

From My Notebook.

By H. M. Bartholomew.

IN a recent issue of the Winnipeg "Evening Tribune," I read a special news despatch which tells me that:

"The Standard Oil Co. is trying to drive the people of the United States to war with Mexico."

Several paragraphs later, this "special" says:

"The big point is, the Standard Oil Co., and other oil concerns interested in the Mexican oil fields are rushing forth with explanations of the high prices. (Of gasoline, etc.) They say Mexico is to blame, that President Carranza will not permit drilling, that this hated Mexican is trying to strangle the United States by cutting off her oil supply."

And so, according to this much respected Capitalist journal, the Standard Oil is deliberately raising prices and carrying on active propaganda throughout the U. S. so that Uncle Sam will step in, send "this hated Mexican" about his business, and establish a real, good and peaceable Standard Oil Government in Mexico."

The truth will out. If the "Tribune" keeps this up there will be no necessity for the "Western Clarion."

* * *

Speaking of Standard Oil I notice in one of our Capitalist papers that the various interests of this huge commercial octopus are in a very prosperous condition. The prices offered in New York on April 17th for Standard stock were as follows

"The par value of shares is \$100 each. Here is what the stock is selling at: Atlantic Refining Co., \$1,325; Ohio Oil Co., \$340; Solar Refining Co., \$420; Standard Oil of Indiana, \$740; of Kansas, \$615; of New Jersey, \$786; and of Nebraska, \$520."

Well might the Sunday School teacher say: "The earth is the lord's, and the fullness thereof."

* * *

At the ninth Conference of the Russian Communist Party held at Moscow recently, our comrades conferred upon M. Clemenceau and the Rt. Hon. Winston Spencer Churchill the most distinguished order of the Red Flag for their valued services to the Russian Revolution. And then Winston tells us that Labor is unfit to govern; Pshaw! Where is my Omar?

* * *

Robert Blatchford has "woke" up! He finds that the beautiful dreams of his youth are in danger! There is compulsory work in Russia, and dear old "Nunquam" is shocked into a scream of anguish. "No man is good enough to be another man's master," he wails.

THE WORLD BUDGET.

(Continued from page 3)

modities, will prove a combination fruitful of contention and discord. More production there cannot be, for there is no market in which to realize profit. Higher wages—even if obtainable—would but stifle an already sluggish output, while any additional credits (or other charity)—sufficiently large to be effective—must completely swamp the now debt-staggering, machine industry of international capital. The necessity of capitalist industry less production; therefore will taxes be hard to collect. And the more difficult of collection, the more will be the social chaos, the mire explosive, the stifled social forces, the heavier the iron hand of repression.

Two things appear quite evident:

- (1) That the ruling class is utterly blind to the economic processes of its exploitation; and
- (2) That it is looking squarely into the actual reality of immediate bankruptcy.

From which we may quite safely conclude, that matters will drift from bad to worse to their de-

H'm! The oracle of Worship Street is quite prepared and ready to advocate the conscription of millions of men to die, but he is not ready to advocate the conscription of men that they may live! He pours forth articles by the score to secure more and still more cannon-fodder to make the world safe for autocracy, but he lets up a howl of pain and sorrow when the Bolshevik government put into practice the sound Socialist doctrine that each man and woman must do his and her share towards the maintenance of the body social!

Thus it happens that Blatchford has decided to stop growing red roses, and to cultivate white ones instead! I hope there is more light to be found in so doing.

* * *

I have just received a vivid account from an eyewitness of the moving scenes outside Mountjoy Prison, Dublin. Inside the jail there were over one hundred Irish, men and women, who had been arrested by the Autoerats of Westminster for daring to demand a measure of freedom.

"Outside the jail, in the public street, there is a crowd of people. They are relatives, friends, fellow-citizens of the prisoners inside . . . Boys chalk on the prison gates, "Long Live the Irish Republic," and "Remember Thomas Ashe," who died after being forcibly fed in this very prison. Now and again they sing a patriotic song to encourage the men within, and occasionally an handkerchief flutters from a cell window in response.

"Suddenly a rumour—happily not yet true—goes round that one of the prisoners has died. Immediately the crowd begins to recite the Rosary. All the long day the people stand in the cold, wet street, simple, kindly folk who believe in their religion, praying that the men in jail may have strength to continue their struggle, that they may not die yet, that if they die their souls may rest in peace."

And so the bitter, struggle for freedom, and the age-long fight for liberty continues. Always has that struggle demanded men and women of unflinching faith and of high idealism; ever has that fight displayed the highest and the noblest in mankind.

The Socialist takes part in this struggle. But he fights with more powerful weapons and with a better chance of ultimate success. **The Socialist knows that this bitter struggle must continue, and that class-warfare be waged so long as the economic structure of society is class ownership of land and capital.**

stined end, and that the capitalist regime, and its sacred property right, will be defended at all costs and hazards, to the last ditch. Therefore, although the world budget sounds the knell of capital, and foreshadows the triumph of socialism, that triumph will be wrung through deep suffering from the wily Hydra that now flaunts itself, wanton and callous, before the nakedness and abject degradation of a plundered world.

R.

Here and Now

Following, One Dollar each: A. Korlan, A. Sandison, A. F. Miller, J. Hubble, J. Reid, O. Erickson, Lee Wilson, J. Emery, J. Dolstra, S. T. Mitchell, D. M. Brodie.

Following, Two Dollars each: J. F. Maguire, G. Alley, Bob Sinclair, W. Bennett, Wm. Cameron, S. E. White.

E. M. Carruthers, \$2.50; W. Breeze, \$4; Ben Davidson, \$1.37; Wm. Erwin, \$4; E. A. Wilson, \$10; J. A. McD., \$14.

Above are subscriptions received from 27th May to 10th June, inclusive. Total, \$58.87.

The Value of Understanding

IT is a common opinion amongst the workers that Socialism is a sort of political religion, having Marx's first volume of "Capital" for its bible, and a number of other writings as commentaries, much in the same way as the Protestants, among religious bodies have their books of faith and doctrine. In fact, amongst "labor leaders," the opinion is by no means suppressed that the Socialists are more or less out to "save by faith," and the possibility of the workers ever getting to the position where they can understand our point of view, instead of being indifferent or idly sympathetic is considered too remote to consider. However, when a spirit of enquiry becomes manifest in the rank and file, we find all sorts of attempts being made to steer them away from Marxian ideas. Why is this so?

The abolition of capitalism—of the wages system—may sound all right as a slogan. Slogans are all the rage these days. To have a good pair of lungs and to shout, does not signify understanding. The working-class have shouted themselves hoarse many times, but who and what they were shouting for is only beginning to dawn on them. Surely, one would think that their experiences on the "economic field" had taught them something definite as to the social system under which they live, and yet we find the workers in this country and that country adopting tactics that have been demonstrated as futile, over and over again. This is not accidental.

Men, and groups of men, only act according to the knowledge they possess. Their experiences have been useful, so long as they have been understood. The great question is as to how general and complete this understanding has been. The old saying that "experience is the best teacher," holds goods to this day, but we have been able to supplement this method of education by the aid of writing and speaking,—in recording the experiences of our fellow men, and repeating our opinions and reflections concerning them. The human race as a whole is not given to thinking as a habit, the human being only thinks when he has to—not because he particularly likes it. In fact, to a great many of us it seems somewhat tiresome and profitless. However, there are some individuals who cannot help thinking, and the result of their efforts sometimes has the effect of leaving us with very valuable and practical knowledge. This saves the average individual all the trouble of finding out these things for himself by personal experience, and all he has to do is to examine the results, to satisfy himself as to the correctness or otherwise of the laws or theories of the subject dealt with.

In order to understand anything, a certain amount of effort is necessary. Faith requires no effort,—just simply an acceptance. Faith, in the labor movement, generally finds expression in "millennial hopes." The hopes of men have been powerful motives for action, and in attempting to realize them they have overcome one obstacle after another, only to find some other problem confronting them. The time they took in solving each problem depended upon how soon they understood it, and how to set about its solution. Each class in society had its definite problems to solve,—the feudal lords, the capitalist class, and now the workingclass. This last mentioned class has at its disposal the lessons of the past, the experiences of its own attempts to overcome the barriers in its way. That the workers will finally solve their problem is no longer a question of faith. It is a definite problem, duly forcing them into the position of realizing and finally understanding that: "Workers of the world, unite; You have nothing to lose but your chains," is not simply a slogan, but a brief and accurate summing up of the great task of the workers.

How it comes about that the working-class have to face the solution of such a problem, and why the capitalist-class cannot solve it, is what the working-class have to understand, not because the Socialists insist upon it, but because social development has forced them into the position.

A correct understanding is therefore of great importance to the workers. The task of the Socialist is to assist in this great work of enlightenment.

H. W.

CLARION MAINTENANCE FUND

D. Caird, \$5; Harry Johnston, \$2; F. S. F. (U.S.), \$5; J. Dolstra, \$1; C. McMahon Smith, Coscob, Conn., \$1.

Total C. M. F. contributions received from 27th May to 10th June, inclusive, total, \$14.