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CONFEDERATION

THE anniversary of Confederation day has come around again, and like every historical event of importance to the "powers that be" it had to be celebrated by the waving of flags and the blowing of trumpets. The old story has again been told by those hard-thinking liars who write the editorials and those silver-tongued orators of the platforms and pulpit that the three-headed god of justice, humanity and right in reality first descended to earth on July 1, 1867, and took up his abode in this vale of tears. Great rejoicings on this day, as is usual, but the unreasoned credulity of the people blurs its festivities by a tinge of the tragic. For it is this public enthusiasm for a public event without understanding the causes which lead to the events that makes possible the fostering of the belief that it is only in ones own nation that the metaphysical gods of justice and right do dwell, and so, to the awakening of patriotic fervor by the mere waving of flags. Thus, the ruling class holds the public mind in slavery to tradition.

It is therefore necessary, in order to know what the Canadian Confederation means and so as not to be carried away on the wings of sentiment, to know something about the political and economic conditions of Canada at the time of the Confederation. For it must be understood that Confederation came as a climax to these conditions, and not because the "Fathers of the Confederation" were suddenly seized by the idea that Canada should be united, as a whole, by a government based on the principle of liberty, freedom and equality to all men. What these conditions were it is our purpose to show, though, in a brief article, only a bare outline can be given.

The Canadian Confederation was brought about not by the consent and with the approbation of the working population of Canada, as is commonly supposed, for this class had little to do with the matter, but by the representatives of the then ruling, trading and stock-jobbing class. Such of the much lauded "Fathers" of the movement as Macdonald, Cartier, Tupper and Tilley were either stock-jobbers, railway manipulators, attorneys in the employ of railway and land companies or simply loquacious, job-hunting politicians. One striking feature of the political history of the time is the enormous sums of money spent for purposes of political corruption and legislative bribery. In general, however, the forces which led to the Confederation may be classed under the headings: Trade and Commerce, the Railway and Land Speculators,

the Colonial Policy of Great Britain, and the Political exigencies of the times.

Canada at the time of the Confederation was already dominated by the interests of developing capitalism. It is true that the largest proportion of the inhabitants were engaged in agriculture, but nevertheless, political affairs were controlled and directed by bourgeois interests. The farmers were disorganized and generally very ignorant. The average 100 acre farmer in Ontario was quite content to identify his interests with those of the petty bourgeois, if, on the whole, he was at all conscious he had any economic interests. At all events, whatever wishes or desires the farmers might have had they counted as much in the political scale as the present opposition of the farmers to the enforcement of the Military Service Act. The towns and cities were the seat of political activity.

Industry was in a state of healthy growth in the decade before Confederation. Lumbering companies were tapping the forests in Ontario and Quebec to get timber for the large shipbuilding establishments in Quebec and Halifax. Cities with between 30,000 and 40,000 inhabitants began to spring up, and in these were located factories with steam driven machinery. These factories employed about a fifth of the working population. Canadian ships plied the Great Lakes and the St. Lawrence river in quest of trade, and they even did some carrying trade to Great Britain.

Trade was chiefly carried on with Great Britain and the United States. With the latter country it had been fostered by the Reciprocity Treaty that had been agreed upon in 1857, and had been especially brisk during the American war. But after the war this trade decreased, and to make matters worse the American government terminated the treaty in 1896. Thus was shut off from the Canadian trader his best and most profitable market. Industrial stagnation stared the whole class of manufacturing and trading bourgeois in the face, for the home population—about 3,500,000—though not large, was yet not large enough to consume all the products of home manufacture. Hence this class began to look about for a new market. It turned its eyes both to the east and to the west. On both sides it seemed to be hemmed in. On the east by the backwardness of the agricultural population, on the west by the monopolistic trade rights of the Hudsons Bay Co. This class was, therefore, up against it. Now strange as it may seem, the petty bourgeois upon perceiving the dire state of affairs began to dream dreams of justice to all men, to see visions of enshrined Liberty, to talk about inalienable

rights, and to formulate humanitarian schemes. Politically, it lined up with the movement that had for its aim the establishment of a government, one of whose chief functions was to look after the interests of trade.

Besides the trading and manufacturing bourgeois there was another, small but influential element which was much in favour of Confederation. This was made up of the railway promoters and land speculators, who, after having sucked the eastern provinces dry, now looked around for new and greener pastures. These parasites and representatives of finance had had an especially prosperous time of it since 1840. They had pretty well succeeded in grabbing up all the public lands in eastern Canada, and had lined these provinces with a network of real and paper—mostly paper—railways, but for which they had nevertheless, got large grants of land and subsidies from the government. They had worked the political spoils system to perfection. This class looked to the west for the new pickings and green pastures. But the monopoly of the Hudsons Bay Co. stood in its way. As long as this Company had absolute control over the west, there was no chance for these political buccaners to map out a paper railway in this territory, and so get a large grant of land and money from the government for their pains, as they had done in the east. Hence they lined up with the Confederation movement, one of whose aims was to take away the monopoly of the Hudsons Bay Co. And there is no doubt but that the searching eye of these speculators had penetrated the thick walls of the Rockies and, in their minds, were already feasting on the rich returns they would realize from the exploitation of the mineral wealth of British Columbia, and the building of a transcontinental railway.

Another factor in the Confederation movement was the colonial policy of Great Britain. Formerly England's colonial policy had been one of exploiting the colonies through trade alone. As early as Cromwell's time Navigation Laws had been passed which prohibited the merchants of other nations from trading with English colonies. But owing to its own industrial development, the growth of its surplus population, and the exigency it was put to during the Napoleonic and American Civil Wars, it was forced to adopt a new policy. Henceforth the colonies were to be used as lucrative fields of investment for British capital, and as territories in which to raise the raw materials necessary for British factories. Food supplies were also to be drawn from the colonies. Thus Canada was especially marked out as the food basket for the manufacturing population of Great Britain. The agricultural development of the broad western prairies, indeed, offered great possibilities in that direction. Moreover the surplus population of Great Britain was to be brought out and settled in the colonies.

It was reckoned that these emigrants would not only produce food for the population and raw material for the factories of England, but they would also develop a considerable market for British manufactured goods, and besides, by remaining loyal, they would still be possible recruits for the British army. Thus England hoped to strengthen her position, both in times of peace and in times of war. We see at this day how perfectly the policy is working. But it must be understood that before such a colonial policy could work well, a federal government had to be established

in the colonies over whose foreign policy the British government must have control. It was just such a government that was created by the British North America Act. Thus it was that British Imperialism added its influence to bring about the Confederation agreement.

Lastly, there was the political situation in Canada. According to the Union Act of 1841, Quebec and Ontario, then called Lower and Upper Canada, were united by a Federal Parliament with equal representatives from each province. But as the population of Ontario had increased much faster, during the two decades succeeding the Union Act, than that of Quebec, great dissatisfaction arose in Ontario about the system of representation. It was the cause of a very bitter strife. The politicians of Ontario maintained that representation should be according to population. Feeling ran so high between the politicians that there was deadlock after deadlock in the legislature. Indeed, it had become almost impossible to maintain a government except for a few months at a time. This state of affairs would of itself have led to some change in the then existing form of government. It was either a case of splitting Canada up into a number of small independent states or uniting the provinces into a federal union. As we have seen, the economic conditions of the day demanded a federal union.

The above is an outline of the main causes which led to the Confederation. The case has been stated as logically and rationally as possible, and no appeal to a sickly sentimentalism has been employed. It was quite unnecessary. Of course this unromantic account of the Confederation will not agree with that of the professional historian. But we are quite satisfied if it has been made clear that the Confederation of Canada was a capitalistic event, brought about by capitalist politicians, to enable the capitalist class to better and more thoroughly exploit the Canadian workers. Looked at from this angle, the Confederation movement is not only interesting, but also instructive. It is one of those historical events in which we can see that it was in part the blind working out of economic forces and partly the conscious wielding of these forces by the ruling class for the purpose of acquiring a firmer grip on the unsuspecting population. C. M. C.

AFTER THE WAR PROBLEMS

Appendix—Some Added Proof.

By W. A. Fritchard

I had fully intended that this month's contribution should be the last and deal with "The Remedy" for the evils and complications afflicting society described in previous issues of the "Western Clarion." But some further interesting and enlightening data came into my hands and I could not resist. It is reassuring to those few revolutionists who are today carrying on sound, scientific propaganda, recognizing that by education can we alone ever hope to progress, to find daily corroboration of their claims and contentions.

In the preceding articles we have attempted to show that the "Returned Soldier" problem is indivisibly linked up with that of defining woman's status, and that "Motherhood" which is becoming a more and more talked of matter can only be intelligently grasped when we are willing to face things as they are and

investigate the basic causes of that terrible disease which plug-hatted Presbyterians delight to designate "The Social Evil."

There has been published, at least as far back as January last, a bulletin entitled "Reconstruction," by The Department of Soldier's Civil Re-establishment, Ottawa, Canada, for the Information of all Interested in the Welfare of Canada's Returned Soldiers. It appears that a semi-governmental department has just been created known as the Department of Soldier's Civil Re-establishment. Senator Loughheed it seems is the senatorial medium while F. B. McCurdy, the new departmental secretary, will represent it in the House of Commons. S. A. Armstrong, former director of the Military Hospital's Commission, is Deputy Minister. In the April issue of "Reconstruction" we find this gushing invitation: "The contents of this bulletin may be re-printed ad. lib." So, dear reader, ad. lib. we dive in. Each number, from January's issue down to the latest is full of advice for the returned man, as to how he might satisfactorily dispose of himself, after having received what is called "vocational training." The inventor of mechanisms is also appealed to in order that he might, when introducing newer and better labor-saving devices for use in the realms of industry, have an eye to the man with but one leg, or arm, as the case might be. Electric appliances are also being brought out by means of which men may regain the use of stiffened fingers, etc., while yet again other appliances are mentioned which are to take the place of members that have been lost. We are told how men are to be slipped into industry in such a manner that they will not compete with one another, so that out of 160 men mentioned as undergoing vocational training in Montreal we have everything from a scientific raiser of hogs to an architectural draughtsman, back again to an ornamental plasterer and a stove fitter. The boss is also gently persuaded to lend an ear. Under the heading "Economic Aspect is Discussed," the summary of an address by the Vocational Officer before the Manufacturer's Association of Canada is given. One is inclined to titter when he finds the following linguistic gem:

The problem of re-education for disabled returned soldiers which Canada faces today is an economic one concerning man power, the producing power of this country. —(Reconstruction, April, 1918, p. 10.)

Of course, we were often abused and much righteous indignation was poured forth when, in the past, we meekly ventured the opinion that "labor, applied to natural resources, produces all wealth." We were informed that brains, the brains of wealthy nincompoops who apparently did not possess any, made money for the intellectually strong. But we read on:

Our work should appeal to you on economic grounds even if no sentimental grounds existed—from an economic standpoint these men simply must be enabled to become as efficient producers as formerly. If this country is to prosper we cannot afford to have thousands of men incapable of carrying on and of supporting their dependents. (Ibid. p. 10.)

The public, that long suffering indefinite something or other which is, we suppose part of the social body, also becomes the object of a clarion call, for in the March issue, under the heading "Industrial Canada Cannot Afford to Lose Workers by War Injuries" we

find the writer quoting from George Edward Barton's book, "Re-education," as follows:

There is no economy in using a whole man for work that a part of a man can do as well. (Emphasis Barton's.) If we can train the public, or persuade the uninjured man (emphasis in this second case mine.—W. A. P.) that it is hardly respectable to do what can be done by a cripple, in a short time the well man would feel much as the small boy feels about something that girls can do; that is, he respects the work itself but, taking pride in the fact that he is a boy, he cannot be induced to do it himself. There are plenty of occupations for the crippled, for the blind, even for the insane (emphasis again mine.—W. A. P.) which being done by them, will release a stronger worker for some other line of production without interfering with the amount of product.—(Reconstruction, March, 1918, p. 5.)

Yes, yes, the beauty of the bourgeois soul peeps unmistakably out of this disgusting and innocuous drivel. Let women, children, cripples, madmen, or even monkeys, do the job so long as the "amount of product" is not interfered with and the lily white fingers of useless bourgeois go unsoiled. There are jobs which the insane are already demonstrating their ability to hold down, and not the least among them is the dishing up of weird and senseless trash in the guise of expert knowledge on economic conditions.

But the best is yet to come, and this appears on page six of the April issue, where John Galsworthy's article, "The Need of Reality" recently contributed to the British "War Pensions Gazette," appears under caption "Galworthy Sounds Warning," with sub-head "Industrial Situation While War Lasts is Misleading—Disabled Soldiers Must be Convinced of Brutal Truth." After reading the article in question one wonders just how much the human mule can endure without retaliation. Brutal Truth! Some joke, eh? But a good one withal. Let that sink in, returned soldier. Read your own Bulletin on how the masters are going to have you reconstructed, by telling you the brutal truth. We had a notion that they might accidentally tell you the truth, now and again—by accident, as it were—but Brutal Truth! Away with it, it is too Hunnish.

However, as part of this brutal truth we learn that:

Labor, by hook or by crook, must prevent these—the most deserving of Labor's sons (another little job for Labor!)—from courting destruction, prevent their neglecting this chance of making good against a future, which for all our palaver, is going to be hard, thankless, and forgetful.

Palaver! Brutal Truth! Oh, Orlando, I laugh, I do, I laugh. Hath he not a merry wit? But space forbids quotation in full, although I am tempted to try it. However, further on we read:

We have to convince the disabled that, to be re-educated not only physically but professionally, is absolutely essential to them, against a future, which, fat enough for the moment, is going in a few years' time to be very lean and hard; and for men handicapped, as they will be, simply impossible except for charity, which one imagines is the last thing they want.

It can't be said too often that the situation while the war lasts is misleading. All civilians now feel grateful and want to get and serve the wounded soldier. Labor is hard to find, so that anyone—even the handicapped—can get a job.

All that will have gone by the time the war has been from five to ten years in its grave. Most of our disabled soldiers have thirty, forty or fifty years before them. The man that slips his chance now (that is, refuses to be vocationally trained or reconstructed according to his masters designs.—W. A. P.) and trusts to luck and gratitude, will find himself on a beach where he will get more kicks than ha'pence, ten years hence. . . . if anyone came along and said to me: 'My man, how magnificent your patriotism has been in the war! I'm sure that you'll like to continue to be patriotic now that you are maimed, and serve your country nobly in the future as in the past, by making yourself efficient, instead of being lost to the industrial life of your native land!' Well—I should want to get up, and say: 'Caat,' and smite him in the eye.

When you have just lost a limb for the benefit of your country you cannot be expected to be precisely in the mood to appreciate talk about patriotism and all the rest of it, from those who haven't lost limbs. Not if I were a maimed soldier, I could only be persuaded to get a special training by being shown convincingly that if I didn't, it was going to be worse for me. (Emphasis Galsworthy's)

We are all, soldiers included, inclined to forget in these roaring times of war the dour and dire struggle for existence that obtains in the so-called piping times of peace. . . . A few years hence the maimed soldier will only be secure against an uncertain and perhaps miserable future, if he is not among the weakest.

I should say, speaking like a fool perhaps, that the only people capable of persuading the maimed soldier, for his own sake to make his future position so strong as ever he can, are those who know what the life of labour is like in bad times (some jobs for ambitious labor fakirs, newly risen, going at this point.—W. A. P.) are not neatly-mouthed, and will put the thing bluntly in its naked, grim reality. Just now we wrap things up with all sorts of natural and well meant verbiage, about heroism and gratitude and never forgetting; this doesn't help—on the contrary, it fogs the issue, and endangers the future of those whom we want to make secure. The time has come for blunt speaking to the maimed soldier by people who know how hard life and human nature are, and how short our memories.

My Gawd, Mabel, 'ain't that worth fighting for! I had intended to deal here with some further data on the position of women, but my allotted space is now filled, and we must forbear.

BARITZ' REPLY TO THE CHARGES

In last month's issue there appeared the "charges" against me. I would like those interested to realize that I think I have effectively disposed of the charges against me regarding both being an anarchist and an I. W. W.

But I have to prove that the charge against me is false. It is not like a court of law, where the prosecution have to submit evidence proving guilt. Being tried under the Immigration Laws involves no evidence at all. Merely an assertion, and upon that an individual is tried. So the difficulty can easily be seen. So that my numerous friends in Canada and the U. S. A. may know how things stand, I will append my replies to the counts as published in June.

Charge 1.—I have not spoken to Emma Goldman in my life, and have never supported, but attacked her "philosophy."

I was not in New York City in November, 1915, as charged.

2.—I have never lectured in Yiddish, and never on anarchistic topics, but against anarchism.

3.—Too absurd for consideration.

4.—I left San Francisco on February 13th, arriving in Portland Friday, February 15th.

5.—My birth certificate disproves this, and what more I am called a Russian Jew. My birth certificate shows that I was born in Manchester on February 27th, 1883, and that my name is Moses Baritz.

6.—Do not speak a word of Russian nor even of the alphabet.

So much for the charges. Finally I make an appeal to those who would assist me.

Can any readers in Vancouver, Winnipeg, Denver and Toronto, give evidence for me. I also appeal to persons in those cities to let me know that they are prepared to go before the U. S. Immigration Inspector and testify to my constant opposition to the I. W. W. and anarchism. Weigh the proposition well, however. My constant attack upon those "ideas" ought to be the work of some volunteers.

But before so doing I desire them to communicate with me at the "Western Clarion" office, they must have instructions from me.

Moses Baritz

ALBERTA NOTES

The farmers having drunk copiously of the Government pre-election brand "Exemption for Farmers" have wakened with the usual sore head that comes from a too free inhibition of chloroform or other sleep producing narcotic. To cool their fevered heads a few applications of revolutionary socialism has been administered by Comrade J. Knight at meetings held in New Norway district with seemingly good effect as he has been invited to attend the U. F. A. picnic, June 4th to administer another dose.

A splendid meeting was also held by Comrade Knight at Brule mines, where a large and appreciative audience listened to his address and a good literature sale made. A return visit is anticipated in the near future.

Edmonton local are still able to maintain their Sunday propaganda meetings with success. Business meetings are well attended and a study class is being formed. Subject: "The Dawn of History."

J. F. M.

First Citizen: "Why are the clergy not forced to go to war! Surely the Government must have some good reason for keeping them out!"

Second ditto: "Yes, and the German government keeps them out too. This war is bitter enough as it is, and both governments have decided to keep their bloodiest-minded citizens to the rear. Among even the African tribes the witch doctors are reserved for stirring and blessing the Hell's brew."

FARMERS' FORUM

SOCIALISM vs. THE FARMER

A Reply to M. Bruce

Without wishing to appear rude or to set myself up as a profound scholar, and as you, Com. Editor, invited criticism of Bruce's article, I am going to answer it.

The fundamental basis of the article is wrong, and there is scarcely a clause in it which will stand the X-ray of the Marxian school. I would advise Bruce to abstain from taking the soap box again until he thoroughly understands the Marxian philosophy.

He says: "The robbery of the farmer is not cleared up to the satisfaction of anyone," at least he has left me out, for, so far, I am satisfied. I might be wrong but then, if I am, someone will clear me up, for which I will be thankful.

There is no wealth without labor, land has no value, natural resources are valueless, also it is generally admitted by students that "They who control that to which I must have access to in order to live, own me."

The farmer's position is simply this, he applies his labor power (brain or brawn) to natural resources—land—(we have already shown that land has no value) and by the help of certain tools, he produces the products of a farm, that is, he has congealed so much of his own labor power and so much of social labor power congealed in the tools he uses, into wheat, oats, beef, etc. He now holds so much congealed labor power for sale, it is scarcely necessary to say that he must now proceed to dispose of it on the market just the same as the wage slave does his. One sells congealed labor power in the form of wheat, etc., the other sells his power to labor by the hour which will later on be congealed into other commodities.

The farmer must have access to capitalistic property, viz., the railways, elevators and banks, etc., it is easy to see that the money he gets is the price of the congealed labor power he is selling, and furthermore he only receives on the average the price of the socially necessary labor power congealed in the commodity sold, unnecessary labor is not paid for.

Bruce asks: "Is the machinery the farmer uses capital?" Insofar as the farmer is concerned, certainly not. Capital is simply a condition, the condition is: Any tools or money which is used for the exploitation of labor is capital. Sometimes the farmer hires help when he has too much work for himself and family, but we have shown that "they who own that to which I have access to in order to live own me," so that the farmer does not exploit his hired man for his own benefit, but for the benefit of the master class; then it follows that his tools are not capital. Mind you, I claim that in the last analysis every tool or machine, whoever owns it, is capital, because the capitalist class receives all the benefits accruing from an exploited working class. This may seem to be a paradox, but if you study it I think you will see the point.

Bruce says: "The farmer will never be a part of the revolution." He makes very far-reaching statements without the inside information most propagandists have. Another thing, "never" is a very unscientific word. If I understand rightly, Socialism is a science, an abstract thing, its definition is "The scientific analysis of the present method of production and exchange." There is no such thing as the Socialist movement, the Socialist Party is organized to the end that our analysis may be expounded easier to the working man, thus making him a Revolutionary Socialist, or, one who is convinced that a complete change from the competitive system to a co-operative system is the next step in social evolution. Please note, not revolutionists, there are lots of them floundering around the world now in a sea of despondency. When there are enough Socialists and the psychological moment arrives things will happen and you can take my word as a farmer and one who has had many years' experience among farmers, that the much despised hayseed will not be in the rear.

He says: "The farmers' outlook will be influenced by his economic position and property notions." I would like to know what other influence will govern him. You will find after these abnormal (war) conditions are over and competition arrives in the beef and grain markets, the farmers economic position on the whole will be punk, and after having a few nickles to blow in he will be kicking up a row that will make the city slave look like 30 cents does at present when you are hungry.

Again he says "The farmer has not and never will have, a national let alone an international mind." Here we find that word "never" again. Facts prove otherwise, for did he not vote for a "win the war party, proving the national mind, the international will come in good time after the war in Europe is over.

And again: "The revolution will be accomplished by industrial slaves." I think it is time Socialists ceased to use the word industrial as defining wages-slaves of the factories etc. The present system is an industrial one and every commodity is socially produced. All benefits goes to the owners of capitalistic property and there cannot be drawn a line between the city slave and the farm slave (farmer), only, that one lives on a small plot of valueless land close to a neighbor, while the other lives on a larger plot of valueless land half a mile more or less from a neighbor. Both produce, when able to get work, commodities for sale, by applying labor power to natural resources, and both will have to come together on the one political platform before wage-slavery is abolished and the revolution (social) is an accomplished fact.

C. W. Springfield.

Editorial Page

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"They also serve who only stand and wait."—Milton

It seems strange to those of us who inquire into the nature of things that the holy of holies of the bourgeois category of rights the freedom of contract, should be laid low with scarcely a murmur from the workers or a regret from our high-minded bourgeois idealists.

When the early manufacturing class were casting about for cheap labor-power they found the one great source, the serf, bound to the soil. How to transform this slave of the land to a slave of the machine became the question of the hour. This process took on different forms in different countries, but in the main the serf was driven into industry by a forcible division of the communal lands which thus excluded most of the workers from access to the land and so the slave of the soil became a "free" man, free to sell his labor-power to the highest bidder, in competition with his fellows for the ever elusive job, and starving if he could not bid low enough.

With the development of the machine process and in the ever increasing army of unemployment, freedom of contract, to buy and sell the commodity labor-power became more firmly established and bid fair to endure forever along with the other "inalienable" rights of man.

But alas! alas! the law of necessity little needs the pipe dreams of our ingenuous bourgeois libertarians, for even as they viewed their handiwork and called it good, a war, the result of capitalist production for profit, comes along and commanders the man-power of nations until the unemployment becomes a diminishing and then a negligible quantity.

With more than enough jobs to go around the worker finds the "freedom of contract," for the first time functioning to his interest, he changes jobs, organizes, strikes, and in various ways tries to better his condi-

tion. But the capitalists now find this "freedom of contract," erstwhile basis of capital production a menace to their profit. Masters of subterfuge and word twisting they plead patriotism and national necessity and brand those who would strike as traitors and pro-Hun.

Wise and experienced lawyers, in the pay of corporations and trusts, who, functioning as statesmen suggest the need of legislation to restrain the contents of labor, lead and incited by spys and foreign agents. A carefully written editorial echoes the suggestion, and is followed by less carefully written articles and flagrant demands for immediate action against these enemies of "democracy."

The mouthings and vapourings of a few labor leaders and "Socialist" leaders, a la Gompers, Russell, Sparrow, etc., complete the stage setting for the passing of labor conscription acts; thus civilization is saved on the way to being saved, the world is made safe for democracy by slave labor in the full sense of the word and capitalism enters into a new phase, wherein the worker is a slave of the state and any striving after better conditions is mutiny or treason.

Organizations of workers such as the A. F. of L. under the lethargic spell of Sam Gompers and weighted down by the colossal ignorance of their own membership, are impotent, protest is futile, we can only hope that by the whirl and change of events the mind of the worker-patriot will awaken to the fact that institutions do change, that with knowledge he can shape the course of social evolution so that his conditions of life shall be improved. We who understand the Socialist position are the only ones who can supply this knowledge, we must work for the awakening.

W E

SCIENTIFIC SOCIALISM

The "Scientific Socialist" is one, into whose consciousness, the acid of the world's social experience and travail has bitten deep, and in whom the vital practical, and real social laws and movements have woven themselves into organized and living explanations; furnishing him with the key plan to the arts and the heart of living.

"Scientific Socialism" stands as the only logical challenge to modern "social reform" with its quacks, and quack medicines, moral buffoonery and spiritual antics, paralyzing charity, and snobbish nobleness; all of which are merely the outward garb and instrument of an intense effort to institute a greater social efficiency in aid of profit making.

"Scientific Socialism" is the organized presentation of that view of society, which sees in the growth of tools, instruments, institutions and other means of social living; the operation of its history and the vital causes of its form.

It is, therefore, that attitude towards social conditions, arising out of, and from such a view, by which the art of interpreting the evolving social character and function of any class or institution or tool is attained; and in which the effort to consciously move,

OUR BOOKSHELF

THE TOWN LABORER—1760-1832.

By J. L. Hammond and Barbara Hammond (Longmans, Green & Co., London).

When Li Hung Chang visited England, he reserved his supreme amazement for the harmless and necessary "cop" who directed the traffic at Charing Cross. Were a super earthly visitor after a brief stay on this planet to look into our books on history, he would be utterly confounded in those numerous and bulky volumes by an almost total absence of any mention of the working class.

For brief intervals, centuries apart, a Wat Tyler will appear on the stage of human events to quickly vanish amidst abuse and contumely. It would appear to our super-earthly as though this fair world had, for deeds done and undone, been suddenly and recently visited by a plague of discontented and useless parasites, whose sole purpose was to disturb, and perhaps eventually destroy, our glorious civilization. Provided, of course, he read nothing of later date than 1850.

Of late years books dealing with this long neglected phase of social life have been assured of an eager and ever widening audience; and with the recently accessible government records to assist, skilled writers are introducing upon the historical stage those long neglected and obscure actors in the tragedy of social evolution. Not among the least of these writers are Mr. and Mrs. Hammond.

They are not Socialists, so their testimony is free from the possible charge of picking and choosing. They are not materialists, suggesting that religion might have "rescued society from a materialist interpretation" and bred a spirit of humanity and of fellowship. Nor have they much patience for any "science of politics or any law of trade." This, of course, is not a recommendation, but as they do not indulge in rhetoric or theory it is quite harmless. Their purpose is to collect the facts, which they do with thoroughness, industry, and skill. They recognise, however, the existence of two classes in society, and of the struggle which must exist between them. Indeed, who could fail to see the class nature of society, having read the records of the British Home Office. A more descriptive title for their book would be "Class Dread and Class Violence—1760-1832."

The machine had just appeared, "The Blind Metcalfe had introduced the art of building roads; the illiterate Brindley the art of building aqueducts; Telford, a shepherd's son, had thrown a bridge across the Menai Straits; Bell, a millwright's apprentice, had launched the first steamer on the Clyde; Stephenson, the son of a fireman, had driven his first railway engine." All slaves and the sons of slaves.

While these revolutionising events were happening Britain was congratulating herself that her monarch could speak her language so it could be understood, and history was concerned chiefly with claims of a witty, degenerate, and spendthrift Scotch family, over a stupid, miserly and degenerate German family, to rule over the country. It is this kind of history which Napoleon said was "Fiction agreed upon"

The advent of the machine and its terrible conse-

and assist others to consciously move, into the more complete historical forms of social oppulence is maintained.

W. Stokes.

As we view the bewildering spectacle, that modern life presents, and compare it with the different conditions under which the human race has existed since the dawn of civilization, we are forced to the conclusion that the mind of man was never before in such a state of darkness with regard to his own material welfare.

LET THERE BE LIGHT.

For in spite of the fact that human society was never so well equipped with the means necessary to maintain itself in health and happiness, the gaunt spectre of famine and pestilence is abroad in the world, and mankind find themselves engaged in the struggle, which in point of cruelty and viciousness has no equal in history.

Calamity and sensation have now become a part of our daily life. A haunting dread of the future possesses the mind; and there seems to be nothing left but blank despair in the face of overwhelming circumstances.

What a tragedy! Aye! and what a tribute to the teachings of those who sit in high places, and who guide and control the destinies of the world!

Surely the time has come for a change, if the human race would be saved from a miserable doom.

The limitations against which we chafe and struggle are not imposed by nature and are capable of being removed by human action, when once they are understood. Looking back over the career of the human race, we come to an age in which the uncontrolled forces of nature appeared as mysterious powers, ruthless and destructive. But through the discovery of natural laws and under the impulse of a growing civilization, men learned to control and utilize these forces. And in the same way shall we, by an investigation into the social laws which now operate within human society, come to a new understanding with regard to the problems of modern life. The mad orgy of bloodshed and destruction which now convulses the world will then appear, not as a result of the human mind depraved, but as the inevitable consequence of a social system wherein all things are produced for sale. The existence of wealth and arrogance, side by side with poverty and despair, will then be seen as the direct result of a social arrangement whereby one section of society is allowed to own and control the means necessary to maintain the life of the whole. In the light of a new understanding, old ideas and time worn shibboleths will be cast aside. For the mental darkness which now surrounds us can only be dispelled by the same science which teaches us to understand the social forces which now oppose us.

This is the science of Socialism. And it is only by the application of this science, that modern society will ever free itself from a social system which does not harmonize with the requirements of modern civilization. These requirements are the social ownership of the means of life, and the production of all things for use.

Let us then spread a knowledge of Socialism, the light of a new age; the hope of the world! S. E.

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An interesting view of Russia is given by W. G. Sheppard, the United Press Association war correspondent, who, speaking before the Canadian Club at Toronto, is quoted by the "Winnipeg Tribune," of May 28th, 1918, as follows:

German Started The Bolsheviki

"A German named Marx started the Bolsheviki forty years ago, and the Bolsheviki today is a poison gas that is blowing back on Germany."

"The Bolsheviki has done more in the past six weeks to weaken Germany and her arms than the Russian army had done in the previous three and a half years."

"I am persuaded, after spending considerable time in Russia, that Lenin and Trotsky are not pro-German. They are idealists and extremists."

"I want to bespeak your sympathy for Russia. We can still expect something from her, and the Bolsheviki will continue to harm the German cause. Russia is going to struggle through and make a world controlled more by heart than by brain power."

Again we find Maxim Gorky, a famous writer of anarchistic tendencies, telling us of the horrible conditions in Russia caused by the political power being in the hands of the Bolsheviki. It such a terrible picture that one turns with relief to the "Free Press" of June 10th, 1918, where we find that owing to the Christian, democratic, anti-Bolshevik spirit of the great American nation, socialist conscientious objectors at San Antonio, Texas, had their sentences reduced from life imprisonment to 25 years penal servitude. I think we can safely call this the crowning glory of a Christian people.

In the "Free Press" of May 15th, 1918, we find an article reprinted from "The Voice," the local labor paper. It remained for the "labor" paper to provide the best argument for the master class against the strike, in the late trouble here.

The following clipping from an editorial of the "Telegram" dated May 24th, 1918, is fine dope, and we accord for once our hearty agreement with this notorious newspaper: "No one can deny that if firemen have the right to strike because they do not like their treatment by the city, the city has the equal right to demand the setting of its own terms. If the city does not like the firemen's terms, it has the right to refuse them, even as the firemen have the right to reject those of the city. The alternative for the firemen is to quit. The alternative of the city is to find men who are more docile."

"More docile" is right ye slaves

Returned Man in Hard Luck.

"There is Nothing Too Good for Them."—Vide press, pulpit and platform.

"G. Chandler desires that some one wishing to aid a returned soldier send him a suit of clothes. He has

seen service in France and has been returned to Canada as unfit for further service. While in France he was married, and since coming to Canada his wife has been constantly ill and in the hospital, which requires all his pension money. He has been discharged from the army but has no civilian clothes in which to seek a position, and has had his uniform taken from him. While coming home on the boat his clothes were lost along with valuables belonging to his wife."

—Free Press, June 1918

The Ukrainian comrades here have started excavating for their Labor Temple costing \$40,000 and to be free of mortgage. It will contain a hall with a seating capacity of 1,200. In the near future places of this kind will be needed and we wish them the best of luck. A little of their enthusiasm and earnestness would certainly help our organization.

From a speech at a Baptist convention recently held at Hamilton, the "Free Press" of June 7th, 1918, quotes as follows: "One delegate asserted the only salvation offered Baptist ministers nowadays was to go into the insurance business or real estate or to the poor house."

As one who has tried the three methods of procuring a livelihood the delegate refers to, I certainly wish to congratulate him, and must say that on the whole either of them is better than productive labor. Yes, I certainly advise all ministers to eschew work—it sure is hell.

The congratulations of the entire movement to Comrades Alf and Mrs. Love, who were yesterday, June 16th, 1918, presented with a young rebel. Here's to a revolutionary future for him!

"Pat."

Books Received for Review

Cahn's "Collapse of Capitalism," \$1.
Mary E. Marcy's "Story of the Cave People," \$1.
Prof. Loria's "Economic Causes of War," \$1.
(Chas. H. Kerr & Co., Publishers, Chicago, Ill.)

PREPARING FOR PEACE

Before the war, American exporters were obliged to enter the commercial race with a heavy handicap which, however, the enactment of the "Webb Bill" has entirely removed.

From this time forward, instead of the battle for commercial openings abroad being a contest between American exporters, acting singly, and comparatively gigantic foreign rivals, it will be the Americans, and not European shippers, who will be the big fellows, and who will possess the advantage of superior magnitude and weight, in the conflicts of trade.—From "The Outlook," April, 1918.

Scene: West Ham Police Court: West Indian seaman in the dock:

Prosecutor: "Are you a Christian?"
Heathen: "No, sar, me quiet man!"

THIS PAGE RESERVED FOR "The Workers' Socialist Party of the United States"

MISERY IN GOD'S COUNTRY

IN the San Francisco Chronicle of May 13th, appeared an editorial dealing with the centenary of Karl Marx. The article was short, but what it lacked in length, it made up in lies and hypocrisy.

After saying that the centenary passed unnoticed, "unless perhaps in the obscure proceedings of small Socialistic societies," the writer goes on to say that Marx has been a considerable factor in moulding European thought, and then comes this gem: "In America, his followers have not been so numerous, largely because the central Marxian theory of constantly increasing misery has been more conspicuously disproved in this country."

This so soon after the report of the Commission on Industrial Relations, which is published in eleven large volumes, every one of them replete with evidence of increasing misery in "God's own country."

We will just take a look at the Summary of Conclusions and Recommendations, Vol. I, page 21, where there appears the following: "Have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the period (25 years) as a result largely of their labors? The answer is emphatically No!" The government commissioners evidently consider that the workers have not increased their portion of the wealth in proportion to their growing powers of production, so that their misery has at any rate increased relative to the amount of wealth produced. But let us see what they say about the actual conditions, Page 22: "It is evident both from the investigations of this commission and from the reports of all recent governmental bodies that a large part of our industrial population are, as a result of the combination of low wages and unemployment, living in a condition of actual poverty. How large this proportion is cannot be exactly determined, but it is certain that at least one-third, and possibly one-half of the families of wage earners employed in manufacturing and mining earn in the course of the year less than enough to support them in anything like a comfortable and decent condition."

If one-third of the families of wage earners do not receive enough to keep them in decency, it would appear that there is misery for a great many, even if there is not for editorial writers in our masters' press.

But there is more evidence which will suffice without the need for us to point the moral. After saying that in 1914 \$700.00 was necessary to support a family we are told that seventy-nine per cent. of families earned less than his amount.—"In brief, only one-fourth of these fathers could have supported their families on the barest subsistence level without the earnings of other members of the family, or income from outside sources." So, Mr. Editor, it seems even in the U. S. that fifty-four per cent. of the families failed to earn sufficient to get even the barest necessities.

Then a word as to the influence of economic conditions on crime. On page 24, we get a quotation from the Report of the City Council Commission on Crime in Chicago (1913):

"Insanitary housing conditions, unemployment, wages inadequate to maintain a human standard of living, inevitably produce the crushed and distorted bodies and minds from which the army of crime is recruited."

On page 25 we read: "The condition of agricultural laborers cannot, however, be dismissed without referring to the development of huge estates. . . . The conditions upon such estates are deplorable, not only because of the extremely low wages paid, but even more because these estates, embracing within their boundaries entire counties and towns, are a law unto themselves and the absolute dictators of the lives, liberties, and happiness of their employees."

What! dictators in a republic! Are we fighting absolutism abroad and fostering it at home? Your government commissioners say so, Mr. Editor.

Now about the condition of women workers. We wonder if the "Chronicle" has ever read page 31 of the report, where we are told that one-half of the women employed in industry earn less than \$6.00 per week, and let us ask if this constitutes misery. "Six dollars a week—what does it mean to many! Three theatre tickets, gasoline for a week, the price of a dinner for two, a pair of shoes, three pairs of gloves, or the cost of an evening at bridge (perchance cigars for a week for pen valets on the editorial staff of the "Chronicle.") To the girl it means that every penny must be counted, every normal desire stifled and each basic necessity of life barely satisfied by the sacrifice of some other necessity. If more food must be had than is given with 15c dinners, it must be bought with what should go for clothes. . . . Always, too, the room must be paid for, and back of it lies the certainty that with slack seasons will come lay-offs and discharges. If the breaking point has come and she must have some amusement, where can it come from? Surely not out of \$6.00 per week."

No more damning proof of misery could be found than this, but well paid editorial prostitutes cannot be expected to admit it.

Now about the children! On the same page we find: "Last of all, the children for whose petty addition to the stream of production the nation is paying a heavy toll in ignorance, deformity of body or mind, and premature old age."

No misery in the U. S.! Factory workers, mine workers, agricultural workers, women and children are all shown in this governmental report to be suffering the direst misery.

But the memory of the workers is short and the "Chronicle" might reply that we now have "good" times, and that in California we have a minimum wage for women of \$10.00 per week. Well, let us look at the last report of the Bureau of Labor Statistics, where we are told that a wage of \$1,500 per year will only

provide "the minimum standard of comfort." How many receive \$1,500 per year? Very few, and yet if they do not, they must suffer misery, for we are told that this figure does not include such things as amusements, charity (what need of charity if misery doesn't exist!) insurance, expenses incidental to sickness or death, etc. If \$700 was necessary in 1914, and in 1917 \$1,500 was necessary, your minimum wage of \$10 for women still leaves them in misery, Mr. Editor.

Then we are told in this report that 300 days should constitute a working year, and to the writer 300 working days out of 365 is an abundance, nay, a superabundance of misery.

There is no need to say any more, the reports quoted are enough, but our editorial goes on to say that Marx was more of a prophet than an economist, and as a prophet he has been refuted by facts. I have never yet seen the book of prophecies "according to Marx," but I do know that Marx made an analysis of capitalist production wherein he dealt with the "profits" of our masters, and from this analysis he deduced the law, that as capitalism grew older, the misery, exploitation and degradation of the workers would grow more intense. This is amply borne out in the U. S. and the Report of the Commission of Industrial Relations, shows in every one of its eleven volumes, a record of increasing misery for the workers.

But Marx also shows that there will inevitably come a time when these same degraded workers will throw off their chains, and we can understand the reason for the lies and hypocrisy of the editorial writer in the "Chronicle," for there would then be no need for an army of literary mudslingers and our writer might have to mix with these formerly degraded slaves, and they might remember. Let us hasten the day when all the lackeys of our oppressors shall be cast into oblivion.

W. H. O.

THE LIBERTY BONDAGE

THE problem of raising funds for the sinews of war has long been a knotty one to those of our masters who would maintain or extend their dominion by force of arms. When Julius Caesar aspired to leadership of the Roman Republic, he convinced certain elements of the gentry that he had the goods, and was advanced £3,000,000 on his chances of getting into a position to plunder Rome's many subjects.

During the Middle Ages, adventurers used many methods to obtain the substance of others to attain their own ends. But two facts stand out in glaring contrast to the present order: those most immediately concerned took the brunt of his fighting, as witness the extermination of the barons in the Wars of the Roses, and they despoiled the possessors of wealth, the churches, monasteries, weaker barons, merchants and Jews to pay their mercenary armies.

Under capitalism, wars are financed by bond issues, an attempted method of saddling upon future generations part of the fruits of today's mad waste, as their heritage of civilization. In the United States, where state control in social and economic affairs has not developed to the extent it did in Germany prior to, and in England since, the war's commencement, some of the "prosperity" of war has dribbled into the hands of the workers. These small sums are useful to the government, and detrimental to it in the hands of the

workers, in several ways. A growing portion of the working class, lamentably small, though important at present, are inclined to be "underneath a bough with a book of verses" (or economics) when they have a few shakels in their jeans, the ethic of work notwithstanding. If they can be forced to invest their "surplus" in a bond, they will slave more consistently. The slave is also urged and coerced to buy until it hurts, to get along without the luxuries and with as few of the necessities of life as possible, thus considerably lowering the historical standard of living, and at the same time, imposing upon the mind of the worker the impression, or delusion, that he has an interest in the preservation of the government which dominates him.

By what gentle and benignant methods are these liberty bonds (for democracy disposed off) in all ages, though in this more than any other, from numskulls, and ordinary slaves with home guard intelligence have been easily found who were willing to crucify, burn at the stake, lynch, or tar and feather those members of their class who had the intelligence and temerity to question what is or speculate on what is to be. So it is today. Those who do not purchase bonds through the regular agents are interviewed at the shop or their lodging place, and if they fail to respond to a little pressure, more is applied, such as threats of discharge from the job, either open or implied, all the way to tar and feathers, dipping in oil or lynching.

These bonds, already selling below par, must inevitably fall to perhaps half their face value with the crash which will follow the close of the war and the war markets, and the consequent unemployment and poverty of the wage-slaves holding millions of these bonds who will be forced to sell them for what they can get. Then again, they might be repudiated.

These experiences, once they sink in, should teach the workers that many a dirty deal is clothed in high sounding language and embellished with such terms as right, justice, liberty and democracy; that the church, press, theatre and every other means of molding public opinion or prejudice will cringe before the hand that holds the whip, pseudo-socialists not excepted, and that the only way of salvation lies in thorough going class education, not in destroying "German Kultur" in particular, but Capitalist Kultur in general. We must burst the bonds of capitalist liberty and in its place erect the co-operative commonwealth wherein liberty of access to the means of life shall be the basic condition, and a realization of our interdependence and the advantage of unity of effort will be the bond that holds us together.

W. R., W. S. P. of U. S.

SECRETARIAL SCRAPS

Other locals of the Party may be interested to know that Vancouver Local No. 1 has guaranteed ten dollars a month for the purpose of sending to comrades in the country districts of British Columbia, bundles of the "Clarion" for free distribution with the object of getting new subscribers.

B. C. comrades will please note and send in their names and the number of copies they think they can handle, whereof they will be forwarded to them.

The increased demand for the "Clarion" during June has completely cleaned us out of that issue. In

the future, however, we hope not to be taken at such a disadvantage again.

Should any of our readers fail to receive the "Clarion," will they notify us and we will do our best to rectify the matter.

Readers will do well to preserve the page with the catalogue of literature on it. We can not afford to take up space in every issue for that purpose. And while we are on the subject of literature, the book "Our Revolution," a collection of articles written by Leon Trotsky during the period 1914-1917, calls for special notice. This book as well as his other one "The Bolsheviks and the World Peace," should be read by everyone, because Trotsky above all other men since Marx, is the spokesman of the Proletarian Revolution.

We hope the change in the arrangement of the material in the "Clarion" will give satisfaction. This change allows it to contain more reading matter and by a more effective propagandist, and by the same token it ought to help our sub-rustlers to achieve the bi-monthly "Clarion."

Under the heading "Farmers Forum," in this issue Comrade Springfield, of Alberta, replies to the article in the June issue by Comrade Bruce. We hope the discussion will help to clear up a much disputed question, and it should not be allowed to drop till it has. It may be well to mention that during the discussion we hold ourselves free from responsibility for opinions which may be expressed therein.

The picnicking season is now on. Local Vancouver holds one every Sunday, weather permitting. Visiting Comrades from outside points are heartily welcome. Make yourself known. No formalities.

Writing this just before going to press we have the pleasure to report subscriptions as continuing to arrive in fine shape. Victoria, Edmonton, Brandon, Winnipeg, North Battleford, all send their contingents along to swell the mailing list. Roll 'em up, boys!

HERE AND NOW
New Clarion Subscriptions

Local Vancouver, No. 1	4	50c
Local Edmonton	20	8
Local St. Catharines	1	0
"Pat," of Winnipeg	3	1
T. Hanwell, Brandon	0	2
Oscar Erickson, Fernie	3	0
J. McMillan, Cumberland	22	3
W. Bennett, Vancouver	12	7
H. Schlingsog	2	0
M. Michelson, Vancouver	0	3
(Gas. Johnson, Turin, Alta.	6	2
(Chas. Webb, Powel River	2	1
T. Lambert, Cortez Island, B. C.	3	1
C. J. Gardiner, Vancouver	0	11
C. M. O'Brien, Rochester, N. Y.	3	1
J. Kermod	0	2
Susan Lowery, Canton, Ohio	0	2
H. Vindeg	1	2
G. Hovels	2	6
A. Kelland	1	2
H. Russel	3	0
C. J. Calnan	2	0
H. Noakes	2	0
Joe Knight	3	0
S. R. Keeling	2	0

John Nelson	2	0
Wiley Orr	2	0
S. Goodwin	2	0
L. Hunt	1	1
Alex. Leckie	1	2
Lee Wilson	2	0

Total 107 58

Singles—\$: M. Flowerdue, A. Petrie, C. MacMahan, Smith, J. Blair, A. Saint Martin, Victoria Local, B. C. McKay, P. O. Brien, Kurt Unger, H. Judd, Mrs. Richards, N. Sunoff, Joe Mellard, A. Reinis, J. S. Huculak, Joe Robson A. F. Miller, N. B. Burnett, J. Osterberg—19.

50c: Miss Beta Clark, H. Muro, Paul Bickel, M. Nicoieff, S. Earp, P. Anderson, Dan Roberts, Mrs. Callis, S. H. Tomlinson—9.

Total 193. This list was made up on June 22nd.

Clarion Maintenance Fund

C. MacMahan Smith, Coscob, Conn., U.S.A.	\$9.00
L. H. Goodham, Edmonton, Alta.	4.00
Donation per Local Edmonton	.50
Bert Smith	.25
J. Chapman	1.00
Com. Baum	1.00
J. Huber	1.00

Total 149 \$16.75

One hundred and ninety subscribers this issue. Our mailing list continues to grow, and our goal, the bi-monthly "Clarion" is in sight. Shall we be cheated of our desire and the great cause of working class education suffer because we wearied in our efforts and fell short of our utmost. Perish the thought! We must have more recruits for rolling up the "Clarion" circulation in the great July drive. Other Comrades in other districts must now make up for those who have almost combed their districts to the limit.

Take heart! The condition of the public mind is becoming rapidly favorable for us. The spirit of the people revolts against the cumulation of prohibitions and inhibitions: of thou shalt not and thou shalt, foisted upon them by the ruling class, in the name of Democracy. The people feel themselves bluffed and tricked into the appearance of giving their consent to measures and policies they hate.

In the minds of multitudes a revolution is in process. Peering, towards the light, through the bars of a militaristic regime, behind which the imperialisms of a capitalistic world has imprisoned them, they are mentally challenging the established social order and all its works!

Jump to meet this opportunity! Throw yourselves into the fray with your Socialist hammer logic! Pass the "Clarion" around! Do not be too proud to ask for a subscription. Tell those you ask that this paper is wholly the result of efforts made by working men! Tell them its articles are written by working men who have wrestled hard over working class problems, and also tell them that this paper is the expression of principles and a purpose that money cannot buy and that fifty cents or a dollar is a small thing to weigh in the balance!

The encouraging response to our appeal, especially from the west, for new subscribers, we take as evidence that many of our comrades realize that the time for socialist propaganda may be short, and we believe,

ourselves, that there is stern-necessity for haste. Society will be engulfed still further into the miseries of anarchy in the near future unless the attitude of the people is revolutionary to the foundations of the existing order.

Then what is the matter with the Comrades in the East. How slow they are in lining up in this subscription campaign. Do they not realize, do they not sense, that the Socialist Movement has entered into a new and perhaps brief epoch of Socialist propaganda

that is the preparation to an epoch of political and economic change that must bring a new social world into being, or civilization perish. Oh! come! We are looking towards you: "We feel ourselves to be" says Trotsky, "the only constructive force in the world today." We as Socialists lay claim to be of that force, then let us justify our claim by our actions.

In July the Eastern Comrades must make good. The time for propaganda is short. Push the Clarion

LITERATURE

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Socialist Party Directory

MINUTES OF THE DOMINION COMMITTEE
Convened in the office of the secretary, 401 Pender Street east, Sunday, May 27th, 1918.
Present: W. A. Pritchard, J. M. Jenkins, L. Robertson, J. Harrington, and the Secretary. Chairman, J. M. Jenkins.
Minutes of the previous meeting adopted as read.
Correspondence read.
Moved and seconded (Harrington-Robertson) that B. W. Sparks be admitted to membership at large.—Carried.
Adjourned.

SPECIAL MEETING, D. E. C.
Convened in the office of Secretary, 401 Pender Street East, Vancouver, B. C., June 16th, 1918.
Present: L. Robertson (in the chair), J. M. Jenkins, G. Moffat, J. Kavanagh, J. Harrington, and the Secretary.
Correspondence read.—B. C.—G. Webb, Powell River (2); Oscar Erickson, Fernie (2); J. Stevenson, Victoria; R. C. McKay, South Wellington; E. J. Calnan, Cumberland; W. Braas, Cumberland; Mrs. J. Richards, Brechin P. O.; C. S. Martin, Ioco; A. Hamaguchi, Seaford; Henry Judd, Brackendale; H. J. B. Harper, Port Hardy; P. O.'Brien, Kingcome River; J. McMillan, Cumberland; D. Sheppard, Y. T. Maguire, Edmonton Alberta—J. P. Maguire, Edmonton (2); H. C. Morgan, Calgary; J. C. Schuenema, Calgary; J. G. Huculak, Whiford (2); Gus Johnson, Turin (2); M. Nucleoff, Merrimack; Wiley Orr, Seven Persons; W. Epsley, Kingcome; S. R. Keenling, Edmonton; John Nelson, Markerville; H. A. McKee, Seal; Lee Wilson, Barons; C. M. Christianson, Retlaw; Joe Millard, Edmonton, F. H. Jones, et al. Calgary; Henry Muro, Eekville; H. Schliesser, Fernie, et al.

Manitoba—Alex. Paterson, Winnipeg (5); T. Hanwell, Brandon. Saskatchewan—M. Bruce, Regina; W. Stokes, Regina; H. Myers, Carlyle; W. Jeffries, Regina; W. Searle, Horse Butte; G. Hovels, Brumhead; Geo. Alexander, Cabri.
Ontario—D. Thompson, St. Catharines (2); A. G. McCallum, Ottawa; Fred E. Moore, Fort William.
Quebec—S. Feigelman, Montreal; A. Saint Martin, Lac David.
Foreign—Moses Baritz, Seattle (6); C. H. Kerr and Co., Chicago (2); C. M. O'Brien, Rochester, N.Y. (2); W. H. C. Camfield, Prince; G. W. Ramsay, Detroit, Mich.; Susan Lowery, Canton, Ohio; Alexander Petree, Lakewood, Ohio; Sarah Warren, Seattle; C. McMahon Smith, Coeocob, Conn.; U.S.A., A. Robinson, Huxley, New Zealand.

Party affairs in Cumberland discussed and Secretary instructed to write to J. McMillan for certain information.
Secretary reported that stock of Party Manifesto is nearly sold out.
Moved (Jenkins) seconded (Kavanagh) that a committee of three be struck off to see through the Manifesto in order to see if any revision is, in their opinion, necessary, in view of a new edition being printed.—Carried.
Committee appointed — Harrington, Morgan and Kavanagh.
H. J. B. Harper, Port Hardy, B. C., admitted member at large.
Adjourned.

DOMINION EXECUTIVE COMMITTEE
Socialist Party of Canada, meets every alternate Sunday, 2 p.m., Socialist Hall, N.E. cor. Pender and Dunleavy, Vancouver, B. C.—C. Stephenson, Secretary.

BRITISH COLUMBIA PROVINCIAL EXECUTIVE COMMITTEE, Socialist Party of Canada, meets same as above.

ALBERTA AND SASKATCHEWAN PROVINCIAL EXECUTIVE COMMITTEE — Secretary, John F. Maguire, Box 785, Edmonton. Phone 4803.

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

LOCAL BRANDON No. 88 (Man.) S. P. of C.—Secretary, Thos. Hanwell, 343 21st Street, Brandon, Man.

LOCAL CALGARY, No. 86 (Alta.), S. P. of C.—Business meeting every second and fourth Friday of the month at 8 p.m. Economic class every Tuesday at 8 p.m. Headquarters, Room 207, Bay Block, 236A-8th Ave. W. Secretary, H. Clifford, Morgan, Suite 49, Thomas Block.

LOCAL CLAYTON, No. 63 (B.C.) S. P. of C.—John T. Dempster, Secretary, Clayton, 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 212, corresponding and financial secretary.

LOCAL EDMONTON No. 1, S. P. of C.—Free reading room and headquarters Room 5, Bellamy Bld. Propaganda meeting every Sunday in the Bijou Theatre, First St., at 8 p.m. Business meetings every Tuesday at 8 p.m. J. Slater, organizer. E. H. Flynn, 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. Business meetings third Sunday in each month, 7:30 p.m. Economic class every Sunday afternoon at 2:30. Oscar Erickson, Secretary, Box 505.

LOCAL ROSSLAND, No. 25, S. P. of C.—Meets in Miners' Hall every change Sunday at 7:30 p.m. Will Jones, Box 125, Secretary.

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

MEDICINE HAT (Lettish) Local S. P. of C. Meets first Sunday in the month at 528 C Princess Ave., J. R. Kalnin, Secretary.

LOCAL SUNDIAL, No. 70 (Alta.), S. P. of C.—F. H. James, Secretary, Deerling P. O., Alta. Business meetings first Saturday of every month.

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

LOCAL KINDERLEY, No. 10 (Sask.), S. P. of C.—H. Vindeg, Secretary, Sunkist, Sask.

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

LOCAL MONTREAL, No. 1, S.-P. of C.—183A Dorchester St., West. Address all enquiries to P.O. Box 253, Station B, Montreal, P. Q. Secretary Charles M. Robertson. Headquarters open every evening.

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

MANITOBA P. E. C.—Jurisdiction from Moose Jaw, Sask., to the head of the Great Lakes. Information and literature gladly supplied.—Apply Sec. Treas., Alex. Paterson, Box 2025, Winnipeg. Phone G3338.

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

LOCAL ST. CATHERINES, No. 30 (Ont.), S. P. of C.—Economic Class every Sunday, 2 p.m., 28 Queen Street.

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

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

LOCAL VANCOUVER, No. 1, S. P. of C.—Business meeting every Tuesday evening, 401 Pender St. E. Propaganda meeting at the Empress Theatre every Sunday, 8 p.m. Secretary, J. Kavanagh.

VANCOUVER LETTISH LOCAL No. 58, S. P. of C.—Business meeting every first Sunday of the month and propaganda meeting every third Sunday at 11 a.m. Open to everybody, at Socialist Hall, N.E. cor. Pender and Dunleavy. 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, Ovis 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, J. Stevenson, 1424 Government St.

LOCAL WINNIPEG, No. 3, S. P. of C.—Headquarters Room 4—328 Smith St. Business meetings Wednesdays, 8 p.m. Propaganda meetings Sundays, 8 p.m. Economic Class, Sundays 5 p.m. Organizing Library 50 cents per year. Organizers, Johns, Henderson and Stewart. Secretary, Albert Korin, P. O. Box 2025.

LOCAL OTTAWA, No. 8 (Ont.) S. P. of C.—Business meeting 1st Sunday in the month at Monument National, 2nd floor, 3 p.m. Secretary, A. G. McCallum, 276 Laurier Ave. W.

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.

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