

Boisvert Still a Manhunter

(Continued from Page One)
Mr. Cotton, I did not do it, it was that naughty Roy.
Is not that enough to give an angel the stomach ache?

A Previous Arrest

Mr. Boisvert says that these four men were arrested previously in the day and let go on condition that the leave town. Such an arrest was not an arrest. An arrest without a warrant is illegal.

Besides, these men deny having been previously arrested. It must have been some other men in Farnham.

Supposing they had been warned out of Farnham? When a man is not guilty of any crime, has he got to sneak away from some fee hunter like Roy or Boisvert?

Suppose a policeman comes up to Boisvert when he is sneaking through Farnham hunting a tramp and tells him to get out or he will be arrested. Supposing Boisvert refuses. Can he then be jumped and arrested and tried as a tramp, and held to be such a man saying, "I ordered him out of Farnham and he would not go. This shows he's a tramp."

Is not Boisvert's letter enough to give an angel the stomach ache?

These men arrived in Farnham that day. They had money on them. Boisvert writes to "Tresno" Cal. wherever that is, and the chief of Police does not know Burke. Does this mean to say that Burke had not lived there? Had Boisvert written to the Union to which Burke belonged, he might have found out that Burke had lived there.

Drunk and a Loafer

Boisvert wrote to the chief of Police at Natick. He got back a letter that Garvin had been in court as a loafer.

This evidence, I believe, is erroneous. Garvin's father died when Garvin was a little boy. He and some other fellows went to camp, opened the door, cooked dinner, donned the costumes, and Garvin, fourteen years of age, was sent to an institution for six months for this prank.

A loafer, moreover, in the eyes of the police, is a man who does not serve a labor skinner as the labor skinner thinks he should be served.

In Lindsay, Ont., when a worker quits his job, the boss quite frequently telephones the police to chase the quitter back to his job under threat of being a vagrant and a loafer. If Boisvert wrote to Lindsay, Ont., for the record of a man, he might be told that a man who objected to working long hours for poor pay was a "loafer."

As for Feeley being drunk, that does not make him a loafer. If it did, there is many a judge in Canada and even in the Quebec province, who would be doing time behind the bars as a vag, instead of sitting on the bench glowering at poor devils.

Further, whatever letter the Natick chief may write to Boisvert is no evidence. It cannot be produced in a court of law. No doubt the judge read it and lambasted the prisoners.

They do not Squal

Joseph A. Boisvert has the reputation of being a crook.

There are some things it is easy to prove against him, but other crookedness is hard to prove.

Here is a man who has a family and also an illegitimate child.

Supposing the Constable finds it out in the exercise of his duties as the first constable among sixty thousand people. He can bleed that man of hundreds of dollars and that man dare not complain.

Here is a thief. He has been caught by the constable and no one knows anything about it. He has a little money. It is easy for the constable to paint the expense of a criminal prosecution and influence the man from whom the goods have been stolen not to prosecute. The thief dare not complain if he is bled in the process.

In many ways the criminal can be bled through his fear for the jail or the penitentiary.

This can take place, not only in this district, but throughout Canada.

And the men who graft have very good excuses. They have reason on their side.

They say that there is much wealth enjoyed by those who do not work, that a man who works will only get a living, and consequently they, the grafters, might as well join in the general plunder and get their share. They plunder the plunderers. Or, if they plunder workingmen, they reason that if they do not get that little the workers save, the workers will lose it to some other shark.

The capitalist system is living on its shams. If the people spoke what they thought the rotten system would go down mighty quick.

The rotten system produces our rich men and our criminals are bled by the agents appointed by our legalized thieves to stop the illegal stealers. The chief catches join in the game of stealing. This is the logical conclusion of a damnable system.

Every Time

Every time you vote Tory, you are voting for corruption. Every time you vote Liberal you are voting for corruption. Every time you are caught by the reforms promised by Liberal or Tory, you are caught by the glitter of scam floating on a mass of filth.

Do you like what Jos. A. Boisvert does? If you do not, remember that every time you vote for anything but Socialism, YOU ARE VOTING TO MAINTAIN HIS ACTIONS AND THE ACTIONS OF HIS FELLOW SHARKS.

That Fining Question

Mr. Boisvert says that when he was speaking of \$2 to \$5 fine to the prisoners, he was referring to the fine the judge would impose. The judge imposed a \$10 fine. Evidently Mr. Boisvert mistook the amount of the fine. WHY?

That Offer of 5,000

In the document before me, Mr. Boisvert kindly neglected to sign his name. He sent the document in, but omitted his name. Was this because he feared that someone might step in and make him hand over \$5,000 to a charitable institution?

But Mr. Boisvert may rest easy. No one is likely to come forward and force him to pay over the \$5,000.

That sum is to be paid over to some charitable institution IF IT IS PROVEN THAT MR. BOISVERT EVER RECEIVED ONE CENT APART FROM HIS TAXABLE COSTS!

No one is coming forward to make Mr. Boisvert cough up.

If a man has done something criminal, and supposing he has been tagged a considerable sum for the silence of a constable, do you think that criminal, over whom a sentence would hang, would come forward and say, "Yes, I am a criminal and I have been bled. Mr. Boisvert will kindly give \$5,000 to the Kingston orphan's home."

Not on your life.

The criminal, if such there be, is going to keep his mouth shut.

And even if he did come forward and squeal on himself, that would not be proof. Mr. Boisvert could easily deny the charge and the charge would not be proven. Such things are not done with a cloud of witnesses around.

A Last Word

The whole business is produced by the system of robbery.

A gentleman, a respectable, eminent gentleman, recently declared that if he had to dig postholes all day for \$1.50 per day for a living, he would steal.

The working class, the producing class create the wealth.

Out of the wealth they create they receive a bare living wage or a bare living income from their labor on the farm.

On their backs they support the capitalist plunderer, the illegal thieves, the petty sharpers, the thief catchers, the Boisverts, the whole system of useless parasites.

Mr. Boisvert says he intends to protect the property of honest men. The honest men do not own the property. The most Boisvert can say, even if he were a just official, would be that he would endeavor to see that no unlawful plunderer should steal from the lawful plunderers.

Unemployment causes men to rove, roving men may develop into tramps, tramps steal, constables arrest, and become suspicious of everyone that looks like a worker out of work and makes fees out of them. The Mulvernas draw good salaries for jailing them, and the producing class, you workers, keep the whole bunch of these official sewer-men of the social system well fed and well clothed.

How do you like to pour out your sweat to keep such creatures living fat?

If you do not like it, your place is with the Socialists, working, agitating, organizing and voting for the overthrow of the vicious system.

The Socialist does not Hate the Soldiers

It has been said that the Socialist hates the soldier. That is a lie.

The Socialist hates no man, not even the capitalist, but he hates the system which makes capitalists and soldiers.

If you would condemn the Socialist for hating that system, why not condemn the religion that says "... they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Socialist believes that the day is past when it is necessary to murder one another for the sake of making progress. The Socialist would submit questions of dispute to be reasoned out instead of fought out on the battle field.

The Socialist does not believe that might is right except when the might is the might of reason, and that reason used to establish the welfare of masses.

The Socialist encourages education for the masses in order that the people may develop reasoning power and use that power to establish the welfare of a small privileged class which is now upheld by physical might and the ignorance of the masses. Socialism stands for education and abolition of war.—Shermerville Socialist.

Thousands of workers are parading the streets of Vancouver, many of them with no place to sleep at night and most of them with hope as their only asset. McBride's capitalist government has the workers of B. C. just exactly where it wants them. name their own price for the commodity of labor, and their profits will soar accordingly. No wonder the capitalist press claims the motor-men and conductors of Vancouver are satisfied with a paltry wage. The men have to be satisfied, when there are hundreds waiting with the eagerness of any empty stomach to take their places at the least signs of discontent.

Montreal is making a record for infant mortality. 214 helpless children died in one week in that city recently. Dr. Laberge, of the health department, says there will be no radical improvement in the infant mortality rate until there is a betterment of housing conditions. True, and there will be no betterment of housing conditions as long as hundreds of houses bring in revenues to one man. Laberge also says the powers of the health department are uncertain, and they have to be careful how they act. True again. If they tramp on the toes of the profit lords of Montreal they would have the wrath of big business falling on their heads, and it would not fall light. Let the children of the slums die, let their mothers slave in the sweat pens of the masters, let their fathers loaf because they cannot sell their labor power: the landlords and profit lords must have their pound of flesh.

God Watcheth over Dividends.

Religious business men sometimes come as near to being the perfection of blasphemous blackguards as could be found. There is Floyd N. Franklin, of the indicted N. A. Brown Company, for instance. This company was promoting the 1,000 per cent. Franklin candy concern of which mention was made some months ago in the Sunday Call. Franklin and others were unloading choice hunks, nice sugared lumps, luscious honey sticks of stock, and the investors were just eating them up. Franklin knew how to put over the "as-God-is-my-witness" stuff.

Here are two choice bon-bons from his come-on correspondence: "Why, I tell you that if you offered me \$50,000 cash this very minute for my stock, you couldn't buy it. If you made your offer six months, from now \$100,000 wouldn't tempt me. This sounds big. It is big. But it is absolutely true on my word of honor as a God-fearing man. If you could see the way money and orders are pouring in, why then you'd get a bulldog grip that death itself wouldn't loosen. It's a nice block of Franklin stock."

"The Almighty has prospered and rained down his blessings upon us of Franklin's. And I feel in my soul that any business conceived in the spirit of the golden rule cannot fail to leave its indelible impress whether on city, State or nation."

One of the lures of this business was the cruelly low wages paid the candy makers. Figures were given for the city of Baltimore, and these seemed to show wages of between \$2 and \$3 a week. Wages for the whole United States indicated wages averaging somewhere around \$4 a week. The God-fearing men of Franklin were going to plunge into this field of cheap labor and get away with their 1,000 per cent. dividends.

The glorious example of Huyler was cited. Huyler's little chocolate drops made him a multimillionaire. The Franklin concern was in a state of pious exultation at the thought of the heavenly dividends that may be produced by a judicious combination of sugar, starch, furniture glue, roof paint and piano polish.

It did not adopt the lofty "cent a profit" motto, but it did point repeatedly to low wages that were paid in the candy business. The God-fearing Mr. Franklin hasn't anything on Loft in that way. Loft fears God just as much, and he hires help just as much, and he hires help just as cheaply as he can. So he is a millionaire, and he has given liberally to the church, after he has taken more than a cent a pound profit out of his help.

There may be some strong connection between candy and sanctity, for many of those in the business pray while they adulterate, and sing smug hymns of praise while they smash down wages.

Even John D., through the Corn Products Company (the glucose people)—nice glucose, with a little free sulphuric acid in it that rots the teeth and tears holes in the stomach—is in the candy business. In fact, as far as piety and peppermint sticks are concerned, he is the candy king, or the glucose guy. He has had as much sanctity as Franklin, and no doubt he used it to as satisfactory a result. The only difference is that he had hold of a good proposition, one that involved a much underpaid labor, but still a thing that carried with it greater possibilities. So Holy John won out, and God-fearing Franklin is now before the courts. And both were working the same game.

It is a safe bet that when God is pulled in to get by a business game, that game is particularly contemptible. Then Huyler is able to build country estates and Loft is able to build altars and dedicate memorial windows. In those windows there is no suggestion of the pale girls, the underpaid labor that helped pile up the fortune. Why should there be?

The glories of capitalism are built upon underpaid labor, and nothing else.—New York Call.

WHAT IS SUCCESS?

What is success? A question old and fairly solved by few. The way that leads to higher life. And conduct grand and true. And lust and selfish greed. Intent, regardless quite. Of how the world may criticize. Or e'en deny our right.

What is success? To shape our course Among our fellow-men. In paths which lead them to the truth.

That lies beyond their ken; And reach a helping hand to those Who falter in their zeal. And pour the balm of sympathy In wounds which slowly heal.

What is success? To stifle hate And lust and selfish greed. While with the fruits of hope and love The multitude we feed;

And spread our faith, our charities. As Heaven's bright sun shines forth Until they vitalize man's brotherhood And circumscribe the earth.

What is success? To strive each day To make love's kingdom come; To exile Dogma, Creed, and fear, And teach that all is one; That however we drift apart Through caste, or class, or clan, The laws of nature draw us back And bind us man to man.

O Toiler, why do you support the wastrel sons and daughters of the rich? Why do you supply them with plug hats and silks and satins while your sons and daughters are forced to wear shoddy and calico?

Publicity Cures Injustice

(The following article taken from the "International Sheriff," published in the U. S., shows what is needed throughout Canada, as well as throughout the United States.)

Woodrow Wilson is President of the United States. He is the highest executive in our land and this fact alone makes his thoughts and utterances at all times worthy of thought and consideration.

There is no sheriff or other officer of the law who has not some time or other seriously pondered on the subject of "publicity," whatever may be or have been the form and substance of such publicity. Fair and just, or unfair and prejudiced—publicity has its effects, and that's why we desire at this time to call attention to a brief expression of opinion on this subject by President Wilson.

As to publicity and its effect on politics our chief executive says: "Publicity is one of the unifying elements of politics. The best thing that you can do with anything that is crooked is to lit it up where people can see it. It is crooked, and then it will either straighten itself out or disappear. Nothing checks all the bad practices of politics like publicity exposure. You can't be crooked in the light. I don't know whether it has ever been tried or not; but I venture to say, purely from observation, that it can't be done."

And so the people of the United States have made up their minds to do a healthy thing for both politics and big-business. Permit me to mix a few metaphors. They are going to open doors; they are going to let up blinds; they are going to drag sick things into the open air and into the light of the sun. They are going to organize a great hunt and smoke certain animals out of their burrows. They are going to unearth the beast in the jungle in which when they hunted they were caught by the beast instead of catching him. They have determined, therefore, to take an axe and raze the jungle, and then see where the beast will find cover. And I, for my part, bid them Godspeed. The jungle breeds nothing but infection and shelters nothing but the enemies of mankind.

And nobody is going to get caught in the hunt except the beasts that prey. Nothing is going to be cut down or injured that anybody ought to wish preserved.

You know the story of the Irish man who, while digging a hole, was asked, "Pat, what are you doing?" "Digging a hole," he replied.

"No, sir; I am digging the dirt, and having a hole." It is probably the same Irishman who, while digging around the wall of a house, was asked, "Pat, what are you doing?" And he answered, "Faith, I am letting the dark out of the cellar." Now, that's exactly what we want to do—let the dark out of the cellar.

What it is to Be

After years of "immigration" publicity in the old lands the employers and corporations of this province, assisted by their executive composites, the McBride government, are at last being rewarded. Thousands of jobless men are roaming the highways and byways in search of employment! Consequently the employers are endeavoring to reduce wages and dictate terms of enslavement. The Saturday afternoon holiday is fast becoming a thing of the past. In fact there appears to be a well laid plan at the bottom of it all to oust organized labor out of existence. Regular strike-breaking agencies have been established in Vancouver and the fight is on in earnest. Organized labor must fight for its very existence or go temporarily down and out. And fight it will. Where the unions have been unable to secure a foothold and maintain decent wages every first and third Monday at 56 King St. East, H. Martin, Sec., & Weber St. East, Berlin, Ont.—256.

NEW WESTMINSTER, B.C., Local No. 1, S.D.P. of C. meets last and 3rd Sundays, 8 p.m., at Labor Temple, corner Royal Ave. and 7th St., and other S.D.P. meetings at Corn. Goodmurphy's St. Westminster, P. O. Box 556, A. V. Steadman, Sec.—226.

NANAIMO Local No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoons, 2 o'clock, above Beattie & Hooker's Printers, Wharf St. Propaganda meetings every Sunday at 8 p.m. Temple, Rec. Sec., Box 666, Nanaimo, B. C.—264.

BRITISH COLUMBIA Executive S.D.P. of C. meets in Vancouver, Finnish Socialist Hall, Fender St. E., on the first and third Sunday of each month at 8 p.m. General business meeting on 3rd Sunday, E. Finch, Sec., Jubilee Station P.O., Vancouver, B. C.—260.

LOCAL VANCOUVER No. 12, meets for business and propaganda every Tuesday 8 p.m., Dominion Hall, Fender St. Public meetings in Dominion Theatre, Granville St., Sunday evenings. Secretary, O. L. Charlton, City Market, Main Street—246.

BERLIN Local No. 4, S. D. P. of C. meets every second and fourth Wednesday, 56 King St. East. Chas. Nicholson, Sec., 115 Benton St., Berlin, Ont.—263.

PORT ARTHUR Local S.D.P. meets in Labor Temple, Bay St., 2nd and 4th Thursdays 8 p.m., for business, and last and 3rd Thursdays to discuss matters of interest to every worker. Workers unite and run Port Arthur for the benefit of the workers. Herbert Barker, Sec.—261.

SOUTH PORCUPINE Local No. 2, S. D. P. of C. holds business and propaganda meetings every Sunday at 8 p.m. in Miners' Union Hall, South Porcupine. F. Dugan, Sec., Box 581—262.

TORONTO Local No. 1, S.D.P. of C. Business meeting first and third Tuesday in month, Labor Temple, 161 Church St., 8 p.m., second floor. Attend street meetings Wednesdays and Saturdays evenings in different parts of the city. Alfred Corra, 96 Simpson Ave.—267.

Another Loss

Another loss was registered last week. This loss is for the issue of July 24th. Subscriptions received later than July 21st are held over till next week.

Under first class postage on July 18th, I sent out a statement of the financial condition of Cotton's to the army of eighteen hundred loyal hustlers of this paper. This statement had not been issued long enough to affect the circulation statement.

Campaigns are not won by faint hearts. Battles are not won by non-fighters.

You have the grandest fight before you that ever appeared upon the horizon of the world's history.

Tennyson, speaking of the advance of man up from the animal stage, exhorts humanity to "move upward, working out the beast, and let the ape and tiger die." Marx, speaking of the social ownership of the means of life, says that when this is accomplished, man will definitely pass out of the animal stage of struggle and a new era in history will open for the human race.

Today the struggle for food, clothing and shelter occupies nearly all the waking hours of man. It troubles him in his dreams. He is thinking of his job, his store, his bills payable, his rent coming due, his fight for a little more pay in the envelope, his resistance to paying more pay in the pay envelope of the "hands," how much he can get for his wheat, the fear of frost, the exactions of the machine companies, the high interest rates.

When private property in the means of production is replaced by collective ownership, and man produces for use instead of profit, the getting of food, clothing and shelter will become so easy for all, that the physical maintenance of life will become so easy that it will sink to an incident in man's waking and sleeping life.

Then man will bourgeois fourth. The spiritual, intellectual, moral life will become the foremost part of man. He will forget the animal struggle for existence. He will forget the old animosities due to the class struggle, and to the individual struggles within the two classes for jobs and for the surplus values. Kindness will take the place of cruelty. Love will replace hate. The brotherhood of man will come to reality out of dream.

Behind the apparent cruelty of Cotton's, behind its fights against individuals, not as individuals, but because the system of cruelty involves individual interests in the fight, lies the hope, the desire of the coming of that time when necessity for fighting shall be over and love will rule.

BREAD IS FREEDOM

There are people who are ever ready to do battle for the inalienable right of the workman to drink whatever and whenever he likes, but who cannot be induced to fight for decent conditions of work and life for the working class. Personal liberty is a beautiful thing, it is a necessary thing, it is essential to the abundant life, physical, mental and moral, which is the ideal of modern civilization. But its foundation is economic freedom, and this the masses of the people can never attain under the present economic system, the tendency of which is the concentration of life in the hands of a class of men. No man is really free who is compelled to sell himself in order to get bread. No man can enjoy personal liberty whose means of existence are controlled by another man. The German poet, Herwegh, was on the right track when he said, "Bread is freedom, freedom is bread."—Ex.

An Intelligent Kick

On July 3rd at the social study class in connection with the Presbyterian church of Minotnas, Man., we were treated to a rousing and instructive address by Mr. Wm. Sifton on "Land and the people."

Sifton is a scientific Socialist, accepting this philosophy in toto. As such he threw a new light on modern conditions to those who have been looking to party politics for emancipation.

During the course of his address the speaker pointed out the importance of the land to the life of people, and said—"Land might exist without the people, but people could not exist without the land. If then the land were of such importance it were surely folly to allow the birthright of all the people to be at the disposal of rich-thirsty individuals to whom wealth was of more importance than human life."

The speaker went on to show how the land passed from the people to the landlords. In older countries the land was given out in portions to favorites of the Divinely appointed (7) king, but in Canada the supposed servants of the people have deliberately handed out to land companies and railway magnates the land which in reality belonged to the people.

This the people of Canada must make terms with the land kings of today for the right to live.

Continuing he said that "Land being a necessity for the sustenance of human life it was a master card in the hands of the privileged few who forced the people to pay unreasonably prices for the use of it. By the revenue thus obtained, certain individuals were in position to take advantage of every invention and every industry, so that the private ownership of the land had naturally led to the private ownership of all industries, and even to private ownership of the governments."

In conclusion Mr. Sifton advocated Socialism as the only reasonable solution. By Socialism the land will be taken from the favored few and restored to the people and thus put an end to the real-estate exploitation; Socialism will place the means of production and distribution in the hands of the worker who will thereby receive the full product of his labor. Mr. Sifton finished with a splendid appeal to the people for their earnest study of the question, and for the ownership by the people of the government and of the means of production which would allow the worker to get every necessity of life at cost.

A few more men of this type among the moss-back farmers would aid in bringing of the revolution. May their numbers increase rapidly. —Minotnas Comrade.

What it is to Be

After years of "immigration" publicity in the old lands the employers and corporations of this province, assisted by their executive composites, the McBride government, are at last being rewarded. Thousands of jobless men are roaming the highways and byways in search of employment! Consequently the employers are endeavoring to reduce wages and dictate terms of enslavement. The Saturday afternoon holiday is fast becoming a thing of the past. In fact there appears to be a well laid plan at the bottom of it all to oust organized labor out of existence. Regular strike-breaking agencies have been established in Vancouver and the fight is on in earnest. Organized labor must fight for its very existence or go temporarily down and out. And fight it will. Where the unions have been unable to secure a foothold and maintain decent wages every first and third Monday at 56 King St. East, H. Martin, Sec., & Weber St. East, Berlin, Ont.—256.

NEW WESTMINSTER, B.C., Local No. 1, S.D.P. of C. meets last and 3rd Sundays, 8 p.m., at Labor Temple, corner Royal Ave. and 7th St., and other S.D.P. meetings at Corn. Goodmurphy's St. Westminster, P. O. Box 556, A. V. Steadman, Sec.—226.

NANAIMO Local No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoons, 2 o'clock, above Beattie & Hooker's Printers, Wharf St. Propaganda meetings every Sunday at 8 p.m. Temple, Rec. Sec., Box 666, Nanaimo, B. C.—264.

BRITISH COLUMBIA Executive S.D.P. of C. meets in Vancouver, Finnish Socialist Hall, Fender St. E., on the first and third Sunday of each month at 8 p.m. General business meeting on 3rd Sunday, E. Finch, Sec., Jubilee Station P.O., Vancouver, B. C.—260.

LOCAL VANCOUVER No. 12, meets for business and propaganda every Tuesday 8 p.m., Dominion Hall, Fender St. Public meetings in Dominion Theatre, Granville St., Sunday evenings. Secretary, O. L. Charlton, City Market, Main Street—246.

BERLIN Local No. 4, S. D. P. of C. meets every second and fourth Wednesday, 56 King St. East. Chas. Nicholson, Sec., 115 Benton St., Berlin, Ont.—263.

PORT ARTHUR Local S.D.P. meets in Labor Temple, Bay St., 2nd and 4th Thursdays 8 p.m., for business, and last and 3rd Thursdays to discuss matters of interest to every worker. Workers unite and run Port Arthur for the benefit of the workers. Herbert Barker, Sec.—261.

SOUTH PORCUPINE Local No. 2, S. D. P. of C. holds business and propaganda meetings every Sunday at 8 p.m. in Miners' Union Hall, South Porcupine. F. Dugan, Sec., Box 581—262.

TORONTO Local No. 1, S.D.P. of C. Business meeting first and third Tuesday in month, Labor Temple, 161 Church St., 8 p.m., second floor. Attend street meetings Wednesdays and Saturdays evenings in different parts of the city. Alfred Corra, 96 Simpson Ave.—267.

SOCIALIST DIRECTORY

OMINION Executive Committee, Social Democratic Party of Canada, meets every first and third Monday at 56 King St. East, H. Martin, Sec., & Weber St. East, Berlin, Ont.—256.

NEW WESTMINSTER, B.C., Local No. 1, S.D.P. of C. meets last and 3rd Sundays, 8 p.m., at Labor Temple, corner Royal Ave. and 7th St., and other S.D.P. meetings at Corn. Goodmurphy's St. Westminster, P. O. Box 556, A. V. Steadman, Sec.—226.

NANAIMO Local No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoons, 2 o'clock, above Beattie & Hooker's Printers, Wharf St. Propaganda meetings every Sunday at 8 p.m. Temple, Rec. Sec., Box 666, Nanaimo, B. C.—264.

BRITISH COLUMBIA Executive S.D.P. of C. meets in Vancouver, Finnish Socialist Hall, Fender St. E., on the first and third Sunday of each month at 8 p.m. General business meeting on 3rd Sunday, E. Finch, Sec., Jubilee Station P.O., Vancouver, B. C.—260.

LOCAL VANCOUVER No. 12, meets for business and propaganda every Tuesday 8 p.m., Dominion Hall, Fender St. Public meetings in Dominion Theatre, Granville St., Sunday evenings. Secretary, O. L. Charlton, City Market, Main Street—246.

BERLIN Local No. 4, S. D. P. of C. meets every second and fourth Wednesday, 56 King St. East. Chas. Nicholson, Sec., 115 Benton St., Berlin, Ont.—263.</