

rise in wages, which were double that of 1347. The landlords had either to pay the wages or allow his land to lie idle. The landlord's being the ruling class, passed the Statute of Laborers Act, 1349, that they must work for the same wages as prevailed before the plague. The law was evaded, and laborers worked for those who paid highest wages.

The rising factory capitalist also evaded the law, and of course like all legislation which is contrary to economic laws, it was a failure. The landlords were in the difficulty of paying more for labor and tools, and receiving the same for their crops, because of the fewer people in the country to feed. Parliament brought up the old laws which bound a man to work on his lord's estate. The laborer was forbidden to leave the parish in which he was born. Any man who ran away and was caught had his forehead branded with a red hot iron, with the letter F, for "fugitive." Many escaped serfs, also others who had bought their freedom were brought back from the towns. The laborers became rebellious, knowing they could earn more elsewhere.

It was about this time John Wycliff translated the Bible and taught that all men were equal. A new idea was easily planted in the discontented minds. John Ball, the mad priest, was preaching the rights of man, and no doubt this hastened the Peasants' Revolt of 1381. This revolt has been falsely stated to have arisen from the insulting behaviour of the taxgatherer to Tyler's daughter. The comparative economic independence, and the encouragement from Wycliff's poor priests with their rhyme:

"When Adam delved and Eve span,  
Who was then the gentleman?"

which voiced the revolutionary ideas of their time, united them against their oppressors. The labor rent was not absolutely obsolete, but the attempt to extort them was the prime cause of the rebellion. The clergy and the landed class made common cause and saw they must hang together against the peasants.

Rogers says ("Work and Wages," p. 260: Period. Wat. Tyler Rebellion): "If the chronicles compiled in the writing rooms of several abbeys had all been preserved or continued (for only a portion of them have come down to us), we should have learned how universal was the panic at that time, and how frequent were complaints like that which comes from St. Albans. The serfs who held the monastery surrounding the Abbey, claimed an audience of the Abbot. They averred that a charter had been granted them long since, in their favor, in which their liberties had been secured, but this had been secreted by the monks, and they demanded that it should be surrendered to them. The Abbot made promises in abundance, and ordered the seal to be affixed to the document required. But when the seal was pressed on the wax, we are told that it could not be pulled away from the impression, and the monk thereupon inferred that the patron saint of the Abbey, the proto-martyr of the British Church in Roman days, was unfavorable to the demand for the emancipation of the serfs. One would like to know the serf's account of this transaction."

"The serf in England had not less than 12 acres of land. His rent was mostly in kind, labor and corn. He had two money payments; one cent November 12th; two cents when he brewed. A quarter of wheat seed at Michaelmas; peck of wheat, four bushels oats, three hens, November 12. At Christmas 1 rooster, 2 hens, 4 cents worth of bread. He had to plough and sow half acre of the lord's land and give his services as he was bidden. He could not marry a son or daughter, sell horse, colt, ox or calf; or cut down an ash or oak tree without the lord's consent.

As long as these dues were paid, he was secure from the dispossession of his living; therefore he had no unemployment facing him. He was disabled from migrating to any other habitation than the manor of his settlement. He could not enter religion or become a secular priest unless licensed by his lord. If the serf obtained leave to live away from the manor, he paid a small annual tax. He paid a fine if he married his daughter outside the manor. The fact that woollen cloth is rarely found in the charges of agriculture, especially at this time

when payments in kind are so general, suggests that homespun fabrics were generally available."

Wycliff's followers, the Lollards, were making headway with their teachings. The church, afraid they would take the church lands, and the landlords afraid they would get strong enough to pass land laws, persuaded Henry IV. to pass a law against heresy. This caused the Lollards to revolt. The restlessness of the country was one of the reasons of renewing the war with France. The bishops desired to divert the attention of the people from the Lollards, parliament, and the confiscation of church property. The merchants on the other hand were desirous of opening up new channels for their trade.

King Edward IV. intended to invade France, but turned back when he received an annual pension from the King of France.

Now we are down to the important event, the discovery of America, where we will take up our next lesson.

PETER. T. LECKIE.

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## 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 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 programme of the working class, as follows:

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

### SOCIALIST PARTY OF CANADA

#### LOCAL (CALGARY) EDUCATIONAL CLASSES.

Headquarters at 134a 9th Avenue West  
Business Meetings every 2nd and 4th Monday in each month. 8 p.m.

Economic Class every Thursday, 8 p.m.

History Class every Sunday, 8 p.m.

Speaker's Class every Tuesday, 8 p.m.

Text books used in studies are "Socialism, Utopian and Scientific" (History Class), "Value, Price and Profit," and first nine chapters "Capital" (Economic Class). All workers are welcomed to the headquarters at any time.

#### FORT WILLIAM AND PORT ARTHUR DISTRICT

Study Class (Marxism), every Sunday at 8 p.m., at the Labor Temple, Finlayson Street, Fort William, Ontario. This class is developing, and is likely to evolve into the educational centre among the workers of this district. Those who are interested in the study of history and economics from a Marxian viewpoint, and those who are acquainted with the subjects, and who appreciate the need for the spread of knowledge among the workers, are earnestly invited to step in and help.

#### LOCAL (VANCOUVER) No. 1

##### EDUCATIONAL CLASSES

POLITICAL ECONOMY: Every Sunday afternoon, from 3 to 5.

HISTORY: Every Thursday evening, from 8 to 10.

Classes meet at 401 Pender Street East. No fees are asked and no collection is made. All that is required is an earnest interest in the subject taken up. All points raised and all questions asked are fully discussed. Membership in the Socialist Party of Canada is not a condition of membership of these classes.

You are earnestly invited to attend.

#### LOCAL (WINNIPEG) No. 3—EDUCATIONAL CLASSES.

ECONOMIC CLASS: Every Friday at 8 p.m.

SPEAKERS' CLASS: Every Sunday at 11 a.m.

HISTORY CLASS: Monday Evening, 8 o'clock.  
Friday Afternoon, 3 o'clock.

These classes are already well attended, and the number of members is increasing. The classes meet at 530 Main Street, Winnipeg, and all workers are requested to attend.

#### NOTICE TO MARITIME READERS

All "Clarion" readers in Maritime Provinces are asked to communicate with the undersigned at once. Comrade Chas. Lestor will soon arrive from England, and will speak at all points where arrangements can be made. We shall need funds, and groups of workers in each place. Get busy, collect funds, arrange meetings, and communicate with me regarding date, etc.

ROSCOE A. FILLMORE,  
R.R. 1, Oromocto, N. B.

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