdivision of labor the greater the interdependence of units in present day society. The only brand of freedom we can possibly enjoy is economic freedom. This will be accomplished by realising that man's power is social power. Only to the extent that he becomes conscious of his interdependence as a social being will he accomplish anything.

T. O'C.

OUR NEW DEPARTURE

DURING the time that the Western Clarion has been in existence, now over fifteen years, many changes have taken place in its form and substance matter. At first as a reform sheet, under various titles, it was owned by a small private job printing outfit; the name was changed in 1903 to its present title and in 1905 it became the property of the party with the inception of the S. P. of C.

Travelling down the vista of the years with it we have seen good times and bad; times in which it seemed as if the paper was going out of existence altogether, and times when it has seemed almost possible that it might be able to pay its way. Its publication has been a continual drain upon our resources, but so far we have managed to keep it alive, although a few lapses have occurred from time to time.

The tone of the paper, the character and treatment of the subjects dealt with have improved, like good "Scotch," with age. We have striven continuously to give the most scientific expression of the Marxian philosophy, and we believe that we have been successful in this line.

We are trying once more to improve the form of our organ and we believe that this issue will satisfy most of our subscribers. Many advantages are to be gained by the change. The mailing will be more economically handled, with less possibility of mistakes. Special pages, or pages for the discussion of special phases of the questions with which we deal, will be set aside from time to time and will help to keep interest alive in the purely theoretical side of the movement; the same amount of printed matter will be delivered and the paper will be published with the same interval of time (provided finance is forthcoming), and will be, in our opinion, more attractive.

Many able pens have graced our editorial columns and some of the ablest writers of the Socialist movement are among our contributors. The one thing lacking is SUBS, and we hope that the party members and readers generally will make this an opportunity of placing this publication in as sound a position, from a financial point of view, as it is from that of a propaganda sheet.

DOM. EX. COM.

ROMAN CATHOLIC POLITICS

By Moses Baritz.

REFERENCE has been made in these columns to the danger that can result from the officiousness of the Roman Catholic Church. In the near future when "Peace" is on the tapis, the living God in the Vatican will play his card, or have his cards played by those eminent politicians, Cardinals Gasparri and Merry Del Val. The former is Secretary of State, having succeeded the latter, who is now Secretary of the Holy Office.

The attitude of the people in the Vatican is one that must be closely watched. Every endeavor is being made to give the R. C.'s undue prominence. Incidents of insignificance are magnified unnecessarily to keep that crowd before the public. England is by no means immune from their Jesuitical endeavors. The "mission" to the Pope from the British Government is—so at least it is said—but temporary. Centuries have passed since there was a mission sent to the Pope — excluding, of course, those notifying the accession to "our" throne. The influence of the Pope is increasing enormously. At Eton, Mass was performed a few days ago after a lapse of 356 years. The King's representative, Sir Henry Howard, has been wined and dined in Rome in a manner that kings would hardly expect. Cardinal Gasparri, Secretary of State at the Vatican, who is really the chief political wire-puller for the R. C. Church, provided the occasion for an outburst in the chief Roman Catholic weekly in England, "The Tablet." The Rome correspondent of the paper said:

"The appointment of a British minister to the Holy See has really caused a great stir in Rome, and newspapers which are usually hostile or indifferent to the Holy See have welcomed it as one of the few pleasant signs of the times."

Cardinal Merry Del Val has been working overtime in order to get the appointment. The Papacy in its pretensions to be religious, only does so to hide its real character, which is political.

The whole endeavor of the Roman Catholic Church is to come out stronger at the end of the war. It is to obtain domination. But whereas in the past it used kingdoms for that purpose, today it is the tool of the reigning capitalist class, which is now supporting its actions. I am not at all concerned about the religion it professes; that is as rotten as any other I know.

But the political efforts have to be assailed. I want to draw the attention of the workers to the fact that there has only been one pronouncement on the war by the Pope, and in that his "Holiness" makes a direct attack upon what he thinks is Socialism. It is issued in pamphlet form under the name of "Ad Beatissinie" (costs four cents from Burns & Oates, 28 Orchard St., London, W. C.).

As usual, the Pope is in either a fog or a bog when it comes to discussing economics. He may be alright when giving "honors" away to rich buyers of titles, but his economics are simply silly. He says that all authority comes from God, and the lack of belief in the latter is one of the causes of the present war. He tells "Princes and Rulers" to remember that and to "**consider again and again whether it is a measure of political wisdom to divorce the teaching of the Gospel and of the Church** (capital C, please, printer) **from the ruling of a country and from the public education of the young.**"

In fact the Pope says: If you rubes will let me be the boss we will soon make the slaves amenable to discipline. The Pope does not forget that the possession of property plays an ever-important part in this business, and accordingly he tries to pass it off as though God gave some people the authority to hold it in perpetuity. Says the Pope:

"Drawn up against those who possess property, whether by inheritance or industry, stand the proletariat and the workers, inflamed with hatred and envy, because, **although they are by nature the same, they do not occupy the same position as the others.**

"Once they have been imbued with the fallacies of the agitators, to whose behests they are most docile, who will ever make see that it does not follow that because men are equal by their nature that they must all occupy an equal place in the community."

His "Holiness" seems quite upset over the "agitators" who may make the proletariat think, but his next statement is the greatest of all the jokes he unburdens himself of. He tries to point out that the rich have what they have by "honest industry," and it follows naturally that those who are poor are so because they are neither honest nor industrious. A charge that is badly levelled, seeing it convicts the adherents of his own religion. Says the Vatican wiseacre:

"And further, who will ever make them see that the position of each one is that which each by use of his natural gifts—**unless prevented by force of circumstances** — is able to make for himself? And so the poor who strive against the rich as though they had taken part of the goods of others, not merely act contrary to justice and charity, but also act irrationally, particularly as they themselves by honest industry can improve their fortunes if they choose."

Some joke, eh? But see the point of the Pope. His idea for preventing agitators from telling the truth is by telling the workers lies. The submissiveness of the working class is to be continued, their slavish morality is to be perpetuated.

". . . The wickedness of Socialism is to be clearly expounded and inculcated in Catholic associations and congresses, and in sermons and in the Catholic press."

So goes the word merrily. No wonder the "B. C. Western Catholic," like the foul associations of the Vatican cesspool, is so dearly devoted to Socialism.

The object of Rome is to subject mankind to its demoralizing and pestilential religion. It is undoubtedly the religion of slaves. The master class who can with such avidity cause rivers of blood to flow in order to secure their control upon the working class, will not scruple to assist and subsidize a religion for its own purposes.

Socialism is a work for the emancipation from slavery. Roman Catholicism is a propaganda of submission. For that matter all religions are. But in the case of Rome they place politics first and religion after. For that reason it must be well kept in mind. The teaching of the Pope that the rich have a right to property is the direct opposite of the Socialist propaganda. That the Pope says the rich have it because they are "honest and industrious" is as foul a statement as any yet made by his predecessors.

Again I warn students of history. Keep your eyes open, and stop the game. The only antidote to the Pope's method is showing that he sides with the robbery of the working class, and as such is an enemy to freedom.

Socialism and Education

T. MELLALIEU.

The subject of education is of the greatest importance to Socialists. In fact, our mission is one of education. Before we can ever attain our object a mental revolution must take place in the minds of the workers.

Today we notice that the workers are educated, but it is along capitalist lines. All through their individual history, the schoolmaster, priest, press and other agents have done their share in bringing this about.

As a child, the worker was taught the three R's. The reason for this was the need for productive slaves. Without education in these subjects, clerical work would be practically an impossibility.

The same applies even to the slave who has contracted the disease known as carpentry. Without a knowledge of figures, how could he measure lumber or figure out a roofing proposition? It would be, at least, a very prolonged task.

Other things are taught the children in the schools. The rudiments of the Christian religion are there instilled. "To submit myself to all my spiritual pastors and masters." To be charitable to everyone, including the parasites of broadcloth and silks. In fact, to be everything that is humiliating, servile, and spineless, so that we will always "bless the squire and his relations," and be contented in our proper stations, into which it has pleased God to place us.

Geography is also another wonderful aid to the master class. In this part of the school curriculum we are taught that "we" own over one-seventh of the world. As a result the children become patriotic, and in later years they shoulder the gun to defend "their Empire."

After leaving school the children become workers. According to our capitalist's anthopology, they cease to be children. They start to produce wealth in various ways, but the masters always have control of the product, which is vastly greater than the wages paid.

On account of the hard conditions and the general influence of economic development on the workers' minds, many of the ideas taught them in childhood are forgotten. The general tendency is to affect them in such a manner. As a result of this, the capitalists see the need of counteracting influences. The press is subsidized in many ways so that it will do this work. And it has done its work well. Patriotism is its main forte, and to back up the endless atrocities of capitalism it lies, twists and confuses, in order to receive the smile of its paymasters.

Then, again, the kinemetographic has become another powerful factor. Any balderdash is good enough to show in order to mal-educate. As a safeguard against mistakes, the institution known as the Board of Censorship has come into existence. Their function is to stop any films being shown that will give the workers any real knowledge. For instance, pictures relating to the present war have been stopped many times, because the pictures affect recruiting. In many respects the picture shows are related to the average magazine which prints such idealistic rubbish as the novels of Marie Correlli and others of the Idealist school. Everything is forgotten that is Real and Natural. Economic conditions are never touched upon. A baby girl is born in some top garret of a working class suburb. As soon as you have read three or four pages you can see that she is destined by the author to marry a fine, well-built young man of some rich family. Irate fathers, economic factors, or the result of environmental differences, have no effect on the great question which is the love of these two atoms of the universe.

This is generally the line that is taken by the idealistic authors. It is suitable for the slave class because they toil, bleed and sweat so much that they must have at all costs some slight diversion, and they are always living in a fool's paradise, thinking that someone will lift them out of the slough of despond.

However, there is a silver lining to every cloud. Another school of writers has ventured forth on the horizon. It depicts things as they really are. It is natural and real, and so far as novels are concerned it may do much to cultivate a taste for something that is really beneficial. Take Jack London and Bernard Shaw, for instance. Although we may not see eye to eye with them, yet they are doing a great deal to mould human thought along the correct lines.

The Socialist Party is also another educational institution. It must be kept so, for woe betide the working class if ever it becomes a medium to be used by office seekers and political job hunters. Our mission is to teach the workers the falsities of capitalist teachings and to lay bare the **Class War** that is taking place.

This chasm between the classes can never be bridged over until capitalism is abolished. Consequently Revolution must be our sole aim, and anything short of this is to compromise our position.

Today the door leading to freedom is locked and bolted. Only one key will open it, and it is correct knowledge on the part of the slaves of capitalism. Let us all help. It is a great pleasure to fight. It is the Revenge.

Lectures in Regina

Under the auspices of the Trades and Labor Council of Regina, a series of Sunday afternoon lectures has been and is being held in the Trades Hall. Speakers of every shade of thought comprise the list, including the irrepressible Socialist.

The chief value of such lectures and the discussion following them lies in the mental stimulus the worker receives. But aside from the knowledge imparted by the Socialist contributers, it is doubtful if any real benefit is obtained. Rather would the average bourgeois exhortation act as an anesthetic, useful to the master while performing the operation of driving the cold chisel of wages between the slave and the wealth he produces.

All speakers met with courteous treatment, though the Socialists present missed no opportunity to examine, criticize and explode the reform mongers' statements and place the Socialist philosophy before those present. As a result many of those who came to worship remained to scoff.

The series was opened Jan. 17 by Comrade W. E. Stokes with a masterly lecture on "The Man of Sorrows." He made it clear, at the outset, that he was not concerned about the classical "man of sorrows" —historical or mythical—but treated of the real man of sorrows that you and I know, the wage plug, of whom it can truly be said that he is "acquainted with grief."

On Jan. 24, P. M. Anderson, a local attorney, spoke on the "Workman's Compensation Act."

Unlike the Socialist, he carefully avoided discussing whether or not the act was beneficial to the workers, but confined himself to explaining its legal aspects.

On Jan. 28th the writer spoke on "Unemployment and the Unemployed." A great deal of interest had been aroused in this subject as a result of it being the topic for discussion three previous Sundays in "brotherhood" meetings in the local churches. A splendid opportunity was thus afforded to attack so-called "solutions" and set forth the Marxian explanation.

The next three or four lectures can be collectively regarded as a veritable saturnalia of sloppiness, in which our superior (!) teachers shed crocodile tears for the condition of the worker, and indulged in a debauch of platitude, slave morality, and high sounding but empty idealism; mouthings of "eternal principles of justice," babblings of "ethical" niceties, and gibberings of "honesty," "golden rule" and "brotherhood."

The deplorable part of the whole revolting business is the eagerness and rapture with which the honest, moral, obedient, meek, property-revering, God-fearing slave gulped down those intellectual husks.

However, there came a rift in the cloud of ignorance in the form of an address delivered last Sunday by Comrade W. B. Bird, in which the evolution of society was traced and interpreted in the light of social and economic science. The corroding influence of the many slave virtues was exposed and the only way to social betterment and individual extension and power (which IS freedom) was pointed out.

Aside from the Trades Council lectures, commented on above, nothing in the way of public propaganda has been carried on this winter in Regina.

The meetings of the S. P. C. Local were discontinued at the outbreak of the war, and have not been resumed.

Speaking of the war, it seems strange that so many Socialists appear discouraged at the ease with which recruits are obtained, when it is only quite logical that the satisfied slave who cheerfully submits to day by day robbery should also offer his carcass to the God of War, even though he may have a sort of property right in that carcass. Is not the "sacrifice" most noble?

As to the break-down of French and German Socialism, what rot! How could a Socialist ever become a jingo Those frauds are now casting about for excuses to mitigate their, to them, crime. No Socialist feels either offended or surprised at the position those men have taken. They could take no other stand and be consistent. It is good to have a Baritz to whip them back into the anti-Socialist ranks, to which they so hurriedly scurried and where they properly belong. When the glamor and glory of this war orgy is over, it will be the task of real Socialists to keep those freaks from sneaking back into the party of the working class. There is nothing to regret, rather we should be grateful that they reveal themselves in a capitalist war and not remain in sheep's clothing to betray the working class in the final and fast approaching reckoning.

Yours, etc.,

BRUCE.

Regina, Sask., March 31, 1915.

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WALKING home from work tonight I met a prominent labor man or labor leader in the uniform of a defender of British liberty.

I will not mention any name, because economic conditions may have forced him into the ranks of OUR Christian army; but since he is a follower of one H. M. Hyndman and an admirer of our old friend Blatchford, it may be that British freedom (!) means so much to him that he is determined to protect it even with his life's blood.

Meeting him, however, started me thinking that an unpatriotic article by a Scotchman who has an Irish name and looks like a Jew, would not be amiss.

Although we do not get very much information in the newspapers of what is happening in England, little rumors filter through from time to time.

The following cutting from the Winnipeg Tribune of March 16, 1915, makes interesting reading:

Kitchener's Way.
"Strikes" Settled in Five Minutes.

A certain well-known firm recently obtained a large contract from the War Office. To ensure it being carried out to time, it was necessary for the work-people to work overtime. This they were perfectly willing to do, being paid at the union rates.

After a few days the secretary of the trade union called upon the head of the firm concerned, and advised him that unless the overtime was stopped all the "hands" would be called out. As there seemed no way out of it, the employer concerned went to the War Office and succeeded in seeing Lord Kitchener and placed all the particulars before him.

Lord Kitchener asked for the name and address of the trade union man and said, "Be here tomorrow at 11 o'clock." At that time the next day Mr. —— was admitted into Lord Kitchener's presence, the trade union man being also there.

The following conversation then took place:

Lord Kitchener—"Now, Mr. ——, kindly repeat what you told me yesterday as briefly as you can."

Mr. —— did so.

Turning to the trade union man, Lord K. said, "Mr. ——, are these facts as stated?"

"Yes, my lord; but it is strictly against our rules to——"

Lord Kitchener—"Are the facts right?"

"Yes, my lord; but——"

Lord Kitchener—"If you call those people out on strike I will get you seven years under the Treason Act for preventing the supplying of His Majesty's Forces. Good morning, gentlemen."

Five minutes to settle a strike! What do you think? Poor Sir George Askwith will sure lose his job now, eh? And may I suggest that our dear General Sam may get the same powers in Canada as Kitchener has in London. Fancy what economy for the poor wage slaves of Canada if Crothers got fired and Gen. Samuel got a double billet; "our" taxes would immediately be lowered because Sammy is patriotic enough to handle two jobs for one pay.

Although not a prophet, I can easily imagine the military orders for June 10, 1917, to be as follows:

"Gen. Steele, Dept. of Militia and Labor, Winnipeg, from Gen. Hughes, Minister of Labor and Militia, Ottawa: Send the strike leaders to jail for seven years; give the men a taste of cold **Steele.**" (Rotten!—Ed.)

"To General Otter of the Strike Leader Jail Dept., from Major-General Samuel re mass meetings in jail: Forbid the strike leaders to **utter** one word." (The climax; bum puns forbidden in future.—Ed.)

However, to our muttons, as R. B. used to say before he ate German sausages and became in consequence (and naturally so) an anti-German.

Away back in a little city in England, two big biscuit factories are in operation. One, called Peek & Frean's, boasts of having 400 of their employees at the front; and at the other one, Huntley & Palmer's, some wicked agitators got to work and a complete tie-up of the biscuit business for that firm was imminent. The new strike breaker, General, Field Marshal, etc., Lord Kitchener, however, was on the job right away and the following wire terminated that strike, not in five minutes, but, as it was more serious, it took a longer time and required more stringent measures.

The wire is rumored to have read as follows:

"Be back at work within two hours or leaders of strike will be shot."

The leaders were not shot, and I leave it to the reader to guess whether it was because Kitchener got cold feet or whether the other alternative was taken.

The Clyde strike is now historic, and **industrial action** from the light thrown on it in the present crisis seems almost as great a joke as the Socialist parliamentary action of the past.

The necessity of making Socialists, especially of the members of the average Socialist Party, seems to be still the main work of the student of Marx.

It is noteworthy, however, that the workers do not forget the **great** thing in life while fighting for the continuation of "British freedom," illustrated above. That **great** thing is, of course, their old **job.** One brawny ex-policeman from this city writes Deputy Chief Newton (see columns of Free Press) from the trenches, saying: "I hope **my** job will be kept vacant for me when I get back."

Many of the letters from the firing line have something like that in them. It reminds one of that old saying, "I love my wife, but oh, you typewriter!" only changed to: "I love **'my'** country, I believe in and worship the meek and lowly Jesus, and for his principle of loving your enemy I would gladly die, but **oh, you job!**"

Writing of our old friend the meek and lowly one, reminds me that Dr. Endicott in a sermon preached here a few weeks ago, says that if we do not Christianize the Asiatics, what we have now in Europe will be only a skirmish compared with what the next great war will be.

I wondered what he meant by that until today I read the report of a sermon by Rev. Caswell (the collapser of Socialism who does not like public debates). In this sermon he says: "War is improving; it is much nicer than it used to be previous to the Christian era."

I take it he means that owing to improved machinery for murdering, one is not in pain as long as the soldiers of old used to be. And again it used to take a seven years' war to kill one hundred thousand men. Now they can do it in seven hours. All, I suppose, owing to the introduction of Christian methods.

If we only Christianize the Asiatics, why in fifteen years when the Dr. Endicott's war comes off, we will be able to kill the whole damned army in seven minutes.

How nice, eh?

PAT.

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IMPRACTICABILITY (Continued)

tion or a meal ticket deliberately lend themselves to a propaganda of reformed capitalism. They know this only tends to confuse and benumb the minds of those over whom they seek influence. But they fancy they see a possibility of such a movement providing them a saddle for riding purposes. Should they be able to get the saddle on the crowd and ride therein, 't were sufficient proof of the crowd's title to be ridden. None the less, by the same token, is it the fate of the Socialist Party to explain them away. If one understands the class character of modern society, which is a very simple matter, or even if one has only a modicum of common sense, it should be quite plain that a system based upon the production of commodities for the profit of a few individuals cannot be reconciled to production for the good of society as a whole. If it were possible to introduce a socialistic (?) or paternalistic capitalism it would be the death knell of freedom as far as the workers were concerned. We would merely have a repetition of the story of the negro chattel slaves who were content and wanted no change. Fortunately it is quite impossible to reconcile private profit and the good of society. Consequently we have a fight to a finish on our hands. We do not often go to a capitalistic periodical for a statement of the case for revolutionary Socialism as against a reformed Capitalism, but the following from the editorial column of a recent number of the Saturday Evening Post shows a grasp of the economic situation that might have been written by a member of the Socialist Party of Canada:

Bricks Without Straw.

We can understand the capitalistic scheme of production, because we see it operating all round us, and we can understand the socialistic scheme of production when it is expounded to us with due care; but we cannot understand the man who wants to work the capitalistic scheme on socialistic principles. There are a number of such, however. They want the motive of business to be the greatest good for the greatest number, instead of profits.

Confronted with an order for a bill of goods or an application to lend a thousand dollars, the manufacturer or banker considers whether that will be finally profitable to his concern. On that basis he gives a decision and the machine grinds. If he were obliged to consider whether the proposed business would conduce to the greatest good of the greatest number, we can imagine him painfully cogitating the subject for a fortnight and then ordering a taxicab to take him to the nearest insane asylum.

The corner butcher sells beefsteak because it is profitable to him. Imagine him saying to a customer: "No, ma'am; I can't sell you beefsteak, because there is more nourishment for less money in chicken." In the capitalistic scheme the guide is whether the thing is or is not profitable on the longest, broadest view. On that principle the scheme works, with such good and evil as we know; but to throw that guide away and still try to operate the scheme would be like putting a sugar refinery's machinery into an ocean liner and expecting to get somewhere with the boat.

How to go about reorganizing a system based on profits for Capital so as to conform with the interests of society as a whole forms a problem well worthy of a modern politician. If the working class of Canada can be led into such a fool's errand by a bunch of ambitious characters, they will merit the result. But we do not think they will go now. It's a trifle late. Too large a percentage of those who are not hide-bound Tories or Liberals are class-conscious and a class-conscious man is safe.

Education! No compromise! No political trading! Revolution of the ownership of society's means of life, and production for use instead of profit are the only solution to our problem.

When we own we shall control. Those who own control us now.

Spread the Gospel of Salvation only! A man who seeks to bolster up Capitalism is a traitor to his class.

Let the Capitalists attend to that. They will.

WAR--ITS CAUSE AND OUTCOME

(Continued)

be controlled by a group of capitalists whose economic interests were similar. This group would naturally antagonize other economic groups; the struggle therefor would be transferred from the International to the National field. In place of a direct appeal to arms, most probably there would be a struggle for the powers of state. While the contingency of a United States of Europe is not impossible it is too remotely improbable to merit consideration.

We are, therefore, perfectly justified in this assumption: While various capitalists, each backed by a murder machine which they believe invincible, seek to dispose of five articles in a market which will only absorb three, there will be war.

Haldane, former Secretary for War for Britain, stated, over a year ago, that "German chemists and professors, working unseen in their laboratories and class rooms and offices, threaten our standing, less directly perhaps, but more formidably than any fleet of dreadnoughts. What we have to do is to face them on their own ground and make ourselves as painstaking and efficient as they are." Education, why certainly! But your bulldog British capitalist knows that a fleet of dreadnoughts, manned by none too well informed slaves, is safer than industries manned by revolutionists.

I say again: While slavery holds a place in this distracted globe there will be war. Let sentimentalist, Socialist and otherwise, prate of "war on war" as they will. War on slavery is the only means to effect that end. Outside of that a coyote's yap is more effective and a greater manifestation of intelligence.

(Next article: The Complexities of the Modern Financial Machine).

MONTREAL MAY DAY

We are advised by a Montreal RED that the comrades of that district intend to hold a May-day parade to be followed by appropriate speeches. They imagine this one will be a record breaker.

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OUR BOOKSHELF.

British Imperialism.

By H. M. B.

I.

I have just concluded the reading of a remarkable book ("Origins and Destiny of Imperial Britain," by Prof. J. A. Cramb). It is not a Socialist work; but at the present moment it represents the ideals of a not inconsiderable school of thought.

Professor Cramb was hardly known beyond the narrow limits of scholastic circles until the present war, when his book of historical essays on "Germany and England" made him apologist in chief of "Imperial Britain."

Here is Professor Cramb—the man:—

"Cramb was a pupil of Nietzsche. Like his master he combined a charm of disposition with a capacity for temper that seemed likely to break friendship, but never did. I have seen him, purple-faced, glorifying war and strife, and denouncing the ideal of peace in unmeasured language, punctuated by table-thumping and a voice that seemed fitted more for an open-air meeting than a private conversation. It was at a country-house, and the tennis players heard him from the lawn, and came indoors with fear and trembling. Impatient of question, brushing aside discussion, his weak eyes glowing dully beneath bristling eyebrows, he argued until at length weariness bade him pause. His little group of listeners felt as though they were sheltering in a thunderstorm."

That is a vivid little pen-portrait of a "leader of thought" in "Imperial Britain." It is the picture of a "fire-eater," a fanatic, a bigot.

II.

This advocate of Imperialism in this book sets forth those ideas: One, the change in his country from a purely National to an Imperial policy; two, the place of tragedy in the building of a nation; and, third, the distinction between the Imperialism of Rome and the Imperialism of Great Britain.

I propose to give my readers a brief review of these three themes.

III.

The primary desire of Cramb is to reveal the movements of history in conjunction with the informing spirit in the race itself, "that unseen force within the race itself, which in the past has shapen, and in the present continues to shape, this material frame of Empire."

He speaks of the "conscious ideal of Imperial Britain" as a new thing; but he believes that "the soul of his race has ever worked towards the world-state, or towards that federation of free dominions which is the outstanding achievement of modern statescraft."

Is not that very, very pretty?

Our university fire-eater does not seem to realize that all wars are economic in character; that the British Empire has risen upon the slavery of hundreds of millions of disinherited workers. He does not have the decent candor to tell us that British Imperialism is the natural product of a world-struggle for markets and trade-routes; that the wars between Spain and England in the sixteenth century were due to the spices and silks of India; the gold and grain of America.

As for "the conscious ideal of Imperial Britain"—that is so much bombast. He must know:

1. That it is to the advantage of the capitalist class that "a federation of free dominions" should exist. Greater security spells greater profits; wider "federations" mean more extensive fields for exploitation.

2. That a "world-state" in the sense of a Brotherhood of Man is an economic impossibility so long as the many are the slaves of the few.

IV.

I come now to his "philosophy of pain."

Cramb must uphold the teachings of his master—Nietzsche! And as he believes that his Imperial ideal can only be brought into practical being as the result of pain; an idea of creation tragedy which is familiar to all students of Nietzsche. Briefly it is based upon the conception that to be able to rise above the slings and arrows of outrageous fortune is to graduate in the university of power. It is the Greek idea of purification by power and terror.

If Cramb was gifted with a sense of humor he would realize the absurdity of such a philosophy. Capitalism is power and terror in excelsis; millions know the reality of his "philosophy of pain." Yet not even Cramb and his followers are above "social reforms."

If Cramb possessed an insight into human history he would understand one great important fact: that his damnable philosophy of creation tragedy can live and have its being only so long as society is divided into rival classes: the rich possessors—and the disinherited poor.

Lastly, if Robert Blatchford (and his fellow "Socialist-Imperialists") were gifted with a sense of proportion they would fail to hire their pens to capitalist papers in denunciation of German Imperialism (with its apostles Treitschke, Bernhardi and Clausewity) whilst upholding Cramb—and Nietzsche!

For Cramb is an apologist of violence!

V.

Finally, I come to Cramb's idea of the difference, both in quality and destiny, between the Imperialism of Britain and the Imperialism of Rome.

He tells us:—

"Thus it has arisen, this ideal, the ideal of Britain as distinct from the ideal of Rome, of Islam, or of Persia—thus it has arisen, this Empire, unexampled in present and without a precedent in former times; for Athens under Pericles was but a masked despotism, and the Republic-Empire of Islam passed swifter than a dream. . . . Thus it has arisen, this Imperial Britain, based on heroisms, endurances, lofty ideals, . . . and at the last the sanctioning voices of enfranchised millions accepting their desting, resolute! This is the achievement of the ages, this the greatest birth of time."

Now is not that a precious piece of flamboyant nonsense? In the dark backward and abysm of time "a masked despotism"; today the conscious ideals of "enfranchised millions" are woven on the swift shuttles of an Empire's loom.

The fact is, of course, that Pericles and his "masked despotism" were based upon slavery; and that British "Imperialism" has its sure foundations in the wage-slavery of "enfranchised millions."

Truly an interesting book!!

SECRETARIAL SCRAPS

We think that our readers will be pleased with this first issue of THE WESTERN CLARION in its new Spring costume. The next issue, however, will be much better, the only trouble being that we do not know exactly when we will be able to get it out, or whether we will be able to get it out at all. An organized attempt should be made throughout the Dominion to boost the Sub List. We will try a few Ads at this end.

Winnipeg has now elected a new Executive for the Province of Manitoba. Any SOCIALISTS in that Province or in Ontario, west of Port Arthur, desiring any information re organization should write to the new secretary, A. Paterson, 5 Home Bank Building, Winnipeg.

We are also pleased to note that Winnipeg comrades intend to hold a whist drive, the proceeds of which are to be placed to the credit of the COMOX CAMPAIGN FUND. Everything augurs the success of McDonald in that constituency, and with an organizer in this Province of his calibre, the S. P. of C. can take credit for having accomplished the event of its career. Wherever Mac. has been he has been given a cordial welcome and an attentive hearing, and those who know him understand well enough his ability to tear to shreds the woeful apologies for Liberal and Tory representatives. More power to his elbow.

EXECUTIVE COMMITTEE REPORTS, ETC.

B. C. EXECUTIVE COMMITTEE

Convened at office of Secretary, Monday 8 p.m., March 15th, 1915.

Present: McLean, Sidaway, Connor, Stephenson, and the Secretary.

McLean in the chair.

Minutes of previous meeting adopted.

Credentials presented by Com. A. Karme, Vancouver Finnish Local No. 45. Read over and delegate seated.

Correspondence from: Local Rossland; M. Bell, city; G. Velge, Ootsa Lake; H. M. Fitsgerald, Kamloops; Cumberland Local (per Goodwin, announcing death of Com. Wm. Maxwell) per Sec. (3); Local Fernie (2); Local Sandon; S. Lefeaux, Costez Island.

On motion Com. S. Lefeaux was appointed party organizer for Cortez Island and district.

Receipts

Stamps—		
Local Vancouver (Letts)	$ 3.00	
Local Fernie	5.00	
		$ 8.00

Expenses—Nil.

DOMINION EXECUTIVE COM.

Convened as above. Same chairman.

Minutes of previous meeting adopted.

Warrants ordered drawn as per expenses.

Correspondence read from: C. S. Windsor, city; G. H. Gibbons, Victoria; T. C. Makepiece, Lacombe; Organizer Springford, Marwayne; Local Ridgeway; Organizer Reid, Eckville; Sophia Mushkat, Calgary; Alberta P. E. C. (3); W. Shaw, Lethbridge; A. Budden, Calgary; N. H. Tallentine, Calgary; D. Frame, Lidgett; Local Springwater; Local Collins; Imperial Canadian Trust, Saskatoon, Sask.; Man P. E. C. (2); John A. Wright, Winnipeg; H. M. B. (2); Man. Local Ottawa; Local St. Cats; A. Gilbert, Brockville; Dworkin Bros., Toronto; S. Major, Toronto, Ont.; A. C. Rockwell, Amherst, N. S.; Neil McLean, Inverness, N. S.; Local Montreal, P. Q.; J. J. Macdonald, Venice, Cal.; C. McM. Smith, N. Y.; H. S. Heddon, Mich.; E. Moore, Seattle; Bastian Bros., Rochester, N.Y.; J. A. McD., Everettt; S. P. of N. F.; New York Call.

Financial Report

Receipts

Lit: Alta. P. E. C.	$ 5.00
Buttons: Local Ridgway	2.10
Stamps: Local St. Cats.	3.00
Supplies: Man. P. E. C.	4.60
	$14.70

Expenses

W. A. P.	$11.00
Dom. Express Co.	1.90
Stamps	2.00
Feather Duster	.65
Ribbon for Machine	1.00
String	.25
	$16.80

Western Clarion

Receipts

Subs.		$29.50
Directory—		
Local Vancouver (Letts)	$ 2.00	
Local S. Ft. George	2.00	
Local Edmonton	1.00	
Local Rossland	1.00	
Local Calgary	1.00	
Local St. John	1.00	
Man. P. E. C.	3.00	
		1.00
Bundles—		
Local S. Ft. George	$ .80	
Local Edmonton	4.00	
Local Rossland	1.00	
Local Calgary	4.00	
Local Ottawa	1.00	
Local St. John	.40	
		10.20
Clarion Maintenance Fund—		
Local Fernie	$ 3.30	
Local Springwater	1.00	
Local St. Cats	.70	
Local Ottawa	.40	
C. McM. Smith	2.00	
		7.60
		$58.30

Expenses

W. A. P.	$11.00
Janitor	2.00
	$13.00

B. C. EXECUTIVE COMMITTEE

Convened at the office of the Secretary, Avenue Theatre Building, Monday 8 p.m., March 31st, 1915.

Present: Sidaway, Stephenson, Jenkins, Parsons, Karme and the Secretary.

Jenkins and Parsons seated vice Connor and McLean (out of town).

Sidaway in the chair.

Minutes of the previous meeting read and adopted.

Correspondence read from Locals Cumberland, Clayton, S. Lellman, Local Enderby, J. Kennedy, J. A. McDonald, J. B. Osborne.

The secretary was instructed to write to J. B. Osbonre informing him of the conditions prevailing in B. C.

Receipts.

Charter and Supplies, Cortez Local		$ 5.00
Dues Stamps—		
Local Cortez	$ 1.00	
Local Clayton	1.00	
Local Vancouver No. 1	10.00	
		12.00
Buttons, S. Lellman		1.00
		$18.00

Expenses.

Sundries—		
Postage on Lit.	$ .65	
Night letters (2)	.80	
		1.45
Loc. Vancouver for Lit to Mch. 31		34.92
		$36.37

DOMINION EXECUTIVE

Convened as above. Same chairman.

Minutes of previous meeting adopted as read.

Correspondence read from: C. Bowie, Saanich; H. Noakes, Victoria; Bird, Macdonald & Ross, Vancouver; F. A. Johnston, Clinton; D. Milne, Victoria; Local Travers; E. L. Brock, Greenshields; C. M. Christiansen, Dickson; N. H. Tallentine, Calgary; Organizer Reid (3); Alberta P. E. C.; Fred. Kissack, Sovereign (2); Imp. Can. Trust Co., Saskatoon; A. Paterson, Winnipeg; Ont. Que. P. E. C.; H. Schwartz, Berlin; G. Rossiter, Toronto; A. G. McCallum, Ottawa; P. E. Moore, Port Arthur; S. E. White, St. John; A. C. Rockwell, Amherst; Press Com., Local Glace Bay; J. Johnson, St. John; Sturgis & Walton, New York; J. A. MacDonald, Bellingham; J. Bone, Bellingham; Bastian Bros., Rochester; Chas. H. Kerr, Chicago; Jas. Stirling, Newfoundland; Moses Baritz, Manchester; D. E. C.

Receipts.

Ont. & P. Q. P. E. C. Dues Stamps	$15.00

Expenses

W. A. P., Wages		$11.00
Sundries—		
Dom. Express	$ 1.20	
Yale lock	.50	
Stamps	1.50	
		3.20
		$14.20

Western Clarion

Receipts

Subs		$35.75
Directory—		
Local Gibson's Landing	$ 1.00	
Local Calgary	1.00	
Local Vancouver No. 1	5.00	
		7.00
Bundles—		
Local Gibsons Landing	$ .40	
Local Calgary	2.00	
Local Vancouver No. 1	33.00	
Jas. Bone	1.00	
		36.40
		$79.15
C. M. F. Local Clayton, Asst.		.70
		$79.85

Expenses

W. A. P., Printing		$11.00
P. & H., Printing		75.00
Sundries—		
Cancelled Stamps	$ 2.00	
P. O. Stamps	1.00	
Lepage's Glue	.25	
'Phone Call	.05	
Rig for Clarion	1.00	
Mailing	2.30	
Janitor	2.00	
		5.60
		$94.60

HERE AND NOW

	$	50c.	25c.
J. R. Knight	5	5	7
W. B. M.	3	4	1
W. Shaw	4	3	
C. P. Babcock		5	
Jenks	3		
C. M. O'B.	2	1	
C. McKendrick	1	1	
E. L. Thorburn	1	1	
J. Hannington	1	1	
Neils Sortie	2		
J. Sutherland		3	
J. Reid		3	
A. Harris		2	1
M. Lightstone		1	1
J. Robinson			2
L. Buckthorp		2	
M. Vangar	1		2
	23	32	16

Dollar Subs:—T. Connor, C. C. Creer, Geo. Grazier, C. Cribb, A. Shering, C. L. Austin, J. Laylor, W. Alexander, Norman Mills, R. I .M., Jas. Smith, J. E. McGregor, W. Allen, W. Gellhaus, M. Paterson, Education Committee, Winnipeg Labor Temple, J. Watson, D. Frame.

Fifty Cents: — Local Rossland, T. Mc Neill, A. Jancroft, J. Sidaway, V. Pazza.

Twenty-five Cents:—C. A. Robertson, A. G. McCallum, L. Luberg, Geo. Rossiter,

Ninety?eight new readers. We are still in the hole though and need the "long pull, strong pull, and pull altogether," just as much as ever. Go to it!

Socialist Party Directory

DOMINION EXECUTIVE COMMITTEE, Socialist Party of Canada, meets every Friday, 8 p.m., Avenue Theatre, Vancouver, B. C. W. A. Pritchard, Secretary.

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

ALBEETA PROVINCIAL EXECUTIVE Committee—Secretary, Burt E. Anderson, 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, D. McMillan, 262 High St. E., Moose Jaw, Sask.

MANITOBA PROVINCIAL EXECUTIVE COMMITTEE: Notice—This card is inserted for the purpose of getting "YOU" interested in the Socialist movement. SOCIALISTS are always members of the Party; so if you are desirous of becoming a member, or wish to get any information, write the Secretary H. Laidlaw, 96 Dagmar 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 re 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. o fC., meets in Miners' Hall every change Sunday at 7:30 p.m. E. Campbell, Organizer. John Lee, Secretary, Box 125. Finnish branch meets in Finlanders' Hall.

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

LOCAL SOUTH PORT GEORGE, B. C., No. 61, meets every Sunday night at 8 o'clock in Public Library room. A. G. Allen, secretary, Box 49, Prince George, B. C.

LOCAL CUMBERLAND, B. C., No. 70. Business meetings every first and third Sunday in the month, at 10:30 a.m., in economic classes every Monday and Friday, at 7 p.m., in the Socialist Hall, opposite P. O. Regular Propaganda meetings at every opportunity. Secretary, Wm. Braes, Box 171.

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. R. M. Alexander, 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. Ovla Lind, Secretary.

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

Business meetings every first and third Sunday in the month at 11 a.m. Send all communications to the Secretary, Thos. Price, General Delivery.

LOCAL EDMONTON No. 1, S. P. of C.—Free reading room and headquarters at rear 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. T. Saunders, secretary, P. O. Box 1682; Phone 5495.

LOCAL COLEMAN, ALTA., No. 9, Miners' Hall and Opera House. Propaganda meetings on the first and third undays of the month. Business meetings on Thursday evenings following propaganda meetings at 8. Organizer, T. Steele, Coleman, Alta. Visitors may receive information any day at Miners' Hall. Secretary, Wm. Fraser, Box 161, Coleman, Alta.

LOCAL DELBURNE, ALTA., No. 40, S. P. of C.—Business meetings every second aturday in the month. Organizer, A. T. Rowell. Address all communications to the Secretary, Geo. Paton, Delburne, 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 REGINA No. 6, S. P. of C., meets every Sunday in Trades Hall, 11th Ave., at 7:30 p.m. Secretary, W. B. Bird, 1941 Winnipeg St.

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 MOOSE JAW, No 1, S. P. of C.—Business meeting and economic class every Wednesday evening at Com. D. McMillan's, 262 High St. Propaganda meeting every Sunday, 8 p.m. at the Moose Theatre. Geo. Grazier, 739 Hochelaga E., Moose Jaw, Secretary.

LOCAL No. 1, WINNIPEG, S. P. OF C.—Business meetings every Sunday at 3 p.m., in Socialist Club Rooms, Suite 5, Home Bank of Canada Blk., Main St. Propaganda in the Dreamland Theatre every Sunday at 7:45 p.m., J. Robinson, 244 Edmonton St., Winnipeg, Sec

LOCAL MONTREAL No. 1, S. P. of C.—Business meeting, Wednesday, 8 p.m., sharp, at headquarters, 666 Cadieux St. Address all communications to the Secretary, Box 148, Station B, Montreal, P. Q.

LOCAL TORONTO NO. 1, S. P. of C.—Headquarters 5, 436 Yonge Street. Economic Class every Monday. Business meeting Wed. 8 p.m. Propaganda meetings, Venus Theatre and also corner Yonge and Shinter. Address communications to Geo. Rossiter, 52 Tiverton Avenue.

LOCAL KENORA, ONT., No. 31.—Propaganda meetings every fourth Thursday of each month. Business meetings every second Thursday. Organizer, F. Borton. Send all communications to the Secretary, F. J. Connett, Box 355, Kenora, Ont.

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.

LOCAL NORTH BATTLEFORD, SASK., No. 3—Business meetings, second and fourth Tuesday in the month at 8 p.m. Horace Collingwood, Secretary, 1411 Charles St., P. O. Box 164.

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

B. C. Provincial Elections

Candidates Nominated To Date Are As Follows

FERNIE - - T. Connor

Send donations to O. Erickson, Box 505, Fernie.

FORT GEORGE - John McInnes

Send donations to A. G. Allen, Drawer 24, Prince George.

COMOX - John A. McDonald

Send donations to Wm. T. Grieves, Box 84, Cumberland.

VANCOUVER CITY

J. HARRINGTON
J. KAVANAGH
W. W. LEFEAUX
C. LESTOR
W. A. PRITCHARD
J SIDAWAY

Send donations to O. J. Mengel.
Care Western Clarion.

NORTH VANCOUVER
WM. BENNETT

Send Donations to J. Sidaway care Western Clarion.

Probable Candidate for
NORTH OKANAGAN
J. PILKINGTON

Send donations to S. Lellman, Enderby.

Probable Candidate for
SLOCAN
J. S. SMITH

Send Donations to A. Shilland, Drawer K, Sandon.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, affirm our allegiance to, and support of, the principles and programme 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 gives to the capitalist an ever-swelling stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in 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 collective, or working class property.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for the possession of the reins of government—the capitalist to hold, the worker to secure it, by political action. This is the class struggle.

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

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

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