

JESUS AND UNION

A Lay Sermon on the Early Christian Brotherhood

H. H. STUART, NEWCASTLE, N. B.

In the twentieth and twenty-first verses of the seventeenth chapter of St. John's Gospel, Jesus says:—

"Neither pray I for these alone, but for them also who shall believe on Me through their word: That they all may be one as thou Father art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me."

Jesus, about to leave his disciples, prayed for their thorough and permanent union. His heart yearned for peace and concord. His love embraced all mankind. His Golden Rule abolished all class distinctions. Among his followers there should be neither rich nor poor, master nor slave; landlord nor tenant; lender nor borrower.

Absolute unity in the Church was once attained. At Pentecost the twelve disciples were "all with one accord in one place." That day Peter's sermon was the means of converting 3,000, who, according to Acts II: 42, 44, 45, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Soon 5,000 more converts were received and still, as we read in Acts IV: 32, 34, 35:—

"The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed were his own, but they had all things common. Neither was there any among them that lacked:—distribution was made unto every man according as he had need." After Annanias and Sapphira's hypocrisy and hasty exit, the church were still of one accord.

Union of hearts and minds continued to hold the Church together nearly 300 years. During that time the Golden Rule was the standard of conduct and was fairly well practiced. Then, when the Christians were but five per cent. of the total population of the Roman Empire, came Constantine's alleged conversion. The Court and the Nobility and the upper class rushed into the church in imitation of the Emperor. Christianity became enthroned too soon. Most of the new members were Christian only in name and still heathen at heart. They out-numbered the genuine followers of Christ and bent the minority to their will. The communistic way of living was east aside; and, although many of the more glaring abuses of heathenism were removed, on the whole the Church accepted the heathen ideas of government and property, the result being that Christianity was paganized much more than paganism was Christianized. This early corruption of the pure religion left by the Christ and his disciples led to disruptions, persecutions and bloody, desolating wars.

But the tide of discord has turned. Bigotry is receding. An era of peace is setting in. Denominations that not long ago were relentless rivals in all fields of activity, are now seriously considering the question of organic union.

Along with the softening of the denominational conflict has revived the idea that the economic and political principles of the apostles, who were taught three years and a half by the Christ, himself, and who were therefore, in a position to know his mind, were not far from being right, and men are beginning to see that the Apostles' basic

principles of Co-operative Society were, and are, eternally correct.

The application of Christianity to modern conditions requires not only the unity of the race in matters of essential doctrine but its political, social and financial unity as well. The present relation of landlord and tenant, employer and employee, lender and borrower must cease; and the land must become the common property of the whole nation.

The public, personified in a reorganized and purified government which, by the Initiative and the Referendum has been made directly and immediately responsible to the popular will, must own, control and operate for the general good all the means of production, distribution and exchange and be the sole employer of labor.

Then, and not till then, will poverty disappear, crime be reduced to a minimum, national prejudices fade away and the sword be sheathed, and it be possible to literally obey Christ's command to take no thought for the morrow. Then, and not till then, will the principles of Christ's teachings be carried out in our national life.

BRITISH WORKMAN'S BALLAD

BY GEORGE R. SIMS

I walked in a procession with a banner and a band.

And they said I was a noisemaker in 'Igh Olborn and the Strand;

I shouted at a meeting which was in Trafalgar Square.

But they sent the cops to charge me and to clear me out of there.

Oh, it's "Demmygog" and Soshulist," and "Damm the lazy lout."

But it's "Bless the British Workman," with the ballot box about.

The ballot box about, my lads, the ballot box about,

Oh, it's "Bless the British workman," with the ballot box about.

I struck for higher wages, and they said I was a fool,

And the crafty hagitor merely used me as a tool,

And when the kids were starving and we hadn't sup nor bite,

They only shrugged their shoulders, and they said it served me right.

For it's "Ruin to the country," and It's wickedness and crime,

But it's "Sacred rights o' Labor" just about election time.

Just about election time, my lads, about election time;

Oh, it's "Sacred rights o' labor" just about election time.

I'm lazy and I'm 'ulking and a noisemaker and a cuss,

And I sits on trade and commerce like a blessed inkysus,

I'm a draggin' down the empire and a swelling of the rates,

And a 'orny' and 'umbug' what the upper classes 'ates.

For it's "Workingmen are duffers" and "They're never worth a groat;"

But it's "British bone and sinew" when they want your blooming vote,

They want your blooming vote, my lads, they want your blooming vote;

Oh, it's "British bone and sinew," when they want your blooming vote.

Bright Paragraphs

Modern women are no longer contented with developing purely womanly virtues; they seek to develop human virtues.

Ignorant men ridicule the woman's movement. Narrow-minded men combat the woman's movement. Intelligent men study the woman's movement.

Under the most expensive hats you will often find the poorest brains.

Man has regarded woman as both a goddess and a witch. Now he at last begins to see that she is only a human being.

Would you know a man's true nature go find out how he treats his wife.

Woman's lover, husband, protector, master, tyrant—the man has been for ages. Now he is becoming something different—woman's friend.

Instead of sex rule and sex obedience, let us have sex co-operation!

The capitalists are naturally interested in the welfare of the people. Why shouldn't they want to see their property doing well?

A FINNEGAN STORY

Why Liquor is Made and Sold

The gang were on their good behavior. The New Preacher had dropped in to have a chat with the boys.

"They tell me you are a Socialist," he said, smiling and nodding toward the Station Agent.

"Yes, I am a Socialist," said the S. A. He held his cheroot out of the open window so the smoke might not wander over toward the young reverend.

"Well, Socialism is a beautiful theory," said the N. P., "but there is one thing you Socialists overlook. You don't seem to recognize the paramount importance of the liquor question. Intemperance is the greatest evil in the world, and all reformers should unite and subordinate all other questions until this monster evil is obliterated from the earth."

Just a ghost of a smile flitted over the S. A.'s face as he replied: "Yes there can be no question about intemperance being a great evil. It has been the cause of untold misery to the human race; but, my dear sir, did you ever try to find out what is the real cause of intemperance?"

"Why, because the vile stuff is allowed to be made and sold, sir."

"Well, if it is made there is a reason for it being made—there is a cause for everything, you know."

"Wicked men manufacture the hellish stuff because the government and a wicked people allow them to do it."

"And for the same reason the saloon keeper sells it, I suppose."

"Certainly, sir."

"Well, it occurs to me that men manufacture liquor because they can make a profit out of it. You don't think for a minute, I hope, that any sane man would run a distillery unless there was a profit in it, do you?"

"No, certainly not."

"And for the same reason men sell it over the bar by the glass. It is sold because there is a profit in it. How would it do to eliminate the profit in its sale and manufacture?"

"Well, I never thought of it in that light before. But how could it be done?"

"By inaugurating Socialism, which proposes that all the people shall own and manage all the means of production and distribution. Things would then be produced, not for profit but for use. Now, temperance advocates have been working for the last hundred years to abolish the liquor traffic. Why not try the Socialist remedy? It certainly can't be any more unsuccessful than your own. Socialists don't claim that they can abolish the drink habit all with one sweep, but they do say that the abolishment of poverty will ultimately abolish the liquor evil. I presume you have heard Frances Willard lecture?"

"Yes, many times. She was a good woman and did wonders for the cause of temperance."

"True; and do you know what she said in almost her last speech? She said: 'I have said again and again that poverty is caused by intemperance. . . . I now say that intemperance is caused by poverty.' It took a good while, but she grasped the truth at last, and died a Socialist. She recognized what you do not—that poverty, and not intemperance, is the worst evil on the earth. Go back far enough, my friend, and you will find there is not an evil, a crime or a sin in the world that cannot be traced to poverty."

The New Preacher excused himself and started for home.

"He will have something to think about," said the Blacksmith, as he also prepared to depart.

"Yes, and if he thinks hard enough," said the S. A., "He will either become a conscious hypocrite or a preacher without a job."

HE MOVED.

A cabby was once standing by his cab, when a masher came along and started quizzing at it, and the following conversation ensued. Masher—"Is that your cab?" Cabby—"Yes."

Masher—"I thought it was a cat's meat barrow." Cabby—"And so will a lot more people if they see puppies smelling around. You will oblige me by shifting."

EMULATING THE OSTRICH.

The war of the classes is a fact. Those who seek to deny it simply emulate the stupid ostrich, which ignorant hides its head in the sand to avoid the sight of the danger that threatens its life. The fact that it does not see the hunter when its head is buried in the sand does not save the poor ostrich from its fate, and the fact that some

men vociferously deny the existence of the class struggle does not alter the fact that it exists, nor save the workers from the suffering it involves. Nelson's action in placing the telescope to his blind eye and saying, "I can see no danger," was an admirable piece of desperate bravado, but the danger was none the less real because he refused to see it.—John Spargo.

Just Doggerel

GERALD DESMOND

Teddy Roosevelt soon will go Hunting on a distant shore.

Elephants will all lie low; Lions be afraid to roar.

Teddy is no friend of mine, I'll waste neither tears nor groans

If some angry Africa lion Gets him down and picks his bones.

See the busy toiler going all the time, He has to make a dollar before he gets a dime.

When he's made a lot of things, he can't buy back,

The boss doesn't want him; so he gets the sack.

Big Bill Taft, Has a mighty fine graft,

In the Presidential Chair. How he must grin

Now he is in At the workers who put him there.

The great ambition Of the plute politician,

As you'd see if you had any sense, Is to swell the amount

Of his bank account At the workman's expense.

To work all day And get no pay,

Judging by what I hear, Has always been,

So it would seem, A woman's proper sphere.

To toil and slave From birth to grave

Why that's just what they like. To vote? "Oh, dear,

That would, I fear, Be most unladylike.

This is a lot Of silly rot

It is not common sense "Women," I say,

"Should have fair play And decent recompense."

And votes? Well I say, "Let 'em play

At that too," anyhow They couldn't do,

Much worse than you, And I am doing now.

HE WAS RIGHT.

One day a boy, bent on a day's sport entered the grounds of a squire, and began fishing a good trout stream.

Suddenly the game-keeper appeared on the scene. "Hi, you scoundrel," he shouted. "Don't you know you're fishing in private ground?"

"What's fishin' in grun?" retorted the lad. "I'm fishin' in water."

You cannot really believe in socialism unless you work for it.

STATISTICS IN MEDICINE

OLD REMEDIES RETAIN THEIR POPULARITY

Investigations of French Physicians Show that Large Production of Synthetic Medicines is Not Crowding Out the Old Favorites.

A late despatch from Paris says: Prof. Grimbart presented a notable paper before the Academy of Medicine on therapeutic tendencies in the last ten years. Basing his figures on medicines furnished to 219 large asylums and hospitals by the State Pharmacy, he finds that the old-fashioned medicines retain their popularity.

An expert authority on being interviewed states that the tendencies of the medical profession in Canada are along exactly the same lines. He gives the following old-fashioned vegetable mixture as the safest and best treatment for all stomach and liver troubles, constipation, disorder of the kidneys and bladder, and states that many of the leading physicians use these ingredients in some form, often by some fancy and expensive name:—

Fluid Extract Cascara..... ¼ oz.

Syrup Rhubarb..... 1 oz.

Carriana Compound..... 1 oz.

Compound Syrup Sarsaparilla 5 oz.

Take one teaspoonful after each meal and at bedtime.

This acts in a pleasant way, and is free from the bad effects of strong purgatives and synthetics.

We advise all our readers to cut this valuable formula out and use it. Any druggist can supply these ingredients at a small expense. You can mix them at home if you prefer.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever increasing measure of misery and degradation.

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working-class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the power of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

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

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party, when in office, shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

How to Organize

FROM OFFICIAL CONSTITUTION OF THE SOCIALIST PARTY OF CANADA

In order to affiliate with the Socialist Party of Canada, the first requisite is to become thoroughly informed as to the necessity of the political organization of the workers on strictly class lines. This calls for some study of Socialist literature in order to be able to grasp at least the fundamental principles of capitalist economics, and the reasons for increasing poverty among the workers alongside of increasing wealth and power in the hands of the capitalists. It is of the utmost importance to become familiar with the program and principles of the Socialist Party of Canada, by a careful reading of its platform, constitution and other literature, which may be obtained from Locals, Provincial or Dominion Executive Committees.

Having become convinced of the soundness of the party's position and the correctness of its program, write the Provincial Executive Committee or the Dominion Executive Committee where no provincial organization exists, for a copy of the regular charter application form used by the party.

Five or more persons may make application for a charter, by signing and forwarding such application to the Provincial Executive Committee, or where no provincial organization exists, to the Dominion Executive Committee, accompanied by 10 cents for each signer to cover the current month's dues, and \$5 to cover the expense of supplies, including charter, financial books, warrants, membership cards, etc.

Upon receipt of charter proceed to elect officers as laid down in Article II. of the party constitution. At each business meeting follow out the order of business as laid down in Article VI.

It would be well to devote the first business meetings of the Local to becoming thoroughly familiar with all of the provisions of the party constitution, platform, etc. When this is well in hand, the work of spreading the propaganda by holding public meetings, circulating literature and other means should be taken up.

A Local from its inception should train itself to attend as closely as possible to such work as legitimately belongs to it. It should learn to be accurate and methodical in keeping its records, both financial and otherwise, in making reports to the party committees and in attending to correspondence. It should be strict in requiring its officers to give close attention to their duties; it should give close attention to all reports made by the Dominion or Provincial Executive Committees, thus keeping closely in touch with, and well informed in regard to all party work.

Locals should realize that a continually increasing volume of work is falling upon the Executive Committees of the party, a burden which they will make easier to carry if they refrain from fault finding, suspicion and distrust. A measure of confidence must of necessity be placed in officials, and it is but fair to presume that they will attend to their duties and carry out their instructions as closely and completely as possible under the circumstances surrounding them.

It cannot be too strongly impressed upon Locals and party members that energy expended in spreading party propaganda and building up the party in their respective localities will prove more productive of good than picking flaws with party officers, committees and representatives, or bothering them with unreasonable or ridiculous requests. The pernicious activity of a few who are qualified to find fault and pick flaws, can easily nullify the work of the many who are actuated solely by a desire to build up the organization by furthering its work.

The Socialist Party of Canada has to deal with a population scattered over a vast territory. It has a stupendous task to perform. If its members be guided in their actions by reason and good judgment, the task may be speedily accomplished, and the Canadian workingmen come into control of Canadian industry and resources, a position that properly belongs to them by virtue of both usefulness and numbers.

For Charter Application, etc., write to D. G. McKENZIE, Secretary of the Socialist Party of Canada, Box 886, Vancouver, B. C.

We Sell

Vinol

on the positive guarantee that if it does not give satisfaction we will return the entire amount of money paid us for it.

We ask all those who are run-down, nervous, debilitated, aged or weak, and every person suffering from stubborn colds, hanging-on coughs, bronchitis or incipient consumption to try Vinol with this understanding.

Geo. W. Johnston, Druggist COWANSVILLE