



THE CLASS STRUGGLE: PROLETARIANS VS. BOURGEOISE

BY J. L. JONES. Caesar divided all Gaul into three parts, so the Socialists divide the whole human race into three classes or orders.

from which he was drawn. He forms new associations and habits, because he can afford to live in a higher station. The proletarians are pre-eminently the working class.

to keep the proletarians from rioting and ripping off the bulwarks of society. They raise the cry, "Work or bread or blood."

the application of these names is found the most potent reason for the modern trend towards city life. The desire to be "citizens" is to be naturalized, to be wearing decent clothes and walking on pavements.

heavens, no matter how difficult, desperate or disgraceful—except one thing, and that is, they won't work. Labor is the dead line between them and the proletarians.

moved; sins may be pardoned or transposed into virtues as white as snow, but the peculiar physical effects produced by labor cannot be washed out by any known brand of soap.

Socialist Salvation Army and squander their time and pens in sticking little red stickers on box-cars and distributing copies of the Appeal to Reason among people that no one but a mad fanatic would ever suspect of having a reason to which an appeal could be made.

The three classes are proletarians, bourgeoisie and nobility. The proletarians are the improvident and dependent classes, those who work for wages, and include the laborers and hired help in cities and on farms.

The Socialists call the proletarians wage slaves. This is another mistake. Labor is not slavery to them. It is a natural and normal condition. It is the delight of their lives.

The bourgeoisie is the middle class, and includes farmers, small capitalists, possessors of modest fortunes, artists, teachers, lawyers, doctors, and other professionals; also the banking, insurance and mercantile element.

The bourgeoisie practice law, medicine and teaching, and the churches and social life are furthered by them. They profess anything that can be professed without regard to consistency or logic.

Who can blame them? I am no stickler for the "rights of labor." Who, except a proletarian, wants to labor, anyhow? Labor is the right of the bourgeoisie.

There is only one divine right and sacred right in life, and anything that militates against this is immoral and wrong and must be set aside. Only that which is beneficial and conduces to the well-being of the human race must be maintained and is moral and right.

is going on in the present society whereby, through surplus value, maintained by sacred man-made law, the bourgeoisie of the natural world, industrial inventions, public utilities, means of production and distribution, the wealth of the world is fast passing into the hands of the bourgeoisie.

MAN'S IDEAS CHANGE UNDER NEW CONDITIONS

DOES it require deep intuition to comprehend that man's ideas, views and conceptions, in one word, man's consciousness change with every change in the conditions of his material existence, in his social relations and in his social life?

of life, viz. religious, moral, political, juridical, economic—so much so that even among blood relatives you can see and learn without much investigation, oftentimes estrangement and ostracism, just because of their economic conditions or material existence.

cannot avail themselves of the opportunity, even though they have the privilege and opportunity, to become what is becoming quite uncommon in which their various "frat" organizations, aristocratic and snobbish ideas, are inculcated into their minds.

He begins to learn that protection, free trade, gold and silver issues of money, and other things, are not the solution of his or the people's problems.

ideas of the peoples, as also the divine right of Kings and Queens to dominate the governmental ideas of the people, have always had to maintain armies to support them, and so with the intellectual and political ideas of the people.

Why Socialism Has Made Such Large Growth in the Minds of Men the World Over

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IN-SHORE CANAL PROJECT BY EX-GOVERNOR SEMPLE

IT IS not surprising—it is just human— that little interest is manifested in the proposition to rid Oregon of the Columbia River bar handicap by building an open sea harbor at Seaside in Clatsop County, with a ship canal thence to the Columbia River near Astoria.

the city employed a great civil engineer to see if the Clackamas River would furnish a gravity system, but he reported it would not. The old private water company spent thousands of dollars hunting for a clean supply and then built their works five miles up the river and gave the citizens Willamette water.

upon to be constructed as originally proposed, after the first has been enlarged and extended. It has been 32 years since the project was first proposed, and it will take ten years more to put it in operation—and then it may fail in meeting the demand that was not thought of at the time.

European cities have built harbors by constructing breakwaters in the open sea. The matter of the canal from Seaside to the Columbia is a trivial thing. It might cost a million dollars.

Seattle at an estimated cost of \$3,000,000—in fact, had spent some hundreds of thousands of dollars on actual work, then dropped it, because Mr. Semple had proposed a better plan.

How It Would Eliminate the Only Problem in the Way of Portland's Commercial Supremacy

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Sunday in Portland Churches

BAPTIST. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

Methodist. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

Evangelical Association. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

Methodist, South. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

United Brethren in Christ. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

United Brethren in Christ. First, the White Temple, Twelfth and Taylor streets—Rev. J. Watson, pastor. 10:30, Sunday school. 11:30, prayer meeting. 12:30, sermon. 3:30, church conference. 7:30, prayer meeting. 8:30, sermon. 10:30, church conference.

Bishop Scadding's Engagements. The official engagements of Bishop Scadding for November are: November 4, Twenty-first Sunday after Trinity. 7:30 A. M. St. Stephen's. 10 A. M. St. Matthew's. 5 P. M. St. Paul's.