

# Communist Manifesto

(Continued from last week)

## 2. Conservative or Bourgeois Socialism.

A part of the bourgeoisie is desirous of re-drawing social grievances, in order to secure the continued existence of bourgeois society.

To this section belong economists, philanthropists, humanitarians, improvers of the condition of the work class, organizers of charity, members of societies for the prevention of cruelty to animals, temperance fanatics, hole and corner reformers of every imaginable kind. This form of Socialism has, moreover, been worked out into complete systems.

We may cite Proudhon's "Philosophie de la Misère" as an example of this form.

The socialistic bourgeois want all the advantages of modern social conditions without the struggles and dangers necessarily resulting therefrom. They desire the existing state of society minus its revolutionary and disintegrating elements. They wish for a bourgeoisie without a proletariat. The bourgeoisie naturally cannot consent to the world in which it is supreme to be the best; and bourgeois socialists develop this comfortable conception into various more or less complete systems. In requiring the proletariat to carry out such a system, and thereby to march straightway into the social New Jerusalem, it but requires in reality, that the proletariat should remain within the bounds of existing society, but should cast away all its hateful ideas concerning the bourgeoisie.

A second and more practical, but less systematic, form of this socialism sought to depreciate every revolutionary movement in the eyes of the working class, by showing that no mere political reform, but only a change in the material conditions of existence, in economic relations, could be of any advantage to them. By changes in the material conditions of existence, this form of Socialism, however, by no means understands abolition of the bourgeois relations of production, an abolition that can be effected only by a revolution, but administrative reforms, based on the continued existence of these relations; reforms, therefore, that in no respect affect the relations between capital and labor, but, at the best, lessen the cost, and simplify the administrative work, of bourgeois government.

Bourgeois Socialism attains adequate expression, when, and only when, it becomes a mere figure of speech.

Free trade: for the benefit of the working class. Protective duties: for the benefit of the working class. Prison Reform: for the benefit of the working class. This is the last word and the only seriously meant word of bourgeois Socialism.

It is summed up in the phrase: the bourgeoisie is a bourgeoisie—for the benefit of the working class.

3. Critical-Utopian Socialism and Communism.

We do not here refer to that literature which, in every great modern revolution, has always given voice to the demands of the proletariat: such as the writings of Babeuf and others.

The first direct attempts of the proletariat to attain its own ends were made in times of universal excitement, when feudal society was being overthrown. These attempts necessarily failed, owing to the then undeveloped state of the proletariat, as well as to the absence of the economic conditions for its emancipation, conditions that had yet to be produced, and which could be produced by the impending bourgeois epoch alone. The revolutionary literature that accompanied these first movements of the proletariat had necessarily a reactionary character. It inculcated universal asceticism and social leveling in its crudest form.

The Socialist and Communist systems properly so-called, those of St. Simon, Fourier, Owen and others, spring into existence in the early undeveloped period, described above, of the struggle between proletariat and bourgeoisie (see section I. Bourgeoisie and Proletariat).

The founders of these systems see, indeed, the class antagonisms, as well as the action of the decomposing elements in the prevailing form of society. But the proletariat, as yet in its infancy, offers to them the spectacle of a class without any historical initiative or any independent political movement.

Since the development of class antagonism keeps even pace with the development of industry, the economic situation, as they find it, does not as yet offer to them the material conditions for the emancipation of the proletariat. They therefore search after a new social science, after new social laws, that are to create these conditions.

Historical action is to yield to their personal inventive action, historically created conditions of emancipation to fantastic ones and the gradual, spontaneous class-organizations of the proletariat to an organization of society specially contrived by these inventors. Future history resolves itself, in their eyes, into the propaganda and the practical carrying out of their social plans.

In the formation of their plans they are conscious of caring chiefly for the interests of the working-class, as being the most suffering class. Only from the point of view of being the most suffering class does the proletariat exist for them.

The undeveloped state of the class struggle, as well as their own surroundings, cause Socialists of this kind to consider themselves far superior to all class antagonisms. They want to improve the condition of every member of society, even that of the most favored. Hence, they habitually appeal to society at large, without distinction of class; nay, by preference, to the ruling class. For how can people, when once they understand their system, fail to see in it the best possible plan of the best possible state of society?

Hence, they reject all political, and especially all revolutionary action; they wish to attain their ends by peaceful means, and endeavor, by small experiments, necessarily doomed to failure, and by the force of example, to pave the way for the new social Gospel.

Such fantastic pictures of future society, painted at a time when the proletariat is still in a very undeveloped state, and has but a fantastic conception of its own position, correspond with the first instinctive yearnings of that class for a general reconstruction of society.

But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them, such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and of the wage system, the proclamation of social harmony, the conversion of the functions of the State into a mere superintendence of production, all these proposals point solely to the disappearance of

class-antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognized under their earliest, indistinct and undefined forms only. These proposals, therefore, are of a purely Utopian character.

The significance of Critical-Utopian Socialism and Communism bears an inverse relation to historical development. In proportion as the modern class struggle develops and takes definite shape, this fantastic standing apart from the contest, these fantastic attacks on it lose all practical value and all theoretical justification. Therefore, although the originators of these systems were, in many respects, revolutionary, their disciples have, in every case, formed more reactionary sects. They hold fast by the original views of their masters, in opposition to the progressive historical development of the proletariat. They, therefore, endeavor and that consistently, to deaden the class struggle and to reconcile the class antagonisms. They still dream of experimental realization of their social Utopias, of founding isolated "phalanxes," of establishing "Home Colonies," of setting up a "Little Icaria"—duodecim editions of the New Jerusalem, and to realize all these castles in the air, they are compelled to appeal to the feelings and passions of the bourgeoisie. By degrees they sink into the category of the reactionary conservative Socialists depicted above, differing from these only by more systematic pedantry, and by their fanatical and superstitious belief in the miraculous effects of their social science.

They, therefore, violently oppose all political action on the part of the working class; such action, according to them, can only result from blind belief in the new Gospel.

The Owenites in England, and the Fourierists in France, respectively, oppose the Chartists and the "Reformists."

## IV. Position of the Communists in Relation to the Various Existing Opposition Parties.

Section II. has made clear the relations of the Communists to the existing working class parties, such as the Chartists in England and the Agrarian Reformers in America. The Communists fight for the attainment of the immediate aims, for the enforcement of the momentary interests of the working class; but in the movement of the present, they also represent and take care of the future of that movement. In France the Communists ally themselves with the Social-Democrats against the conservative and radical bourgeois, reserving, however, the right to take up a critical position in regard to phrases and illusions traditionally handed down from the great Revolution.

In Switzerland they support the Radicals, without losing sight of the fact that this party consists of antagonistic elements, partly of Democratic Socialists, in the French sense, partly of radical bourgeois.

In Poland they support the party that insists on an agrarian revolution, as the prime condition for national emancipation, that party which fomented the insurrection of Cracow in 1846.

In Germany they fight with the bourgeoisie whenever it acts in a revolutionary way, against the absolute monarchy, the feudal squirearchy, and the petty bourgeoisie.

But they never cease, for a single instant, to instill into the working class the clearest possible recognition of the hostile antagonism between bourgeoisie and proletariat, in order that the German workers may straightway use, as so many weapons against the bourgeoisie, the social and political conditions that the bourgeoisie must necessarily introduce along with its supremacy, and in order that after the fall of the reactionary classes in Germany, the fight against the bourgeoisie itself may immediately begin.

The Communists turn their attention chiefly to Germany, because that country is (in the eye of a bourgeois revolution, that is bound to be carried out under advanced conditions of European civilization, and with a more developed proletariat, than that of England was in the seventeenth, and of France in the eighteenth century, and because the bourgeois revolution in Germany will be but the prelude to an immediately following proletarian revolution.

In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things.

In all these movements they bring to the front as the leading question in each, the property question, no matter what its degree of development at the time.

Finally, they labor everywhere for the union and agreement of the democratic parties of all countries.

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

Working men of all countries, unite!

\*Phalanxes were socialist colonies on the plan of Charles Fourier. Icaria was the name given by Cabot to his Utopia and, later on, to his American Communist colony.

\*\*The party then represented in parliament by Ledru-Rollin, in literature by Louis Blanc, in the daily press by the Reforme. The name of Social Democracy signified, with these inventors, a section of the Democratic or Republican party more or less tinged with Socialism.

## THE END.

The armament trust forced war between Japan and Russia. The Japanese were supposed to have been victorious. The armament makers were the richer by millions of dollars. The Japs are now struggling along under a war debt which is stupendous. The whole country is in bad. Wages are low; men work in the fields for a few cents a day; women are bought and sold to the masters. The Japs are so poor they cannot eat their own rice, their staple food. When a foreign warship calls at a Japanese port the docks are lined with Japanese women willing to sell their souls in order to subsist, and grovel along in an existence we are pleased to term "life."

"Thou shalt not kill," thunder the preachers, and they go out as chaplains of an army which kills, burns, mangles and butchers men, women, and children, and leaves a trail of misery and devastation in its wake, from which the surviving populace can hardly ever recover.

The prosperity of Canada is caused by the amount of wealth which has been exploited out of the sweaty hides of the workers.

## Starved to Death

There was no one in the room; but a man was crouching mechanically over the stove. An old woman, too, had drawn a low stool to the cold earth and was sitting beside him. There were some ragged children in another corner, and in a small recess, opposite the door, there lay upon the ground something covered with an old blanket. Oliver shuddered as he cast his eyes toward the place, and crept involuntarily closer to his master, for though it was covered up, the boy felt that it was a corpse.

The man's face was thin and very pale, his hair and beard were grizzled, and his eyes were bloodshot. The old woman's face was wrinkled, her two remaining teeth protruded over her under lip, and her eyes were bright and piercing.

"Nobody shall go near her," said the man, starting fiercely up as the undertaker approached the recess. "Keep back! I don't you—keep back, if you've a life to lose!"

"Nonsense, my good man," said the undertaker, who was pretty well used to misery in all its shapes—"nonsense!"

"I tell you," said the man, clenching his hands and stamping furiously on the floor, "I tell you I won't have her put in the ground. She couldn't rest there. The worms would worry—not eat her—she is so worn away."

The undertaker offered no reply to this ravine, but, producing a tape from his pocket, knelt down for a moment by the side of the body.

"Ah!" said the man, bursting into tears, and sinking on his knees at the feet of the dead woman, "kneel down, kneel down! kneel around here every one of you, and mark my words, I say she starved to death. I never knew how bad she was till the fever came upon her, and her bones were starting through the skin. There was neither fire nor candle! she died in the dark—in the dark! She couldn't even see her children's faces, though we heard her gasping out their names. I begged for her in the streets, and they sent me to prison. When I came back she was dying; and all the blood in my heart has dried up, for they starved her to death. I swear it before God that saw it—they starved her!"

He twisted his hands in his hair, and with a loud scream rolled groveling upon the floor, his eyes fixed, and the foam gushing from his lips.

Reader, you doubtless recognize the above quotation. It was written more than a half century ago by Charles Dickens in "Oliver Twist." The surprising part is that there is more poverty, misery, suicide, crime and prostitution in the world today than there was in Dickens's time. Child labor was scarcely known then, while today more than two million children are being exploited in mines, mills, slums and sweatshops. Have we gained no economic knowledge in a half century?

## The Program of Human Happiness

J. A. Wayland

If our ancestors, centuries ago, with the crudest implements, supported themselves and kept their masters in idleness and luxury, how surely can we, with modern machinery, sustain the workers with all the good things of life with a four-hour-day if we but have the sense to institute a sane system of industry?

We have made a tremendous advance in every line of human activity but politics, which controls industry. On this line the people are still ignorant.

Of what use to increase production when it would gravitate to the rich and make them richer? Would it not be sensible to arrange the ownership of industries so that those who actually do the work, mental and physical, really get the results of their efforts, instead of keeping up a horde of modern kings, whose sole function is to swipe the things the workers produce?

The riches of the few are, and have always been, upon the credulity of the many. A world of beauty, purity and joy awaits you and your children forever if you will but open your eyes to the truth of the common ownership of things used to produce wealth. In this way, poverty is a result of ignorance on the part of the workers of the world. Read books and think and you will have more to be thankful for.

What would be your last message?

Brand Whitlock

I don't know what I would do if I had only "two minutes to live," or what message I should give to the world. If I really thought I had only that time to live, I should like to think up a fine and noble message so that my last words might have the dignity of those we have read about which probably were't last words at all.

However, I think if I had the power to do what I wish to do for humanity, I would give every person the ability to put himself into the place of every person of the world. In this way, we would have that education that culture which comes of the highest quality of imagination, and that quality, I take it, has been most perfectly exemplified in the poets and saviors of the race in that they were able to feel and suffer what others were feeling and suffering, and when we come to a time when we realize just what the other is suffering we will be moved by the desire to help him, and when we are moved by the desire to help him we come to a time when we see that this help must be administered intelligently, and ultimately we realize that it is the denial of equality, the denial of liberty, political and economic, in the world which is the cause of most of its suffering. If we had a world made up of people possessing this quality of imagination, this kind of culture, we would soon do away with involuntary poverty, would mean to do away with all the crime and vice and most of the suffering in the world.

## A Common Heritage and Destiny

W. J. Ghent

Placed here on a giant raft, moving along the tides of an infinite ocean, sped from an unknown port and ignorant of its final haven, the race has a common heritage and a common destiny.

Gradually the huddling creatures on the raft become conscious of their powers; they erect shelters from the rain, the heat and the cold, and they fashion clever tools for making articles of use and beauty. By design, say some; by immutable law, say others. This raft is amply provisioned for a multitude of souls and an indefinite voyage; only that in every generation the cunning and the strong take to themselves the greater share, to the deprivation of others; \* \* \* But slowly among the victims arise a sense of injustice, the chaos and the waste of this practice; and more slowly, but still surely, the determination to be rid of it; to apportion upon equitable terms the common burdens, and to distribute in equitable shares, the common hoard.

That determination is growing and expanding will of the producing classes and its fulfillment will be the cooperative commonwealth.

## Rotten Deal on Vancouver Island

Local No. 18, S.D.P., Brockville, Ont., has passed the following resolution and sent it to the officials of the country, our capitalist politicians.

We, the undersigned, a committee, were appointed at the regular meeting of the S. D. P. local 18, Brockville, Ont., for the purpose of recording the most vigorous protest possible at the intolerable conditions now existing in the coal areas of Vancouver Island.

The strikers involved in this dispute have been subjected to the most arbitrary and despotic treatment at the hands of the coal-operators, imported strike-breakers, hired thugs and the militia. Words cannot express adequately our supreme contempt towards a government who by the attitude they have assumed have practically given their moral support to the perpetration of these indignities which have been heaped upon the heads of these unfortunate men.

The mine owners through the medium of their hired allies, have neglected to take the simplest precautions to insure the safety of the miners in their extremely hazardous calling. The repeated entreaties to obtain better working conditions have been met by the owners with threats and wholesale dismissals. The miners, seeing the futility of their appeals, adopted the only course left open to them, namely, a strike. Then followed the bloody drama of reprisal which has landed many an innocent man in jail, and left their wives and families at the mercy of the non-descript ruffians, who are creating a reign of terror in the strike-affected area.

That such a state of affairs can exist in a country where all men are supposed to enjoy an equal portion of liberty is unbelievable.

We therefore urge the government to authorize a commission to investigate the grievances and disabilities under which these men are working and take steps to prevent the repetition or continuance of such a horrible state of affairs.

That is the resolution adopted by the Brockville Local. It would be well for the working class of Canada to protest vigorously against the treatment handed out to their fellow slaves on Vancouver Island.

## How Workers are Treated

Every man is presumed to be innocent until he is proved guilty.

Have you not heard that statement made by our blatherskite politicians and newspaper yappers?

Read how the working class of Vancouver Island are treated while still presumed to be innocent.

Ninety-five men, working class men, it is needless to state, were flung into Nanaimo jail on various charges arising out of the strike.

These men are not found guilty. They are presumed to be innocent.

Yet they are flung into jail awaiting trial. Bail is refused.

Says the B. C. Federationist, in speaking of the Nanaimo jail and what the prisoners have to endure:

"It is an ancient edifice and was never intended to house 15 men awaiting trial, in addition to the regular prisoners awaiting trial. The cells have no sanitary arrangements or fresh water, and considering that the prisoners are shut up at 3.45 p.m., three in a cell, 6 by 9 feet, and remain there until the following morning at 8 a.m., with a bucket in the corner of the cell for the accommodation of those forced to comply with the demands of nature, the condition of the atmosphere at the

## Hard to get Soldiers

Many newspapers have published the following statements:

The officers of the rural battalion understand the effort necessary in recruiting for camp, and they have come to half-dread the annual training period. One of them is authority for the statement that approximately one-half of the members of a rural corps are sons of the farmers, farm hands, and then legitimately recruited in the regimental recruiting area. The other half are men who, out of work through circumstance or inclination, and without prospect of immediate employment, are ready to shoulder a rifle and draw the government's good money for two weeks, or four weeks if they can enlist with another regiment when the first camp breaks up, as some do.

When a recruit takes the oath and signs the muster roll of a company, he swears that he will turn out with the regiment on all occasions during a period of three years. Less than one-quarter of those enlisting every year ever come to camp again. New men have to be found to take their places in the ranks, and the regimental drag net is spread out, bringing in a motley catch.

It has been difficult to get the rural regiments together. It will be more difficult to get the urban regiments to muster. For the Trades and Labor Congress endorsed the principle of union men not joining the militia. It is getting to be a sad time for the eminent gentlemen of Canada who want common workmen to go get shot to protect the money bags.

## Towards "a Celestial Civilization"

J. Howard Moore

The present system of human industry is a system of cannibalism. We eat each other. The great mass of men and women are nothing but cobblestones for the lazy and Pecksniffian few to walk over.

No man has a right to a million dollars. I would be ashamed to be rich—to know that I had my share of the world and the shares of hundreds or thousands of my fellow-men besides.

We feel to feebly. We stand in the presence of wrongs and sufferings that ought to make our own viscera crawl, and yet do nothing more dynamic than sigh.

We grow weary sometimes, and discouraged, and feel hope within us slipping away like sands from wave-swept feet. We grow sick of the sneers, sick of the war and the worms, sick of the cold, horrible altars on which we bleed. But the future—that is the god to whom we feed our vitals—the long, radiant, ever-unfolding heaven-born future.

Oh, the hope of the centuries and centuries and centuries to come.

It seems sometimes that I can almost see the shining spires of that Celestial civilization that man is to build in the ages to come on this earth—that civilization that will jewel the land masses of this planet in that sublime time when science has wrought the miracle of a million years, and man no longer the savage he now is, breathes justice and brotherhood to every being that feels.

end of 16 hours' confinement can be better imagined than described.

"Tobacco is forbidden; there are no lights in the cells, and newspapers published in the province are not permitted in the jail and the men are fed the same food as those convicted and serving their sentences."

When a capitalist goes to jail for some crime, he is given the best of care. Wines and cigars are at his disposal. He is treated with great gentleness while awaiting trial, if he is not allowed out on bail.

But a common miner, a mere wealth producer, flung into a dungeon, teach the beggar a lesson. Let the carrion rot amid filth. That is the way the "justice of Canada" is administered.

Shall you stand for it, workers? Shall you let your masters ride roughshod over your fellow slaves?

The treatment of these miners in Nanaimo jail should sink into your hearts. The tale of your wrongs should shake the plutocracy of Canada to its foundation.

## What the Politicians Do

Protests should pour into Ottawa and to Victoria. You should appeal to your members of parliament and your local legislature.

But Borden and McBride are the agents of capitalism.

While the ninety-five men are in Nanaimo jail for the crime of daring to demand higher wages and better conditions, McBride slips off to Europe, AND BORDEN REFUSES TO CALL PARLIAMENT TOGETHER TILL NEXT YEAR.

The strikers are the slaves of Bill and Dan. Borden is the tool of these gentlemen, McBride is their tool.

The miners want higher wages. Bill and Dan do not want to pay higher wages.

The men want conditions of safety in the mines. Bill and Dan do not want the expense. Let the miners be blown skyward just as the blanket stiffs on the C.N.R. construction lines get blown to pieces or crushed and maimed by falling rock.

McBride is the agent of Bill and Dan. The B.C. funds are open to these gentlemen.

Borden is the agent of Bill and Dan. The Dominion treasury is open to these gentlemen. They got fifteen million dollars this year.

So when Bill and Dan want miners arrested on Vancouver Island, arrested they are.

When Bill and Dan do not want them to have bail, bail is refused them.

Cotton's Weekly is in the field, with a national circulation. Borden fears this paper, McBride fears this paper. He fears the working class which back this paper.

Consequently, McBride sneaks off to Europe AND REFUSES TO RECEIVE ANY COMMUNICATIONS FROM CANADA! BILL AND DAN ARE TO HAVE A FREE HAND WITH THE MINERS.

Borden refuses to call Parliament together. He does not want Parliament to be in session while Bill and Dan and the capitalist judges of Vancouver Island are giving hell to the striking miners.

Will you write a personal letter to R. L. Borden at Ottawa, demanding that he call Parliament together at once to deal with the mine-situation on Vancouver Island?

Will you get your local, your union to pass a resolution calling upon Borden to summon Parliament at once to deal with this question?

BORDEN DOES NOT WANT PARLIAMENT IN SESSION WHILE A ROTTEN DEAL IS BEING PERPETRATED ON THE VANCOUVER MINERS.

Make him call Parliament together.

## The Man with "Fixed": Opinions

Clyde J. Wright

The man who "don't know and don't want to know" is more dangerous than a cyclone he is liable to unconsciously deal death to the best friend he has on earth. He is like a man asleep at the switch.

The man who "don't know and don't want to know" might have been able to save himself from hell—he might have been able to help save society from chaos. "Of all sad words—it might have been."

But he didn't know and he didn't want to, yet we trusted this man with the ballot. He had the power to vote issues which concerned the welfare or the torment of others, and yet he goes to the polls and votes after boasting that he "doesn't know and doesn't want to know."

The man who goes to the polls and votes, when there is a political issue before the people which he does not understand, is a dangerous man to be at large.

A fool cannot understand—a bigot won't understand. Neither of them ever did anything for a waiting world.

## The Arts of Death

George Bernard Shaw

In the art of life man invents nothing; but in the arts of death he outdoes nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine.

The peasant today eats and drinks what has been eaten and drunk by the peasants of ten thousand years ago, and the house he lives in has not altered so much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the blowpipes of his fathers, far behind.

In the arts of peace man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriters and bun-bun there are toys compared to the Maxim gun, the submarine torpedo boat.

There is nothing in man's industrial machinery but his greed and sloth; his heart is his weapons. This marvelous force of his which you boast is a force of Death. It measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging me. What is morality? An excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot because a despot can kill, or parliamentary, cock-fighting. From "Man and Superman," London, England.

Workers may not own their own houses, but they surely have a monopoly on jails, asylums and poorhouses.

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## The

(Talk delivered at the meeting at 180 W. Chicago, Sept. 28, 1913, at land hop pickers' meeting, Cal., jail.)

Fellow Workers: The occasion here this evening is one in the annals of the last few years have followed the movement in this ten years no do the ever recurring called upon to me in protest against the on the part of country. In a great where you are called the centrality been men and women eat by reason of movement, and they have enlisted their defense than fortunate in their ment.

The case of the interest we are here of them has any members of the unnamed, nine in a gle for existence, being as hop pickers Dursit ranch at ranch comprises acres; the crop runs of hops and require 1,500 to 2,500 work allowed.

Dursit Brothers fun of seeing the and weave their one pole to another they sell those hops of the profit which cultivation and measured by how necessary labor pick it and get it quence, when they collected on that work them for as paying them by the number of boxes of hops until it gets—but they also which they can back from them to ble, of the amount the expenditure of hop fields.

Now it happens me engaged in hops on the Dursit their numbers men who had been del own interest, who labor question, had arrived at the together the industry in which them together for

When this vested the work plain of the had to work. The provided for them own blankets. T could find a place They had to build of brush or cane, and the side of the had to bring along make tents by gunny-sacks together and make themselves. The using the labor power women, were not a roof over their ed, or not. They they got good maintain a comfortable those hop fields, and from this the Dursit Bros. ch And Dursit may be at the highest p very cheapest market.