

Prices
The EasierOf a Little—Hay
High.

er prices were re-
arket this morning.
ek ago had sold up
lled generally at
were offering 35c
offerings were very

sed up a little, to
ht from \$1.50 to

high, baled whole,
\$22 per ton and
g. \$23 per ton.

showed a decline,
quarter being the
ked per bag. Some
rice. The quantity
arge.

ket is unchanged in
nchment at \$17.23
ement of pigs con-
red at \$1.50 per
nda. Spies bring \$7

bringing 10 cents
er quart. Several
to the market
aturday and are
a of considerable

reass fetches 13c to
Hindquarters are
per pound.

at 25c per pound

and
resentation

the friends and
Jas. Wellman, of
at his home on the
ch 3rd to bid
lily farewell. Mr.
have lived many
munity and have
and esteem of a
They have labored
elfare of the com-
ng the war have
in every Red Cross
rt. In the Metho-
ch they were men-
aken a great in-
devoted to various
church work.

hered as a surprise
and a pleasant en-
games and singing
was served. Short-
ven by Mr. German
eph Hinchliffe and
and an address was
ard Haggerty after
presented to Mr.

as bought a farm
d will soon depart.
His many friends
and happiness in
ng.

ary
PRENTICE

rs. James Prentice,
son of Thurlow oc-
Friday morning at
moves one of the
med residents of
Prentice was 71.
her husband there
William Prentice,
choro and Edward
red daughters, Mrs.
and Mrs. Garfield
lle and Mrs. John
to

odist in religion.
lee will be held on
clock at Bethel
ment, will be made
ry.

NA McELRATH

ath, widow of the
rath passed away
last year. Mr. Mo-
her to the tomb
s ago. Deceased
y Down, Ireland,
ada when a little
of age. Since
in Belleville. She
two weeks only.
a devout mem-
w's Presbyterian
active part in all
is survived by
rs. Walter Lam-
s, Richard Johns,
s, Wesley Storms,
John McElrath.

ured. Its suffer-
is terrible to
many years of re-
ubborn cures as
the perfect of
J. D. Kellough,
Comfort of body
return with its
ound sleep come
k your druggist;

Baptism of Jesus---
Why?Sermon by Rev. W. Harris Wallace, Victoria
Avenue Baptist Church.

Now it came to pass, when
all the people were baptised,
that Jesus also having been
baptised and praying, the
heaven was opened and the
Holy Spirit descended in a
bodily form, as a dove, upon
Him; and a voice came out of
heaven, "Thou art my beloved
Son; in Thee I am well
pleased."—Luke 3: 21, 22.

Jesus had been in secret prepara-
tion all of thirty years for His
public life-mission. Two spiritual
forces had been operation in His
mind and soul—the Word of God
and prayers. No follower of Christ
can ever accomplish any spiritual
results in his life and service with-
out these two forces. John the
Baptist reaches the mountain peak
of his own public ministry when he
has to baptize Jesus. What a con-
trast between the two. John is an
ascetic, living a desert life until his
appearing to Israel. Jesus, lives and
moves among the common people
and is in touch with human life,
high and low and it was said of
Him, "He eateth and drinketh with
publicans and sinners." But when
Jesus comes to John and makes per-
sonal application to be baptised,
John is face to face with a problem
that perplexes him. "Why comest
Thou to me? I have need to be
baptized of Thee." But Jesus said,
"It becometh us to fulfill all
righteousness." And he suffered
Him.

What an honour to John and
what condescension on the part of
Jesus to submit to the "Baptism of
repentance"—He "who knew no
sin." But He took the place of the
guilty. He suffers the just for the
unjust, that He might bring us to
God. He is under the law as man,
and submits to the baptism of John
as man, in order to fulfill
righteousness and be an example to
all His followers.

We admit this to be a good
reason and a purpose why Jesus
was baptised. But we shall see
more before we are through.

1. Look now at the remarkable
signs that took place at the baptism
of Jesus. All the synoptic gospel
writers tell of the signs, but Luke
alone tells of the inner life of
Jesus—that Jesus prayed when he
was baptized and this is significant.
John tells us of the meaning and
purpose of one sign at least, that of
the dove nesting on Jesus' head.

First sign at Jesus' baptism:
"The heaven was opened." Mark is
more graphic for he says, that Jesus
"saw the heavens rent asunder,"
and Matthew says, "the heavens
were opened unto Him." In the
language of science this would be
a phenomenon. What did it mean?
It was to Jesus a sign and a
symbol. It was a sign that obedience
to God's will was recognized in
heaven and it was a symbol of a
perfect revelation to Jesus, giving
God's plan. Test the law of
obedience for yourself and you will
find that obedience to the truth and
will of God means a further revela-
tion of the truth and will of God.
This is true in every Christian's ex-
perience. If you desire to know
more truth, then obey the truth you
already know and you will come to
know the truth you ought to know.
The perfect will of God was revealed
to Jesus because He was ready
and willing to obey the will of His
Father. God makes known His
will to all them that obey Him.

The second sign of our Lord's
baptism was the dove resting on
Jesus' head in bodily form. Legend
tells us the form of a dove had a
luminous appearance and shed light
far over the Jordan valley. It was a
symbol to Jesus and a sign to John
the Baptist. The fertilizing and pre-
serving in cubation of the dove is
the type of the life-giving energy of
the Holy Spirit and descending in
organic form shows that the Holy
Spirit descended on Jesus in totality.
Christ received the Spirit in fulness
not in measure; as His followers,
as mere men only can. So to Jesus
this was perfect inspiration, giving
strength. John's gospel (1:32) tells
us that this descent of the Spirit on
Jesus was permanent, and not
partial as that of the early
Christians or intermittent as that of
the prophets. It was a sign to John
the Baptist that Jesus was the
Messiah, the Son of God, who
baptized in the Holy Spirit. (See
John 1: 33, 34.)

The third sign was the voice from
heaven saying, "Thou art my be-
loved Son; in Thee I am well

pleased." The Divine Voice repre-
sents a still more intimate and in-
ter-divine communication. Nothing
is a more direct emanation of the
Voice from heaven. Jesus is beloved
as the Father's only Son. The Voice
came not for Jesus' sake alone, but
that He may be the organ of divine
love to men and raise them to
divine sonship.

"From this moment Jesus must
have felt Himself to be the supreme
object of infinite love. At the age
of 12 years Jesus says, "My Father
and at the age of 30 God says,
"My Son." He has a communication
from above answering to the de-
velopment from below Heaven and
earth have met. Here He has the
divine revelation attesting His Son-
ship, the occasion out of which the
self consciousness of Jesus found
its rise. This was the source of all
the witness for Himself. (See John
3:35.) So we have in the Voice
from heaven the perfect con-
sciousness of His Divine Sonship,
giving assurance.

How do we come to our assurance
of being sons of God? By our accept-
ance of Jesus. (John 1:12.)

The Meaning of the Baptism.

Its meaning to Jesus Himself:

1. It was a witness, not only to
Christ's unique relationship to duty,
but also to humanity. He was not
only Son of God, but also Son of
man. He became one with us, even
in our sin, although He did no sin,
"neither was guile found in His
mouth."

2. By His baptism in Jordan, He
anticipated the cross, symbolizing
His death and also His resurrection.
He went forth from the waters of
Jordan crucified in spirit. John
points to Jesus the next day as "the
Lamb of God."

3. His baptism was His setting
apart to His ministry. He was
consecrated for His work. In our
Saviour's case this could only be His
chief meaning. He was baptized by
the Spirit into the wilderness to be
tempted of the devil. Jesus had to
face Satanic powers in the desert,
solitudes and as the second Adam,
he had to grapple with our
adversary, to fight our battles and
win our cause."

John the Baptist dedicated Jesus
to His great task of making God
known to man by His life and by
His death. Jesus' life was given to
service and suffering.
The meaning of Jesus' baptism to
His followers: The doctrine of the
Trinity has a practical bearing for
us in the baptism of Jesus. First,
we see that Jesus as Messiah, is set
apart for man's redemption. He is
the one who takes the sinner's place
and fulfills the righteousness on our
behalf. In His person He assures us
of reconciliation between God and
man. He is willing to die the death
on the cross for us and be numbered
with the transgressors.

Second, the Holy Spirit is the
promise that Christ will do his work
and that the Spirit will surely
witness for us before God and
make divine renewal in man
possible. For through the Eternal
Spirit Christ offered Himself once
for all upon the cross. By the Spirit
we are born again and also trans-
formed into the likeness of the
Lord and made meet for the glory
and inheritance of the saints.

And lastly, the divine restoration
is assured by the testimony of the
Father: "Thou art My beloved Son;
in Thee I am well pleased."

God so loved the world, that He
gave His only begotten Son, that
whosoever believeth in Him should
not perish but have everlasting life.
Jesus by His baptism is an ex-
ample for us in faith and obedience.
Jesus knew that baptism, which
symbolized His death, was the way
of the Father for the Son. Jesus
knew He had to do this for He
would say, "I must be about the
things of my Father." "It becometh
us to fulfill all righteousness." Is
this the path for me, is it the right
thing for me to do and follow
Jesus? Then by God's grace, I will.
In conclusion, we must not forget
that it was a time of prayer with
Jesus. We must be like the Master
and pray when we are baptized, and
it may be, the Spirit shall come up
on us, giving us the power to over-
come the evil one, making us strong
for service and even for the way of
the cross, and at last have the
Father's approval—"This is My
dear son, or daughter, in whom I am
well pleased."

Awful Story

Of Wife Slavery in British China-
town

(London Tit-Bits)
Recent revelations as to the im-
mensity of the secret drug traffic
have shown that much of the "dope"
which is being used so indiscreetly
by promising young actresses, faded
society women, and others finds its
way into this country via the China-
town of Great Britain. And this is
but one of the many underground
ways by which the yellow man
grows wealthy by catering for the
vice of the foolish.

Scores of Chinamen have made
big fortunes out of the secret sale of
such harmful drugs as opium, co-
caine, heroine, trionel, bang, veronal
and bet-nut. Despite the public
attention which has been focused
on the traffic and the increased ac-
tivity of the authorities the game is
still proceeding.

The profits are enormous. And
the business, all the more dangerous
because it is generally carried on
under the cloak of a seemingly inno-
cent trade, flourishes not only in the
Limehouse district of London, but in
Liverpool, Cardiff, and Glasgow, and
in a lesser degree, Birmingham and
Manchester as well.

Deplorable Marriage

All the Chinese colonies in these
cities are connected by strange mys-
terious links. The inhabitants of
one known perfectly well, in an in-
credibly short space of time, what is
going on in the other. They stand
or fall together in any financial en-
terprise. A wrong done to one is a
wrong done to the whole race domi-
ciled in this country. And, if neces-
sary, they will band themselves to-
gether and spend any amount of
money to avenge an injury to the
most insignificant member of their
community. There is no more "elan-
nish" race on earth.

The "Yellow Peril" is far from
being merely a figure speech. It is a
real menace.

Perhaps the most deadly form is
taken in the marriage of Chinamen
to white girls. Recent investigations
I have made in the Chinatown of
Great Britain—London and Liver-
pool in particular—reveal an aston-
ishing and deplorable state of things.
First of all the fact stands out clear
and distinct that any white girl who
marries a "chink" sells herself into
the worst form of slavery.

For the Chinaman seldom marries
for love. He weds so that he can
utilize his white wife in various
crooked money-making schemes,
such as, for example, sending her in-
to the night resorts of great cities to
dispose secretly of harmful and cost-
ly drugs to depraved devotees who
are willing to pay practically any
price to satisfy their craving.

If she is caught by the police she
goes silently to prison. Terror pre-
vents her from knowingly or will-
ingly implicating her husband for
the "chink" has ways of dealing
with a white wife who endangers his
liberty beside, which the horrors of
ordinary prison life pale into insigni-
ficance.

Terrorized Deceits

Another way John Chinaman uti-
lizes his white wife is to force her to
act as a decoy and bring rich vis-
itors to his opium-den, or fan-tan
room. If he dared to venture into
crowded night resorts himself he
would be subject to suspicion. Every
movement would be shadowed by
plain-clothes police and prospective
victims prevented from falling into
his clutches. Accordingly he sends
his white wife as his representative,
and although the task may be repug-
nant to her she has to perform it or
suffer the penalty.

When she is at home the wife has
to work like a slave. The idea of
disobedience never enters her head.
In the Chinese lodging-houses of
Liverpool and Cardiff it is not an un-
common thing for the English wife
of the proprietor to have to wait up
on twenty or thirty lodgers by day
and when night falls rally forth well
dressed to dispose secretly of drugs
or decoy the curious to the den her
husband runs—a den which can never
be found by the stranger on a se-
cond visit after he has been robbed,
because it is so cunningly camou-
flaged.

The Laundry Cloak

Wealth is the only god the China-
man really worships. His methods
of making it are most thorough. No
matter how much money he derives
from the secret sale of drugs—and
in London the profits of some Chinamen
from this source alone range
between \$150 and \$400 a night—he
will still wash a garment most beau-
tifully for six-pence and show genu-
ine distress at a customer's threat to
find a new laundry.

If any unpleasant official inquiries
are made as to the extent of a Chinaman's wealth he can generally pro-
duce well-kept books of account to
show that his laundry business—
which is often a cloak for many sin-
ister transactions—is in a flourish-

ing condition, that he has made sev-
eral profitable deals in curios or that
he has disposed of some rare Chinese
jewel at a good profit. Clever,
indeed, is the detective who can trap a
Chinaman on a matter of account.

The methods by which a "chink"
lures a British girl into marriage
are ingenious in the extreme—well
worthy, indeed, of a race whose
chief characteristic is cunning. I
have discovered these methods at
first hand, and an exposure of them
may serve the useful purpose of
causing any girl to think very care-
fully before she allows even the idea
of life-long alliance with a China-
man to enter her head.

Chorus-Girl Dangers

With the sole object of finding a
wife, he can turn eventually into a
slave—not one whom he can love
and cherish—the yellow man haunts
the theatres and takes stock of the
chorus girls. Perhaps a poor strug-
gling girl is dazzled by the visions
John paints of his wealth.

When thousands of girls were en-
gaged on munitions, he carried out
this plan at various factories and in
the Birmingham districts in particu-
lar several girls fell into the net so
cunningly spread. Now that the mu-
nicioneers are disbanded and have
to find some other means of liveli-
hood, John Chinaman is dividing his
time between them and the theatre
girls. He has no object in contract-
ing an irregular alliance, what he
desires is a proper legal marriage so
that he may have legal control over
the girl he has chosen.

In the courtship stages he is an
ideal lover—generous, solicitous and
ardent. He lavishes presents on the
girl (which he takes back forcibly
after marriage!), paints glowing pic-
tures of the future life of ease and
happiness, and only reveals his true
character on the return from an ex-
pensive honeymoon. That is usually
the last piece of happiness the British
wife of a Chinaman experiences.
No sooner has she settled down
than she is gradually initiated into
the mysteries of drugs, the prepara-
tion of the opium pipe, the playing
of fan-tan, the luring of the victims
to her husband's resort, the secret
sale of "dope" and the way to dodge
the police. She has been married as
a speculation or investment. And she
earns every penny of her keep
and a great deal more.

Too late she realizes that the life
John Chinatown had in his wooing
days, sworn to her would be a gar-
den of roses is, instead, a garden of
thorns—from which there is no es-
cape except death.

DESERONTO

Mrs. Frank Savage of Nanapan
spent last week with her friend
Mrs. Billie Stevenson.

Mrs. Marjorie Wells spent a con-
ple of days in Shannonville with
her aunt, Mrs. Herbert Doherty.

Sapper Wm. Doherty spent last
week, the guest of his aunt, Mrs. J.
Holmes and cousin, Mrs. M. Wells.

Mr. and Mrs. J. C. McAfee and
daughter, Mildred, have gone to re-
side at Toronto where Mr. McAfee
has secured a reliable position.

Mrs. Acton and little son, who
have been the guests of Mrs. G. E.
Argue, returned to their home at
Aylmer, Que., this week.

Lance-Corp. R. D. Moore, M.M., is
the guest of his brother, H. Moore
this week. He returned about a
month ago from overseas after
spending some seventeen months in
France as a Lewis gunner.

Mr. and Mrs. Robt. Marshall of
Blair, Ont., announce the engage-
ment of their daughter, Annie, to
Mr. Frank Minns of Toronto. Mr.
Minns is employed as accountant
with the Canadian Ice Machine Com-
pany of Toronto and is well known
in Belleville and Deseronto, having
been with the Royal Air Force at
Camp Mohawk for eight months.
The wedding will take place the 1st
week in September.—Post.

TURNER SETTLEMENT

The Ladies Aid of the Sidney Baptist
Church purpose holding a tea at the
home of Mrs. L. D. Reid Wed-
nesday evening. An interesting pro-
gramme is also being prepared. A
silver collection in aid of the Ladies
Aid Finances.

The Baptist Young People are un-
folding their weekly service with Holl-
oway Epworth League on Thursday
evening. They all anticipate an en-
joyable evening and everybody is
cordially invited.

The regular March meeting of the
Chatterton Womens' Institute will
be held next Thursday, Mar. 13th at
the home of Mrs. Geo. Hamilton.

Miss Mabel Ward has gone to
Bancroft where she has taken
charge of a school.

Miss Flora Laydon of Frankford
spent a few days this week in our
neighborhood visiting her cousins,
Misses Mary and Nellie Prest and
other friends.

Messrs. Dettlor and Spencer are
cleaning up our settlement with re-
gard to wood sawing. They are us-
ing a most satisfactory outfit con-
sisting of a saw and a tractor.

WHAT DO SINN FEINERS WANT?
WHAT WILL BE THE OUTCOME?Sergt. T. C. Lapp Writes About the Present
Situation in the Emerald Isle—Leaders
All Young Men.

Since my recent visit to Ireland
Sinn Fein has been a subject of in-
tense interest to me. This has been
greatly augmented by the recent de-
claration of independence and the
convening of the "Irish Parliament"
now sitting. Though no doubt much
has appeared in the Canadian press
on the subject, I thought that a
brief review might help to a better
understanding of the situation.

From personal observation and a
study of Sinn Fein literature I have
been endeavoring in my mind to
answer three questions, (1) What are
the Sinn Feiners? (2) What are
their aspirations and (3) What
will be the outcome? The first two
can be partly answered but the latter
has puzzled the statesmen of the
Empire for years, and the solution
is yet to be found.

Who are the Sinn Feiners? In
the first place, the leaders are mostly
young men, and contrary to the
general opinion, outside of Ireland,
they are not political hooligans but
educated middle-class men who in
real life are staid, citizens of a re-
spectable community. They are pro-
fessional and industrial citizens who
have adopted extremes as an adver-
tisement of a popular propaganda.

For instance Mr. Eamon de Valera,
president of the organization, was a
professor of mathematics. He is only
36 years old. Count Plunkett, whose
three sons took part in the Easter
Week rising is a distinguished schol-
ar, poet and antiquary. He was a
director of the National Museum of
Ireland. Another one of the big
minds of the movement, Charles
Burgess, was at one time a noted
athlete, and was educated at Belvedere
College. A biographical list of the
leaders reveals several medical
men, solicitors, professors, an editor,
merchants and civil service men.
While these men are designated as
leaders, the real power behind the
movement—the men who pull the
revolutionary strings—are unknown
to the public.

The rank and file of Sinn Fein
compose at present about three-
quarters of the population of Ire-
land, embracing all the country, ex-
cepting the northern counties. They
are mainly working men, small
farmers and shop-keepers; and by
the similarity of their arguments re-
veal a thorough knowledge of the
ideals and aspirations of the party.
Their imagination has been captu-
red by the fiery orations of the lead-
ers, and the existence of the party
depends on how long they can be
held.

What is Sinn Fein? Here is the
essence of the creed. Ireland is a
nation, geographically, historically,
ethnologically. Ireland has nothing
to say to England, her hereditary
foes, whom she cordially hates (by
England they do not mean Scotland
and Wales.) Ireland wants to run
her country herself; she has had
enough of foreign domination. If
the British Empire went to war to
save Belgium and really stands for
the self-determination of all peoples,
how can it refuse to listen to the un-
mistakable voice of the majority of
the Irish people.

Beyond this is the legitimate de-
sire to build up Ireland's industries,
to develop her water power, to open
her mines, to construct great ports
and harbors, and to generally bring
happiness and prosperity to her peo-
ple.

What is the solution of the prob-
lem? It certainly does not lie
through the creation of a republic.
Ireland is bound to Great Britain by
inseparable ties. Her close proximi-
ty makes her dependent commer-
cially for many things that cannot
be produced in Ireland; and on the
point of finance alone, she could not
carry on for any length of time with-
out outside assistance. There are
other apparent reasons which need
not be enumerated.

The only solution seems to be the
granting of the fullest measure of
Home Rule on the same principle as
Canada or Australia, but at this
point the other quarter of Ireland—
Ulster—vehemently protests, saying
that Ulster has little in common
with the rest of Ireland, and that
their one desire is to draw closer to
the United Kingdom. They will not
countenance a policy of separation,
and say that Sinn Fein will die a
natural death in five years under
firm government.

Here, then, are the two extremes
of Irish opinion. Was ever state-
manship confronted with a more
perplexing problem?

It is apparent that the present
"parliament" cannot endure. It
is handicapped by its own ideals.
Debates are conducted in Gaelic

and two-thirds of the members can-
not understand it, so a deaf and
dumb legislature will have difficulty
in administering law to a confused
people.

Today's news brings a glimmer of
light, in the formation of a new
Irish Centre Party, whose object, as
stated by Gen. H. P. Gough, is "to
achieve by open and constitutional
methods a programme embracing
self-government for Ireland within
the Empire, under a central parlia-
ment for the whole of Ireland deal-
ing with national affairs."

When Ireland realizes that our
conception of Empire is a group of
partners or sister nations in which
no country predominates, and that
in such a union there is room for
two patriotisms—the patriotism to
Ireland and the wider patriotism to
the Empire as a whole—then will
their hopes be realized and peace
and prosperity come to their beau-
tiful island.

T. C. LAPP

INVITED TO
BOWMANVILLERev. S. C. Moore, B.A., B.D., has
Received Call

IS POPULAR PASTOR

He is President of Bay of Quinte
Conference—To Succeed
Rev. Capt. W. G. Clarke

(Special to The Ontario.)

Bowmanville, March 6.—Rev. S.
C. Moore, B.A., B.D., President of
Bay of Quinte Conference and the
popular pastor of the Tabernacle
Church, City of Belleville, has re-
ceived an unanimous and cordial
invitation to the pastorate of
Bowmanville Methodist Church as
successor to Rev. Capt. Wm. G.
Clarke, B.A., who has been chaplain
with the C.E.F. in France and Eng-
land for two years. Rev. Samuel
Sellery, B.A., B.D., formerly of
Napanee, has been associate
pastor here during that period, but
declined to accept an invitation to
continue as pastor here for another
year, although pressed by members
of the Official Board to do so before
any other minister was invited. Rev.
Mr. Sellery is completing his 48th
year in the ministry and prefers to
retire from the active pastorate
when his term here is completed.

It is understood that Capt. W. G.
Clarke is wanted to accept the
Tabernacle pastorate after next con-
ference. It is reported that the
Official Board here had received
received good reports on a number
of younger ministers who were
favorably considered, including Rev.
Lewis S. Wight, B.A., B.D., Can-
nington; Rev. J. N. Clarry, B.A.,
Holloway St., Belleville; Rev. A. H.
Foster, the Tabernacle, Whitby;
Rev. A. R. Sanderson, Campbellford
and some others. The Bowmanville
congregations are said to average
larger than any others in this con-
ference, with the sole exception of
George St., Peterboro, over 500
families being represented.

Rev. S. C. Moore is well and
favorably known here, having had a
very successful 4 years pastorate in
Oshawa when the handsome King
St. Church was in course of
erection.

Served With 70th
Company C. F. C.

Pte. Henry R. Perkins, who is
visiting in Belleville for a couple of
days on his way home to Revelstoke
B. C., after four years' service in
England and France, was for
eighteen months in the 70th Com-
pany, No. 5 District Franco, in
charge of horses of the Canadian
Forestry Corps. This company made
a record in France of cutting 155,
600 feet of lumber in ten hours with
one rotary saw and was in charge
of Major Hamburg of Vancouver, a
lumber man of the Pacific Coast.
Pte. Perkins went overseas with the
64th Batt. In the year 1915 and got
to France in May or June of 1917.
He left the front on Dec. 19th,
1918 and reached England on the
night of Christmas. His nephew,
Lieut. L. Stinson, of Stratford,
served with the Forestry Battalion
Machine Guns.

Pte. Perkins is a son of the late
Sergt. Major Edw. Perkins of the
15th Batt. and is an experienced
horseman.

Bolshevism Exposed

What is the logical end and aim
of Bolshevism? This is a question
often asked by those who believe
that possibly there may be some-
thing in its tenets and doctrine wor-
thy of belief and support. It is pri-
marily to do away with capital; it
aims at the abolition of an employ-
ing class, the placing everybody on
terms of complete equality with ev-
erybody else, the creation of a world
where no one possesses any rights
and privileges which cannot be
claimed by his next-door neighbor
or anyone who comes along, where,
as in heaven, there is no marrying
or giving in marriage, where women
have no rights but are liable to be
handed over to the first claimant,
where a man may not believe in God
or retain and educate his own chil-
dren, but where the family and all
that it implies are utterly abolished.
Finally a prominent Bolshevik has
admitted that Bolshevism can be
completely successful only where no
one can either read or write.

An English trades unionist named
Keeling, whose tendencies toward
Bolshevism enabled him to stay in
Russia longer than other foreigners
has just succeeded in getting out of
the country, and, having tried the
social scheme and found it utterly
wanting, declares, after five years
spent in close contact with the Rus-
sian working classes, followed by
his Bolshevik experiences, that the
new regime