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This is No. 281  
W. U. COTTON, S.A., S.C.A., Managing Editor  
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This paper is not published for profit. It is published by co-operative effort as an advocate of the co-operative commonwealth. Last week we sent the following number of copies

22,630

### The Coming of Love

We have frequently attended church. We have heard the preachers preaching love. We have heard them preaching love ignorantly.

They want the spirit of love to inhabit the hearts of men so that man will no more hate his fellow man, and peace will reign, not alone between nations, but also within the nation, within the provincial limits, within the city, and within the family circle.

Speed the day when love shall triumph. Love will come only with the coming of Socialism.

Love cannot come now. Our laws will not permit. Our social organization forbids. Our whole industrial system prohibits love. Our system is founded on selfishness. It is founded on competition. It is founded on antagonisms. You climb to success over the weeks of your fellows.

That capitalist succeeds by paying a living wage to the toilers, and maybe he succeeds by not paying a living wage. If he can cut the wage bill, if he can slice ten per cent out of the pay envelopes, he is that much better off. If the workers can combine, and raise wages ten per cent, they are that much better off.

So the struggle takes place. The workers to get more of their product, the employer to appropriate more of the wealth the workers produce.

There is a constant tension. Now the tension is concealed behind hypocritical words. Now the hate blazes forth in a gigantic strike.

Can love rule under such circumstances? No. Love is driven off the earth. Several merchants in a town are seeking trade. They stand at their doors, watching the customers going into each other's doors. Trade which benefits their rivals hurts them. Trade which benefits them hurts their rivals.

If one of them goes broke, his misfortune is his rivals' gain. The merchants lying in such an atmosphere cannot love. Business forbids. Love is driven into the lesser places of their hearts.

Krafchenko, an alleged murderer, escaped from his cell in Winnipeg. He was searched for all over Canada. He was found in Winnipeg. Montreal detectives were disappointed that he had not come to Montreal so they could have hunted him and found him. The trade is the hunting of their fellow men, even to the gallows. What a hellish system this is under which men are disappointed because they could not hunt a murderer. Love is driven out.

But when we have abolished the present system, when we have introduced a system under which buying and selling of the things we need to live by is done away with, when the life of the worker, his days and his strength are not sold on the labor market, when we produce FOR USE and for all, when no man can gain without equivalent toil, then love can come into the hearts of men. Then there will be no need to struggle and rejoice in your fellow-man's misfortune.

And the love that business has driven out of life, will come back to the hearts of men, and sit enthroned in the chief places of life.

### The Canadian Socialist Vote

W. Watts, in the Western Clarion.

The growth of the Socialist movement in Canada is something we should be proud of, when the difficulties placed in our way by the henchmen of the capitalist class are considered, and a few figures relating to the growth will, we hope, give a bigger impetus to the movement.

The first notable election in which we took part was in 1903 in the province of British Columbia. From then on elections have been contested wherever a chance has been placed in our way and the necessary funds provided. It might be stated that a deposit of \$200 has to be left with the returning officer of the government before we can place a candidate in the field for the Dominion elections, and that a deposit of \$100 in the provincial elections of British Columbia and \$200 for the other provinces (with the exception of Ontario, where no deposit is required).

This deposit is lost in all cases where the candidates running do not receive at least one-half of the total number of votes received by the winning candidate.

Socialists  
Elected  
Socialists  
Nominated  
Votes  
Received  
Date

Provinces			
British Columbia	1903	3,507	15 3
British Columbia	1907	3,670	25 3
British Columbia	1909	6,195	26 2
British Columbia	1912	6,200	27 2
Alberta	1909	1,429	3 1
Alberta	1913	3,383	7 0
Saskatchewan	1908	96	1 0
Saskatchewan	1912	58	1 0
Manitoba	1910	1,241	3 0
Ontario	1911	3,604	9 4

Other elections have taken place in the latter provinces, but we cannot obtain figures. There are forty-two members in the British Columbia Legislature. The Socialists polled 15 per cent of the total vote last election in British Columbia.

There are fifty-six members in the Alberta Legislature.

### DOMINION ELECTIONS.

Socialists Elected			
Socialists Nominated			
Votes Received			
Date			

1904	2,872	5 0
1908	8,031	8 0
1911	11,138	17 0

There are 221 members elected to the Dominion House.

### CANADIAN VOTE IN A NUTSHELL.

Dates	Votes Received
1903	3,507
1907	3,670
1908	8,697
1909	9,688
1910	10,929
1911	15,852
1912	15,857
1913	17,071

No "Labor Party" vote is included in this.

### The Strike in South Africa

When the railway workers of South Africa struck, Premier Botha called out the militia, and it is said 100,000 men responded.

Premier Botha declared that when he got through, there would not be another strike for a generation.

Both of these facts are interesting as showing the state of South African development. They illustrate a passing phase of that region in the light of historical determinism.

South Africa is as yet largely agricultural. The Boer farmer produces in a petty manner. The farm is the unit. Consequently the Boer farmer has the petty, individualist outlook upon life.

Capitalism has invaded the territory in spots. The gold and diamond industries are typically wage slave. The railways exploit the wage workers.

The South African farmer and the wage worker have different outlooks upon life. The wage worker wants higher pay, fewer hours, better working conditions. The farmer sees in these moves higher freight rates and dearer prices for the things they purchase.

Consequently they oppose the strike. When Botha calls, they rush to arms.

Botha, who is a petty bourgeois in views and sympathies, gnashes his teeth when the wage slaves strike. He boils over with denunciations.

Were conditions stable, were society static, then there would be little hope of the workers ever triumphing.

But society is in a state of flux. It is changing. Capitalism is extending its boundaries all the time. More and more of the population are being drawn into the sphere of the capitalist mode.

As this process develops, as the petty farmers become fewer in number compared with the wage workers, the balance of power shifts. The wage workers learn from bitter experience that an injury to one is an injury to all, and that in union there is strength.

And as their ranks are continually augmenting from the breakup of petty production, the wage slaves will form the bulk of the population. And then, either through the ballot, or if that be denied, by sheer force of numbers, the wage slaves will capture the supreme political power, and their will will be the will of the state.

Premier Botha may now strut and swell and threaten; but his threatenings will be rendered idle vaporing with the passing of the underlying economic conditions which at present raise him to political power.

### A Study in Ethics

By Yukoner.

One of the most logical judgments of future historians regarding this twentieth century will be executed relative to the absence of honor in the individual's public life, in spite of the fact that the same individual could and did follow the lead of honor within the limits of his family life.

It is impossible to exaggerate the danger to society when honor is absent from the market places; recognizably so to the individual, excruciatingly so to the individual, honorably so to the dishonorable individual.

For when blasphemy becomes honor it is not possible for the individual to escape from the riveting results of habitual blasphemy.

According to modern statesmen, individuals such as the biblical Jesus, or the Russian Tolstoy, are the possessors of true ethical standards, but at the same time are impracticable idealists. According to future historians, Jesus and Tolstoy owned a sense of honor as private individuals, which honor demanded of them to execute in life's market places; but twentieth century society deliberately chose to deny that their own sense of honor as private individuals was honorable in the market places of life. Consequently there existed a public dishonor recognized as expedient, honorably so, side by side with a private honor which was regarded as inexpedient, as dishonorable, in the market places. Or, in the words of an honorable man, "Life's market place when desolate of truth is a sign of an impending end to the social system containing that sign."

The ability to blaspheme against truth exists as a possibility for mankind. This ability is recognizably present when a conscious ideal is willfully denied by the owner of that ideal; as impracticable, and as inexpedient for him to follow.

The habit then originates which results in the existence of a blasphemer against his own spirit of truth.

The individual then substitutes the "expedient" for the "recognizably true," and is absolutely helpless to escape from the effects of his dishonest habits of judgment.

Expediency offers subtle excuses for the complicity of blasphemers.

Principles become of secondary importance to such unfortunate individuals.

Expediency becomes an honorable and all sufficient excuse to them for acting consciously in defiance of their own ideals.

To stand up serene and unafraid, as a Jesus or as a Tolstoy, as an admirer of the true, willing to practice the true, is regarded by twentieth century statesmen as ridiculous; inexpedient, and as dishonorable.

Judges complacently add burdens to the shoulders of their little neighbors.

Priests complacently allocate hells to Lazarus.

Employers complacently strive to pay a minimum in wages to the destitute.

Statesmen complacently extort \$850,000,000 for naval armaments alone, from the common purse of the poor.

All such social actions are regarded as honorably expedient in the market places.

It is the very helplessness of the blasphemer against truth to recognize the inevitable social crash resultant from his own blasphemies that renders the mistake of blasphemy so infinitely difficult for the blasphemer to overcome.

When dishonor has become honor let the market place dwellers flee from that market place.

For the end of that civilization is nigh.

When lies are worshipped as truths, injustice as justice, unmercifulness as mercy, those who may read the writing on the wall: "Weighed in the balance and found wanting."

Greed and graft are twin brothers, and could exist only under capitalism.

"And then you will hand the keys of your cities to the ranks of the hungry men."

The three most powerful enemies of Socialism are greed, superstition and ignorance.

A worker said the other day he voted for Laurier because he was such a smooth, suave and smiling politician. Phanny Phellow.

The Boer soldier is in the saddle and the British miner must humbly submit to his dictation. Where are the Boer leaders of yesterday?

Karl Marx's Value, Price and Profit should be in the hands of every Socialist. Cotton's edition costs only 10c., or three for a quarter. Get it.

Do you vote for Borden because he is a nice fellow, or because you like to be out of work and hungry, or with lots of work and skinned to a finish?

The two sons of the late Earl Cawdor, will each have \$5,000,000 at their disposal when they become of age. Thus does the capitalist system take care of its holdings.

Good morning, where is that fat overcoat you earned last summer? Oh, the boss has it, has he? Well, if he will allow you to work, try again. You may get one more day.

The present, with its misery, poverty, brutality and contradictions belongs to capitalism. The future, with all its happiness, plenty, brotherhood and harmony, belongs to Socialism.

One of the objections urged against chattel slavery was that it parted children from their parents and wives from their husbands. The present system of industrial slavery is a thousand times worse in that respect than the old form of chattel slavery.

The liberty of no man is safe with the courts. The courts are the last place in the world where the popular power of government should ever be placed. And this, not because the judges are crooked, but because they do not belong to the working class.

Men strike because they do not receive in wages half of the wealth they create, and then go to the polls and vote for the system that robs them. If they would strike at the polls and establish Socialism they would receive all the wealth they created.

The Toronto jail is crowded as never before in its history. Canada is prosperous as never before in its history. There are more unemployed in Canada as never before in its history. More poverty and crime for the many, more wealth and luxury for the few. Getting more like England every day.

Sheriff Madgett and his deputy, Stratford, Ont., took a small eighteen year old lad to the Kingston pen. The lad was heavily chained hand and foot, probably so that he would not cut loose and eat the gizzards out of the two big brave representatives of King George.

The city of Regina is perturbed because of the threats of pillage made by the unemployed. Well, what can they expect? Do the wealthy people of Regina think that a man is going to walk the streets hungry in a temperate away below zero for week after week and submit meekly? Any man who would not steal to feed his hungry family when he could get no work, has not much grit in his craw.

Fred Wilson, one of the 25,000 who are forced out of employment in Toronto, told the court that it was impossible for him to get any work, and that it would be better to send him down. He got his wish, and for ninety days will live in warmth and comfort. It is not a rotten system which forces good workmen to ask the court to send them to a stinking bastle that they may get warm and have a bite to eat and a chance to work?

M. Philouze, a French statistician, calculates that the war in the Balkans cost the belligerent countries \$300,000,000. The money went for ammunition, that was fired away, arms that were largely lost or broken, for soldiers' clothing that was worn out, food, etc. There is nothing material to show for it. The situation is as if a fire had swept over the land and destroyed so much property.

The countries as a whole and the people in individual are poorer than they were when the war began. Their case illustrates what the waste of war means.

Complaints have been made that some of the school cadets of Toronto have been pointing their rifles at passengers in street cars, and otherwise making nuisances of themselves. Well, what are the rifles for? What are the cadets being trained for if it is not to point rifles at citizens? Let the citizens go on strike and these rifles will be pointed at them and shot at them. The spirit of militarism is not being drilled into the boy scouts and cadets of Canada without a purpose.

The people of Toronto should not be alarmed because empty rifles are pointed at them. How would they like to undergo the treatment of the miners of Vancouver Island, who had rifles, bayonets and machine guns trained on them, and brutal officers threatening to order the shooters to fire?

General Otter before the Empire Club of Toronto lashed the Canadian militia in no uncertain manner. He says the public are unconcerned, and the militia has gone to sleep. He enlarged the compulsory training system in force in Australia, and deplored the fact that only one per cent of the boys attending schools throughout the Dominion at present belong to cadet corps. Other says our militia force numbers less than 50,000 practically untrained and barely equipped.

Sam Hughes says our force numbers over 70,000, trained to the minute, fine soldiers and is backing up his statement by spending twelve or fourteen million dollars each year on his pets. Otter is right; the Canadian militia is a dead one, and all his efforts and Sam Hughes' fool expenditures will never bring it to life. The people of this country do not want to soldier, and they do not want to support soldiers.

### The Impotent Rulers

Of all the insignificant, peevish, weak-backed, ignorant beings which are held up to admiration by an equally ignorant press, the financier and capitalist are the chiefest.

Here are the broad acres of Canada stretching limitlessly across thousands of miles of territory. Here are the factories built to produce necessities and luxuries for all the people. Here are mines ready to give up their coal to keep people warm. Here in Canada there are a million bodies and a million pairs of hands ready to turn the resources of the country into things good for the use of man.

And man walks hungry while the factories stand idle. Man shivers with cold while the production of coal is curtailed. Man seeks comfortless shelter while the hands of the builders seek for an opportunity to build and find it not.

What is the trouble? Why is the suffering in the midst of plenty? The trouble lies with the system which is controlled by the capitalists, those little, over-braided individuals whose ignorance and selfishness and muddle-headedness and impotency makes industry to halt and humanity to suffer.

It is as simple as A, B, C. The capitalists own the means by which the workers must work to produce wealth. They will not allow the workers to have access to the means of wealth production save on harsh conditions. These conditions are that the workers shall run the mills, keep them in repair, rebuild and extend when necessary, dig the coal, and iron, and produce all the wealth they can as fast as they can AND GIVE IT ALL TO THE CAPITALISTS. The workers are then doled out just enough wages to buy back a small fraction of the wealth they have created.

The capitalists do not want to consume the wealth the workers have produced. They want to sell it. So they send the wealth into the market, to be sold. And the workers, with their poverty wages, come to the market to buy the wealth they have produced, and can buy but a little. The rest piles up in the market, save for what the capitalists want only to waste. It piles up, and piles up and cannot be sold. And it is said there is overproduction and the workers are turned out of the mills, and are denied their slave pay, and walk hungry amid plenty, shiver while the clothing they have produced is stored in warehouses, and go cold while the coal they have produced remains undistributed.

Then our capitalist rulers give forth their stentorian dicta. They say the workers want too much wages. They say the workers have wantonly spent their large wages. They look learned and say there are hard times and the workers must go slow.

In God's name what foolery. Ignorance is the curse of the world. Comrade workers, study the system which robs you. Look at it in the calm light of reason. Come to it leaving behind all those hypnotic suggestions your masters have introduced in your minds. And you will see the capitalist system to be a ghastly, fever breeding, hunger smitten, rotten hearted degradation, and the boasted capitalist to be a crawling, selfish, ignorant, fattening on misery, wailing man and robbing and revelling amidst the spiritual and moral poverty of his material success.

And you will swear never to rest nor to abate one jot of your agitation till the damnable system is recreated into a system where love, truth, spirituality, morality and physical well-being for all shall rule.

### Our Civilization

By Horace Traubel.

"How can we see the skyscrapers. They are very high. But I can also see a man. Do you know how much higher a man is? I can see the roof of the skyscraper no matter how far up it goes. But I can't see the roof of a man no matter how far down he stays. Do you say I am not used by the termite? I may be used by something I won't defer to. I may see what we have come to so far. But I may also see how we are to go on to God. Knows what level of ascent. I accept our civilization because it is the mightiest of possible facts. I reject our civilization because it is the most unreasonable of apparitions. I know how irrefragable its proofs are. I know how unquestionable its evidences must be. I know it stands in unchallenged grandeur. It reaches to the inner fires of the earth. It reaches to the outer tracts of space. But, well, there is no but. I also see its meanings. Its sneaky codes, its slick moralities. Its invasions. Its colossal ignorance. Its gaudy mountings, brutality. I also see cities with slums in them. Yes, I see worse than that. I see people with slums in them. I see incomes with murder in them. I see churches without religion in them. I see religions without churches in them. Such things—I see them everywhere. Along with the beauty see the ugliness. Along with the kindness see the cruelty. Then I no longer say yes. I say no. I no longer say now. I say not yet. It's the end to some of you. It's the last word. It's the summing up. But I am not convinced. It all seems unreasonable to me. Even your arts and cultures. Even your galleries and colleges. Even your parks and riverways. Even your leisure and travel. Even all that and all that goes with that. It's all so partisan. So narrowly enjoyed. So greedily corroded. So doled out to few instead of all. I can't concede its validity. It all seems unreasonable to me.

Sam Hughes is behind a scheme for compulsory physical examination at the universities. The students at Varsity, Toronto, are rebelling. They contend that the examination is only a wedge for enforced physical exercises which would fit in only too well with the new drill hall idea of Hughes. The students are on to the military authorities with both feet. Sam cannot get the workers to feed the \$14,000,000 a year, militia, and armed to the schools and universities for supplies. The student of today is for peace, and refuses to train his energies to shooting up his fellow man. He is willing to learn almost anything but the arts of murder. This is right.

As the Israelites feared the Philistines, as the Romans feared the Northern Barbarians, so the capitalists fear the unemployed.

### Laurier and Dear Food

In his criticism of the Speech from the Throne in Parliament, Sir Wilfrid Laurier appeared to be much perturbed at the high cost of living and the enormous amount of unemployment in Canada.

It is true the Conservatives have appointed a Commission to investigate the cost of living, but as this is composed of civil servants, it will not dare, according to Sir Wilfrid, investigate what effect the tariff on food stuffs has on the cost of living.

Sir Wilfrid seems to think that the high cost of living is an unmitigated evil. He seems to think it the main evil.

The cost of living is a minor consideration for the working class.

Wages are based on the cost of living. If the cost of living goes up, wages will have to go up or the workers perish of malnutrition. If the cost of living goes down, wages will fall, as competition among workers for jobs will allow the masters to reduce the amount in the pay envelope.

The dust and din raised over the cost of living is raised by the politicians largely to conceal the real evil—the wages system. Let the system of the distribution of the products created by labor be so altered that labor may enjoy its own creations.

Then, not only will the problem of the high cost of living be solved, but the unemployed problem also and the problem of poverty.

### Capitalist a Robber

A capitalist is a robber. His robbery is legalized by the laws sanctified by the church and hornsogged by the masters' press.

A wage worker is a robbed producer, feared by the masters, browbeaten by the church and hornsogged by the press.

The capitalist and the wage worker are both products of the same system—the capitalist system.

To berate the capitalist, or to thump the worker is idle labor without pointing the remedy which will cause both to assume a different place in the social scale.

It is the system which produces both. Granted the capitalist system, it follows as a matter of course that wage worker and capitalist will result.

Given a system whereby the producing class sells itself to another class for a daily wage—a wage which barely covers the cost of living, it will result that the producing class will get all the balance of the wealth the producing class creates.

Thus automatically we have two classes. We have the class which toils and does not enjoy, and we have the class which enjoys and does not toil.

Abolish the system which produces these two classes, and the two classes will disappear. We will have neither wage workers nor capitalists. We will have a collectively owned, producing and enjoying class.

It is the end and aim of Socialism; to abolish class antagonisms by abolishing the system which produces the antagonistic class.

### Eliminating the Capitalist

Horace Traubel, in one of his collects or poems, says he sees faces which do not wish to do him harm, but which wish to do themselves good. Incidentally he is harmed, but that is not the object at all.

In the same way the workers do not wish to do the capitalists evil. They have no enmity nor vengeance against the capitalists. They want to do good to themselves.

Hence they strike. Hence they demand more control of the working conditions in the shops. They want shorter hours. They want compensation acts and insurance against unemployment and many other things now. And they aim at the ultimate elimination of the capitalist in industry.

The capitalist roasts the advance of the working class. He does not want to do the worker harm. He only wants to do himself good.

The struggle between the two classes, each desiring not the injury of the other, but their own good, will go on until one class is eliminated. As the working class is the only useful class in society, it will be the capitalist class that will suffer elimination.

The struggle for speed has been the story of mankind. The telephone conquered distance for the voice, the telegraph conquered distance for the written message, and the automobile is solving the transportation problem. Hundreds of other inventions are utilized for speed, in workshop, factory, mill, mine and forest. But who gets the benefit of the speed? Does the worker? No. The worker is the victim of the speed mania; he does not own the telephone, the telegraph, the automobile, or any of the machinery which turns out as much product in one day as could formerly be turned out in ten. The worker is the slave of the speed god, and will continue to be until the machinery is all owned by the people for the common good of all.

South Africa has forbidden the display of the red flag of Socialism. The capitalists would rather see the old union jack, the flag which represents murder, tyranny and oppression, poverty and wretchedness. Many of the strikers in South Africa are those who fought for the union jack to float over the country. They are now reaping their reward. They must fold away the flag of liberty, and keep to their homes, or be arrested. Rule Britannia.

General Otter thinks our military force should be increased to 250,000 from the present total of 55,000. Otter is a parasite and a hindrance to the progress of the country. He is one of the burden loafers who are fed and clothed by the brawn and muscle of the Canadian workmen, and wants a force greatly augmented to shoot and oppress the toilers who feed him and his kind. He is a fine tool of his masters, the capitalists.

The unemployment of Canada at this special season means the making of Socialists in great numbers. Beggars out of a job and hungry and suffering the continued zero weather will rankle in the heart of the worker in a manner that bodes no good for the system which compels him to suffer. The spirit of revolt will be born in many a worker's breast before the winter's blasts cease to swirl around his unprotected ears. It is good.



## "Cent Belt" Prices

**For  
First Class Printing**

Because we are located in the cent belt and can do your printing cheaper than can be done anywhere west of us, and probably east of us, works out decidedly to your advantage. When we install modern facilities in our job department to enable us to turn your work out quicker and better than heretofore, we do not raise our prices. We lower them. You are again the ones to benefit.

The quotations below are worked out pretty close. Read them and compare them with the prices charged by other houses. And the quality of work is as good as a long experience in up-to-date printing houses can make it.

	For	For
	500	1,000
Letterheads, on 16lb Bond, a fine		
light sheet	\$2.60	\$3.60
Envelopes, a fine commercial en-		
velope, No. 8	\$1.60	\$2.75
Bill Heads, standard size, good		
stock	\$1.80	\$2.95
Statements, fine stock	\$1.80	\$2.95
Note Heads, very best stock	\$1.50	\$2.40
Business Cards a specialty. We		
have them in all sizes and col-		
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age size 2 3/4" for	\$1.40	\$2.15
Larger sizes will cost a few	cents	more
smaller sizes a few cents less		

Letters are quoted above on 16 lb. Bond, used by a large number of business houses today. We have the best bond papers in Canada. If you want a job on the heavier papers, it will cost you only the difference of weight in the price of the paper. We will be pleased to quote you any weight a paper you may require, or any special make.

We have special facilities for printing Booklets, By-laws, Folders, or any such jobs used by the average business house.

The above prices are quoted to give you an idea of the charges generally made for other lines of work. If your work is good, The stock is the best. An all work is FREE PAID by mail or express.

Cotton's Co-operative Publishing Co., Inc.  
Cowansville, P.Q.

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**PUBLIC NOTICE**

**Meeting of Shareholders**  
Public Notice is hereby given to the shareholders of Cotton's Co-operative Publishing

Company, Incorporated, a body politically duly incorporated according to the laws of the Province of Quebec, having its head office and chief place of business in the Village of Cowansville, District of Bedford, about the

the said body politic will be held at Cowanville, at the head office of said company, on Monday, the second day of February, 1914, at one o'clock in the afternoon.

...at one o'clock in the afternoon, for the following, among other purposes, to wit: To receive and consider the annual statement of the business transacted by the company; to elect the directors for the coming year,

transact all other various business which may  
arise and which are within the powers of the  
general annual meeting to deal with.  
William Ulrie Cotton, President  
Cowansville, December 24th, 1913

**SOCIALIST DIRECTORY**  
DOMINION Executive Committee, Social

first and third Monday at 55 King St. East.  
H. Martin, sec., 61 Weber St. East, Berlin  
Ont.—285.

S.D.P., meets the 2nd and 4th Thursday in each month, 8.15 p.m., Labor Temple, 16 Church St., Toronto. Secretary, P.C. Young, 82 Wroxeter Avenue.—270.

C., meets every second and fourth Monday night at Headquarters Hall, 213 Jarvis Ave. For information and literature write to Prof. Sec. J. Penner, Box 1682 Winnipeg, Man. —264—

# Vand

**FELLOW WORKERS**  
We, as brothers and sisters, are at present in a very difficult position in the island, at this time of the year.

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# Vancouver Island Defence Fund

Cotton's Weekly has received the following appeal from the Defence Committee of the Vancouver Island striking miners. A good plan for the comrades would be to paste the appeal on a piece of paper, and tackle Socialists and union men for contributions, sending them forward to the Secretary of the Defence Fund.

## FELLOW WORKERS:—

We, as brothers of the two hundred miners at present in jail awaiting trial on Vancouver Island, at this time appeal to you members of the working class for moral and financial help, that we may free from persecution and the brand of criminality men whose chief offense is their prominence and activity in the labor movement on this portion of the Pacific Coast.

The miners, in their dealings as individuals with the corporations in the past, have realized their utter helplessness. Time and again explosions occur with the loss of human life. The mining laws provide for the appointment of a Gas Committee by the men. This committee on examining the mine and reporting gas, was discharged. The Government, in lining up with the mine owners, refused to enforce the laws. They are therefore the violators of their own laws.

The men were thus forced to organize, and on the last of May last the mine workers of this island came out for recognition of their union.

The governments, Dominion and Provincial, in their eagerness for industrial expansion (profits for the master class), encourage a constant stream of immigration from Oriental countries. With the aid of this reserve army of labor, whose wants are few compared with those of white men and the enactment of

draconian criminal laws, which are intended to render the workers powerless during a strike, all the forces of the State are at the disposal of the capitalists involved.

Today the militia are encamped in our streets, and bodies of them with fixed bayonets patrol them, and act as a shield to hundreds of special police who are here to guard strike-breakers.

The jails are crowded with our most active workers. With the exception of a few, bail has been refused. Among the men in prison are many earnest and active workers, who are eligible for provincial and municipal offices. Also J. Place, M.P.P., the working class representative in the Provincial Parliament. The workers of this district have attained the most advanced political position of any of the Dominion. In event of these men being convicted, they are deprived of all political rights for five years.

**FELLOW WORKERS:—** In this life and death struggle with the Master Class, help us to keep the Banner of Labor flying triumphant over what we have already attained. It is our turn today; it may be yours tomorrow. In the name of the solidarity of the working class, help is urgently needed at this time. Do all you can, and aid us to hurl those from place and power who, in their greed would force us to the standard of Orientals, or to become homeless tramps.

Forward all monies to Defence Committee, G.A. Moore, Secretary, Box 830, Nanaimo, B.C.

Donations will be acknowledged in Western Clarion, Cotton's Weekly, Appeal to Reason, and other Labor papers.

Finnish Local No. 20, S.D.P. of C., Webster's Corners, B. C.	23.60
Finnish Local, Kewatin, Minn., U.S.	11.65
Frank McKee and Axel T. Johnson, Main, Sask.	2.00
Green Valley Socialist Party, Rocky Mountain House, Alta.	3.20
Finnish Socialist Local, Port Arthur, Ont.	23.40
Local No. 9, S.D.P. of C., Victoria	30.00
Finnish Socialist Local, Mullin, Idaho, U.S.A.	3.60
C. G. Johnson, Carmi, B.C.	1.00
S. S. Osasto No. 1, Cook Co., Chicago, Ill.	10.90
Local No. 21, S. D. P., Edmonton, Alta.	6.50
Finnish Ex. Com., S. P. of C., 32.50	
Trades and Labor Council, Regina Com's Cronk and McCombs, Silico, Alta.	10.00
John Heaton, S.P.C. Local, Kenora Milwaukee, Wis., Finnish Local, per Arvo Siero	3.00
Vancouver, B.C., Patternmakers' Association	7.50
Finnish Local, Port Arthur, Erick Korkala	2.40
Per A. G. Godfrey, South Wellington, B.C.	22.00
Finnish Local, Mond, Ont.	12.65
T. C. Wood, per Western Clarion	2.00
Finnish Socialist Local, Toimi, Lake Co., Minn.	3.00
United Bro. Carpenters and Joiners, Nelson, B.C.	10.00
S. S. Osasto, Garson Mine, Sudbury Ont.	7.65
Local 134, Sheet Metal Workers, Victoria, B.C.	10.00
S. S. Osasto, Cobalt, Ont.	33.00
Greenwood Union, W.F.M.	5.00
Int. Union No. 510, Steam Engineers, Prince Rupert	5.00
Miners, Cardiff, Alta., per A. Fleming	57.80
Finnish Local, Eckville, Alta., C. S. Bandall	11.00
Local 495, Journeyman Plumbers, New Westminster	10.90
Local Union 138, Vancouver, Paint-	

## Hamilton Happenings

The dominant question in Hamilton at present is that of the unemployed. For once the workers are discussing something vital to themselves. A large mass meeting of the jobless men was held to consider ways and means of alleviating the distress. The platform was occupied mostly by clergymen who plainly showed they had given no previous thought to the subject and could only piously reiterate that it was work not charity that the men wanted. The local labor M.I.A. Allan Stodholme, was the first to deal with the subject of the meeting in a practical way and created quite a flutter in the clerical hierarchy by telling the assembled sky-pilots that their time would be better occupied in considering the here and now instead of the hereafter. He then proceeded to give the socialist analysis of unemployment. Were all so-called "labor" men of the calibre of old Allan that appellation would not be in such bad odor among revolutionary socialists. Only one clergyman among the bunch knew enough or was man enough to state the truth about unemployment. Two of our members were present and gave their viewpoint. Next morning a register for the unemployed was opened at the city hall, but the situation is very much where it was as only a small number of the married men were given three days work a week. Unemployment is the keystone of capitalism. When we knock it out the capitalist structure collapses. So the workers will look in vain for a solution to this problem while the capitalist class exists. The remedy must be of their own doing, by joining their own class organization to take over and control in their own interests the land and the machinery of production.

The attention of Hamilton readers is called to the fact that a social will be held in Swales' Hall on Friday evening February 13. The woman folks are specially invited, and the bairns will also be made welcome. A splendid programme and light refreshments.—J. A.

An inspector reports that the rubber atrocities of South America are continued. The natives who complain are met with revolver shots. We must have rubber, and the governments concerned seem not to care how much brutality and murder is committed as long as the rubber is secured. Their supreme effort seems to be to send inspectors to the rubber country every little while who report that the atrocities are still being committed. This holds the public for a while, and the shipments of rubber come rolling in.

There are now forty millionaires in Winnipeg. And thousands of persons dependent on charity in Winnipeg for their Christmas dinner.

## Jangling Discord of Capitalism

John T. Hurley, Reid Hill, Alta. Philosophers and students of human nature tell us that to be happy we must be "in tune" with our surroundings. By that, I take it, is meant that we must all act in harmony. That is quite right. It is one of the secrets of happiness. But nowadays such a thing is impossible. The capitalist system renders it impossible, thus it destroys happiness.

We should all act in harmony, but we cannot under present conditions. I will give an instance. The farmer is getting twenty-two cents for his oats at the elevator, which is probably fifteen miles away. A neighbor needs oats, and offers him the market price. In nine cases out of ten the farmer will want twenty-five cents. He knows he cannot raise the elevator man's price, which brings him merely a bare living; consequently he will try to put the price up wherever he has the least possible show. This makes a farm community a long way from being in tune. It produces discord, or worse.

Take another instance. The threshingman hires his labor and has to pay them. The machine company follows the threshingman up and puts a stop note on the money due the threshingman from the farmer. The threshingman's men demand their money from the farmer. He in turn demands his of the farmer. The farmer informs him that the machine company has appropriated it; consequently we have discord all the way around. The threshingman cannot get his money, and the men cannot get theirs. It being "in tune" with our surroundings possible under such conditions? Is this acting in harmony? No. It is discord, and you will find it wherever you go. Everybody is striving to beat the other fellow. He pretty near has to make a living. But there is one class that harmonize with each other in their aims, and that is the master class. They all work together to skin the workers of all they possibly can.

Recently in Newfoundland, the Fishermen's Protective Union went into politics and elected a majority of the opposition candidates. Sir Robert Bond, the left bower of the capitalist skimmers of Newfoundland, in other words the leader of the capitalist opposition, has announced his retirement from politics. He sees the workers rising to political power and it frightens him into a hole. May others of his ilk be scared in the same way.

The annual conference of the British labor party will meet in Glasgow on January 28-29 and 30. Prior to the meeting a ballot of the labor union members will be taken throughout Great Britain to see whether the members want union funds used for political purposes. If the decision is to use the funds for political activity, the plutes will receive a great scare.

## The Star of the East

By Irwin Friday, Fertility, Alta.

We are told of the star of the east that is said to have appeared on the eve of the birth of Christ. It is now nearly two thousand years since He taught the "brotherhood of man," and proclaimed "Peace on earth; good will to men." In these two thousand years the war spirit has grown to such an extent that the world now spends annually about four billion dollars on militarism. How about this? Blessed are the peacemakers, for they shall be called the children of God. Now let us be serious for once. If the peacemakers are to be blessed it is just as reasonable to expect that those who uphold war are to be cursed. What, then, are you going to do priests and preachers, who pray for victories in war? You cursed accomplices of glorious murder. You perpetrators of barbarism. You who exempt your cowardly carcasses from the deadly effect of exploding shells, whistling rifle balls, and keen-edged swords. You should faint and never recover when the following is quoted: Thou shalt not kill. Should you not have a block of limburger hung about your necks and drowned in the deepest part of the sea? You are supposed to follow in the footsteps of Christ. If you follow the teachings of Christ you will not be the cause of any footprints leading to the fring line. How about the golden rule: Do unto others as you would have them do unto you. Would you have your brother blow you to atoms by a shell or rip you open with a sword? Would you? Be honest about it: Do you glory in slaughter, in murder on the battlefield? If you do, then you belong to the age of the barbarian, and there is no place for you in a true civilization.

If such as you are the result of Christ's teachings, then you are a poor recommendation.

We are told that while there is life there is hope. If so, then let us hope that in the near future the force of reason may clear your brain just as a strong wind clears away a fog.

The eternal star of hope shines out. It is the star in the east of the present day. We hope for a new, a higher, a better social order in which poverty, crime, prostitution, and war will be unknown. We hope for the establishment of Christ's kingdom here on this earth. We hope for a time when humanity will be so highly developed as to be practically perfect. This is not denying Christ. It is upholding His teachings. The star of the east is the star of hope.

## FROM OLD ENGLAND

Dear Editor:—Am writing you enclosing a few subs as I promised before leaving Alberta. The trip home would be rather dull without keeping in touch with the movement. There is a very noticeable change in the ideas of the young fellows here in the last seven years, and whereas the boys had no opinions except those handed down by their grandfathers, they are ever increasing in numbers now, and have very decided opinions of their own on labor and social matters. I was amused and surprised at the result of a sub I sent to a friend who is the father of four or five boys. The father is a strong Liberal, but being unable to read, got the boys to read Cotton's to him every week, and when I visited them I found the boys arguing with the father how the Liberal was ultimately no good to the workers as regards real freedom and liberty. Well, the father took the papers to the workshop, and this resulted in another agitator being raised up, who got his fellow-workmen together and persuaded them to ask for a raise. The men got the raise, but the agitator got fired, as he had to take a pierhead jump (i.e., go to sea).

Coming over on the boat another supporter of Cotton's and myself got into a warm argument which resulted from a young preacher giving an address on "Success." The crowd around with their questions for at least an hour, and they received the answers with the utmost despatch. It is life to be agitating the Cause. Will close now, but hope to come again in the future with more support. Yours fraternally J. R. B. R., Durham Road Newport, England.

## WASTE OF LIFE IN BALKAN WARS

Sofia, Bulgaria.—A striking illustration of the terrible human waste in war is furnished by the census just taken of the new Bulgarian territories acquired by conquest. The male population of that portion of Macedonia allotted to Bulgaria was reduced during hostilities from 175,000 to 42,000. In Bulgarian Thrace, only 225,000 males remain out of a total before war of 494,000, while in the district of Mustapha Pasha, where fighting was so long and fierce, only 4,000 males are left out of 33,000, the total before fighting began.

## WORKERS GET LESS PLUTES MORE

London, Eng.—British Board of Trade returns for 1913 show aggregate imports into the United Kingdom of \$3,845,169,795 and exports of \$3,175,585,670. Respective increases over 1912 were \$121,966,640 and \$180,780,020.

Most notable decreases among imports were: Cotton, \$48,342,245, and grain and flour, \$14,841,730, while live animals and foodstuffs increased \$38,321,775.

Largest increases in exports were coal and fuel, \$55,370,910, and iron and steel, \$25,653,075.

Though production was in 1913 greater than in 1912, the number of unemployed is also larger.

## Clemency for the Nanaimo Miners

Special to the Montreal Star. Ottawa, January 22.—Clemency, to the striking miners who participated in the Nanaimo riots last summer and are now under suspended sentences of from one to two years, is likely to be extended. When this will be done is not determined. It is understood that over eight thousand petitions praying for their release have been received.

The Western authorities are offering many thousands reward for the body, alive or dead, of a foreigner who escaped, armed, from custody, and is accused of murder and robbery. Offering bonuses for the killing of an unfriended man is nothing new for the boasted system of British fair play.

What profits it to the human Prometheus that he has stolen fire from heaven to be his servant, and that the spirits of the earth and air obey him; if the culture of Pauperism is obviously to tear his very vitals and keep him on the brink of destruction.—Thomas Huxley.

## Get Together

(The following is from "The Mutual Workers' Journal," published in Pittsburgh, Pa., in connection with "The Church of God," of that city.)

Report says that recently 800 men were laid off from work at one of the rubber plants in Akron, Ohio. These men and their families must now shiver and starve until the automobile tires they helped to make are worn out by the idle rich. Other toilers are being forced to idleness all over the country.

Men have invented machinery that does the work of hundreds of laborers, by which they are able to manufacture sufficient surplus stock to supply the demand for many seasons; when the warehouses are filled, the laborers are discharged. Working as they do for a mere living wage, when these periods of idleness come the men are on the verge of pauperism. Increasing misery for the daily toilers is the toll paid for all our wonderful inventions under present industrial conditions.

Men are not forced to idleness because there is no work to be done; they need the work to supply their families with life's necessities; on every hand work awaits the doing; but those "higher up" say, "Be idle and suffer," and the toiler must obey. Surely something is wrong.

Old conditions are rapidly passing away. We cannot return to primitive methods of production, even if we would; the age of machinery has come to stay. What, then, is the remedy? The one thing for the common people to do is to get together, purchase machinery which shall be kept running to supply their needs, and become producers as well as consumers. We must learn to co-operate and work together, if we are to prevent prodigal wealth on one hand and abject poverty on the other. You may ask, "Have I a part in this?" Yes, every reader of the Journal has a part in this reform of business and industrial conditions, and the time to begin is now.

When we, as Christians, realize fully that present conditions are a reproach to a progressive Christian civilization, we shall then begin to feel our responsibility in helping to change conditions. The early saints had "all things in common." Surely the Holy Spirit intended to teach something by this manifestation of equality and love in the early church.

The American people are intensely individualistic. "Every man for himself, and woe to the hindmost." This is clearly not the Christian spirit. Let us, during the year 1914, see if we cannot eliminate the spirit of selfishness and greed, in business as well as in religion, and develop the spirit of mutual helpfulness and Christian co-operation. Let us get together.

## NIAGARA REDS ACTIVE

Dear Comrade:—I suppose you will be pleased to know that we put two comrades in the field as workmen candidates. Comrade Samuel Lovatt was elected alderman, eighth out of nine elected, polling 555 votes. Comrade Wm. Church ran as water commissioner, but was defeated by a little over 200 votes by one of the old ring. However, he polled 643 votes. We are very much pleased with the result, and though we didn't run them on a straight Socialist ticket, both are class conscious Socialists, and the people were glad when they found there were workmen candidates in the field to work if elected for the workmen's interest, and rallied to their support. The Engineers' Union and the Carpenters' Union gave their hearty and unanimous support to the comrades. They said they had been thinking of the need of workmen in the council for some time, but felt that it was up to us to make the move. Cotton's Weekly has quite a circulation here, and the Carpenters' Union gave their hearty and unanimous support to the comrades. They said they had been thinking of the need of workmen in the council for some time, but felt that it was up to us to make the move. Cotton's Weekly has quite a circulation here, and the Carpenters' Union gave their hearty and unanimous support to the comrades. They said they had been thinking of the need of workmen in the council for some time, but felt that it was up to us to make the move.

## MUNICIPAL VOICE IN NORTH BAY

Editor Cottons: At our elections here on Jan. 5th, we ran a candidate for alderman. He polled 134 votes out of a total of about 1300. A great many refused to support him on account of his nationality (a Jew), but we are better without the support of men of that calibre than with it. The bunch here is nearly all railway employees, therefore it is hard to get them all together at once. By the way, the railway slaves got their a few weeks ago. About a hundred got a Christmas bonus a day or two before Christmas, in the form of an indefinite lay-off. A few days later a similar bunch got a new year's gift of the same kind, but it did not knock any more sense into their heads than was there before. Some of them are damning the capitalists and lakers, and others are damning Wilson for knocking a hole in the line fence and letting a part of the western crop go south over American rails. I regret that I have no subs to send you just now; hundreds are walking the streets idle, and I am doing the stunt myself have been for several weeks, so you see cash is scarce. Yours in revolt, D.A.B. North Bay, Ont.

## THE WESTERN SPIRIT

The following letter to an eastern loan company from a Saskatchewan client, was published in a leading financial publication. It speaks for itself.

"Dear Sir:—In reply to your letter, I must say that I cannot pay you the interest on your mortgage this year.

"You seem to think you can make me pay this as you state in your letter that you will not allow it to remain. How, shall I pay when I have not got it? You can make extensions 'till next year or not just as you please, there are millions of acres of uncultivated land out here. And what good is it to us farmers anyway? We only get a poor living from it, and if you are not satisfied with the way I am running your property out here, come and run it yourself. You threatened before to foreclose; why did not you? I am getting tired of waiting for it.

"I would advise you to wait till next year as you will get that year's more year's interest.

"Why is it that you fellows that produce nothing and do nothing useful own every thing, and we that produce everything own nothing?

"You seemed to think that my last letter was too short, perhaps this will suit you better. Yours, etc.,

"The sun never sets upon the British empire because in the words of the yankee, it cannot find a clean place to set upon." Edward F. Mylius.

## The Universe House of Good Will-to All

(Written for Cotton's Weekly) I hate the songs of Earth's Christmas bells—The mockeries they ring—The rich dictating good-will terms—The poor lacking everything.

The emptiest lie robbed of all. The weakest are burdened most—The sickest are cursed for the sores they wear. In the Name of a Holy Ghost!

And I laugh to scorn the unjust pride Of men, who, as Beasts of Prey, Petition, from Loving Justice, Crown—as their heavenly pay.

For, in Universe House of Good-Will to All, Ruled by Justice true, I see the Unjust nursing stripes—The sick sipping honey-dew.

The smoothest trails are for littles feet, For sickest the sweetest sup—For the veriest weak the stalwart arm—For thirstiest brimming-o'er cup.

I reck not when, or how, or where The rich deny my claim, In the House of Loving Justice I shall sing Love's just refrain.

"My prize is not to the strongest, The lordliest, the boldest, The richest or the firsts at the start—But my prize is due the littles.

The sickest and the poorest, The lowest and the nakedest—The lasts at the start."

This was the message of a Messenger of old—Who sang the message in his words so bold—As a good-will message to men's outcast fold—This love message rich men left untold—And leave today as then.

Take it or leave it—you unjust horde Of thieves—rich and first— I care not a whit for your year or nay, If a thirsty but cool her thirst.

Free your Nessus shirts of pride, Gorge your vomit lie—The wrongs of the robbed are full and swift—The Avenger draweth nigh.

The walls of your building are mortared with greed—For profit, or crown, or pound—Where are the walls of Babylon—Where solitude dwells—profound?

Where are the corner-stones that tie Your building's walls secure? When builders omit them social justice, Their building shall not endure.

The building buttressed by edge of sword, By edge of sword shall fall—Where are the lions of lordly Rome?—Are Dreadnoughts a mightier wall?

Read you ever the deepest page Of human nature writ—Stonehenge to Christendom—there is stamped The indelible Finger's script—

Weighted in my balance and lacking found In social justice mortar—Love that lacks in justice Is love mocked openly—Love and Roman jurisprudence Is love mocked knowingly.

Eye for an eye, and tooth for a tooth—In the rich man's love-full eye, Means ninety-thousand babes at work—And lust for more slaves to sigh.

THE VAIN APPEAL Sing me a song of the raging sea! Tell me a tale of the conqueror's sword! Blow a blast that will frighten the clouds! For I would forget! For I would forget! At dawn, I met him; and he asked for bread. He was ragged and worn. He staggered away when I shook my head. Bread for an outcast? Some one else would give him bread. I thought, "No, I shook my head as he staggered on." Others shook their heads as I shook mine. And an hour ago they found him dead! Sing me a song of the raging sea! Tell me a tale of the conqueror's sword! Blow a blast that will frighten the clouds! For I would forget! For I would forget! Selected.

AN ATTRACTIVE LIFE When Tom Culinan was chief of police of Junction City, in fact the police force, he had eleven prisoners in the jail and wanted to get rid of them. "When you feed the critters," he said to the wailer, "just accidentally leave the jail door open." But times were hard and picking up a living outside wasn't so easy. Tom hadn't figured on that, but he did when he came back in the evening and found the eleven prisoners still there and two others who had slipped in while the jailer wasn't looking. Living was better and cheaper inside the jail than it was out.—Junction City (Kag.) Union.

PRESS AND PEACE. "If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together, and all the sons of God shouting for joy.—John Hay.

WHO'S HAD THE MEAT? A story is told of a rich woman addressing an assemblage of British working women on the subject of thrift. She rebuked the wives of workmen for their thriftlessness and told them that excellent soup could be made out of mutton trotters. As she paused a moment there came a voice from the crowd: "What we want to know, mum, is who's had the meat off the bone?"

PROVING THEIR LOVE. The bankers have always declared that they love the farmer, who they maintain are the "backbone of the country." Just now the poise of these bankers are proving their love to the farmers by charging them 10 and 12 and even 15 per cent. on a little money to tide them over hard-times. Truly such devotion is unparalleled!—Grain Growers Guide.

Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion are to make no difference in the extent and intensity of want with its concomitant physical and moral degradation among the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away.—Thomas Huxley.



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