

Labor Produces
All Wealth
Unto Labor It
Should Belong

THE CANADIAN FORWARD

"WORKERS OF
WORLD UNITE"
YOU HAVE NOTHING
TO LOOSE BUT
CHAINS, AND A
WORLD TO GAIN.

OFFICIAL ORGAN OF THE SOCIAL - DEMOCRATIC PARTY

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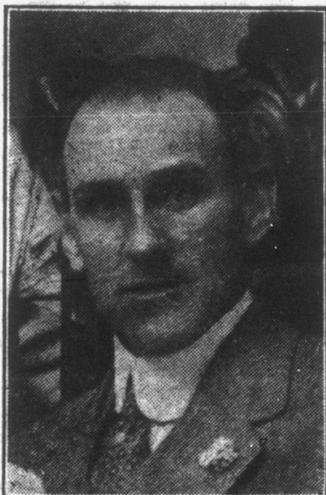
"IT IS A RIGHT TO BE MAINTAINED IN PEACE OR WAR. IT IS A RIGHT THAT CANNOT BE INVADED WITHOUT DESTROYING CONSTITUTIONAL LIBERTY. HENCE THIS RIGHT SHOULD BE GUARDED AND PROTECTED BY THE FREE MEN OF THIS COUNTRY WITH A ZEALOUS CARE, UNLESS THEY ARE PREPARED FOR CHAINS OR ANARCHY.---Daniel Webster or. Free Speech.

I. BAINBRIDGE INCARCERATED

Our National Secretary, Mr. Isaac Bainbridge, is in prison awaiting trial, charged with issuing a pamphlet entitled, "The Price We Pay." In a letter to me dated September 14th, he states as follows:

I am taking this opportunity of advising you that the crown attorney of Toronto has laid a charge against me for circulating a leaflet entitled, "The Price We Pay," which is considered by him to be prejudicial to recruiting. I was arrested on Wednesday at eleven o'clock, shipped over to the City Hall, charged, remanded and shipped over the Don in the Black Maria to the Central Prison, all in the space of fifty minutes. Owing to unforeseen circumstances I was unable to procure legal advice and consequently had to spend the night in jail until my friends got me out on bail at 3.30 the following day.

"I may state that notwithstanding several attempts to get in touch with my friends outside on several occasions through the medium of those who were responsible for my arrest, all my efforts proved unavailable until such time as public announcement in



ISAAC BAINBRIDGE

the press had come to the knowledge of my associates and they had taken action on their own initiative. It is what I consider to be a beautiful piece of political railroading."

On the following Friday his case came up again and he asked for a remand, which was granted for a week, but the Crown Attorney and the Judge refused bail, with the result that he is now in prison.

From the Toronto Jail I have received a letter from Mr. Bainbridge, dated the 22nd, in which he asks me to make a call to all locals and sympathizers and to make an appeal to

the "Minister of Justice," requesting consideration in this case, and I may say that a Defence Fund has been opened to meet the expenses of the case.

The following report regarding Mr. Bainbridge appeared in the Toronto News (Conservative), Sept. 21:

Isaac Bainbridge, editor of "Canada Forward," a Socialist organ published in Toronto, was taken into custody to-day when he appeared in the Police Court on a charge of a

Bainbridge will come up again next week.

The Toronto Star (Liberal), Sept. 4th, published an editorial re the trial, headed, "Should Have a Fair Trial":

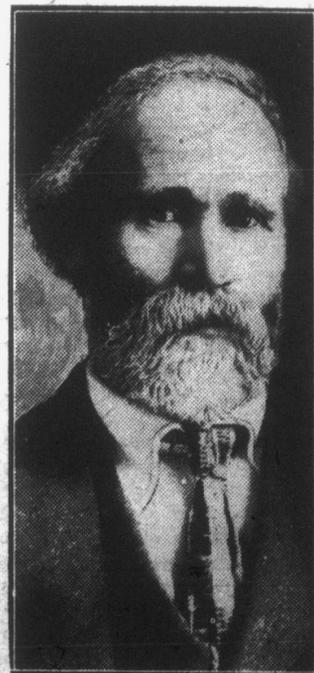
If any man is guilty of an offence against the Military Service Act he must accept punishment. But he ought to be fairly tried, and the offence proved in the regular way. The law does not say that it is an offence to oppose conscription as a principle, but it is an offence to counsel resistance to

GEN. LORD ROBERTS ON CONSCRIPTION

Mr. Ramsay MacDonald's phrase, used in his speech at the Labor Party Conference about "Our German Friends" has, of course, provided an alluring red herring by the dexterous use of which Mr. MacDonald's political enemies can distract attention from the substance of his argument. But the phrase seemed uncannily familiar and re-reading the other night the late Lord Roberts' "Message to the Nation" (published 1912, John Murray, 6d. net) I came across it again. The late Lord Roberts, it will be remembered, devoted the closing years of his life to a conscriptionist campaign. In speech after speech and letter after letter, and all with a passionate personal sincerity—he proclaimed that the hour of Britain's ordeal was at hand: our commanding position in the world was to be challenged by Germany: only conscription would, or could save us.

Speaking at Manchester on 25th October, 1912, Lord Roberts, while warn-

(Continued on page Two)



THE LATE J. KEIR HARDIE, M.P.

September 22nd was the second anniversary of the death of James Keir Hardie, the founder of the British Labor Party and the first Socialist representative to enter the British House of Commons in 1892. On Sunday, all over the cities and towns of Great Britain, meetings will be addressed by prominent Labor and Socialist representatives in memory of this pioneer and fighter for Social Democracy.

S. D. P. OF C. NOTICE.

The following appeal, which we herewith publish, has been received from the Dominion Executive:

Comrades,—

Comrade Bainbridge has been arrested and is at present in prison. On Friday he will come up for trial; his fight ought to be our fight; the liberty of speech and press is threatened, and it is our duty to rally our forces to his aid in this fight for liberty.

Our comrade has a wife and three children, and it the duty of the Social Democratic movement to see that none of them should suffer in this trying time.

Send a letter individually to the Prime Minister, the Minister of Justice, and to the Member of Parliament in your constituency, protesting against the charge against our comrade.

It will need a lot of money to fight this case, and a Defence Fund has been opened, and we appeal to the comrades for \$1,000.00 for to see this case through.

Send in your donations at once. Yours for the cause.

Dominion Executive Committee.

breach of the Defence of the Realm Act, Magistrate Denison refusing to continue bail.

"This man must be insane," commented Crown Attorney Corley. "He is not safe to be at large."

"Why not send him to the Reception Hospital then and have his head examined by the doctors," suggested His Worship.

"That would be a good idea," said Mr. Corley. But Bainbridge's lawyer demurred.

"I feel very strongly in this matter," said Mr. Corley, "and I don't think this man should be allowed out to write the things he has written against the King and country. We are in a crisis at present and a man of this description should not be allowed to go about and sow sedition. Why in Germany he would lose his life if he committed the offence with which he is charged here."

"Take Bainbridge into custody," ordered Magistrate Denison, and the order was complied with.

This case against Bainbridge has been dragging along for some time. On a similar charge he was recently convicted in a higher court and remanded for sentence.

the law. Exactly in the same way it is not an offence to oppose prohibition, but you should not advise a man to buy or sell intoxicants against the law.

In any case, the procedure in regard to this offence, or any kind of sedition, should not be different from the procedure in regard to any other offence. The remarks made in the police court that Bainbridge ought not to be at large, and that his head ought to be examined, are not to the point. He should have a fair trial, and it is perfectly right that he should be defended by counsel—a right which we do not withhold from men charged with the vilest of crimes.

The great advocate Erskine defended Tom Paine, and was criticized as if he accepted Paine's views. As well say that a counsel who defends a man charged with murder is a murderer at heart. Erskine eloquently upheld his right and duty as an advocate to present the case of any man. That is British justice. It should be our pride to adhere to the principles of British justice, which are our priceless heritage.

Ninety-nine per cent. of the people obey the law; ninety-nine per cent. of the people should make the law.

AMONG THE REDS IN SASKATCHEWAN GEN. LORD ROBERTS ON CONSCRIPTION

(Continued from Page One)

I must confess to feeling a little bit diffident on starting my tour to Saskatchewan. Things had not been too bright in my home town, Winnipeg, for some time. Some of the comrades had grown weary of the strife, and others perhaps a little nervous as to the future. Then, too, my letters to the comrades and locals in the Province only brought a feeble response. Add to this that I left the train at Swift Current before 4 a.m. on a wet, cold morning and had to wait at the depot for the local which left at 6 a.m. for Vanguard, you can have an idea of my anticipations. Going up to Vanguard I met a gentleman (a very nice one, too,) with whom I conversed on many subjects. He turned out to be an officer of the North West Mounted Police who was going out to investigate the doings of the comrades. Someone had evidently whispered "treason" or "sedition" to the authorities and hence the investigation. You can picture his surprise when I informed him I was going to meet the comrades and address them. I invited him to the meeting but he declined. The investigation amounted, I believe, to nothing.

Comrade Wetzel, secretary of the Provincial Executive, met me, and we drove eight miles to his place. It was cold, d— cold, but in the morning the sun shone and it shone continuously until on the way to Winnipeg again. The following night we had our first meeting. A good attendance, good attention, good collection, and good literature sales.

On the following afternoon we had a meeting of the Local and discussed the platform of the Party. I must admit to having the idea, founded largely on past experience, that locals in country districts were largely made up of sentimentalists who had but little knowledge of economics; that it was only in industrial centres that the real revolutionary was to be found. You city slaves, if you think this, visit some of the Sask. locals and you will get such a jolt as will loosen this idea from your minds. These men were thinkers and fighters, made of the stuff we need to-day.

The following night another meeting, if anything better than the first, for the school house was packed, and literature sales were good.

Up early next morning for a twenty-eight mile trip to Pontiac. From there a thirty mile drive in a waggon to Buffalo Horn. Here I met comrade Mezzatesta. We had no meetings arranged, for they get mail so seldom in these parts, I arrived before letter telling of arrival reached them. In two days a meeting was fixed up, and such a meeting. Keen interest, intelligent questions, and good literature sales.

Just a word about this local. They keep things lively in these parts by having debates in the school house every month. Have a good library of Socialist literature always on hand, and what they have done I believe many others can do. They certainly let the community know they are alive, and what they stand for. Another drive to Reklaw where I met comrade Oaks and stayed with him on his bachelor ranch. Here again they had only twenty-four hours' notice, and this is a homestead country where everyone lives a hundred miles (more or less) from his neighbor. But two of the comrades saddled their horses and beat up the country. They must have travelled "some" for in the evening we had the largest meeting yet in the school house. It was packed. (I would like to express to these two comrades my thanks for the great work they put in. Not only was it a large meeting, but a successful one

in every sense of the work.

The next morning another big drive, I think thirty-five miles to the railroad, then to Regina. Here I had a meeting on the Sunday, which was a good one. We expected opposition, but it failed to materialize. We expected also to form a local but failed in this also, but we did the next best thing (is it but the next best?) we formed an economic class, which is to be led by a comrade of the S.P.C. At the meeting which was held Sunday afternoon in the Trades Hall, Alderman Perry, an old comrade, took the chair. We encountered the usual religious question, but had an interesting meeting.

From Regina to Prince Albert is a long jump, but it was necessary to reach the comrades at Parkside and Weldon.

At Parkside I had a good meeting, but the local there is suffering from "good crop" or something, and seems to be leaving the bulk of the work to one man, comrade Swan. I believe, however, this winter will see it stronger than ever.

Weldon is somewhere near the North Pole, but they have the best bunch of Reds up there I have met in a long, long time. It was my pleasure to address the first meeting, held in Liberty Hall, a hall built and owned by the young men of the district for social and educational purposes. We had about 150 present at the meeting and a collection of \$26. Added five new members to the local, sold lots of subscriptions to the Forward, and altogether had a splendid time. Comrade D. Hadlands is the secretary of this, the newest local in the Province, and he tells me they are going to form two more in that district. Good luck to them. They are workers and fighters, and withal most hospitable hosts.

This was my last meeting. I regret very much that it was impossible for me to visit Kandahar and Amelia, but it was impossible. In this trip I was only, as it were, spying out the land, but I trust in the near future that this great field which is now so ripe for organizing will be visited by one who has the time to visit the places I missed and who will be able to accept the invitation so kindly tendered me, but which I was forced to decline.

Good luck to you comrades of Saskatchewan. You are fighting under great difficulties, but there are indications that you are winning all along the line.

S. D. P. ORGANIZER

RESOLUTION PASSED BY MONTREAL SOCIAL DEMOCRATIC PARTY

Whereas the Military Service Bill (Conscription) has become a law and the political situation has thereby been radically changed, Therefore, be it resolved, that the activities of the Anti-Conscriptionists conform to the new conditions.

These activities should entail the following:

1. To agitate the Repeal of the Conscription Act, through Mass Meetings, and by written word.
2. To take advantage of the forthcoming Election as a means to Repeal the Law.
3. To explain carefully to the people of Canada the exemption clauses, and especially give every help possible to Conscientious Objectors.

GOLDEN TEXT FOR THE WEEK

The most abominable, atrocious, disgusting and uncivilized act of Germany, next to that of provoking war, seems to be her ruthless and violent attempt to provoke peace.—G.F.S.

ing us of the purposes and preparations of German militarism, was frank enough to refer to the present Kaiser as one

"for whose personal character, noble and imaginative patriotism and capacities as a ruler I yield to no man in my admiration."

And he continued:

"... our German friends, I am well aware do not, at least in sensible circles, assert dogmatically that a war with Great Britain will take place this year or next; but

'Germany strikes when Germany's hour has struck.' That is the time-honored policy of her Foreign Office. That was the policy relentlessly pursued by Bismarck and Moltke in 1866 and 1870; it has been her policy decade by decade since that date; it is her policy at the present hour. And, gentlemen, it is an excellent policy. It is, or should be the policy of every nation prepared to play a great part in history."

An interesting speech it was! Lord Roberts went on to discuss "the power of Labor in international politics":

"The German Socialist, it is said, will not make war upon the French or his English comrade. Gentlemen, it is to the credit of the human race that patriotism in the presence of such organizations has always proved itself superior to any class or any individual."

And here is a most interesting passage:

"Hence, gentlemen, the mistrust with which I have always viewed the proposals of British Ministers for a limitation of armaments. Emanating from Great Britain, such proposals must always, I imagine, impress a foreign observer as either too early or too late in English history. For how was this Empire of Britain founded? War founded this Empire—war and conquest! When we, therefore, masters by war of one-third of the habitable globe, when we propose to Germany to disarm, to curtail her navy or diminish her army, Germany naturally refuses; and pointing, not without justice, to the road by which England, sword in hand, has climbed to her unmatched eminence, declares openly, or in the veiled language of diplomacy, that by the same path, if by no other, Germany is determined also to ascend! Who amongst us, knowing the past of this nation, and the past of all nations and cities that have ever added the lustre of their names to human annals, can accuse Germany or regard the utterance of one of her greatest Chancellors a year and a half ago, or of General Bernhardi three months ago, with any feelings except those of respect?"

Lord Roberts in a later comment upon this passage (in a footnote to his published speeches) commended Bethmann Hollweg for refusing to agree to President Taft's proposals in March, 1911, for universal peace and disarmament. Bethmann Hollweg, he said, "had the courage and the common sense to stand apart."

And Lord Roberts' military patriotism carried him into strange social reform conclusions. I quote from the volume already referred to, an excerpt from a letter by Lord Roberts to the London "Times":

"The conditions amid which millions of our people are living appear to me to make it natural that they should not care a straw under what rule they may be called upon

to dwell, and I can quite understand their want of patriotic feeling."

Yet recent unimpeachable evidence makes it clear that to tens of thousands of Englishmen engaged in daily toil, the call to 'sacrifice' themselves for their country must seem an insult to their reason; for those conditions amid which they live make their lives already an unending sacrifice."

One may dispute Lord Roberts' conclusions, but not his frankness nor his sincerity, and these frank utterances of his read strangely side by side with much of the hypocrisy and cant that has been served up to us during the last three years as Patriotism.

—Glasgow Forward

Congressman Meyer London sees in President Wilson's recent reply to the Pope's peace note the possibility for peace negotiations. He says:

I believe the nations of Europe are exhausted. There is a complete collapse in all European countries. Either our newspapers are too ignorant to understand it or they do not want us to know the truth. You will notice in this morning's paper "the Reichstag is to draft terms of peace."

The declaration of the Reichstag was significant, first, because it was an attempt by a legislative body which had heretofore exercised no interest in international relations. Second, because the declaration of the Reichstag was against an economic alliance. The third demand was for international arbitration, for the establishment of a permanent court for disarmament. All these fundamental things were made the basis of a declaration by the elected representatives of a people in time of war.

—And the significance of that declaration, when followed by the reply of the President to the Pope, gives me hope that the war is about to break down. It (the President's note) must be taken as a reply, not only to the message of the Pope, but as a reply to the declaration of the German Reichstag.

He assures the world, first, that he is opposed to economic alliance after the war. In his reply there is the assurance that there will be no dismemberment of any European nation attempted. These two things are of profound significance to a man who knows what was going on in Europe during the last few years. Dismemberment of Austria and Germany was held over the heads of these nations by French, English and Italian statesmen.

When we read what is going on there now, the things that the censors permit to leak through, you will find that there is a universal demand for peace, both in Austria-Hungary and Germany.

The very fact that the governments of the world have not permitted the Socialists to come together at the Stockholm conference shows that they do not want the Socialists to have the credit for initiating peace; and the very fact that the Centrists in Germany—the religious, conservative party—are now for peace, shows that there is competition between the parties there for the credit of obtaining and bringing about peace.

A well-defined expression in the Reichstag for peace is an assurance that the desire for peace becomes irresistible.

I murder hate by flood or field,

The Glory's name may screen us: In wars at home I'll spend my blood— Life giving wars of Venus.

—Robert Burns.

The paper has been issued by a few members of the Party, and if it is not up to the usual standard we hope the reader will consider the circumstances under which we have gone to press.

ITEMS OF NEWS FROM ALL PARTS

The Independent Labor Party in Scotland, according to William Stewart the Scottish National Secretary, has closed its summer propaganda. Some twenty new branches have been formed and all the older branches have increased their membership in some cases to 100 per cent. This has taken place in the closing months of the third year of a great war. If the war lasts, as some people prophesy, for another three years, its conclusion will find the Independent Labor Party the strongest political force in Britain, and as a consequence, the inevitable post-war problems will be faced by a class-conscious organized democracy, such as has never before existed during any period of great national economic crisis.

Mr. H. A. Campbell, late organizer for the United Federation of Labor in New Zealand, and organizer for the Social Democratic Party of New Zealand, writes with reference to the Syndicalist resolution passed by the Lanarkshire Miners' Reform Association, to say that the experience of State Coal Mining in New Zealand is diametrically opposed to the statement that Nationalization of the mines strengthens Capitalism and further exploits Labor. About 16 years ago, he says, two coal mines in New Zealand were nationalized by the late Dick Seddon. Immediately coal fell from 30/- to £1 per ton, the miners got increased wages, the mines became safer to work in, and the hours of labor were made 8 hours, bank to bank. The experience of working these two mines, even under Capitalist governments, is such that both the Social Democratic Party and the United Federation of Labor, with the coal miners at their head, incessantly demand a complete State Ownership of all the coalfields. The Capitalists, of course, oppose, as they have opposed State Coal Mining all along, and so far the Capitalists have been able to prevent any extension. In Queensland the State has taken over coal mines, and the result has been a complete success in every way, as the Government admitted recently at the opening of the Queensland Parliament. In Queensland the State Coal Yards or Depots supply coal delivered into citizens backyards at 1/- per cwt.

—Glasgow Forward.

THE YELLOW PERIL

Chinese Invading Winnipeg—Sway Extending Eastward—Laborers Brought From Orient are Virtually Slaves.

Not least among the peculiar local conditions created by the war, says the Grain Growers' Guide, is a strike of Galician women working for the market gardeners around Winnipeg. These have been patient laborers for years at \$1.25 and \$1.50 per day, now they are demanding up to \$2.50 and their board. The tendency seems to be to import Chinese labor to take their places, and there is said to already be a considerable trek of these Oriental laborers from the Pacific Coast where the news of the strike has spread.

PROFESSOR SCOTT NEARING'S HOME RAIDED

A raid was made by Federal secret service agents on the home of Professor Scott Nearing at Toledo on September 12. The occasion for the raid was not announced. Professor Nearing was in New York City at the time and on learning of the visit wrote to the Department of Justice as follows. I notice in the New York papers of September 13 a statement that your agents visited my house last evening

and took a number of letters and papers for examination. While I have not the slightest objection to your examining any papers in my possession, I have been working for years to get my material in useful shape, and I am extremely anxious to have it disarranged as little as possible.

—"The Public."

FINANCIAL STUDIES FOR HENRY DUBB

(From the "Reminiscences" of the late Prof. Goldwin Smith. Published 1911).

Crimean War—The day before the Crimean War nobody expected it or desired it; while it was going everybody was mad about it; when it was over, everybody condemned and deplored it.—P. 139.

Lorcha (Opium) War—The Lorcha War was kindled by Bowring, the British Resident of Canton, a disciple of Bentham, who had quarrelled with the native authorities and embraced the opportunity of "promoting the greatest happiness of the greatest number" by throwing bombs into the most densely peopled city in the world. It was practically a war in defence of the opium trade. By the House of Commons it was condemned. But when Palmerston appealed to the people, telling them that an insolent barbarian had trampled on the honor of the Empire by hauling down the flag of an opium smuggler, the flame burst out in full fury. Opponents of the war lost their seats in Parliament. So long as there are great armaments on foot, wars of passion will not cease.—P. 289.

Boer War—Another example is that of the Boer War. . . . the only fruit of which was the loss of 250 millions of money and a far worse loss of honor.—P. 219.

. . . the infamous Boer War, than which there never was a more flagrant breach of humanity or a fouler stain on the character of any nation.—P. 363-4.

Alone or almost alone (in Canada) I wrote against the attacks upon the independence of the South African Republic. Great unpopularity for a time was of course the result. The people went mad, as they always do when an appeal is made by the party of war to the savage passions which still lurk beneath the varnished surface of civilization. . . . There is, however, nothing in my life on which I look back with more satisfaction than I do to the part played by me, however feeble, in defence of justice, humanity, the faith of treaties, national independence, and at the same time the honor of my country, forever sullied by foul and perfidious oppression of the weak.—P. 449.

Jamaica Atrocities—The ex-slaveholders hatred and fear of the emancipated slave, after long brooding, broke out in 1865 with terrible violence. A local and accidental affray caused by the unpopularity of a district magistrate was seized upon by the whites as a pretext for a reign of terror, Governor Eyre sharing and giving the reins to their panic rage. Altogether, 439 men and women were put to death, and the numbers flogged could not have been less than 600. The hangings went on for nearly five weeks after the outbreak. Men received 100 lashes, women 30. Many of those who were flogged with a cat-o'-nine-tails were women, or the simple charge of stealing. Wire was twisted round the cords of the whip. There had been enmity, personal as well as political, between Eyre and Gordon, the political leader of the blacks. Eyre arrested Gordon at Kingston, where martial law did not prevail; carried him into a district

where martial law had been proclaimed, and a court martial was sitting; packed the court afresh, and when even that packed court hesitated to put the man to death without evidence, himself ordered the execution.—Pp. 357-58.

Italian Imperialism—Half the morsel of coarse bread and the cup of meagre wine were being taken from the lips of poverty to pay for the share of Italy in the Imperialist and Militarist craze.—P. 392.

—Glasgow Forward.

INDEPENDENCE OR IMPERIAL PARTNERSHIP

(By Henri Bourassi, Published by Le Devoir, Montreal, Price 25 cents.)

This little book is written in reply to Mr. Lionel Curtis's (editor of the Round Table) book "The Problems of the Commonwealth," in which Mr. Curtis advocates an Imperial Partnership when the Governments of the Colonies shall have some voice in foreign affairs. Mr. Henri Bourassi differs from him and presents arguments in favor of independence, in preference to Imperial Partnership and quotes Mr. Curtis as saying "That independence would be the 'simplest' solution."

In chapter II he discusses quite frankly Canada's participation in the war and what she has to gain; and says, "A thought should also be given to the compensations which some of the partners may find in war operations. In the present conflict, Australia, New Zealand and South Africa have already conquered and actually occupy large tracts of land snatched from the enemy. The United Kingdom has appropriated to itself hundreds of millions worth of goods and ships. Canada alone has received no compensation. In all likelihood she will receive nothing. That such would be her fate in all future wars is almost certain, on account of her special position in the world."

"Again, if the principle of solidarity is to prevail as regards the burden of the Empire, should it not prevail also in the adjudication of Imperial profits? Ought not the conquests and seizures made by any of the partners be thrown into a common fund?" (p. 33.)

Chap. III is devoted to the discussion of why the Quebec Nationalists desire independence, quoting Sir John Macdonald and Bishop Charles Laroque as saying that the present constitution was meant to prepare Canada to take rank with the nations of the earth.

"The kind and degree of liberty which Sir John Macdonald desired for Canada in 1865—absolute independence under the nominal sovereignty of the British King—would be perhaps acceptable. But to all appearances, England's insatiable greed has rendered that solution impracticable." (p. 52.)

Maintaining that there would be less danger of aggression if Canada was freed from the intricacies of Imperial politics and would be much safer than she is now, he continues:

"In the fifty years elapsed since our war agreement of 1865, England has doubled her monstrous Colonial Empire.

"On the other hand, the trade and industrial development of other countries—United States, Germany, Japan, Russia—and the Colonial expansion of France and Italy, have brought revivals to Britain in many lands and upon numerous markets long considered by Englishmen as their own or nobody's.

"The dire result of that situation is that England and her sister nations as well, have more causes of war than half a century ago.

"Some good people take comfort in the thought that the crushing defeat of Germany will be followed by

eternal peace, and for centuries to come the Gaul, the Saxon, the Russ and the Lombard—not to speak of the Jap or the Serb, will play together in celestial amity, as cherubs in some Italian painting of the fifteenth century, and keep the world in joy, happiness and peace.

"A fool's paradise is the abode of those gullible creatures.

"After this other wars will come; and more crushing the defeat, on one side or the other, the quicker the revenge, the bloodier the retaliation.

"In future wars the alignment of armies is sure to be different from the present one. Within a year from the breaking of Germany's power," wrote an English publicist in the first days of the war, "our Imperialists will be calling out for a strong Germany to balance a threatening Russia."

"One thing is certain. So long as England pretends to rule the waves, to govern or protect one quarter of mankind, and police the rest, and sticks to her mania of printing the map in red, she will run more risks of war than any other nation. She may wage fewer petty wars. She will certainly be engaged in more wars of a gigantic character.

"By sticking to the British Empire, Canada and the other Dominions therefore contribute to increase the dangers of war to themselves and to the world at large."

Whilst not agreeing with the writer, I believe Mr. Bourassi is honest in the conviction that to make Canada a nation will solve the problems of war for Canada. We must not forget that Britain or any other country is not the real enemy that faces the common people—but Capitalism with its system of profits; and until we drive this system of Capitalism from off the earth we still will have wars.

The book is well written and should be read by the English-speaking Canadian, who will then have a true conception of the viewpoint of the Nationalist movement in the Province of Quebec.

J.M.C.

Fighting Corruption.

Ottawa Citizen: Premier Brewster is undertaking to put an end to political blackmail in British Columbia at least to the extent of prohibiting campaign contributions by corporate interests. The law to be anything like effective must enforce full publicity of all contributions to the political parties and publicity of election aid in any and all forms. Cynical opposition to a proposed measure of publicity of campaign contributions has been put forward in Parliament in the past. It has been contended that a law could easily be passed but what assurance would there be of enforcing it? Political leaders in the House of Commons in the days before August, 1914, took the position that until the Canadian electorate purged itself of corrupt tendencies nothing could be gained merely by passing electoral reform laws.

"All machinery—at all events of the external part of our Government—is in its intention and its object directed for the purpose of maintaining and facilitating British trade. We have heard, and we rejoice at the great achievements of our Army and our Navy—how they have never failed us under any stress to which they have been put. But the object of all this action is that the various parts of the world may be kept open to the exploration, to the enterprise, to the industry of Britain, may be saved from that encircling band of hostile tariffs which causes us to know, when we hear that a territory has fallen into foreign occupation, that it is really robbed from British trade."—Lord Salisbury, Prime Minister of Britain, March 11, 1897.

Sub-hustling is infectious. Get the habit.

Quakers and Social Oppression

The minutes of the "Genesee Yearly Meeting of the Religious Society of Friends," held at Bloomfield, Ontario, in June, now issued, indicate the scope of the deliberations thereat. Some of these may be of interest to your readers as manifesting the attitude of one religious body towards the Social and Economic oppression standing in the way of Justice and Brotherhood.

It is well to remember the Orthodox Christian Church in the past as largely concerned in cultivating through materialistic, kindergarten and dramatic means, certain dogmatic feats of faith and a spiritual qualification for an abundant entrance to the life beyond. It has in its way made appeal for the spiritual side of life as of first importance—"seek first the Kingdom of God and all these things will be added unto you." Religion from various motives, lofty and otherwise, has been regarded as too sacred to mix with the common affairs of every-day life. This omission has led to other fraternal and special economic and materialistic methods of reform, which appear to rather invert the method laid down by the injunction quoted if not to ignore the inward and spiritual control altogether.

Neither the church nor Social Economic associations have entered very sympathetically into each other's fears, fancies and facts.

The solution, from the Quaker standpoint, and from the viewpoint of many others, is not to be found in either attitude, but in the unity of both. The church is already taking off its gloves and making overtures.

Quakerism stands for a Christianity, a soul life, a spiritual consciousness related to all the occupations and activities of this life as they come day by day. However valuable as an inspiration, love, truth, justice, and brotherhood are not to be secured simply by lifting one's longing eyes to the Elysian fields beyond. The parochial achievement of these for this life, under the high motive power of Divine immanence, gives to the democratic society of Friends a natural approach to the unity essential to the evolutionary solution of our economic and fraternal problems.

It need not surprise you readers to learn that there is a Friends Socialist Society, in touch with the London yearly meeting, that the stewardship of wealth, the investigations of economic conditions and co-operative methods have received and are receiving attention as matters of every-day religious concern.

To "Friends" (or Quakers), religion is not a scheme or plan to escape in the next world the consequences of wrong-doing in this. Religion is not a matter of theology, a scheme or plan of salvation chiefly for the world to come. It is the life, character and salvation in and for the present day. It arises from a conscience obedient to the touch of a Divine Spirit, that moves life and character into action, love into justice and brotherhood. Systems of taxation, the distribution of wealth, the adequacy of wages, the division of profits, will aid, but such alone is not enough. The absence of a compelling religious conscience in the actual working, managing affairs of life, that has permitted and left open the door of opportunity, to the present reign of injustice, economic grab and poverty must not remain absent. Religion and economics, the Divine and the human must unite.

Since nature, and men especially, are the temples of the living God through which he expresses Himself, and conscience becomes the inner temple, the Friend cannot bring himself to the destruction of that temple in any war,

social, industrial, or international.

From the revised advices we take the following:

In order that Friends may be led into an individual examination whether their life is consistent with their profession and may faithfully administer counsel, admonition and encouragement, the following queries are to be read and deliberately considered:

Second Query.—Do Friends maintain love and fellowship towards all as becomes our Christian Profession?

Third Query.—Do our Members maintain a faithful testimony in favor of a free ministry resting upon Divine qualification?

Fourth Query.—Are Friends striving through reason and love to promote justice, liberty and peace and to live consistently in the maintenance of a faithful testimony against war and incentives to it and preparations for its "abiding in the life and power that takes away the occasion of all wars?"

Fifth Query.—Is due regard paid to the proper education of all?

Seventh Query.—Are Friends truthful? Do they confine themselves to legal affirmations and encourage it in others?

Eighth Query.—Are Friends careful to be just in their dealings and punctual in complying with their engagements, to live within the bounds of their circumstances and to avoid involving themselves in business beyond their ability to manage?

Ninth Query.—Are Friends endeavoring to remove the causes which produce poverty? Are the circumstances of our members, who may require assistance, investigated and is relief afforded them? Do they co-operate with others in the relief of poverty? In cases of public calamity do they endeavor to allay the suffering entailed thereby? Do our members maintain a faithful testimony against all forms of oppression?

While not unmindful of the call for relief and charity, the result largely of unfair conditions, the removal of the root and source of the trouble is considered of the highest order of service.

The epistle or letter of the yearly meeting of other Friends conferences contains the following:

Our relations to an economic system, which is not consistent with the law of love, calls for the serious consideration of Friends. There are great groups in our population, whose labor is long and whose wages are insufficient for a normal existence. They toil, but they enter not in. And many are the handicaps which hamper their spiritual growth. Furthermore, a competitive economic system has an unfortunate influence upon those in power, developing in them a spirit of hardness and grasping, which leads to oppression. An opportunity faces us to attempt the larger application of love and justice.

One department of Friends service work is called "Industrial Relations and Social Structure." It will be noted that Friends relate war, poverty and economic oppression pretty much to the one source.

Note the following extract: Since organization a year ago, the aims of the department have been:—

- 1.—To search out maladjustments in our social order which are already, or will be in future, sources of discord, hardship, poverty, suffering, strife and war.
- 2.—To determine the causes of these maladjustments with an idea toward their prevention.
- 3.—To determine the true relation between our social and industrial institutions and the welfare of the human race.
- 4.—To discover, so far as may be,

what re-adjustment should be made in our social and industrial order to best serve progressive human needs, and to get under way a determined and religious effort for their realization.

In all these, emphasis has been placed upon the spiritualistic. The book "Whence Come Wars," being the first report of the London Yearly Meeting Committee on "War and the Social Order," explaining the relation between the present competitive industrial system and war and submitting the preventative of a social order based on Christian Co-operation, have been found to be great helps.

Friends attitude towards the war:— The following Minute was adopted by Genesee Yearly Meeting:—

For over two hundred and fifty years the Religious Society of Friends or people called Quakers has borne a faithful testimony against war. It is one of the important principles of this religious denomination.

Genesee Yearly Meeting of Friends having its membership in the Dominion of Canada, in the State of Michigan, in a part of the State of New York, and now in session at Bloomfield, Ontario, in Sixth Month, nineteen hundred and seventeen, hereby reaffirms that it is uncompromisingly opposed to all wars, believing them to be inefficient methods of advancing human interest, and that it has firm faith in the sufficiency of reason and love as a means of adjusting international relations.

It earnestly encourages its members to apply themselves to the removal of all conditions that are conducive to war.

Friends unite in expressing their love for their Country and their desire to give her loyal support in helping to their utmost in both productive and constructive work in which they can conscientiously serve.

While great freedom of conscience is regarded as a religious and democratic right, the responsibility of obedience to the voice of the Divine influence has brought Friends everywhere into general unity respecting war, education, etc., of which the following from the Baltimore Epistle is given as evidence:

"Since opposition to war and strife is one of the important principles on which Christianity is founded, and since the elimination of the spirit that leads to warfare is essential to the religious life; and since warfare cannot be conducted in a Christian manner, but violates every principle of true religion, encouraging hatred instead of love, violence instead of gentleness; cruelty instead of brotherly kindness, horror instead of happiness, lust instead of purity, ambition instead of meekness, and covetousness instead of justice, and places reliance in the inventions of men instead of trust in the power and righteousness of God; and since entrance into warfare requires the setting aside of Christianity for the time being in favor of paganism; therefore, the Religious Society of Friends, holding its 244th session at Park Avenue Meeting House, Baltimore, in Yearly Meeting assembled, expresses its firm conviction that all Christians should oppose war and all preparations therefor, including the manufacture and sale of munitions of war, substituting in the

place of warfare, moral force and trust in God.

And it might be added "With a faith regardless of consequences."

W. Greenwood Brown.

CALIBAN IN THE COAL MINES.

God, we don't like to complain;
We know that the mines are no lark,
But there's the pools from the rain,
But—there's the cold and the dark.
God, you don't know what it is,
You in your well-lighted sky
Watching a meteor whizz—
Warm, with the sun always by.
God, if you had but the moon
Stuck in your cap for a lamp,
Even you'd tire of it soon
Down in the dark and the damp,
Nothing but blackness above,
And nothing that moves but the cars,
God, in return for our love,
Fling us a handful of stars!
Louis Untermeyer.

Notice to Locals.

We shall be pleased to hear from you with reference to the approaching elections. As your Executive are contemplating throwing all our resources into the campaign.

Socialism will make marriage a matter of the head and heart, instead of bread and butter, as it is too often nowadays.

A subscription to The Canadian Forward costs only 50 cents, but the value of a convert to Socialism cannot be estimated. Make converts by getting subs.

...PARTY ANNOUNCEMENTS...

ALBERTA PROVINCIAL EXECUTIVE COMMITTEE

Meets on the First Wednesday in each month, at 8 p.m., at Mrs. A. Martin's, 10528 98th Street, Edmonton, Alta.

Riverdale Local No. 87 (Toronto) meets at 82 Wroxeter Ave. (off Pape) every second and fourth Friday of the month, at 8 p.m. Everybody welcome. Address enquiries and communications to the Secretary, Charles M. Thompson, care 82 Wroxeter Ave., Toronto. (1)

The Dominion executive committee meets on the 2nd and 4th Tuesdays of the month at 363 Spadina Avenue, Toronto, secretary, I. Bainbridge.

The Ontario provincial executive committee meets on the 2nd and 4th Thursdays of the month at 363 Spadina Avenue, Toronto, secretary, I. Bainbridge.

Local No. 71, Toronto—Meets at 165 Van Horne street, every Sunday, at 2.30 p.m.. A hearty invitation is extended to all friends and sympathizers. J. Cunningham, 219 Wallace avenue, Secretary.

Saskatchewan Provincial Executive Committee—Meets on the 1st and 3rd Sunday of each month. All comrades desiring to join party or organize Locals are requested to write, F. G. Wetzel, Box 151, Vanguard, Sask.

Locals and Executive Bodies may have their Advs. in the Directory for the sum of \$3.00 per year.

Organizer's Maintenance Fund

The Workers of Canada await the message of emancipation. Send along your dimes and nickels. Drops of water make the ocean; let us have a tidal wave for Socialism.

NAME.....
ADDRESS.....
CITY..... PROVINCE.....
AMOUNT, \$..... c.....

THE CANADIAN FORWARD

To Our Contributors—

The columns of The Canadian Forward are open to contributions from all friends of the cause. Though we can by no means undertake to publish all we may receive, everything, by whomsoever written, will receive careful attention.

Subscriptions (post free)—

Single copies, 5 cents; three months, 25 cents; six months, 50 cents; in clubs of six, \$2.50; twelve months, \$1.00; in clubs of six, \$5.00; United States, Great Britain and other countries, \$1.50 a year.

Advertising Rates—

Advertising in this paper is charged for at one standard rate, viz.: 5 cents per agate line (50c. per inch). For rates on contract and agency commission, application should be made to the Business Manager. Locals and Executives desirous of advertising meetings are given a special rate.

Correspondence—

All correspondence should be addressed to
I. BAINBRIDGE, Managing Editor,
363 Spadina Avenue, Toronto, Canada.

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"The ignorance of the so-called educated classes is colossal."—Thomas Huxley.



MR. JAS. WINSTONE, C.C., J.P.

The British Fraternal Delegate to the Dominion Trades and Labor Congress of Canada is in Toronto, and will address a public meeting on Thursday night. Mr. Jas. Winstone is president of the South Wales Miners' Federation and is nominated as the Parliamentary candidate for the late Mr. Keir Hardie's constituency in Wales, "Merthyr Tydvil." Born in Risea, a small town in Monmouthshire, in 1863, he went to a national school until he was eight years of age and then started to work in a brickyard, to help support his mother, who was left a widow when he was three years old. At an early age he entered the pit, and his fellow-workmen elected him to be a member of the Miners' Executive Council in South Wales. Later he was elected organizer by the miners of the eastern valleys of his native county. During all these years he has been an active member of the Baptist Church and a very prominent local preacher. His speech at the Ottawa Congress created a sensation when he declared that the Labor Party in Britain would go to the Stockholm Conference and that, finally, the war would have to be settled by negotiation. Mr. Winstone is a powerful Socialist orator, and sat for some time in the National Council of the Independent Labor Party, the strongest Socialist organization in the United Kingdom. Mr. Winstone found time while in this country to see our National Secretary, Mr. Isaac Bainbridge, whom he shook by the hand heartily, declaring he was a man after his own heart. In the name of the members of the Socialist Party we greet him, and request him to carry back our greetings to the workers in the Motherland at this trying hour.

DEMOCRACY AND EDUCATION

The present period of the world is truly a juncture at which the duty of holding alertly to the essentials of the democratic spirit is of peculiar importance. The prevailing movement among the most influential classes in modern society, a movement which will prevail still more strongly in the so-called reconstruction after the war, tends to the establishment, in the very name of democracy itself, of schemes of organization foreign to the real spirit of democracy. Many of the men

who lead this movement believe in democratic "forms," and regard themselves, sincerely enough, as liberals and democrats. But of the inner spirit and faith of democracy they know little or nothing.

The movement towards an "efficient" population, which is receiving in varying degrees the almost unanimous support of the ruling classes, may be regarded as an up-to-date expression, in our highly organized, industrial society, of the same undemocratic spirit which has never been lacking in human society, and which during the course of history has shown itself in feudalism, bureaucracy and under other aspects. The general tendency towards what is variously known as the servile state, industrial feudalism, bureaucratic socialism, the efficient nation—it is not yet differentiated sufficiently clearly to have a generally recognized name—calls for considerable alertness on the part of social democrats, if it is to be combated effectively.

As an example of the undemocratic movement towards "efficiency," I note the recent remarks of Dr. C. A. Prosser in an address at Iowa State College. Referring to the necessity of "combating with our woeful lack of industrial efficiency against Germany's efficiency," he said, "vocational education is the only education that will meet the social growth after the war. We must develop an education that will improve the ideal of democracy, that will stifle strikes, social unrest, radical socialism, by giving the workingman an opportunity to freedom, better wages and promotion."

The idea of training men in order that they may be more efficient tools in the process of capitalist industry is far removed from the true democratic ideal in education. The democratic spirit is diametrically opposed to the spirit, which is expressed alike in militarism, in capitalism, and in the newest movement towards "efficiency" and "organization," and which considers men as tools to be used for the purposes of others and not as individuals to be given opportunities of development for their own sake. The democratic ideal in education aims not at producing efficient workmen or, rather, aims only secondarily and incidentally at producing them; it aims at developing the faculties of intellectual and aesthetic enjoyment in all men and at producing men of

capable, independent, and critical minds. The intellectual subservience of the people to the classes in power and their bondage to the ideas and opinions suggested to them, through almost all the media of publicity, by the ruling classes are essential to the maintenance of the present order of society; and the importance of educational progress on truly democratic lines in freeing the people's minds can hardly be exaggerated. It is essential to the successful overthrow by political means of the capitalistic order of production and its replacement by social democracy.

G. Stafford, Whitby.

Class-Conscious Comments

(By Phillips Thompson, Oakville.)

There is a law in the United States compelling newspaper-publishing firms to make periodical statements giving the names of their principal stockholders. If this were the rule in Canada we should know what Big Business interests are responsible for the course of the Globe and the Star in advocating conscription against the traditional policy of the Liberal party.

There are lots of people who repudiate the principle of Economic Determinism, but exemplify it in the most of their actions!

The Prohibitionists are very sore over the course of the Government in sustaining the action of the censor prohibiting the circulation of "The Fiddlers." "Curses like chickens come home to roost." Prohibitionists as a class supported the arbitrary and reactionary war measures of the Government and are now getting a dose of their own medicine. They should take it without squealing.

The fact that the Government is making no provision for enlarging the jails would seem to indicate that conscription is not going to be enforced yet awhile.

The hundreds of millions of dollars, the so-called "wealth" that we read about, is nearly all fictitious. It has no real tangible existence. Bonds, stocks, title deeds, etc., are merely mortgages on the labor of future generations. Should the workers in the meantime get wise and refuse to hand over the greater portion of the products of their toil to the exploiters all this alleged wealth would vanish into thin air.

If W. A. Douglas and the other Single-Taxers want to bring their movement within the scope of practical politics they should drop the sentimental talk about "right," "justice," "good of humanity," etc., and address themselves to the capitalist class and talk straight business. If it was squarely put up to them, they would find the large and increasing number of capitalists whose investments are in business, bonds, stocks and other things than land, quite eager to shift their share of taxation onto the lease-owner and land speculator. As land is a relatively decreasing factor in the total of so-called "wealth," subject to taxation, as compared with other forms of capital, the Single-Taxers are likely to win out in the long run. But the workers need not worry. It makes no difference to them how the spoilers divide up their plunder.

The Globe recently devoted half a column to telling its readers how Stewart Lyon had been converted to a belief in conscription. Lyon is, nominally at least, editor of the Globe,

though temporarily absent as special war correspondent. I wonder how long he would have held his well-paid job if he had refused to be converted.

Here is a nice, cozy conundrum for the Reds. Why are the editorials of the Mail and Empire like the dew on the gowan?

Some Socialists take the doctrine of Economic Determinism too liberally. They are so determined to economize that they fail to subscribe for Canadian Forward. That isn't what it means at all.

"In vain the net is spread in the sight of any Bird," according to Scripture. The writer would probably have modified his statement if he could have seen the stupid Grits walk right, straight into the trap the Tories set for them in introducing the conscription measure.

In a sermon recently preached in Toronto, Rev. Dr. W. J. Dawson, of Newark, N.J., said that nations were sometimes redeemed by war, and urged his hearers to "look up to the moral convalescence of the nations." Rev. Dawson is either a hypocrite or a fool, and is evidently as ignorant of history as he is of human nature. War is a moral moratorium. It is invariably accompanied and followed by a period of corruption, vice and general demoralization.

Some of the Toronto newspapers are getting hysterical over the alarming increase of venereal diseases and crying aloud for preventive measures. The spread of this insidious malady has been particularly noticeable since the outbreak of the war. Is this an indication of the "chastening and purifying effect of warfare," of which we hear so much from bloodthirsty parsons and editors?

Now that a halt has been called in the manufacture of munitions we may expect a considerable slump in the perfervid patriotism of the profiteers, who have to close up their factories, and a good many workingmen who have been making big wages and are now out of a job, will begin to wonder whether war is worth while.

INFORMATION WANTED.

Can any reader who gets Continental newspapers supply us with press cuttings about the recent International Financial Conference in Switzerland? Particularly we want the names of the financiers from belligerent countries, and any references to an item on the program dealing with means to check the spread of Socialism in Europe after the war.—Glasgow Forward.

INFORMATION WANTED

Will A. E. Medley, of Harris, Sask., please communicate with the Dominion Secretary, as we have lost track of him, and communications sent to Harris, and Saskatoon have been returned.

Socialism is an economic movement. It concerns your bread and butter, not your way of worship or your taste in ties.

UNKIND OF HIM.

Old Lady—Here's a penny, my poor man. Tell me, how did you become so destitute?

Beggar—I was always like you, mum, a-givin' away vast sums ter the pore an' needy.

The Women's Trade Union League of Chicago succeeded in organizing the washerwomen of that city, and the price of washing will be advanced from \$2.10 to \$2.60.

INDUSTRIAL SLAVERY IN SCOTLAND

Blacklegging By German Prisoners.

Part I.—RESULTS OF AN INQUIRY.

The Island of Raasay, off the West Coast of Scotland, is in the County of Inverness, represented in the House of Commons by Mr. T. B. Morison, Solicitor-General for Scotland. The landlords of the island are Messrs. Baird, Ironfounders, of Glasgow, whose *nahie* suggests much to Scottish workers.

On December 2nd, 1916, a resolution protesting against the displacement of local workers by German prisoners was sent to the present Prime Minister and the then Secretary for Scotland, by the Highland Land League. Securing no response to this, on February 1st, 1917, an appeal in the matter was sent to certain labor organizations. Resolutions of protest were thereupon passed by different Trades and Labor Councils and sent to the Government and others concerned.

On February 10th, 1917, the Solicitor-General for Scotland intimated to the Highland Land League that he "had made inquiry into the matter and was informed the statements communicated to him were in many respects inaccurate and exaggerated." On March 3rd he gave as the source of this information the name of a political supporter in Portree. On February 24th, 1917, the Solicitor-General, as the result of further correspondence, consented to visit Raasay and meet those with complaints. On February 26th and 27th by letter and telegrams a meeting of the Raasay workers and the Solicitor-General was arranged for Saturday afternoon, March 3rd, 1917.

The matter was meantime raised in the Press and, ultimately, on February 22nd, 1917, in the House of Commons by Mr. Wilkie, M.P. for Dundee. In his reply Mr. Kellaway, speaking for the Secretary for Scotland, said "the iron-ore mines in Raasay are worked by a firm acting as agents for the Ministry of Munitions." Further in the course of his reply Mr. Kellaway said—"the ordinary laborers are paid 5/- a day, but those with more skill are paid at a higher rate. No person belonging to the islands has been displaced by German labor. . . . The suggestion that the introduction of German prisoners has been used to beat down the wages of the men of the island is entirely without foundation." The value of these statements may be ascertained by perusing the evidence then available, in the hands of the Highland Land League, and given subsequently in public before the Solicitor-General and others at Raasay.

On the arrival of the Hon. Secretary of the Highland Land League at Raasay, on March 2nd, he found a notice on the local Post Office issued on behalf of the Solicitor-General, calling the meeting for 10 o'clock the following morning. This was done without any intimation to him by the Solicitor-General of the change of time.

Shortly before the time stated the Solicitor-General, and a party which included the Acting-Procurator-Fiscal of Portree and the Liberal agent for Inverness, came to the Island in an Admiralty vessel.

As soon as the workers at the mines were apprised of the time and date of the inquiry they applied to the Management of the mines for permission to attend and give evidence. They were curtly refused permission. At 9 o'clock on the morning of the inquiry the Chairman, Secretary and Delegate of the Raasay Miners' and Workers' Union, waited on Mr. Munro,

Messrs. Bairds' Manager on the island, and asked that men wishing to give evidence at the inquiry might be given sufficient time off work to do so. This request was also refused. The entire work at the mines had a week or two previously been stopped for an afternoon while a German prisoner was buried.

Shortly after 10 o'clock an inquiry into the islanders' grievances was opened in the local school-house. Mr. Alexander Gillies was chosen by vote as Chairman. Messrs. Wm. Macrae (President), John M. Macleod (Secretary), and G. J. Bruce (Delegate) appeared for the Raasay Miners' and Workers' Union, the latter also representing the Highland Land League. Mr. Munro (Manager and Factor) watched proceedings for Messrs. Baird, and the Solicitor-General, Mr. T. B. Morison, took up the cross-examination of witnesses.

Mr. Bruce complained at the outset of being handicapped by the management's refusal to let many important witnesses attend; and wished it noted that a statement had been made to the prejudice of the complainants by the Government in Parliament without the Government making any inquiry from them.

Mr. Morison said that he accepted no responsibility for what had been said or done in the House of Commons in the matter, and came entirely on his own initiative to hear any grievances the islanders had to ventilate.

The hearing of evidence was then proceeded with. Subjoined is a condensed report of this, giving the main points of the testimony with numbers, not in the order they were called, for the witnesses' names. Each witness, however, gave his name, age, calling, and such other personal particulars as were required. Mr. Bruce led evidence for the complainants, and each witness was subjected to a rigid cross-examination by Mr. Morison. While Witness No. 2 was being cross-examined, Mr. Bruce objected to what he termed Mr. Morison's bullying, and wished the Solicitor-General to remember that these islanders were honest men and not criminals in the dock. Mr. Morison disclaimed the idea of bullying any witness, and asked the witness if he were bullying him. The witness replied he "would leave that for others to say!" Later on, Mr. Bruce, who had repeatedly protested against questions by Mr. Morison which he asserted were unfair, remarked that Mr. Morison's hostile attitude would lead one to suppose he represented Bairds there. Mr. Morison angrily resented the remark, and a brisk passage-at-arms resulted in Mr. Morison asking if there were a man present who agreed with Mr. Bruce's remark he should stand up. Almost the entire audience rose to its feet, many shouting and angrily asking who did Mr. Morison represent? Mr. Munro, Bairds' Manager, clamored for the names of all standing to be taken, and was proceeding to take them when Mr. Bruce advised the men to sit down and refuse their names. They were past the days, he observed, of landlord bounce and intimidation. The men sat down and refused their names.

Mr. Morison was proceeding to pack up and leave, saying that after what had occurred he could not go on further. He emphasized that he not only did not represent Messrs. Baird, but had no communication with them, and did not know a member of the firm. He would only remain on condition that this was accepted, and the meeting's declaration was unconditionally withdrawn. On the suggestion of Mr. Bruce, Mr. Morison's disclaimer was accepted, and what hurt his feelings

was withdrawn, and the inquiry proceeded.

After the mid-day adjournment, Mr. Mackinnon, Acting-Fiscal of Portree, acted as Gaelic interpreter, as a number of witnesses preferred to give their evidence in the language with which they were most familiar.

During the afternoon Messrs. Baird interpolated witnesses who had to leave for their work, and Mr. Morison wished to hear the evidence of Mr. Munro, Messrs. Bairds' Manager, at that stage, but Mr. Bruce objecting till his witnesses had been heard, Mr. Morison was over-ruled, and the complainants' evidence was continued.

Witness 1.—I am an engine man. I have been about two years in Messrs. Bairds' employ. When I started working at the mines I was paid 18/- a week. I always grumbled for more wages. At the latter end of June, 1916, I told the foreman I could not continue to work for the small wages given me. He replied "I'll report you. You'll either work here or go to France." I was taken before the Manager and repeated my complaint. He told the foreman to "get another man in this man's place." I got no pay for that week. I was working in the mine for a short period on £1 a week. I refused to work on Sunday. My place was taken by a German prisoner. I could get no other suitable work on the island and applied about a week after to be taken on again. I continually applied for more wages. For the month of February, 1917, I was paid at the rate of 26/- a week, including war bonus. This was since the matter was made public. I work nine hours a day for Bairds. I do other work in my own time.

Witness 2.—I am a worker at the mines in Raasay. I can testify that the statement of Witness 1 that he was replaced by a German prisoner is correct. I worked with him.

Witness 3.—I am a resident of Raasay. I worked for Bairds for about two years. I worked in the mines, and also at boring work on the surface in the Island of Skye. I was paid £1 a week. I was brought back to work an engine at the Raasay mine. I asked for more pay and got an increase to 22/- a week. I was then shifted to the power house where I got the same pay. At the outbreak of war I was called to the Colors and was away in the Army about two-and-a-half years. I was then transferred from France back to Raasay to my old job of engineman at the mines. I am now paid 5/3 a day of nine hours. I have seen German prisoners doing work about the mines that islanders could do.

(To be continued.)

A HARD BLOW.

The politician rushed past the official Cerebus into the editorial sanctum. "What do you mean?" he roared. "What do you mean by insulting me as you did in last night's Clamor?" "Just a moment," replied the editor. "Didn't the story appear as you gave it to us, namely, that you had resigned as city treasurer?" "It did. But you put it under the head, 'Public Improvements.'"

All Locals are advised to take advantage of the clubbing offer for Forwards. You can help us, and your Local at the same time. Get the Sub-card with your ordinary supplies and thus circulate the word. Provincial Secretaries are requested to stock Sub-cards for supply.

"There is no occasion for you to envy me," said the prosperous person, "I have as many troubles as you." "I suppose you have, mister," said Dismal Dawson, "but the difficulty with me is that I haven't got anything else."

WOMAN'S COLUMN

THE CALL AND THE RESPONSE.

A picture rises before me. A beautiful woman, with a sweet, gentle face, stands on a platform in an English market-place. She has come to speak to the women, calling on them to demand that the slaughter of their loved ones shall cease. Is it Sunday evening. "We will sing 'The Red Flag,'" she says, "it is the emblem of the blood of martyrs who have died for their faith." And so they sing it in their hundreds, the mothers of men facing death sing it with tear-stained faces and trembling voices. My mother is among them, and her voice rings with passion as she joins the chorus, the same in which she joins at the gates of the prison where her boy is incarcerated because he will not join in the multiplicity of murders called war.

And as they sing, the men stand by, hats raised in reverence. Sister women, the day is dawning!

I see another picture: Through the streets of Melbourne, Australia, passes a huge procession, two thousand, four hundred women march to protest against conscription, and conscription is defeated in Australia.

I see another picture still: Before the huge pile of buildings known as the British House of Parliament, frail, quiet-faced women bear banners, standing long hours in their brave protest against the cruel war. "We want our sons back" says one banner; another reads "The soldiers in the trenches long for peace"; another, "I want my daddy."

There are jeers, insults, loud laughter from some—but again, there are some whose eyes light with joy, and men whose hats are lifted. Yes, the day is dawning. Shall we be afraid?

I think of women of the past, of Susanah Wesley, of Florence Nightingale, of Josephine Butler, of Elizabeth Fry, and of many others, each of whom accomplished a revolution in her day. May we not at least be as brave as they? I will tell you more of them later.

I am so busy answering my letters. They are coming by every mail. The first donation towards getting out our literature has come. It came from the United States, from a woman who wishes to help us. Please write to me. I will answer all your letters and send leaflets as soon as ready to all who ask for them.

Organized Christianity has gone under—failed—failed in the great testing time, yet the message of the Great Teacher still lives on.

Socialist women, are we destined to lead the way? Shall "The Red Flag" be the true cross emblem. If only I could speak with you, could show you those other poor victims of militarism, the girls who are sacrificed to crime wherever there is an army, ah, if I could paint for you a picture, a scene I have witnessed, where some of those victims lay dying of incurable, unnameable diseases. And one had the face of a Madonna. If we are silent, sitting with folded hands, then we are helping to drive them to this.

And the sweated workers. In the struggle for freedom, written in toil and sweat in peace, and wiped out in blood in every war.

"When wilt Thou save the people, Oh God of Mercy—when? Not thrones and crowns, but nations, Not kings and lords, but men? God save the people—they are Thy children, as there are angels fair, from vice, oppression and despair. God save the PEOPLE. Please write to me at once.

Gertrude Richardson,
Swan River, Manitoba.

The Real Sex Revolt

The Battalions of Death

(By Ida Crouch-Hazlett, in New York "Call.")

Merrily, the new things have come and the old are passing away. Some recent expressions of a feminist writer have a tendency to deplore the entrance of the Russian women into the battle lines as a breaking down of all the ideals of the new heaven and the new earth that would be here when woman evolved into her own. Women are to be the doves of peace, the angels of mercy, the destroyers of war, the preservers of life.

However delightful it may be to dwell on this apotheosis and final canonization of womanhood, it makes me think of the slogan of the early suffragists—"When women vote there won't be any saloons." For years there were only four states that had the suffrage, and saloons were running in them full blast, while the prohibition states were those in which women did not vote. This showed clearly that, while women in their deeper nature probably abhorred the saloon, the economic reasons that called for the saloon were stronger than the sentimental prejudices of women.

Women abhor war and long for peace because war takes their loved ones from them. But when their homes and their loved ones can only be preserved through war they have never wavered in courage and intrepidity of spirit. The Spartan mothers, when their cities were in the death-throes with Athens, told their sons to return with their shields or upon them.

It was the German women leaving their homes and fighting by the side of their husbands that turned back the tide of the Roman legions and saved the world for civilization. The female of every species is the most aggressive, terrible, relentless. Verily, the female of the species is more deadly than the male.

To expect that women will place peace above every other consideration is like expecting that we must have peace to get Socialism, whereas it appears that the world cataclysm, which is shaking existing systems to their foundations, is the whirlwind sweeping away the debris of capitalism, while the new order emerges in its strength and glory.

These Russian girls have shattered the sentimental traditions about women with their bayonets. They have leaped the last barrier between women and humanity—that is, the human state. They are no longer male or female; they are human beings throwing their all, themselves, into the struggle for ultimate liberty, for universal freedom for every one. Russia must be free in order that the ideals of human destiny may be free. The men are wavering; war lords on each side threaten destruction, and forth the banners of the women go.

But there is something deeper and more potential than the final war consummation in this stepping of women from the fireside to the trenches. Remember that Wells said, "Compared to this secular transformation of women, the war is merely joits and incidents." When women stepped to the front and seized the battle standard, when they opened their arms to Death and said, "We are ready," and took his name and superscription as theirs, with the sword of the life destroyer they severed forever the cords of bondage that had bound their sex to the harem psychology, namely, that women cannot back up their independence with physical force.

Women have always known they could do it; in fact, we may say that

all along the line they have really done so, but they have never been able to force the admission from the old slave regime. The Russian women have made the demonstration so that all ages may see. They have literally bought the freedom of all women with their blood.

And other women will follow, if the war lasts, till the men shall see: To this slaughter pen have we brought the best and dearest that the world has; it is time that we all quit and try some other plan.

And, behold, how the womanly nature shows its superiority to the less developed personality of men. They showed no fear as the battle signal sounded. They went forward with joy to meet their fate. Men—the vast majority of them, at any rate—are afraid. They lack moral courage; they lack almost every kind of courage. They have ruled by power, not by desert.

Women have faced continually death and worse than death. They face death every time a human life comes into the world. Men's only contribution to that event is pleasure. They face worse than death whenever they are forced to submit their body and the sacred functions of love, by law, necessity, physical compulsion or any other power, to a man whom they despise. Going into battle must have been a glorious exaltation compared to that.

In comparison, how did the Russian men shame themselves—the Russian soldiers? Where they have heralded to the world that they went forth to the sacred field of honor they looked upon the women, even in their sacrificial role, as instruments of lust, and could only be forced back to their proper places by the bayonet. They would have assaulted the girls at their bath had it not been for the same grim decree of steel.

The Russian girls have vindicated womankind forever from the disabling implication of impotency and subordination. No more man-rule for Russia, nor anywhere else in civilization.

But, in spite of women giving their bodies to be destroyed in the universal deluge of destruction that men have brought upon the world, their mission as the preservers of life shall not vanish away. Through their blood they hasten the advent of a free world—free men, free women, free society—that shall have peace because it has the conditions of peace.

FIVE AND FIFTY.

By Charlotte P. Gilman.

If fifty men did all the work
And gave the price to five,
And let those five make all the rules—
You'd say the fifty men were fools,
Unfit to be alive.

And if you hear complaining cries
From fifty brawny men,
Blaming the five for graft and greed,
Injustice, cruelty indeed—
What would you call them then?

Not by their own superior force
Do five on fifty live,
But by election and assent,
And privilege and government—
Powers that the fifty give.

If fifty men are really fools,
And five have all the brains,
The five must rule as now we find;
But if the fifty have the mind—
Why don't they take up the reins?
—In the Forerunner.

"My country is the world, and my religion is to do good."—Thomas Paine.



THE UKRANEAN CONVENTION AT WINNIPEG

CONSCIENCE.

Conscientious objectors have not been recognized in many cases by military tribunals in Great Britain. Many an honest appeal has been ignored and the objector handed over to the army. In cases where the anti-militarist put up a strong argument on his own behalf he offended the "Court" and was sent to prison by the dispensers of "British justice."

What has become of our British rights? If you stole a loaf of bread the same "judges" would say: "Didn't your conscience tell you it was wrong to steal?" (60 days.)

Why don't I join the army? Why don't I go and fight for king and country, justice, honour, freedom, God and right? You're free to ask the question. I'm free to make reply; we are here, I hold, to work and live, not to destroy and die.

No crowned head on this earth to me seems any nobler than he who boasts no golden seal of birth. "An honest working man." In sceptres, crowns and robes of state, no real true worth I find. A king may rule an empire great, but cannot rule my mind. The justice and the honour and the freedom workers know is only by their titles, for this system don't overflow with generosity and love. Law has enslaved the mass and licensed all the parasites to skin the working class. Why ain't I patriotic? What if the Germans win? To that I say this ain't my war, but theirs who started in.

Why ain't I patriotic? Is my British pride all dead? I should be patriotic when big business owns my bread and soaks the British working man to the limit to exist. How dare you now approach me and invite me to enlist. It's now my turn to question: Where stands your creed to-day, "God's law is love," thy fellow-man thou shalt not steal or slay. Is that not true religion? Is that not what you preach?

If that be so, the way you act don't fit with what you teach. In ethics it seems perfect, but in practise it's a fraud. Your worldly gains, your gold, and kings deny your heaven and God. You claim you're human, kind and sane, you claim you stand for right. What are you going to do with me when I refuse to fight? Serve out what punishment you will, condemn me to your dungeons. Your murder job I cannot fill. My Master is my conscience.

M. A. S.

TRUE TO HIS TRUST.

Upon the recent death in a western town of a politician, who, at one time, served his country in a very high legislative place, a number of newspaper men were collaborating on an obituary notice.

"What shall we say of the former senator?" asked one of the men.
"Oh, just put down that he was always faithful to his trust."
"And," queried a cynical member of the group, "shall we mention the name of the trust?"

A SOLDIER'S TESTAMENT.

If I come to die
In this inhuman strige,
I grudge it not, if I
By laying down my life
Do ought at all to bring
A day of charity,
When pride of Lord or King
Un-powerful shall be
To spend the nations' store,
To spill the people's blood.
Whereafter evermore
Humanity's full flood
Untroubled on shall roll
In rich tide of peace,
And the world's wondrous soul
Uncrucified increase.

But if my life be given
Merely that Lords and Kings
May say: "We well have striven.
See! Where our banner flings
Its folds upon the breeze
(Thanks, noble sirs, to you!)
See! how the lands and seas
Have changed their printine hue."
If after I am dead
On goes the same old game,
With Monarchs seeing red
And Minister aflame
And nations drowning deep
In quarrels not their own,
And peoples called to reap
The woes they have not sown;
If all we who are slain
Have died, despite our hope
Only to twist again
The old kaleidoseope—

Why, then, by God, we're sold!
Cheated and wronged! Betrayed!
Our youth and lives and gold
Wasted—the homes we'd made
Shattered—in folly blind,
By treachery and spite,
By cowardice of mind,
And little men and light!
If there be none to build
Out of this ruined world
The temples we have willed,
With our flag there unfurled.
If rainbow none there shine
Across these skies of woe,
If seed of yours and mine
Through this same hell must go,
Then may my soul and those
Of all who died in vain
(Be they of friends or foes)
Rise and come back again
From peace that knows no end,
From faith that knows not doubt,
To haunt and sere and rend
The men that sent us out.
—Eques (Egypt), in The Nation.

FELLOW-SUFFERER.

A humane society had secured a show window and filled it with attractive pictures of wild animals in their native haunts. A placard in the middle of the exhibit read:

"We were skinned to provide women with fashionable furs."
A man paused before the window, and his harassed expression for a moment gave place to one of sympathy.
"I know just how you feel, old tops," he muttered. "So was I."

Letters To The Editor

Reklaw, Sask.
 Editor Forward.—Comrade Tipping was with us on August 15th and spoke to a full house and expresses the Socialist aims so plainly anyone could understand it.

We are working under difficulties, as we are miles from town and in a thinly settled country. The people are reading and thinking as never before.

We think the Forward is a fine paper. Keep up the good work, comrade, and the people in Canada may get as much brains as the Russians yet.

Yours in the cause,
 A. L. Oaks.

A PLEA FOR SOCIALISM

Few people know anything about the importance of the theory of Socialism. Some imagine it is some sort of dividing up scheme that puts every one on a financial level, and its followers are a kind of law breakers who do not believe in war.

This vague idea of the Socialist theory is the result of the wealthy class (now in control) not permitting the people to be educated in the schools or by the press along this line, because they imagine it would be against their interests.

Let this be as it may. It is good to be wise, I would therefore advise every one to study the theory, because it is the world's only hope for a permanent peace. Because it aims to undermine the cause of strife and selfishness among men, which is primarily private ownership of wealth and the power of money.

The universal adoption of Socialism would make every poor man rich, and relieve the rich of the care of their riches without impoverishing them. It puts a premium on National Service, justice, and equality among all people. It stands for everything that is moral, pure and good, but nothing religious. Its teaching is in perfect harmony with Christ's teaching, as well as being economical and democratic.

In commerce it advocates co-operation in place of competition, and universal brotherhood of man in place of strife and war. Its study gives one an education in actual facts or the pure truth, thereby exposing the weakness of our present social capital and political systems.

It points us to the millenium or a higher form of civilization than the world is prepared to accept to-day, but through a process of changes, will have to come sooner or later. It is therefore wise to know how to conduct

our affairs as the dawn of a revolution approaches.

H. Webster.
 Woodstock, Ont., Sept. 7, 1917.

UKRAINIAN CONVENTION

The convention of Ukrainians recently held in Winnipeg was successful from every point of view. A radical program of propaganda work was outlined, which resulted in the election of two Dominion organizers, comrades Waskan of Toronto will undertake the organization of the Eastern section, and Boychuck for the West. Under the new regulations, the Dominion is divided into three sections, corresponding in function to the provincial executives in English. These comrades will undertake lecture tours, organize new locals, boost subscriptions for the Socialist papers, and other necessary work for the Party.

IN MEMORIAM

As we are going to press we just learn with deep sorrow of the death of comrade Mrs. Charles Creaval, Lappin avenue, from peritonitis. Mrs. Creaval with her husband were active Socialists in the Clydebank, Scotland, and on coming to this country linked up with the Socialist movement here, and she was a member of the Women's Social Democratic League. Our sympathy goes out to comrade Charles Creaval and three children in their sad bereavement.

A CORRECTION

Our September 10th issue contains a statement that the convention voted in favor of a provincial refund. This, however, was an error on our part, the convention voting to lay the matter over until the Dominion Convention has taken definite action.

The convention was not entirely without internal conflict, motion of suspension was supported in the case of comrades Stefanetsky and Jeremyczuk, the dictum was accepted without much demur by the supporters of both sides; the comrades referred to are suspended in their voting power for a period of three months.

The new Executive will consist of five members and not three, as previously. The recipients of this honor are as follows: W. N. Kolisnyk, organizer; L. Nekoriak, secretary; A. Jolla, treasurer; S. Choma, and Kulchyski.

The convention cost between seven and eight hundred dollars and the boys are very pleased with the outcome. The late secretary, W. N. Kolisnyk, will be down east sometime in the fall.

"Bargain Day"

AT THE BOOK STORE

We have on hand a few hundred low priced books slightly soiled, and rather than have them lying idle as deteriorating capital, we have decided to sell them off at greatly reduced prices.

Books regularly sold at 5c. straight will go at a sacrifice in bundles of 20 for 40c. Bundles of 10 for 25c. Bundles can be procured with twenty different titles or a number of the same title.

Bundles of 100 can be procured for \$1.50.
 "Don't miss this opportunity to spread the light."
 (All Post Post)

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10. The Parable of the Water Tank.
11. Why a Working Man Should Be a Socialist.
12. The Confessions of a Drone.
13. The Issue.
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18. Why I Am a Socialist.
19. You Railroad Men.
20. Useful Work Versus Useless Toil.

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THOU SHALT NOT KILL.

Thou shalt not kill—know ye the old command,
 As old as Cain, as fresh as yesterday,
 Say, be they gods who bid ye break that law?

O sons of workers hear—Thou Shalt Not Slay.

Thou shalt not kill—our mothers mothered ye,
 We've shared your labors, shared your pain and play.

Ye are our kith and we are of your kin—
 O sons of workers hear—Thou Shalt Not Slay.

Thou shalt not kill—our fight is all your own.

Why must ye stain with blood our upward way
 Why beat us down? We lift ye when we climb.

O sons of workers hear—Thou Shalt Not Slay.

Thou shalt not kill—They bid ye shoot us down,

Pour your hot lead into our tortured clay.

Fire—and we fall—Oh, boys, ye fall as well.

O sons of workers here—Thou Shalt Not Slay.

Thou shalt not kill—To kill is all in vain,
 E'en in our blood is promise of the day.

Throw down those arms and join us in the fight.

O sons of workers hear—Thou Shalt Not Slay.

If ye must kill—who are your enemies,
 Who are your foes? Oh, ye must choose to-day.

Pause, boys, and think, then swing those rifles round:

Still even then we'd cry—Thou Shalt Not Slay.

—Gerald J. Lively.

The circulation of this paper depends on the voluntary effort of comrades. It is not good comradeship to leave sub-hustling to other comrades. Don't be a "shirker."

The results are slowly coming in of the elections in Sweden, which show that the Social Democrats are making big gains and already the Toronto Globe is slating H. Jalmar Branting as Premier for Sweden. The results from Stockholm show that Branting is heading the poll in Stockholm with five other Socialists. Admiral Lindman, the Swedish Foreign Minister, has been elected, getting third place. We hope to be able to give more particulars in the next issue.

What have the peoples, who call themselves great, made of Liberty? A monopoly for themselves. And those who make most use of its name are also those who grant it the least to others. They wish the liberty of reducing the world to slavery.—Paul Richard in "To the Nations."

The British Columbia Federation of Labor, in convention at Vancouver, on September 3, empowered the executive committee by a vote of 56 to 8 to call a general strike should any member be conscripted.

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