

The Lemieux Act Shows Its Teeth

ECONOMIC DETERMINISM

Men and women are moved by their material interests.

Love and art and religion, the finer sensibilities are tinged and twisted by the methods by which we get our living.

The hunt for food, clothing and shelter reaches into the deep recesses of our being.

What others see dimly, Socialists proclaim boldly.

Because we tell the truth, we are attacked as atheists, materialists, and loveless creatures. Two classes of people thus attack us—those who know we tell the truth and whose material interests cause them to lie, and those who know not the truth, being people who suffer from a lack of reasoning power, or from not hav-

Truth can never hurt in the long run. To know the truth gives us greater power for good. Knowing that religion, art, literature and even love are turned and twisted by economic causes, we can then build a material system which allows these noble things to flourish and bourgeois to the greatest possible extent.

Speaking of the old age pensions, Lloyd George declared: "Instead of being a burden the old people are now welcome in their families." He was referring to the burden that the old formerly were to the young. Now the old, because they get a little pension every week, are welcomed. They are cared for, and the wish is that they may live long. It is to the interest of those with whom they live that their life should continue.

In Ontario an amendment to the fraternal insurance societies law is being seriously considered. This amendment is to the effect that where aged people are living with persons who would be beneficiaries upon their death, and the aged people are not receiving proper care, it will be possible to obtain an order from the High Court naming either a charitable institution or another person as the beneficiary upon proof of the improper care. In this case the matter is not yet before the courts.

When we know these things, we can work for a form of social organization in which economic interests will harmonize and assist the development of art, of religion, or morality of love.

Socialism comes, not to deny, but to fulfil the age-long quest for a higher, better, nobler civilization.

When men worked with cheap hand tools which they themselves could make, the ownership of the worker by the exploiter was necessary to get profits. Hence the institution of slavery was maintained for thousands of years. The master owned the slave and fed and clothed him and owned all the wealth the slave created, because he owned the slave. But

When the small tools were ousted by the big machines, the masters found it sufficient to own the machines. The workers were then forced to come to the owners of the machines to be allowed to work at them. Thus the system of wages was created. The

the workers for a daily wage which barely covers the cost of living. Would it not be better for the workers to OWN the machines themselves? They can do this as soon as the majority of the producers want to have it so. They can elect representatives

have it so. They can elect representatives to the legislative bodies to make laws taking the ownership of the machines away from the capitalist class and giving it to the working class. As a producer, would you not like to own collectively with your fellow producers the places in

which you work and the machine which you tend? If you do, your place is with us.

A fire occurred in a toy shop at 2259 St. Hubert St., Montreal, owned by Miss Dora Mongeau. Hundred

reds of children surrounded the store and took away toys. Seventeen were caught and pleaded guilty to stealing toys, including woolly lambs, blue eyes dollies and their cradles, wind-up automobiles, etc. They were placed on parole by the court. This let a lurid light in upon the present state

tem. The owner, Miss Dora Morogreau, could not afford to have her toys stolen, and the children could not afford to buy; yet how their little hearts longed for the bright dollies and things costing a few cents. Surely, for the sake of

children, so they may have their little toys while their childish hearts can enjoy them, every true hearted Canadian will work for the overthrow of the system which gives poverty to the many and unspendable riches to the few.

Many a man goes to Parliament thinking he will do great things. He will reform the institutions and make his voice heard. He goes, and his voice is not heard. The wrongs continue to flourish. Why? Because that man was working alone.

wanted to do things himself. A Socialist goes to Parliament and his voice is continually raised against the wrongs. He fights both parties. Why? Because he trusts the working class who know the source of our national ills and will have none of them.

compromise and no political trading with the class or system from which flow the ills. The politicians and masters know how to silence the reformer; they know the Socialist will know how to treat them when they get the power.

The hypocrisy of capitalism is evident in calling rented shacks the "homes" of the working class.

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