

DON'T BEG—DEMAND

G. DESMOND

Many men and women, particularly many members of the working class, at the present time, common laborers, unionists, farmers, etc., are smarting under a sense of injustice and personal injury. Many are more or less in a state of rebellion against industrial conditions. To such this is addressed. The contented, satisfied, the meek and humble will find nothing here and had best read something else.

Now this sense of injury and injustice and rebellious spirit amongst the workers is easily understood when present-day conditions are examined. The toiler must indeed be sunk in hypnotic slumber who has not come to the conclusion that he and his kind are not getting a square deal. He must be more or less dull of comprehension if he has not realized that he is robbed at every turn. Of course there are some who do not realize these things, but we will consider that such have taken the advice above and skipped this article all together. Now to those of you who understand that you are robbed, who are inclined to rebel, I would ask "What are you going to do about it?" Surely you are not going to let your kick be simply a mental one, or at most confined to words? Surely you are going to sit down after a little whining protest and let it go at that. If you are, I must say I think very little of your spirit. Words, my friends, are worse than useless. A rebel who simply rebels with his mouth does nothing. You will accomplish nothing by talk, except the dose of economic dirt you are getting now will be increased as opportunity offers. But I take that you are individuals with a little red in your veins and that you have decided you will not take dirt from the robber class any longer, or at least not take it unprotestingly. Well, then, in that case, there are two courses open to you. You can either ask for concessions or you can demand your rights. Now, if you ask for concessions the chances are that you will get very little, or a least that seems the way it has worked out in most countries. So the best you can do, from our standpoint at least, is to demand your rights. What are your rights? To my mind your rights are that you should have all you earn. At the present time most of what you earn is taken by the boss class in the shape of profit. To demand your rights therefore is to demand that the profit taken by the boss class be cut out and the wages or remuneration raised to the level of "to every toiler what he is worth," as measured by what he makes or produces. This is exactly what the socialists stand for. We, as a political party, are in existence for the express purpose of getting for the workers all they earn. We do not believe in begging for concessions, but in demanding what we consider our rights. It seems to me disgusting that the workers, who make all the world's wealth, should sink to the level of begging a few crumbs from the master's table. I do not believe you fellows are going to do that anyhow. Are you? We think not. We give you credit for two much nerve and pluck to beg. Let us rise in our strength both on the industrial and political fields and demand our rights, the full value of our labor. All you kickers and rebels had best join the socialist party. We need you. You belong of right to us. We want to teach you what is yours and we want to put you in the way of getting it.

UTOPIAN AND SCIENTIFIC

W. R. SHIER

The Utopian Socialist

The utopian socialist is an inventor pure and simple. He has a scheme which he wants society to adopt. A keen critic of the brutalities, contradictions and injustices of modern civilization, he rejects it as entirely bad and seeks to substitute in its place a society based upon more rational principles. He would replace competition by co-operation, the private ownership of the means of life by common ownership of the means of life, the anarchy of production by a well organized system of

industry. Hence he draws up a plan, cut and dried and arranged in all its details, of a new social order in which these principles are applied and trusts to the goodness of humanity, to its sense of equity, to its appreciation of the beautiful, to its reason, to fall in with his project as soon as it learns about it. Such dreamers had a great vogue in the first half of the nineteenth century, but to-day they are heard of only in the histories of socialist thought.

The Scientific Socialist

The scientific socialist employs the dialectical method. He does not believe that societies can be made and remade over at will. He understands that society is an organism, subject to all the laws of growth which govern other organisms, and he sets out to understand these laws in order to find in what direction it is moving. Hence he delves into history to discover the laws of social evolution. He studies political economy for a like reason. He makes use of the historical method, accumulates the facts, groups them, compares them, and from them draws his inductions. He does not wish to organize society after a pattern of his own. He says that society is re-organizing itself, gradually but surely, even unconsciously, upon a socialistic basis. He points out how the old individualistic method of creating wealth has been superseded by co-operation in large industrial establishments, how individual ownership of the tools of production has given way to a form of social ownership thru joint-stock companies, how order is being introduced into chaos by the consolidation of industry into trusts, how this industrial development has given rise to an army of propertyless wage-earners who are in constant conflict with their employers; how this antithesis must wreck capitalist society; how the curtailment of foreign markets is aiding the disintegration of capitalist society by preventing further expansion, and concludes from his studies that socialism must be the outcome of social evolution.

GOD, GIVE US MEN!

By J. C. HOLLAND.

God, give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large possessions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

INDIANS AS FARMERS

The Indians of the great Canadian prairie province of Saskatchewan are disproving the theory that an Indian won't work unless he has to. They are becoming industrious and prosperous, says a Canadian journal.

There are nearly 8,000 Indians in the province, and last year they had about 9,000 acres under crops. They raised 150,572 bushels of grain and roots and 36,000 tons of hay worth \$136,023.

The department of Indian affairs reports that the Indians are turning more and more to the soil for a living. The agent of the Assiniboine agency, which may be regarded as typical, writes:

"I was greatly pleased to find that the area under crop was almost double what it was the year before. The band had about 600 acres of wheat and 200 acres of oats. The Indians of this agency are beginning to farm on a large scale, and if they continue to do as well as they have in the last two years there will be some good sized farmers among them. One man had 155 acres in crop and another 125 acres, and several had 70 acres each. There was a decided improvement in the way the land had been farmed."

In London there are barber shops for dogs where the dogs of the rich can get shampooed and their paws manicured. In the slums of London the poor die of starvation.

BROTHER
TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruit-a-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.

"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible Indigestion by 'Fruit-a-tives' after suffering for 15 years) recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-tives' also cured the Chronic Constipation which was so distressing in my case." (Signed) HUGH BROWN.

50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-tives, Limited, Ottawa.

THE WESTERNER TO THE PARSON

GERALD DESMOND

You ask of which I'm a member—
In which is my "settin" and pew?
Well, as far as I can remember,
I did go to one or two
A few years back. But, to tell no lie
The preachers were dull and the sermons dry
And so to-day I take my ease
In a cosy chair near the shady trees
Meditation on nature, watchin' the birds and bees.

"Have I any religion?"—I can't just say;
It was never clear to me
Where and why and in what way
The earth first came to be
And still much less do I know of the earth
Of all the boundless universe.
So I'll let it go and follow the plan
Of doin' good whenever I can—
Trying to make the earth better by helpin' my fellowman.

"Man," you say, "hasn't one good spot?"
"Of deceits and lies he's full!"
Your pards must shure be a pretty tough lot,
Some of mine are "white as wool."
Guess, if you're right in your information,
Heaven will be lackin' in population
With a trail so narrow, temptation so strong,
So many pitfalls scattered along,
Surely the whole human race will go wrong."

You say "I was born in mortal sin
And conceived in iniquity,"
Have it that way—the doctrine
Won't ever frighten me;
I can't get excited about it, all I'm goin' to say
Is that I was born as the rest are,
Just in the natural way—
And since then I have studied in nature's school
And nature has taught me this golden rule,
"There's never sin in nature"—so pardner don't talk like a fool.

You tell me that I will be "damned"
Unless I "mend my ways"—
"Into the pit of perdition crammed,
To fry in a brimstone blaze."
You tell me my soul will sure be fired
To Hell—Old settler you make me tired—
You make me—brother, I much dislike
To put it this way, but—see the "pike;"
Well, stop and talk sense, or get out and hike."

WHAT IS A TRUST?

In his noteworthy book, "The Truth about the Trusts," John Moody says—"In the usage of to-day the term 'trust' is applicable to any act, agreement, or combination that has the intention, power or tendency to monopolize business, interfere with trade, fix

prices, etc. By this definition we see that not only are consolidations of former competing plants to be looked upon as Trusts, but all large businesses which possess the foregoing characteristics are trusts, whether made up of one plant or a hundred, and whether actually possessing monopolistic features or not. Thus, franchise corporations and groups are Trusts, railroad aggregations are Trusts, possessors of exclusive power and privileges of any sort, as well as mere producers on a large scale must be looked upon as trusts."

TO YOU COMRADE

VERNE DEWITT ROWELL

Tell me, comrade, is it meet,
In the drear and lonely street,
Little helpless children weep,
Over pangs of sorrow deep?
Tell me, comrade, why they weep!

Tell me, comrade, why should we
Callous-hearted, silent be?
Little breaking hearts do sigh,
And for lack of bread they die;
Tell me, comrade, tell me why!

Tell me, comrade, do you know,
Whither with life's tide we go?
How, if when we reach the brink,
In death's mystic gloom we sink,
We should, of their bitter drink?

Tell me, comrade, what if we
Brave again life's surging sea,
Knowing nothing but despair,
Sordid life and poisoned air?
Comrade, would it not be fair?

Comrade, if it should be thus,
May there be some friend to us,
Who will brighten squalor woe,
Who will stay the hunger-throe,
Whisper comfort, soft and low!

Let us nobly then our part,
Play with tender, loving heart!
Ours to make a Paradise,
Nearer than the distant skies,
Vistas green for human eyes!

Outward to the throbbing world,
Be our flag of love unfurled!
Heaven is no realm afar;
Earth is ours to make or mar;
Never yet was grander star!

"The World's Revolutions"

We call to the attention of all socialists young in the movement, to this fascinating book by Untermann. Its contents are:—The Individual and the Universe; Primitive Human Revolutions; The Roman Empire and its Proletariat; The Christian Proletariat and its Mission, Feudal Ecclesiasticism and its Disintegration; The American Revolution and its Reflex in France; Bourgeois Revolutions in Europe; The proletarian World Movement.

It will clear away the mental cobwebs and solve many of the difficulties with which we are confronted. It shows how all past proletarian revolutions have been exploited and betrayed by "friends of labor." Portrays Christ as the Master revolutionist. The sales of this book through Canada should be large. Cloth, 176 pages, 50 cents prepaid. Order from Book Department, COTTON'S WEEKLY.



Mega-phone Methods

If every Canadian Socialist had a voice like thunder, with a megaphone attachment, he could not reach as many people as can be reached through COTTON'S WEEKLY.

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Socialism applied will abolish poverty and want.

How to Organize

FROM OFFICIAL CONSTITUTION OF THE SOCIALIST PARTY OF CANADA

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

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

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

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

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

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

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

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

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

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