

# Getton's Weekly

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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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## EXPOSURES

The socialists have little need of pointing out the defects, the inconsistencies and the contradictions existing in the present state of society. The evils which afflict humanity are patent to every beholder. The single taxer bares the injustices and the inconsistencies. The reform politician explains them to his audience. The Christian minister sees them around him. The daily press could not exist in its present shape were it not that the contradictions and the inconsistencies produce murderers, thieves, embezzlers, failures, suicides, divorces, monkey dinners, evictions, cunning politicians and the whole panorama of an anarchical and senseless social system. It is in applying the remedy that socialism comes to the front.

Socialists do not need to criticize the present order. There is a self criticism inherent in the present order which does away with all necessity for subjective criticism. A whole literature of exposure has risen and has formed one of the chief literary commodities of the American magazines.

There are persons, however, who are so blind, or rather whose environment has been so limited, that they cannot see the contradictions and inconsistencies of the present business and industrial methods. These persons generally dwell in peaceful village communities where the methods of production are still in the peasant or artisan form. These persons sometimes exist in the capitalist atmosphere. They get their revenues regularly from the work of others. Personally, they have nothing to do with the industrial system save to live off it calmly and contentedly and to follow their own sweet will. To persons of the above limited environments the capitalist system is not understood. To them murders and suicides, divorces and corrupt politicians, vice and slum miseries are utterly inexplicable save on the assumption of a wicked devil who goes about to corrupt the hearts of men and women. These persons form the backbone of the Christian churches. They cannot explain the world on a rational basis and therefore explain it on a supernatural basis. These persons employ a minister at a stated salary to explain the world, its origin and its mode of action to them. As the minister is not forced into the capitalist arena he little understands the business world. He too is forced to explain the world on a supernatural basis. Thus a false philosophy is taught from the pulpits and the great capitalistic world gives but slight attention to the moralizing and supernaturalizing homilies emanating from the pulpits.

Exposures are unnecessary. Corruption and vice are known to be rampant. The only thing is to solve the problem of present misery. This cannot be done by the churches. They are proving themselves to be institutions of very limited use. The remedy must come from scientific socialism—consciously applied to the economic structure of society.

## THE BRITISH BUDGET

There are many schemes on foot for the betterment of the working class of Great Britain. Old age pensions have been granted. The workman's compensation act is also law. A tax on unearned increment is being passed. The next measures foreshadowed are state insurance against unemployment and government labor exchanges for the purpose of decasualizing casual labor. All these measures appear to be socialist and many people are wondering why the socialists are not satisfied when measures they advocate more or less are being passed.

The measures passed and promised are weak, war creatures compared with the robust measures advocated by the Social-Democrats. The measures passed are compromises with most of the benefits on the side of the capitalists. The Liberal government is not a socialist government. It is not even an independent labor government. It is keeping all the benefits it can for the old order. The English rulers are the most sagacious in the world. They feel as by instinct the newer movement

arising within the body politic. Instead of opposing these new forces and repressing them until they burst forth in a red revolution, the English rulers examine the new forces, compromise with them and endeavor to weaken them as much as possible by giving them a limited sphere of operation. This is what the Liberals are doing at present. They give an old age pension which is very limited. They give a workman's compensation act which is passed ostensibly for the benefit of the workers, but which benefits the employers equally through the prevention of numerous costly damage suits. They tax unearned wealth very gently. The man who has an income of twenty-five thousand dollars a year for doing nothing will gladly reduce it to twenty thousand rather than have it extinguished altogether by the triumph of socialism.

Government employment bureaus will assist the workers slightly. Insurance against unemployment will help some of the workers. These measures, however, cannot solve the problems facing Great Britain. When they are granted they will be found to be so hedged around with restrictions as hardly to touch the real problems which must be faced and which can only be solved by the sweeping away of the present capitalistic production for private exploitation.

In the discussion of these measures, in their original passing and in their subsequent amendment, Parliament would be occupied many years and the master class would still enjoy their immense revenues were it not for the ever increasing pressure brought to bear by the Social Democrats. Lloyd George and Winston Churchill are so radical as to be near socialists. Being radical, however, they want to patch up the old system, not revolutionize it. They probably have an eye out for the future coalition between Liberalism and laborism. This Cabinet coalition may take place very shortly. But the Social Democrats will be ever active for the complete revolution. The Liberal measures passed and to be passed are simply measures given grudgingly because it would be dangerous to the domination of the master class to longer withhold them.

## EATING UP CAPITALISTS

Among the finny tribes of the rivers and the lakes the big fish eat the little fish. In the same way among the capitalists the little capitalists disappear and the big capitalists become more swollen in appearance.

The economics of capitalism are based upon the theory of perpetual competition. The idea put forth is that if competition is given free reign then goods will be sold at the lowest possible cost. If the price goes up beyond a fair margin of profit then others will enter the field and compete.

But competition is warfare and in warfare there must come victory for one side or the other. When victory comes the conquered are despoiled and the spoils add strength to the victors.

Competition is still at work in the economic arena. But the competition is no longer between individuals. The competition is between large aggregations of capital and between groups of men who control the labor of thousands of men. This competition results in the victors and the vanquished. The defeated capitalists are eaten up as it were by the bigger capitalists.

When a few of the bigger capitalists have caused all the lesser capitalists to disappear from off the face of the country, the organized workers in the form of the industrial state can eat up the few big capitalists.

Many farmers object to socialism because they are afraid it will take their farms away from them. Socialism will release the farmer from his present slavery to toil. Of course if the farmer really prefers getting up at four in the morning and working till eight at night and then dying comparatively poor let him stick to capitalism and the plunderbund.

The black night of capitalism is breaking. The dawn of socialism is appearing.

## THE FARMERS

The farmers around this section are getting a taste of capitalism and it makes them writhe. The farmers of the Eastern Townships have been living in the back wash of Canada. They have been stagnant. They have tilled their little farms and have raised their sons to blue jeans and hard toil. Some of the more ambitious sons have gone west. The farmers have been sorry to see their sons go and wondered what was the call they heard.

Lately capitalism has invaded the peaceful regions of the Eastern Townships. The farmers have been getting good crops and good prices and have had visions of wealth before them. But somehow the wealth did not seem to materialize.

They have been finding that the few dollars the big Canadian trusts have been letting them play with for their amusement have been taken back again. They find that they work hard, everything comes high, and what they do make goes as fast as if not faster than they get it.

When they sell hides and buy boots they pay through the nose. When they sell wool and buy underwear they pay dear. Anything they sell, when they can sell it, goes fairly cheap and anything they buy they pay well for.

Moreover they find it impossible to remain in old conditions. They are forced forward by the feverish rush of capitalistic development. They are finding that this is the machine age and he who does not possess up to date farm machinery might just as well lay down and die. Corn cutters, mowing machines, threshing machines, separators and other machinery are necessary or else the farmer is outstripped and cannot raise enough produce and market enough to pay for a decent funeral.

These machines are necessary and these machines wear out. The farmer toils for the benefit of the implement makers. He is ever on the rush to catch up with his expenses and make money and he can't do it.

Recently the hay crop failed and he has had to pay for his hay freightage and it has turned him blue. The only thing he can sell readily is dairy produce and if his cows become consumptive he must keep right on milking them or be put down and out of the race by a back-breaking mortgage.

He cannot sell his produce. His apples rot on the ground. His lands go half tilled. There are many men who would like apples and turnips and prime roast beef but can't afford it. They work in the villages for a pittance while their employers build big houses or buy automobiles. If the boss had less the farmers would have more because of a greater market for their goods. But the boss fills his stomach with the best and then spends the balance on luxuries while the workers are glad to get butcher scraps.

There are many farmers who don't want socialism because it might take away their farms. A few more touches of capitalism and they will begin to see light. At present a lot of them are pitying the poor multimillionaire man—

The farmers of course know it all. They do not want socialism. The only teacher is experience. It will come high but the farmers will learn by no other.

Socialism is bound to come. All socialists can do is to consciously assist the coming of socialism with as little possible misery to the people of the country. The blind working of the social struggle may result in a red terror of alternating despotism and demagogic tyranny.

Twenty years ago the tariff discussion in the United States Senate would have interested all America. Today the Americans consider it nothing but one wild scramble by thieves to see who can get the greatest chance to rob the public. The greed of the rich is sowing the seeds of a mighty revolution.

The possession of great wealth indicates that the possessors got it dishonestly, or inherited it from those who did.

## PROHIBITION

Prohibition of the liquor traffic is a live issue. The position of the socialists on the question appears to be divided. In many countries temperance and even total abstinence is looked upon with favor by socialists. In some sections and by some socialists prohibition is looked upon as a tyrannical interference with the right of the workingman. Even in Canada there are divergent views on the question. To us it appears that there are two aspects to this question, the physical and the economic. In its physical aspect the liquor traffic is detrimental to drinkers. This naturally suggests that the liquor traffic should be prohibited by law. Yet more and more it is coming to be seen that the average man does not drink except when physically run down or mentally discouraged. In this modern age poverty is the great cause of intemperance. Abolish poverty and we will abolish, to a great extent, the evils of intemperance. By abolishing poverty we also abolish great riches, and thus we abolish at one stroke both the slum bar-room and the club-room wine-cellar.

A revolution is taking place with regard to liquor. Men are not drinking as much as they formerly did. The socialists need not worry over the question of prohibition. That fight is being fought and won by non-socialists. The capitalists themselves, in many instances, are fighting the saloon. The wage slave who drinks is not so valuable a wage slave as the one who does not drink. The capitalists therefore more and more are fighting the saloon in the interests of dividends. The whiskey baron and the steel baron will fight for supremacy and the whiskey baron will be beaten. The advance of capitalism is putting the saloon out of business. The abolition of the saloon is good for the physical welfare of man. Let the capitalists carry on the good work with such left handed assistance as individual socialists may want to give.

The economic aspect presents a different phase. Here again, in our opinion at least, the abolition of the liquor traffic will work for the good of the social revolution. There are many millions unemployed. Unemployment is a sign of the break-down of capitalism. As long as capitalism can find work for the great body of wage slaves, capitalism will remain dominant. It is only when the present system has shown its utter incapacity to provide work and food that it will be discarded for collective effort with collective employment. As long as millions of men are employed in making booze, the labor problem will be solved to a certain extent. Let these men be thrown out of employment and the problem facing the capitalists would be made more acute. The state of the workers must become worse before it can become better. Let the capitalists, if they want, abolish the liquor traffic. Its abolition will make more socialists.

A thought for those who oppose prohibition. The saloon in Canada and the United States, especially in the large cities, has been the corrupting influence in politics and in vice. When politics become corrupt it is the workers who suffer. When saloon promoted vice becomes rampant it is the workingmen's daughters who become the victims. Let the socialists ponder this phase of the question well.

## THE PAST

There are many individuals who claim to be great reformers. They pride themselves upon their stern principles of justice and abstract right. They consider themselves to be in the foremost files of time. In reality they are fossils.

History does not repeat itself. We are constantly advancing into newer forms of production and newer conceptions of life. This advance may seem to be a retreat as when capitalism becomes decadent. But no movement is a retreat. The road in the onward advance may lie through a dark and gloomy chasm yet the march is onward.

There are individuals who consider they are in the forefront of the onward

movement because they want to go back to old conditions. They remember the palmy days of individual initiative, days which have passed away forever. Their idea of reform is to go backward. We have them resurrected in the shape of Young Conservatives and Young Liberals. They stand by the doctrines of their fathers and wish to drag Canada backward. Bryan is a fossilized specimen of mental outlook. He belongs to this class.

Competition is dying. Individual initiative has gone in its old form. And it is as impossible for humanity to return to the conditions passed away as it is for water to run uphill.

There are only two classes in which a living mind can find breadth. The one class is the capitalist class with its autocratic and selfish outlook. The other class is the socialist class with its eyes fixed on the future.

The capitalist outlook is dying. There is yet life in it, yet the life is becoming aged and crabbed. Still there is life. The Socialist outlook is the outlook of the young mentalities. There is no moribundity about it. It is of the dawn. To it belongs the future as well as the great throbbing heartbeats of the present.

There is life in these two outlooks.

But the old free trade outlooks, the old protection shibboleths, the freedom of individual contract cries, the honesty in business mottoes, these are all but echoes of the dead past. When you meet a man with such ideas you know that his brain is fossilized. You pity him, and shun him and his outlook as you would a galvanized mummy.

## THE LITTLE BUSINESS MAN

It is pathetic to watch the expressions of the small business men when they are struggling over the acceptance of socialist doctrines. They are afraid that socialism will interfere with their petty trade. They wonder whether they should accept or reject the doctrines. Poor fools.

The small business man does not realize that he is doomed. He has been finding it harder and harder to make a living. He has to work hard and the profits are small. Any slump in the local market will send him into bankruptcy. He hangs on and hopes conditions will get better.

He does not realize that he is doomed. He does not realize that it is only a question of time when the gigantic trusts will reach out and take his business away from him as easily as he could steal milk from a baby. And he wonders whether he had better accept socialism or not.

The Rockefeller group of capitalists have already cornered oil and many other products. They are now reaching forth for the retail trade of the big cities. The cigar and tobacco stores are mostly controlled by the tobacco trust. The beef trust has the butchers in its grasp and is squeezing them. And the little trader wonders whether socialism will interfere with his business.

We could point many morals to small merchants but they will not listen. There will be a few of the keener ones who will join and fight for socialism. But many of the traders will go on wondering till they learn by sad experience that their business has been taken away from them and that they have nothing to lose. When they have been put on a meagre salary as clerk for some trust or when they are refused work and sink into the ranks of the day laborer or the unemployed, when in fact they have become proletarianized, they will become ripe for the socialist message and remedy by revolution. But even when they are thus reduced, some of them will not have brains for the message. They will listen to the message of Christ as it falls lovingly from the lips of the paid preachers and will trust to charity. And when they come to this they will wonder why Christians are so cold and unsympathetic in actual practice. They will not realize the Christianity as taught in the churches is merely a cloak for capitalistic cruelty. They will remain unlightened to their dying day.

There are some petty merchants and traders who wonder whether socialism will hurt their business. The poor fools.

## THE GODLESS PEOPLE

On all sides ministers of the Gospel are complaining of the lack of church going on the part of the people. To the ministers this means that the people are Godless and irreligious. The ministers wait faintly and pray sadly for the awakening of the peoples.

As a matter of fact this age is earnest and serious. Men are seeking a remedy for the terrible woes that afflict humanity. But they cannot waste their valuable time in attending what are evidently untrue religious services.

When ministers talk of the love of God and his power and they couple with this love and power a pharisaical morality the people just keep away. They know the ministers are talking guff and the people are tired of it. The people judge God from their daily lives and as they are living in a crisis of history with all the inconsistencies, immoralities and impossibilities of such a period, with all the unmerited sufferings and unavoidable sinning that such an age implies. The people can believe either in the love of God but not his morality, or they can believe in the morality of God but not his love. The people are living in a contradictory age which forbids the old conception of divine characteristics.

Recently a woman was arrested in Cobalt for keeping a house of ill fame. The women she kept were prisoners in her establishment. This is the white slave traffic. The woman was let off on suspended sentence because forsooth she had a feeble minded husband to support out of the proceeds of her toll from the white slaves she kept imprisoned.

In Montreal it was rumored that the Salvation Army wanted to establish a rescue home for women on Dorchester street west. This is the residential street for all the fashionable church goers. These church goers immediately became indignant to think that they were to be polluted by having to live on a street with rescued women.

Men are forced into thievery and crime by economic pressure. Women are forced to earn their daily bread on insufficient wage and men are kept from the home life by the competition of women and boys in industrial pursuits. Great wealth is rolled in upon the favored of humanity without their putting forth an effort to obtain it and other sections of humanity cannot get a living no matter how hard they strive.

Over this inferno of injustice and enforced crime and immorality broods the minister. His sleepy voice wafts itself down to the inferno with an impossible message of peace and goodwill and rest and right living. And the devilish ministers have the blasphemy to declare that they are giving forth the message of God.

They have their big churches piled stone on stone. They have their cushioned pews and their silver communion services. They have their broad robes and their comfortable houses. And under the shadow of their so called houses of God poverty walks in misery. Within the shadow flung by their moral robes women are forced into prostitution by the wages given to them by the church communicants.

Is it any wonder the people pass by on the other side from the churches? Is it any wonder that respectable reformers shun the churches? Is it any wonder that the people do not believe in ministers or in the God they preach? Is it any wonder that the theological colleges are filled with country youths who have to be caught young and green or with the brainless leavings of the other professions?

Is it any wonder that the God of the churches keeps the churches empty of decent men and filled with fulfilled hypocrites and pharisaical moralists?

If rent and taxes were done away with it would make no difference to you workers, your wages would dwindle down accordingly until they were again at the existence point.

The Methodist Ministers of Montreal are going to hold street corner meetings. Will the police arrest them for obstructing the sidewalk?



## THE UNEMPLOYED

### Things as Viewed by one of Their Number

Just at the present time, I am in the same position as are many others in this "Golden Canada." I am out of a job, I am now a member of the unemployed army, whose numbers are increasing daily, whose condition is rapidly becoming worse.

How many people realize what this unemployed problem really means? It means that there is something wrong with our present system of society. For a system of society which fails to either clothe, feed or shelter the people is wrong, must be founded on wrong, must be rotten to the core. And such is our present system.

I am not sore because I have no job. I never had one. The master has always had the privilege of when I shall start or stop work. He has always had the same privileges, the same power over me as he has over every man, woman and child who depend on wages for a living.

The present system is nothing more than a reign of terrorism and anarchy. For there must always be an unemployed army; there must always be someone in want. There is no law, written or unwritten, which is sacred to them. When a man is hungry, when he has that inward craving, (which most of us wage earners have felt at some time or other during our lives) when that great spectre "starvation" is staring him in the face, his one thought is self-preservation, the first law of nature. He is no respecter of person, or persons, man or God made laws, when on his quest for the necessities to help life in his body.

I am in possession of a due book, travelling card, etc., which is furnished to a union man about to travel. These will enable me to meet and to know others of the same organization, who will let me know the prospect of securing work. If they are poor they will tell me "beat it" to the next town where I may get a meal off what is known among union men as a "pie card." They will try to do what they can to assist me in finding a master to whom I may sell my labor power in exchange for the necessities of life. This is the way of industrial unionism to day, the foundation of which is self-preservation.

All the things which one member does for the other is done out of human sympathy and not out of brotherly love. Brotherhood is an impossibility for we have all that one thought in our minds (which like all other thoughts is the product of our environment) self-preservation.

What a silly system of society this is, where every man's hand is against that of his fellow. Where every man who holds a job is a scab. Where there exists a master who holds the lives of his wage slaves and heaps misery and degradation upon them at will.

With the vast powers of production with which we can create enough for all with but little effort, if we but owned these vast machines, which are today socially operated, but privately owned, we could then produce for use instead of for profit.

Then, when we had created a surplus we could rest and live off the fruits of our toil. Then there would truly be an incentive to work. This is the incentive there will be under socialism, when it comes, and come it will, just as surely as the mighty St. Lawrence rolls to the Gulf.

Until then the only reward of the workers for being industrious will be to be thrown out of employment with the ever increasing misery and the incentive will always be the same, "Every man for himself, God for all and the devil take the hindmost."

KRUPP.

#### Nansen a Socialist

Nansen, the famous Arctic explorer, is a Socialist and carried his Socialism toward the North Pole. On May Day Nansen planted the red flag of brotherhood on the ice and delivered an address on industrial freedom, the first to expound the Gospel of the New Time in the Far North. A writer in the Labor World, of Oakland, Cal., thus describes the impressive scene:

"A ship in the frozen sea of the Arctic region! Thousands of miles away from their homes, the explorers were caught in the ice and delivered to the mercy of the ocean current, which drove them towards the North Pole, the great unknown."

"One day they planted a big pole on the ice and hoisted an immense red flag. In the super-zero weather they

formed a circle around one tall intelligent-looking man, their leader, and he spoke to them about the great future that is promised to all mankind; about the comrades in Norway, and their struggle for national and industrial freedom. They did not work that day, not more than feeding their dogs an extra holiday bite and sweeping the deck.

"All day long the red flag floated on the feeble wind, blowing through the icy regions, pointing south to all the comrades in all the world. This is the way Comrade Fridtjof Nansen, the great Arctic explorer, celebrated May Day and kept the international holiday even in the Farthest North.—Ex.

#### Remove the Load!

"A heavy dray broke down in the street and a man was crushed and held captive beneath it. On top of the dray was a load of merchandise and on top of the merchandise were sitting a lot of Monopolists.

"A crowd of men gathered about and began to discuss how to relieve the man crushed by the dray. They stayed so long and discussed so hard that the people finally created them into a Legislature.

"Then they called in a lot more men, called Political Economists, who decided that the man had always been so crushed; it was his natural condition, and it was useless to think of releasing him.

"Other professors said it would overturn civilization to let the man get out from under the dray—and so it would.

"Next, chairs were endowed in universities to teach that the man was there because he was not fit to survive, or that he had too much overproduction on top of him; that even if he got out he could not walk, because of lack of experience in walking.

"Then came the Theologians, who said the man's heart was bad and that he must be saved before the stuff could be taken off; finally, that if his heart could be got right he need not have the weight taken off at all!

"And the Theologians secured a life job for centuries, just for preaching that the man could not possibly be anywhere than where he was.

"Finally a man came along and said, 'Why, take the stuff off and let the man go free.'

"That man was a Socialist."

#### Insulting to Workingmen

Downright insulting to working people of this country are the pictorial advertisements of the International Correspondence School, of Scranton Pa.

This concern is fond of making it appear that ignorance is back of the workingman who has not risen to a sub-boss' position, or to a place in the professions. That the man who works in mill or in other employment in the rank and file is a failure, if that is true, then this country owes its greatness to "failures," for without such manufacturing would stop and industry be at a standstill.

And what are the facts as to employment? The professions are crowded. The positions of authority are limited, and capable men are becoming too numerous for the supply. Bookkeeping, which this correspondence school puts great stress on, offers no special chance of advancement, and more often than not forms a rut into which it is easier to fall than to again crawl out.

The picture in the advertisements seek especially to bring contempt upon mechanical labor, to make men engaged therein appear to the public as the unsuccessful among men, who deserve to stay at the bottom."

The school is simply voicing and picturing in an offensive way the contempt capitalism feels for the workers.—Ex.

The socialist materialist can look forward with unruffled serenity to the passing of religion, since the very definition of religion as a popular striving after the illusory happiness that corresponds with a social condition which needs such an illusion, implies that it cannot pass away till it has ceased to be needful to human happiness.—ROBERT RIVES LA MONTE.

More for your money—

**STAG**  
BRIGHT FLUO  
CHEWING TOBACCO

Ask your dealer for the  
new increased size.

## THE CRUELTY OF MAN

Instead of the highest, man is in some respects the lowest, of the animals kingdom. Man is the most unchaste, the most drunken, the most selfish and conceited, the most miserly, the most hypocritical, and the most bloodthirsty of terrestrial creatures. Almost no animals, except man, kill for the mere sake of killing. For one being to take the life of another for purposes of selfish utility is bad enough. But the indiscriminate massacre of defenceless innocents by armed and organized packs, just for pastime is beyond characterization. The human species is the only species of animals that plunge to such depths of atrocity. Even vipers and hyenas do not exterminate for recreation. No animal, except man, habitually seeks wealth purely out of an insane impulse to accumulate. And no animal, except man, gloats over accumulations that are of no possible use to him, that are an injury and an abomination, and in whose acquisition he may have committed irreparable crimes upon others. There are no millionaires—no professional, legalised, lifelong kleptomaniacs—among the birds and quadrupeds.

No animal, except man, spends so large a part of his energies striving for superiority—not superiority in usefulness, but that superiority which consists in simply getting on the heads of one's fellows. And no animal practices common, ordinary morality to the other beings of the world in which he lives so little, compared with the amount he preaches it, as man.

Let us be honest. Honor to whom honor is due. It will not enslave our own glory to recognize the excellence and reality of others, to come face to face with our own frailties. We are our brother's keeper. Our brethren are they that feel. Let us universalise. Our thoughts and sympathies have been too long wingless. The universe is our country, and our kindred are the populations that mourn. It is well—it is eminently well, for it is godlike—to send our magnanimity to the dusts and the deeps, our sunrises to the uttermost isles, and our charity to the stars.

—J. HOWARD MOORE.

#### Ingenious Crooks of the Produce Business

The ingenuity displayed by the crooks of the produce business in devising new tricks which will take the big end of the shipper's proceeds is little less than diabolical in its cleverness. Here is one of the most up-to-date schemes, which has been successfully worked in Chicago:

A concern sends out letters to dairy farmers and small creameries, offering a fancy price for butter—one or two cents above the market. After the butter arrives, either no accounting is made for it or it is rejected. A dispute is established, with the result that a check for an amount much smaller than the price agreed upon is finally sent to the shipper. If he is normally unsuspecting, he accepts the cheque as a payment on account, believing that the balance in dispute is a matter for later adjustment. He cashes the cheque at his local bank. In so doing he is, of course, obliged to put his endorsement upon the back of the cheque. Ultimately, when he renews the fight for the balance due him, he discovers that the printing upon the cheque is so worded that his endorsement constitutes a receipt in full for his claim.

The fact that many of the butter producers to whom these alluring offers have been sent are foreigners, accounts in some degree for the wide success of the scheme. Some of those, however, who have been keen and observing enough to notice and understand the peculiar wording of the cheques have cashed them because they preferred to make sure of the funds in hand rather than to take further chances with a house which would use such a cheque.

—Forrest Crissey, in the June Every-body's.

#### The Corn Cob Meal Industry

"Have you ever bought any cob meal?" inquires H. H. Windsor, in the June Popular Mechanics, and adds: "If so, you did it unintentionally. Cob meal is made by grinding corn cobs, and the industry is one shrouded in great mystery. Not that there is any secret of particular value in the process of grinding, but the ultimate purpose of the corn cob meal is not such as to make it publicly desirable. Thousands of dollars have been spent in perfecting the grinding machinery, and the process is now reduced to a practical science.

"It is apparently reassuring to learn that it is necessary, of course, to have the cobs clean of husks, stones and pieces of chain, bricks, etc.; but investigation develops the fact that this

precaution is taken not on account of the meal, but to safeguard the grinding machinery. Even so ignoble a thing as a corn cob grinder rebels at being fed on pieces of stone, chain and brick, and the machines are rather expensive.

"Where the cob meal goes finds a ready explanation in the fact that it can be made at a cost of \$6 to \$7 per ton, while ground feed brings \$25 to \$28 per ton.

"To such an extent has this class of deception developed that several states have already imposed severe penalties on the use of cob meal as adulteration. Inasmuch as the nutrition in cob meal is on a par with pine sawdust, it would seem a proper subject for national pure food legislation. The leading milling journals insist that the millers of wheat flour seldom are offenders, and that cob grinding is chiefly done by manufacturers of mixed and compound feeds, especially those composed largely of molasses.

"It's a mighty mean and contemptible man whose automobile is purchased with the stealings from the rations of a faithful, helpless animal."

#### The World's Revolutions

We are having quite a demand for this charming book by Ernest Unter-mann. It is a series of historical studies; that on the Christian Proletariat and its Mission will be of special interest to those who care to look into the economic conditions underlying the rapid spread of Christianity in the first centuries of the Christian era. The concluding chapter on "The Proletarian World Movement," is an admirable statement of the aims and spirit of modern socialism. In cloth, 50 cents from COTTON'S Book Department. Good stock on hand.

George Bernard Shaw, in the preface to "Plays, Pleasant and Unpleasant," says: "I have no respect for popular morality." A few weeks since, a workingman, who had been listening to a stereotyped sentimental harangue emitted by one of our amiable utopian comrades, showed me the palms of his hands, which were thickly studded with callouses, and asked me, "What the hell has a fellow with a pair of mits like those to do with morality? What I want is the goods." Shaw meant just what he wrote; yet the critics will continue to treat his utterance as one of Bernard Shaw's "delightful witty paradoxes." My friend meant just what he said; yet Salvation Armyists will continue to preach to him and his kind a religion and a morality which have become meaningless to them.—ROBERT RIVES LA MONTE.



Vessels Large May  
Venture More, but  
Little Ships Must Stay  
Near Shore."

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Although thousands of preachers are trying to put the fear of hell into the hearts of the people, the increasing number of suicides show that they are more and more everyday preferring to gamble on their chances in the great unknown, than to continue their fight for existence on this earth.

To-day the economic conditions begotten by this regime, trammelled in their natural evolution by this very regime, inexorably tend to break the capitalist mould which can no longer contain them and these destroying principles are the elements of the new society.—GABRIEL DEVILLE.

You can't be happy till you understand the socialist philosophy thoroughly.

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## A SQUARE DEAL

Socialists Want Honest Treatment All Round

G. DESMOND

I realize that I am a small, a microscopic, an infinite small unit of humanity in a vast and complex social mechanism. I can see that I am dependant upon others from procreation till death. I am not that thing called an individual, because I cannot be. I did not create myself; nor at the present time do I clothe nor feed myself nor build the street car in which I ride, nor print the paper I read, nor produce a fractional part of the things necessary to my existence and comfort. It does not appear that I, the individual ever really did anything absolutely of myself. I am a product of modern civilization, of modern society. Society taught me all I know, and gave me all I have, and made me all I am. Society provided the environment, and the environment made me. There is nothing original about me. Even society which made me, is not original. It is a product of evolution, of mental and industrial and economic growth, the sum total of the constructive work of the ages and of all humanity that ever was.

Now, since I am dependant upon society, or humanity, for practically all I have and am, it naturally follows that I am indebted to society or humanity. Humanity has a bill against me for all the things it has done on my behalf, for food and shelter and transportation and all the rest.

As an honest individual, I cannot repudiate this bill. The goods have been delivered and used and it is up to me to pay for them. How can I pay? At first sight it appears as though it were impossible to do so. Society has provided for my use and enjoyment all these things, food and clothes and shelter and transportation, etc. What shall I give in return? Must I farm, and weave, and build, and design locomotives and operate street cars? This is impossible. I am not a farmer, nor a machinist, nor a street car conductor. How can the debt be paid? The answer is easy. I must return to society, if not exactly what society has given me, an equivalent in value. I must pay the debt not in kind, but in value. Now how is the value of the services society renders to be determined? What is the one thing necessary for the manufacture or production or bringing into existence of any useful article? Looking around, I can easily discern that the one thing absolutely necessary is labor. Labor creates all wealth. Without labor there is nothing made. Raw materials have, it may be said, absolutely no value to me until labor is expended upon them. Iron ore is useless until labor (or labor power) is expended upon it to mine it and smelt it and convert it into useful articles. There is no product of the earth which is of use without labor. Even an apple or a tree is useless until a certain amount of labor is expended in picking it. What society is really charging me up with, then, is the bill for so much from me, as an individual, to society, for labor power expended by society on my behalf. Now since the bill of society, against me, is a bill for labor power, society is content to be paid, to accept payment, from me in the shape of a return of labor power. This renders the payment comparatively easy. I may not be able to farm, or weave, or build, but I can exercise my labor power in some way. I can produce, or assist in producing, something of use to society. I can return in labor power, or in value, an equivalent of the articles I have received and enjoyed and used.

This I am both able and willing to do. I desire to be honest. I do not repudiate my just debts. I do not desire to be a burden upon society, taking from it more than I return, rendering back to my fellows less than they have given to me. But, while I am honest, while I am willing to pay my just debts, I protest against being forced to pay any debts which are not just. What society has given me is value created by labor power. To every unit of society, to every worker, who has in any way expended his or her labor power, who has rendered me any service either directly or indirectly, I acknowledge my indebtedness and am willing to repay a just equivalent in value by the exercise of my labor power. This is only right and just. But I do not recognize the claims upon me of any person or class who have done nothing for me. I do not recognize any indebtedness to any mentally or industrially or socially idle class. This is one of the principal reasons why I am a socialist.

I want to be fair, but I want to receive fair and just treatment in return myself. I want a fair deal all around. The capitalist class of today have no claim against me. They have done nothing for me, rendered me no service, provided me with no useful article or articles. They have given me nothing of value. They have expended no labor power on my behalf. I owe the capitalist class nothing, not one cent in money, not the value of a pin in commodities, not the slightest effort of hand or brain. All the things I have had, all the benefits I have received, are the product, the gifts of the great mass of humanity, of the working class, and not of the capitalist class. All my debt, therefore, is to the working class.

But today what is the situation? I am willing and able to work to assist in the process of production, to return to society—to the producers—by the exercise of my labor power the full value of the things I consume under the present system of production; however, I find that I am forced to use my labor power, not for the benefit of my fellow producers, who have given me all I have, but for the benefit of a certain small class in society, the capitalist or owning class, who have done absolutely nothing to justify a claim to the use of as much as one second of my time or one cent in value of the product of my labor. Yet this capitalist class is enabled, by the private ownership of the machines of production, to absorb, to take to themselves, the greater part of the value of my product. Not only am I prevented, under this system of private ownership, from repaying my fellow workers for what they have done for me, but I am forced to pay to the capitalist class a debt I do not owe, to settle an account for goods I have not received. Under the capitalist system I am cheated at every turn. I cannot get and I cannot give a fair deal.

Comrades and fellow workers, are you satisfied with this system under which we live? I am not! I am in rebellion against this system of capitalist reproduction and against the capitalist class. I want a fair deal all around. I want a system under which every individual will be enabled to get from society all that society has for him on the one hand, and will be enabled, on the other hand, to pay his debt to society in full, to return to the store chamber of humanity the full value of what he consumes.

Socialism is such a system. Socialism is a system of the square deal as between man and man and as between the individual and society. The worker has nothing to lose and all to gain under socialism. Under the present system we do infinitely more than our fair share of work and receive infinitely less than our share in return.

Under this system the capitalists who produce nothing consume much. Under this system the capitalist does not pay his just debts, but makes the worker pay them for them.

Socialism is different. Socialism provides that the producers shall get all that is coming to them and pay nothing they do not owe. Socialism will suit the worker all right. Therefore we say to you "Workers of the world unite." Unite to end this system of capitalist ownership and production for profit. Unite to bring about socialism, working class ownership and production for use and a fair deal all around.

### The Young Mother and the Fat Hog

Among the latest stories this one, showing how much better off a hog is than a young mother if that young mother happens to be poor. The comparison is made in a very unique and forceful manner, as the following will show:

One time a little mother began to feel tired all the time. Her appetite had failed her for weeks before the tired feeling came. Her three little girls, once a joy in her life, now became a burden to her. It was "mama," "mama," all day long. She never had noticed these appeals until the tired feeling came. The little mother also had red spots on her cheeks and a slight dry cough. One day, when dragging herself around, forcing her weary body to work, she felt a sharp, but slight pain in her chest, her head grew dizzy, suddenly her mouth filled with blood.

The hemorrhage was not severe, but it left her very weak. The doctor had

said, "You are all run down, you need a tonic." For a fee he prescribed bitters made of alcohol, water and gentian. This gave her false strength for a while for it checked out her little reserve. When the hemorrhage occurred she and all her neighbors knew she had consumption and the doctor should have known it and told her months before.

Now she wrote to the state board of health and said—"I am told that consumption in its early stages can be cured by outdoor life, continued rest and plenty of plain good food. I do not want to die. I want to live and raise my children to make them good citizens. Where can I go to get well?" The reply was—"The great Christian state of Indiana has not yet risen to the mighty economy of saving the lives of little mothers from consumption. At present, the only place where you can go is a grave. However, the state will care for your children in an orphan's home after you are dead, and then in a few years a special officer will be paid to find a home for them. But save your life never. That is a cranky idea, for a member on the floor of the sixty-fifth assembly said so." Besides, said he—"It isn't business, the state can't afford it." So the little mother died of the preventable and curable disease, the home was broken up and the children were taken to the orphan's asylum.

A big fat hog one morning found he had a pain. He squealed loudly and the farmer came out of his house to see what was the matter. "He's got the hog cholera," said the hired man. So the farmer telegraphed to Secretary Wilson of the United States agriculture department (who said the other day he had 3,000 experts in animal and plant disease), and the reply was, "Cert., I'll send you a man right away." Sure enough, the man came. He said he was a D. V. S. and he was, too. He had a government syringe and a bottle of government medicine in his hand bag, and he went for the hog. It got well. It wasn't cranky for the government to do this and it could afford the expense, for the hog could be turned into hams, sausage, lard and bacon.

Anybody, even a fool, can see, it would be cranky for the state to save the life of a little mother, and it could never afford it, either.

MORAL: BE A HOG AND BE WORTH SAVING.

This is the story and the whole of it and it carries its own moral. A hog is given scientific care and attention because it will sell for so much per pound and bring immediate returns, whereas there is no such commercial demand for a poverty-stricken young mother and her offspring. It is the short-sighted, wicked, wasteful and criminally extravagant economy of capitalism.

The fat bourgeoisie can see no farther than the tips of the noses which protrude from their fat jowls.

And yet there are numberless professors, preachers, so-called divines and other conventional moralizers who defend the ethics of capitalism and throw up their hands in horror when Socialists expose its hollow mockery and point out its false pretences, its absurdities and its crimes.

As long as we live in a civilization in which a mother and her child are permitted to suffer and perish while all the resources of science are exhausted to save hogs and other animals which command value in the capitalist market, we are mentally and morally still on the plane of cannibalism and no amount of sophistication can alter that fact.

The indictment against capitalism is true in every word and the fat hog will have prior consideration as long as capitalism lasts.

Not until Socialism has overthrown capitalism and reorganized society upon a basis of mutualism and universal brotherhood will the young mother and her babe and all young mothers and their babes have their proper places in the holy edifice of a real civilization.—The Appeal.

Socialism the hope of the world.

## A Strength Giver

If you feel depressed and tired; if your appetite is not good and you sleep badly, Campbell's Quinine Wine will bring you back to strength and vigor. It is the best, the most pleasant and the most effective of all tonics. Recommended by the medical profession.

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## 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 weaker. 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.

## HUMOROUS AND OTHERWISE

Let us p r e y.

It is no disgrace to be poor, but it is a disgrace to be contented if you are poor.

The S. P. of C., is the most revolutionary socialist party in all the world. Economic and climatic conditions make it so.

There is as much sense in believing all you hear, as there is in eating all you see. Find things out for yourself—and think.

What a glorious incentive there is under this system. "Every man for himself, God for us all, and the devil take the hindmost."

With so many people hungry and the plute press howling "prosperity," it puts me in mind of a baby yowling for milk while its mother gives it a milk ticket.

A lot of people are wondering what we are going to do with the capitalists when socialism comes. Personally, I would favor giving them an Asquithian pension.

If you are a wage earner you have about as much chance of becoming independent of your masters as you have of getting to China by falling down a coal hole.

I was asked if I was a union man. I have a card and do all I can to advance the interests of organized labor. But I said "I was not a union man, I could not afford to be."

Some people say that all that is the matter to-day is selfishness, seeming to overlook the fact that every thought we have is but the product of our environment. Read the writing on the wall and see if this is not so.

If you have a job, you have it because you are working cheaper than someone else, because you are the cheapest labor procurable. So whether you belong to an union or not, you are a "scab."

We are all told that the earth was made by God. Evidently, He must have handed it over to the present holders without any legal formality, for no one as yet has seen any title deeds signed by Him. Perhaps He was robbed at the point of production.

Some people say that socialists are not broad minded enough to see any other way of emancipating the worker than by socialism. Did you ever see a man run after a car after he had caught it? If we are on the wrong car, it is up to you to show us "We're from Missouri."

—KRUPP.

## PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever increasing measure of misery and degradation.

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working-class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the power of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads etc.) into the collective property of the working class.

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party, when in office, shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

## 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.

For Charter Application, etc., write to D. G. McKENZIE, Secretary of the Socialist Party of Canada, Box 836, Vancouver, B. C.



# THE UNEMPLOYED PROBLEM

BY A NON-SOCIALIST

My only excuse for tackling "the unemployed, the Great Social Problem," is that I'm it. I am, therefore one of the most interesting problems in the United States. All agree that the workingman who sticks to his job isn't a problem. There is no horse problem in the United States and no employed problem. If my horse is willing to pull me and I am willing to ride, what business is that of yours? And if one class of people are willing to do all the dirty work for another class who are willing to let them do it, the arrangement should be and is perfectly satisfactory. Socialists and amiable buttskins may cry that such a system is unjust, but their cries are deservedly ignored. But when several million of us are looking for a job, the plot begins to thicken and there surely is a problem to unravel.

Let me confess, by way of explanation, that I am not looking for a job because of any inherent love of toil. I have been told that I don't want to work, and the criticism is measurably just. I have shovelled coal when I didn't just hanker after the exercise and I have carried brick when all my aesthetic instincts rebelled against such a pastime. Wherefore should I seek such grief again? Primarily because the climate is cold and my stomach is a discontented thing that won't stay fed. There may be other ways of obtaining food and shelter besides working for them but they are ways that I do not understand. Hence I am "looking for a job."

I am not Demanding work. I have read too much what has happened in the big cities where groups of the unemployed have demanded work. I had a theory once that a man possesses the Right to Work—but that theory has been exploded by the revolver, the big stick, and other crushing arguments in the hands of our municipal police. To be sure we cannot live long without a job, but there is no law against starving to death and there is no reason, from the policeman's standpoint, why we shouldn't. I remember declaiming when I was a little boy about the "right to life, liberty and the pursuit of happiness," and, of course, I was duly thrilled. But after begging for a job for the last six months, that thrill has not been much in evidence. It is a confession of sordidness, I admit, but I can't get enthusiastic over a country that tells me I have a right to live and refuses me the right to earn a living.

But this isn't the problem. This country isn't afraid of me. If I starve to death, I shall not be seriously missed and Uncle Sam can go about his usual business. The problem arises when it is once suspected that I may not starve. There are millions of us looking for work because that is the only way it has ever occurred to us to pay expenses. Perhaps we may hit upon some other way—and there lies the problem. I am quite comfortable and amiable today and I wouldn't commit a crime for any money. But how about next week? I may be desperately hungry then; and I'm sure I wouldn't beg my dinner directly.

I am told that I am to blame for my condition; yes, I am. It is my fault that I am out of a job and I am willing that you should blame me to your heart's content. If I had spent my whole life fitting myself to be an expert sand-shoveller (instead of wasting my energies reading books and magazines), doubtless I should now be shovelling sand. But that does not alter the problem. The problem is that there are millions of us willing and anxious to work, even begging for jobs; and the jobs are not. I grant that we are a lot of culls and misfits, that we don't know how to save our money and that we are recklessly improvident when we get hold of a dollar, but that is all beside the point. The point is that "looking for a job," is one way of Fighting For Life, and if we get discouraged and try some other way, it bodes danger for the rest of you.

Of course, this involves a very trying personal problem for each of us. We shall solve them in various ways. Some of us will roll over meekly and die without a struggle. Some of us will get nervous ahead of time and put a bullet through our brains, and some of us will succeed in bumming enough booze to make our passage fairly easy. Any of these solutions

will be eminently satisfactory to society at large; but, unfortunately, some of us will do nothing of the sort. Instead, we are apt to do wild, unheard-of things. We are apt to meet men on the street, who have money in their pockets, and we might leave them there for the police to find. We might even visit the haunts of the rich, those good, amiable, kindly millionaires who are no more responsible than we for the way our stomachs cry for food; and we might do horrible things. In fact, there is no telling what we might do. Our President was asked during his campaign, "What is a starving workingman who can't find a job going to do?" And he wisely answered, "God knows." You surely don't know, we don't ourselves, and the Omniscient won't tell. It is a problem over which you have a right to worry.

Now for the solution. It is evident that society must do something to ward off the possible and even probable results of keeping too many of us out of work. To the superficial thinker the simplest method would seem to be to shoot, hang or electrocute the unemployed. This would never do. Not only would it involve a tremendous expense, but it would practically ruin business throughout the nation; for, nondescripts though we be, we are, nevertheless, almost indispensable to society.

Imprisonment is hardly less objectionable. It is being tried today in a number of states but the results are not encouraging. I have several friends in New York who have been convicted of looking for a job (vagrancy, I believe is the legal term) and the result of their incarceration, while it has been fairly satisfactory to the incarcerated, has been anything but satisfactory to the public. When a man has been locked out all his life, he rather enjoys being locked in; and the sweet security of the jail eventually becomes more attractive than the rigorous hardships of a job.

Understand, I do not question the right of society to kill or imprison us, I merely point out the uselessness of such a course. The state owes protection to its citizens, but no one but a fool accuse us of citizenship. We may have votes, but we don't know what they mean, and not having the right to work, it follows that we haven't even the right to live. Crazy sentimentalists persist in saying that the man who wants clothes and is willing to make them should be allowed the opportunity, that he who wants food and is willing to raise it, should have access to the land and that even he who wants luxuries and is willing to manufacture them should have access to the machinery. But these fools ignore the fundamental rights of property. We know it is far better that a few million of us should starve along looking for a job than that any citizen's rights should be impaired. Granting us the right to create wealth would be the next thing to giving us the wealth which we create, and we workingmen, employed and unemployed, are opposed to that. Unless one set of people does the manufacturing and an entirely different set the possessing—none of us could become millionaires and, deprived of that expectation, what would our lives amount to? Though we are not citizens now, we all hope to enjoy full citizenship sometime; and surely this would be a sorry honor if we could not see, by way of contrast, our half-starved subjects looking for a job. It stands to reason that any insane theory which proposes equal opportunities for all will not solve the problem of the jobless. President Eliot of Harvard has also demonstrated that Socialism is incompatible with human nature, although his demonstration was neither so thorough nor so simple as my own.

To my mind there is only one solution to the problem and that solution is the religious one. In some way the church must get hold of the workingman. He must be thoroughly impregnated with a spirit of non-resistance; a religious fear must be instilled into his mind that unthinkable penalties await him hereafter if he presumes to complain of his providential position; and above all a hope must be extended that, if he meekly suffers everything in this world, he will be rewarded richly in the next. For years society has been carelessly drifting away from the old gospel; and if it does not return, society will inevitably pay the penalty. Let those who

have been blessed with a large share of worldly goods remember this and give freely of their substance to spread the gospel of patience and forbearance, of contentment with the position in which Providence has placed them and of meek submission to all the powers that be. Do this and great will be your reward. I speak from experience, for I am an unbeliever and I have already confessed that I may not decide to starve, while, if I still had the faith which I lost twenty years ago, I am sure that I would die submissively.

—Chas. W. Wood, in American Magazine.

## CIRCULATION STATEMENT

There has been a decided slump this week in the list, which we told you about last week. The new subs have failed to arrive in sufficient quantities to offset those going off. Keep us in mind and put us over the 3,000 again. You will soon get the improved paper.

Nova Scotia.....	326
Prince Edward Island.....	2
New Brunswick.....	42
Prov. of Quebec.....	725
Ontario.....	1085
Manitoba.....	118
Alberta.....	162
Saskatchewan.....	214
British Columbia.....	180
Yukon Territory.....	4
Elsewhere.....	55
Total.....	2899

The total number of this issue is 3,100 copies.

Of course the enjoyers of the present regime do not like to see the workers become discontented under the impulse of the socialist idea. The less contented the workers are the quicker they will change the economic structure of society.

P. H. Roy, the bank manager, has been sent to penitentiary for five years. He was one of those who were caught. It is impossible for men to do business straight and succeed in these degenerate days of a decadent system.

The laboring man must be the pivot of the revolution. He does not desire to revolt but economic conditions are forcing him for his own self-preservation to become the antagonist of the present system.

White workers down South strike when negroes are put on jobs beside them. The white workers have yet to learn that the white and black workers have the same fight to fight against the capitalistic system of exploitation.

Capitalism is falling to decay. It is the wise plute who joins the socialists and stands from under the falling edifice. But wise plutes are rarer than wise workers.

McKenzie King has been appointed Minister of Labor at seven thousand dollars per annum. You see how the plums even of Labor are kept for the capitalists.

The workers have it within their power to change the present system within four years. They have the ballot and can put in a labor government at the next elections.

Hard work does not bring riches in this generation. That is a fallacy which the capitalists put forth in order that the workers may keep working—to the profit of the capitalists.

The only thing that will awaken the majority of the workers is bitter experience. They are getting that now and more is on the way.

The great American fortunes are founded on fraud. The great fortunes of the British lords are founded on land stealing.

As long as men cling to theological dogmas just so long will they be useless as agents in the discovery of truth.

The workingman does not want sympathy. He wants revolution.

Every issue of every daily paper exposes the degeneracy of capitalism.

The employer just loves a scab.

## TALE OF A TOUR

THIRD INSTALLMENT

After having spoken several nights at New Glasgow to good crowds last week I visited Stellarton. On reaching there I found the only comrade I had heard of there had moved away, but I knew there must be some socialists there, somewhere being a mining town, so went on a still hunt for them. I found some "Socialists," but, also some "Socialists," to a certain extent, neither of which was the brand I was after. After some pretty strenuous endeavor, I at last heard of one who was described as a "rip-roaring" Socialist. "That's the sort I'm after," I said and lost no time in getting in touch.

He was as described, the real thing in revolutionists and his name is Millar Grant. An old work-mate of Charlie O'Brien's, he learnt his socialism in the West. Wasn't it good after a sickening search to meet a real comrade who wanted a chance to help in the organized movement and didn't my drooping spirits rise at Comrade Grant's hearty welcome. It was late when I found him so we held no meeting that night, but stayed till later still planning for local organization. The next night was the night for the Miner's Union meeting, and at Comrade Grant's suggestion, I turned up on the chance of being given the floor.

The chance was good, and I had the floor all the time, as they did no business, and finished up by taking several subs for the Clarion and Cotton's. It was now nearly nine o'clock, and the idea seized me that there was still time for an open-air meeting.

Unanimously approved, and we all adjourned to the corner, where we soon had a fine crowd, and when we adjourned sometime after ten there had been some seed sown that will certainly grow in the near future as the necessary fertilizing conditions are here. I am taking in Stellarton and Westville on the return trip, which local comrades are preparing for. This is a big mining centre and the miners are certainly ripe for organization; revolt is ripe and widespread. Of course, one cannot go into any place hold up his hand and organize a local instant.

A certain amount of work has to be done, but the results are absolutely certain in the mining centres of Nova Scotia, at any rate I am prepared to bet my only pair of pants on it, which would be a risky thing to do if it were not a sure thing. I know this, that Nova Scotia will show more results by far for the same efforts than Ontario.

The field is so large and the demand for an organizer so insistent and impatient from the many different places, that one organizer is not sufficient, but I suppose we will have to make it do, so I will ask all comrades who are impatient for the services of this agitator to remember that I cannot be in two places at once. They will be given plenty of notice by Comrade Fillmore, of Albert, who is handling the tour and can always be found at that address, whereas I may be at one place or another. Comrades will also remember that postage runs up and we have got to be very economical, on which score I am only doing necessary correspondence, which is considerable. I am now at Glace Bay, where there is a big bunch of good comrades. We have held two indoor meetings, the weather being unfavorable, yesterday, the 1st of June we had snow; tonight is fine, however and we are going to have an outdoor meeting.

Strike is being talked here. Will they ever get sense licked into them, well, they're going to get some straight talk tonight, and if they don't like it they can do the other thing. Lewis the "Great I Am," of the U. M. A. is to be here tomorrow. He is advertised as "The Matchless Champion of Labor's Causes." He is neither "matchless," nor a "champion of labor's cause" standing as he does for a small section of labor-power vendors who have formed themselves into an ineffectual trust, and are paying him a rare good salary for his "matchlessness."

Comrades there's no doubt about it, the flowing tide is with us, let us take full advantage of it.

WILFRID GRIBBLE.

The millionaire's son—look at his eyes—defiantly they look at you. See his mouth closely drawn, a half sneer on his lips. See his ears sticking out straight from his head like a rabbit's when alarmed. He knows what you think of him and the wealth which his father robbed for him, and he is trying to say: "Well what are you going to do about it?" Oh, millionaire's son, with ears akimbo, we will soon show you what we are going to do about it.—Ex.



## Shin

### SHOE POLISH

BRIGHT AND INSTANTANEOUS

One application—two rubs—and your shoes are shined for three days. "2 in 1" softens the leather—keeps out moisture—won't stain the clothes—and emancipates you from bottles, mops, brushes and hard work. No substitute even half as good.

10c. and 25c. Tins

## The Socialist Vote Increases Only Through Education

Set aside certain evenings every week for serious study that others may be enlightened by our propaganda. Leading Socialists all over the continent recommend a careful reading of the following books on Socialism.

The Socialists—Who they are and What They Stand For, by John Spargo. Paper, 10c; cloth, 50c.

We know of no other book in the whole literature of Socialism that will make so good a FIRST IMPRESSION on the average Canadian reader. The style is clear and simple, and the arrangement of the subject is such as to make easy reading. Altogether this is just the book to arrest the attention of the half indifferent reader, and interest him so he will read books that require more study.

The paper bound copy is small and compact, nice to carry in the pocket for reading at spare moments

The Common Sense of Socialism, by John Spargo. Paper covers, 25c; cloth \$1.00.

An appeal to the average American common sense. He selects a typical workingman, and addresses him in a series of familiar letters, uniting a good literary style with a clear grasp of the subject.

Manifesto of the Communist Party, by Marx and Engels. Paper covers, 10c; cloth 50c.

This manifesto, first published in 1848, is still recognized the world over as the clearest statement of the principles of the International Socialist party.

Socialism, Utopian and Scientific, by F. Engels. Paper, 10c; cloth 50c.

This little book has a wider circulation and has been more often translated than any other exposition of socialist principles.

Collectivism and Industrial Evolution, by Emile Vandervelt. Cloth 50c.

To those who wish to study socialism in a single book, this work is recommended.

Principles of Scientific Socialism, by Chas. H. Vail. In paper 35c; cloth \$1.00.

This is one of the most successful summaries of Marxian socialism ever written by an American author. It shows how a co-operative organization of industry would hasten production and improve distribution, would abolish waste, give woman her proper place in society, while at the same time simplifying government.

Karl Marx, Biographical Memoirs. By Wilhelm Liebknecht, translated by Ernest Untermann. Cloth 50c.

This personal biography of Marx, by an intimate friend, gives a new insight into the beginnings of Socialism.

Value, Price and Profit, by Karl Marx, edited by his daughter, Eleanor Marx Aveling. Paper 10c; cloth 50c.

No subject is of more vital interest to wage-workers than the industrial system by which a large share of what they produce is taken from them, and in no book is this explained so clearly, forcibly and convincingly.

Marxian Economics, by Ernest Untermann. In cloth, \$1.

A popular introduction to the Three Volumes of "Capital."

Capital, by Karl Marx, in two volumes. Cloth, \$2 each.

Stock your Library Now

The Socialists, by Spargo, is fine for new Socialists. Try a copy. Only 10c.

ORDER FROM

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**Cotton's Weekly**  
 COWANVILLE, P. Q.

## HEAR BOTH SIDES—THEN DECIDE

The above is the title of a book by C. S. DIT BLONDIS, Harris, Sask., which exposes some of the many false claims of the church. It will stand reading several times and provide food to the mind for years to come. You will find in it many thoughts, both new and strange, but true, while its tendency will be to widen your views in many directions. It teaches you to think less of yourself and more of others—in other words it teaches Universal Brotherhood, and will help you to set up for yourself a higher spiritual ideal. This book is sold at 20 cents per copy. Western readers order from C. S. dit Blondin, Harris, Sask. Eastern readers can get it from Cotton's Book Department.

Canada Province of Quebec District of Bedford Superior Court

No. 8139

DAME HARRIET E. HAMILTON, of the Village of Sutton, in said District of Bedford, wife of Volney N. Dyer, of the same place, PLAINTIFF,

VS

The said VOLNEY N. DYER, DEFENDANT.

An action for separation as to property has been instituted by the Plaintiff against the defendant on the 7th day of May, 1908.

BAKER & BAKER, Attorneys for Plaintiff, Sweetsburg, May 7th, 1909—June 10



# The Firing Line

One undesirable desirable landed by Comrade Bowman at Winnipeg.

Saw a copy of COTTON's and sends in a trial. Com: Shillen, Hamilton, Ont.

Another remembrance from Comrade Kyro of Port Arthur. One sub for 26 copies.

Comrade Perrin of Nanton, Alta., received a copy; thought it was fine. Result his sub.

Glad to hear from Com. Wright at Brussels. Sends in a trial. All welcome.

Enroll in the Bundle Brigade and get busy distributing good economic literature.

Another addition to the B. C. list, a yearly, from Comrade Hollender located at Columbia.

Comrade Oddy keeps busy at Brantford. Another yearly credited to the account of Brantford local.

Comrade Vineberg gets in line from Halifax, N. S., with a yearly and some good words of appreciation.

We were pleased to again welcome Comrade Kinder from Brockville. He forwards a yearly.

Another hot one from Comrade Kernick down at Sydney Mines. Three yearlies and a bundle order.

A good healthy bunch of five yearlies came tripping in from New Toronto. Comrade Reveley is the hustler.

We forgot to give credit last week to Comrade Oldham for two yearlies, four halves and one trial from Ottawa.

Comrade Fillmore, of Albert, N. B., says that every little bit helps. It certainly does. Sends one for 26 copies.

Another addition to the bundle list. Order for five copies for six months sent in per C. M. Cotton, Montreal.

A cheery greeting from Comrade Grainger at Port William, Ont. Sends in a list of ten trials. COTTON's fills the bill.

Cotton's has been introduced in Sackville, N. B. A copy found its way into the hands of Com. Harris, calling forth two subs.

Comrade Robinson sends an order for a supply of ammunition for Socialist Dreadnoughts. Ten copies for three months. Now a full-fledged member of the bundle brigade.

Another cheering bunch of five yearlies has come in from Ottawa, per Comrade Glennie, the energetic secretary of the press committee for Ottawa local.

Subs come slow this time of year says Com. Mrs. Brison. Nevertheless a list of four yearlies and five trials from Halifax is not so slow. It shows persistent work.

Comrade Townsend of Dundas, Ont., has a high opinion of Cotton's and yokes it in with The Appeal to make a fearless and fast team. Sends two yearlies and five trials as a clincher.

Comrade John H. McKiernan calls again this week from Cobalt with a high appreciation of certain economic features of our last issue. Two yearlies added to his already generous list.

Cotton's is a paper to conjure with, and Comrade Faulkner comes in from Conjuging Creek, Alta., with a yearly sub and an order for a bunch of the little books we are always telling you about.

We did not make the point quite clear about P. E. I. and Newfoundland last week. We have no subscribers in either quarter, but we want to carry the message. Names for sample list welcomed.

Acknowledgments for Montreal Monoline Fund account—Geo. Edward, two for six months; Comrade Schachter two yearlies and five halves. Send correct address B. Levitt; P. O. reports not at 142 Dorchester. Stamps waiting for D. Meier. Write addresses plainly.

American comrades keep busy in their desire to have a peep at Cotton's. Several have expressed their keen appreciation since reading a copy. Comrade Morkert of Richland, Nebraska, sends a trial sub and gets a copy of Com. dit' Blondin's little book.

It gives us a great deal of pleasure to acknowledge the receipt of a good list from Comrade Gribble, Dominion organizer, now in Cape Breton, N. S. The list comprises one for 26 copies and eleven for 13 copies each. Comrade Gribble's trip has been a success, and here's hoping that the funds are forthcoming for an extended stay.

The paper may be a little off its usual form this week. We are short-handed. If any comrades fail to get prompt replies or have any other kick, don't get hot under the collar. The Monoline has arrived. Just keep busy after subs and everything will come out all right.

We are thankful to comrades sending in good 'clipped articles. We may not use them right away, but they come in at the psychological moment. Last week we published an article sent in by Comrade Hyatt of Calgary. It has aroused a lot of discussion and favorable comment from non-socialists. One comrade writes from Ontario to say it was a "peach." If you come across a good thing send it to Cotton's.

Ten copies 3 months \$1.00  
Twenty-five 3 months \$2.50

## PROHIBITION AND SOCIALISM

### Reply to Neil P. Stewart

Editor COTTON'S WEEKLY:  
With Mr. N. P. Stewart's statement that drink is a curse I quite agree. But at the present time it is a necessary curse.

Before justifying this statement let me go over some of the statements made by Mr. Stewart.

Mr. Stewart's assertion that prohibition would be for the benefit of the workers is, in my opinion, totally wrong.

In the first place prohibition would throw out of employment ten million men, while owing to the present industrial stagnation the capital would for the most part lie dormant.

Secondly under this competitive system wages always tend to the level of the lowest cost of existence.

But as the master must have an intelligent servant, if two men apply for a situation, one being a drunkard, the other man will get it.

But again if both men are abstainers, won't the cheapest man get the position?

Thus it stands to reason that if all men were abstainers the standard of life would be lowered owing to the tremendously increased competition of equally intelligent slaves.

Terrible though the truth may appear, we must face the facts and realize that while the present system lasts these despised drunks are sacrificing themselves, perhaps unwittingly, for the benefit of their more wide-awake brethren.

If Mr. Stewart studies a little more closely I think he will come to the same conclusion.

Socialists pride themselves on getting at the causes. Yet Mr. Stewart advocates attacking an effect which, even though it be, will disappear, not by fighting against it, but by educating the young.

And so I would earnestly urge all prohibitionists who are endeavoring to uplift humanity to join hands with the socialist party and, by getting at the root cause, abolish the terrible ills.

A. CHAPMAN.

### MERRIE ENGLAND

We have had several requests for copies of "Merrie England" by Robert Blatchford, and have therefore put it in stock. This is the Chas. H. Kerr edition and is put up with this firm's

well known thoroughness. "Merrie England" has had a sale of over a million copies, and many comrades still think it is the best book for a beginner. Ten cents per copy from Cotton's book department.

### Maritime Province Organization Fund

Comrade R. Fillmore reports the following contributions towards the Maritime Province Organization Fund up to date:

C. V. Hoar, Portland, Me., .....\$3.00  
Local Calgary, per F. Hyatt ..... 5.00  
Alex Lyon, Toronto ..... 2.00  
\$10.00

### Acknowledgement of Stamps

We have received stamps from Geo. Badley, Ont., a bunch from Nelson, B. C., and Mrs. E. Cotton, Oakland, Cal. These stamps are for an unfortunate comrade who has lost both legs. He uses the stamps in making lamp shades.

### NOTICE TO MONTREAL LOCALS

A general meeting will be held of Locals No. 1, 2, and 3, Montreal, S. P. of C., on Monday, June 14, at 8 o'clock in the evening, at the socialist headquarters No. 10 St. Charles Borromeo St. This is an important meeting and a full attendance is requested.

What is the use of unions striking for increased pay when the capitalist owners, if they win, simply charge them more for the goods they buy? Unions are good but they do not solve the workingmen's problems.

In 1908 the life insurance companies received twenty-four million dollars in premiums from Canadian citizens and paid out nine million dollars in death claims. Who would not want to be an insurance company?

Do not the workers long for the day to come when they will not have to get up at seven in the morning and work till six at night under the harsh eye of a foreman? If they do then they will vote for socialism.

Let the capitalists quarrel and squabble amongst themselves. Those who work with their heads and hands for the production of the necessities of life have nothing to gain from those squabbles.

The capitalists of the States are trying to break down the power of the capitalists who run the express companies. The capitalists are not by any means united on all points.

No wonder Bwana Tumbo Roosevelt hates the Appeal to Reason. The Appeal has shown Roosevelt to be a blowhard, a bluffer and more or less of a crook.

Those who go down into the depths of the mine risk their lives that idlers may enjoy the fruits of their labor. How long will the miners of the East stand for this sort of thing?

When the boss praises a working man and takes him under his protecting wing, it is a pretty sure sign that that workingman is a traitor to his class.

To those workers who are content to work ten hours a day and eat cold victuals and get poor pay socialism has no message until they lose their jobs.

Labor does not depend on capital for what it earns. Capital depends on labor for everything it gets. Labor is necessary, Capital is not.

The liquor traffic is run for profits. If the plute voters want to put the whiskey capitalists out of business, why should the socialists object?

When the proletariat triumphs, the last great economic revolution will have been accomplished and the human race can begin to live.

### What to Read on Socialism

By Charles H. Kerr, Editor of the International Socialist Review. Eight beautifully printed pages, with many portraits of socialist writers. Includes a simple, concise statement of the principles of socialism. One copy free on request. 10 mailed for 10c; 100 for \$1.00; 1,000 for \$10.00.  
CHARLES H. KERR & CO.  
183 Kinzie Street, Chicago, Ill.

## BOUND TO COME

### But Only If You Work For It

ROSCOE A. FILLMORE

It sounds fine to hear Comrades say that socialism is bound to come sooner or later because it is right, using the term "right" as it is popularly understood. It is a beautiful theory perhaps but the comrades who preach it will never make many converts to the cause. The thorough, straight socialist doesn't care a rap whether socialism is right (in the popular sense of the term) or not. He knows it is a correct economic theory. Yes, in fact he knows it is more than a theory, it is today an established power much as our preachers and so-called economists kick against it.

And the very rock bottom reason that we are socialists comes in right here. It is in our interests as workers to be socialists and therefore self interest not altruism is the motive force which makes us talk and write socialism all the time. We say "we the world's workers are dissatisfied with present conditions. You may be satisfied but we are not and as we have by far the largest crowd we intend to do away with such conditions. This may conflict with your ideas of right and we don't care a rap whether it does or not. In doing this we are but fulfilling our historic mission. We must do this, in fact we have no choice. Economic conditions force us to it. Now, as Comrade Jack London says, 'What are you going to do about it?'

Many of our good, but mistaken, friends and comrades will perhaps take me to task for these statements. Well comrades allow me to ask a question of you. If it were necessary for us to "convert" every person by showing him that the present system is cruel and wrong, etc., because it starves and maims some people how long do you suppose that we would be compelled to endure it? In short how long would it take us to establish the Cooperative Commonwealth by appealing to the sentiment of our hearers and readers? Remember that a certain Hebrew named Christ started in to establish the "Kingdom of God" in this impractical manner almost 2000 years ago and his followers only amount to a handful as yet, comparatively speaking.

No comrades this theory that socialism is sure to come because it is right doesn't work out well. We must get down to the bread and butter question. We must appeal to the worker's self interest. We must show him that he has "nothing to lose and a world to gain" by coming with us. Socialism is inevitable because it is an economic necessity just as was the smashing of chattel-slavery, feudalism, etc.

We all know that chattel-slavery was abolished because "free" labor became a necessary factor in the production of goods. The fact that the slaves were, in numerous cases, abused and ill-treated and that sundry tender-hearted philanthropists championed their so-called rights as human beings, had very, very little, if anything, to do with their final emancipation. The manufacturers needed "free" labor and lots of it in order that competition in the market for "free" labor might enable them to cut wages and thus turn out commodities more cheaply and incidentally add to their profit.

In some countries the change came gradually and peacefully, in others such as the United States the capitalists worked things so that thousands of "free" laborers marched south to the tune of "John Brown's Body" and fought that their masters might secure more "free" labor and thus cut their standard of living down to the level of the negro. Facts, my middle class comrades, are the things that count. Its all very well perhaps to soar in the air and make a wonderful pyrotechnic display but facts are needed.

Socialism is just as inevitable as was the substitution of the capitalist system for feudalism. It is inevitable because the human race is hampered by the bands which capitalism seeks to weld upon it. It is inevitable because the capitalist ownership and (mis) management of the earth is today rotting. It is falling off by its own weight. They, the capitalists, have failed. They have been weighed in the balances and found wanting. They are useless as a class and their ownership of the tools of production hampers us. Therefore there is but one thing for us to do. We must remove that which binds us. We have built up all the industries and are running them for somebody else's benefit. And we are doing this because of the private ownership of these industries. Daily, machinery is being in-

stalled which is displacing our labor. Now if we built those machines and are now forbidden to use them simply because a paper wall has been built around them what are we going to do about it? We'll remove the paper wall won't we? We will do it because we must, not because its right.

The installation of every new machine brings socialism nearer. And economic necessity compels the capitalist to install the new machine. Result? More men and women being added to the unemployed reserve. This means that the capitalist system is becoming a greater burden every day. Society is becoming more and more hampered, bound down, by the private ownership of the tools. Presently we will rip down the paper walls and take possession of our own because we cannot live otherwise.

### UTOPIAN COMMUNITIES

If socialists want to practice socialism why do they not go off somewhere, establish a community and practice it? This is a question often asked. In the first place socialists do not want to limit their endeavors to themselves and in the second place such a scheme is impossible for socialist practices.

Communal schemes, even if they were possible, would benefit no one but the participants. The socialists have set themselves the task of abolishing poverty, misery and want. They have taken for their field of endeavors, the systematic regulation of all the productive forces for the benefit of all the people. They are agitating for a world revolution. It would be just as logical to ask why a missionary to the heathen is not content to go off somewhere and live a Godly life all by himself, instead of troubling the heathen with his new and strange doctrines as to ask why a socialist does not go off into the desert and become an individual producer of the necessities of life.

In the second place socialism is impracticable in a community placed in a capitalistic country. A certain group of people may start a communal farm or a communal enterprise for their common benefit. But that communal effort must respond and be conducted according to capitalistic laws. If the effort is a failure economically it must go out of business. If it is a success and the members are benefited by it and make more than a living wage then the community is at the mercy of any member of it. That member may sell out his right title and interest in the communal enterprise and the purchaser may not work himself but hire a wage slave to do the work for him, the purchaser doing nothing but taking the surplus value between his share in the communal revenues and the wages of the worker.

There have been many communal efforts started in Great Britain. Some of the cooperative stores have been huge successes and have piled up large fortunes for the original cooperators. Thus communal effort resulted in the communal workers finding themselves masters of wage slaves and enjoying the plunder derived from the wage slavery of others.

Communal effort on the part of a few persons no more brings about socialism than does the operations of the ordinary joint stock companies whose shareholders are out after profits.

### U. S. Finnish Organization

The U. S. Finnish organization is new in better standing financially and otherwise than it ever has been. The general activity in the organization is shown by the following figures:

The total amount of business done during the first four months of the year is presented in the receipts of \$4,225.57, and disbursements of \$4,075.33, thus leaving a balance of \$210.18.

According to the rate of Finnish special assessment stamps for the said period, the membership of the Finnish organization averages 5,245 members in good standing for each month, whereas in 1908, for the same period, it amounted to only 4,088 members.

Three district organizers have been continuously agitating, educating and organizing, and as a result fifteen new locals have been established since January 1st and enthusiasm aroused in the old ones.

In order to awaken the Finnish speaking railroad and woodworkers of the United States who are suffering unspeakable exploitation of the fraud companies, the General Committee of the Finnish organization has decided by recent referendum to declare a competition among members for writing a pamphlet of about 30 or 40 pages. The writer of the most descriptive article will receive \$25 in gold.

By referendum, which closed on April 26th, it has been decided to hold the convention of the Finnish organization in August at Hancock, Michigan.

## Socialist Directory

Cards inserted Under This Head 75c per Month

### MONTREAL LOCAL NO. 1

SOCIALIST PARTY OF CANADA, meets at Socialist Headquarters, No. 10 St. Charles Borromeo Street.  
OTTO JAHN, SECRETARY,  
525 CHASSE ST., MONTREAL

### READ

## The Western Clarion

\$1.00 Per Year

PUBLISHED BY

THE SOCIALIST PARTY OF CANADA  
Box 836, Vancouver, B. C.



Is the main thing in talking Socialism, whether on the platform, through the press, or in propaganda literature.

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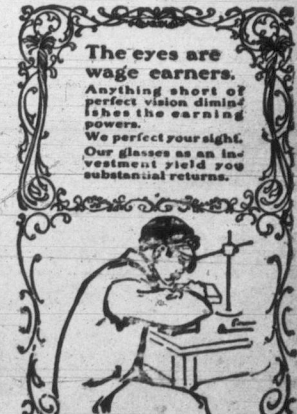
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# Woman's Page

Devoted to Ways and Means for Bettering Her Lot in the Various Walks of Life

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

## A HOPE

By CHARLOTTE PERKINS GILMAN

Are you tired, patient miner?  
Digging slowly in the dark?  
With your tiny pick and shovel  
At the wall of granite stark—  
The awful wall of ignorance  
The wall of sin,  
The mountain weight that crowds you  
And holds you darkly in?

Does your gain seem less than nothing—  
All in vain the work you do—  
While you can't get out as you got in,  
And yet cannot get through?

Then listen to a word of hope—  
'Tis not so about the sky—  
'Tis not to bid you bear all this  
For a ghostly by and by—

'Tis to tell you there is help at hand,  
While there alone you bow;  
That the daylight clear is coming near,  
Yes, it is coming now!

Brave digger in your narrow hole  
In that great wall of stone—  
Be of good cheer—the end is near—  
You have not worked alone.

Listen! Before—behind you—  
Above—below—around—  
A million miners rend the rock  
With rolling waves of sound!

A million hands are tearing fast—  
The rock is growing thin—  
And soon the human heart shall rang,  
Beyond the walls of sin!

## THE FIRELESS COOKER

As the summer days approach the idea of spending a third of every day over the hot stove is not very refreshing. Nor is all this time and discomfort necessary. What is known as the "fireless cooker" is coming into very general use, and is proving wholly practicable. The essential feature of the cooker is a dish of food heated to the boiling point and surrounded by some material that will keep the heat from escaping until the food is done.

A great variety of foods may be cooked in this way, meats, vegetables, cereals, anything that is prepared by boiling or stewing, and that without heating the home or over-heating the housewife. The dinner may be prepared in the cool of the morning, put into the cooker and left until time to serve it. There is no watching to keep up the fire and no worrying for fear it will burn. The housewife can go to town without feeling she must hurry back to start dinner.

The fireless cooker is not only a saving of time, strength and energy but it saves considerable in fuel. It leaves no odors in the house. If a picnic is planned the foods may be put in the cooker and when the picnic grounds are reached dinner can be served hot and palatable as if from the dining table at home.

Oatmeal should be given five minutes cooking over a fire in the evening, then put boiling hot into the cooker and left until morning. Boil rice in water ten minutes, drain, put in the milk and bring to the boiling point; then remove to the fireless cooker. When ready to use next meal each kernel will be found whole, but thoroughly cooked.

If beef stew, chicken or other meat is wanted for supper put over a fire in the morning; boil 15 to 30 minutes, then put in the fireless cooker and it will be ready when wanted. If meat is wanted for dinner it may be tender be started in the morning; if tough put it in the cooker the evening before. The meat will be cooked better and will have a more delicate flavor than when cooked in the usual way.

Turnips, cabbage, beans, peas and all other vegetables prepared by boiling, potatoes perhaps excepted, have a delicious flavor cooked by the fireless cooker. The fireless cooker was at first a homemade affair but so much better ones are now on the market at a reasonable price that it is better to get the boughten kind.

Join the Socialist Party. The only party worth while.

## VOICES OF THE NIGHT

By V. D. ROWELL

Out of the gloom and the darkness,  
Come voices of the night,  
Voices faint and pleading,  
Pleading for the right;  
From the smoke of the opium-den,  
From the shadow of the grave,  
The voice of the nerveless human,  
The voice of the poor white slave.

The voice of the drunkard reeling,  
In the gutters of the street,  
The weeping voice of his children,  
With cold and naked feet,  
The voice of the praying mother,  
The broken-hearted wife,  
And the far-flung last appeal,  
Of the soul-shattered life.

## HOME HELPS

In mending kid gloves always use cotton in preference to silk thread. The silk thread is twisted harder and often tears delicate gloves, while cotton never will.

If you wish to remove fat from stock without waiting for it to cool, wring a cloth out of cold water and strain the stock through it. The fat will remain on the cloth.

When tortoiseshell becomes dim polish it with a paste of jeweller's roughs and sweet oil. Let this lie on the shelf until dry, then brush off and rub with chamois.

A small button of garlic in a quart of vinegar will give it a mysteriously delicious flavor, and it will immensely improve the salads or anything in which it is used.

Clean your gas range on top with kerosene. It is better than soap. Treat the range in which coal is burned in the like manner, applying the oil when the stove is cold.

The best way to freshen home-made bread so that it is as good as new is to dip the loaf in cold water, put it in a pan and bake it until it is heated through. Then wrap it in a damp cloth and when cold it is as good as when first baked.

By adding a little pearl ash to a soap lather, faded ribbons placed in it will be restored to their natural color. Faded breadths of silk can be restored if treated in the same manner.

To take mildew from linen rub the spot with soap; scrape chalk over it and rub it well; lay it on the grass in the sun; as it dries wet it a little. It will come out with two applications.

To clean furniture if rough, rub it with powdered pumice. If simply dirty rub with diluted vinegar, which will cut grease and remove dirt. Then polish with some good furniture polish.

## THE DANGER FROM DUST

The women workers in the cigar factories, the woolen mills and the weaving trades of Germany have joined with the men of the stone masons' and cement workers' unions in protest against the deadly dust which is an accompaniment of their trades and which is declared to be infecting the entire German nation with tuberculosis.

The women ask that action be taken by the authorities by which some alleviation of the terrible dust in the factories may be brought about. A separate clause in their appeal also supports the demands already made by the stone masons and cement workers that the quarry owners be compelled to lay the dust once in so many hours in the quarters in order to save the lungs of the workmen.



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The Socialist Party is the only party that recognizes the rights of woman.

## The Manner of Man.

By HARRISON SMITH.

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The young man who had been sitting in a corner of the smoking compartment consulting impatiently the time table and lighting cigarette after cigarette arose hurriedly as the train, a half hour late, pulled into the station.

He grasped his suit-case, swung himself down from the platform before the train had come to a stop and hurried through the waiting room at a pace approximating a shambling run. Into a waiting taxi cab he tumbled, turned up the collar of his overcoat, for the evening was decidedly chilly, and gave an address brusquely to the chauffeur.

"And, look here, my son," he added, "get a hustle on. How long will it take to get me there? A half hour, eh? Well, there's a quarter in it for you for every minute you take off that half hour—see? Now let her out. Never mind the speed regulations. Take a chance!"

The taxi cab hurried away, and the young man lighted another cigarette, smoking furiously and pausing only to urge the chauffeur to even better speed.

They swung into the avenue, dodged in and out amid the stream of traffic, turned into a side street, shot round a corner and stopped finally before a shabby looking brownstone house which was identical with every other brownstone house as far as the eye could see.

The young man sprang from the cab, thrust a bill into the chauffeur's



"MARGARET!" HE CRIED, HIS EYES GLOWING. palm and, mounting the steps, gave the bell a vigorous tug. Presently the door was opened by a middle aged and rather frowsy woman, who surveyed him suspiciously.

"Is Miss Evans in?" the young man demanded.

The woman's face became more forbidding. "No, she's not," said she.

"Do you know when she will be?"

"I'm sure I couldn't say." "Very well. I'll wait for her." And the young man calmly pushed his way into the dingy little hall, lighted dimly with its single gas jet turned low.

"In here, if you please," the woman suggested, opening the door of a big, bare front room. The young man hesitated.

"Where is Miss Evans' room?" he demanded.

"Third flight, back."

"I'll go up there and wait for her," said he. And before the other could remonstrate he was halfway up the first flight.

"Three flights, back," was a dingy little side room, a veritable hole in the wall. There was but one window, which commanded an unimposing view of the littered back yards on either side of a none too clean alley.

The young man lighted the one gas jet on the wall and looked about him. Close to the window was a table—a work table evidently—covered with boxes of water colors, pencil sketches and partly finished designs on bits of academy board.

Vaguely he recognized the original drawings for fashion plates. He looked them over silently, almost reverently.

His inspection of the table finished, he let his eyes wander about the narrow room. It was decidedly cheerless, with its couch and a patent rocker of red plush. He sat down in the red plush rocker, which squeaked complainingly beneath his weight.

"Humph!" he mused. "She's plucky, all right. Imagine spending your days in a hole like this!"

There were light steps outside. The door was pushed open, and a girl stood staring at him from the doorway as if she could not credit her eyes.

She was a pretty girl, with dark eyes and cheeks at that moment decidedly rosy. She carried several parcels, two of which fell unnoticed to the floor as she gazed at the apparition in the red plush chair.

"Philip! Hello!" she gasped at length. "What on earth are you doing here?"

The young man sprang up with a bound. "Margaret!" he cried, his eyes glowing. "Margaret!" He caught both her hands in his own, while the rest of the parcels slipped from her arms.

"What are you doing here?" she demanded again when she had recovered somewhat from her surprise.

"I? What am I doing?" said he.

"Why—why?" "You have broken the truce," she said severely. "The year is not yet up. Why are you here?"

He drew her into the room and gathered up the fallen parcels, while she sat down on the couch.

"I came," said he, "because—because—well, I thought you'd be glad to see me; because I imagined—had an intuition, you know, that you were living in some such sort of dingy house as this on just such a shabby street; because I had another premonition that you weren't succeeding tremendously and that you might even be living on these," he ended calmly, fishing a doughnut from one of the paper bags he had picked up and holding it out accusingly.

The girl's eyes flashed. Her lips curled. The color in her cheeks deepened. "You had no right," she said quickly. "You are spying. You have broken the truce. You said a year, or, rather, you agreed that for a year!"

"I was a fool," said he, with conviction, "an insufferable fool, ever to be a party to such a silly agreement. I didn't realize that when you went away the place would be so barren, so utterly impossible. But I kept my mouth shut and plugged along. Then we had a streak of luck, Tom and I. We sold the Sunk Hill lode to a couple of capitalists and got close on to \$75,000 apiece out of it. That settled it. Year or no year, I had to come. So I came," he finished ingenuously.

"And your promise counted for nothing," said she. "In another month the year would have been up, and then?"

"Then what?" "You could have come without violating any promise."

The young man sat down in the red plush rocker again. In his agitation he began to swing to and fro, while its rusty springs sent out a veritable babel of discordant sounds.

"I am very glad I have violated the promise, as you choose to call it," he declared. "I expected something like this"—he waved his arms toward the four walls of the room—"when I came here tonight, but frankly nothing quite so bad."

"Margaret, how do you ever stand it—you who have had those hills out there to roam over all your life and the four winds of heaven for your playmates? What sort of cooped up life is this anyway? What are you getting out of it?"

"Well, experience, for one thing," said she.

"You'll not get much more of it," he remarked.

"Won't it?" she asked archly. "You will not. You've had experience enough of that sort," he maintained, "you and your side room and your sketches and your impossible landlady and—and your doughnuts," he ended, with ridiculous emphasis. "You know well enough why I have come here. I telegraphed Jimmy Dean to have his mother on hand at 9 tonight sharp. I telegraphed the day I left Seavern's Buttes. I also wired him to have the clergyman picked out and to—"

"Phil," she cried, her face burning, "hush! I shan't listen to you!"

"Come without listening, then," said he. "One thing is certain—I'm not going to move one step until you promise me to marry me—not in a year nor in six months, but tonight in the Deans' front parlor, with Jimmy and his mother for witnesses."

Suddenly the girl covered her face with her hands and began to sob. He looked at her helplessly, his face a study of contrition.

"There, there, Margaret," he said at length, "I didn't mean to be a brute about it. I—I—"

The girl's face was lifted. She smiled through her tears.

"Phil, you stupid, blundering man," said she, "it's because—well, because I'm not sorry you broke the truce and came. Now run along and get a cab to take us to Jimmy Dean's. I'll be ready at half past 7."

## What Generosity Means.

"Many people get the credit of being generous who never felt a single generous impulse in their lives," says a close student of human nature.

"Their generosity, so called, has consisted simply in formal, cold, grudging almsgiving, carried out at the call of duty and unaccompanied by any spontaneous burst of feeling or sympathy."

"The highest generosity is full of strong, unhesitating self effacement and always inspires, except in debased natures, feelings of gratitude and affection. Almsgiving is one of the least of its attributes. It more often takes the form of helpfulness, sympathy and understanding. It gives forth compassion and encouragement of a kind which is far beyond money value."

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A CANADIAN SOCIALIST PAPER

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WM. U. COTTON, B.A., B.C.L., EDITOR AND PROP.  
H. A. WEBB, BUSINESS MANAGER

Upholding the law very often means holding up the public.

Everyone will benefit by socialism, but it must come through the activity of the working people.

Industrial wealth for the few under our present anarchy means great poverty for those who do the work.

The trust has been systematizing industry in the interests of the few. Socialism will systematize industry for the benefit of the workers.

When ripe apples cannot be sold by the farmer (the apples rot on the ground). When the laborer cannot sell his labor power he starves and rots in the slums.

The morality of capitalism is one huge hypocrisy. The problems of poverty, starvation, child labor and prostitution cannot be solved by the present system.

Socialism is very near. The governments of the world are even now casting overboard to the angry waves all superfluous cargo in the vain hope of saving the capitalist ship of State.

The Americans who destroyed tea in Boston harbor over a hundred years ago are looked upon as patriots. The Kentucky citizens who destroy trust tobacco today are considered to be criminals.

Panics are produced because the workers have stored up so much of the necessities of life which they cannot buy back because of their beggarly wage. People starve in the midst of plenty.

The Salvation Army are doing fairly good work at present. It is, however, a religious, dogmatic order. If it gets the power it will become a power of religious intolerance which all lovers of freedom will have to fight.

The middle class is disappearing. A small section is rising into the plutocracy. The larger section is being forced down into the working class and giving it the organizing ability to bring about the revolution.

The idea of the goodness of God is fading out of men's minds. This proves that the majority of men have come to the conclusion that there is something radically wrong in the present social organization of this old world of ours.

Everything would be fine if people would only be good, sigh the pious ministers. But how can people be good under economic competition where the generous starve and the cunning and avaricious succeed.

Italians are on strike out in M. Cloud, Cal., in the lumber district. The militia have been bayonetting them without just cause. One Italian has been fatally stabbed by the militia as he was peacefully standing in his own doorway.

There are persons who cannot see an inch ahead of them. Others can see a few feet. Blind to the future they set themselves up as prophets and prophesy that socialism will never come. When lo, socialism is on the very verge of the present.

There is ordered production in the factories and anarchy in the market.

The laborer is worthy of his hire. This is the foundation principle of modern socialism.

In the fulness of time socialism will come to this Canada of ours. But the more we hustle for it the quicker will that fullness of time arrive.

The State Legislatures of the United States last year passed sixteen thousand and sixty-four new laws. Capitalism takes a lot of patching to make it keep going.

Canada possesses political freedom. The socialists of Russia, Germany and the United States have first to fight the battle for political rights before they can begin the economic fight.

The capitalist class scorn the workers who do not think. The workers are so easily plucked that they are looked upon as easy marks. The capitalist class, however live in terror of the socialist worker.

A New Yorker for May 1902 paid \$3.30 to the gas trust. Gas was then rated at \$1.10 per thousand feet. This same citizen now pays \$5.04 for his gas when gas is eighty cents. The company wins anyway.

The Canadian government during the past years has been alienating the natural resources of the country to private exploiters. The Laurier government is the friend of the capitalists, not of the workers.

Wherever capitalism strikes there is the misery of the workers exhibited. This can be seen in the small manufacturing towns and villages of the Eastern Townships of the Province of Quebec.

The authorities of McGill University are provoked because a monster hotel is going to be built right on the very edge of its grounds. Do the McGill authorities think they are gods that they can escape the effects of capitalistic production?

The theory of evolution by mutation is growing in popular favor. According to this theory the socialist state is being formed within the capitalist state. When the time comes the socialist state will emerge full grown and the shell of capitalism will be discarded.

The wealthy may sympathize with the socialist ideals but they will not agonize for them. It is the working men, who agonize because they are caught in the writhings of the death-ropes of capitalism, who will revolutionize industry for the good of humanity.

If Taft is bluffing at Washington the individual states are after the rich in a gentle way. Thus Illinois is passing an inheritance tax to take a part of the riches from a man after he is dead. This sort of thing has been done in England for years.

The unemployed of New York recently organized a pilgrimage to the potter's field where they decorated the graves of the suicides and the pauper dead. Many of them felt that before another year they would be resting in the same place.

Out West the farmers are awake. They are filled with the socialist spirit. Hence the governments of the western provinces dare not be cynically capitalistic. In the East the farmers are still looking up with reverence to the men who rob them. Hence they grow poor and wonder why.

The Philadelphia car men have won their strike. The sympathy of the working public was with the strikers and the politicians became frightened. The working voters can have socialism just as soon as they can show the politicians that they will have to give the people socialism or be pried loose from their jobs.

Bismarck in Germany endeavored to head off socialism by imprisoning socialists, forbidding socialistic discussion and giving the people modified measures of immediate socialism. The result has been, thanks to Bismarck, that socialism has such a great hold on the German people that capitalistic ruses, political, economic and tyrannical, are strained to the utmost to keep the socialist state from crystalizing into being.

The United States never felt the full force of the feudal tyranny. The Bourgeoisie triumph arrived before the complete development of the feudal system. So Canada will never experience the full evils of capitalism as experienced in the United States, Germany and Great Britain. The social revolution will have arrived before capitalism becomes altogether decadent.

Taft in his Gettysburg speech advocated an increase of the army. Taft at Washington is telling the public how he is going to cut down army expenses by twenty million dollars. Rations are going up. Taft is a big bluff. He is bluffing the American public in order that they may be fooled into letting the large incomes go untaxed.

## THE CLASS STRUGGLE

The class struggle has its origin in exploitation. By exploitation is meant the power to eat bread in the sweat of another's face. It means to appropriate all or a part of the product of another's toil to our own use. It means slavery. It means to take more than is given; to take something for nothing; it is robbery; it is rascality; it is scoundrelism. All wish to exploit somebody. None wish to be exploited.

There are two kinds of exploitation according to the laws—legal and illegal. Those who do business are considered legal exploiters, such as the merchant, the banker, the manufacturer, the landlord. Those who exploit by theft, by burglary, etc., are illegal exploiters and are called criminals. The laws protect the legal exploiter and are intended to punish the illegal exploiter.

Since all exploitation is scoundrelism the courts are constantly called upon to decide where legal exploitation ends and where the illegal begins. All sorts of exploitation are considered legal unless prohibited by law. Hence new methods are constantly being invented to thus escape punishment. The difference existing between the various political parties, consist of methods and degree of exploitation. The Liberal party is the party of "big business." The trust can produce cheaper, hence it might cheapen the product to the consumer. The trust exploits its employees shamefully and in many instances its customers also. The Conservative party would increase the cost of production by smaller aggregations of capital and then must necessarily exploit the members more shamefully to enable the producer to compete with trust produced articles. The Socialist party alone says exploitation must cease.

The wage earner and the farmer are exploited more than others. And they must join the Socialist party as a matter of self-preservation. Exploitation is the cause of every crime on the calendar or rather every crime is exploitation in practice.

Socialism will eliminate exploitation and thus insure every sweater an eating, and every eater a sweating!

'Tis exploitation, the greed for gain, that fathers every sin. From petty theft to official graft, from fraud to distilling gin; Then what can we say? What must be done to banish all this evil? Eliminate exploitation, then this hell will go to the devil!

L. V. R.

## A CHALLENGE

## TO THE TOILERS

G. DESMOND

It is to men and women who think deeply, who reason logically, who analyze with exactitude, who investigate impartially, differentiating between cause and effect, delving deep below the surface of things that I would speak.

To none does socialism appeal in a greater degree than to the student, the deep thinker, the analyst, the close observer, the scientist and the logician. Socialism, my friends, is not merely a jumble of empty phrases mouthed by a few ignorant demagogues. It is true that we preach our doctrines, expound our philosophy and set out our arguments generally in the language of the common people. It is true we print our literature in words that a working man can read and understand. But behind the homely illustration lies the proven fact, behind the simple language the irrefutable logic, behind the daily or the weekly press the wealth of thoughtful, scientific literature.

The first thing necessary to the intelligent study of socialism is a knowledge of economy and industrial history. We socialists claim that we have solved the great problem of political economy and have for the first time, rightly interpreted the history and development of industry. In the space of a few pages it is, of course, impossible for me to prove this to you. I can only ask you to read and investigate for yourselves. The great question of political economy, the bread and butter question, is undoubtedly the most important question of the present day. All real thinkers recognize this. The socialist comes to you with an analysis of the present, as well as of all past systems of production. We lay bare for you their weaknesses and their faults and point you to the inevitable end.

You smile perhaps, unbelievably. Then, my friends, it is for you to point out our error. We challenge you! We claim to have proven tabulated facts and statistics behind us. You don't accept them? Well then, disprove them, and we are done. We claim to reason logically. If we do not it is surely easy for you to expose us. We claim that our philosophy is in harmony with scientific knowledge. "It is not," you say. Well then accept the challenge, show us where the two clash, and it is all ended. We believe that we have interpreted history aright. You do not accept our interpretation. Then give us a better and truer one of your own. We say our movement is, thoroughly in line with present day industrial and political tendencies and developments. You can't see it. Then show us the error of our ways and we will amend them. Come now, you writers and speakers and thinkers and investigators, here is a grand opportunity for mental battle. Science against science, knowledge against knowledge, facts against facts, history against history, logic against logic, figures against figures, philosophy against philosophy. Why hang back? The lists are open and the champions of socialism are ready.

But a word to you before you enter those lists. Do not rush in rashly. Investigate, study carefully. Be sure of your ground. This is no fight to enter offhand. These are not weak beings you will meet. Not intellectual infants. Not babes in knowledge or in learning. This is not light armour they wear, not dull lances they couch. Rather you encounter giants of intellect—great men of science, of literature, of learning. Marx and Engels, Kautsky, Vandervelde, Herve, Guesde, Kropotkin, Gorky, Labriola, Wallace, Blatchford, Hyndman, Untermyer, Debs and many others. Here are names every student, every thinker knows, names not lightly esteemed in all the world. These are the champions of socialism, foemen worthy of your steel. Do not underestimate them. Make ready carefully. The best minds and voices of France and Italy with all the Latin brilliancy and fire rekindled by a living, burning issue fight for socialism. The intensely analytical intellects of Germany have delved and dug and examined and investigated until to-day they stand with us. The unemotional English students acknowledge it. The leaders of Russian thought are on its side. The people of all Europe know it. The schools babble with it. The universities seethe with it to-day. Even in this new country it is capturing the best intellects of our nation.

## NEW SOCIALIST GAME

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## WHAT WILL SOCIALISM DO?

It will give to every worker the full value of the product of his labor.

It will reduce the hours of labor in proportion to the increased powers of production.

It will abolish child labor.

It will abolish the landlord, the landlord and the capitalist.

It will give employment to all who desire and will pension the old.

It will abolish charity and give the people justice.

It will abolish want, destitution and the poorhouse.

It will permit every member of society to develop the highest and the best.

It will abolish classes. It will abolish strikes and lockouts.

It will make possible a government of the people.

It will abolish the trusts by making them the property of all the people to be operated democratically for their benefit.

It will do away with private ownership of the means of life.

It will bring about collective ownership of the means of life.

It will make labor-saving machinery a benefit instead of a curse.

It will abolish the poor tramp and the rich tramp.

It will abolish rent, interest, profit and every form of usury.

It will organize armies of construction. It will abolish armies of destruction.

It will abolish crime and criminals. It will abolish competition for bread.

It will encourage competition in study, science, exploration, invention and the arts.

It will abolish prostitution. It will abolish "graft."

It will break up some of the shacks today called "homes."

It will make possible for every man a good home.

It will abolish "desertion" and cruelty. It will introduce love and harmony.

If you are in favor of this program you are with us.

If you desire this and want it right in our time you will join the Socialist party and work for Socialism.

## IF ADAM AND EVE HAD NOT SINNED

How far would the world be in wisdom advanced, If Adam and Eve had not sinned?

Or where would us mortals be, if it perchanced That Adam and Eve had not sinned?

What mode would be used to replenish the earth— Would it be creation or would it be birth?

Would life be a mixture of sorrow and mirth, If Adam and Eve had not sinned?

Would Justice and Liberty fully prevail, If Adam and Eve had not sinned?

Would some thieves be at large and some be in jail, If Adam and Eve had not sinned?

Would he who steals millions be hailed as a king? Would trusts and monopolies control everything?

Would tyrants and despots be having full swing, If Adam and Eve had not sinned?

Would children be "sweated" for dollars and cents, If Adam and Eve had not sinned?

And would there be interest, profits and rents, If Adam and Eve had not sinned?

Would gay politicians be living at ease, "Bamboozling" the public and pocketing the fees?

Could the boodlers and grafters do as they please, If Adam and Eve had not sinned?

Would there be such a thing as "immunity bath," If Adam and Eve had not sinned?

Would corporate interests cut a big swath, If Adam and Eve had not sinned?

Would trial by jury to the poor be denied, And "injunction proceedings" instead be applied?

Would the judges all favor the plutocrats' side, If Adam and Eve had not sinned?

Would the toiler retain the proceeds of his toil, If Adam and Eve had not sinned?

Would a handful of "leeches" be owning the soil, If Adam and Eve had not sinned?

Would workmen at forty be all Oslerized, And treated as things to be duly despised,

If not, the old serpent, with intent devised That Adam and Eve should have sinned.

—H. B. JONES