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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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## WEALTH FROM CORRUPTION

It is very difficult to prove bribery and corruption under the civil law. Contracts can be broken if they have been brought about by corruption. Yet, it is so difficult to prove this corruption that government contracts that these contracts are seldom broken.

America was a continent inhabited by the Indians. Even recently great stretches of the West of Canada were unoccupied. If ever there was a region where the people might become possessed of great property for the benefit of the nation, it was Canada. Yet vast timber limits have been granted to private corporations. Large stretches of grazing land have been given to a handful of men. Great franchises for the construction of railways are given and the government guarantees the repayment of monies invested by private citizens. The government takes the risk while a small group of foreign capitalists reap the benefit.

All this alienation of the public domain looks suspicious. This suspicion deepens when members of Parliament, after a few years of serving the people, become enormously wealthy. Year by year Canada grows poorer and her rich men become more wealthy from acquiring the wealth and natural resources that once belonged to the people of Canada.

Before a charge of corruption can be maintained in the civil courts, it must be proved that certain individuals gave a bribe to certain other individuals to make them betray the interests of their country and violate their trust. Before corruption can be proved, there must be witnesses who beheld the corrupt transaction. When corruption has taken place the parties to it make sure that there are no witnesses about. Thus, it is impossible to prove the corruption and the parties who want to make a dishonest million at Ottawa can do so with impunity.

The people are disgusted with the conditions at Ottawa. They see no remedy because they remember the days of Conservative rule and do not trust the Opposition. The people still hold to the idea of private property and the validity of contracts between the nation and private individuals. They want Canada to pay her debts and to fulfill her agreements. Consequently, there is a deep despair in the hearts of many patriotic non-socialist citizens. They know that corruption reigns and that they cannot prove it and they think they must pay off all the corrupt debts and fulfil all the corrupt bargains that have been made in the past by corrupt members in the name of Canada.

Later on these citizens will find the hopelessness of trying to fulfil corrupt bargains and they will rebel. They will take the attitude that the C. P. R. was conceived in sin and born in iniquity. They will not be able to prove it legally, but the moral certainty of this fact will strike them so forcibly that they will expropriate the C. P. R., and take it without paying anything for it. The same will happen with the G. T. P. The same may happen to our protected mills. The people of Canada will come to the conclusion that cotton mills and sugar mills that have been paying their proprietors twenty and thirty per cent through protection for years, will have been sufficiently paid for by the people of Canada. They may take these mills without paying the present proprietors anything for them. Even now the muttering of the coming storm can be heard. The serious honest-minded Canadians, who may scorn the name of socialist, are sick at heart at the corruption and selfishness in national life and are ready for a drastic pruning of dividends.

## GOVERNMENT OWNERSHIP

It is a peculiar fact that in Anglo-Saxon countries the government is supposed to own only those things which do not yield a profit. If a railroad will pay, Canada immediately gives the franchise to a group of dividend-hungry men and guarantees their bonds. If a railroad will not pay then Canada builds it. The fertile West has been handed over to the G. T. P. In the barren rocky East Canada builds the line. Canada built the I. C. R., and runs it

because it does not pay. At the time of building it was a question whether the C. P. R., would pay or not. There was a chance of its being profitable so Canada practically furnished the money to build it and gave it to its friends. Now that the I. C. R., shows signs of paying dividends in the near future, the Montreal Gazette and papers of a like ilk think that Canada should hand it over to some private company.

Canada builds the canals because they are not a paying proposition. She gives away her timber limits because they will pay. Great Britain in 1907 had a debt of £774,164,704. Her assets were £43,000,000. The German empire with an equal debt possesses assets in forests, mines, railways etc., equal to twice the amount of the Imperial debt.

It would be a welcome change did our Canadian Legislators run those things which will pay and hand over to the capitalists and profit-hungry charter seekers those things which are run at a loss.

## GRAFT

It is frequently declared that socialism is not possible because there would be so much graft under government management that the whole of the commerce would be disorganized. We do not see the force of this argument. What we do see is that under socialism graft would disappear.

To the keen observer graft is mostly found where private interests come into contact with government officials. Graft arises when a private company or person, wants to sell something to the government at a profit, or to obtain some profitable government contract. When the government wants to buy land the seller will demand a big price and is willing to give part of his unjust profits to the government officials who will negotiate the deal and bring the purchase to a successful conclusion. If the government is about to alienate its forests there will be eager purchasers who will want to get the timber cheap and will pay the government officials a goodly sum if they will alienate the property of the people of Canada at a nominal price. When the government wants to get material the contractors will tender high and the government officials will get their rake-off if the deal goes through. Thus the graft is seen to find its chief lurking place where the interests of the people and of the private individuals come into conflict. When the government has bought a piece of land and the contractor has put up a building upon it to be used for public purposes the graft is finished. The graft can only get in again when the building is sold. If the government should declare that the franchises cannot become private property, that the forests and lands of the people are inalienable, then there can be no graft in the buying and selling of these things. If the government performed its own contracts there could be no graft through private individuals tendering at high prices.

In the United States the railroads get fat contracts for carrying the U. S. mail. In Canada the railroads get contracts for mail carrying. The government pays and the railroad receives and there is a chance here for officials to get a rake-off; but when Canada owns the railroad there can be no graft. The people own the I. C. R. The I. C. R., carries the mails. If the railway receives too much for the work the people of Canada get the profit. If the railway gets too little, the people save in having cheap carriage of mail.

Under socialism when all the industries are owned by the people and democratically operated and managed by the workers, the only chance for graft would be in grafting on the salaries of the workers. This kind of grafting would raise such a cry that the most covetous politician would hastily fly to cover. Socialism will cure grafting. It is the only thing that can do it.

Many people do not like socialism. Of course they do not. They like to live off the work of others and persuade themselves that they are a superior brand of mortal because they do not have to work.

## DIVIDING UP

Every socialist becomes fatigued with having to refute the slander that socialism means dividing up the wealth of the world. If there is one thing that socialism does not stand for it is dividing up. Socialism will prevent the dividing up of the wealth in so far as that wealth is represented in the means of production.

It cannot be said that the post office aims at dividing up the wealth of the nation. The post office system has been organized to give the people cheap and efficient mail service. The titles of the post offices and the mail bags and mail carts are vested in the king in trust for the people of Canada. The post offices are not the possession of individuals, nor of companies. One individual does not own a million dollar's worth of stock in the post office. The post office is owned by all the people of Canada.

Every citizen of Canada has the right of entry into a post office for the purchase of stamps and the mailing of letters. A postmaster cannot refuse to transmit a duly posted letter in the same way that a bank manager can refuse to accept a deposit and transmit an accepted draft. A postmaster cannot refuse to register a letter in the same way that a landlord can refuse to let a vacant house.

Socialism aims at preventing the accumulation of the title deeds to mills, factories and homes in the hands of a few persons. Citizens must live in homes and landlords can refuse to accept tenants. Workingmen must work in mills and under our present system the decision of a few men can close a chain of mills, lock out ten thousand men and deprive them of their means of life. Socialism says that such power is too great for a few irresponsible men to exercise. The titles of the factories, mills and the homes should be vested in all the people.

In a cold climate like Canada men must have homes in which to live. These homes should be furnished to the citizens at cost. No man should be given the right to collect large sums of money in rent simply because he has been cute enough to capture the title deeds of certain houses. The same applies to mills and factories. Men must work in mills and no set of men should be allowed to draw large revenues from mills in dividends. The workers should be given every opportunity of working at the highest price and in the most healthy surroundings. Socialism does not advocate the transference of dividend bearing script from the present owners of factories to the workers in the factories. Socialism aims at preventing both capitalist and worker from becoming the possessors of factories and mills. The title to these should be vested in King Edward in trust for the people of Canada. The workers would no more own the mills than postmasters now own the post offices. This is as far from dividing up as socialism is from anarchy.

The Tories were frightened at the Liberal policies of the past. Yet no cataclysm has happened to the human race under Liberalism. The Southern slave owners were certain that the abolitionists would overturn society. Yet the United States of America still exists. Socialism will not destroy the happiness of the human race but make it more complete.

British and French capital is coming to Canada and Canada is standing in astonished hopefulness. Wait a few years. Canada will become as sick of capitalistic development as England and France have become.

The farmer who works with his hands will be tremendously benefited by socialism. The landlord who owns many farms and lives off the rent derived from the labor of others will have to get to work and do something useful.

Machinery is becoming so productive that, under a proper system of management, all men can have plenty of the necessities of life and at the same time plenty of leisure.

## SELF-CONFLICT

There are many persons with every advantage open to them in the line of wealth and education who do nothing worth while. It may be that this negative result arises because the individual has been too sheltered and the brain tissues have not developed through lack of necessity for effort on the part of the individual. This negative result may also result because the individual is the battle-ground of conflicting ideas none of which gain the mastery.

There must be, for success, a unity in a man's ideas in the same way that a nation to be strong must not be torn by internal dissensions. One man may be ambitious and his ambition will unify his nature. He will bend all efforts toward self aggrandizement and will become famous and wealthy. Another man may become overpowered by the might of the Christian philosophy and will become a great power in the religious world. Another man may seek truth with all his heart and with all his energy and may lead the thought of a mighty nation. Such was Confucius.

But a man may become the sport of conflicting ideas and conflicting tendencies. He may have a little bit of ambition and a little bit of religion and a little bit of the desire for truth. His religion will hold him back from his ambition; his ambition will nullify his religion, and his desire for truth will hurt both his ambition and his religion. He will be in self conflict and will be in the possession of a non-unified brain. The result will be that he will go through life swayed religiously with religious men, burning with ambition in the presence of the ambitious, and sitting in confusion in the presence of the learned. When he comes to die he will lament a wasted life, the result of the never settled self conflict, and the lack of an unified idea.

## NATION CONFLICT

Just as the individual must be unified for success, so must be the nation. There must be the central idea governing the government of the nation. When the government is in the hands of an oligarchy and that oligarchy is divided against itself, the whole nation is in peril. When the oligarchy, or master class, is unified and the governed are content, the nation will be strong.

The master class, however, may be unified and the governed discontented. The master class may hold to one philosophy of government and the governed may hold to another. In that case, the nation will be in conflict with itself, and will be torn by contending classes.

The ruling class will declare that they are the upholders of government and order. They will declare that the people who oppose their rule are the fomenters of trouble, disorder and anarchy. The master class will hold the unthinking with them. The beginning of a new form of government is always attended with more or less disturbance and dislocation of previous conditions. And unthinking persons will consider that temporary upheaval will result in permanent chaos.

The rebellious govern d, knowing their wrongs and the oppressions of the ruling class, knowing also the basis of their new philosophy, will hold that the master class are reactionary and the preventers of human progress.

Thus, the lines will be drawn and the nation will be divided against itself. Both factions will be guided by their ideas and will oppose each other because they are under the influence of diametrically opposed mental concepts. If both sides are equally powerful the nation will go to destruction and both sides will consider the other to blame for the national decay.

The lines were recently drawn in Turkey and the upholders of the newer ideas have won through bloodshed and temporary disorder. France is in turmoil where the upholders of a newer form of government are fighting reactionary republicanism. Clemenceau puts the blame upon the socialists for the present dissensions. Yet he himself, is as much to blame when he resists the new order of things. In Germany the forces of reaction are maintaining ordered government according

to old ideas by the power of military force. The world over the nations conflict is becoming apparent. In the approaching crisis a man in conflict with himself will be tossed hither and yon by the opposing forces.

## SOCIALISM AND MORAL REFORM

Coincident with the spread of socialism is the spread of the moral reform idea. The Layman's Missionary Movement has struck its roots deep into the Anglican church. The Methodist district meeting at Kingston has adopted a resolution calling upon its members to dissociate themselves from any institution that sells liquor. Purity leagues and Salvation Army harangues are prevalent. Capitalist papers announce that there is a great moral awakening.

The times are out of joint. There are crying injustices and great cruelties. There are the over rich and the hunger marchers. The cruelties and immoralities of the present age are unnameable. The conditions bear hardest on those who work and those who work are showing signs of great unrest.

The socialists come forward with their policy of fighting for the complete emancipation of the working classes. They declare that the master class must be abolished. Their ideas are taking firm root in the minds of those who toil. The upper classes feel the coming of their abolition and are sore afraid.

Hence they revive their old remedies, the preaching of religion and the advocacy of morality and justice,—not true justice but capitalist justice. The slaves are on the verge of revolt and are numerous and powerful. The masters fear and come to the slaves preaching that they shall be treated better. The slaves are discovering that they are living in hovels. They have always lived in hovels but did not realize the injustice. Now they awake, and the masters devise schemes for model tenement dwellings. The slaves are restive under their burdens. Hence the Laymen's Movement to teach them to be good. The slaves are shocked and rebel against the immoralities of the master class to whose lusts the working girls fall victims. The slaves are wrath, hence the master class trot out the idea of purity leagues. As the slaves are about to rebel against the iniquity, the masters pledge themselves to become moral.

As a dog returneth to his vomit so a master class to its iniquities. The slaves will continue to suffer and the master class will preach morality for itself in times of fear but will not practice it. The common people must depend upon themselves and must capture the means of life away from the master class. Until that time comes the masters will continue to abuse their positions of trust for their own selfish or immoral ends.

At times some particular evil will have to go, such as the saloon. The saloon is going simply because it stands in the way of dividends. The saloon interferes with the productive power of the wage slave. Hence it has to go. The master class still drink their expensive wines in their clubs. The passing of the saloon is a good thing but it cannot be hailed as a triumph for moral reform. The master class will tolerate all evil among their own members but their slaves must keep themselves in fit condition to do the harsh bidding of their masters.

The Canadian sugar-kings and cotton lords have not got what they have by their own ability. The Canadian people taxed themselves through the protective system. These men became wealthy by legalized robbery.

Six thousand miners are striking in the Kanawha coal field in West Virginia. The mine operators had ordered the long ton to replace the short ton as the standard of measure for coal mined.

There is a good time coming for the laboring man and laboring women. That good time will depend upon their own actions. To get it they must organize and conquer the political power.

## CAPITALISTS UNNECESSARY

Capitalists are becoming unnecessary. Capitalism is its own grave digger. In times past in the beginning of the capitalist system of production a man would work with his own hands using his own tools. He would be nothing but an artisan. As custom came his way he would employ other men and work with them. He would now become a sort of foreman and his increased income might be put down to his directing ability. Later on, he would buy machinery and appoint a foreman to do the work and keep an eye on the laborers. He would manage the business, but do no manual work himself. Later on, as business increased, and the business became better organized, he would employ a manager while he himself would retire. At this stage he becomes useless to the business and his revenues are now derived from the ownership of the mill alone. His income may be still considered as a sort of old age pension, as a reward for good work done and his due. When he dies, however, and his heir inherits, the new owner becomes a dead weight on industry. He has never done a day's work in the mill. All he does is to draw a large revenue and to spend it on himself.

Other mills have been built up in the same manner and other heirs have inherited the title deeds to them. These mills become consolidated; expenses are cut down, and the revenues going to the owners are correspondingly greater. Thus is created a rich idle class who live because they own the machinery of production at which men must labor. They do nothing useful. Their mills are run by salaried agents and the whole commerce of the country goes on without their aid.

As industry becomes more and more settled and as better lines of commerce develop, more and more men are thrown out of employment and into the class of the idle poor. The actual workers must work harder in order to hold their jobs because the idle are clamoring for work at the gates of the factories.

As the rich live on dividends and dividends depend on trade, the products of the mills must be sold for the rich to get their income. The poor cannot buy for lack of money and so the rich are constantly threatened with reduced incomes. The whole system becomes outworn and a new system must take its place.

The rich own the means of production which they must often cause to cease working because the poor are too poor to buy. The poor need many things which they themselves could produce did they but have a right to work in the factories. Under the present system were the poor allowed to work in the factories to make goods for themselves, the rich would not be able to get their dividends as the market would be cut from under them. Thus the factory owners would keep their factories closed or limit the output while the poor go hungry and ragged and shelterless.

The only remedy is for the government to take over all the means of production and run them in the interests of all the people and without regard to dividends.

The gas companies of New York overcharged their customers and have had to hand back a lot of money to the plain people. So far over seven million dollars have been returned. This but shows how profitable it is to get hold of a franchise by graft and work the people for all they are worth. In New York the companies have had to return a part of their graft. In other cities all the enormous profits are pocketed by the franchise holders and spent on automobiles, yachts and European trips.

The small farmer who owns his farm and works it enjoys a heavenly existence compared with the laborer who has to beg to be allowed to work and must pay rent to get a home. But the little farmer's lot is becoming harder and harder. The same class which robs the laborer is robbing the farmer more and more each year. The small farmer may not like socialism but he will have to come to it for his own protection.



## SOCIALISM AND RELIGION

GERALD DESMOND

It is sometimes said by the ignorant, or those desirous of injuring the socialist movement, that we take our stand in opposition to religion. This is not true. The socialist movement is a purely political movement. It is not opposed to any religion. It is not connected or affiliated in any way with any religious body certainly; neither is it connected or affiliated with any anti-religious body. The mission of the organized socialist movement is to capture the political machinery of the world and establish a political and industrial democracy. We take into our ranks men and women of all religious beliefs as well as those who have none. We do not aim to abolish or suppress any religion, or to establish any. We believe that religion is a personal matter—strictly an individual concern. Surely no religious person, at this time, can ask for more. The age of state religion is past. The day of religious persecution is past. This is the day of religious liberty and complete individual freedom. With the spirit of liberty we, as a political party, are in complete accord. Our motto is "Liberty," liberty to hold none as the individual desires.

As regards Christianity, we have nothing to say. We do not in any way oppose its teachings. We do not combat its doctrines in regard to Christ; His existence, His divinity or otherwise. We do not combat the theory of a life hereafter, or heaven or hell or purgatory, or remission of sins or any of the dogmas of the church. On all these things we have, as a political party, nothing to say. Individually, we return our right to believe or disbelieve, as we please. But as a party we stand aloof, apart, neither denying nor affirming; neither fighting for nor against. So far as these things are concerned, we do not therefore antagonize any Christian, neither do we, on the other hand, claim his or her support.

But in another way and on other ground we can perhaps, claim the consideration of the true Christian. Christianity besides its doctrines and dogmas and spiritual beliefs also preaches, even though its followers admittedly do not in many cases practice, certain standards of living and certain obligations to our fellows. Christ teaches in many places justice, love, equality of equitable distribution. With all of these socialisms, in its ultimate aim, is in full accord. It is this fact which leads to the statement being sometimes made that "the ethics of socialism and Christianity are identical" and that "socialism is applied Christianity." The writer does not make this affirmation for himself; neither will he deny it. The truth or otherwise of the statement is, of course, in the individual's conception of the "ethics" of "Christianity" and of "socialism." It is this fact which leads many devout Christians to support the socialist movement. Such persons, to quote their own words, "See the futility, the hopelessness, of the teachings of Christ in regard to the relations of man to man ever being realized in a competitive system."

They therefore work in the socialist movement for the capture of the reins of government, the ending of the competitive system and the bringing in of a co-operative system of industry; thus ending the struggle of man against man for a living. This they say "will bring us at least a step nearer to the realization of practical Christianity and render it at least possible for men to, if they so desire, apply in every day life the teachings of Christ, and order their lives so far as their relation with their fellows is concerned in accord with that teaching."

To sum it all up, therefore:—With the doctrines, dogmas and purely spiritual teachings of Christ, or of any other religious teacher, the socialist movement has not, and cannot have, any connection. So far as a desire for the uplifting of humanity on earth is concerned, our aspirations and desires are in harmony, if not perhaps, as some would tell us, exactly identical.

### Socialism and its Travesty

It is really too ridiculous for words, the nonsensical way in which the capitalist Press uses the word "Socialism." Poor old people receive five shillings a week, which will barely pay their rent; after they are seventy years old; a bourgeois financier claps a trifling tax on "unearned increment" of land; children short of food are to get some cheap meals at public cost; the three hundred years old doctrine of the right to work is put forward in Parliament—this is all Socialism and Socialism of a revolu-

tionary kind! Of course, our scribes of the trustified newspapers know better, but they think this sort of talk will affect the public mind and give their faction votes. They may overdo the thing. People are beginning to know what Socialism really means and that it is something very different from burden-shifting taxation schemes, or palliation of capitalist iniquity. Thorough organization of the great and growing powers of man to make wealth, so that all men and women shall receive and enjoy a higher and far better standard of living in every sense than they do to day; the abolition of classes, the pacification of the class war, the co-operative commonwealth, in which each individual shall most completely develop his or her faculties in social accord. This, and this alone, is Socialism; and the world is making ready to accept it to-day—Justice.

### THE PSYCHOLOGY OF ALTRUISM

One would think that grown men would be ashamed to arm themselves and go out with horses and hounds and engage in such babyish and unequal contests as sportsmen usually rely on for their peculiar "glory." And that they would be if grown men were not so often simply able-bodied bullies. If human beings could only realize what it means to live in a world and associate day after day with other beings more intelligent and powerful than themselves, and yet be regarded by these intelligent individuals simply as merchandise to be bought and sold, or as targets to be shot at, they would hide their guilty heads in shame and horror. This being from whose breaking heart gushed these lines of sorrow and sympathy on seeing a wounded hare was a god:

"Inhuman man, curse on thy barbarous act,  
And blasted be thy murder-aiming eye;  
May never pity soothe thee with a sigh,  
Nor ever pleasure glad thy cruel heart.

Go, live, poor wanderer of the wood and field  
The bitter little that of life remains;  
No more the thickening brakes and verdant plains  
To thee shall home, or food, or pastime yield.

Seek, mangled one, some place of wonted rest,  
No more of rest but now thy dying bed;  
The sheltering rushes whistling o'er thy head,  
The cold earth with thy bloody bosom pressed.

Of, as by winding Nith I musing, wait  
The sober eve or hail the cheerful dawn,  
I'll miss thee spotting o'er the dewy lawn,  
And curse the ruffian's aim and mourn thy hapless fate."

We human beings, in our conduct toward the races of beings associated with us on this planet, are almost pure savages. We are not even half civilized. And this fact is certain to bring upon us the criticism and condemnation of the more enlightened generations to come. The fact is apparent today, however,—just as apparent as the barbarity of the Romans—to every one who will take the trouble to rid himself of the prejudices which enslave and blind him, and view human phenomena from an unhuman, extra-terrestrial point of view.

—J. HOWARD MOORE in the "Universal Kinship."

In the great agricultural industries the wage-workers play a more important role than in ordinary farming. For the great farmer also, the high price of provisions is much more important than for the farmer who consumes a large portion of his product. The antagonism between the producer and consumer of provisions is, to be sure, not the same as between the laborer and exploiter, but rather like that between the city and country. But in the city the proletariat is to-day the most numerous and the most combative class and consequently the seller of provisions sees in the proletariat his most energetic enemy.—KARL KAUTSKY.

A Great Chew!  
**STAG**  
BRIGHT FLUO  
CHEWING TOBACCO  
has just been increased  
in size.

### THE TRIUMPHS OF PEACE

By GEORGE H. HALL

"Peace hath her victories," she hath indeed!  
No sweeter triumphs ever hath been sung,  
So unlike those by war's hand hardly wrung  
Out of men's misery, their tears, their need,  
By ruthless cruelty, by grossest greed;  
Stainless and fair the trophies peace hath hung  
Around her altars, since the world was young  
For light and right her voice did ever plead.  
She conquers, and a waste and barren land  
Becomes a truthful splendor in men's eyes;  
She conquers, far and wide, on every hand,  
From wreck and ruin fairer cities rise:  
She conquers, and behold, at her command  
Out of War's ashes grows a Paradise.

### Pithy Points to Ponder

The course of social evolution is not smooth. The path of progress is an exceedingly stony one. Sometimes humanity creeps, sometimes it runs, sometimes it makes most daring leaps forward and sometimes, alas, it backslides under the influence of re-action.

No effort should be made to make the Socialist movement respectable by concealing its revolutionary aims and methods. The socialist program cannot be carried out by stealth. It will not be realized by timid people. The presence of such persons in the party is an impediment to decisive action rather than an aid thereto.

To become a member of the Socialist Party you must accept three principles, namely, the principle of the collective ownership of the means of production and their democratic control in the interests of the working class, the principle of the class struggle and the principle of parliamentary action. If you stand by these principles at heart, then you should stand for them in fact, by joining the Socialist party.

The revolutionary Socialist is determined to carry out his program in the speediest and most effective manner. He is not tied down to any one way or means. If parliamentary methods fail, then other methods will undoubtedly be adopted. If legal forms and paper constitutions block the path of progress then the forms and these constitutions must be swept aside and others substituted in their stead. Neither the dictates of a slave morality, nor the teachings of an antiquated religion, nor undue respect for "law and order," nor reverence for the sacred "rights of property" will stay his hand in striking loose the fetters of labor.

W. R. S.

One seeks hopelessly to rouse by political preaching English laborers to a higher way of life, to a mind capable of nobler considerations. The ethic of the proletariat flows from revolutionary efforts and it is these which have strengthened and ennobled it. It is the idea of the revolution which has brought about that wonderful elevation of the proletariat from its deepest degradation, which elevation stands as the greatest result of the second half of the nineteenth century. To this revolutionary idealism we must above all cling fast, then come what will, we can bear the heaviest, attain the highest, and remain worthy of the great historical purpose that awaits us.—KARL KAUTSKY.

The greater the power of the financier in industry, the greater the tendency of industrial capital to adopt the methods of finance. For the private business man who lives by the side of his laborers, these are still men to whose welfare he cannot be wholly indifferent unless he has become utterly callous. For the stockholder, nothing exists but dividends, and the laborers are simply figures in a mathematical calculation in the result of which he is in the highest degree interested, for it can usually bring him increased well being and increased power, or retrenchment and social degradation. The remnant of consideration of the laborer which was still preserved in the private employer is here wholly lost.—KARL KAUTSKY.

Is it not funny that some very religious people take so much pleasure in lying about the socialists?

It is apparent that the analogy between birth and revolution is rather far reaching. But this naturally proves nothing more than that one has a right to appeal to nature for proof that a social revolution is something unnecessary, unreasonable, and unnatural. We have also, as we have already said, no right to apply conclusions drawn from nature directly to social progress. We can go no further upon the ground of such analogies than to conclude; that as each animal creature must at one time go through a catastrophe in order to reach a higher stage of development (the act of birth or the breaking of a shell,) so society can only be raised to a higher stage of development through a catastrophe.—KARL KAUTSKY.

### THE EIGHT HOUR DAY

WILLIAM RESTELLE SHIER

The introduction of the eight hour day will not sharpen the demand for labor, nor raise wages. The price of labor-power is regulated like the price of every other commodity, namely by the law of supply and demand. If the demand is not increased, and the supply remains constant, things will remain pretty much as they are.

Assuming, however, that the eight hour day will diminish unemployment and thereby advance wages, unless the system were introduced upon a national even an international scale, the gain to the workers in the community in which it was applied could not be more than temporary. As water always tends to run down hill, so people always tend to flock to those localities where the conditions of life are most favorable. Immigration would soon overstock that particular labor market once again and depress its standard of living. A like effect would be produced by an increase in birth-rate following the improved circumstances of its work people.

Other factors might be mentioned, such as the tendency of capital to keep away from communities in which labor is dear and the fact that employers would be stimulated to intensify their resistance to labor's demands when their profits are being encroached upon, but enough has been said to prove that the economic claims of the exponents of the eight-hour day are not much more than agreeable illusions. However, morally, intellectually and physically the workers do profit by a shortening of the working day, for, though they work more intensely and consume more vitality per hour, they have more leisure in which to recuperate and spend less time in the poisonous air of the factory, mine or shop. As Professor Rae says—"The increased exertion during work-hours has always been balanced and more than balanced, by the restorative effects of the longer period of repose and recreation in good air." For these reasons the eight-hour day is a desirable institution, but let us not delude ourselves that it would solve the unemployed problem or give the workers a larger share of the wealth which they produce.

### THE TRAVELLING SALESMAN

A minister who has been doing missionary work in India recently returned to New York for a visit, according to Success Magazine. He was a guest at well-known hotel, where everything pleased him except the absence of the very torrid sauces and spices to which he had become accustomed in the Far East. Fortunately he had brought with him a supply of his favorite condiments, and by arranging with the head waiter these were placed on his table. One day another guest saw the appetizing bottle on his neighbor's table and asked the waiter to give him some of "that sauce."

"I'm sorry, sir," said the waiter, "But it is private property of this gentleman." The minister, however, overheard the other's request, and told the waiter to pass the bottle.

The stranger poured some of the mixture on his meat and took a liberal mouthful. After a moment he turned with tears in his eyes to the minister.

"You're a minister of the Gospel?"

"Yes, sir."

"And you preach hell and damnation?"

"Yes," admitted the minister.

"Well, you're the first minister I ever met who carried samples."

Far better is the case of the working-man attracted by the socialist ideal. The nihilism of socialism has no deterrent terrors for him, for, as Karl Marx said long ago, "he has nothing to lose but his chains, and a whole world to gain." He has long since lost all interest in religion; the factory by enlisting his wife and children as workers has already destroyed his home; and to him the State means nothing but the club of the policeman, the injunction of

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LIVE PROPAGANDA PAPER

the judge, and the rifle of the milita-  
man.—ROBERT RIVES LA MONTE.

To talk of "men born free," is a mere  
phrase. There are none such. Mar-  
riages, the relations of man and women  
have ruined the whole race and set on  
all the brand of slavery.—ROBERT RIVES  
LA MONTE.

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Cowansville, P. Q.

Socialism will not come at once all  
over the world. One country will first  
become socialized and the others will  
gradually follow.



# PROHIBITION AND SOCIALISM

AS SEEN BY A SOCIALIST

At a Socialist meeting recently in Calgary, Alta., F. H. Hyatt, Socialist organizer, spoke on prohibition. He said:

"The line of argument many temperance reformers make today as the cause of poverty I used to make myself. They say that the working man—should quit the saloon, and then his family would have the necessities of life. They cite specific cases, and then draw specific conclusions from a few isolated facts. Is intemperance the cause of poverty, or does poverty largely act as a cause in producing intemperance?"

"Under the present industrial system are not a large proportion of the workers poor even though they are total abstainers?"

"In 1903 Carrol D. Wright gives the percentage of those unemployed in the United States during some portion of the year as 49.8 per cent. (See 18th annual labor report, page 42). The census of 1900 was about 6,468,964, or 22.8 per cent of the total. Commissioner Wright enumerates some of the causes of idleness as follows:

	Per Cent.
Establishments closed.....	56.96
Sickness.....	23.65
Strikes.....	2.67
Accidents.....	1.66
Drunkenness.....	.26

"It is thus seen that only a fraction of one per cent of idleness is caused through intemperance. Under the system of capitalism, it is to the interest of the employing class to have a large army of the unemployed pitted against the employed. This competition for a chance to work minimizes wages by making labor a commodity on the market, its price is governed by the law of supply and demand. Periods of unemployment occur to most workers during the year, and this brings down the average wage considerably. Is it safe to assume that the working class as a whole, if they never drank liquors, would keep the wolf away from the door?"

"If the saloons were all closed the pall of poverty would still hang over the home of the working man, because of his enforced idleness at times, and the poor wages paid for his labor."

"Temperance people are apt to say that the money spent on drink would be turned into other channels, but that is a poor argument, especially at the present time, when ten men seek one job, and all the industries are stagnant."

"Whilst the competitive wage system remains the abolition of the liquor traffic is utterly impossible."

"The capitalist finds the temperance movement threatening his profits, and the working men see it threatening their jobs, and they will oppose it."

"The Socialist who declares that the competitive wage system and profit system must go is in a better position to advocate the extinction of the liquor traffic than the Prohibitionist who refuses to take material interests into account, because he knows that it is utterly impossible until the system that maintains and gives it life is first abolished." "The Socialist want those who do the world's work to own the things with which their work is done. When those who work own the things with which they work they will own the wealth produced by their work. Then those who work will be rich and have all the wealth they are willing to work for and produce—which will be just enough for them—and those who do no work will have no wealth, and that will be just enough for them."

## SOCIALIST SAM TO FARMER DAD

Dear Father:—I've got something kind a queer to tell you in this letter, and I don't know just how to begin. I am in about the same box as that old miner who had to break the news of his pal's death to the poor old mother back east. He knew that the old lady had a weak heart, and that he mustn't give her a shock by telling about her son's death too bluntly.

So, after trying a half dozen times, he finally got up a letter which broke the news quite gently to the poor old woman. The letter read like this:

Dear Madam:—Your son John, feeling slightly indisposed this morning has asked me to write and tell you that he is well and hopes you are the same.

For my part, Madam, I believe your son John should see a doctor, as I believe he is a sicker man than he makes out.

Madam, I believe your son John to

be a very sick man. The doctor says there are serious complications.

Prepare, Madam, to receive a shock. Your son John is sinking rapidly. The doctor says that he can't hold out another forty-eight hours.

Madam, your son John is dead. He passed away half an hour ago.

Madam, we buried your son John a week ago. It was a lovely funeral.

Well, my case ain't quite as bad as all that. I ain't sick, I haven't got married (I wish I could afford to), and I ain't in jail, but I've gone and become a Socialist.

Now, I hope you'll not go and get mad right off. You know a Socialist ain't an "anarchist" or an "atheist," as we used to think. I've learned lots about Socialism since I left the farm

and came to work in Toronto. And I did lots of mighty hard thinking and reading, too, before I made up my mind about it. And there is just one thing you can bet this years crop on, and that is that a farmer and a Socialist ain't really any more different than two drops of water. Why, half the boys in the shop here who are Socialists were raised on the farm like me, and of course all the rest have folks some distance back who lived on the farm.

Anyway, I know that becoming a Socialist hasn't changed me much. At least I get just as home-sick for the old farm as before. Sometimes when I sit in this city basement I can shut my eyes, and see a little patch of God's country with the word "home" written on every square inch of it. And sometimes when the apple peddler's wagon goes past and leaves a smell of the old orchard behind, I feel a lump rise up in my throat. My, but wouldn't I like to go fishing bull pouts in the old "crick" again, and take a wash in the old swimming hole.

But now that I am a "radical" Socialist I suppose old Tim wouldn't even let me trespass on his cow pasture. He'd be afraid that I'd want to "divide it up" with him. But I was reading the other night how the farmers sometimes became "radical" too. Oh I guess we were all picked off the same bush, all right. We are "all kith and kin" even if some of us are in the factory making the plow, while the rest of us are in the field turning up the sod with it.

I know I, myself, used to think that these Socialist fellows were bums; dangerous, violent, French-revolutionary "reds," as Uncle Jack used to call them. I used to think that they would put a torch to your house and knock you over the head just for the sake of a little excitement. But that ain't so at all. I know that the boys here who belong to the party are the most decent, peaceful, and saving fellows in the shop.

Now, I know what you are thinking. You want to know if it is so that we Socialists are not dangerous "firebugs," why is it that the safe and sane business men of the country are fighting us so hard.

Well, I'll tell you: Suppose a gang of toughs should have the custom of going about at nightfall, and shying stones through all the windows of the town. You would spend your days putting in the new panes of glass, and with the first stroke of dawn, crash! the splintered glass would come flying all about your supper table. Suppose you had stood this sort of thing for several years, but at last decided to put a stop to it.

Then see what you would be up against. The window glass makers of Canada would hold a meeting and declare that you were ruining their business. The Town Stone Throwers' Association would have a procession through the streets and march to a mass meeting in the village hall, where they would have speeches about personal liberty and the good old constitution and the Union Jack, and they would tell how George Washington once threw a stone across the Potomac, and they would probably dig up an old speech of Sir John A. Macdonald's in which he said, "When the Canadian citizen is no longer allowed the God given right to throw stones, then will the government of the people, by the people, and for the people perish from the earth."

Then it would be just like them to drag in the Canadian farmer. They would show that the stones that came crashing into your dining room were picked up by farmer boys (God bless 'em) on the stony hillsides of rural Can-

ada. "And shall the farmer boy be denied his rights for the sake of a few cranks who don't want to eat broken glass with their meat and potatoes? No! A thousand times, no! Perish the thought forever."

You see the fellows who own these shops are "doing us," they are "skinning us," and getting rich at the game.

So, naturally, when we say we want a square deal—the full product of our labor—they know that that means less of dishonest profits for them. Just ask the souls of these business men (who really know what Socialism means) what they are so fussy about, and they will tell you "profits." That's the meat of the whole matter. "Profits" means that they can pocket their millions and go off to the States or Europe. "Profits" may be damnable, but they are mighty comfortable.

Well, I guess I have written enough for this time. In my next letter I am going to try to tell you just why I became a Socialist. Give my regards to all of the boys, and tell the "kids" that I am going to come home soon to tell them all about the big town.

Your son,  
SAM.  
—Jay Eye See.

## DO UNTO TO OTHERS

Human beings preach as the cardinal rule of morality—and they seem never to tire of its reiteration—that they should do unto others as they would that others would do unto them; but hypocritically confine its application to the members of their own crowd, notwithstanding there are the same reasons identically for extending it to all creatures. The happiness of the human species is assumed to be so much more precious than that of others that the most sacred interests of others are unhesitatingly sacrificed in order that human desires may be all fastidiously catered to. Even for a tooth or a feather or a piece of skin to wear on human vanity, forests are depopulated and the land filled with the dead and dying. Assassination is the commonest and most fashionable of human pastimes. Jaded systems are regularly recuperated by massacre. Men arm themselves—men who roar about "right," and even ministers of mercy—and go on killing expeditions with as little compunction as savages put on war-paint. They come back from their campaigns of crime like the cut-throats of old Rome, trailing their victims as trophies, and expecting to be hailed as heroes for the hell they have established. Barbarians preponderate, and morality is turned inside out. Cruelty is lionized, and broad-mindedness is rewarded with a sneer. Compassion is a disease, and to be fashionable is to be a fiend. If non-human peoples had no nerves and no choice of emotions, and were utterly indifferent to life they could scarcely be treated more completely as personal nonentities.

—J. HOWARD MOORE in "The Universal Kinship."

## "Prosperity—Sharing"

In an article in the Century Magazine for March, 1909, W. H. Tolman tells us of an employer who instructed the heads of his departments to "substitute courteous, kind treatment for direct orders as formerly given out by a boss. They did so. In three months the factory output increased \$28,000. Recently, the employer analyzed the results of the five months previous to the time when he started this work. In certain departments, piece-workers had numbered 268. In the same departments, piece-workers to-day, after three years of mutuality, number 188, but they have drawn the same amount of money as the 268 did for the same time. That is the record for the piece workers. Now for the time workers. During the same length of time (three years), under the same conditions, he found that he was able to increase their salaries and wages fifty-two per cent. His business is larger than it was three years ago, while he employs about one hundred fewer persons to do the work. This has been accomplished on nine hours a day, working five and one half days the week, whereas formerly the factory was run ten hours a day for six days per week."

Puzzle—what became of the hundred men displaced?

The institution of wage slavery is hard on the wage slaves and is not good for the majority of bosses.

The slum is profitable to the masters but unless it is done away with it will devour their children.

CASTORIA.  
The Kind You Have Always Bought  
Beware the Signature  
of *Charles H. Fletcher*

## LIQUOR

### The Enemy of Socialism

BY NEIL P. STEWART

Beer soaked brains never make socialists and the bar-room loafer and frequenter seldom vote for the socialist cause, so that the statement made by capitalist politicians that the degenerates vote the socialist ticket is knocked into a cocked hat.

If you will review the last election returns in the United States, you can easily see that it was amongst the honest, sober-workingmen where the socialist party polled their votes, and in the slums of the big cities that the Republican and Democratic parties polled the vote of the degenerates, so it is easily understood if you have been interested in temperance work why beer-soaked brains vote against socialism.

When you go down into the slums of your big cities and see men and women drinking and staggering from one saloon to another, and when you go to their hovels there you see men, women and children huddled together in that wretched squalor. The fumes of disease are there. Life to those poor creatures seems black. Some curse the day when they were born; others curse the hour that they ever tasted the cursed cup, and then what does it lead to, the jail, the dungeon, the lunatic asylum, the hospital and early death.

Any class conscious workingman can easily see that these men, these degenerates, are not voters for socialism, but are the ones who are keeping the cause back. They do not read. They are educated. They do not reason, nor do they care. They have a vote, and that goes to the one who pays the highest for it and as the socialist party does not lure or bribe the workers for their votes, we lose the degenerates vote. So you see that rum is one of the greatest enemies of socialism. It keeps the young man sipping beer over the bar. He spends his evenings drinking. He has no time to study. He never attends the lectures given on socialism. He has no time for anything, but the bar-room. He grows to love the glass and after after a while he clings to it. He spends his all. He loses his job. He has hard time and it takes him some time to get on his feet again.

So, my advice to you, dear reader, is if you have ever started the game, you want to cut it out. Your time is needed to promote the cause of socialism. Your time is needed towards the uplifting of your fellow-men, and it makes no difference what idea, what reform, even if it is not socialism, if it will do humanity any good, I advise you to vote for Prohibition, reduction of licenses, local option, anything as long as it's aim is to rid that demon from our land.

I believe we socialists should be willing to help to destroy that great curse, strong drink. It has, and is, making a great deal of sorrow, even when you are reading this. At this moment some mother in some place is shedding tears because her dear boy is a drunkard. It shows you every day that it only accomplishes sorrow and poverty. If we had prohibition, we would make many a heart feel glad and that would pave the way for socialism. Men would have more time to reason, to understand clearly and the working ground would not be as rough as it is to-day.

Once in control of the political power, the working class will be able, by proceeding to the socialization of the means of production through the corporation of the usurpers of the fruits of other's toil, to suppress the present contradiction between collective production and private capitalist appropriation, and to realize the universalization of labor, and the abolition of classes.—GABRIEL DEVILLE.

There are many earnest men who would become socialists did they but know what socialism really means.

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## PLATFORM

### Socialist Party of Canada

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

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

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

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

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

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

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

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads etc.) into the collective property of the working class.
2. The democratic organization and management of industry by the workers.
3. The establishment, as speedily as possible, of production for use instead of production for profit.

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

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

## How to Organize

### FROM OFFICIAL CONSTITUTION OF THE SOCIALIST PARTY OF CANADA

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

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

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

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

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

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

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

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

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

For Charter Application, etc., write to D. G. McKENZIE, Secretary of the Socialist Party of Canada, Box 886, Vancouver, B. C.



# THE MILITARY FEVER

RAMPANT IN BRANTFORD—SOCIALISTS  
APPLY THE ICE OF REASON

## BRANTFORD LOCAL ON RECORD

The Brantford City Council have been asked to donate four hundred dollars to the Brant Dragoons, a new military organization in Brantford.

At the last meeting of Brantford Local of the Socialist Party of Canada, the following resolution was unanimously adopted and the secretary instructed to publish it in the local press:

"Whereas: the principle function of the military organizations of present day society is to protect and defend the property rights of the capitalist class in the means of wealth production and to uphold the robbery practised upon the working class by the same class ownership of public necessities; therefore, be it resolved that this local (Brantford) of the Socialist Party of Canada put on record our protest against the proposal to make a grant of \$400.00 from the funds of the city of Brantford for military purposes."

The Daily Expositor (Grit) comments as follows:—

"The Brantford Socialistic Party has placed itself on record that the principal function of the military organizations of to-day is to protect the capitalist class. This is a very narrow view to take. In the event of a disastrous fire or flood who would preserve order and protect the property of all classes of citizens? The militia. Who have protected and will in future protect Canadian soil against foreign invasion? The militia. Even in industrial troubles the militia is never called out save by request of the civil authorities and only then for protection of life and property."

Isn't that a joke? Yes, the militia is for the purpose of protecting property. Who does the property belong to? The Capitalist class. The workers own a very small per cent of it. What foreign power do we fear? Even should a foreign power come and gobble up Canada, what concern to the working class? The same conditions exist in Canada as in the other countries for the working class, viz:—wage slavery. The worker must work for a master for a living and must make a profit for that master or that master will not let he or she work. No work. No living. Starvation in the land of plenty. Yes, keep militia to protect such conditions.

If the working class show any resistance to the oppression, the civil authorities (who are tools of the capitalist class) call out the militia to keep the workers in their place.

Give a man a gun and a bag of bullets to protect life. We must give the "Expositor" for credit in being true to its class, but would like to see it show some sign of consistency.

HERBERT A. FOGAL.

## THE REPLY

Which "The Expositor" Would Not Publish

Following is a reply to the "Expositor" article, which its editor refused to publish, as he "declines to be dragged into a discussion of the kind."

Dear Sir:—In your editorial columns of Saturday's issue you deal with the resolution passed by Brantford Socialists on the proposed grant of \$400 to the Brant Dragoons.

You take exception to the statement that the chief function of the present day military organizations is to protect and defend the proper rights of the capitalist class. In your criticism you make the statement that their function is to protect the property of all classes of citizens "in the event of disastrous fire or flood." In the first place, I must say that it looks strange to me to equip a body of men with swords and rifles to fight for fire and flood. Would not life lines, lifeboats and hook and ladder apparatus be more in keeping with their requirements? In the second place, the working class have no property to protect. You ask "Who have protected and will in the future protect Canadian soil against foreign invasion?" I would like to ask you; where is the foreign foe who are thinking of invading Canada? As you seem to know something about it, perhaps you will enlighten me? What would be the motive which would lead a foreign power to invade Canada, and what would the socialist working class in that particular country be doing while their masters were busy scraping together on invading force? Even if we were invaded what difference would it make to the working class what

nation's flag flew from our flagpoles? The working class only get a bare living out of the deal anywhere, no matter whether they be living under the British, French, German, American or any other flag.

But your closing sentence is a gem of the first water. "In industrial troubles it seems that the militia is never called out save by request of the civil authorities and then only for the protection of life and property. I have dealt with the property question; now for the protection of life. Surely this is the funniest touch of all. I was always under the impression that a military force was formed to take life, but you correct me here. So the sword, rifle and bayonet ARE TO PROTECT LIFE NOT TO KILL. Thanks for the correction. As to industrial troubles, well, now we are getting very near home. Your readers will have vivid recollections of the Hamilton Street Car strike of a few years ago. Perhaps, that was an occasion when the militia protected the life and property of all citizens. Moreover, as the civil authorities (thanks to the apathy of the working class) are almost entirely members of the capitalist class, it is easily seen how they will use their power to defend the property rights of the capitalist class.

Those of your readers who are acquainted with modern history know that the socialist position is the correct one. The wars of recent years all prove this. The Franco-Russian war of '71 was inaugurated in preference to a popular working class uprising against the French empire, and when the workers of Paris, after the surrender of the city to the Germans, revolted and established the Commune of Paris, the German leaders on the 25th of April, 1871, very obligingly released some 60,000 French prisoners and armed them in order that they might help the French rulers in subduing the French working class. This they were successful in doing, but only when upwards of 30,000 of the French workers had been massacred and some 13,000 more imprisoned and transported by the French authorities. In every other war of recent years the same tale is told. The army is one of the bulwarks of the aristocrats in keeping the workers in subjection.

Those of your readers from the Old Land will remember when at Featherstone, Yorkshire, a crowd of striking miners were fired into and some killed by order of the civil authorities when they threatened the interests of the ruling class.

In conclusion, let me say that if the City Council of Brantford are really concerned about the defense of this country and have \$400 to spare for that purpose, I would suggest that the money be spent to better advantage than in helping to furnish fancy uniforms and brass and tin gee-gaws for a cavalry regiment. Spend the \$400.00 on ammunition and rifles and distribute same among the workmen of the city. I'll take one and probably the rest of the socialists around here would too, all the time keeping in mind the watchword that is inspiring the working class the world over: "Workers of the World unite, you have nothing to lose but your chains, you have a world to gain."

W. DAVENPORT.

## FROM SPRINGHILL

On Friday last Organizer Gribble of the S. P. of C., spoke in the United Mine Worker's hall at Springhill, which had been granted free for the occasion.

After thanking the Union for the use of hall, he spoke of its being a proof of the way union men were waking up to the fact that the socialist party stood in the interest of the working class. Dealing briefly with unemployment and its consequences, he went on to speak of the need of organization along class lines on the political field, giving the history of what had been done in the west by the workers, especially the miners in that way, showing very clearly how circumstances have forced and was still forcing the workers to see that the politics of the socialist party were the only politics any good to them. He claimed that any man elected on the "Labor" ticket if honest, would eventually become, and declare himself a socialist, by virtue of seeing the utter hopelessness of any other way of setting the working class free (instancing Hawthornthwaite and Davidson) and if dishonest (instancing Ralph Smith and Verville) would become, if he were not

secretly so already, a subservient tool of one of the old parties.

He showed how the movement in the west and the movement in Canada in general was no isolated movement, but just a part of the workers international struggle to be free.

While speaking of the state of slavery which the workers were in, Gribble spoke of the United States as "The land of the free, and the home of the slave," at which one in the audience hissed, Gribble coming back with, "Someone evidently doesn't like the phrase, but it is literally true and while apparently contradictory is not really so, for the capitalists are free and the workers are slaves. The audience showing by their applause that they saw the point.

Having shown how they were slaves now. Gribble went on to show how the workers had always been so, tracing the class struggle from its inception to the present time, emphasizing the fact that the master class had never stopped and never would stop at any measures to keep the workers in subjection, and that it was for the workers to be equally unscrupulous in their struggle to be free. While making no effort to play on the emotions of the audience, Gribble had their keen attention and hearty applause for over an hour and a half and still they wanted more, and got it in answers to questions.

Springhill Local was regularly organized on the night of the 18th inst, when they held their first business meeting after a public address had been given by Comrade Gribble, who gave sound reasons showing the imperative need of a working class political organization.

The comrades here are an earnest crowd determined to make the local as perfect in every way as it is in their power to do and to show our western comrades that the spirit of revolt is spreading among the workers here in an astonishing degree. A resolution was adopted pledging themselves to no rest or peace until they have as good an organization in the Maritime Provinces as there is in British Columbia, and they will keep that resolution to the letter.

We have thirty names on the charter, but are going to have about fifty before we forward it, which will be this week. We want to break the record in this. Watch us grow.

Yours without excuse or rest.

JULES LAVENNE

## THE CANADIAN NEWSPAPER DIRECTORY FOR 1909

We have just received from the publishers, A. McKim, Limited, of Montreal and Toronto, a copy of the 1909 Edition of the Canadian Newspaper Directory.

This is the Sixth Edition of this valuable work, which fills a very real need in Canada, and deserves a place on the desk of every business man, whether he is an advertiser or not.

The Canadian Newspaper Directory lists and describes 1,426 periodicals in Canada and Newfoundland. Of these 135 are daily, 1015 weekly or semi-weekly, 262 monthly or semi-monthly, and 14 are published less frequently. This is a considerable increase over the last edition.

In addition to this, the Directory supplies a comprehensive Gazetteer giving the population, the chief industries, the railway, telegraph and banking facilities and other interesting features of every newspaper, city, town and village in Canada.

This work contains over 430 pages. It is splendidly bound and is certainly a credit alike to the publishers and to Canadian newspapers generally.

A. McKim, Limited, are particularly well qualified to edit and publish this, the standard book of reference on Canadian publications. They are the pioneers in the Advertising Agency field in the Dominion, the McKim Agency having been founded in Montreal in January, 1889, twenty years ago, by Mr. Anson McKim, who is still at the head of the business.

During all this time they have been the acknowledged leaders in this line in Canada, and the Agency business has been developed from a very small beginning—then performing only the function of the middle-man—to a very large producing enterprise which runs into the millions.

It goes without saying then that the McKim Agency is in closer touch with the publishers of the Dominion than any other firm, and are therefore able to get the most reliable information.

The price of the 1909 Directory is \$2.00.

Poor tea is poor economy—use "Salada" and you will appreciate the excellent qualities of high-grade tea.

## Human Life—Its Dual Nature

C. P. CULLIFORD

Biologists tell us that human beings are made up of two separate and distinct parts, each dependant on the other for subsistence: viz:—the physical and the metaphysical, the body and the mind. Where either one of these is highly developed and the other stunted, then we have an abnormal being, one out of harmony with nature. A proper development of both is essential to man's happiness. As the mind and the soul have their dwelling within the body, then it is obvious that our material needs are of first importance while we live, so that for ministers, laymen and others to talk of evangelizing the human race, while ignoring its physical condition, is, to say the least, foolish and wasted effort.

We do not have to seek far to find abnormal human beings. On the one hand we find a set of men, occupying high places in life, living in idleness and luxury off the labor of other men, and dominating those who support them, whose brains are developed to a degree of craftiness, which enables them to hold the whiphand.

On the other side we find another set of men outnumbering the parasites forty to one, whose hands are calloused and muscles hardened with hard work, and whose brains are beginning to awaken to a realization of the gross injustice perpetrated on them.

The former class are strong mentally, but generally speaking, weak physically. Many of them would be exhausted if they ran half a block to catch a street car.

The latter are strong physically, but not developed mentally as much as they should be. Yes, they are strong as long as their bodily needs are provided for, but many are being deprived of this, hence are becoming weaker. As Debs has so neatly expressed it, "The one has no digestion, the other has nothing to digest."

What subtle power is it that keeps the strong in subjection to the weak, the majority ruled by the minority? Is it fear? We scarcely think so, since, if there is any fighting to do, the workers are provided with rifles and march off to kill or to be killed under the guise of patriotism, to make their masters richer. Is it love? Do they think the plutocrats a species of demigod, that they must contribute to them seven-eighths of the wealth they produce? We think not.

There are three important factors that help to perpetuate the present pernicious profit system. They are, material needs, ignorance and superstition. The average workman has very little time to investigate this subject, because he is kept busy at his job to support himself and loved ones. If he stops work he must suffer. Fine thing for the capitalist.

The searchlight of socialism is being turned upon ignorance and superstition so that those who look may see the truth shorn of all its useless trimmings. Ignorance. Can you wonder at its prevalence among workmen, when only the physical side of their nature is developed?

Was leisure (so essential to the development of the mind) intended only for the wealthy? Did the God who created this universe intend that only the rich should enjoy the pleasure and delights of works of art, good literature, science, knowledge, travel, culture and refinement so imperative to the welfare of our metaphysical nature? What part does superstition play in the present disordered state of society? This is a powerful weapon used by the ruling class to their great advantage. We are told to be content with our lot; it is better to serve than to be served and a lot of balderdash, which they make no pretense to live up to themselves; that we must let events shape their own course; that we must always have the poor among us; it is divine dispensation and we must meekly bow our heads in acquiescence. Very few ministers of the Gospel denounce Socialism from a Christian viewpoint. They know it is in direct accordance with God's divine plan. Most of them, if they understand it, will say, "Yes, it's all right, but too far in advance of the times; just leave it alone and it will come." Such a weak platitude. Was any good ever accomplished in life without strenuous effort?

The socialist press is hammering at superstition for all it is worth and the bulwarks of it are beginning to crumble and soon a flood of light shall be let in which shall illuminate all the dark corners of human nature, and then will the workers see the duplicity practised upon them, and the solidity of labor will become a reality.

# Brighten Up



You want the most economical paint, not the cheapest paint. You want paint that will last a long time and look well, not paint that is cheap by the gallon and expensive by the job. Ask the S-W. agent about

**SHERWIN-WILLIAMS**  
**PAINTS AND VARNISHES**  
Made in Canada THE SHERWIN-WILLIAMS CO. Montreal Toronto Winnipeg

## The Socialist Vote Increases Only Through Education

Set aside certain evenings every week for serious study that others may be enlightened by our propaganda.

Leading Socialists all over the continent recommend a careful reading of the following books on Socialism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Stock your Library Now

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

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

## HEAR BOTH SIDES—THEN DECIDE

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

**CASTORIA.**  
The Kind You Have Always Bought  
Beware of Imitations  
Signature of J. C. Watson

Canada Province of Quebec District of Bedford Superior Court  
No. 8139

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

VS

The said VOLNEY N. DYER, DEFENDANT.

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

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

Many of the forms of capitalism may remain after socialism has triumphed. Capitalism even now is dying.



# The Firing Line

## WHAT ABOUT THOSE 500 SUBS?

Last week we started the agitation for 500 SUBS to put the list over the 3,000 mark and enable us to produce a very much better paper.

So far there has been no response more than ordinary. There is an increase of about 70, and a good start made on a bundle brigade by Montreal comrades, which is encouraging. We are hoping that the coming week will produce a decided movement towards giving us confidence to put in the much needed Monoline and produce a paper worth while.

The U. S. Socialist Party have just learned that about 85 per cent of its members have been made Socialists by reading the party papers and literature. So we urge renewed activity in pushing your Canadian Socialist papers. Several comrades report good results from selling and distributing Cotton's at their open air propaganda meetings. Get your local to order a bundle.

A Canadian paper appeals to Canadians and the price is so reasonable that the most unreasonable mortal cannot kick.

\$1.00 provides Two Subs for a year, Four Subs for six months, and Ten Trial Subs for three months.

\$1.00 will give you a bundle of 10 for Three Months, or a bundle of 25 for One Month.

## MAKE A DETERMINED EFFORT TO GET YOUR SHARE OF THE 500 SUBS SO BADLY NEEDED

Comrade Richer tallies two more from Rossland, B. C. These yearlies are very comforting.

Cotton's circulates from the Atlantic to the Pacific. The latest arrival is Comrade Vineberg, of Halifax.

Camrose, Alta., tallies one more on Cotton's sub list. Comrade Mrs. Shirk will take a copy for six months.

Comrade Blumberg, of Grand Forks, got after a copy of Value, Price and Profit. Plenty on hand at 10c per.

Comrade Chapman of Bolton, Ont., received a sample of Cotton's and as it fitted in with his views he immediately sent in his sub. One more friend for Cotton's, and we hope for more in that spot.

Keep the 500 subs in view. You will get all the benefit, not us. You will get a much better paper. We get all the worry.

A copy of Cotton's wandered under the eyes of Comrade Naylor, of Nanaimo, B. C., and he got busy and sent in his sub.

That determined member of the silent army at Winnipeg, Comrade Krupp, gets in with another sub. For an old Lib, now enlightened.

Another one added to the Victoria, B. C. list. Comrade Staples is the lucky one. The letter had three trips across the continent.

Three subs from Montreal for the Monoline Fund via Comrade Schuster. They are urgently needed. Spread the light.

Comrade McNeill sends in a reminder that he is still in the game at Star City, Sask. This time it is two yearlies.

Another whack from Berlin. Com. Martin still at it. One yearly and a

trial to his tally. All towards that 500.

Comrade Jules Lavenne keeps plugging in the post-cards. He also sent in six plunks on that account. No truce or rest in Springhill.

Two more for the Yukon, and it took them a month to reach us. Comrade Sandquist, of Dominion, is the comrade doing the stunt.

Comrade Norwood sends in from Elmira, Ont., two trials for Cotton's "Tonic for Tired Workers." Got a May Day copy and found it good.

There have been a few kicks about not getting papers. These seem to have been unavoidable. We hope to have remedied the trouble with this issue.

A copy of Cotton's wandered into the hands of Comrade Mast at Michel, B. C., and of course the result was a sub. Hits the spot every time. Hit us for 500.

No better way to make Socialists than by getting subs for your party papers. Cotton's is so reasonable in price and long in value that it should sell on sight.

Cotton's is well thought of in Claresholm, Alta., according to the statement of Comrade Wooster. Says it is doing good propaganda work, and backs it up by sending two subs.

A quarter received from Com. Riggan, of Kincardine, Ont., for good literature. A little later we expect to print some copies of that poem, which will be sent along.

Very glad to hear again from Comrade Orchard, of Kamloops, B. C. One full and two half subs. A dollar goes a long way in Cotton's. A paying investment.

And still another copy of Cotton's strayed into the hands of Comrade Gowler at Vancouver. Oh yes, he sent in his sub. Funny how these stray copies do wander.

Comrade Johnson of Montreal favors Cotton's with a sub and a book order. These book orders all help out comrades. Sometimes we may not have a book in stock, but it helps our advertising.

Comrade H. H. Stuart, of Newcastle, N. B., sec.-treas. of Fredericton local sends in three more subs from his town—two yearly and one for six months. This makes a total of six he has sent in lately.

Comrades, it comes right down to this. That the more readers we get for Socialist papers the more Socialists there will be in Canada. If you cannot use Cotton's to break the prejudice we would like to know why.

Comrade Lawrence keeps up the good work at Winnipeg. He has made substantial additions to the list, and the latest is a bunch of eight for twenty-six issues each. Success to him. Help along for the 500.

Another bunch from Michel, B. C. Comrade Evans got a copy of the May Day edition, and found it the proper stuff. Sends in one full, two halves and three trials. They will help some on that extremely necessary five hundred.

Have you noticed that on the other side of the line they have got onto the fact that the largest part of the socialists have been made by the Socialist periodicals. Get wise and learn from their experience. Push Cotton's around your town. You cannot do more effective propaganda work.

### WHY NOT A SOCIALIST?

You cannot deny that there is plenty in the world for all. If you are a workingman or woman you know you do not have plenty.

With industry economically and co-operatively conducted there would be no uncertainty about every person receiving the means of life. Today if you are a member of the working class you are surrounded with uncertainty.

No one has ever disputed these assertions. No one can successfully dispute them.

Why, then, are you not a Socialist?

The answer is not hard to find. There is a class in the community that live in luxury without work because you work without living decently. This class lives because it is able, under the present management of society, to take a portion of the product of your labor from you. The members of this class wish this condition to continue. They control the press, the platform, the schools, the majority of the churches, and nearly all the things through which society speaks and thinks collectively.

So they are able to put the thought into your mind that Socialism is impracticable, impossible, immoral, indecent, undesirable, and all the other things that would prevent you from becoming a Socialist or from finding out what Socialism is.

Just as soon as you have independence enough to investigate for yourself and intelligence enough to think for yourself you will be a Socialist.

These are the great obstacles to Socialism—ignorance and prejudice. It is to remove these that Socialists conduct a campaign of education—Exchange.

### Proposition for Referendum

Resolution passed by the Finnish Socialist Local at Port Arthur.

"The Canadian Socialist Party, like the Socialist parties of all countries, is working with the present conditions under consideration. At any rate it should so work. This program provides that the platform all the time must be kept in accord with the present conditions. It is to be amended as often as the state of things requires. Now is our Canadian Platform defective, regarding some important matters, not in its principal but on its practical side? In the Canadian platform none of the immediate demands, which are at present found in the Socialist Party platforms of all other countries of the world and which the proletariat of every country need very badly, is mentioned. The platform does not once say what kind of legislation the party advocates. It only declares that the S. P. of C. stands for such legislation as will benefit the proletariat in their class struggle. A superficial statement like this explains nothing and it does not satisfy in the slightest degree the workers. We cannot get them with us if the platform is not enlarged.

"We are convinced that the party platform must contain at least some of the very important measures, by means of which we are to reach the winning post, the socialist society. It is not sufficient that the platform contain only a few principal sides of the last stage of the social revolution, as the platform now does. Only by the means of a practical platform can we get the masses with us and put a stop to the reactionary work of the bourgeoisie in which it is busily engaged, encouraged by its own class interests.

"Another important question which ought to be especially considered is the arrangement of the propaganda work on a more practical basis and more in accord with its purpose. The state of things in Canada requires large exertions for the organization of the propaganda work. But just for this reason as much attention as possible ought to be given to this question.

"Wherefore, in view of all the above reasons, the Port Arthur Finnish Socialist Local decided at their meeting held the 24th of April, 1909, to move for a referendum in the S. P. of C. on the matter of holding a general party convention for the whole country.

"The matters to be submitted to the convention to be, as above mentioned, the enlargement of the party platform and the organization of the propaganda work.

"For the convention to be thoroughly successful it needs great preparation. To have sufficient time for preparation we submit that the convention be held on or about the 15th of September next. The meeting place of the convention, we submit, to be the City of Port Arthur, Ontario.

If this proposition is favorable acted on, the Port Arthur Finnish Socialist Local together with the other locals of this place will promise to arrange the practical business for the convention.

Returns for this referendum to be sent in on or before July first.

Take up therefore this question in your local and mark the returned list with the number of votes for and against the holding of the convention.

Dated at Port Arthur, Ontario, Canada, this 26th, day of April 1909.

PORT ARTHUR FINNISH SOCIALIST LOCAL.

How many beautiful homes we have in town! Is your's beautiful? Would you like to have it beautiful? Give it a coat of paint. Ramsey's Paints. They are so reasonable and they last so long. Go and see Soule & Christie about Ramsey's.

## LITTLE LUMPS

GERALD DESMOND

The survival of the fittest is a great idea for those who have the fighting strength of a million or so dollars behind them.

We socialists are camping on the plute's trail. It is a pretty easy trail to camp on too, plenty of worker's bones to keep it well defined.

Capitalism, they tell us, "brings out the best there is in a man." Well its exponents certainly do manage to grind out the best part of the brain and muscle of the toilers.

If that bloodthirsty old reprobate Strathcona were made to get down in the stokehole of a torpedo boat destroyer, which is akin to hades, he would be a little less enthusiastic on the subject of war.

According to reliable authority the cost in labor-time of a loaf of bread is two and one-half minutes. How long does it take to earn it? About fifteen minutes at the least I reckon.

Teddy Roosevelt is in Africa now, and in the country where the hyenas abound, which goes to show that beasts of kindred fur, as well as birds of a feather, will somehow manage to get together.

About the only time the plute indulges the toilers with the good things of life, chicken and fizz and all the rest, is when he is endeavoring to corrupt a labor leader or seduce a working woman.

Some day we toilers will choke those bells and whistles which call us to ten hours of slavery for a miserable pittance. Under socialism, with three of four hours a day work in decent conditions, it won't need bells and whistles to make a man do his bit.

An intelligent farmer was telling me the other day that, as soon as the G. T. R. gets through it will start to compete with the C. P. R. and as a consequence freight and rates will be cut in half and the farmers will have a good time. And he really believed it.

Ye editor of ye weekly has been "shot in" and come before "the beak" on the heinous charge of obstruction or something of that kind. Of course it is pretty tough for ye editor, but still that functionary can figure he got off lightly anyhow. A thousand years ago ye editor's views would have got him crucified at the very best.

## Socialist Directory

Cards inserted Under This Head 75c per Month

### MONTREAL LOCAL NO. 1

SOCIALIST PARTY OF CANADA, meets at Socialist Headquarters, No. 19 St. Charles Borromeo Street.

M. WAYMAN, SECRETARY.

715 Wellington St., Montreal

### Kamloops Local No. 50

S. P. of C.

Meetings held every Tuesday night at 8 o'clock, in rear of D. D. Robinson's Furniture Store, Main Street.

C. F. ORCHARD, Sec'y, P. O. Box 321, Kamloops, B. C.

### READ

## The Western Clarion

\$1.00 Per Year

PUBLISHED BY

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

## This Steam Engine



Boys, here is a stationary Engine with sheet iron box, polished brass boiler and cylinder, has safety valve and whistle, double wick split burner and round base that runs just like any big engine. It hisses, puffs and whistles, while the fly wheel revolves at a great speed, all complete, for selling only \$3.00 worth of lovely Picture Post Cards. They last as long as you name and address and we will mail you the Post Cards to sell at only 6 for 10 cents. Write to-day. A postcard will do.

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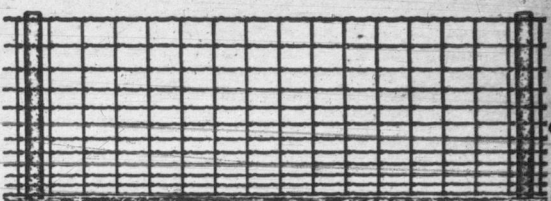
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We can show you this fence in our stock and explain its merits and superiority, not only in the roll but in the field. Come and see us and get our prices.

FOR SALE BY

G. H. INGALLS, Sweetsburg, P. Q.



Talking to the Point

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

The little books mentioned below, are nicely printed, convenient for the pocket, and convincingly clear and to the point in regard to Scientific Socialism.

### SOCIALISM MADE EASY.

By JAMES CONNOLLY. The latest and best book to put into the hands of workingmen who have as yet read nothing on Socialism. Straight-from-the-shoulder talks, simple and scientific.

THE SOCIALISTS: Who They Are and What They Stand for. By JOHN SPARGO. Admirably concise and clear. States the principles in brief, crisp chapters, and is a good introduction to the heavier books.

THE COMMUNIST MANIFESTO. By KARL MARX and FREDERICK ENGELS. This book, prepared in 1848, has for more than sixty years been the accepted text-book of all International Socialists. An indispensable book to the student.

SOCIALISM, UTOPIAN & SCIENTIFIC. By FREDERICK ENGELS, translated by Edward Aveling. A classic that should be read by every socialist intending to talk or write on Socialism.

VALUE, PRICE AND PROFIT. By KARL MARX. A book addressed to workingmen, clear and direct in style, which explains surplus value, especially as it affects the wage-worker.

ALL THESE BOOKS 10c PER COPY

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### Guard Your Eyes.

If sunshine makes seeing painful, great discomfort and perhaps permanent injury will be avoided by wearing our London Smoked Glasses. 25 cents per pair and upwards.

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In buying goods from Hingston, you have a guarantee that the goods are right. He is established in Cowansville, and is there every day to meet you. Don't buy from catalog shysters who don't know the first thing about Furniture.

BETTER NOT BUY TILL YOU SEE HINGSTON

### J. HINGSTON

Hingston Building

COWANSVILLE

Our deliberate opinion is that the poor babies of Montreal suffer more from capitalism than from impure milk.



# THE LADY OF LYNN

By SIR WALTER BESANT

Copyright, 1900, by Sir Walter Besant

CONTINUED

"I fear that it is true."  
"Then, what foundation has this gentleman for so scandalous a report?"

"Indeed, I do not know. My cousin, the bookseller, expressly says that he has no knowledge of Sam Semple."  
"Mr. Pentecost, I am uneasy. I hear that the gentlemen of the company are circulating ugly rumors about one Colonel Lanyon, who has been playing high and has won large sums—larger than any of the company can afford to lose. They have resolved to demand a word of explanation. These are whispers also which concern Lord Fylingdale as well. These things make one disgusted. Then I also have received a letter. It is in reply to one of my own addressed to an old friend at Cambridge. My questions referred to the great scholar and eminent divine who takes Greek for Hebrew."

"You ask me if I know anything about one Benjamin Purden, clerk in holy orders. There can hardly be two persons of that name, both in holy orders. The man whom I know by repute is a person of somewhat slight stature, his head bigger than his body; he has a loud and bellowing voice; he assumes, to suit his own purposes, the possession of learning and piety. Of theological learning he has none, so far as I know. Of Greek art, combined with modern manners, he is said to be a master. Inglesse Italianato Diavolo incarnate is the proverb. He was formerly tutor on the grand tour to the young Lord Fylingdale, whom he led into the ways of corruption and profligacy which have made that nobleman notorious. He is also the reputed author of certain ribald verses that pass from hand to hand among the baser sort of our university scholars. I have made inquiries about him with these results. It is said that where Lord Fylingdale is found this worthy ecclesiastic is not far off. There was last year a scandal at Bath in which his name was mentioned freely. There was also—but this is enough for one letter."

The vicar read parts of this letter twice over so as to lend the words greater force. "The man says publicly that he was tutor to Lord Fylingdale



on the grand tour. I have myself heard him. On one occasion he proclaimed with loud voice the private virtues of his patron. Sir, I very much fear that we have discovered a nest of villains. Pray God we be not too late."

"Amen," said my father. "But what can we do?"

"Aye, what can we do? To denounce Lord Fylingdale on this evidence would be impossible. To allow this marriage to take place without warning the captain would be a most wicked thing."

"Let me send Jack," said my father. "The boy is only a simple sailor, but he loves the girl. He will now be aboard his ship."

It is not far from the Crown to the quay, nor from the quay to any of the ships in port. I was sitting in the cabin, melancholy enough, about 8 o'clock or so, just before the sunset when I heard a shout, "Lady of Lynn, ahoy!" You may be sure that I obeyed the summons with alacrity.

No one else had yet arrived at the Crown. The vicar laid both letters before me. Then, as when one strikes a spark in the tinder and the match ignites, flaming up, and the darkness vanishes, so did the scheme of villainy unfold itself; not all at once—one does not at once comprehend a conspiracy so vile—but part, I say, I did understand.

"Sir," I gasped, "this is more opportune than you suspect. Tomorrow morning at 6 at St. Nicholas' church they are to be married secretly. Oh, a gambler, a rake, one who has wasted his patrimony, to marry Molly—our Molly! Sir, you will interfere. You will do something. It is the villain, Sam; he was always a liar, a cur, a villain!"

"Steady, boy, steady," said my father. "It helps not to call names."

"It is partly revenge. He dared to make love to Molly three years ago. The captain cudgeled him handsomely, and I was there to see. It is revenge in part. He hath brought down this noble lord to marry an heiress, knowing the misery he is preparing for her. Oh, Sam, if I had been there!"

"Steady, boy," said my father again. "Who spread abroad the many vir-

tures of this noble villain? Sam Semple—in his service, a most base and dishonorable service. Mr. Purden, the man who writes ribald verses—I thought of the Lady Anastasia, but refrained. She at least had nothing to do with this marriage. So far, however, there was much explained.

"What shall we do?"  
"We must prevent the marriage of tomorrow. The captain knows nothing of it. Lord Fylingdale persuaded Molly. He cannot marry her publicly, because he cannot join a wedding feast with people so much below him. Molly shall not keep that engagement if I have to lock the door and keep the key."

"Better than that, Jack," said the vicar. "Take these two letters. Show them to Molly and ask her to wait while the captain makes inquiries. If Lord Fylingdale is an honorable man, he will court inquiry. If not, then we are well rid of a noble knave."

I took the letters and ran across the empty market place. On my way I saw the captain. He was walking toward the Crown, with hanging head.

Let us first deal with the captain. He entered the room, hung up his hat on the usual peg and put his stick in its accustomed corner. Then he took his seat and looked round.

"I am glad," he said, "that there is none present except you two. My friends, I am heavy at heart."

"So are we," said the vicar. "But go on, captain."

"You have heard, perhaps, a rumor of what has been arranged?"

"There are rumors of many kinds. The place is full of rumors. It is rumored that a certain Colonel Lanyon is a sharper. It is also rumored that Sam Semple is a villain. It is further rumored that the Rev. Benjamin Purden is a disgrace to the cloth, and there is yet another rumor. What is your rumor, captain?"

"Lord Fylingdale proposes to marry Molly, and I have accepted, and she has accepted, but it was to be a profound secret."

"It is so profound a secret that this company at the gardens this evening are talking about nothing else."

The captain groaned. "I have received a letter," he said. "I do not believe it but the contents are disquieting. There is no signature. Read it."

The vicar read it: "Captain Crowley—Sir, you are a very simple old man. You are so ignorant of London and of the fashionable world that you do not even know that Lord Fylingdale, to whom you are about to give your ward, is the most notorious gambler, rake and profligate in the whole of that quarter where the people of fashion and of quality carry on their profligate lives. In the interests of innocence and virtue make some inquiry into the truth of this statement before laying your lovely ward in the arms of the villain who has come to Lynn with no other object than to secure her fortune."

"It is an anonymous letter," said the vicar, "but there is something to be said in support of it. From what source did you derive your belief in the virtues of this young nobleman?"

"From Sam Semple."

"Who is in the service of his lordship. I know not what he does for him, but if he is turned out of that service he will infallibly be clapped into a debtor's prison."

"There is also that grave and reverend divine—"

"The man Purden. He is notorious for writing ribald verses and for leading a life that is a disgrace to his profession."

"There is also the Lady Anastasia."

"I know nothing about her ladyship except that she keeps the bank, as they call it, every evening and that the gambling table allures many to their destruction."

"My friends," said the captain, "what am I to do?"

"You must make inquiry. You must tell Lord Fylingdale that things have been brought to you; that you cannot believe them if, as is possible, you do not, but that you must make inquiries before trusting your ward to his pro-

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tection. You are her guardian, captain."

"I am more than her guardian. I love her better than if she was my own child."

"We know you do, captain. Therefore write a letter to him. Tell him these things. Say that you must have time to make these inquiries. I will help you with the letter. And tell him as well that you must have time to draw up settlements. If he is honest, he will consent to this investigation into his private character. If he wants Molly and not her money bag, he will at once agree to the settlement of her fortune upon herself."

"I am an old fool, I suppose," said the captain. "I have believed everything and everybody. Yet I cannot—no, my friends, I cannot think that this man, so proud, so brave, who risked his life for Molly, is what this letter says."

"Other letters say the same thing. Now, captain, let us write."

The letter which was dictated by the vicar was duly written, signed and sealed. Then it was sent up stairs to his lordship's private room.

## CHAPTER XIII

### A RESPITE.

WAS as one who carries a weight for a man already in the cart and on his way to Tyburn, or I was as one who himself receives a respite on the way to Tyburn, for if the charges in those letters were true there could be no doubt as to the result of an inquiry. Nor could there be any doubt that Lord Fylingdale in such a case would refuse an inquiry. I ran, therefore, as if everything depended on my speed, and I arrived breathless.

Molly was alone, walking about the garden restlessly. The sun was now set, but the glow of the sky lingered, and her face was flushed in the western light. "Jack," she cried, "I thought we had parted this afternoon! What has happened? You have been running. What is it?"

"A good deal has happened, Molly. For one thing, you will not be married tomorrow morning."

"Why not? Is my lord ill?"

"Not that I know of, but you will not be married tomorrow morning."

"You talk in riddles, Jack."

"Would you like to put off the wedding, Molly?"

"Alas, if I could put it off altogether! I am downhearted over it, Jack. It weighs me down like lead. But there is no escape."

"I think I have in my pocket a means of escape—a respite, at least—unless there are worse liars in the world than those we have at Lynn."

"Liars at Lynn, Jack? Who are they? Oh, Jack, what has happened?"

"I sat down on a garden bench," Molly said, "and you told the private character of Lord Fylingdale in the highest esteem, do you not?"

"There is no better man living. This makes me ashamed of being so loath to marry him."

"Well, but, Molly, consider. Who has bestowed this fine character upon his lordship?"

"Everybody who knows him—Sam Semple for one. He is never weary of singing the praises of his patron."

"He is a grateful soul and, on his own account, a pillar of religion. I will show you presently what an ornament he is to religion. Who else?"

"The Rev. Benjamin Purden, once his tutor. Surely he ought to know."

"Surely. Nobody ought to know better. I will show you presently how admirable a witness to character this reverend divine must be esteemed."

"There is Sir Harry Malyns, who assured us that his lordship is thought to be too virtuous for the world of fashion."

"He is himself, like the parson, a fine judge of character. Is that all?"

"No. The Lady Anastasia herself spoke to me of his nobility."

"She has also spoken to me—of other things. See here, Molly. I lugged out the two letters. What I have here contain the characters of all these excellent persons—the latest scandals about them, their reputations and their practices."

"But, Jack, what scandals? What reputations?"

"You shall see, Molly. Oh, the allegations may be false, one and all. For what I know Sam may have the wings of an archangel, and Mr. Purden may be already overripe for the new Jerusalem. But you shall read."

I offered her the letters. "No," she said. "Read them yourself."

"The first, then, is from my father's first cousin, Zackary Pentecost, a bookseller in Little Britain, which is a part of London. He is, I believe, a respectable, God-fearing man. You will observe that he does not vouch for the truth of his information."

"What do you think, Molly?"

"I don't know what to think. Is the world so wicked?"

"Here is another letter, concerning the Rev. Benjamin Purden. Observe that this is another and an independent witness." So I read the second letter, which you have also heard.

"What do you think of this worthy gentleman, Molly?"

"Oh, Jack, I am overwhelmed! Tell me more, what it means."

"It means, my dear, that a ruined gambler thought to find an heiress, who would know nothing of his tarnished reputation. She must be rich. All he wanted was her money. She must not have her money tied up; it must be all in his own hands, to do with it what he chose—that is to say, to dissipate and waste it in riot and raking and gambling."

"Lord Fylingdale? Jack, think of his face, think of his manners. Are they such as you would expect in a rake?"

"There are perhaps different kinds of

racers. Tom Rising would spend the night drinking and bawling songs. Another kind would practice wickedness as eagerly, but with more politeness. What do I know of such men? Certain I am that Lord Fylingdale would not scour the streets and play the Mohawk, but that he has found other vices more pleasant and more, apparently, polite is quite possible."

"I don't understand, Jack. All the gentlemen like Mr. Rising drink and sing. Do all gentlemen who do not drink practice other vices?"

"Well, Molly, you have seen the vicar taste a glass of wine. He will roll it in the glass; he will hold it to the light, admiring the color; he will inhale the fragrance; he will drink it slowly, little by little, sipping the contents, and he will not take more than a single glass or two at the most. In the same time Tom Rising would have gulped down a whole bottle. One man wants to gratify many senses; the other seeks only to get drunk as quickly as he can. So, I take it, with the forbidden pleasures of the world. One man may cultivate his taste; the other may be satisfied with the coarse and plentiful debauchery. This is not, however, talk for honest folk like you and me."

"Go on with your story, Jack. Never mind the different ways of wickedness."

"Well, he heard of an heiress. She belonged to a town remote from fashion—a town of simple merchants and sailors. She was very rich; much richer than he at first believed."

"Who told him about this heiress?"

"A creature called Sam Semple, whom the captain once cudgeled. Why, Molly, it was revenge. In return for the cudgeeling he would place you and your fortune in the hands of a man who would bring misery upon you and ruin on your fortune. Heavens, how the thing works out! And it happened just in the nick of time that a spring was found in the town—a spring whose medicinal properties—Ha!" I jumped to my feet. "Molly, who found that spring? Sam Semple. Who wrote to the doctor about it? Sam Semple. Who spread abroad a report that the physicians of London were sending their patients to Lynn? Sam Semple. How many patients have come to us from London? None, save and except only the party of those who came secretly in his lordship's train to sing his praises and to work his wicked will. Why, Molly—I burst into a laugh, for now I understood, as one sometimes does understand, suddenly and without proof other than the rapid conclusion, the full meaning of the whole. "Molly, I say, there has never been any medicinal spring here at all. The doctor's well is but common spring water. There are no cures. The whole business is a plan, a bite, an invention of Sam Semple!"

"Jack, have a care. How can that be when the doctor has a long list of cures?"

"I know it, but I do know that Sam Semple invented the spa in order to bring this invasion of sharpeners and gamblers and heiress hunters. Oh, what a liar he is! What revenge!"

What cunning! What signal service has this servant of the devil rendered to his master!"

Truly I was carried out of myself by this discovery, which explained everything.

"So," I went on, "they came here all the way from London, their lying excuse that they were ordered here by their physicians, and we, poor, simple folk, fell into the snare. All the countryside fell into the snare, and we have been fooled into drinking common water and calling it what you please, and we have built gardens and engaged musicians and created a spa, and, oh, heavens, what a liar he is! What a liar! This comes, I suppose, of being a poet."

Then Molly laid her head upon my arm. "Jack," she said very seriously, "do you really believe this story? Only consider what it means to me." Molly was more concerned about Lord Fylingdale than about Sam Semple.

"I believe every word of it, Molly. I believe that they have all joined in the conspiracy, more or less; that they have all got promises and that tomorrow morning, if you do not refuse to meet this man in St. Nicholas' church, you will bring upon yourself nothing but misery and ruin."

CONTINUED

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# Woman's Page

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

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

## THE WOLF AT THE DOOR

By CHARLOTTE PERKINS GILMAN

There's a haunting horror near us  
That nothing drives away,  
Fierce lamping eyes at nightfall,  
A crouching shade by day;  
There's a whining at the threshold,  
There's a scratching at the floor—  
To work! To work! In Heavens name!  
The wolf is at the door!

The day was long, the night was short,  
The bed was hard and cold,  
Still weary are the little ones,  
Still weary are the old;  
We are weary in our cradles  
From our mother's toil untold;  
We are worn to hoarded weariness  
As sage to hoarded gold.  
We will not rise! We will not work!  
Nothing the day can give  
Is half so sweet as an hour of sleep;  
Better to sleep than live!  
What power can stir these heavy  
limbs?

What hope these dull hearts swell?  
What fear more cold, what pain more  
sharp,  
Than the life we know so well?

To die like a man by lead or steel,  
Is nothing that we should fear;  
No human death would be worse to  
feel  
Than the life that holds us here.  
But this is a fear no heart can face—  
A fate no man can dare—  
To be run to earth and die by the  
teeth  
Of the knowing monster there.

The slow relentless padding step  
That never goes astray—  
The rustle in the underbrush—  
The shadow in the way—  
The straining fight—the long pursuit—  
The steady gain behind—  
Death-wearied man and tireless brute  
And the struggle wild and blind!

There's a hot breath at the keyhole  
And a tearing at the door!  
Well do I know the bloodshot eyes  
And the dripping jaws beneath!  
There's a whining at the threshold—  
There's a scratching at the floor—  
To work! To work! In Heavens name!  
The wolf is at the door!

## A WORD OF ADVICE

MRS. KRUPP

I want to say a word to you women who are wives of socialists, for I am inclined to think that you misjudge your husbands and at times treat them unfairly. When night after night, when your husband has finished working for his master, he goes out to a socialist meeting, or to do other work for the good of the cause I know that it gets monotonous and maybe you will say to him, you pay more attention, and love the movement more than you love your wife and family. But my sister your husband is not doing this work because he likes it, he would no doubt sooner be at home in the evenings or out somewhere with you at a place of amusement. He realizes that there is work for him to do, and he would be a coward to shirk it. It is not pleasant work trying to educate the workers to a knowledge of their true position, but on the contrary is discouraging, and often times disgusting.

Your husband is a class conscious man who realizes that the emancipation of himself, and his fellow men and women lies along the line of socialism, and he is fighting a manly fight because he hopes to make this world a decent place to live in, because he loves you and yours he is striving to get you something better than a hand to mouth existence, and a life of drudgery. So when you can, say a word of encouragement to him; he has many battles which you know not of, he needs your assistance and co-operation, for all men in the movement realize that without us women they fight a losing battle.

## CHARITY NO REMEDY

MARY A. MASTERS

If there is an atom of truth in the charge that Socialism tends to immorality, will some one explain why its adherents are so strongly in favor of legislation that will put an end to the white slave traffic?

If it is true that Socialism is a home-

destroyer, why are the Socialists engaged in a life and death struggle to secure legislation that will enable the mothers of the poor to care for their children properly and thus build a solid foundation for the ideal home?

Why are they striving for laws to keep babies of seven and nine years of age out of our factories and sweatshops?

If it were not so easy for the manufacturers to secure child labor there would not be so many idle men, for it is a fact that children under fourteen years of age are doing work that was formerly done by men.

Oh, there are so many of you who are ignorant of the awful price that is paid for the fine clothes you wear! The money you pay the merchant is only a small part of the cost; the real price is the innocence, freedom and life of thousands of little children who are working in our factories because their labor is cheaper than adult labor.

You do not know! You sit entrenched behind the doors of your palaces, surrounded by all the beautiful things of life, and the sound of music drowns the cry of despair which is wrung from millions of those who are your brethren in the sight of our common Father, whether you admit it or not. You did not know, but if you wish to know, then read "The Bitter Cry of the Children" by John Spargo, and you will not only know the evil condition, but its remedy—and that is not Charity!

Any system that insures to every child plenty of nutritious food, clothing suitable to the season, a common school education and plenty of sunshine and fresh air, is laying the foundation for a strong social structure and Socialism stands for all these things.

If you see anything immoral, or anything that would be in the slightest degree harmful to family life in the above, then you and I must view life from different angles.

## TURN ABOUT FAIR PLAY

M. WISDOM

I have a theory that turn about is fair play, and that it would be only fair for men to change places with women politically, for a certain period, of say six or seven years.

Disfranchise all men, give them the same political privileges that women have and no more, then give the women the franchise with all man's rights and political powers.

Government house cleaning would begin immediately. Dusty law books, together with their rusty rules and regulations would be swept into the dust pan of commonsense, and consigned into the fire of oblivion in short order.

High finance, red tapeism, boodling, etc., would have a rest, while questions which concern the home and children, the school and play ground, the care of the sick, and housing of the poor, sanitation and pure food laws, the unemployed question, and other subjects which are of vital interest would be seriously studied, and some practical solution reached, and that without delay.

Every woman knows that a man with a hungry stomach must be fed right away, or there is going to be trouble.

Our men parliamentarians seem to think that hungry men can roam our streets, men willing and anxious to work, men who have hungry wives and babies at home, (or perhaps turned into the street by landlords) and that no harm will befall the country as a result.

The relief which our present laws give to a hungry man, who begs food for himself and starving babies, is to place him safely behind prison bars, where his importunities will not be

## LOSING FLESH

in summer can be prevented by taking

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THE STANDARD OF THE WORLD

heard, learning the helpless little ones to starve or die, or be given food by some charitable inclined person.

Verily our men legislators are clever rulers and wise and fast in their judgments?

A feminine administration couldn't be worse, so why shouldn't we women, who have proved our talents at home making, be given a chance to show what we can do towards bringing about peace and prosperity in this country of ours, which is only the home circle enlarged?

## HELPFUL HINTS

A spoonful of sugar added to the water for basting beef will give a rich brown color as well as fine flavor.

A pinch of soda in cabbage, when boiling, will mitigate the odor and make the vegetable more digestible.

When working on silk, keep a piece of sandpaper near; rub your hands lightly over it when they stick to the silk.

Small cheesecloth or salt bags dipped in cold water are fine to keep lettuce, celery, radishes and the like on the ice.

If a teaspoonful of vinegar is added to the water in which fish is to be washed, a most delicious flavor will be imparted to it.

To keep the hair in curl dissolve a lump of two of sugar in tea and with this moisten the hair slightly before putting it into curling-pins.

The patent fasteners of discarded gloves may be used to fasten together the waists and skirts of house dresses or to fasten skirt plackets.

Dishes that have become brown from being left in the oven may be whitened and cleaned by soaking in borax water for a short time.

To get comfortably-fitting shoes, buy them in the afternoon, when the exercise of the day has spread the muscles of the feet to their largest extent.

## Pot and Kettle

A case of the pot—calling the kettle black is the attack of the organized manufacturers of the United States, calling themselves the National Association of Manufacturers, on the organized workmen of the United States, calling themselves the American Federation of Labor, and of which Mr. Samuel Gompers is the president. The ground upon which the attack is made is the humor of it. It is that Mr. Gompers and his lieutenants have endeavored to secure class legislation in Congress, to dispute the issue of injunctions by the courts, and to obtain amendments to the anti-trust law. These are the very ends that the manufacturers are constantly pursuing, and yet they have the simplicity to scold labor for following their example. There are lots of things the labor organizations are guilty of which lay them open to adverse criticism—such as their despotism—but to condemn themselves, as the manufacturers have done, by blaming in others the very same methods that they have practiced is to say the least queer.—Montreal Witness.

The Hains brothers walk into a yacht club and down to the landing float. One of them brandishes a revolver while the other shoots a defenceless man sitting in a boat to death. Lots of people see the crime. The Hains brothers are put on trial; and one of them gets off while the other is sent to prison for eight years. The explanation is—"A woman in the case." The eight years is regarded as a triumph against "the unwritten law." Would it not be better to get some written law dealing with such crimes as "Billy" Annis was believed by Capt. Hains to be guilty of and so avoid incidents of this character?—Montreal Star.

During one of these tedious, long-winded speeches that are often droned in congress, a member who had held the floor for many hours was called to order on the ground that his remarks were not relevant to the question before the house. "I know that," said he, "I am not speaking for the benefit of the House, but for posterity." "Speak a little longer," said John Randolph in a stage-whisper, "and you will have your audience before you."

Great riches are a sign of a decadent civilization. When one man has too much others have too little.

"The wish-bone can never take the place of a backbone."

## PATTIE AND DESTINY

By VICTOR GRAYSON, M. P.

I first made the acquaintance of Pattie when she was sixteen months old. She was snuggling comfortably in the arms of a big embarrassed policeman—protected from the bleak November winds by the warm folds of his great cape. Her emaciated little-body was enveloped in a woman's jacket—cut down. Her head had been shaved at the "Remand House," and a rash covered her pinched little face. As the hall lamp cast its dull rays on the incongruous little figure, I was guilty of the thought that death would be a desirable consummation. Then she opened her big brown eyes and stared at me with them. And I bowed before the miracle and mystery of being.

The matron, a kindly widow called her Pattie after her own baby—deceased. For a day or two she spent almost her whole time in bathing and massaging her. And at night she slept her in a cot beside her own bed. Of the ordinary diet of her contemporaries, Pattie would have none. Laborious research was carried on in order to ascertain her taste. Finally we found it. Cheese washed down with beer were Pattie's gastronomic predilections. When the wind howled and shook the windows at night, Pattie's eyes would fill with an expression of terror. But she never cried. Once she fell out of her cot, a nasty fall. Instead of tears and squalling she only looked intolerably bored. These unusual characteristics filled Mrs. Allen with a sense of the uncanny. So perturbed was she that all her old superstitions were called upon to explain poor Pattie.

"It isn't natural not to cry when you're a baby," she murmured. "It isn't wholesome! She'll come to a bad end."

Now the trouble with Pattie was that she had a bad beginning. She was discovered by the inspector in a slum hovel lying on a putrid heap of straw. Her parents had deserted her, and neither of them could be traced. The clean, wholesome food, the sun, wind, fields, flowers, birds and animals remoulded her being. Her hair grew a deep auburn colour, her limbs were finely moulded and plump. She frisked about as lively as any. She never laughed aloud till she was five. That was when she made the acquaintance of the nanny-goat. Her first tears came six months later. The fountain was loosed by the finding of a dead sparrow. She is ten now, and, if I may say so, reflects credit on the Creator. She is a precocious little lady, and asks startling questions. Her keen eyes seem to bore one through and through. She takes quite an appalling interest in the world and its affairs. She has prematurely developed the habit of introspection. Fairy tales leave her gazing into the fire with a tolerant expression, as who should say, "Poor soul! It gives him amusement, I suppose." She asked the Rev. Spinks where he fastened his collar one day, and why! The Rev. Spinks explained that it was to distinguish parsons from lay folk. Pattie thought aloud that anybody ought to be able to tell them by the way they spoke. To change the subject Spinks produced his watch, and invited her to blow it open. Pattie innocently exclaimed that she was too old now to do it properly. Spinks opines that she is a most extraordinary child.

The only thing she does not seem anxious about is her own origin. I am glad of that. But she is very keen on knowing the origins of others. Spinks took her for a walk in the Strand the other day. Opposite Charing Cross Station they were accosted by a little girl, with a thin, dirty body showing through the rents of her clothes. She asked Spinks why the little girl was poor and ragged. He suggested that it was because she had bad parents. Pattie wanted to know why God had not made this girl's parents as good as Spinks. Spinks said it was all a matter of trusting or ignoring His will. Pattie wanted to know what a "will" was. Spinks said he would tell her when they got back. He thought he had finished with it. But he had not. When the tea things were cleared, Pattie sat on the wool-sack and began to look into the fire. Spinks does not like that attitude. He calls it the "interrogative mood." Pattie reverted to the question of what a "will" was. He said the word was used in two senses. There was the Divine will, which meant the "will of God," and the legal will which was a document drawn up by human beings disposing of their earthly goods to their heirs.

Then she wanted to know what

easily goods were? And what an heir was? And what was the difference between an heir and an heiress? And was she an heiress? till old Spinks had to turn her over to me in absolute fatigue.

Now Pattie's questions always set me thinking. What is her inheritance? Left as thousands, aye, hundreds of thousands of children are, to the tender mercies of our social system, Pattie would have died in filth and disease before the age of two years. If she had lived, and been vouchsafed the care of her parents, she would have grown up in the midst of her loathsome environment and assimilated its character. She would have spawned more human misery and died, leaving her wretched progeny to multiply and rot.

I look at her as she sits on the wool-sack before the fire. She is healthy and light of heart. There is a fine sparkle in her eyes. She will make a decent conquest of the world's good. Pattie is a charity child. She is the offspring of a squalid tragedy. If her degraded mother could see her now, she would bow with becoming reverence. I think of her snuggling under the policeman's cape on the bleak night in November. I think of the thousands of human flowers that are blighted ere they can unfold. I think—

"What's destiny mean?" asks Pattie, with a puzzled look.  
"It is a beastly old thing!" I answer, as I roll her laughing on the wool-sack.—British Clarion.

Humanity is never stationary. We either advance or retrograde.

## PSALMS

PSALM 28.

- 2 Hear the voice of my supplications when I cry unto thee, when I lift up my hands towards thy holy oracle.
- 3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.
- 4 Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert.
- 5 Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.
- 6 Blessed be the Lord, because he hath heard the voice of my supplications.

## PROVERBS

CHAPTER 15

- 25 The Lord will destroy the house of the proud; but he will establish the border of the widow.
- 26 The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words.
- 27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
- 28 The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.
- 29 The Lord is far from the wicked; but he heareth the prayer of the righteous.

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THE WORKING CLASS AND THE EMPLOYING CLASS HAVE NOTHING IN COMMON. THERE CAN BE NO PEACE AS LONG AS HUNGER AND WANT ARE FOUND AMONG MILLIONS OF WORKING PEOPLE, AND THE FEW WHO MAKE UP THE EMPLOYING CLASS HAVE ALL THE GOOD THINGS OF LIFE.

## Cotton's Weekly

A CANADIAN SOCIALIST PAPER

Is published every THURSDAY at Cowansville, P. Q., for the broad field of Canada.

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

The workingmen do the work and the bosses enjoy the product.

What has the Laurier government done during the past session save spend the money of the people foolishly?

The department stores control the big dailies of Canada. Hence the big dailies are the henchmen of capitalism.

If the bosses elect the members of parliament what can the workingman expect to get from the deal?

How can there be freedom when men are bound to machines and are slaves from daylight till dark?

Socialism will free man from economic competition and raise the struggle into the moral and intellectual realms.

Socialism will not kill religion. It will only make it possible for men and women to live up to their ideas of right.

Christ endeavored to break the rule of priestcraft, and ever since he died the priests have fastened like leeches upon his doctrines.

When thieves fall out honest men get their due. The Liberal and Conservative parties do not fall out. They only pretend to fight while they are united in spirit.

Canada is a young country and extremely green. Her people still believe in letting a few men rob her and then worshipping the robbers as men of supreme ability.

The Liberal party in 1896 deftly stole all the Conservative policies. The policies were worth little to the people of Canada and have bankrupted the Liberal party of progressive ideas.

The firemen of the Georgia Railroad are on strike tying up the line. The road employs some negro firemen and the white firemen are enraged. Under capitalism men have to fight for their jobs. Under socialism they will have the right to work.

The masters tell the workers in what mill they shall work, what pay they shall get and how long they have to work to get it. And the workers are so enamored of being the slave of a profit hunting boss that they vote for that sort of a thing every time they get a chance.

Strikes are threatened by the street railway workers in Philadelphia and Chicago. The franchise grabbers make millions out of the public and treat their employees like dogs. When the workers get wise the franchise grabbers will have to direct their energies along useful lines and live simply.

Socialism will triumph just as soon as the working people of Canada decide that they want it. They will never decide in its favor as long as they listen to the lies of the profit hungry politicians and believe them.

Haldane, British Secretary of War, and Runciman, President of the Board of Education, have pronounced themselves in favor of woman suffrage. Agitation pays even if Madam Humphrey Ward does not approve.

Socialism will give every farmer a farm and every laborer a home.

The quicker the socialists organize locals the sooner will come the social revolution.

Socialism comes to fulfil the Biblical command, "If a man does not work neither shall he eat."

The ideal of the capitalist is an open shop for his workers and a closed market for his goods.

The working class must free itself. Has there ever been a class of masters who have voluntarily freed their slaves?

The man who works with his hands or head need have no fear of socialism. It is only the idle rich who will find that they must do something useful or prove that they are disabled.

The promoters of the C. P. R. did not build the railway by their own ability. They hung on to the finances of Canada and were carried to wealth by increasing the national debt.

The workers must get possession of the mills and factories before they can own their own jobs. At present the workingmen have to pay big to be allowed to work.

There are many measures which the Liberals of Great Britain are introducing which they do not like. The bogey of socialism has gripped their imagination and they are giving many sops to the dreaded thing.

Emma Goldman, a philosophical anarchist, a refined and cultured lady, is hounded by the New York police whenever she tries to speak in public. She is winning many friends through the unjustifiable persecution she is undergoing. They do not believe in anarchism but they want every one to have the right of freely giving their views to the public.



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

## THIS APPLIES

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## The ONLY MOVEMENT

## Worth While for the Working Class

ROSCOE A. FILLMORE

Say, fellows, I read a good joke in the paper today. A capital joke! It was headed "Rap Methods of Labor Unions." Wondering who was doing the "rapping" stunt I glanced down the column. The following sentence enlightened me somewhat. "An attack on the methods of organized labor broke the otherwise calm routine of the National Association of Manufacturers which convened . . . at the Waldorf-Astoria." By the way, how many of you wage-mules ever put up at the Waldorf-Astoria? Eh! Speak a little louder, please!

But to return. We are told that these manufacturers "rapped" Union Labor or rather the "methods of Union Labor." Some big snob (hanged if I remember his name) objected to a direct and outspoken attack upon labor organizations. Hence this change to the "methods of Union Labor." You see he thought it would look too raw in print if they absolutely condemned the organized labor movement. He feared that some of you fellows might begin to use that war that you have upon your shoulders for other purposes than merely as a "dummy" upon which to exhibit the latest thing in hats. So they merely condemned the "methods." Can you see the joke? It's certainly plain enough for any intelligent man, be he a unionist or otherwise, to see through.

You may be sure that the Manufacturers Association loves you and your organizations so long as you use them for their benefit. They love the "safe and sane," "industrious and abstemious" union man who swallows all the dope about "identity of interests" that is dished out by their hired preachers and "Labor leaders." They often invite some of your "prominent Labor leaders" to take part in Sunday "love feasts" and "mutual admiration" shows. Have any of you fellows ever attended any of these Glory-be-to-God-Golden-Rule-in-business pink teas? No? Well you don't know what you've missed.

You fellows should know that the bosses won't kick so long as you devote your time to pretty little speeches regarding the advisability of presenting them with a gold-headed cane apiece as a mark of your love of and admiration for their methods. Of course not. They don't seriously object to your organizations. No more do they object to the church. But let the church turn its zeal towards the betterment of your conditions and they will strenuously object. They object to your "methods." That's where the shoe pinches. They object to the habit which you have formed of demanding higher wages occasionally. They also object to the publication of lists of "scab" concerns in the labor press. These of course come under the heading "methods."

In short they object to any and all "methods" which will in any way aid you at their expense. And why shouldn't they? You would do the same. So would I. I would skin you fellows closer than you were ever skinned before if I possessed the power. Therefore I am not blaming them for doing just what I would do under the same circumstances.

All this is but preliminary to my next statement which is, there can be absolutely no "identity of interests" between capital and labor. Capital is skinning you and me closer every day while we are trying to return the compliment. Pray where is your "identity of interests," my friend?

The only position for the workingman to take comes in right here. You should say, "You say that you don't like labor organizations? Allright. I don't care a d—n whether you do or not. I am in the field for all I can produce and I intend to stay right on the job until I receive the full social value of my labor. I don't care a rap whether this interferes with your so called rights or not. While you have had the power to oppress me you have not paid the slightest attention to my rights therefore I don't intend to lay awake many nights worrying over yours. When I and my class get the power, through education, we intend to assert our rights and you can come in with us as co-partners or 'go chase yourselves' just as it may please you. This question is immaterial to me."

If the world's workers would take this position they would have the Manufacturers Association and all similar organizations on the run within a week. For the capitalists hate a class-conscious

worker as the devil is said to hate holy water.

Now, my readers, the most practical and useful way to let the Manufacturer's Association know that you have taken this class-conscious position is by filling in an application for membership in the socialist party of Canada. When you have done this and been accepted you must "tell the news" to everybody. Hammer it into your fellow workmen in the shop, mine or factory. When you can get four of them, form a local, study socialism, read it, write it, think it, in fact you can almost live on it; it becomes such an absorbing study. If you are alone in the world, have no relatives, socialism will become father, mother, brother and sister, everything to you. "You can become a better and happier man by studying it and getting into the only movement worth working for today. Won't you come?"

## WHAT MAKES SOCIALISTS

The latest National Bulletin of the Socialist party contains the result of an investigation into the characteristics of the party members. Because of the fact that only about one-eighth of the total membership were reached by the investigation it is impossible to draw any accurate general conclusions on many of the points covered.

There was one question, however, that would be little affected by these omissions. This was the question concerning the factor which made the member a Socialist. It may be safely concluded that what holds true of the nearly six thousand who replied to this question would be true of those who did not reply.

The first place as a propaganda method is held by periodicals, and this by a long lead. Thirty-nine per cent trace their conversion to Socialism to the reading of Socialist periodicals. This is more than twice the number reached by any other agency.

The second best method of propaganda, according to this report, is personal discussion. Nineteen per cent were brought to Socialism by this means. We should have expected this to have been even larger. One thing that would tend to make this factor seem small is that one of the principal METHODS used by successful workers for Socialism is the party press.

Next to personal discussion comes books as a successful method of propaganda—thirteen per cent tracing their introduction to Socialism to this source. It seems probable that the ten per cent who give "study" as the source of their first knowledge of Socialism should be added to this, for "study" generally implies books. If we add the four per cent who give "leaflets" as the beginning of their road to Socialism, we have a total of EIGHTY-FIVE PER CENT of the present members of the Socialist party who were gained through the PRINTED WORD.

Only Seven per cent were reached by hall meetings and Eight per cent by propaganda speeches delivered in the open air.

These are facts that should be considered by every Socialist organization. The conclusions that follow from them are irresistible.

IF THE ENERGY THAT HAS BEEN PUT INTO STREET MEETINGS HAD BEEN DEVOTED TO EXTENDING THE CIRCULATION OF THE SOCIALIST PRESS AND THE DISTRIBUTION OF LITERATURE THE SOCIALIST PARTY WOULD HAVE MADE FAR GREATER PROGRESS.

It is safe to say that in many cities ninety per cent of the energies have been spent in the methods that have brought in but fifteen per cent of the results, while eighty-five per cent of the results have been achieved with the other ten per cent of the effort which was effectively applied.—Chicago Daily Socialist.

## CIRCULATION STATEMENT

Nova Scotia	260
Prince Edward Island	2
New Brunswick	39
Prov. of Quebec	842
Ontario	890
Manitoba	108
Alberta	134
Saskatchewan	186
British Columbia	169
Yukon Territory	4
Elsewhere	54
Total	2688

The total number of this issue is 3,000 copies.

## IF ADAM AND EVE HAD NOT SINNED

How far would the world be in wisdom advanced,  
If Adam and Eve had not sinned?  
Or where would us mortals be, if it perchanced  
That Adam and Eve had not sinned?  
What mode would be used to replenish the earth—  
Would it be creation or would it be birth?  
Would life be a mixture of sorrow and mirth,  
If Adam and Eve had not sinned?

Would Justice and Liberty fully prevail,  
If Adam and Eve had not sinned?  
Would some thieves be at large and some be in jail,  
If Adam and Eve had not sinned?  
Would he who steals millions be hailed as a king?  
Would trusts and monopolies control everything?  
Would tyrants and despots be having full swing,  
If Adam and Eve had not sinned?

Would children be "sweated" for dollars and cents,  
If Adam and Eve had not sinned?  
And would there be interest, profits and rents,  
If Adam and Eve had not sinned?  
Would gay politicians be living at ease,  
"Bamboozling" the public and pocketing the fees?  
Could the boodlers and grafters do as they please,  
If Adam and Eve had not sinned?

Would there be such a thing as "immunity bath,"  
If Adam and Eve had not sinned?  
Would corporate interests cut a big swath,  
If Adam and Eve had not sinned?  
Would trial by jury to the poor be denied,  
And "injunction proceedings" instead be applied?  
Would the judges all favor the plutocrats' side,  
If Adam and Eve had not sinned?

Would the toiler retain the proceeds of his toil,  
If Adam and Eve had not sinned?  
Would a handful of "leeches" be owning the soil,  
If Adam and Eve had not sinned?  
Would workmen at forty be all Oslerized,  
And treated as things to be duly despised,  
If not, the old serpent, with intent devised  
That Adam and Eve should have sinned.

—H. B. JONES

## WHAT WILL SOCIALISM DO?

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

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

It will abolish child labor.

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

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

It will abolish charity and give the people justice.

It will abolish want, destitution and the poorhouse.

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

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

It will make possible a government of the people.

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

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

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

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

It will abolish the poor tramp and the rich tramp.

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

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

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

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

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

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

It will make possible for every man a good home.

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

If you are in favor of this program you are with us. If you desire this and want it right in our time you will join the Socialist party and work for Socialism.