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STUDENT ACTIVITIES & STUDENT DISCIPLINE: LABOUR CLUB; CANADIAN
COMMONWEALTH FEDERATION, 1933- 1933

FILE 612

STUDENT ACTIVITIES

& STUDENT DISCIPLINE :

LABOUR CLUB ;

CAN. COMMONWEALTH

FEDERATION

Jan. 10, 1933.

*"Alarm Clock" To
Make Debut Soon
on McGill Campus*

New Publication Sponsored
By Labour Club Shows
Versatility

THE "Alarm Clock," the new Labour magazine, will make its initial appearance on the McGill Campus either today or tomorrow. This magazine is not strictly a Labour publication as all contributions will be welcomed, whether or not the Labour Club agrees with the opinions expressed by the writers. Conservatives, Liberals, Communists, and people of other various parties all have a chance to express their opinions. Gerry Sampson announced last night.

This periodical will be published either once or twice a month. It is hoped that the contents will be of a versatile nature, as poetry, politics, economics and book reviews will be among the interesting articles, it is stated. Among this publication's contributors will be Professor Scott, Bert Mamilton, Abie Klein and others.

The plans have had many months careful study and will be sold to the students for the small sum of five cents a copy. It is hoped that all those interested in the modern problems of this world crisis will make this magazine worth while.

Lloyd Reynolds is the Editor of this periodical and his associates are Albert Marcus, Ragnhild Tait, and Carl Gustafson. Gerry Sampson will be in charge of the business affairs.

Jan. 9, 1933.

**Economic Magazine
Out On Wednesday**

**"Alarm Clock" to Deal With
Labour Problems**

Months of ambitious planning is about to reap its reward, for on Wednesday, the "Alarm Clock," the newest of the campus publications will appear for the first time. It is sponsored by the Labour Club, and is intended for the student body, to whom it will be sold at five cents a copy. The magazine will be issued monthly until the end of the session and will include articles not only by the various students interested in the labour problems of the day, but also by professors.

The editorship of the magazine is in the hands of Lloyd Reynolds, while acting as associate editors are Albert Marcus, Ragnhild Tait, and Carl Gustafson. The business manager is Gerald Sampson. In addition to labour problems, the magazine will discuss political and economic questions of the day, and will also attempt to include literary opinions and criticisms. Among the contributors to the first issue are Professor Scott, and Ewart P. Reid. The editors are very insistent on the point that this is strictly a campus affair, and that it has no connection with any other campus publication.

Jan. 10, 1933.

Making Its Bow

TODAY or tomorrow, so the executive of the Labor Club informs us, the "Alarm Clock" the Campus' newest effort in the literary line will make its bow to the McGill public. This magazine will undoubtedly fill a vacancy in McGill student thought but it will have to tread very carefully indeed if it is to avoid falling into some of the bigotry and excess which have only too frequently characterized publications of similar groups.

It is a happy omen that the editors of this publication have announced that their pages will be open to conservative and radical alike provided that their offerings are, of course, of a sufficiently high order of merit. In this way the tone of the magazine will probably be predominantly labor but the leavening effect of such writers of a more conservative tendency as venture to submit their offerings to the editors will serve to balance the material and provide against the faults suggested above.

The Principal

THE ALARM CLOCK

Wound Up and Set Monthly at McGill University

VOL. I, No. 1

JANUARY 1933

PRICE FIVE CENTS

TIME TO WAKE UP!

AN EDITORIAL

This is a student publication; it is intended primarily for circulation on the campus; the material contained in it is contributed by students, faculty members and recent graduates of McGill. It has no financial assistance from outside the University and must stand or fall entirely by student and faculty support. Neither is it officially linked to any campus organization, though the Editors are all members of the McGill Labour Club. The name, we hasten to add, has no sinister significance.

It is the purpose of the Editors to provide a means of expression both for literary effort and for the best thought of students on Canadian economics and politics. Articles representing any shade of opinion will be welcomed and those which are of sufficient merit will be published as space permits. The only criterion of selection will be the desire of the Editors that all material appearing in the journal shall have the literary and intellectual calibre which befits a University publication.

The Editors would like at the same time to make clear their own political conviction and the viewpoint from which the editorial policy of the journal will be conducted. We believe that the existing economic structure, based upon private property, profits and individual control of industry, is in process of rapid disintegration, causing untold human misery

and wrong; it is daily proving itself unjust, unintelligent and unworkable. We believe that social harmony and social justice will not be restored until individual control of production, trade and finance has been entirely eliminated and replaced by social control of these functions. The exact nature of such control is a matter for discussion and experimentation. It certainly does not mean that government as at present constituted should take over industry as at present constituted; rather, the machinery of government and the mechanism of our economic life should both be so altered and integrated as to enable the coexistence of material wellbeing and a real democracy.

We believe that every effort should be made to bring about this change by parliamentary action of a constitutional character. We do not believe that either the Liberal or Conservative parties, dependent as they are upon the financial support of individualist financiers and industrialists, would dare to consider fundamental changes of any sort; the people of Canada can hope for nothing from them except the prolongation of a dying system. We are adherents, therefore, on the political side, of the Co-operative Commonwealth Federation, on the educational side, of the League for Social Reconstruction.

The response of many students to such a statement can be anticipated: the glorious old labels—"red", "radical",

"socialist", will once more be brought into play. Surely it is not necessary to point out to educated persons that the use of epithets does not constitute argument. Students should shun that loose reliance upon catchwords which characterises the unintelligent man and which usually masks mental vacuity. We want you to argue against us; but talk facts, not slogans.

It may well be that any attempt to induce students to give serious consideration to current Canadian problems will be greeted with derision. Students may prefer jest and jollity; if so, jest on; I dare say the world will manage to roll along without our advice. But events are happening all around us—events about which our academic courses, with their emphasis upon established truth and long-run tendencies, will tell us little. Down in that real world where the workers and farmers of Canada live, forces are at work which will mold the life of this country in the next generation. We may ignore these events and these forces and thereby earn for ourselves the title of a socially useless class, and the merited contempt of the ordinary man. Or we may endeavour to understand these forces, to guide and control them; we may fulfil the function of true students in all ages—the steering of a troubled population through stormy waters and critical periods into new levels of culture and civilization.

Kurrand-a-Vayres

By Beatrice C. Ferneyhough

During a prolonged and enforced stay in Kurrand-a-Vayres a friend of mine made a close study of conditions prevailing there; and summed them up in a letter telling me of his intended return here.

In view of the gravity of the situation here, I have thought it worth while to offer this picture he drew as an example of what can be achieved in a well-ordered state.

He wrote—

* * *

Kurrand-a-Vayres is without doubt the

state which puts the highest value upon human life and the human passions. Here the foibles and weaknesses of human nature are closely studied; and every precaution is taken that may ensure that none will go to waste. Inevitably love and sex and all the illusions centring about these subjects are matter of chief concern. Dance halls, peep-shows, and institutions known as brothels, and all entertainments attractive to and likely to induce the perversion of sex and the enslavement of the passions flourish here; and are diligently subsidized by the church and educational systems. These, by a judicious suppression of sex knowledge, and a deliberate frustrating of

all normal passions in the young, produce a race lacking both in decision and self-respect, a prey to doubts, fears and superstitions, and readily lending itself to enslavement to an ideal of mechanical progress. Practically every trace of sincerity and individual vision has been wiped out.

In this state the education of women is most notable. Priding themselves on their broad-mindedness the citizens of Kurrand-a-Vayres have opened their schools and universities to women. But by a careful poisoning of the impressionable minds of young girls against the idea of a free indulgence in the delights of love (by asso-

(Continued on page six)

has this?

ECHOES OF VITRE STREET

Notes taken in the course of conversation with unemployed men during the past month by an Alarm Clock reporter.

"....If things don't pick up by spring, I'm beaten; I'll go out West, I guess, if things don't look any better".

"....I got a dirty deal from the X... Company; they promised me steady work before I left the other side — nothing written, you know, just a gentlemen's agreement. Then after I'd brought my family out, they left me flat. I've been out for two years now. The business men here don't deal straightforward with you — they've got no feeling of responsibility".

(This man is to be deported in a month's time for becoming a public charge). ".... Maybe my father can get me a job at home. If not, I'll try some other country — maybe Australia — I've got the roving spirit now and I guess I'll keep on roving."

"....I'm down on capitalism — if you haven't got pull you haven't a chance. What we need is the dole and a nationalist dictatorship; I'd like to see a bloodless revolution of some kind — sure, we could get it through Parliament". (This man had very confused but very interesting political views which he explained to me in some detail).

"....I wanted to get married this winter, but there's no work, so I can't do it — I don't want to live on the city".

"....You can't get a job in this city unless you have political pull; it's hard, too, not having anyone behind you when you're down and out".

"....I can't see why, when Canada has so many natural resources, no one is pushing ahead to exploit them — there shouldn't be a man idle in this country I think we ought to take all the foreigners out and dump them in the ocean and then fill up their places with people of British stock that will fight for their rights".

"....It grates on me, this hanging around the relief places — I never thought I'd have to come to this".

"....It's depressing to walk in from the East End every day to look for work and get nothing. It takes an hour and a half to come in; then I walk all around to look for work but there never is any. Then I walk all the way home again — you get tired after a while".

"...If you were at home (England) you'd have your dole; here, it's just relief, and it's like cutting a man's throat before you get anything at all. I hate coming down here, but I have to do it."

"....I loathe this relief. I walk all the way in from Rosemount every day to — look at them. They say I'm too old, so

Pensees Politiques

By Genosse

The Liberal party, obviously frightened by the growth of the C. C. F., is at its old game of appealing for a "united front of all forward-looking elements" under Liberal leadership. The appeal might be more successful if the eight years of Liberal rule from 1922 to 1930 had not furnished such ample proof that the chief thing to which the Liberal party looks forward is getting into office and staying there, and enjoying the fruits thereof, and if the memory of Beauharnois were not quite so fragrant.

The Liberal apologists' answer to this is presumably, let the dead past bury its dead. The party has been "in the valley of humiliation." It has come out "changed". Mr. Massey and his National Liberal Association start with a clean record and an advanced social policy. Why can't "radicals" rally to the new Liberalism?

For answer let the new Liberalism look into its own conscience. Has it broken with its past? Has it shed the old leaders? Are Mr. King and M. Taschereau pining in exile? Does it renounce the use of campaign funds contributed by special interests? Has it repudiated the actions of those leading Liberals who dragged the party into the valley of humiliation? The first work of the new Association was to pass resolutions eulogizing the late Senator Haydon and Belcourt.

As for the advanced social policy, what does that amount to? A return to the Dunning tariff of 1930, the establishment of a central bank, a national commission to administer unemployment relief, perhaps an advisory economic council, and a few pious wishes on the subject of unemployment insurance hardly distinguishable from the views of Mr. Bennett. This is the much touted "swing to the left" these the revolutionary proposals which according to the Prime Minister have reduced the Liberal party to "a jumble led by a co-operative commonwealth" and fit only for "the iron heel of ruthlessness".

"There is room for radicals in the ranks of the Liberal party", says the Ottawa Citizen. In the ranks, yes, if they are mugs enough to let themselves be taken in. In the ranks, supporting "forward-looking"

I dye my hair every morning before I start out, so as to look younger Some days I think I'll just jump off over the bridge and finish it — it wouldn't make any difference I'm a bit of a Socialist myself, you know — I believe that they that don't work shouldn't eat".

look for work; my shoes are all worn out

statesmen like M. Taschereau, pioneer in advanced social legislation, dauntless defender of the masses against, e. g. the Quebec Power Co. In the ranks, behind the "beauharnoisie."

But says the Citizen, "the Liberal party can be made just as radical as the people of Canada are prepared to support it." The cynicism of this is probably unconscious, but nothing could be more characteristic of the new Liberalism. In plain terms, the Liberal party is ready to be just as radical as may be necessary to collect enough votes to get back to office. Blind to the moral hideousness inherent in our capitalist system, deaf to the rumblings of approaching collapse; wholly unable to understand that in the view of any "radical" worthy of the name nothing short of reconstruction from the roots up will save us; the intellectuals of the new Liberalism prattle their amiable nineteenth century futilities while its less reputable hangers-on prepare to gorge themselves afresh on the proceeds of the public domain.

* * *

Stung by charges of inconsistency on the subject of trade with Russia, the government press is now busy explaining that the famous embargo of 1931 applied not to all imports from the U.S.S.R. but only to the particular commodities named in the order-in-council. True, but the apologists conveniently forget the official statement which accompanied the order and explained its purpose. "This," said the government after a diatribe on "forced labour", "this is Communism, its creed and its fruits, which we cannot support by inter-change of trade."

Soviet-Canadian relations ever since have been a series of satirical footnotes on that declaration. The embargo explicitly included Russian furs, but when Canadian furriers said they had to have these for their business the government apparently discovered that this kind of "interchange of trade" would not "support Communism", and the furs were allowed to come in. Subsequent transactions have revealed that you may sell the Russians aluminium and wheat and take in exchange Russian gold or crude oil, and still be a "loyal" and "right-thinking" Canadian. But you may not imperil your soul by exchanging Canadian agricultural machinery for Russian coal or lumber or refined oil products.

Evidently Mr. Bennett having given us new definitions of "dumping" and the gold standard is now trying his hand at a new ethics. Or is it merely that "A merciful Providence fashioned us holler 'O' purpose that we might our principles swaller"?

The C. C. F. — A Third Political Party

By F. R. Scott

It is a happy sign of the development of progressive political thinking in Canada that the only political club at McGill is the Labour Club, and that at the moment when it ventures to produce a paper of its own there has come into existence a new political party professing the ideas which the Club has been proclaiming for the past six years. Formerly the undergraduate who belonged to the Labour Club learnt to face social and political realities, but there was little prospect of a political career for him unless he threw overboard his principles and joined blindly in the Liberal-Conservative merry-go-round. Today the same member, if he is interested in public life, has a chance of entering a party devoted to the welfare of the mass of the people instead of to the "interests", and pledged to set up a democratic co-operative state in Canada in lieu of the present thinly-veiled plutocracy. The Co-operative Commonwealth Federation has arrived.

The new party was created at a conference of the delegates of western labour and farmer parties, held at Calgary on August 1st, 1932. At that meeting the organisations represented agreed to a programme for united political action and decided to federate themselves into a single party which all farmer, labour and socialist bodies in Canada would be asked to join. The name Co-operative Commonwealth Federation — usually abbreviated to the initials C.C.F.—was adopted, and Mr. J. S. Woodsworth, M.P., the man who more than any other has given post-war Canada a political philosophy, was chosen as President. An energetic campaign was immediately launched, and after only six months activity the C.C.F. has obtained the affiliation of the United Farmers of Alberta, of Saskatchewan and of Ontario, and the Labour parties in British Columbia, Alberta, Manitoba, Toronto and Montreal. In addition, the Party is busy organising what are called "C.C.F. Clubs", to take in individuals who are not members of farmer or labour groups. For the first time in the history of Canada farmers, industrial labourers and the dispossessed and dissatisfied of the white-collar class have united for independent political action on a nation-wide scale. In more Marxian terms, the class-struggle has sharpened.

The explanation of the growth of the C.C.F. movement is to be found in the educative effects of the world-crisis, and in the tradition of third-party action in Canadian politics. The world crisis has convinced many people, including those not normally given to radical thinking, that our present difficulties are due to structural defects in the system rather than to er-

rors of management. It does not require much insight or excessive morality to see that capitalism fails to measure up to reasonable standards either of ethics or of practical efficiency. Examples of its ethical defects are its emphasis on personal ambition and success, almost invariably measured in terms of acquisition of property; its callousness to human welfare; the gross injustice of its inevitable maldistribution of wealth; its preference for the motive of private profit rather than public service. Amongst its practical defects are its enormous wastage of human effort and productive capacity through lack of co-ordination and planning; its tendency to exploit natural resources for quick profit rather than to develop and conserve them; its over-diversion of money into investment, and under-diversion into channels of consumption, with all the consequent economic dislocations; its wave-like progress from boom to depression. Capitalism as a way of life is inferior, and as a system for supplying human needs is unfair and unreliable. It will have to be changed out of all recognition if a decent social order and permanent economic improvement are to be achieved.

To effect this change without violence will involve an intelligent audacity in political action. Where may this be found? In the Conservative or Liberal Parties? The notion is absurd for two reasons: first because the political creeds of both these parties assume the continued existence of the very bases of capitalism which must be eradicated, such as the profit motive and private ownership of industry — both parties being, on any thorough class analysis, essentially representative of the same interests in society and only being divided for the purpose of running what is humorously called the "two-party system"; and secondly because since both live upon and hence obey the wealthy companies and groups who will be most seriously affected by the necessary changes, neither is free to follow a policy of social reconstruction even if it were desirous of doing so. A different sort of party — different in philosophy, in personnel, and above all in the class from which it derives its support — is absolutely essential if we are to effect a transition to a new type of society.

The crisis, then, has made certain fundamental things about Canadian politics very clear. A new political instrument has to be built for the new job. Does this mean that existing left wing parties should be ignored? It would be stupid to do so, when they are so strongly entrenched, so nearly in agreement on programme and so obviously composed of the same exploited

classes, as are the various farmer and labour parties in different parts of Canada. The wiser, indeed the only possible course for the C.C.F. was to unite them on a common programme, allowing them to retain their identity and organisation. This was the policy actually followed at Calgary; and the new party is, as its name implies, a Federation of local groups. It does not destroy what it absorbs, but gives its constituent parts a machinery for effective co-operation. At some future time, as policies harden and the need for discipline grows, it may be desirable to disband the affiliated bodies, but the moment is not yet opportune. The present structure of the C.C.F. incorporates in the party the very considerable, if chequered, tradition of third-party action, which has done so much to introduce a note of realism into Canadian politics in the past 15 years. What is more, it gives the C.C.F. at the outset an extensive organisation; for the machinery of the parts is now at the disposal of the whole party. The rapid growth of the movement would have been impossible if the ground had not been largely prepared by the work which these independent groups had done.

The programme of the party has not yet been worked out in more than general terms. Its fundamental aim, however, and one which definitely marks it as an enemy of the capitalist system, is stated to be "the establishment in Canada of a Co-operative Commonwealth in which the basic principle regulating production, distribution and exchange will be the supplying of human needs instead of the making of profits." This purpose provides a criterion by which to test any proposed legislation. It sets an ultimate goal. In dealing with immediate problems, the programme of the party recommends—

1. The establishment of a planned system of social economy for the production, distribution and exchange of all goods and services.

2. Socialization of the banking, credit and financial system of the country, together with the social ownership, development, operation and control of public utilities and natural resources.

3. Security of tenure for the farmer in his use-land and for the worker in his home. (Use-land is land which is used for productive purposes as distinct from that held for speculation.)

4. The retention and extension of all existing social legislation and facilities, with adequate provision for insurance against crop failure, illness, accident, old age and unemployment during the transi-

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THE ALARM CLOCK

Published monthly during the college year
by the Editorial Board.

Editor-in-Chief Lloyd G. Reynolds
Associate Editors Albert Marcus
Ragnhild Tait
Carl Gustafson
Business Manager R. G. Sampson

".....Just around the
corner..... what?"

JANUARY, 1933.

IN PRAISE of PROPAGANDA

There are good and bad spirits in the academic demonology and the student is continually reminded by his professors of their existence. Blackest sheep of the literary flock, evillest of malicious spirits, is the arch-demon *propaganda*. His diet consists of nine parts of hearsay to one part of fact; his only purpose is to delude a trustful people and to lure them into treacherous pitfalls. He is the especial ally of all radicals, socialists and revolutionaries and any of their statements must therefore be disregarded. Fairest of all bright spirits, whitest of innocent lambs, is the arch-angel *truth*. Those things which you read in books, newspapers and magazines, those things which you are told by your professor, your minister, the Prime Minister and the President of the Bank of Montreal are *truth* and must be followed at all costs.

In order to qualify as a devout worshipper of truth, you must never express an opinion on a subject unless you have arrived at complete intellectual certainty concerning it. If the man on the street questions you on a point of economics, you must reserve judgment; or if you are so indiscreet as to open your mouth, you must enclose your statement in such a hedge of "buts" and "ifs" that no one can justly accuse you of having committed yourself on the matter. If you are not extremely judicious on this point you may make statements which are not perfectly correct—and that makes you a propagandist. The logical corollary of this doctrine would be that you must never in your life make a positive statement about anything; for nothing is intellectually certain, save death.

We have as high a regard as any student for the pursuit of truth; we object to it, however, in the extreme form noted above. And there are certain facts which we would like all those who desire to entirely wash their hands of propaganda to remember. Remember that whenever you read a newspaper or a magazine you are partaking of pure

or diluted propaganda. Remember that many books are entirely propaganda, others partially so and that even textbooks are not immune from the virus. Remember that whenever you hear a sermon you are listening to propaganda—the propagation of the faith, egad! Politics, bargain sales, charity drives—propaganda is the life-blood in their veins. If you would completely shun propaganda, we can suggest only a hermit's cell, a hair shirt and contemplation.

And what of the man on the street and his questions? After you have discovered your precious truths how do you intend to "put them across" to him? If you descend upon him with volumes of facts and piles of diagrams, he will not understand you—he will not even listen to you. In order to make the slightest impression upon the common man you must simplify your facts—simplify them so greatly that they cease to be strictly accurate; in other words, you must become a propagandist.

But perhaps you do not intend to "put over" your facts at all; in academic seclusion you will ponder the perfection of truth and leave the common man to his fate. In this case, remember that it is the common man and his prejudices, not you and your intellect, who decides the fate of the world—*your* fate as well as his own. If you do not so guide him that he may act wisely, he will act foolishly and you and he alike will suffer the consequences.

We have so many facts already; you see; they lie piled up in great heaps in our graduate schools and research departments—we are smothered in facts. We have *facts* enough to abolish war, eliminate unemployment and poverty, introduce economic planning and social control of economic life. The tragedy of the situation is that, while these facts exist, nothing is being done about them; they have not been set before the public in such a clear and easily understandable form as to induce action. The need of the moment, as Sir Norman Angell so well said, is for a great army of "explainers"; surely students are more

CONTRIBUTIONS

The Editors will welcome contributions of poetry, stories or articles, the latter to be preferably not more than 1200 words in length; material of sufficient merit will be published as space permits. Contributions should be addressed to the Editor-in-Chief at 772 Sherbrooke West or handed to any member of the Editorial Board.

completely fitted to undertake this vital function than any other social group. The alternative is clear; we may, if we so desire, remain in some research corner of the academic edifice and continue to play the great fact-finding game; if we do, it is highly probable that the common man will shortly rush us into another war, in which we and our fact-finding brains will probably be blown into blessed oblivion.

SAGE SAYINGS

By Gibbard

Property Properly Acquired

Mr. R. B. Bennett: "The acquisition of property is what comes to a man of ability in this world if he has done his duty properly. And it lies between him and his God what he does with it".

—Toronto Mail and Empire, Nov. 20 1932.

All That Glitters Is Not Gold!

Sir John Aird, President of the Canadian Bank of Commerce, "We bankers are all hopeful of a silver lining..."

—Montreal Star, Dec. 29, 1932.

Such Statements Should Be Guarded.

Regarding **Premier Taschereau:** "Premier Taschereau flatly refused an investigation into the administration of the jails of the Province to a delegation which came to intercede for a number of members of the Canadian Defence League now serving a sentence in Montreal and Quebec Jails..."

"Premier Taschereau refused the demands for an investigation, stating that he knew that the prisons were administered properly, and what happens inside the walls did not concern the general public."

—Montreal Star, Nov. 29, 1932.

Bigger and Better Depressions

Henry Ford, (when better depression are made Mr. Ford will make them) "If this period of convalescence through which we have been passing must be spoken of as a period of depression, it is far and away the finest depression we have ever had".

—quoted "the Unemployed", No. 5,

New York.

Sanity Defined at Last!

Editor, Montreal Gazette, (Speaking of the New Five Year Plan): "...If the Soviet authorities in their new programme of procedure have been impelled to revise and adjust their policies more in accord with these safe and sane economic laws that have stood the test of experience and provide a workable scheme for the better welfare of all sections of the community at large, such reforming ordinance is a step in the right direction".

—Montreal Gazette, Dec. 29, 1932.

Why I Missed The Ottawa Conference

By Ewart P. Reid

Last summer at Vancouver you caught your eastbound freight at pretty close to twenty minutes after ten any night, after lurking for from two minutes to two or three hours at almost any point along the C. P. R. track up to a mile from the station. Thus you started your journey from the Coast to Kamloops or Calgary, Winnipeg or Toronto, Montreal or Halifax. And however short or long your projected trip, you were not likely to be alone at the start. By the time she passed the ferry dock, which was a couple of hundred yards from where she highballed, there was standing room only on the first dozen cars. If you actually counted one car's human burden you might get thirty men. Then if you counted the cars you might get sixty or so. However, a hasty calculation giving nearly 2000 men on the train would probably be an exaggeration. Several hundred would be nearer the truth for most days; the number was usually less if it was raining.

On more than one evening I derived vicarious excitement from observing these men as they gathered along the track with their packs and packages of all sorts. Sometimes I would edge up to a group and, if they happened to be talking English, listen in. Or I would drop into conversation with one or two of them, which was, as it turned out, not really difficult even if I was wearing a white collar. But most of the solid citizens who hurried across the track to catch their ferry or those few non-hoboes who had occasion to be on Water Street after dark hardly noticed or were noticed by the waiting men.

In the role of observer I did not find it easy to imagine their thoughts and feelings. So one night I actually swung into about the fifteenth car, and presently in order to be sheltered as much as possible from the heavy rain I scrambled back to a position between two tank cars. One or two men were there and others arrived after me. One of them said: "Just look at them bloody elevators jammed to the roof with wheat and thousands of men walking the streets hardly able to beg a crust of bread to eat. The time won't be long now until the bourgeoisie and their capitalistic system will go the way of the feudal barons." Certainly not an entirely novel point of view to me, and yet I was very much surprised. Has the average hobo — I had fatuously jumped to the conclusion that there was such a person and that I had just heard him speak — got some sort of lineup on affairs, however stereotyped,

which concerns more than his own immediate needs, or does his talk ever embrace more than an exchange of opinions as to which are the best towns to eat in? Is he even aware that there might be such a thing as Class Consciousness? I wondered.

Another man spoke about putting a little pressure on Bennett at Ottawa. "Oh, then I 'spose you fellows are going down to the Economic Conference," I piped up in what I deemed to be my most good-natured bantering manner. Again I was rather nonplussed when they answered yes in a very matter-of-fact manner, seeming neither to have taken offence at my remark nor to have detected any sprightliness in it. So I decided that I would be better off that night listening, and I sat down on the run-

way of the car alongside of the second man, who proceeded to tell me of the Workers' Economic Conference called for the same time as the Empire gathering, and the chief purpose of which was to bring working class pressure to bear on the premier during the time that Empire treaties were being negotiated.

Were these men, then, delegates from Vancouver societies? I asked. No, it seemed, they were only two of hundreds of enthusiasts who, while they had not happened to be elected delegates, were nevertheless going down on their own to swell the ranks. My companion explained that there could only be a very few officials appointed who each got just a few dollars of expenses and that therefore even they had to make their way to Ottawa as best they could — men and women — some by Edmonton and the C.N.R., some by Calgary and the C.P.R., but all converging at Ottawa as near to the time set for the opening of the conferences as possible.

My informant was very earnest about it all, and he interspersed his remarks on

(Continued on page seven)

Depression Hits The Farm

By L. G. Reynolds

Three years ago the sun shone brightly in the farmer's economic sky; wheat stood at \$1.40 per bushel and the farmer, whose production costs were variously estimated at from 50 cents to one dollar per bushel, chuckled contentedly. The memorable winter of 1929, however, brought unlooked for and bewildering events; wheat tottered down to \$1.10 and after hovering there precariously for some weeks slipped rapidly to the amazing level of 60 cents per bushel. Even then the bottom had not been reached, for only a month ago wheat touched 38 cents on the Winnipeg Exchange and it is highly possibly that the decline may continue.

The decline in price of other farm products was proportionately almost as great. Thus by the general depression, and by a complex of factors which affected agriculture with exceptional severity, the farmer's income was reduced to between one-third and one-half of its former volume. Economists are in essential agreement that, even should a revival of industry occur, there is no possibility of the farmer regaining his 1929 income level.

What did the farmer do about it? First of all, he started to retrench. His purchases from retail stores at the present time are only about half as great as during the period of prosperity; he is consuming less, and more of what he does consume is being produced on the farm itself. On many dining-tables last summer I found nothing that had not been grown at home — with the exception in some cases of

sugar, salt and tea. He does not go to so many fairs and dances now; he has reduced his subscriptions to newspapers, clubs, churches and charity. He has perhaps left his automobile in the garage because he could not afford to buy a license; or he may have transformed his light delivery truck into a "Bennett buggy" by taking out the engine and hitching horses to it. The tractor has been discarded because of the high price of gasoline and Dobbin has once more come into his own as chief propellor of farm implements.

The farmer's straitened circumstances have forced him to take a step backward both materially and culturally. He is not at the starvation level, however, nor even near it in most cases; as compared with the urban industrial worker, and particularly with the urban unemployed, he lives well. Wherein, then, does the "agricultural problem" consist? Why these groans of distress and these radical shouts from the West? The answer can be summarised in a word—"debt" is the theme song in the "farmer's chorus".

How did the farmer get in debt? In the first place, unless he obtained his farm in the early homesteading period of free land, he probably purchased it on credit from a land company, oftentimes at an inflated value which would take many years to repay. Or he may have borrowed money from a mortgage company in order to make improvements on the farm, giving the farm itself as security. Then along came

(continued on page eight)

Power and Petitions

By Florentine

The Montreal Light Heat and Power Consolidated has just issued to its customers a heart-rending appeal to protest to the Dominion government against the "injustice" of the Income Tax Act, which forces the company to pay income tax while the publicly owned utilities of Ontario and other provinces are exempt.

The company's indignation is of course not new. As it says, it has made "protests to the present and past governments, supported by the leading public bodies and the Press of the City and Province, suggesting that Income Tax should be assessed equally upon . . . both publicly and privately owned utilities or that both should be equally exempt. These many protests have been ignored".

Sad, isn't it? So now the company has hit on the bright idea of getting its "263,000 customers" to petition the government to the same effect (petition cards, postage prepaid, enclosed.) Surely at last Mr. Bennett's eyes, blinded no doubt by Socialistic prejudice, will be opened. Here is a private company, making profits, actually compelled to pay a tax on those profits; while the Ontario Hydro, which is mean enough to sell electricity at cost and so makes no profits, gets off scot free. Revolting! Positively Russian. Almost enough to cause a respectable company to stop making profits at all.

Fortunately, however, there are less brutal methods of meeting the situation. Hence the petition, which asks that either private companies should be exempted or publicly owned utilities should pay. Just how to assess a tax on profits which don't exist the petition doesn't explain, but that's a mere detail. The real point is that if the private companies can't get off paying, the public undertakings must be penalized somehow for their criminal omission to make profits for private shareholders. This sort of conduct, if not checked, is bound to undermine our institutions, and the enterprise and individual initiative which have made Canada what it is. "From Toronto", as the Montreal Gazette once remarked, "already emanate many sinister Communistic influences".

Of course the company does not wish to increase its profits. It is the consumer not the company, which pays the tax. You doubt it? Let me explain. The company is a monopoly. It is in business to make money for its shareholders. It therefore charges the rates which produce the maximum net revenue for its shareholders. Any higher or lower rates would produce a smaller net revenue. Tax this monopoly profit: the company passes on the tax to the consumers by means of higher rates.

This means a smaller net revenue for the shareholders and therefore — no, I must have made a slip somewhere never mind: the company says the customer really pays the tax, so it must be true.

If you still have doubts the company will set them at rest. "If the tax is removed", it says, "the company has formally undertaken to pass on the benefit to its customers by means of reduced rates." Isn't that handsome? Could even Communist Toronto ask more?

You suggest that the company buys much of its power from other companies owned by almost the same people, and that there is nothing to prevent these other companies from charging more for their current and so "forcing" the M.L.H. and P. to raise its rates again? You have a nasty, suspicious mind. I believe you must have lived in Toronto.

I shall "confound your politics, frustrate your knavish tricks," by showing you statistically the blessings of private ownership which Montreal enjoys, by contrast with enslaved Toronto, cringing under the lash of the Hydro. A group of engineers and economists of Syracuse University have published monthly bills for nine different minutely specified classes of electric power service.

Here are the figures:

Domestic Consumers					
Toronto	\$1.03	\$2.33			
Montreal	1.17	5.69			
Commercial					
Toronto	\$5.49	\$27.45			
Montreal	6.50	32.50			
Industrial					
Toronto	\$28.04	\$94.01	\$252.57	\$790.36	\$2752.67
Montreal	43.45	163.75	324.13	1028.00	3219.38

Or take the even more complete figures for Hamilton and Quebec City (the cities chosen for comparison by the Quebec Power Co. itself, in its fight with the city):

Domestic					
Hamilton	\$.95	\$2.71			
Quebec	1.98	3.13			
Commercial					
Hamilton	\$ 3.24	\$16.16	\$35.44	\$62.22	
Quebec	10.50	50.00	150.00	300.00	
Industrial					
Hamilton	\$23.19	\$73.87	\$234.94	\$716.56	\$2427.64
Quebec	39.25	147.08	400.55	1255.67	4365.60

The M.L.H. and P. says that it paid last year an income tax of \$808,360.92. If it had been let off this, it could have reduced electric rates by 1-6c per K.W.H. or (note the or, not and) gas rates by 14c per thousand cu. ft. Corporation income tax is

8% less \$2,000 exemption. At this rate the company's profits last year must have been $(12\frac{1}{2} \times \$808,360.92) + \$2,000 = \$10,106,511.50$. The elimination of profit therefore would have allowed a reduction twelve and a half times as large as that permitted by abolition of the income tax.

But shall we, for a miserable 4 1-6c per K.W.H. or a paltry \$1.75 per thousand cu. ft. of gas, a mere \$10,000,000 a year, barter our priceless heritage of rugged self-reliance, our "reputation for economic good sense" (Montreal Gazette), and that "acquisition of property which comes to a man of ability in this world if he has done his duty properly". (Mr. Bennett)? Sooner will the flower of Montreal die on the barricades in Pine Avenue (West).

KURRAND - a - VAYRES

(continued from page one)

ciating indecency, weakness, social ostracism, painful and deadly diseases, etc, with sex; and by exalting romantic ideals like faithfulness, loyalty, and the inevitable superiority of men in strength and intellectual power) they produce women that readily fit into the specified occupations society lays open to them. First, as cheap general labour, they unresentfully do the same work as men for much less pay, and are willing and fearful in carrying out their duties. Then, as teachers, they are of inestimable value in ensuring the further development of their kind. Those who ultimately break through the sex taboo are of two kinds, each equally important in maintaining the social order. There are those who, having accepted the stamp of inferiority set upon them by society, become the "owned" wives of good citizens; and as housekeepers demanding no salary are an economic pillar of domestic life. On the other hand are those who, losing their sense of decency, their self-respect, along with their loss of virginity, join the ranks of the acknowledged socially outcasts and are housed in brothels—those institutions which enable society to turn the human feeling to profitable account.

One cannot but marvel at the admirable ingenuity whereby the suppression and perversion of human feelings are made the very base and foundation of a social-economic organization. For having thus debased women to mere economic factors in organized trade, the state trains men to replace chivalry by cupidity, and to enthrone Cash above Cupid, thus reducing their vision of life to a level that will accept the denaturalized women the state has produced. Such men as prove to have hotter blood than do most are encouraged to become athletic stars, and to work off their energy on the hockey rink, the rugby field, or the boxing arena. These tourneys are then announced as sensations through exciting and colorful advertisements; great crowds

through to see them seeking "thrills"; and box office receipts are maintained at a high level. The excitement at such games naturally leads to great activity in the brothels after the game.

The pursuit of money has been so long admired that in "boom times" stock brokers offices and the offices of large commercial and industrial plants are the scenes of a feverish activity that in intensity and abandon compare favorably with any genuine human passion.

Of course in such a society people of intellect and fine feeling are easily driven to suicide or insanity; or, survive as "failures", living throughout their lives in despised poverty. They serve their purpose however in providing warning examples of the consequences of insubordination.

In the centres of higher learning there is the same careful channelling of impulse to social and economically advantageous ends. Promise of "better jobs" is held out to the "educated" as an incentive to socially and economically approved modes of behavior. Tea dances, fraternity jealousies and the cultivation of the "rah-rah" spirit keep the passions divided and harmlessly dissipated; while the ceaseless frown of authority and the constant threat of expulsion and social ostracism, ensure that the speech of the few who think is measured. Scientific research has come as a boon both to society and to free spirits. Here in the realm of dead matter and natural phenomena society felt that curiosity and free opinion were permissible. Scientific circles therefore are loud with decisively-expressed and widely divergent opinion; and traditions are uprooted with impunity."

The letter stops here rather abruptly. But — Ah, there is a P.S. on the other side of this page. It reads — "As I prepare to leave Kurrand-a-Vayres, I get rumours of unlooked-for complications, in what had seemed to me to be a 100% rational and efficient organization of humanity. It seems that the whole system is threatening to cease functioning owing to an unaccountable mental lethargy amongst the ruling classes, and an equally unexpected insistence upon "life" from the working classes many of whom society was preparing to starve to death. In addition, in the course of making perfectly innocent experiments upon the chemical and physical properties of living organisms, scientists are discovering facts which suggest that the social-economic organization of Kurrand-a-Vayres is grossly vicious in many respects."

THE C. C. F.

(continued from page three)

tion to the socialist state.

5. Equal economic and social opportunity without distinction of sex, nationality or religion.

6. Encouragement of all co-operative en-

terprises which are steps to the attainment of the Co-operative Commonwealth.

7. Socialization of all health services.

8. The acceptance by the Federal Government of responsibility for dealing with unemployment and for tendering suitable work or adequate maintenance.

As will be clear from the reading of the above proposals, these can be no doubt as to the distinction between the new party and the two older parties, particularly when it is realised that these steps are only intended as the first moves in the direction of the fully developed Co-operative Commonwealth. The C.C.F. is not attempting to patch up the existing economic system, but rather to effect an orderly transition to a new type of society.

What is a Co-operative Commonwealth? It is essentially a community where social privilege has been destroyed; where there are not some children born to good food good housing and good education while others are born to slums and a factory job at the age of 14; where millionaires and bread-lines do not co-exist; where natural resources make public wealth and not private fortunes; where goods are produced to satisfy human needs, not for private profits; where business is run according to some general national plan, not according to the guesses of a thousand and one separate boards of directors; where the social risks of disease, accident and unemployment are shouldered by the community, not thrust upon the individual; where there are no corporations with watered stock exploiting the public behind tariff protection; no 'milk-rings', bread mergers or coal-barons; where no manufacturer is competing with another by trying to put him out of business in order to grab his market; where the continued improvements in economic technique result in a fair distribution of new wealth and leisure and not in a further concentration of luxury and unemployment; where, in short, the state becomes a true community knit together by a common purpose and enterprise.

WHY I MISSED THE OTTAWA CONFERENCE

(continued from page five)

the Canadian Scene with information that many of the interior parts of China are already organized as soviets and that the tradition of communism is very strong amongst the Chinese people; that the city of Hamburg is now in the hands of the workers and really being operated communistically, for even the police are in favour of revolution; that many of the armies of the more important capitalistic nations include a large proportion if not a majority of communists and communist sympathizers, who in the event of a war of any importance would be scabs of the most admirable sort in refusing to fight for the bosses; that the hundreds and thousands of suicides

now taking place in all parts of the world and especially in Europe are committed almost exclusively by members of the disinherited bourgeoisie and not by the proletariat, whose lifetime of hardship has taught them to endure adversity stoically however large the dose. And he added that he and his companion, as well as many of their associates in the working class struggle having been through the war and having knocked about scratching their own living in the cities and frontiers of the country ever since, could readily endure the hardships, inconveniences, and discomforts of transcontinental journeys on freight trains, and could understand what things were all about in a way unrevealed to a youngster like myself and most of the others riding the freights. My interest in his earnest remarks prevented me from taking time out to resent this probably justifiable patronizing, which seemed to look right through my overalls and windbreaker at the semi-respectable suit hidden thereunder.

This lecture was interrupted after an hour when we stopped to change engines at Coquitlam, where with the rain falling heavier than ever we scattered severally to look for shelter in an empty. (It does not do to take anybody's word that there are or are not empties in a train; you have simply got to look for yourself.) Soon I found an unsealed reefer into which I scrambled only to find several dozen men there already. More entered after me. Shortly before the highball a brakeman shone his light in and told us that we could not leave those doors swinging once she pulled out, and since no one could succeed in securing them any way on the inside, one of the men said he would ride outside and latch us in between stops. I was probably the only traveller who was not going at least as far as North Bend, but I looked at that rain and decided to take a chance on this chap's opening the door at the next water tank.

During the next hour I pondered this possibility, which seemed to become more and more remote. And I also pondered the remarks to which I had listened on the first lap of the journey, the dreary outlook for salvation from the bull-headed deliberations of Empire Partners in the conference chamber, and the smug satisfaction that might be derived from joining a workers' protest movement which could not possibly approve anything that the other conference might do unless it were to disagree violently. After a few minutes of inconclusive banter during one smoke all around, most of the fifty or more men in the pitch-dark car stretched out as best they could and slept. By the merest chance I found myself again beside the man who had told me about things while we were coming up the Inlet, but he soon dozed as he had no reason to concern himself about anything for about ten days — or shall we say until dawn? By the time

the train had come to a stop I had made up my mind to three things: that I would be unable to get out at my station, that I would go on to Ottawa, and that I would like it. The obliging hobo who had stayed outside at Coquitlam did his part to make my hopes materialize, for he neither opened the door nor showed himself again. But it was of no avail, for when I knocked frantically on the inside of the door as I heard some men approach along the train it presently swung open. My companion of the ride stirred just as I slid to the ground and inquired sleepily, "Why not come to Ottawa with us?"

Without pausing I hurried on through the rainy night.

DEPRESSION HITS THE FARM

(continued from page five)

the machinery companies and whispered seductively in his ear, "Why not buy a tractor? and a truck or two? and a combine? Times are good — we'll give you all the credit you want". And the banks murmured, "Why not raise a few cattle or hogs? Here's a thousand dollars — pay it back whenever you feel like it." Prices were high, profits were good and the farmer was a fair mark for the high-pressure salesman; neither the farmer nor his would-be creditors stopped to consider that depression might be just around the corner.

So debts rolled up like a snowball — debts to the land companies (including the C.N.R. and the C.P.R. and the H.B.C.), debts to the mortgage companies and the banks, debts to the dealers in farm implements. Interest payments and principal repayments were fixed at a high level; but the farmer, with wheat at \$1.40 per bushel could see no harm in that, and out of his annual income of \$2,000 he agreed duly and faithfully pay to his creditors each year \$500. Now presto! this income of \$2,000 suffers a marvellous shrinkage and the farmer is left with only 700 good Canadian dollars as the outcome of his year's toil. The farmer turns to his creditors and states the obvious truth that, through no lack of diligence on his own part, he is unable to repay them. The creditors splutter, "But — why — you promised!" Then after they have cooled down a bit, "Allright, you can't pay us

now so we'll allow you a moratorium on a year or two; but remember, sonner or later (and the sooner the better) you must fulfill your sacred obligations". The economists smile discreetly and aver that were the obligations as sacred as the Koran the farmer will never be able to meet them in full.

The present question, then, is the discovery of some path out of this impasse; several alternatives at once suggest themselves. The most obvious and most desirable solution would be a drastic scaling-down of the debts to a point at which the farmer might be able to meet them. The creditors, of course, grow warm with wrath and morality at such a proposal; "Repudiation, dishonesty!", they cry. Not so, my bondholding friends; merely a gentle and discreet cancellation of the war-debts-and-reparations variety! It is amusing to hear our financiers advocate repudiation of war debts by the European nations and laugh at the preposterousness of the American claims, while in the next breath they demand payment of debts from the farmers — debts which at present world price-levels are equally preposterous.

Currency inflation, inasmuch as it benefits all debtors at the expense of creditors would be a boon to agriculturalists. The fact that it is not a permanent cure for the situation does not lessen its desirability as a means of immediate relief; it is this proposal, indeed, which is at the present time most warmly espoused by the farmers themselves.

Diversification of farm products to broaden the market, and large-scale farming to lower production costs are being given equally serious consideration. The problems which arise in this connection are twofold; firstly, the problem of financing such enterprises; secondly, the problem of organization and the securing of co-operation between large numbers of scattered farmers. The answer of an ever-increasing proportion of the farming population to these difficulties is contained in the slogan "Nationalization of the land". i.e. centralization of production and marketing under some sort of governmental bureau. They are coming rapidly to the conclusion that it is better to be owned by the government than by the mortgage companies and that they would rather be servants of the nation than tenants of the bondholders.

The most interesting feature of the entire situation at the moment is the trend among the agriculturalists toward progressive political action. They are coming to see that both of the existing major parties are inextricably connected with the banking and financial interests, that no Liberal or Conservative government would dare to even seriously consider cancellation or inflation or nationalization; to do so would be to frighten St. James Street and to dry up the sources of the party funds. The Prime Minister therefore resorts to breezy generalizations; these proposals are "radical", "unsound", "dangerous" — he does not tell us why; the people of Canada, and particularly the farmers, would be interested in knowing why.

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THE ALARM CLOCK

Wound Up and Set Monthly at McGill University

VOL. I, No. 1

JANUARY 1933

PRICE FIVE CENTS

TIME TO WAKE UP!

AN EDITORIAL

*not true
Miss Tait's
letter admits it
is the organ of the
McGill
Labour
Club.*

This is a student publication; it is intended primarily for circulation on the campus; the material contained in it is contributed by students, faculty members and recent graduates of McGill. It has no financial assistance from outside the University and must stand or fall entirely by student and faculty support. Neither is it officially linked to any campus organization, though the Editors are all members of the McGill Labour Club. The name, we hasten to add, has no sinister significance.

It is the purpose of the Editors to provide a means of expression both for literary effort and for the best thought of students on Canadian economics and politics. Articles representing any shade of opinion will be welcomed and those which are of sufficient merit will be published as space permits. The only criterion of selection will be the desire of the Editors that all material appearing in the journal shall have the literary and intellectual calibre which befits a University publication.

The Editors would like at the same time to make clear their own political conviction and the viewpoint from which the editorial policy of the journal will be conducted. We believe that the existing economic structure, based upon private property, profits and individual control of industry, is in process of rapid disintegration, causing untold human misery

and wrong; it is daily proving itself unjust, unintelligent and unworkable. We believe that social harmony and social justice will not be restored until individual control of production, trade and finance has been entirely eliminated and replaced by social control of these functions. The exact nature of such control is a matter for discussion and experimentation. It certainly does not mean that government as at present constituted should take over industry as at present constituted; rather, the machinery of government and the mechanism of our economic life should both be so altered and integrated as to enable the coexistence of material wellbeing and a real democracy.

We believe that every effort should be made to bring about this change by parliamentary action of a constitutional character. We do not believe that either the Liberal or Conservative parties, dependent as they are upon the financial support of individualist financiers and industrialists, would dare to consider fundamental changes of any sort; the people of Canada can hope for nothing from them except the prolongation of a dying system. We are adherents, therefore, on the political side, of the Co-operative Commonwealth Federation, on the educational side, of the League for Social Reconstruction.

The response of many students to such a statement can be anticipated: the glorious old labels—"red", "radical",

"socialist", will once more be brought into play. Surely it is not necessary to point out to educated persons that the use of epithets does not constitute argument. Students should shun that loose reliance upon catchwords which characterises the unintelligent man and which usually masks mental vacuity. We want you to argue against us; but talk facts, not slogans.

It may well be that any attempt to induce students to give serious consideration to current Canadian problems will be greeted with derision. Students may prefer jest and jollity; if so, jest on; I dare say the world will manage to roll along without our advice. But events are happening all around us—events about which our academic courses, with their emphasis upon established truth and long-run tendencies, will tell us little. Down in that real world where the workers and farmers of Canada live, forces are at work which will mold the life of this country in the next generation. We may ignore these events and these forces and thereby earn for ourselves the title of a socially useless class, and the merited contempt of the ordinary man. Or we may endeavour to understand these forces, to guide and control them; we may fulfil the function of true students in all ages—the steering of a troubled population through stormy waters and critical periods into new levels of culture and civilization.

Kurrand-a-Vayres

By Beatrice C. Ferneyhough

During a prolonged and enforced stay in Kurrand-a Vayres a friend of mine made a close study of conditions prevailing there; and summed them up in a letter telling me of his intended return here.

In view of the gravity of the situation here, I have thought it worth while to offer this picture he drew as an example of what can be achieved in a well-ordered state.

He wrote—

* * *
Kurrand-a Vayres is without doubt the

state which puts the highest value upon human life and the human passions. Here the foibles and weaknesses of human nature are closely studied; and every precaution is taken that may ensure that none will go to waste. Inevitably love and sex and all the illusions centring about these subjects are matter of chief concern. Dance halls, peep-shows, and institutions known as brothels, and all entertainments attractive to and likely to induce the perversion of sex and the enslavement of the passions flourish here; and are diligently subsidized by the church and educational systems. These, by a judicious suppression of sex knowledge, and a deliberate frustrating of

all normal passions in the young, produce a race lacking both in decision and self-respect, a prey to doubts, fears and superstitions, and readily lending itself to enslavement to an ideal of mechanical progress. Practically every trace of sincerity and individual vision has been wiped out.

In this state the education of women is most notable. Priding themselves on their broad-mindedness the citizens of Kurrand-a-Vayres have opened their schools and universities to women. But by a careful poisoning of the impressionable minds of young girls against the idea of a free indulgence in the delights of love (by asso-

(Continued on page six)

ECHOES OF VITRE STREET

Notes taken in the course of conversation with unemployed men during the past month by an Alarm Clock reporter.

"....If things don't pick up by spring, I'm beaten; I'll go out West, I guess, if things don't look any better".

"....I got a dirty deal from the X... Company; they promised me steady work before I left the other side — nothing written, you know, just a gentlemen's agreement. Then after I'd brought my family out, they left me flat. I've been out for two years now. The business men here don't deal straightforward with you — they've got no feeling of responsibility".

(This man is to be deported in a month's time for becoming a public charge). ".... Maybe my father can get me a job at home. If not, I'll try some other country — maybe Australia — I've got the roving spirit now and I guess I'll keep on roving."

"....I'm down on capitalism — if you haven't got pull, you haven't a chance. What we need is the dole and a nationalist dictatorship; I'd like to see a bloodless revolution of some kind — sure, we could get it through Parliament". (This man had very confused but very interesting political views which he explained to me in some detail).

"....I wanted to get married this winter, but there's no work, so I can't do it — I don't want to live on the city".

"....You can't get a job in this city unless you have political pull; it's hard, too, not having anyone behind you when you're down and out".

"....I can't see why, when Canada has so many natural resources, no one is pushing ahead to exploit them — there shouldn't be a man idle in this country I think we ought to take all the foreigners out and dump them in the ocean and then fill up their places with people of British stock that will fight for their rights".

"....It grates on me, this hanging around the relief places — I never thought I'd have to come to this".

"....It's depressing to walk in from the East End every day to look for work and get nothing. It takes an hour and a half to come in; then I walk all around to look for work but there never is any. Then I walk all the way home again — you get tired after a while".

"...If you were at home (England) you'd have your dole; here, it's just relief, and it's like cutting a man's throat before you get anything at all. I hate coming down here, but I have to do it."

"....I loathe this relief. I walk all the way in from Rosemount every day to — look at them. They say I'm too old, so

Pensees Politiques

By Genosse

The Liberal party, obviously frightened by the growth of the C. C. F., is at its old game of appealing for a "united front of all forward-looking elements" under Liberal leadership. The appeal might be more successful if the eight years of Liberal rule from 1922 to 1930 had not furnished such ample proof that the chief thing to which the Liberal party looks forward is getting into office and staying there, and enjoying the fruits thereof, and if the memory of Beauharnois were not quite so fragrant.

The Liberal apologists' answer to this is presumably, let the dead past bury its dead. The party has been "in the valley of humiliation." It has come out "changed". Mr. Massey and his National Liberal Association start with a clean record and an advanced social policy. Why can't "radicals" rally to the new Liberalism?

For answer let the new Liberalism look into its own conscience. Has it broken with its past? Has it shed the old leaders? Are Mr. King and M. Taschereau pining in exile? Does it renounce the use of campaign funds contributed by special interests? Has it repudiated the actions of those leading Liberals who dragged the party into the valley of humiliation? The first work of the new Association was to pass resolutions eulogizing the late Senator Haydon and Belcourt.

As for the advanced social policy, what does that amount to? A return to the Dunning tariff of 1930, the establishment of a central bank, a national commission to administer unemployment relief, perhaps an advisory economic council, and a few pious wishes on the subject of unemployment insurance hardly distinguishable from the views of Mr. Bennett. This is the much touted "swing to the left" these the revolutionary proposals which according to the Prime Minister have reduced the Liberal party to "a jumble led by a co-operative commonwealth" and fit only for "the iron heel of ruthlessness".

"There is room for radicals in the ranks of the Liberal party", says the Ottawa Citizen. In the ranks, yes, if they are mugs enough to let themselves be taken in. In the ranks, supporting "forward-looking"

I dye my hair every morning before I start out, so as to look younger Some days I think I'll just jump off over the bridge and finish it — it wouldn't make any difference I'm a bit of a Socialist myself, you know — I believe that they that don't work shouldn't eat". look for work; my shoes are all worn out

statesmen like M. Taschereau, pioneer in advanced social legislation, dauntless defender of the masses against, e. g. the Quebec Power Co. In the ranks, behind the "beauharnoisie."

But says the Citizen, "the Liberal party can be made just as radical as the people of Canada are prepared to support it." The cynicism of this is probably unconscious, but nothing could be more characteristic of the new Liberalism. In plain terms, the Liberal party is ready to be just as radical as may be necessary to collect enough votes to get back to office. Blind to the moral hideousness inherent in our capitalist system, deaf to the rumblings of approaching collapse; wholly unable to understand that in the view of any "radical" worthy of the name nothing short of reconstruction from the roots up will save us; the intellectuals of the new Liberalism prattle their amiable nineteenth century futilities while its less reputable hangers-on prepare to gorge themselves afresh on the proceeds of the public domain.

* * *

Stung by charges of inconsistency on the subject of trade with Russia, the government press is now busy explaining that the famous embargo of 1931 applied not to all imports from the U.S.S.R. but only to the particular commodities named in the order-in-council. True, but the apologists conveniently forget the official statement which accompanied the order and explained its purpose. "This," said the government after a diatribe on "forced labour", "this is Communism, its creed and its fruits, which we cannot support by inter-change of trade."

Soviet-Canadian relations ever since have been a series of satirical footnotes on that declaration. The embargo explicitly included Russian furs, but when Canadian furriers said they had to have these for their business the government apparently discovered that this kind of "interchange of trade" would not "support Communism", and the furs were allowed to come in. Subsequent transactions have revealed that you may sell the Russians aluminium and wheat and take in exchange Russian gold or crude oil, and still be a "loyal" and "right-thinking" Canadian. But you may not imperil your soul by exchanging Canadian agricultural machinery for Russian coal or lumber or refined oil products.

Evidently Mr. Bennett having given us new definitions of "dumping" and the gold standard is now trying his hand at a new ethics. Or is it merely that "A marvellous Providence fashioned us holler 'O' purpose that we might our principles swaller"?

The C. C. F. — A Third Political Party

By F. R. Scott

It is a happy sign of the development of progressive political thinking in Canada that the only political club at McGill is the Labour Club, and that at the moment when it ventures to produce a paper of its own there has come into existence a new political party professing the ideas which the Club has been proclaiming for the past six years. Formerly the undergraduate who belonged to the Labour Club learnt to face social and political realities, but there was little prospect of a political career for him unless he threw overboard his principles and joined blindly in the Liberal-Conservative merry-go-round. Today the same member, if he is interested in public life, has a chance of entering a party devoted to the welfare of the mass of the people instead of to the "interests", and pledged to set up a democratic co-operative state in Canada in lieu of the present thinly-veiled plutocracy. The Co-operative Commonwealth Federation has arrived.

The new party was created at a conference of the delegates of western labour and farmer parties, held at Calgary on August 1st, 1932. At that meeting the organisations represented agreed to a programme for united political action and decided to federate themselves into a single party which all farmer, labour and socialist bodies in Canada would be asked to join. The name Co-operative Commonwealth Federation — usually abbreviated to the initials C.C.F.—was adopted, and Mr. J. S. Woodsworth, M.P., the man who more than any other has given post-war Canada a political philosophy, was chosen as President. An energetic campaign was immediately launched, and after only six months activity the C.C.F. has obtained the affiliation of the United Farmers of Alberta, of Saskatchewan and of Ontario, and the Labour parties in British Columbia, Alberta, Manitoba, Toronto and Montreal. In addition, the Party is busy organising what are called "C.C.F. Clubs", to take in individuals who are not members of farmer or labour groups. For the first time in the history of Canada farmers, industrial labourers and the dispossessed and dissatisfied of the white-collar class have united for independent political action on a nation-wide scale. In more Marxian terms, the class-struggle has sharpened.

The explanation of the growth of the C.C.F. movement is to be found in the educative effects of the world-crisis, and in the tradition of third-party action in Canadian politics. The world crisis has convinced many people, including those not normally given to radical thinking, that our present difficulties are due to structural defects in the system rather than to er-

rors of management. It does not require much insight or excessive morality to see that capitalism fails to measure up to reasonable standards either of ethics or of practical efficiency. Examples of its ethical defects are its emphasis on personal ambition and success, almost invariably measured in terms of acquisition of property; its callousness to human welfare; the gross injustice of its inevitable maldistribution of wealth; its preference for the motive of private profit rather than public service. Amongst its practical defects are its enormous wastage of human effort and productive capacity through lack of co-ordination and planning; its tendency to exploit natural resources for quick profit rather than to develop and conserve them; its over-diversion of money into investment, and under-diversion into channels of consumption, with all the consequent economic dislocations; its wave-like progress from boom to depression. Capitalism as a way of life is inferior, and as a system for supplying human needs is unfair and unreliable. It will have to be changed out of all recognition if a decent social order and permanent economic improvement are to be achieved.

To effect this change without violence will involve an intelligent audacity in political action. Where may this be found? In the Conservative or Liberal Parties? The notion is absurd for two reasons: first because the political creeds of both these parties assume the continued existence of the very bases of capitalism which must be eradicated, such as the profit motive and private ownership of industry — both parties being, on any thorough class analysis essentially representative of the same interests in society and only being divided for the purpose of running what is humorously called the "two-party system"; secondly because since both live upon it, hence obey the wealthy companies and groups who will be most seriously affected by the necessary changes, neither is fit to follow a policy of social reconstruction, even if it were desirable of doing so. A different sort of party — different that, in personnel, and industry occur, class from which it derive farmer regain is absolutely essential.

A transition to a newer do about it? First The crisis, then, he retrench. His pur- mental things about stores at the present clear. A new poli half as great as dur- be built for the ne prosperity; he is consum- that existing left of what he does con- ignored? It would bed on the farm itself. they are so strongly last summer I found in agreement on pre been grown at home viously composed on in some cases of

classes, as are the various farmer and labour parties in different parts of Canada. The wiser, indeed the only possible course for the C.C.F. was to unite them on a common programme, allowing them to retain their identity and organisation. This was the policy actually followed at Calgary; and the new party is, as its name implies, a Federation of local groups. It does not destroy what it absorbs, but gives its constituent parts a machinery for effective co-operation. At some future time, as policies harden and the need for discipline grows, it may be desirable to disband the affiliated bodies, but the moment is not yet opportune. The present structure of the C.C.F. incorporates in the party the very considerable, if chequered, tradition of third-party action, which has done so much to introduce a note of realism into Canadian politics in the past 15 years. What is more, it gives the C.C.F. at the outset an extensive organisation; for the machinery of the parts is now at the disposal of the whole party. The rapid growth of the movement would have been impossible if the ground had not been largely prepared by the work which these independent groups had done.

The programme of the party has not yet been worked out in more than general terms. Its fundamental aim, however, is one which definitely marks it as a cause of the capitalist system — a license; or establishment in Bennett buggy" by taking five engine and hitching horses to it. The tractor has been discarded because of the high price of gasoline and Dobbin has once more come into his own as chief propellor of farm implements.

The farmer's straitened circumstances have forced him to take a step backward both materially and culturally. He is not at the starvation level, however, nor even near it in most cases; as compared with the urban industrial worker, and particularly with the urban unemployed, he lives well. Wherein, then, does the "agricultural problem" consist? Why these groans of distress and these radical shouts from the West? The answer can be summarised in a word—"debt" is the theme song in the "farmer's chorus".

How did the farmer get in debt? In the first place, unless he obtained his farm in the early homesteading period of free land, he probably purchased it on credit from a land company, oftentimes at an inflated value which would take many years to repay. Or he may have borrowed money from a mortgage company in order to make improvements on the farm, giving the farm itself as security. Then along came

(continued on page eight)

THE ALARM CLOCK

Published monthly during the college year
by the Editorial Board.

Editor-in-Chief Lloyd G. Reynolds
Associate Editors Albert Marcus
Ragnhild Tait
Carl Gustafson
Business Manager R. G. Sampson

".....Just around the
corner..... what?"

JANUARY, 1933.

IN PRAISE of PROPAGANDA

There are good and bad spirits in the academic demonology and the student is continually reminded by his professors of their existence. Blackest sheep of the literary flock, evillest of malicious spirits, is the arch-demon *propaganda*. His diet consists of nine parts of hearsay to one part of fact; his only purpose is to delude a trustful people and to lure them into treacherous pitfalls. He is the especial ally of all radicals, socialists and revolutionaries and any of their statements must therefore be disregarded. Fairest of all bright spirits, whitest of innocent lambs, is the arch-angel *truth*. Those things which you read in books, newspapers and magazines, those things which you are told by your professor, minister, the Prime Minister and the Bank of Montreal, but there's no *truth* followed at all — I don't want to live on

".....You can't get a job unless you have political pull; it's no an too, not having anyone behind you when you're down and out".

".....I can't see why, when Canada has so many natural resources, no one is pushing ahead to exploit them — there shouldn't be a man idle in this country I think we ought to take all the foreigners out and dump them in the ocean and then fill up their places with people of British stock that will fight for their rights".

".....It grates on me, this hanging around the relief places — I never thought I'd have to come to this".

".....It's depressing to walk in from the East End every day to look for work and get nothing. It takes an hour and a half to come in; then I walk all around to look for work but there never is any. Then I walk all the way home again — you get tired after a while".

"...If you were at home (England) you'd have your dole; here, it's just relief, and it's like cutting a man's throat before you get anything at all. I hate coming down here, but I have to do it."

".....I loathe this relief. I walk all the way in from Rosemount every day to — look at them. They say I'm too old, so

or diluted propaganda. Remember that many books are entirely propaganda, others partially so and that even textbooks are not immune from the virus. Remember that whenever you hear a sermon you are listening to propaganda — the propagation of the faith, egad! Politics, bargain sales, charity drives — propaganda is the life-blood in their veins. If you would completely shun propaganda, we can suggest only a hermit's cell, a hair shirt and contemplation.

And what of the man on the street and his questions? After you have discovered your precious truths how do you intend to "put them across" to him? If you descend upon him with volumes of facts and piles of diagrams, he will not understand you—he will not even listen to you. In order to make the slightest impression upon the common man you must simplify your facts—simplify them so greatly that they cease to be strictly accurate; in other words, you must become a propagandist.

But perhaps you do not intend to "put over" your facts at all; in academic seclusion you will ponder the perfection of truth and leave the common man to his fate. In this case, remember that it is the common man and his prejudices, not you and your intellect, who decides the fate of the world—*your* fate as well as his own. If you do not so guide him that he may act wisely, he will act foolishly and you and he alike will suffer the consequences.

We have so many facts already, you see; they lie piled up in great heaps in our graduate schools and research departments—we are smothered in facts. We have *facts* enough to abolish war, eliminate unemployment and poverty, introduce economic planning and social control of economic life. The tragedy of the situation is that, while these facts merit, nothing is being done about them; they have not been set before the public in such a clear and easily understandable form as to induce action. The need of the moment, as Sir Norman Angell well said, is for a great army of "explainers"; surely students are more

CONTRIBUTIONS

of the Liberal Citizen. In the ranks, support will welcome comrades, poetry, stories or words in length; it merit will be addressed to any

I dye my hair every month, so as to look young. I think I'll just go to 772 Sherbridge and finish it — any difference I am a Socialist myself, you know they that don't work — look for work; my shoe

completely fitted to undertake this vital function than any other social group. The alternative is clear; we may, if we so desire, remain in some research corner of the academic edifice and continue to play the great fact-finding game; if we do, it is highly probable that the common man will shortly rush us into another war, in which we and our fact-finding brains will probably be blown into blessed oblivion.

SAGE SAYINGS

By Gibbard

Property Properly Acquired

Mr. R. B. Bennett: "The acquisition of property is what comes to a man of ability in this world if he has done his duty properly. And it lies between him and his God what he does with it".

—Toronto Mail and Empire, Nov. 20 1932.

All That Glitters Is Not Gold!

Sir John Aird, President of the Canadian Bank of Commerce, "We bankers are all hopeful of a silver lining..."

— Montreal Star, Dec. 29, 1932.

Such Statements Should Be Guarded.

Regarding Premier Taschereau: "Premier Taschereau flatly refused an investigation into the administration of the jails of the Province to a delegation which came to intercede for a number of members of the Canadian Defence League now serving a sentence in Montreal and Quebec Jails . . . "Premier Taschereau refused the demands for an investigation, stating that he knew that the prisons were administered properly, and what happens inside the walls did not concern the general public."

—Montreal Star, Nov. 29, 1932.

Bigger and Better Depressions

Henry Ford, (when better depression are made Mr. Ford will make them) "If this period of convalescence through which we have been passing must be spoken of as a period of depression, it is far and away the finest depression we have ever had".

—quoted "the Unemployed", No. 5,

New York.

Sanity Defined at Last!

Editor, Montreal Gazette, (Speaking of the New Five Year Plan): "...If the Soviet authorities in their new programme of procedure have been impelled to revise and adjust their policies more in accord with these safe and sane economic laws that have stood the test of experience and provide a workable scheme for the better welfare of all sections of the community at large, such reforming ordinance is a step in the right direction".

—Montreal Gazette, Dec. 29, 1932.

Why I Missed The Ottawa Conference

By Ewart P. Reid

Last summer at Vancouver you caught your eastbound freight at pretty close to twenty minutes after ten any night, after lurking for from two minutes to two or three hours at almost any point along the C. P. R. track up to a mile from the station. Thus you started your journey from the Coast to Kamloops or Calgary, Winnipeg or Toronto, Montreal or Halifax. And however short or long your projected trip, you were not likely to be alone at the start. By the time she passed the ferry dock, which was a couple of hundred yards from where she highballed, there was standing room only on the first dozen cars. If you actually counted one car's human burden you might get thirty men. Then if you counted the cars you might get sixty or so. However, a hasty calculation giving nearly 2000 men on the train would probably be an exaggeration. Several hundred would be nearer the truth for most days; the number was usually less if it was raining.

On more than one evening I derived vicarious excitement from observing these men as they gathered along the track with their packs and packages of all sorts. Sometimes I would edge up to a group and, if they happened to be talking English, listen in. Or I would drop into conversation with one or two of them, which was, as it turned out, not really difficult even if I was wearing a white collar. But most of the solid citizens who hurried across the track to catch their ferry or those few non-hoboes who had occasion to be on Water Street after dark hardly noticed or were noticed by the waiting men.

In the role of observer I did not find it easy to imagine their thoughts and feelings. So one night I actually swung into about the fifteenth car, and presently in order to be sheltered as much as possible from the heavy rain I scrambled back to a position between two tank cars. One or two men were there and others arrived after me. One of them said: "Just look at them bloody elevators jammed to the roof with wheat and thousands of men walking the streets hardly able to beg a crust of bread to eat. The time won't be long now until the bourgeoisie and their capitalistic system will go the way of the feudal barons." Certainly not an entirely novel point of view to me, and yet I was very much surprised. Has the average hobo — I had fatuously jumped to the conclusion that there was such a person and that I had just heard him speak — got some sort of lineup on affairs, however stereotyped,

which concerns more than his own immediate needs, or does his talk ever embrace more than an exchange of opinions as to which are the best towns to eat in? Is he even aware that there might be such a thing as Class Consciousness? I wondered.

Another man spoke about putting a little pressure on Bennett at Ottawa. "Oh, then I 'spose you fellows are going down to the Economic Conference," I piped up in what I deemed to be my most good-natured bantering manner. Again I was rather nonplussed when they answered yes in a very matter-of-fact manner, seeming neither to have taken offence at my remark nor to have detected any sprightliness in it. So I decided that I would be better off that night listening, and I sat down on the run-

way of the car alongside of the second man, who proceeded to tell me of the Workers' Economic Conference called for the same time as the Empire gathering, and the chief purpose of which was to bring working class pressure to bear on the premier during the time that Empire treaties were being negotiated.

Were these men, then, delegates from Vancouver societies? I asked. No, it seemed, they were only two of hundreds of enthusiasts who, while they had not happened to be elected delegates, were nevertheless going down on their own to swell the ranks. My companion explained that there could only be a very few officials appointed who each got just a few dollars of expenses and that therefore even they had to make their way to Ottawa as best they could — men and women — some by Edmonton and the C.N.R., some by Calgary and the C.P.R., but all converging at Ottawa as near to the time set for the opening of the conferences as possible.

My informant was very earnest about it all, and he interspersed his remarks on
(Continued on page seven)

Depression Hits The Farm

By L. G. Reynolds

Three years ago the sun shone brightly in the farmer's economic sky; wheat stood at \$1.40 per bushel and the farmer, whose production costs were variously estimated at from 50 cents to one dollar per bushel, chuckled contentedly. The memorable winter of 1929, however, brought unlooked for and bewildering events; wheat tottered down to \$1.10 and after hovering there precariously for some weeks slipped rapidly to the amazing level of 60 cents per bushel. Even then the bottom had not been reached, for only a month ago wheat touched 38 cents on the Winnipeg Exchange and it is highly possibly that the decline may continue.

The decline in price of other farm products was proportionately almost as great. Thus by the general depression, and by a complex of factors which affected agriculture with exceptional severity, the farmer's income was reduced to between one-third and one-half of its former volume. Economists are in essential agreement that even should a revival of industry occur, there is no possibility of the farmer regaining his 1929 income level.

What did the farmer do about it? First of all, he started to retrench. His purchases from retail stores at the present time are only about half as great as during the period of prosperity; he is consuming less, and more of what he does consume is being produced on the farm itself. On many dining-tables last summer I found nothing that had not been grown at home — with the exception in some cases of

sugar, salt and tea. He does not go to so many fairs and dances now; he has reduced his subscriptions to newspapers, clubs, churches and charity. He has perhaps left his automobile in the garage because he could not afford to buy a license; or he may have transformed his light delivery truck into a "Bennett buggy" by taking out the engine and hitching horses to it. The tractor has been discarded because of the high price of gasoline and Dobbin has once more come into his own as chief propellor of farm implements.

The farmer's straitened circumstances have forced him to take a step backward both materially and culturally. He is not at the starvation level, however, nor even near it in most cases; as compared with the urban industrial worker, and particularly with the urban unemployed, he lives well. Wherein, then, does the "agricultural problem" consist? Why these groans of distress and these radical shouts from the West? The answer can be summarised in a word—"debt" is the theme song in the "farmer's chorus".

How did the farmer get in debt? In the first place, unless he obtained his farm in the early homesteading period of free land, he probably purchased it on credit from a land company, oftentimes at an inflated value which would take many years to repay. Or he may have borrowed money from a mortgage company in order to make improvements on the farm, giving the farm itself as security. Then along came
(continued on page eight)

Power and Petitions

By Florentine

The Montreal Light Heat and Power Consolidated has just issued to its customers a heart-rending appeal to protest to the Dominion government against the "injustice" of the Income Tax Act, which forces the company to pay income tax while the publicly owned utilities of Ontario and other provinces are exempt.

The company's indignation is of course not new. As it says, it has made "protests to the present and past governments, supported by the leading public bodies and the Press of the City and Province, suggesting that Income Tax should be assessed equally upon . . . both publicly and privately owned utilities or that both should be equally exempt. These many protests have been ignored".

Sad, isn't it? So now the company has hit on the bright idea of getting its "263,000 customers" to petition the government to the same effect (petition cards, postage prepaid, enclosed.) Surely at last Mr. Bennett's eyes, blinded no doubt by Socialistic prejudice, will be opened. Here is a private company, making profits, actually compelled to pay a tax on those profits; while the Ontario Hydro, which is mean enough to sell electricity at cost and so makes no profits, gets off scot free. Revolting! Positively Russian. Almost enough to cause a respectable company to stop making profits at all.

Fortunately, however, there are less brutal methods of meeting the situation. Hence the petition, which asks that either private companies should be exempted or publicly owned utilities should pay. Just how to assess a tax on profits which don't exist the petition doesn't explain, but that's a mere detail. The real point is that if the private companies can't get off paying, the public undertakings must be penalized somehow for their criminal omission to make profits for private shareholders. This sort of conduct, if not checked, is bound to undermine our institutions, and the enterprise and individual initiative which have made Canada what it is. "From Toronto", as the Montreal Gazette once remarked, "already emanate many sinister Communistic influences".

Of course the company does not wish to increase its profits. It is the consumer, not the company, which pays the tax. You doubt it? Let me explain. The company is a monopoly. It is in business to make money for its shareholders. It therefore charges the rates which produce the maximum net revenue for its shareholders. Any higher or lower rates would produce a smaller net revenue. Tax this monopoly profit: the company passes on the tax to the consumers by means of higher rates.

This means a smaller net revenue for the shareholders and therefore — no, I must have made a slip somewhere never mind: the company says the customer really pays the tax, so it must be true.

If you still have doubts the company will set them at rest. "If the tax is removed", it says, "the company has formally undertaken to pass on the benefit to its customers by means of reduced rates." Isn't that handsome? Could even Communist Toronto ask more?

You suggest that the company buys much of its power from other companies owned by almost the same people, and that there is nothing to prevent these other companies from charging more for their current and so "forcing" the M.L.H. and P. to raise its rates again? You have a nasty, suspicious mind. I believe you must have lived in Toronto.

I shall "confound your politics, frustrate your knavish tricks," by showing you statistically the blessings of private ownership which Montreal enjoys, by contrast with enslaved Toronto, cringing under the lash of the Hydro. A group of engineers and economists of Syracuse University have published monthly bills for nine different minutely specified classes of electric power service.

Here are the figures:

Domestic Consumers			
Toronto	\$1.03	\$2.33	
Montreal	1.17	5.69	

Commercial			
Toronto	\$5.49	\$27.45	
Montreal	6.50	32.50	

Industrial					
Toronto	\$28.04	\$94.01	\$252.57	\$790.36	\$2752.67
Montreal	43.45	163.75	324.13	1028.00	3219.38

Or take the even more complete figures for Hamilton and Quebec City (the cities chosen for comparison by the Quebec Power Co. itself, in its fight with the city):

Domestic			
Hamilton	\$.95	\$2.71	
Quebec	1.98	3.13	

Commercial				
Hamilton	\$ 3.24	\$16.16	\$35.44	\$62.22
Quebec	10.50	50.00	150.00	300.00

Industrial					
Hamilton	\$23.19	\$73.87	\$234.94	\$716.56	\$2427.64
Quebec	39.25	147.08	400.55	1255.67	4365.60

The M.L.H. and P. says that it paid last year an income tax of \$808,360.92. If it had been let off this, it could have reduced electric rates by 1-6c per K.W.H. or (note the **or**, not **and**) gas rates by 14c per thousand cu. ft. Corporation income tax is

8% less \$2,000 exemption. At this rate the company's profits last year must have been (12½ x \$808,360.92) + \$2,000 = \$10,106,511.50. The elimination of profit therefore would have allowed a reduction twelve and a half times as large as that permitted by abolition of the income tax.

But shall we, for a miserable 4 1-6c per K.W.H. or a paltry \$1.75 per thousand cu. ft. of gas, a mere \$10,000,000 a year, barter our priceless heritage of rugged self-reliance, our "reputation for economic good sense" (Montreal Gazette), and that "acquisition of property which comes to a man of ability in this world if he has done his duty properly". (Mr. Bennett)? Sooner will the flower of Montreal die on the barricades in Pine Avenue (West).

KURRAND - a - VAYRES

(continued from page one)

ciating indecency, weakness, social ostracism, painful and deadly diseases, etc, with sex; and by exalting romantic ideals like faithfulness, loyalty, and the inevitable superiority of men in strength and intellectual power) they produce women that readily fit into the specified occupations society lays open to them. First, as cheap general labour, they unresentfully do the same work as men for much less pay, and are willing and fearful in carrying out their duties. Then, as teachers, they are of inestimable value in ensuring the further development of their kind. Those who ultimately break through the sex taboo are of two kinds, each equally important in maintaining the social order. There are those who, having accepted the stamp of inferiority set upon them by society, become the "owned" wives of good citizens; and as housekeepers demanding no salary are an economic pillar of domestic life. On the other hand are those who, losing their sense of decency, their self-respect, along with their loss of virginity, join the ranks of the acknowledged socially outcasts and are housed in brothels—those institutions which enable society to turn the human feeling to profitable account.

One cannot but marvel at the admirable ingenuity whereby the suppression and perversion of human feelings are made the very base and foundation of a social-economic organization. For having thus debased women to mere economic factors in organized trade, the state trains men to replace chivalry by cupidity, and to enthrone Cash above Cupid, thus reducing their vision of life to a level that will accept the denaturalized women the state has produced. Such men as prove to have hotter blood than do most are encouraged to become athletic stars, and to work off their energy on the hockey rink, the rugby field, or the boxing arena. These tourneys are then announced as sensations through exciting and colorful advertisements; great crowds

through to see them seeking "thrills"; and box office receipts are maintained at a high level. The excitement at such games naturally leads to great activity in the brothels after the game.

The pursuit of money has been so long admired that in "boom times" stock brokers offices and the offices of large commercial and industrial plants are the scenes of a feverish activity that in intensity and abandon compare favorably with any genuine human passion.

Of course in such a society people of intellect and fine feeling are easily driven to suicide or insanity; or survive as "failures", living throughout their lives in despised poverty. They serve their purpose however in providing warning examples of the consequences of insubordination.

In the centres of higher learning there is the same careful channelling of impulse to social and economically advantageous ends. Promise of "better jobs" is held out to the "educated" as an incentive to socially and economically approved modes of behavior. Tea dances, fraternity jealousies and the cultivation of the "rah-rah" spirit keep the passions divided and harmlessly dissipated; while the ceaseless frown of authority and the constant threat of expulsion and social ostracism, ensure that the speech of the few who think is measured. Scientific research has come as a boon both to society and to free spirits. Here in the realm of dead matter and natural phenomena society felt that curiosity and free opinion were permissible. Scientific circles therefore are loud with decisively-expressed and widely divergent opinion; and traditions are uprooted with impunity."

The letter stops here rather abruptly. But — Ah, there is a P.S. on the other side of this page. It reads — "As I prepare to leave Kurrand-a-Vayres, I get rumours of unlooked-for complications, in what had seemed to me to be a 100% rational and efficient organization of humanity. It seems that the whole system is threatening to cease functioning owing to an unaccountable mental lethargy amongst the ruling classes, and an equally unexpected insistence upon "life" from the working classes many of whom society was preparing to starve to death. In addition, in the course of making perfectly innocent experiments upon the chemical and physical properties of living organisms, scientists are discovering facts which suggest that the social-economic organization of Kurrand-a-Vayres is grossly vicious in many respects."

THE C. C. F.

(continued from page three)

tion to the socialist state.

5. Equal economic and social opportunity without distinction of sex, nationality or religion.

6. Encouragement of all co-operative en-

terprises which are steps to the attainment of the Co-operative Commonwealth.

7. Socialization of all health services.

8. The acceptance by the Federal Government of responsibility for dealing with unemployment and for tendering suitable work or adequate maintenance.

As will be clear from the reading of the above proposals, these can be no doubt as to the distinction between the new party and the two older parties, particularly when it is realised that these steps are only intended as the first moves in the direction of the fully developed Co-operative Commonwealth. The C.C.F. is not attempting to patch up the existing economic system, but rather to effect an orderly transition to a new type of society.

What is a Co-operative Commonwealth? It is essentially a community where social privilege has been destroyed; where there are not some children born to good food good housing and good education while others are born to slums and a factory job at the age of 14; where millionaires and bread-lines do not co-exist; where natural resources make public wealth and not private fortunes; where goods are produced to satisfy human needs, not for private profits; where business is run according to some general national plan, not according to the guesses of a thousand and one separate boards of directors; where the social risks of disease, accident and unemployment are shouldered by the community, not thrust upon the individual; where there are no corporations with watered stock exploiting the public behind tariff protection; no 'milk-rings', bread mergers or coal-barons; where no manufacturer is competing with another by trying to put him out of business in order to grab his market; where the continued improvements in economic technique result in a fair distribution of new wealth and leisure and not in a further concentration of luxury and unemployment; where, in short, the state becomes a true community knit together by a common purpose and enterprise.

WHY I MISSED THE OTTAWA CONFERENCE

(continued from page five)

the Canadian Scene with information that many of the interior parts of China are already organized as soviets and that the tradition of communism is very strong amongst the Chinese people; that the city of Hamburg is now in the hands of the workers and really being operated communistically, for even the police are in favour of revolution; that many of the armies of the more important capitalistic nations include a large proportion if not a majority of communists and communist sympathizers, who in the event of a war of any importance would be scabs of the most admirable sort in refusing to fight for the bosses; that the hundreds and thousands of suicides

now taking place in all parts of the world and especially in Europe are committed almost exclusively by members of the disinherited bourgeoisie and not by the proletariat, whose lifetime of hardship has taught them to endure adversity stoically however large the dose. And he added that he and his companion, as well as many of their associates in the working class struggle having been through the war and having knocked about scratching their own living in the cities and frontiers of the country ever since, could readily endure the hardships, inconveniences, and discomforts of transcontinental journeys on freight trains, and could understand what things were all about in a way unrevealed to a youngster like myself and most of the others riding the freights. My interest in his earnest remarks prevented me from taking time out to resent this probably justifiable patronizing, which seemed to look right through my overalls and windbreaker at the semi-respectable suit hidden thereunder.

This lecture was interrupted after an hour when we stopped to change engines at Coquitlam, where with the rain falling heavier than ever we scattered severally to look for shelter in an empty. (It does not do to take anybody's word that there are or are not empties in a train; you have simply got to look for yourself.) Soon I found an unsealed reefer into which I scrambled only to find several dozen men there already. More entered after me. Shortly before the highball a brakeman shone his light in and told us that we could not leave those doors swinging once she pulled out, and since no one could succeed in securing them any way on the inside, one of the men said he would ride outside and latch us in between stops. I was probably the only traveller who was not going at least as far as North Bend, but I looked at that rain and decided to take a chance on this chap's opening the door at the next water tank.

During the next hour I pondered this possibility, which seemed to become more and more remote. And I also pondered the remarks to which I had listened on the first lap of the journey, the dreary outlook for salvation from the bull-headed deliberations of Empire Partners in the conference chamber, and the smug satisfaction that might be derived from joining a workers' protest movement which could not possibly approve anything that the other conference might do unless it were to disagree violently. After a few minutes of inconclusive banter during one smoke all around, most of the fifty or more men in the pitch-dark car stretched out as best they could and slept. By the merest chance I found myself again beside the man who had told me about things while we were coming up the Inlet, but he soon dozed as he had no reason to concern himself about anything for about ten days — or shall we say until dawn? By the time

the train had come to a stop I had made up my mind to three things: that I would be unable to get out at my station, that I would go on to Ottawa, and that I would like it. The obliging hobo who had stayed outside at Coquitlam did his part to make my hopes materialize, for he neither opened the door nor showed himself again. But it was of no avail, for when I knocked frantically on the inside of the door as I heard some men approach along the train it presently swung open. My companion of the ride stirred just as I slid to the ground and inquired sleepily, "Why not come to Ottawa with us?"

Without pausing I hurried on through the rainy night.

DEPRESSION HITS THE FARM

(continued from page five)

the machinery companies and whispered seductively in his ear, "Why not buy a tractor? and a truck or two? and a combine? Times are good — we'll give you all the credit you want". And the banks murmured, "Why not raise a few cattle or hogs? Here's a thousand dollars — pay it back whenever you feel like it." Prices were high, profits were good and the farmer was a fair mark for the high-pressure salesman; neither the farmer nor his would-be creditors stopped to consider that depression might be just around the corner.

So debts rolled up like a snowball — debts to the land companies (including the C.N.R. and the C.P.R. and the H.B.C.), debts to the mortgage companies and the banks, debts to the dealers in farm implements. Interest payments and principal repayments were fixed at a high level; but the farmer, with wheat at \$1.40 per bushel could see no harm in that, and out of his annual income of \$2,000 he agreed duly and faithfully pay to his creditors each year \$500. Now presto! this income of \$2,000 suffers a marvellous shrinkage and the farmer is left with only 700 good Canadian dollars as the outcome of his year's toil. The farmer turns to his creditors and states the obvious truth that, through no lack of diligence on his own part, he is unable to repay them. The creditors splutter, "But — why — you promised!" Then after they have cooled down a bit, "Allright, you can't pay us

now so we'll allow you a moratorium of a year or two; but remember, sooner or later (and the sooner the better) you must fulfill your **sacred obligations**". The economists smile discreetly and aver that were the obligations as sacred as the Koran the farmer will never be able to meet them in full.

The present question, then, is the discovery of some path out of this impasse; several alternatives at once suggest themselves. The most obvious and most desirable solution would be a drastic scaling-down of the debts to a point at which the farmer might be able to meet them. The creditors, of course, grow warm with wrath and morality at such a proposal; "Repudiation, dishonesty!", they cry. Not so, my bondholding friends; merely a gentle and discreet cancellation of the war-debts-and-reparations variety! It is amusing to hear our financiers advocate repudiation of war debts by the European nations and laugh at the preposterousness of the American claims, while in the next breath they demand payment of debts from the farmers — debts which at present world price-levels are equally preposterous.

Currency inflation, inasmuch as it benefits all debtors at the expense of creditors would be a boon to agriculturalists. The fact that it is not a permanent cure for the situation does not lessen its desirability as a means of immediate relief; it is this proposal, indeed, which is at the present time most warmly espoused by the farmers themselves.

Diversification of farm products to broaden the market, and large-scale farming to lower production costs are being given equally serious consideration. The problems which arise in this connection are twofold; firstly, the problem of financing such enterprises; secondly, the problem of organization and the securing of co-operation between large numbers of scattered farmers. The answer of an ever-increasing proportion of the farming population to these difficulties is contained in the slogan "Nationalization of the land". i.e. centralization of production and marketing under some sort of governmental bureau. They are coming rapidly to the conclusion that it is better to be owned by the government than by the mortgage companies and that they would rather be servants of the nation than tenants of the bondholders.

The most interesting feature of the entire situation at the moment is the trend among the agriculturalists toward progressive political action. They are coming to see that both of the existing major parties are inextricably connected with the banking and financial interests, that no Liberal or Conservative government would dare to even seriously consider cancellation or inflation or nationalization; to do so would be to frighten St. James Street and to dry up the sources of the party funds. The Prime Minister therefore resorts to breezy generalizations; these proposals are "radical", "unsound", "dangerous" — he does not tell us why; the people of Canada, and particularly the farmers, would be interested in knowing why.

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2063 MCGILL COLLEGE AVENUE

McGill Daily, Jan. 12, 1933.

Brisk Sale Marks Wide Reception Of Student Publication

A COMPLETE sell-out of all available copies of "The Alarm Clock," the latest student publication which made its initial appearance on the Campus yesterday, was reported last night by the editorial board. So great was the interest evidenced by the students and staff that the thousand copies which were printed had all be sold when a check-up was made last night.

Encouraged by the reception given their new venture the editors gave orders to have about four hundred more copies printed and these are available today. They may be obtained for the sum of five cents per copy, from the janitors of all the buildings or at the Union Tuck Shop.

We Have Been Duly Awakened

"The Alarm Clock" an undergraduate magazine, vol. I. No. I., January 1933.
5 cents.

IT is gratifying to note that apathy has not wholly enveloped the campus. Every effort to acquaint the students with reality, to wake them from the slumber of indifference should be hailed as a right step in the direction of a better appreciation of social responsibility on the part of those who, if we may trust the convocation addresses, will in due time become the leading element in the government and the educational affairs of the country. The "Alarm Clock" sets out to provide a means of expression both for literary effort and for the best thought of students on Canadian economics and politics, without restriction as to opinions expressed. The editors however are politically adherents of the Cooperative Commonwealth Federation, a political body socialistic in doctrine. It seems to me therefore that if they keep the magazine less tolerant and more definite as to outlook, it will gain in strength and coherence.

The editorial in praise of propaganda is the best written and most expressive thing in the magazine. The editorial which is designed to wake us up does not stir sufficiently and I would apply the same criticism to most of the articles in the issue. The exposition of the aims of the C.C.F. by F. R. Scott is a clearly written resume of the origins and program of this party. L. G. Reynolds adds another item to the long line of plight-of-the-farmer stories. *Pensees Politiques* is a mildly amusing column of current affairs. Florentine reviews the Power situation in Montreal in connection with the recent tax relief petition of the M. L. H. & P. Beatrice Ferneyhough comments caustically on social evils resulting from the faulty educational system and on all-pervading saintly hypocrisy, but the article loses much if not all its sting due to the form it is composed in and the pointless title.

A magazine of the type of the "Alarm Clock" is needed but the editors should endeavour to make it more critical and less expository.

—R.L.

January 16th, 1933.

J. M. McConnell, Esq.,
Montreal. P. Q.

Dear JACK,

With further reference to the ALARM CLOCK, a publication which has made its first appearance at the University recently, edited by Lloyd G. Reynolds, B.A. let me make the following observations:-

The editor is not a graduate of ours. He came last year from Alberta in order to do a special piece of investigational work which the Rockefeller Foundation sponsors and pays for. The associate editors, and the business manager are all students of McGill.

The ALARM CLOCK is entirely a production of the McGill Labour Club, and in its editorial frankly admits that, but denies that it is officially linked up with any university organization. There are several articles, one or two by past students of the University, and one by Professor F. R. Scott.

I have known the McGill Labour Club for the past twelve years, and I cannot see that they have made any progress in disseminating radical ideas, neither have they any influence among the student body. Since seeing you, I have had a chat with Mr. Reynolds, and have explained how unfair it is to the University to link in even the slightest degree such a propagandist publication with the University which, as such, can have no opinions of its own: the University has no politics, nor can it have. Mr. Reynolds quite sees the point, and if further issues appear I do not think anything will be said to suggest association with the College.

As far as my experience goes with universities, and as far as I can learn about what goes on elsewhere, I am convinced that the more notice one takes of these things the better they thrive. There are only two ways of dealing with them. One is by ignoring them and the other is by pouring ridicule upon anything that is particularly foolish. This publication is altogether different from the DAILY, which is recognized by the University and over which we have control. The ALARM CLOCK is not printed on McGill property, and I see no way in which a student can be debarred from writing an article if he feels like it. We could not expel him for such a thing, and if we attempted to do so we should only make ourselves the laughing stock of people and the student would have good cause for damage action against us.

Some years ago there appeared a somewhat similar publication known as THE BORTNIGHTLY REVIEW. After one or two issues, it died; and I think that will be the fate of this publication.

Furthermore, a University cannot be judged by what one member of its staff may say. One swallow does not make a summer. And when I read of what the professors in other universities say, I am very pleased that we have here such a sane, intelligent group of men.

To offset this sort of thing, let me tell you an incident that happened last Thursday. Mr. Vincent Massey, who built Hart House for Toronto University, who is a graduate of that institution and who was considered as a candidate for the Presidency, came in to see me and voluntarily offered \$10,000 as an encouragement to the work of Professor Collip. Massey has a son of stunted growth, who was operated on some years ago by Harvey Cushing of Boston, one of the greatest surgeons of this Continent. In a visit to Cushing a few days ago, the latter told him of the wonderful work which Collip and his assistants are doing, and so impressed was Mr. Massey that he offered the amount above stated to help it along. It is men like Collip who count and by whom the University should be judged. Such men are the ones who are known and who have more to do with the University's prestige than a hundred such men as write socialistic articles.

I prefer to think also of the fact that when I came here, a little over twelve years ago, there were not more than thirty students taking post-graduate work, whereas this year we have 280 students enrolled. It means that it is now universally appreciated that in many Departments the staff of McGill is sufficiently strong to draw students from everywhere to pursue their advanced studies here. These are not the men who write socialistic articles for undergraduate publications.

Among the student body the first issue of the ALARM CLOCK sold well, but I am quite sure the second issue will not receive anything like the same measure of support and I would be surprised if there were a third issue.

I respectfully suggest that you forget about these troublesome people, who really do not count for much, but remember kindly the wonderful group of teachers and scientific workers who have brought great prestige to the University and are daily adding to its reputation.

Ever yours faithfully,

Principal

Notes from which to "harangue" the Alarm Clock editors

Communism is contrary to the laws of this country,

whatever we may think about it personally.

As a university it is impossible that we should permit

anything favourable to communism to be promoted here.

Sedition and revolutionary propaganda are alike unlawful.

The form of government of this country is something which

has been evolved by Canadians for this country, and it is

in itself sufficient to bring about any changes that are

necessary from time to time. It has been developed because

it contains within itself the safeguards which protect

the rights of the individual and ensure the permanence

of democracy in the true sense of the word.

Take the comment on page 2 of your Feb. 1933 issue on the

Calgary by-election, speaks of the "present order" in such a

way as to indicate that the "present order" that is the present

form of government should be upset.

The situation here is not and never has been what it was in

Russia before the revolution, and what we are not going to

stand in this country is the working up of class rivalry

and hatreds. The very importation and frequent use of such a word

as "bourgeois" to indicate a privileged middle class is

file

not only wrong but ridiculous. Men, young or old, who wish to criticize the Canadian system of government and Canadian traditions must first of all become acquainted with that system of government and with those traditions. In this university, far from repressing constructive thought which will help in the present crisis, I encourage it, but it must be constructive, and not destructive.

Furthermore, the editors who in previous issues undertook to attack capitalism perhaps did not realize that without the benefactions of such persons as they attacked: Lady Drummond, Sir Wm. Macdonald, and others they would not be obtaining the education they are, for their own fees contribute only one-third of the cost. If they are at all sincere in what they say, they should, before they said it, have left an institution which exists solely private munificence. Unless they do so they convict themselves of hypocrisy and insincerity. They are hangers-on to capitalism, biting the hand that feeds them. Mr. Reynolds himself, holds a scholarship given by John D. Rockefeller, one of the world's greatest capitalists; he is at this University solely through the munificent benefaction of this gentleman; one would think it would behoove him, while here, to hold his tongue about

capitalists. But no. He is one of the responsible editors of this Alarm Clock which has published such scurrilous things.

If you come right out and face them with this sort of thing and then the threat of expulsion and discipline; take a strong stand now at the beginning of term, it will do more to stop it than by trying to reason with them.

No sanction will be given for the publication of any paper other than those published under the control of the Students' Council, and ~~anyone~~ ^{anyone} who ~~publishes~~ ^{publishes} a paper ~~who~~ ^{who} undertakes to circulate/w^{ithin} the university ~~and~~ and to indicate in that paper any connection whatever with the University or university students must bear the foregoing principles in mind and realize that any breach of them ~~will~~ ^{may} involve not only ~~the~~ ^{prohibition of} the paper in the University but University discipline for those responsible., and not only discipline, but suspension or expulsion.

Alarm Clock

Black Sheet

Same seven

banned two small ones

Mr. Sier said ~~same~~ saw it constantly
contributors are

Scott ^{7/12} ~~7/12~~
on board

noted said Special paper d
Student Council
said no articles Rolls

467 Lansdowne Ave
Westmount.

9, Feb., 1933.

Dear Sir,
Principal,
McGill University.

Dear Sir,

Following the interview
which you were good enough to grant
us last Monday, the Editorial Board
of the "Alarm Clock" feel that they
would like to present their case afresh
in order to bring to your notice certain
points which were not stressed sufficiently
at the moment.

We admit willingly that we made a mistake in attaching the name of the University to our publication. We had not sufficiently considered that we had no right without special sanction to use the name and prestige of Mr. Gill in selling a paper. We wish sincerely to apologize for this error of judgment.

At the same time, and for a number of reasons, we are anxious to be associated with the College. The "Alarm Clock" was designed in the first instance for student consumption. Its Editorial Board is composed wholly of students. The contributors are entirely Mr. Gill University people, either undergraduates,

graduates or members of the staff.

As our paper happens to be the organ of the Mc Gill Labour Club, an association recognized by the Students' Council, would it be permitted to us to make this statement on the front page? As editors we should feel ourselves directly responsible to this club.

We greatly regret that in our original issue certain material which proved to be objectionable both to students and to members of the staff was included. We think that in future this would not be repeated.

We are anxious to make plain that while we have an object we are

not what might be styled a "purely propagandist body." In our first issue we tried to make clear that we welcomed articles voicing any shade of opinion provided the contributions were worth publishing.

Neither is it our intention to confine ourselves to political matter, but ^{we} wish to encourage contributions of purely literary value as well.

Judging by the response that we received from the Student Body upon publishing our original issue, we feel that the "Alarm Clock" is filling to some extent a definite want on the In^c Gill campus.

Should you, with these explanations

(5)

feel that we might resume distribution
on the campus we should much appreciate
your kindness and courtesy.

Yours respectfully,

Ragnhild ¹⁰Tait.

(for the Editorial Board)

407. Davis

February 10, 1933.

Miss Ragnild Tait,
McGill University.

Dear Miss Tait,

Let me acknowledge receipt of your letter of February 9th at my office yesterday afternoon. I am sorry I was not here during the afternoon, and so your letter remained unanswered until to-day. This morning, Mr. Reynolds called, and I intimated to him the decision that the ban as to the sale of THE ALARM CLOCK on University property must remain.

I appreciate your coming to see me last Monday, and your courtesy in acknowledging that an error of judgment had been committed when an association was claimed with the University which was not warranted. May I add that I have the greatest respect for the right of everyone to express his or her opinion on any and all questions. I rejoice to see students taking such a deep interest in matters that are of vital import in our social structure. I think the study and discussion of these questions eminently proper activities for students to pursue, and that they should be encouraged in this. I also believe that it is a good thing for students to write their opinions; this practice helps to clear any muddleheadedness that may exist.

But these things do not constitute the question at issue between us.

You say that THE ALARM CLOCK desires to be associated with McGill, and that the evidence of that association is to be the acknowledgment by the University authorities that the paper shall be sold exclusively on University property. I can appreciate the importance you attach to this, because in your first issue you say, "The paper must stand or fall entirely by student and faculty support". The reasons you advance in support of that

acknowledged association, i.e., that THE ALARM CLOCK was designed, in the first instance, for student consumption, that its editorial board is composed wholly of students, and that the contributors are entirely University people, either undergraduates or members of the staff, - are not, to my mind, sufficient justification for what you are asking. It surely cannot be maintained that any group of students may join in the issue of a publication and claim the right to use whatever prestige association with the University has to offer.

You advance another reason, - that THE ALARM CLOCK is the organ of "the McGill Labour Club". This seems to me to be slightly at variance with the sentence in your first editorial, reading as follows:- "Neither is it officially linked to any campus organization, though the editors are all members of the McGill Labour Club." You will doubtless be surprised to hear that, as far as I am aware, the Labour Club (it is not properly called the McGill Labour Club - see the Students' Handbook) has never applied for, nor has it been granted official recognition by the University or the right to use the word "McGill". The question has not been raised, because I have never wanted to do anything that could be interpreted as evidence of a lack of sympathy with labour and its problems. I have looked upon McGill University as an institution in whose moral integrity, intellectual sympathy and honest, unbiassed judgment, all classes, parties, races and creeds have complete confidence. McGill has no party affiliation. It is above party, and seeks to retain the respect of all parties.

In your first issue, you state that you are adherents, on the political side, of the Co-operative Commonwealth Federation, which is a political organization definitely acknowledged as such. I think I am justified in believing that one of the reasons why THE ALARM CLOCK has been produced is that it may further the interest of that political party. There can be no objection whatever to such support. What my own political views are does not matter, and, as I have said, the University, as such, can have no political views. But it undeniably follows it is unfair to the University that association with a political paper should leave in the minds of the public the impression or conclusion that the University supports or encourages the support of that particular party. That the public would form such conclusions I have no doubt, in the light of past experience. You will note that only yesterday a member of the House of Commons, in discussing the political party you support, linked the name of a certain professor with McGill, whereas that professor is not on the staff of McGill, was not engaged by McGill, and is not paid by McGill.

As I told you on Monday, I believe that what you will write will be regarded - possibly in many quarters - as worthy of quotation, and someone is sure to rise on some

platform in Canada and say, "And now, let me read to you what they think of these matters at McGill University." The University cannot be held responsible for what you say and write, and therefore I feel we must take whatever steps we can to indicate to the public that the divorce between the University and THE ALARM CLOCK is complete.

If you will not consider it impertinent, may I offer a suggestion? Why not approach the authorities in charge of Strathcona Hall, which is not a University building, and ask if they will not allow THE ALARM CLOCK to be placed on sale there? The building is directly opposite the Roddick Gates, and I do not think any student would find it inconvenient to go there for a paper.

Yours faithfully,

Principal.

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Yours faithfully,

Principal.

McGill Daily, Feb. 14, 1933.

Alarm Clock Makes Appearance Tomorrow

Banned Publication To Be Sold At Entrances To University — Second Issue of Magazine Contains Articles Showing Literary Talent — Price Still Five Cents.

THE much talked of 'Alarm Clock' will make its second appearance on Wednesday. However, it will not be sold by the janitors of the various college buildings as before, but will be sold at the entrances to the University by students.

"Technocracy" by L. C. Marsh, head of the Economic Research Bureau at McGill University, is the title of the leading article of this second issue. Some of the other articles are by Fred V. Stone and Timothy Slattery. These include 'The New Republic of Consumerland' and 'A Catholic Social Order'; this issue will also include poetry by Abraham Roston, R. A. H. Temps and several others, as well as many items of general interest.

Price Still Five Cents

The editors have profited greatly by the experience of the last issue and promise to present a well balanced and perocative

number. Owing to the spontaneous sell out of the first issue, the editors have ordered an extra five hundred copies to meet the great demand. The price of the paper will remain at five cents.

Owing to the recent bans the 'Alarm Clock' will not be sold by the various college janitor as previously, but may be obtained from tomorrow morning from students on the steps of the various college buildings; it will also be on sale at the various book stores near the college, notably Poole's, Montreal Book Room, The McGill Sandwich Shop, the Frolicks Sandwich Shop, the Burnside Pharmacy, Burton's Book Store, Wolfe's Bookroom, and the various newsstands surrounding the University.

The Alarm Clock made its first appearance about one month ago. It was immediately sold out, and later banned from the Campus. This, however, will not prevent its publication; it is expected, in some quarters, to add to the circulation list rather than detract. The magazine contains articles of a literary nature. The editors are interested in the League for Social Reconstruction and the articles in the last issue tended to reflect the views of this party. However, the magazine does not pretend to be a spreader of propoganda, and any article of sufficient literary merit will be accepted or publication.

McGill Daily, Feb. 15, 1933.

Second Issue Of "Alarm Clock" To Appear Today

On Sale at Neighbouring Stores For Five Cents — Five Hundred Extra Copies Ordered to Meet Demand — Articles Showing Literary Merit Accepted For Publication — Contributions of Varied Interest And Opinion — Many Graduates And Undergraduates Send Articles.

WITH an increase of five hundred copies over the total number of its first issue, the 'Alarm Clock' makes its second appearance this morning. The publication, having recently been banned from sale upon the Campus, can nevertheless be procured in all book stores around the college grounds, and copies will also be

sold by students in front of the entrances and gates to the Campus. The price of the paper will be five cents.

Sponsored by Labor Club

This paper, which is edited and sponsored by the McGill Labor Club, contains articles of a varied nature and opinion, its purpose being mainly to include in its pages compositions of a literary merit and talent. Although the club is interested in the League for Social Reconstruction the editors wish it to be especially noted that it is in no ways a means of propaganda, and that they will receive all articles showing literary ability irrespective of the line of opinion expressed in them.

The second issue of the "Alarm Clock" will contain contributions from both graduates and undergraduates of the university. The leading article is one written by L. C. Marsh, graduate of the London School of Economics and now director of Social Research at McGill, the subject being "Technocracy." Among other contributors are David Lewis, former president of the Labor Club and now a Rhodes scholar at Lincoln College; Fred Stone, a graduate student in Economics; Abraham Roston and Timothy Slattery, respectively in first and second year in Law.

Extra Copies Ordered

Profiting from the experience of the last issue and from the constructive criticism that was voiced following its publication, the editors give assurance of a much better balanced paper. In order that another shortage in the number of copies to be sold may not occur as was witnessed at the first publication, an order for five hundred

Continued on Page 4

extra copies has already been made to meet the increasing demand.

Owing to the ban that was placed upon this paper by the University authorities for the reason that it not contain the official opinion of the college in general, copies will not be sold by the janitors of the various buildings as is customary. Instead, they will be on hand at all candy and book stores around the University Campus, and will be sold to the students at the gates of the college grounds. It is expected that this will not detract from the circulation of the paper.

student periodicals freely circulated, and that there is even one which is definitely a Communist propaganda sheet.

I should be glad if you can give me, briefly, the situation at Toronto and just how you view these student efforts on behalf of the League for Social Reconstruction, the Co-operative Federation, or the Communist principles.

With all kind wishes,

I am,

Ever yours faithfully,

Principal.

February 15, 1933.

The Hon. and Rev. H. J. Cody, M.A., LL.D., D.D.,
President, Toronto University,
Toronto, Ontario.

Last week I banned the sale, on University property,
of two student publications, THE BLACK SHEEP and THE ALARM CLOCK.

The first was of such wretched calibre and low tone
that even the students did not receive it kindly.

The second periodical is a rather more serious matter.
In its first editorial it said that it supported the Canadian
Co-operative Federation. It was, plainly, a propagandist
sheet, to further the objects of this recognized political
party. It was published by members of the Labour Club,
a student society in existence since 1928, but never duly
authorized by the University, as required by Corporation
if the word "McGill" is used. In the minds of the public
there was confusion and the views expressed in the pamphlet
were in some quarters taken as the official views of the
University. I felt it necessary to take such steps as
would make evident the complete divorce between THE ALARM
CLOCK and the University.

Some members of my staff inform me, however,
that on the Toronto campus there are five or six of these

McGill Daily, Feb. 16, 1933.

THE ALARM CLOCK RINGS BEYOND THE PALE

"THE ALARM CLOCK," vol. 1 no. 2.
February 1933. Published by the Mc-
Gill Labour Club. 5 cts.

The leading article in this, the second issue of the Alarm Clock, is by Professor L. C. Marsh. In this and the subsequent issue of the magazine the author proposes to deal with much-discussed subject of technocracy. After a long, laborious and mostly unnecessary introduction Mr. Marsh states the case for technocracy in a clear and competent manner. He reviews the technical survey, defines the term, technocracy, in all its possible senses, and reserves the second instalment of his paper for his stand as an economist.

"The New Republic of Consumerland" by Fred V. Stone is a highly amusing and satirical proposal for the establishment of republic people solely by consumers, a state without tariffs, the constitution beginning with the declaration that "all men are created with consumptive desirés; that they are endowed by their creator with certain inalienable wants; and that they have a right to pursue without restriction the satisfaction of these wants.

Timothy P. Slattery in an able, lucid, but too elementary an article puts forward the stand of socially enlightened Catholicism, which holds as its ideal "the principle of private property and an equitable distribution of that property." The Catholic Social Order can thus be seen to strike a middle course between catch-as-catch-can Capitalism and the Marxist state ownership of property. It is hard to understand however the inclusion of religion into the purely economic scheme of society. It does not explain anything, nor does it help in the planning of a new social order.

The editorial discusses the sale-on-the-campus ban and appeals to the Student's Council "to take up the cudgels" on behalf of the magazine, since it is published by a recognized campus club. A supremely humorous suggestion.

Genosse reviews political and economic inci-

dents of the month in a light and interesting manner, especially the profound and soothing remarks of our leading bankers on depression remedies.

From Oxenford cometh the well-known voice of Comrade Lewis in a letter reviewing the activities of the University Labour Club.

"The Rhymes For a Bourgeois Child" live up to the title. They are very childish.

Technically, the magazine presents a better appearance than the first issue. There is still, however, much room for improvement. (R. L.)

Social Reconstruction

The Editor,
McGill Daily.

Dear Sir:

Not long ago it was my fortune to hear a very able address given by Professor Parkinson under the auspices of the League for Social Reconstruction. The speaker first painted a doleful picture of Canada's present condition of the indecision and incompetence of her statesmen, of their parsimonious financial policies and of the ruin which awaits Canada if the present state of affairs be allowed long to continue. Then in a fairly technical discourse Professor Parkinson outlined several simple yet efficacious steps which must be taken if prosperity is ever to return to our country. This discourse, though apparently appreciated by all, was without a doubt understood by few of the audience outside of young students of economics. It is a well known fact that economists as a class understand everything, can prove nothing, agree on trivialities, disagree on essentials and accomplish nothing. A few exceptions may be found among the more seasoned warriors of the tribe who are not quite so sure that they understand everything when they begin to realize that their life time has been devoid of proofs for their theories.

A very definite impression was however left with the embryo thinkers of the audience that a quiet half-hour's talk between Mr. Parkinson and Mr. Bennett would settle everything. With Mr. Parkinson's brains and theories, and Mr. Bennett's energy and parliamentary majority, much might be accomplished. We have great faith in Mr. Bennett's energy.

It is however very amusing to see how much profound interest is taken by the youthful intelligensia of McGill in the fashionable question of social reconstruction. One is forcibly reminded of the group of savants who sit around a stove in the village barber-shop and settle decisively the perplexing points of politics, religion and science. Yet this is a stage through which every young college student must pass at some time and for that reason must be condoned.

When however the brilliant intellects of these students, after mature consideration, produce a publication something more might be expected than a reiteration of the opinions of radical economists, a collection of socialistic catch-words, meaningless verses, sarcastic excerpts from speeches snatched bloodless from their context, and unconstructive criticism.

Perhaps by the next period of depression the minds behind the "Alarm Clock" may have attained to some original thoughts fanciful and impracticable though they may, and probably will, be. We can only hope.

Yours ghtefuacabe i-mthN
Faithfully yours,
R. U. H. Haslam.



The Hon. and Rev. H. J. Cody, D.D., LL.D.
President

February 17, 1933

My dear Sir Arthur:

The only paper published at the moment in the University of Toronto is "The Varsity". Last year for a short time there was a somewhat communistic paper called "The Soap Box", issued mainly under the auspices of a group of Jews, but after two or three issues it died. In the autumn of this term a similar publication under the same auspices called "The Spark" appeared twice, and then died. It is not true that there are five or six such periodicals published here. I thought that the best course to take towards "The Spark" was to let it flicker out, which it speedily did. "The Varsity", the regular student paper, vigorously attacked "The Spark" during its brief career. If any student paper came to be the organ of the Canadian Co-operative Federation, which is now a national political party, it could not receive any official recognition, as the University cannot take political sides. At present the hard times are impelling students to work harder than ever at their regular studies, so that there seems to be little inclination to go into sporadic journalism.

No file

The League for Social Reconstruction submitted its constitution last year to the Caput, the disciplinary body of the University. The Caput made certain modifications to the effect that all meetings should be open to any one who chose to attend. The League refused to modify its constitution in this way, and in consequence received no official authorisation. No university buildings under the control of the Superintendent of Buildings have been used for their meetings. It is possible they may have met in Hart House. Their chief meeting place, and the centre of the whole movement,

is in the United Church institution, Victoria College, over which we have
no jurisdiction.

With all good wishes, believe me,

Sincerely yours,

A. J. Boddy

President.

Principal Sir Arthur Currie, G.C.M.G.,
McGill University,
Montreal.

McGill Daily, March 14, 1933.

Alarm Clock Makes Third Appearance Thursday, The 16th

THE ALARM CLOCK will make its third appearance on the Campus next Thursday. This time it will contain twelve pages. As usual it will be sold outside the college grounds as its sale on University property has been banned. It will be sold for the nominal price of five cents as heretofore.

This issue will contain many articles of interest both to the Undergraduates and outsiders. The chief story is about the investigation carried on among the unemployed on Vitre Street. Several members of the Theological Colleges and of the editorial board of the Alarm Clock donned overalls and ventured into the down town regions in the vicinity of Vitre Street. There they mingled with the men and actually slept in the refuge for several nights. After getting the story from the men they then interviewed Mr. Clarke and heard his side of the question. The result of this investigation will cover two pages of this issue of the Alarm Clock.

It is pointed out that this issue is being published by men who have had experience on newspapers and a proper layout is assured.

Another article of major interest is one written by "Joe" Stalin, who writes a critical article on the conditions in the Dominion of Canada. This is the point of view of an outsider who looks in and offers constructive criticism. It is expected that this article will be of great interest to students of social conditions, in this country.

Other articles of interest will be written by F. V. Stone, and Professor Marsh of the Department of Economics. The story by Professor Marsh will be a continuation of his article in the last copy on Technocracy. These articles on Technocracy have been very favourably commented upon by several downtown newspaper men. The present article should arouse considerable interest.

The article by F. V. Stone is on Inflation. An article on such a pertinent subject should be most acceptable at this time of Scrip and paper currency.

McGill Daily, March 16, 1933.

March 14, 1933.

The Editor
McGill Daily.

Dear Sir:

May I, through your columns, plead for a little reason in the attitude adopted towards the "Black Sheep" and kindred publications, which are produced by members of the student body?

The hysterical remarks of the downtown press, fostered to a large extent by the attitude of prominent members of the Faculty, and the general desire to have such periodicals utterly suppressed, all savour to me of an attack on the ideals of free speech, which once played so prominent a part in the British Empire, but which are now being abandoned, little by little, in favour of a muzzling of all liberal minded speech and press, which opposes, in any degree, present day social, economic, or ethic ideals.

Every one deplors the ill-mannered attacks, on the private lives of individuals, which have been featured recently. But attacks of that type carry their own defence, in that all decent people will show nothing but contempt for their authors; but to ride the high horse, and to wish to suppress them by force, is only a method of alienating the sympathies of this people, in whom a love of liberty is greater than their dislike for libellous remarks about people with whom they are unacquainted.

Again, to uphold their suppression on the grounds that they pervert the general student morals, is utterly to disregard the facts. Even in mixed parties of students, conversation is no whit purer than the contents of the "Black Sheep." This does not mean that present day adolescents are degenerate, or lewd, but simply that a new code of morals has arisen, which differed from the code, extant when our professors were young.

To the great mass of the students, the recent number of the "Black Sheep" was rather distasteful, because of its euphemistic, and circumlocutionary manner of saying bawdy things, which lacked any sense of humour, and contained no original ideas. But the actual lewdness revolted no one. They were uninterested in it.

The literary taste of the average student is not wholly uncultivated, and undesirable publications would speedily die a natural death, if they were left alone. Shaving people's heads, and rescinding their degrees, will certainly not have the desired effect; and so I would like to close with an appeal to all members of the University to realise that we live in, 1933, that the work of Lawrence, Joyce, Dreiser and others should have convinced the world that sex is not necessarily filthy, and that liberty of the subject to do, or say what he likes, is one of the cardinal points of the British constitution. Furthermore, I would like to remind embryo authors, that there is a moral obligation not to abuse that liberty.

Thanking you for the space.

Yours truly

John F. Close.

McGill Daily, March 16, 1933.

The Persistent Buzz

"THE ALARM CLOCK," vol. 1, no. 3.
March 1933. Published monthly by
the McGill Labour Club. Five Cents.

THE final issue for this university year of the McGill Labour Club magazine is appearing today. The board for next year has already been appointed and the magazine's survival is assured. The present issue has been increased to twelve pages and shows in all respects decided improvement over the first two. It is more interesting because it deals with subjects near home and also the technical side of the magazine has received some attention.

The leading article deals with the Vitre Street municipal relief quarters about which so many conflicting opinions have appeared within the last few months. The article is a report made by a committee of the Labour Club, who have personally investigated the conditions existing in the Refuge. The report includes the subjects of food, night-shelter, sanitation and general treatment. The investigation seems to be fairly complete and quite thorough. For instance, the food was analyzed for caloric content by two physicians and conditions in the sleeping quarters were investigated personally, the committee dressing up for the occasion. The conclusions reached were generally unfavourable. In their opinion overcrowding and underfeeding exist, the sanitation facilities are inadequate and the treatment accorded the unemployed is not such as authorities have informed the public. The Labour Club is to be congratulated on the courage with which they have proceeded upon the investigation and the unhystrical and careful way they have carried it out. The weak point in the report is the lack of a conclusion which would summarize the results of the enquiry in a succinct and forceful manner.

Fred V. Stone in an article "The Golden Calf and Sound Money" makes out a good case for carefully controlled inflation of Canadian currency to the point of putting it on a sterling basis instead of the present gold standard. The article is well-written, lucid and non-technical, an achievement for an article of that type.

Professor L. C. Marsh proceeds in his second article on "Technocracy" with a criticism of that movement from the point of view of the trained economist and political scientist. His chief contention is that the analysis of the present economic state made by the technocrats is not adequate, that it does not cover the situation in all of its aspects. There are sides to the unemployment problem which can not and are not covered by the term "technological unemployment." Insofar as technocracy contributes toward interest in constructive social planning it is to be commended.

The strike of the ladies' garment workers in this city is considered by Albert Moellmann and he gives a fairly good review of the question. The front page title of this article is too blatant and "tabloid" for the rest of the magazine.

There is some good satire in "The Persecuted Persecuters," by H. Cramer, which humorously tends to question the sanity of "red-chasers" and preservers of the national honour.

In "Are We Yes-Men," Beatrice Ferneyhough puts in a plea for the critically minded student and defends well and clearly his justification in an institution of higher learning.

The sad state of affairs in the financial field of this country is revealed in excerpts from the holy "Financial Post," which have been arranged and presented in a novel manner.

"Why Provincial Rights" by Ewart P. Reid is an explanation of certain misconceptions as to the relation between the provincial and federal government in Canada.

(R. L.)

McGill Daily, March 17, 1933.

Alarm Clock's Last Number For Term On Sale Yesterday

Paper Expanded From
Eight Pages to Twelve —
Layout Altered

SOLD AT ENTRANCES

Features Article On Vitre Street Unemployment Refuge

The last issue of The Alarm Clock for this term appeared yesterday morning and was sold at the main entrance to the University. This issue, it is generally conceded, is a distinct improvement on the previous two; the paper has been expanded from eight pages to twelve and the layout altered so as to be more attractive.

The feature article is the report of an investigation into conditions in the Vitre Street refuge for single unemployed men, carried out by three members of the McGill Labour Club. These students not only interviewed several of the officials and the unemployed men, but also actually spent some time eating and sleeping in the Refuge.

Numerous Articles

Other articles include: The Golden Calf and Sound Money, a non-technical treatment of inflation by Fred V. Stone; Stalin and the Financial Post, a fantasy for good Canadian children by a bad bomb-bearing Bolshevik; a first-hand account of the general strike of the local Garment Workers Union; Are We "Yes Men?" by Beatrice Ferneyhough; Provincial Rights, by Ewart P. Reid; and a number of shorter articles.

A larger number of copies of this issue have been ordered than in the case of the previous two. The paper is being systematically circulated on all important down-town news-stands, and a large sale is expected because of the local bearing of the feature articles. For the convenience of students, The Alarm Clock is also being sold this morning at the University gates; after this morning it may be purchased at the McGill Sandwich Shop, the Montreal Book Room, the Poole Book Store, Wolfe's News Store on Guy Street, or in Strathcona Hall.

Hundred Copies

Several hundred copies are being sent to sister Labour Clubs in other Universities and it is hoped that next year this number may be augmented. Next year the paper will be issued monthly on a subscription basis. Any graduates or members of this year's graduating class who wish to receive the journal next year are invited to give their names to some member of the editorial board or to mail them to 772 Sherbrooke Street West.

McGill Daily, March 21, 1933.

The Order of Society

THERE is at McGill a certain publication commonly known as the Alarm Clock. Last week it made its final appearance for the current session, and the contents of this issue fully justified its title. Although certain of the articles were justified and undoubtedly correct, there were others of which the less said the better; for instance, there was the contribution, "Are We Yes Men".

Quoting the author's opening paragraph, she says, "There is on the campus—apparently unlooked-for and undesired—a certain number of students marked by a singular turn of mind. They seem to believe that a career at a university is undertaken to develop mental powers and the courage of conviction. They would use the knowledge they have acquired and the mental discipline they have experienced not merely as a means of gaining a livelihood, not merely as social ornaments, but as weapons against social injustices, intentional or unintentional."

The meaning of this absolutely unmistakable. According to her, all those students who realize that the social structure is not yet perfect, and who see that there is much that requires redress, are an undesirable body, one to be socially tabooed. What more utter nonsense is there than this? Perhaps however, she considers that "certain number of students marked by a singular turn of mind," as all belonging to the Labor Club or as members of the C. C. F.

Man being what he is, differences of opinion will always exist. Why, therefore, should the writer of "Are We Yes Men" subtly hint that because we are not all socialistically inclined, that we do not intend to try and use any knowledge that we may have gained at university, to help our fellow citizens in distress; or that we do not expend any thought upon present day conditions?

Too few people understand that society must, and always is balanced; if there are radicals, there are conservatives; if there are criminals, there are police; if there are bulls, there are bears. Sometimes the one is markedly predominant over the other, but sooner or later, this will be absolutely reversed: and as a general rule the two are usually nicely balanced, sometimes tending a little one way, and the next minute moving the opposite direction. The progress of civilization has been, and is, a matter of slow and gradual growth; permanent changes are not the result of sudden over night changes, but are the quintessence of years, centuries, and ages of social evolution.

The pages of history show this at every scrutiny. One body acts upon another as a brake, slowing up any movement that promises to be too rapid and thus to cause social upheaval. The present depression is owing largely to the everchanging value of gold, and is a remarkably good example of what would happen in society, if changes were too abrupt. Thus, every person, group, or faction fills and has a certain duty to carry out, and which she, he, or it unconsciously, yet perfectly; does.

McGill Daily - Mar. 23/33.

AN APOLOGY

772 Sherbrooke St. W.
March 22, 1933.

The Editor,
McGill Daily.

Dear Sir,

There appears to have been some misunderstanding of a sentence on Page 3 of the last issue of The Alarm Clock: "Moreover he (Mr. Clarke) informed us that his menu had been approved by Dr. Collip of McGill University as dietetically adequate."

We wish to make it quite clear that neither Dr. Collip nor the Department of Biochemistry has any responsibility for the quality of the meals served at Vitre Street. The analysis made by the Department was prepared in an entirely unofficial and advisory capacity; the Department had no authority to see that its recommendations were carried out; it cannot, therefore, be held responsible for the present caloric content of the meals. It was certainly not our intention to cast any reflection upon the Department of Biochemistry and we regret that Dr. Collip's name was mentioned in our report.

Editorial Board,
The Alarm Clock.

5793 Deom Avenue,
Montreal, October 17, 1933.

Sir Arthur Currie,
Principal of McGill University,
Montreal.

Dear Sir Arthur:

I wish to inform you that at the last meeting of the Editorial Board of the Alarm Clock which was held on October 16th, I resigned as editor-in-chief and have severed all official connections with the publication. *file*

I have advised Mr. Lloyd Renoylds, who has been elected to replace me, to see you before the printing of the first issue in view of your request to examine the title forms of the publication.

Respectfully yours,

Albert Marcus.

October
Nineteenth
1933

Dear Mr. Marcus,

Let me acknowledge receipt of your letter of yesterday, in which you tell me that you have resigned as editor in chief of the Alarm Clock *file* and have severed all official connection with the publication. I hope Mr. Reynolds takes your advice and consults with me; that is, if he hopes to acquire any measure of support from the University authorities.

With all good wishes,

I am,

Ever yours faithfully,

Principal

Albert Marcus, Esq.,
Care Faculty of Law.