

## The Awakening

There's a stir throughout the nation;  
There's a murmur in the land.  
All shall feel its deep vibration  
As if touched by unseen hand.

There's a conscience strong compelling,  
Passing on from soul to soul,  
Like a mighty ocean swelling  
As its billows onward roll.

It shall sweep away the tyrant  
With his schemes and bags of gold.  
It shall crush the mean aspirant,  
Though his plans be as bold.

It shall quell the conflict raging  
In all lands beneath the sun,  
Where the gods of wealth are waging  
Wars of trade behind the gun.

There's a spirit, broader, stronger,  
Than those lords of power ken,  
And their crimes and wrongs no longer  
Shall oppress the hearts of men.

Lo! the true of all the ages,  
And the just in every clime;  
Poets, wise men, heroes, sages,  
Great of deed or thought sublime,

They shall give us inspiration,  
At their altars and their fires.  
This, the newer generation,  
Has its message from their lyres.

—Frank Finsterback.

## SOCIALISM DEFINED

It ought not to be necessary in this age and generation to explain what socialism is, but for the benefit of our many readers, we here present the definitions of Socialism as found in standard authorities.

The ethics of Socialism are identical with the ethics of Christianity.—Encyclopedia Britannica.

A theory of society that advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed.—Webster.

A theory or system of local organization which would abolish entirely, or in great part, the individual effort or competition on which modern society rests, and substitute co-operation; would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments of production, the joint possession of the community.—Century Dictionary.

A theory or policy that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor through the public (collective) ownership of labor and capital (as distinguished from property), and the public (collective) management of all industries. Its motto is: "Every one according to his deeds."—Standard Dictionary.

No thinking man will contradict that associated industry is the most powerful agent of production, and that the principles of association are susceptible of further and beneficial development.—John Stuart Mill.

Government and co-operation are in all things and eternally the laws of life; anarchy and competition, eternally and in all things, the laws of death.—John Ruskin.

## A BLOW TO IDOL-WORSHIP

One of the most potent causes of missionary persecution in China has been removed by a proclamation issued last July. The Viceroy of Fuchai at that time uttered a prohibition against idol processions, the significance of which act—says the editor of The Missionary Review of the World (November), is far more important than the casual reader in foreign countries knows. He enlarges in these words:

"The native Christians of China at large have had to appeal more frequently throughout the country from persecution because they could not, as Christians, contribute to idol-worship than all other causes combined. The strongest opponents, even Christian missionaries, could not say more against the system of idol services than is here said by the Chinese official of Chienkiang and Fuhkiao. The proclamation prohibits solicitation to all such services and processions under severe penalties. The charges made against the seekers of contributions to processions of idols in the country are downright and plain. This is now in force over 48,000,000 people in these two provinces. The Viceroy has not chosen to say that Christians may not be required to pay idol money, but, without mentioning Christians at all, has gone thoroughly in the matter, and forbidden the holding of such services altogether. He has thereby also looked into the question of the lawfulness of such and has forbidden their being observed at all, not raising the question of their support with or without effort. This cuts at the root of

the matter. In localities all over the country Christians were beaten, their crops destroyed, their cattle killed, houses looted, chapels destroyed, the people driven away from their homes and native places, because they would not contribute to these idol services, exemption from which is secured to them by all treaties made by China with the foreign Powers. Never until the present time has there been such a sweeping prohibition issued anywhere in China."

## SOCIALISM IN THE CHURCH CONGRESS

The recent Episcopal Church Congress at Manchester, England, showed very marked divergence of opinion upon the question of Socialism, and both extremes seemed to meet. There were advocates of State Socialism of the boldest type, and there were those who plainly declared that Socialism was not a forward, but a backward step, being in reality a reversion to savage conditions. One British M. P., Mr. Summerbell, drew a very dark picture of Britain's poverty. He declared that out of 44,000,000 people, there 30,000,000 poor, and of these 12,000,000 were on the verge of starvation. On the other hand, it was pointed out that, while the poor had not enough money to buy clothes and shoes, yet they managed to spend \$500,000,000 a year upon strong drink. Although no very definite results were reached in the matter by the congress, yet the discussion of these problems cannot but be enlightening, and it compels men to face the two stern national problems of poverty and the drink traffic, for the two are intimately connected. The church's duty to the poverty of the land cannot long be ignored, and the settlements hitherto attempted seem woefully inadequate, while its duty to the liquor traffic has to be faced in a far more courageous manner than the conservative element has hitherto deemed desirable. —Christian Guardian.

## HYSTERIA AND WOMAN'S RIGHTS

The shrieking sisters who chained and padlocked their bodies to the grille of the ladies' gallery of the House of Commons, and then uttered shrill cries, which led to their removal by the police, along with a section of that historic screen designed to conceal the presence of women from Britain's legislators, were clearly the victims of a recognized form of hysteria. That they and others like them among the vociferous woman suffragists of Great Britain have reached their hysterical state by deliberately planned action does not alter its significance. Dr. Aked, in his article on "The Woman Movement in England," in the North American Review, says:

The women have learned the lessons of British history. Those lessons appear to teach that no political reform has ever been gained in England except through a show of force on the part of the disinherited demanding admission to citizenship. By force and passion political battles have been won. Parliaments do not legislate because there is need of legislation. Parliaments legislate where there is force to compel legislation!

There is great danger that hysteria of the same violent kind may soon possess the female suffragists in this country. Even now there are two distinct types and sets of the woman's rights women here. There are the intellectual, wellbred women, possessed with the idea that with the ballot woman would be able to right her own wrongs, and elevate the administration of public affairs. Their argument, in this stage of civilization, seems to us

mistaken, but they present it reasonably. On the other hand, the shrieking sisterhood is also with us, and growing in vigor and audacity. We may fear the worst. In Great Britain the moderate, well-behaved suffragists have been overwhelmed by the influence of the violent agitators. They have either retired to obscurity or freely lend their names to the vociferous demonstrations, the "show of force."

It is admitted that the British shrieking sisters have "bettered the instructions" of the violent men they imitate. Of course they have. Hysteria rarely develops in male patriots. Run sometimes produces a semblance of it. No man would ever have thought of compelling the police to remove a part of the sacred grating of the ladies' gallery in arresting him. Some time ago the railings in front of the Prime Minister's house were removed in the same way. The hysterical women are trying to cause a similar fraction of the British Constitution.—New York Times.

## Great Social Experiment

About sixteen years ago a house was opened in Fayt, Belgium, and called a "spiritual retreat for workingmen." Since then other "retreats" have sprung up in the large cities and one result of their organization has been an improvement in the material conditions of the working classes in Belgium.

In 1895 the second retreat was opened in Ghent. There are now houses in Arion, Lierre, Liege, and Alken. The popularity of these houses is proven by statistics which have just been published.

During the sixteen years of its existence the Fayt retreat has received 22,000 men; in fourteen years Ghent has received 18,000 men; in eight years Lierre has received between 17,000 and 18,000. In 1907 alone about 10,000 men made retreats in the various houses.

So favorably have these houses become that new ones are being asked for, for only about forty men can make a retreat together in a single dwelling. Employers and employees have met on an equal footing in these retreats and the former have usually come to look upon the latter as fellowmen, and not tools, whose moral and material well-being should have as much consideration as their own.

## Decreased P. O. Revenue.

Decreased revenue to the extent of \$5,586 is reported by officials of the Montreal Post Office in their returns for last month, as compared with October, 1907. This decrease is notwithstanding a general increase in mail matter. The falling off in revenue, therefore, is attributed to the adoption of one cent postage for letters inside the city, which would fully account for the difference of more than \$5,000.

An increase of 2,213 letters and 349 articles is shown for last month over the same period last year. In printed matter, however, there was a decrease of 4,873 pounds. Of registered articles there was an increase of 1,468, and of mail bags received from Great Britain, an increase of 453 sacks.

The total revenue received by the post office during the past month was \$77,272. In October, 1907, it was \$82,759.

## A Newsy Letter

A wholesome scorn of physical ill is a good thing, according to the philosophy of a boy in the State School for Dependent Children, who wrote his father thus:

"Dear Papa: We children are having a good time here now. Mr. Sager broke his leg and can't work. We went on a picnic and it rained and we all got wet. Many children here are sick with mumps. Mr. Higgins fell off the wagon and broke his rib, but he can work a little. The man that is digging the deep well whipped us boys with a buggy whip, because we threw sand in his machine, and made black and blue marks on us. Ernest cut his finger quite badly. We are all very happy."

## Signs of Social Unrest

England is just now enduring a spasm of social unrest which in the eyes of many observers is distinctly alarming. Both in London and in several provincial centres there have been manifestations of discontent of a serious nature. The questions of the unemployed has assumed proportions which promise trouble before the winter is over.

In London alone it is calculated that there are upward of a quarter of a million paupers, while such statistics as are available for the country generally show that among members of trades

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unions not less than 55,000 out of 600,000—a proportion of nine per cent.—are out of work. These figures do not include the unskilled, who form by far the largest proportion of the unemployed. In thirty-three towns which have been canvassed, exclusive of London, the total of unemployed is given as 45,000.

## HUMORISMS

## Amusing Stories to While Away the Lighter Moments

Sister Ann—"Did you get any marks at school ter-day, Bill?"

Bill—"Yes, but they're where they don't show."

She—"I'm going to give you back our engagement ring—Love another."

He—"Give me his name and address."

She—"Do you want to kill him?"

He—"No I want to sell him the ring."

Farmer Wayback (starting home from the station)—"Please ma'am, do you wear false teeth?"

Fair Boarder (for the summer)—"Sir!"

Farmer Wayback—"I don't mean to be curious. Only this road is a little rough, and if your teeth ain't good and fast you'd better put 'em in your pocket."

Farmer John left home early one morning and waited at the station for the limited. He climbed aboard and shambled into the smoker.

"Mister," he drawled, when the conductor halted before him, "is that thar two-cents-a-mile rate good on this train?"

"It is," replied the conductor brusquely. "Where is your ticket?"

The old man fumbled in the depths of an ancient shot-bag.

"Ain't got no ticket, mister," he

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"Ain't got no ticket, mister," he

"Ain't got no ticket, mister," he

said slowly, "but there be two cents. I never rode on one of these pesky flyers and I just want to feel the sensation. Put me off after I've rode one mile."

## A CHANCE SHOT

A Good Turkey Story Interesting to Quite a Few

To the turkey that was tame epicures the country over prefer the turkey that was wild. However, clergymen are notoriously not epicurean in their tastes, and a certain Methodist preacher in Baltimore had once definitely expressed a preference for the domestic bird. Accordingly, when, one day last winter, he accepted an invitation to dine with a member of his congregation, that member, in ordering the dinner of the colored servant, laid stress upon this point.

"Now remember, Ezekiel," he commanded, "Doctor Fourtly likes domestic turkey. You will therefore discontinue your usual practice, and get not a wild but a tame one."

"Yassir," nodded the darky.

"Understand?" repeated the host—to-be. "A domestic turkey."

Again the negro assented, and, though the family funds were at a low ebb, the dinner of his providing proved most elaborate. How so little money went so far was a mystery—until the host began to carve the turkey.

Then a thimbleful of shot rolled out upon the platter.

"Ezekiel," said the host severely, "I thought I told you to get a domestic turkey."

"Yassir," said Ezekiel. "That there's a domestic turkey. Ah knows it."

"But," objected the host, "look at the shot in it!"

Ezekiel grinned sheepishly.

"Yassir," he stammered. "Ah—Ah sees 'em, sir; but them thar shot wasn't meant fer the turkey, sir; they was meant for me."

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