

Letton's Weekly

50c A YEAR IN CANADA—TWO FOR \$1.00

Devoted to the Propagation of the Principles of
International Socialism

\$1.10 PER YEAR IN UNITED STATES

COWANSVILLE, P. Q., THURSDAY, APRIL 1, 1909

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

VOL. XXXVIII No. 29

PARASITIC LABOR

There is much labor now performed which is well remunerated, which under a sane system would be entirely eliminated. Imagine, if you can, a system of production of the necessities of life in which all useless labor was done away with. Imagine a form of government under which all who could work would be given something to do which was really to the advantage of the public.

Under such a system the great majority of the lawyers would have nothing to do. The lawyer is a creature whose chief office it is to decide between two disputing owners as to whom a certain piece of property should belong. The lawyer has to decide according to a very cumbersome system of law. These laws would be done away with and the lawyer would find little to do. The doctor would also have little to do, as sickness results principally from unhealthy surroundings, and under this system would be introduced the surroundings would be healthy.

The real estate brokers would be done away with, as people would no longer buy or sell real estate. The stock brokers would find their occupation gone. Under this system people would no more buy or sell railroad shares than they would buy or sell shares in the post office department. The landlords would be abolished. The idle rich and all their flunking attendants would go. Commercial travellers would no more travel up and down the country selling dry-goods. Under this system commercial travellers would no more persuade people to buy goods than they would to buy postage stamps.

Three-quarters of the store keepers would find their occupation gone. One storekeeper with four or five clerks could just as well do the business that four or five storekeepers with their clerks now do.

Notaries would have little to do. Notaries draw deeds and there would be few deeds drawn under this system. Trust companies would be abolished, as their occupation would be gone. A trust company exists for the purpose of holding valuable securities and the valuable securities would be vested in the public.

It is almost impossible to enumerate the amount of parasitic labor that is now done and which under a socialist system would be found to be useless. Police, soldiers, navies, the makers of war implements, etc., would have to turn their attention to other lines of endeavor.

USEFUL LABOR

Under a socialistic system there would be much labor to be employed along right lines. There is the vast army of the unemployed which would have to set to work at something useful. There is also the vast mass of intellect and labor which is now doing useless labor and which would have to be set to work along right and useful lines.

All this labor is kept at work now to uphold the interests of private property. The home is neglected. The first thing this immense army of intellect and labor would be set to work to do would be the providing of homes for the people. The home is the foundation of the state, a fact which seems to be entirely overlooked at present in the mad rush for private wealth. After the homes were provided, the vast army of labor would be set to work to beautify the homes and to make life worth living. Broad streets and beautiful buildings would take the place of the slum areas. Trolley lines would stretch out to the lonely farms. Parks would be created; public libraries would be erected; railroads would be made safe and comfortable for travel and they would be beautiful. People's palaces would be built for the recreation of the workers. Old age would not be dreaded, and the young would be given the best of care. The nightmares of rented shops, of tainted milk, of penniless old age, of fever areas and of the hunt for work would be things of the past.

It but needs a sane system of organized production to bring this happy state about. Is it any wonder that the

socialists work and long for the coming of the socialist state?

THE COMING OF SOCIALISM

The parasitic labor is being done away with. With the consolidation of firms, commercial travellers are being thrown out of employment. With the consolidation of large industries, factories are being closed down permanently and a permanent army of unemployed has come into existence. Lawyers are finding it more difficult to make a living and doctors, while the need of them is growing greater, are finding it more difficult to get patients who can pay. Storekeepers are being crowded out or are being financed by wholesale houses and are becoming mere puppets of the wholesalers.

Everywhere the consolidation of business interests and the elimination of useless labor is going on. The profit and benefit resulting are being absorbed by the few while those thrown out of employment either become hangers-on of the rich or are thrown into the unemployed class.

The days of business freedom are over. The march of destiny is on and cannot be stayed. It can only be directed. The master spirits of the large corporations are endeavoring to direct destiny to their own selfish ends. They desire to become supreme and to throw humanity back into a state of bondage and obedience to the few. These master spirits allow the people to think they are governing themselves through representative institutions, while they seek to bribe and control the elected representatives of the people. The fight on the American continent will take place at Ottawa and Washington for the real control of the powers of the government. The battle is on in earnest between the Socialist party and the Liberal and the Republican parties masquerading under the cloak of the people's will.

Victoria and New South Wales are to give a Dreadnought to Great Britain. If Canada makes a contribution to naval defence it should be in the shape of Dreadnoughts to be kept in Canadian waters under the control of a working-man's parliament.

Sir Edward Grey has declared that bankruptcy is ahead of Europe. Now bankruptcy is not a bad thing. Bankruptcy often means merely the wiping out of the debts a few scoundrels have piled up against an individual.

If a man does not work neither shall he eat, seems to be good common sense. Yet the capitalist press yawns against the socialists who try to legislate the maxim into practical application.

Did you ever see a parasite give up being a parasite? Did you ever see a capitalist get off the backs of the workers willingly? If you have you no doubt thought he was a fool for his pains.

Will socialism be ushered in by the ballots or bullets? It will be ushered in by the ballots of the workingmen unless the capitalist class monkey too much with the franchise.

Hungarian and American miners have been fighting each other in Terre Haute, Ind., for jobs in a mine. This is the logical conclusion of economic competition.

A capitalist is a good friend and boon companion to those in his own set. But he is often a fiend incarnate to the workers who produce the wealth he squanders.

The brotherhood of man cannot be practical under a system where every man is a potential competitor in the business market.

The single taxers are abroad in the land. They are not half bad chaps, but should study economics.

THE NEW DEMOCRATIC FIGHT

The old democratic fight was for the right to live. Under the old system a man's life was at the mercy of the king or of the noble. Those who controlled politically were the absolute masters of a man's life and property. Slowly through the ages the common people have struggled against terrible odds for the right to live. Martyrs have gone to their death and many rebel patriots have been hung or shot because of their fight for liberty. Today it can be truthfully said that man has the right to his own life so far as physical force on the part of organized society is concerned.

Now comes the second fight, the fight that must be fought before the principles of democracy can be said to have triumphed. The second fight is the fight for access to the means of life equally by all in proportion to the work they do. A man's life is worth little, and will soon become extinct if he cannot get access to food, clothing and shelter. These necessities are coming more and more under the control of the few, and the many have to crawl to the few and beg an opportunity to do work in return for scant clothing, poor food and hovel shelter.

Even the crawling and the begging is useless in many cases. The vast army of the unemployed and the vast army of the destitute men, women and children, in all civilized countries today show that the industrial masters care little for starving humanity.

When the second fight takes place and has triumphed; when all men, women and children can at right have access to the means of life; then indeed we shall have democracy triumphant, and humanity shall have realized that state of blessedness which a lying Kipling declares to exist at present, "Leave to live by no man's leave underneath the law."

LAISSEZ FAIRE

About a hundred and forty years ago Adam Smith founded the modern school of economics under the teachings of which the trusts have grown so powerful. Adam Smith put forward an ingenious theory based upon freedom of contract and competition.

Adam Smith took the ground that commerce should be left free and untrammelled. He gave many illustrations from history where competition had acted beneficially under certain circumstances. He directed these incidents into a theory and obtained a large following.

Commerce and industry were beginning to take their modern form. The old feudal privileges and imposts hampered the rising classes. The new powers immediately took up Adam Smith and his "Wealth of Nations" became their bible.

Anybody can prove anything from history if he will only pick out the right incidents as illustrations. The vast facts of history disprove Adam Smith's doctrines. Competition is always a passing phase, and freedom of contract has never existed and never will exist, since no two men are ever born equal in capacity and as through history no two men have been absolutely free to contract owing to the variation in their economic conditions. There have been struggles between different class interests and Adam Smith assisted the triumph of the industrialists against the feudalists.

To-day the industrialists are becoming despotic. The new struggle is between the industrial barons and the slave workers. The old, old struggle for liberty is being reenacted in modern times. The class which once sought liberty has now become repressive. The yolk placed upon the neck of the worker by the industrial capitalists must be thrown off before liberty of the individual can be achieved.

In olden days civilization rested on slave labor. Today civilization rests on machine labor tended by wage slaves, kept at their tasks by the vast army of the unemployed clamoring at the gates of the factories. Socialism aims at developing a civilization based on machine labor where all men will enjoy the fruits of civilized effort equally.

THE BASIS OF TYRANNY

The socialists are much blamed for putting forth the doctrine called "The Materialistic Conception of History." This doctrine declares that civilization is determined as to character and morality by the system of the production and appropriation of the necessities of life. This doctrine is said to be against religion, but it seems to be able to explain things that are otherwise very puzzling.

Those countries where the soil yields but scanty return for the labor spent generally develop a race of free men to whom obedience to a ruler is repugnant. On the other hand, those countries which produce abundantly the necessities of life with little labor produces races over whom kings and nobles rule as of right and without any idea of the freedom of the subject.

The explanation is that in those countries where food is difficult to get by hard work there is no surplus left over after the needs of the workers themselves have been supplied. A king therefore, could not arise who could take away from the workers to supply the needs of nobles and courtiers, generals and soldiers.

In those countries where much comes from little labor it is easy to keep four or five people from what one worker produces. It is possible, therefore, for a ruler to arise who can get soldiers around him and who can compel the workers to yield up food and clothing sufficient for the wants of kings and nobles, generals and soldiers. The workers would, no doubt, prefer to produce only for themselves and then to live without work upon their actual production of the necessities of existence. The king's armies, however, will see to it that the workers work hard in order that the king may have enough in taxes and food to keep the army well supplied.

Thus it is that in rich countries the very fact that the country is rich makes the enslavement of the workers possible. The kings and nobles and courtiers become very civilized while the workers remain little more than mere brutes of labor like the horses and elephants. This is the materialistic conception of history. It is not so very dangerous or bad when explained.

The idea the socialists have is that it is only right that those who do the work should enjoy the civilization, and many intelligent thinkers, as well as the workers themselves, are taking their stand with the socialists.

THE NEWER PHASE

In Canada and America a newer phase in politics is being developed. Formerly the large interests would put forth a common man to be elected by the people. After the ordinary person was elected, they would buy him. Now the election of a corrupt man is unsatisfactory to the large interests. Such a man cannot be depended upon even after he is bought. The result has been a reign of corruption which has disgusted those men who most benefited by it. We are now getting into a state of political activity where the big men who have consolidated their power are becoming allied with the so-called moral element. The prominent business men, the men with large interests and vested rights, are coming forward themselves to be sent directly to Washington and Ottawa.

In the European countries, where vested interests have held sway for centuries, those who benefited from privileged rights have been accustomed to go to the Parliaments almost as of right. The democratic voters handicapped by economic, political and legislative disabilities have had to fight these representatives as best they could.

The American tendency of the big interests to directly represent themselves, simply makes the issue between privileged wealth and human needs more clear cut.

THE YELLOW PRESS

Many persons have condemned the yellow press. Ministers of the Gospel, educationalists, moral reformers and a host of conventionally moral beings have been loud in their denunciations

of the literature of the yellow press; they have condemned the yellow journals in the open, and have read them on the sly.

The yellow journal has had a function to perform and has performed it. Until the advent of these radical and vulgar newspapers the great public looked up to the leaders in politics, in finance, in industry and in society as being superior creatures, as made of different clay from the ordinary mortals.

Along came the yellow journals and laid smudgy fingers on the business and social idols. The public was all aghast at the sacrilege and stared in pained amazement at the performance.

The public watched closely, and yellow journals, with their smudgy fingers, brought the quondam idols close to the public gaze for minute inspection.

Every detail of private life, every scandal and every common trait of the supposedly superior beings were set forth and the great public were dismayed and disgusted with their idols. "These be not Gods," cried the public, "But men and women like ourselves with greater defects because of greater opportunities for evil."

The work of the yellow press is done. The public is awakened and it remains for constructive policies to be fashioned, so that the public will not go back to newer idols in lieu of their broken idols of the past.

Jim Hill, the railroad man, sees no sign of returning prosperity. Jim Hill should remember that his railroad is in the north. Were it down in Mexico now, where starving wretches are compelled to work at twenty-five cents a day or be shot, Jim would perhaps be rubbing his hands and talking about how business was picking up.

It is reported that a Canadian corporation has secured large timber concessions and railway properties in Mexico. Our Canadian financiers do not mind whether their dividends come from real slavery or not. The Canadian capitalists are of the same brand as the American kind.

One of the stock arguments against socialism is that you cannot change human nature. If that is so, all the preaching by moralists and ministers is useless and should be stopped as a wasted expense.

Christ taught peace on earth, good will towards men. The rulers of the christian countries are piling up armaments of war against each other. It is the socialists alone who are practising the doctrines of peace.

Socialism is the fulfilment of Christianity in a scientific manner. Socialism is certainly not the fulfilment of Christianity as taught by the average paid preacher to tickle the ears of his bourgeois audience.

The class struggle is an existing fact. Socialists cannot be blamed for it any more than can a doctor be blamed for the existence of the scarlet fever he discovers in a patient.

The capitalists want more dividends and the workers want more pay. When two classes of people are after the same thing it is useless to deny class antagonisms.

Socialism does not want to change human nature. It wants to work hand in hand with natural laws and allow humanity to develop along right lines.

Hovels for the workers and palaces for the idlers is a condition of affairs that will have to be changed before true civilization can develop.

Under socialism the present capitalists will not starve. The workers will be philanthropic and give them some useful work to do.

How can men practice the golden rule under the rule of gold?

GENEROUS STRATHCONA

Strathcona is hailed as a generous being. He has just given a quarter of a million dollars to the Dominion of Canada. The interest from this sum, ten thousand dollars, is to be spent every year in teaching the youth of Canada to shoot. This old man, Strathcona, a man with almost his two feet in the grave, at a time of life when

he is supposed to be thinking of the future life and preparing for it, can find nothing better to do than to hatch up schemes for preparing the future men of the country to murder each other.

Warfare is murder. It matters not whether the killing of men has been sanctioned by a lot of disreputable idlers assembled together at Ottawa or not. It matters not whether a lone ruffian goes forth to kill a defenceless woman, or whether a company of men are ordered by a professional murderer in gold lace to shoot at another company of men. The act of murder is committed.

Now this old fellow, Strathcona, who has been raised to the peerage for some unknown reason, has murder in his heart. Else why does he go to work and set aside a quarter of a million dollars, which sum, in justice, should belong to the toilers on the C. P. R. system, in order that young boys may be taught to kill their fellow men?

SIR FREDERICK BORDEN

A lot of criticism has been recently aimed at Sir Frederick Borden. This criticism is aimed to show that he is an incompetent rascal and should be kicked out of office. In our opinion, Sir Frederick Borden, if he is an incompetent rascal, should be kept in office.

To those who read history it is surprising at times what evil good men in power have done, and what good evil men in power have done. This can be shown in the case of Sir Frederick Borden as set forth by his critics.

We have a force of men in Canada organized into a force called an army. These men are legalized murderers. Their business is to shoot to kill their fellow men and they are kept like hounds in leash against the time when their masters shall turn them loose upon their fellowmen of another country, or against their own fellow citizens in the time of a strike.

Sir Frederick Borden is the Minister of Militia. In other words he is the boss legalized murderer. Upon his capacity and upon his honesty, depend the efficiency of the trained murderers under him.

Now, murder is bad, and war is murder. It matters not whether King Edward or Laurier or Strathcona or the parliament of Great Britain or of Canada legalized the war or not. The crime of murder is there just the same. And the more men that are killed the more murders there are committed.

If Sir Frederick is an incompetent rascal, he should be kept in office. He is blamed because there are too many generals under him and not enough soldiers. The fewer soldiers there are in the field the better. Under the present system of capitalistic government the more the military service can be disorganized the better.

If Sir Frederick Borden wants to spend the money in gold braid for himself and his fellow junketers at Ottawa all is well. There will be less money for guns. If he wants to journey round the country enjoying wine suppers with local militia officers, it is also well. He will have less brains with which to plan efficient army schemes.

If Sir Frederick Borden is as incompetent as his critics say he is, he should be kept in office, for the more incompetent the boss legalized murderer of Canada is the better the actual workers are pleased.

Why the capitalists are provoked against the socialists is because the socialists are showing the workers that the capitalists are useless. Capital may be useful but the capitalists are a drag on society.

How often do rich men declare that they have had to fight hard for all they have got. So does a wolf have to fight hard with his fellow wolves for the game they have pulled down.

SOCIALIST PROPAGANDA

Specially Edited for Those Young in the
Study of the Principles and Doctrines

OF THE INTERNATIONAL SOCIALIST MOVEMENT

THE SPECTRE OF STARVATION

Starvation, which has always been a source of anxiety to man, is the great spectre which is hounding him today.

In order to protect themselves from famine, our forefathers were compelled to conquer nature, by overcoming by force a weaker animal than themselves, or a stronger one by cunning. Of these animals they used the flesh to overcome their inward craving for food and the skins to ward off the outward sensations of cold.

Conditions are not quite so bad today. Still, year after year hundreds of human lives are claimed by hunger. Added to the natural conditions which our forefathers had to fight, there are unnatural conditions brought about by man himself. When human beings first came to be divided into classes and made the law of "might being right," one class conceived the idea of controlling the things which they all required in order to exist, so that they could compel the other class to do their will or accept the alternative of starvation.

In their mad race for wealth this controlling class was not content with exploiting the class which they had enslaved, but fought among themselves, thereby reducing their numbers and adding to the numbers of the slaves.

This form of slavery continued until the slave class rebelled and by force of superior numbers succeeded in abolishing it.

Then in its place came the feudal system which robbed the worker of the fruits of his toil as surely as the former.

This also had to give way to something different as the intelligence of the workers developed, and it was replaced by our present wage system which conceals the robbery of the workers in such a manner that only they who study the question thoroughly can tell where it exists. But the robbery is there, as it always was, and so long as the system remains the workers will have to submit to it or starve. It matters not whether you have a job or not, or what kind of a job it is, you can never tell when you are going to become a victim of want. So long as you are a wage earner, with nothing to depend on for a living but your power to labor, then at any time in the near future you are likely to feel the pangs of hunger.

Now what is likely to be the end of this foolishness? For it is foolish that people should starve when it is possible for five million people, with the aid of modern machinery, to supply twenty million people with all the necessities and small luxuries of life by working two and one-half hours a day. When the great working class realizes this fact and when they further realize that they are the only useful class of people in society, they will arise in wrath and will attack those great pyramids which are the foundation of all their suffering and which have always kept them near starvation.

And the awakening is coming soon, for of late years there has been a vast wave of thought passing over the minds of the workers and all over the world today untold thousands of men and women are thinking deeper, thinking better, and thinking clearer than they have ever thought before.

This is a sure sign that the end of the great class struggle is at hand, when justice, true justice, will prevail; when it will be possible for men to go from the cradle to the grave, without being hounded from day to day by the fear of starvation; when the dream of that great philosopher will be realized, who said, "Workers of the world unite, you have nothing to lose but your chains, and a world to gain."

KRUPP

PROFIT SHARING

One of the latest schemes put forth by the capitalist to bewilder the worker and to bolster up the present system of production for profit is that of profit sharing. By profit sharing is meant the giving the worker a share in the profits of the concern for which he works. The worker is presumed to get his full wages and then the boss is supposed to divide up with the worker and give as a bonus a part of the net profits.

This new scheme has been hailed as the solution of the labor trouble. The

capitalist class, clutching eagerly at anything which looks likely to bamboozle the worker, have pressed this idea to their capitalist bosoms.

Let us see how the scheme works out. The United Steel Corporation recently started a scheme to this effect. They inaugurated a scheme whereby the workers were given a chance to buy U. S. steel stock at fifty dollars a share on an easy payment plan. After the workers had invested their money, U. S. steel shares fell to forty-three on the open market. The workers who invested lost seven dollars a share.

The steel corporation wants to cut wages. The workers who have invested in the company will get in wages and dividends about what they get now. Those who did not invest will get less.

It is a law of economics that under a capitalistic system of production wages always tend to the barest means of existence. Men can be got to work for a wage that will just keep body and soul together.

When a profit sharing scheme is inaugurated the worker will get his wage and his share in the profits. As the profits increase wages will decrease, until wages and profit taken together will be sufficient to give the worker but a bare living.

When labor, both mental and physical, produces all things, why should labor submit to an illusive profit sharing scheme, when all the profit belongs in justice to those who toil?

LITTLE LUMPS

GERALD O'CONNEL DESMOND

Gene Debs says that, "the worst of socialism will be better than the best in capitalism."

The modern worker gets a less proportion of the product than did the worker of twenty-five years ago.

Capitalism is a circus; with the worker doing the clown act for the benefit of a select audience of the "upper class."

The petty trader may no more stay the inevitable trend of modern industry towards monopoly than a worn can block an express train.

A little foolishness now and then is excusable. But we workers don't want to play the economic ass all the time. Let's be sensible for a change.

The man who owns the machine controls your job. The control of your job makes him master of your life. You will be your own master just as soon as you own the machine and the job yourself.

You know that your interest is bound up in your wages and your employer's in his profit, and you will listen and believe what you hear about the community of interest between capital and labor. Where are your brains?

One of the best advertisements socialism across the sea has had of late years is the list of names of the patrons of the English anti-socialist league. The list includes four dukes, about a dozen lords and goodness knows how many right honorables and sirs. A nice bunch indeed.

An American newspaper tells us that the average income of the farmer is decreasing and yet the farmer is working as hard as ever.

Early in the morning the farmer's work begins, To milk the gentle bossy he is up before the sun;

He plows all day and scatters the fruitful seeds about— His work is never ended till the stars are out.

And yet, the farmer is not rich—his wealth might well be greater, He works for the machinery trust—banks, railroads, elevator.

Oh, Brother Rheube, consider, and you will quickly see, You're only working for a wage, the very same as me:

And so I reckon, Rheuben, the best that you can do: Is to join the workers party and vote the ticket too.

The Minnesota legislature, composed almost entirely of farmers, has just completed a \$2,500,000 appropriation for a plant to manufacture farm machinery in competition with the harvester combine. The legislature of two years ago started this movement, and for two years they have been experimenting in twine binders. They have built at the state factory now twenty binders all ready for use. These are simply samples, and they are ready now to prepare to supply the state with their work, at a cost of about \$70 for each machine. The trust charges about \$125.

I make the claim for the Socialist movement of the world that it is the one great conscious agent which is teaching the wrongfulness and the futility of hatred and violence, and guiding the ever growing discontent into channels of safe, patient, constructive effort.—John Spargo.

A father is a treasure, a brother a comfort, a mother a necessity.—Socialism is all three.

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.

CLASS STRUGGLE NOT ARTIFICIAL

The class struggle is not an artificial product of the passion roused by reckless and embittered agitators preaching social discontent, but grows inevitably out of harsh and inequitable economic conditions. To blame the Socialist agitator for talking of the class struggle, and to regard him as being in some way responsible for its existence, is foolish in the extreme. Agitators do not create class antagonism and social unrest; at most they are but the voices of existing deep-seated discontent.—John Spargo.

THE WILLING SLAVE

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

—LOWELL

If the workers were wise they would soon get rid of the exploiters.

EASY LESSONS

In the Socialist Teachings NO 4

How the Workers are Robbed

GERALD O'CONNEL DESMOND

The socialists contend that the workers are exploited at the point of production. "Labor," we say, creates all wealth, and is robbed of the greater part of it. How is this done? Let us examine the process of capitalist production and find out just how, and at what point, the worker is separated from the product of his labor. The best way to illustrate this in a short article, is by a concrete example.

The owner of a boot factory, let us say, employs a workman at the wage of three dollars per day of ten hours. The worker has certain raw material placed at his disposal, from which in the five hours of the forenoon he produces, or brings into existence, one pair of boots, whose value, based

of raw material is placed at his disposal and in the afternoon he produces an exactly similar pair of boots, pair No. 2, as we will call them. The second pair costs to produce exactly the same, so far as raw material, etc., is concerned, that is four dollars. The selling price is the same—that is, seven dollars. Exactly the same amount of skill and labor has been expended by the worker. No. 2 pair will wear as long as No. 1. They are worth as much! Therefore, the worker is entitled to as much for making them. But does he receive as much? The worker is only getting a wage of three dollars per day altogether. In the morning alone, as we saw, he did three dollars worth of work, produced three dollars in value; in short earned three dollars. In the afternoon the same. That is, six dollars produced for the whole day. Six dollars in value created for a wage of three dollars. So therefore, the worker gets nothing, absolutely nothing, for the work of the afternoon. What then does the three dollars in the No. 2 pair of shoes represent? It represents, as the owner will tell you, his profit. There we have the thing in a nutshell. Profit is surplus value produced by the worker but not paid for by the capitalists. Therefore, profit is unpaid wages. In the space of a short article it is impossible to go into the subject except in the most superficial manner. Many objections are raised by capitalist apologists to the doctrine of surplus value as outlined by the socialist economists, Marx and his successors. But these attacks and objections, by one well read in socialism, can be easily repelled. The capitalist, naturally enough, does not say to us "come and work. We'll give you a certain sum. You will work in the morning and produce a certain commodity valued at so many dollars for which we will pay you. In the afternoon you must come back and work for us without pay."

To say this openly would expose the whole capitalist system. The endeavor of the exploiters is ever to cover up and avoid exposure. One cannot but admire the cunning our friends the enemy have shown in covering up the whole skin game of capitalist production, in such a way that the befuddled worker cannot grasp its real nature. The capitalists have succeeded in mixing up the work they pay for and the work they do not pay for so well that at times we cannot see exactly how we stand. But this at least will not be denied—that all, and any systems of production for profit are based upon the exploitation of the workers. Such systems are unjust and unjustifiable. The workers must demand the full value of their product. Just so long as one master can at the close of the day say "I have made a profit," so long can the workers say, "To-day I have been robbed."

Next week:—Materialist Conception of History. Questions:—How is the worker robbed? Explain how labor creates all wealth? What is the surplus value? Why is profit unpaid wages? If you are a worker apply the lesson to your own case and figure out how you personally are exploited?

Read (and re-read) Price Value and Profit, by Karl Marx.

LIFE QUESTIONS

By LORING RAPER

Do you ever stop in wonder,
As you wander through the towns,
Why it is that some are ragged,
Others clothed in silken gowns?

Why some men are weak from hunger,
Others smooth and fat and sly,
Some are barefoot or are hatless,
Others costliest garments buy?

Why some who are faithful workers,
Who have toiled for years each day,
Hunt in vain for work to help them
Keep the hunger-wolf away?

While the men who never labor,
Ride in yacht or motor car,
All consuming, non-producing,
Juggling to keep stocks at par.

Will you always toil and hunger,
Beg for just a chance to work,
That you may support your loved ones,
And the rest, you always shrink?

Oh will you with clearer vision,
Work for truth you long have
known,
And, respecting rights of others,
Insist firmly on your own

For six thousand years the world has been busy six days out of seven in merely making a living, and still there are many who starve and none who truly live. Socialism wants the old problem of material things, settled, so that men may set themselves to the task of making a life.

Prepare for collective ownership before the trusts have secured everything

"I can testify to the great merits of your Emulsion, especially in all diseases of a pulmonary nature. It has saved many lives that otherwise would have yielded to consumption . . . we keep Scott's Emulsion in the house all the time and all the family use it."—MR. C. J. BUDLONG, Box 158, Washington, R. I.

Scott's Emulsion

does ALL it does by creating flesh and strength so rapidly that the progress of the disease is retarded and often stopped. It is a wonderful flesh builder and so easy to digest that the youngest child and most delicate adult can take it. If you are losing flesh from consumption or any other cause take SCOTT'S EMULSION. It will stop the wasting and strengthen the whole system.

Be sure to get SCOTT'S

ALL DRUGGISTS

Let us send you a copy of Mr. Budlong's letter—his case is really wonderful—and come interesting literature regarding our preparation. Just send us a card mentioning this paper.

SCOTT & BOWNE
126 Wellington St. W. Toronto

Imprisoned for Debt

The Man from Mars wandered into the police court just as a case had been disposed of and the culprit was being led away to jail.

"What is he charged with?" asked the Man from Mars.

"He is charged with being drunk and disorderly," replied the policeman.

"What's this fellow charged with?" asked the Man from Mars, as they led another luckless one to the bar of justice.

"Same thing," responded the policeman.

The Man from Mars watched the progress of the case intently. It was soon disposed of, the man being fined ten dollars, which he paid and left the court room, free to go where he wished.

"Didn't you say both those men were charged with the same offense?" asked the Man from Mars.

"Why, certainly."

"Then, why did they send one to jail and let the other go free?"

"One of them had the money to pay his fine and the other didn't."

"But I was told the other day by one of your best citizens that you did not have imprisonment for debt in this country."

"Say, what kind of a Rube are you?" snorted the policeman.

"It seems to me," continued the Man from Mars, ignoring the other's impertinence, "that the first man was not sent to jail for being drunk and disorderly, but for not having ten dollars."

"Beat it!" commanded the policeman, "or I'll lock you up for not respecting an officer."—Success Magazine.

Look carefully into our premium book offers in this issue. For twenty-five yearly subs we offer either volumes 1. of "Capital" by Karl Marx, or the same value in any other books published by Chas. H. Kerr & Co., of Chicago. Every good socialist needs these books.

Socialism, they tell you, will not be possible until human nature changes. Then they try to prevent human nature from changing by continuing its present brutal surroundings.

What kind of religion is it that prefers capitalism, with its wars, sweat shops and child slaves, to Socialism, without any of these things?

Socialism is a star. It shines in the present night and speaks of a coming day.

More for your money—

STAG
BRIGHT FLUO
CHEWING TOBACCO

Ask your dealer for the new increased size.

JES
A Lay
Chri
H. H. S
In the
verses of
John's Gos
Neither
for them a
through th
be one; th
us; that t
Thou hast
Jesus, a
prayed for
nent union
peace and
all mankind
ed all clas
followers th
not poor,
nor tenant
Absolute
once attain
disciples w
one place.
was the me
according t
tinued stea
trine and f
of bread, a
believed w
things com
sions and p
men, as ev
5,000 more
still, as we
"The mu
were of o
neither sai
the things
but they
Neither wa
that lacked
made unto
had need." I
phira's hyp
church wer
Union of
to hold th
300 years.
en Rule w
and was fa
when the
cent. of th
man Emp
leged conv
Nobility a
into the ch
peror. Ch
too soon.
were Chris
heathen at
the genuin
the minorit
municist w
and, althou
abuses of h
the whole
heathen ide
perty, the
was pagan
ism was Ch
ruption of
Christ and
tions, pers
ing wars.
But the
Bigotry is
is setting i
long ago
fields of a
considering
union.
Along w
nomination
idea that
principles
taught thro
Christ, him
in a positio
not far from
beginning
on the
that if i
isfaction
entire a
us for i
We ask
run-down
tated, e
every p
stubbor
coughs,
ent cons
with th
Geo. W.

JESUS AND UNION

A Lay Sermon on the Early Christian Brotherhood

H. H. STUART, NEWCASTLE, N. B.

In the twentieth and twenty-first verses of the seventeenth chapter of St. John's Gospel, Jesus says:—

"Neither pray I for these alone, but for them also who shall believe on Me through their word: That they all may be one as thou Father art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me."

Jesus, about to leave his disciples, prayed for their thorough and permanent union. His heart yearned for peace and concord. His love embraced all mankind. His Golden Rule abolished all class distinctions. Among his followers there should be neither rich nor poor, master nor slave; landlord nor tenant; lender nor borrower.

Absolute unity in the Church was once attained. At Pentecost the twelve disciples were "all with one accord in one place."

That day Peter's sermon was the means of converting 3,000, who, according to Acts II: 42, 44, 45, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

Soon 5,000 more converts were received and still, as we read in Acts IV: 32, 34, 35: "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed were his own, but they had all things common."

Neither was there any among them that lacked:—distribution was made unto every man according as he had need." After Annanias and Sapphira's hypocrisy and hasty exit, the church were still of one accord.

Union of hearts and minds continued to hold the Church together nearly 300 years. During that time the Golden Rule was the standard of conduct and was fairly well practiced. Then, when the Christians were but five per cent. of the total population of the Roman Empire, came Constantine's alleged conversion. The Court and the Nobility and the upper class rushed into the church in imitation of the Emperor. Christianity became enthroned too soon. Most of the new members were Christian only in name and still heathen at heart. They out-numbered the genuine followers of Christ and bent the minority to their will. The communistic way of living was east aside; and, although many of the more glaring abuses of heathenism were removed, on the whole the Church accepted the heathen ideas of government and property, the result being that Christianity was paganized much more than paganism was Christianized. This early corruption of the pure religion left by the Christ and his disciples led to disruptions, persecutions and bloody, desolating wars.

But the tide of discord has turned. Bigotry is receding. An era of peace is setting in. Denominations that not long ago were relentless rivals in all fields of activity, are now seriously considering the question of organic union.

Along with the softening of the denominational conflict has revived the idea that the economic and political principles of the apostles, who were taught three years and a half by the Christ, himself, and who were therefore, in a position to know his mind, were not far from being right, and men are beginning to see that the Apostles' basic

principles of Co-operative Society were, and are, eternally correct.

The application of Christianity to modern conditions requires not only the unity of the race in matters of essential doctrine but its political, social and financial unity as well. The present relation of landlord and tenant, employer and employee, lender and borrower must cease; and the land must become the common property of the whole nation.

The public, personified in a reorganized and purified government which, by the Initiative and the Referendum has been made directly and immediately responsible to the popular will, must own, control and operate for the general good all the means of production, distribution and exchange and be the sole employer of labor.

Then, and not till then, will poverty disappear, crime be reduced to a minimum, national prejudices fade away and the sword be sheathed, and it be possible to literally obey Christ's command to take no thought for the morrow. Then, and not till then, will the principles of Christ's teachings be carried out in our national life.

Oh, it's "Demmygog" and Soshulism," and "Damm the lazy lout."

But it's "Bless the British Workman," with the ballot box about.

The ballot box about, my lads, the ballot box about.

Oh, it's "Bless the British workman," with the ballot box about.

I struck for higher wages, and they said I was a fool.

And the crafty hagitor merely used me as a tool.

And when the kids were starving and we hadn't sup nor bite,

They only shrugged their shoulders, and they said it served me right.

BRITISH WORKMAN'S BALLAD

BY GEORGE R. SIMS

I walked in a procession with a banner and a band.

And they said I was a noosense in 'Igh Olborn and the Strand;

I spouted at a meeting which was in Trafalgar Square.

But they sent the cops to charge me and to clear me out of there.

Oh, it's "Demmygog" and Soshulism," and "Damm the lazy lout."

But it's "Bless the British Workman," with the ballot box about.

The ballot box about, my lads, the ballot box about,

Oh, it's "Bless the British workman," with the ballot box about.

I struck for higher wages, and they said I was a fool.

And the crafty hagitor merely used me as a tool,

And when the kids were starving and we hadn't sup nor bite,

They only shrugged their shoulders, and they said it served me right.

For it's "Ruin to the country," and It's wickedness and crime,

But it's "Sacred rights o' Labor" just about election time.

Just about election time, my lads, about election time;

Oh, it's "Sacred rights o' labor" just about election time.

I'm lazy and I'm 'ulking and a noosence and a cuss,

And I sits on trade and commerce like a blessed inkysus,

I'm a draggin' down the empire and a swelling of the rates,

And a 'orny 'anded 'umbug what the upper classes 'ates.

For it's "Workingmen are duffers" and "They're never worth a groat;"

But it's "British bone and sinew" when they want your blooming vote,

They want your blooming vote, my lads, they want your blooming vote;

Oh, it's "British bone and sinew," when they want your blooming vote.

Bright Paragraphs

Modern women are no longer contented with developing purely womanly virtues; they seek to develop human virtues.

Ignorant men ridicule the woman's movement. Narrow-minded men combat the woman's movement. Intelligent men study the woman's movement.

Under the most expensive hats you will often find the poorest brains.

Man has regarded woman as both a goddess and a witch. Now he at last begins to see that she is only a human being.

Would you know a man's true nature go find out how he treats his wife.

Woman's lover, husband, protector, master, tyrant—the man has been for ages. Now he is becoming something different—woman's friend.

Instead of sex rule and sex obedience, let us have sex co-operation!

The capitalists are naturally interested in the welfare of the people. Why shouldn't they want to see their property doing well?

A FINNEGAN STORY

Why Liquor is Made and Sold

The gang were on their good behavior. The New Preacher had dropped in to have a chat with the boys.

"They tell me you are a Socialist," he said, smiling and nodding toward the Station Agent.

"Yes, I am a Socialist," said the S. A. He held his cheroot out of the open window so the smoke might not wander over toward the young reverend.

"Well, Socialism is a beautiful theory," said the N. P., "but there is one thing you Socialists overlook. You don't seem to recognize the paramount importance of the liquor question. Intemperance is the greatest evil in the world, and all reformers should unite and subordinate all other questions until this monster evil is obliterated from the earth."

Just a ghost of a smile flitted over the S. A.'s face as he replied: "Yes there can be no question about intemperance being a great evil. It has been the cause of untold misery to the human race; but, my dear sir, did you ever try to find out what is the real cause of intemperance?"

"Why, because the vile stuff is allowed to be made and sold, sir."

"Well, if it is made there is a reason for it being made—there is a cause for everything, you know."

"Wicked men manufacture the hellish stuff because the government and a wicked people allow them to do it."

"And for the same reason the saloon keeper sells it, I suppose."

"Certainly, sir."

"Well, it occurs to me that men manufacture liquor because they can make a profit out of it. You don't think for a minute, I hope, that any sane man would run a distillery unless there was a profit in it, do you?"

"No, certainly not."

"And for the same reason men sell it over the bar by the glass. It is sold because there is a profit in it. How would it do to eliminate the profit in its sale and manufacture?"

"Well, I never thought of it in that light before. But how could it be done?"

"By inaugurating Socialism, which proposes that all the people shall own and manage all the means of production and distribution. Things would then be produced, not for profit but for use. Now, temperance advocates have been working for the last hundred years to abolish the liquor traffic. Why not try the Socialist remedy? It certainly can't be any more unsuccessful than your own. Socialists don't claim that they can abolish the drink habit all with one sweep, but they do say that the abolishment of poverty will ultimately abolish the liquor evil. I presume you have heard Frances Willard lecture?"

"Yes, many times. She was a good woman and did wonders for the cause of temperance."

"True; and do you know what she said in almost her last speech? She said: 'I have said again and again that poverty is caused by intemperance. . . . I now say that intemperance is caused by poverty.' It took a good while, but she grasped the truth at last, and died a Socialist. She recognized what you do not. That poverty, and not intemperance, is the worst evil on the earth. Go back far enough, my friend, and you will find there is not an evil, a crime or a sin in the world that cannot be traced to poverty."

The New Preacher excused himself and started for home.

"He will have something to think about," said the Blacksmith, as he also prepared to depart.

"Yes, and if he thinks hard enough," said the S. A., "He will either become a conscious hypocrite or a preacher without a job."

HE MOVED.

A cabby was once standing by his cab, when a masher came along and started quizzing at it, and the following conversation ensued. Masher—"Is that your cab?" Cabby—"Yes."

Masher—"I thought it was a cat's meat barrow." Cabby—"And so will a lot more people if they see puppies smelling around. You will oblige me by shifting."

EMULATING THE OSTRICH.

The war of the classes is a fact. Those who seek to deny it simply emulate the stupid ostrich, which ignorant hides its head in the sand to avoid the sight of the danger that threatens its life. The fact that it does not see the hunter when its head is buried in the sand does not save the poor ostrich from its fate, and the fact that some

men vociferously deny the existence of the class struggle does not alter the fact that it exists, nor save the workers from the suffering it involves. Nelson's action in placing the telescope to his blind eye and saying, "I can see no danger," was an admirable piece of desperate bravado, but the danger was none the less real because he refused to see it.—John Spargo.

Just Doggerel

GERALD DESMOND

Teddy Roosevelt soon will go Hunting on a distant shore.

Elephants will all lie low; Lions be afraid to roar.

Teddy is no friend of mine, I'll waste neither tears nor groans

If some angry Africa lion Gets him down and picks his bones.

See the busy toiler going all the time, He has to make a dollar before he gets a dime.

When he's made a lot of things, he can't buy back,

The boss doesn't want him; so he gets the sack.

Big Bill Taft,

Has a mighty fine graft,

In the Presidential Chair.

How he must grin

Now he is in

At the workers who put him there.

The great ambition

Of the plute politician,

As you'd see if you had any sense,

Is to swell the amount

Of his bank account

At the workman's expense.

To work all day

And get no pay,

Judging by what I hear,

Has always been,

So it would seem,

A woman's proper sphere.

To toil and slave

From birth to grave

Why that's just what they like.

To vote? "Oh, dear,

That would, I fear,

Be most unladylike.

This is a lot

Of silly rot

It is not common sense

"Women," I say,

"Should have fair play

And decent recompense."

And votes? Well I say,

"Let 'em play

At that too," anyhow

They couldn't do,

Much worse than you,

And I am doing now.

HE WAS RIGHT.

One day a boy, bent on a days sport entered the grounds of a squire, and began fishing a good trout stream.

Suddenly the game-keeper appeared on the scene. "Hi, you scoundrel," he shouted. "Don't you know you're fishing in private ground?"

"What's fishin' in grun'?" retorted the lad. "I'm fishin' in water."

You cannot really believe in socialism unless you work for it.

STATISTICS IN MEDICINE

OLD REMEDIES RETAIN THEIR POPULARITY

Investigations of French Physicians Show that Large Production of Synthetic Medicines is Not Crowding Out the Old Favorites.

A late despatch from Paris says: Prof. Grimbart presented a notable paper before the Academy of Medicine on therapeutic tendencies in the last ten years. Basing his figures on medicines furnished to 219 large asylums and hospitals by the State Pharmacy, he finds that the old-fashioned medicines retain their popularity.

An expert authority on being interviewed states that the tendencies of the medical profession in Canada are along exactly the same lines. He gives the following old-fashioned vegetable mixture as the safest and best treatment for all stomach and liver troubles, constipation, disorder of the kidneys and bladder, and states that many of the leading physicians use these ingredients in some form, often by some fancy and expensive name:—

Fluid Extract Cascara..... ¼ oz.
Syrup Rhubarb..... 1 oz.
Carriana Compound..... 1 oz.
Compound Syrup Sarsaparilla 5 oz.

Take one teaspoonful after each meal and at bedtime.

This acts in a pleasant way, and is free from the bad effects of strong purgatives and synthetics.

We advise all our readers to cut this valuable formula out and use it. Any druggist can supply these ingredients at a small expense. You can mix them at home if you prefer.

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.

We Sell

Vinol

on the positive guarantee that if it does not give satisfaction we will return the entire amount of money paid us for it.

We ask all those who are run-down, nervous, debilitated, aged or weak, and every person suffering from stubborn colds, hanging-on coughs, bronchitis or incipient consumption to try Vinol with this understanding.

Geo. W. Johnston, Druggist COWANSVILLE

MOVEMENT GROWS

Canadian Socialists Much Encouraged in Alberta Elections

PROGRESS IN TORONTO

Montreal Coming to the Front and will be Heard From

The elections in the province of Alberta are over, and the results for the Socialist party are excellent. Out of three candidates nominated, one was elected, Charles M. O'Brien for Rocky Mountain district, and he is the first socialist to be elected east of the Rockies. In Calgary, our candidate, Geo. Howell, increased the vote more than thirty per cent over that of four months ago, and in Red Deer, D. McClure received twelve per cent of the vote cast.

This shows that the movement is very much alive, as two years ago, not more than one local was to be found. Now there are seventeen.

O'Brien, the new Socialist member for the Rocky Mountain district, is one of the Socialist organizers of Canada. He is one of the most convincing speakers and debaters in the west, and much is expected of him in the new legislature. He is well known all over Canada, and has done some excellent organization work, especially among the miners. It was the miners' vote that elected him.

The standing of the parties at present in Alberta, are: Liberals, 34; Conservatives, 3; Socialist, 1; one in doubt, and Arthabaska and Peace River deferred.

Gordon Cascadden says, writing from Toronto, that the interest in Socialism continues. The Socialists mustered the courage last fall to engage the Labor Temple Assembly hall for Sunday afternoons during the winter for propaganda meetings, and have relied almost entirely upon local speakers to draw the crowds. The meetings have been a success from every standpoint. The party is increasing its membership, selling more literature than ever and conducting more meetings. Comrade Jas. Simpson has had more engagements this winter to speak on Socialism before church organizations and clubs than ever before, and the message is being well received. Recently he addressed the Saturday Night Literary and Debating society on Socialism.

Nineteen graduates of the Toronto socialist college are ready to take the soap box when the trees show signs of renewing their foliage.

Montreal Socialists were encouraged by the visit last week of Jas. Simpson, of Toronto, socialist member on the Toronto board of education, and Vice-president of the Trades and Labor Congress of Canada. He addressed a good meeting Saturday night in St. Joseph's Hall, St. Catherine street, his subject being "The Doom of Capitalism." Needless to say, he handled his subject in a masterful fashion, and also handed out some wise replies to critics. A. St. Martin occupied the chair. The meeting Sunday afternoon in the Labor Temple was well attended, the hall being comfortably filled. M. Wayman presided and Simpson spoke on "The Inevitability of Socialism." He gave a splendid address and aroused much enthusiasm. The critics were on hand as usual, and there was much mirth created at the way they were floored. A good orchestra was in attendance to the delight of all. Montreal local feels that Comrade Simpson made good his reputation, and gave the cause in old Montreal a good push along.

The first lecture on socialism was given in Swift Current, Sask., on Monday evening, March 22nd, and from reports was a success in every particular. S. E. Haight, who has had fifteen years in the lecture field, was the speaker, and received close attention, speaking for two hours and a half, after which the audience asked many questions. Comrade Haight would like to have the socialists of Alberta and Saskatchewan write him, as he intends to go on tour later on.

Socialism in Denmark.

The Socialists gained a sweeping victory in recent elections in Copenhagen, polling 44,849 votes as against 36,606 for the conservatives, or anti-Socialists, 11,631 radicals and 2,242 independents. The Socialists have elected 20 mem-

bers of the city council, the anti-Socialists 16, the radicals 15 and the independent-clericals 1. Owing to the fact that the radicals vote with the Socialists on all important measures, this gives the Socialists a clear working majority for future legislation.

Seven women were elected to the council. Of these two were Socialists, two were anti-Socialists, two were radicals and one was the lone independent clerical.

This sweeping victory practically places the city under Socialist control. The Socialists have had a strong representation in the council for a number of years, but nothing like the present representation.

In the other cities and towns of Denmark the victory was repeated.

In Aarhus, the second city of Denmark, the Socialists made a clean sweep of everything in sight and are in absolute control of the city government.

Boycott Legal

The German reichsgericht, the highest court of law in the German empire, has upheld the boycott. In a decision which it has handed down it has declared that a boycott, when declared by union or a society for reasons which appear to that society to be good, so long as it does not extend to any attempt to spread the boycott beyond the confines of the union, is not only not against public policy, but also legal in every sense. The court further declares that the boycott is a legitimate means of warfare between associations of commerce or of labour or between labour organizations and commercial firms.

The Social Democrats of Germany are jubilant at this decision, and declare that with the absorption of a number of the important unions they will be able to use the boycott so effectively as to give sharper point to the class struggle in Germany. If this decision had been rendered in the United States it would have been impossible to imprison Gompers, Mitchell or Morrison, or any one of hundreds of men who have felt the heel of the law in the "free country."

Will Not Strike

The anthracite coal miners will not strike on April 1, but will continue at work under the agreement of 1906. Further efforts will be made to get concessions from the operators and as a last resort President Taft may be asked to appoint a coal commission to arbitrate the differences. Later in the summer, it is said, it may be found necessary to strike.

The convention of 400 delegates which was held at Scranton, Pa., to consider the situation in the anthracite fields adjourned after definitely deciding not to strike on April 1. The demands that have been made were reaffirmed, however, and the district executive boards of the hard coal fields were instructed to continue their efforts to get an agreement.

AN ENEMY'S APPRECIATION.

The Socialists constitute the most positive and the most rapidly increasing force in the world politics of today. They form the only political party in existence which takes up practically all of the grave problems of civilization and proposes definite concrete remedies for them. There is the only party which promises to the poor and often sadly exploited peasant and workingman that reign of justice on earth foretold by the prophets of every religion, sung by the poets of every age and of which the vision haunts and will continue to haunt the soul of man as long as he remains a creature that is higher than the brute. —Carl Vrooman, in La Follette's Weekly.

A TAKE DOWN.

An old Scotch farmer while travelling in a railway carriage was quietly reading in a corner of the carriage. At a certain station an Englishman entered. The Englishman was very annoying. At every station the train halted at the Englishman popped out his head and cried to the porter—"Hi, porter, did you see my trunk? Is my trunk on the train?" Such was the annoyance of the farmer when the Englishman reached his destination that the farmer said to him—"It's a pity you wasn't born an elephant instead of an ass." "Why?" he asked surprised. "Because you would have carried your trunk on your nose."

Christianity was once the gospel of the poor. It has now become the plaything of the well-to-do.

CASTORIA.

Beane the Signature of *Charles H. Hatcher*

The Farmer and the Wage System

By HENRY E. ALLEN

Scarcely one city wage-earner in a dozen is satisfied with his job.

Like the "hired hand" on the farm his job becomes more and more uncertain with the introduction of every new labor-saving machine.

The wage earner in both city and country is coming to realize that the wage system must be a fraud. Industry and frugality seem to count for nothing, for the only way he can save for the future is to deny himself almost every luxury and live like a tramp.

I am asked repeatedly by city wage-earners if the farmer would not afford them a more certain income for advancing age.

The prices they pay for farm products compel them to believe that farming must be very profitable. My experience of more than twenty-five years on a farm has convinced me that the average farmer works harder for his dollars, all things considered, than any other worker. While he may have more to eat than the city workers, this does not make up for his meager income, long hours and inferior social advantages.

The fact is the country is as unfit for residence in the winter as the city is in summer. The city worker is chained to his job until he grows sick and disgusted with its monotonous rounds. His nerves become supersensitive. Naturally he pines for the air and sunshine of the lake, fields and woods.

On the other hand, the intellectually inclined farmer gets too much of breeze and sunshine. His is another kind of dull monotony. If he does any reading and thinking he naturally pines for the social life so rarely found in country neighborhoods. His vision of lectures, concerts and entertainments will not down. At last his discontent lands him in the city, and among those who live in almost constant dread of a moneyless future.

Will we ever have brains enough to inaugurate a system which will eliminate the monotony of both city and country life? Will life always be a treadmill? I have never known but one person to accumulate \$1,000 exclusively from wages as a farm hand, and he was a half-witted fellow. Neither have I known any city wage-earner to accumulate \$1,000 exclusively from average wages in the city.

There are many cases where wages have been used as a stepping stone in the acquirement of a competency, but never aside from the exploitation of labor in some form.

The wage system is not fair between man and man. It is dishonest because it does not provide for a rainy day without the exploitation of labor either through speculation or through rent, interest and profit.

No wage earner, either in city or country, can live decently on average

wages and save sufficiently for infirm age.

The renting farmer is practically in the same boat with the hired man. In order to save anything almost every pleasure and luxury must be denied. This is the price of a competency under capitalism. Is it worth the whistle?

The farmer who owns his farm and works it, is often as much of a slave to disagreeable conditions as the hired hand.

He works so constantly through the crop season that he has no leisure for enjoyment and when winter comes it is too cold to go anywhere. Socialism would destroy the nerve-wrecking monotony of both farm and city life. It would afford a change of environment without endangering the worker's income. It would make shorter hours of toil for all by eliminating useless toil. For the first time in human history it would make it possible for every worker to live an untrammelled, natural life.

Under Socialism if the farmer could not make at least \$3,000 a year he would have the privilege of securing employment in any public industry where such an income would be assured.

No farmer has anything to lose by Socialism. "The worst under Socialism would be better than the best under capitalism," and especially is this true of the working and renting farmer.

Province of Quebec

District of Bedford

CIRCUIT COURT

No. 6751

CASPER M. WILLEY, of the Township of Sutton, in the District of Bedford, Manufacturer,

PLAINTIFF

VS.

JOSEPH DUCHARME, of the Township of Wotton, in the District of St. Francis, DEFENDANT.

The defendant is ordered to appear within one month.

LEONARD & NOYES, C. C. C.

A. J. E. LEONARD, Attorney for Plaintiff

Sweetburg, 23rd March, 1909.

M. B. JUDSON

Undertaker and Embalmer

Personal attention. Prices moderate. Calls attended Day or Night

MAIN STREET COWANSVILLE

PHONE NO. 47

60 YEARS' EXPERIENCE

PATENTS

TRADE MARKS

DESIGNS

COPYRIGHTS ETC.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A thoroughly illustrated weekly. Largest circulation of any scientific journal. Terms for Canada, \$1.25 a year postage prepaid. Sold by all news dealers.

MUNN & Co. 361 Broadway, New York

Branch Office, 65 F St., Washington, D. C.

Rennie's Seeds

Are Excelled By None Special Collections

OF FIRST-QUALITY Garden and Flower Seeds

RENNIE'S

Superb Collection of Show Mixtures

Containing only the very best varieties and choicest strains known to-day.

- | | |
|---|---------------------------------|
| 1 pkt. 167 Astara. Rennie's Select. 20c | 1 pkt. 457 Balsam. " " 10c |
| 1 pkt. 724 Dianthus. " " 10c | 1 pkt. 1203 Mignonette. " " 10c |
| 1 pkt. 1357 Pansy. " " 25c | 1 pkt. 1418 Petunia. " " 25c |
| 1 pkt. 1448 Pelox. " " 15c | 1 pkt. 1465 Poppies. " " 10c |
| 1 pkt. 1677 Sweet Peas. " " 10c | 1 pkt. 1837 Verbena. " " 20c |
| 1 pkt. Zinnias. " " 10c | |

1 pkt. of each of the above selection.

\$1.00 Regular Price, \$1.75

GEN GARDEN COLLECTION

This complete collection will stock a moderate-sized kitchen garden throughout the season.

- | | |
|--|---|
| 1 lb. Dwarf Stringless Yellow Pod Beans. | 1 lb. " Green " " |
| 1 pkt. " Bush Lima. " " | 1 pkt. " Round Red. Beet. " " |
| 1 pkt. Early. " Cabbage. " " | 1 pkt. Intermediate Red. " Carrot. " " |
| 1 lb. Early Sugar. " Corn. " " | 1 pkt. Slicing. " Cucumber. " " |
| 1 pkt. Cabbage Heading. " Lettuce. " " | 1 pkt. Early. Slicing. " Onion. " " |
| 1 lb. Large. " " Onion. " " | 1 pkt. Long White. " Parsnip. " " |
| 1 lb. Earliest Dwarf. " Peas. " " | 1 lb. Medium Early Dwarf. " Peas. " " |
| 1 lb. Late Dwarf. " Peas. " " | 1 pkt. Early Round Red. " Radish. " " |
| 1 pkt. Early Smooth Scarlet. " Tomato. " " | 1 pkt. Round White Table. " Turnip. " " |

Rennie's Seed Annual for 1909

Now Ready. Contains many attractive novelties offered for the first time.

An order for any of the above will procure a copy free.

Wm. Rennie Co. Limited.

Dept. A

Montreal, Que.

About this time of year a number of things in and around the house would be decidedly better looking for a coat of paint or varnish. Every possible surface has been provided for in

SHERWIN-WILLIAMS PAINTS AND VARNISHES

For wagons and farm implements we have a paint that will stand exposure to the weather; for porch floors we have a paint that will withstand footwear, moisture and repeated scrubbing with soap and water.

Making a special finish for every surface—requires us to keep 5000 formulas constantly in use but enables us to get best results.

Tell the Sherwin-Williams agent what you want to finish, and he will give you the proper paint or varnish. Write for booklet, B-60.

THE SHERWIN-WILLIAMS CO.

LARGEST PAINT AND VARNISH MAKERS IN THE WORLD.

MONTREAL TORONTO WINNIPEG

Brighten Up

Dunham's Greatest Store

H. H. MINER'S

GET OUR PRICES BEFORE PURCHASING ELSEWHERE

Groceries

A large fresh stock of Groceries just in and prices are as low as we can possibly make them. Watch grocery list next week.

New Shoes

We have just received a large line of Shoes for Women and Children and a good line of Boys and Girls Shoes. Come and see for yourself.

Millinery Opening

Don't forget the Millinery Opening on

April 1st, 2nd and 3rd

A very large line of new and up-to-date Shapes as well as a large line of Trimmings in Flowers, Braids, Ribbons, Veilings, Buckles, Feathers, Hat Pins. Everything to make a charming hat for the spring. This branch is owned and managed by Miss Beauvais and she invites all to come and inspect her work and goods

Barb Wire at 3c a lb.

What about a few rolls of Barb Wire at 3c a lb. Only a couple of tons left of the best American wire. Be sure to come at once and you will have your supply cheap.

A good stock of Flour at \$3.25 a bag. Some very fine Pork. A new lot of Table Syrup. And still goods keep coming in and going out. If you asked for something we did not have yesterday, we may have it today. So come one and all.

H. H. MINER DUNHAM

Spectacles Straightened Free

Misshapen spectacles are not only a disfigurement, but frequently destroy the beneficial effects of the lenses.

We find pleasure in straightening spectacles. We make no charge.



FRANK E. DRAPER
Jeweler and Optician
COWANSVILLE, QUE.

Maple Syrup Labels

Get them printed at the old reliable printery in Cowansville. The right kind and colors of paper in stock. Orders taken by phone or mail. Quick delivery.

J. J. BARKER
Job Printer
COWANSVILLE

JOHN LAUDER
SURGEON-DENTIST
Office on the ground floor of the Ruiter Block, Cowansville.

THE HUB

The Bargain Centre of Missisquoi and Bromfield.

Stocks are Complete in All Departments. Make Selections Now

New Dress Goods

New Dress Goods include all the desirable colors in plain and shadow effects.

Dress Gingham, Prints, Linens Wash Materials

As usual we have very large assortments in this department, and the usual popular prices prevail, such as Crum's Prints at 12½¢. A special value in 30 inch fast print at 10¢, and lower grades down to 6¢. Splendid values in Dress Gingham at 10 and 12½¢ per yard.

New Carpets, Carpet Squares, Oil Cloths, Linoleums, Matting

Clothing and Furnishings Dept.

New Ready-to-Wear Suits for Men, Boys and Children are now on hand. We sell Men's Ready-to-Wear Suits at from \$15 to \$20 as readily today as in the old days at from \$7.50 to \$10. Please do not infer from this that we do not have the suits at from \$5 up, as we have, and the best that money can buy.

Special Order Department for

Suits and Costumes

See us about your special orders for Suits and Costumes. We are in a position to give you the very best of satisfaction in both Men's Suits and Women's Costumes.



Millinery

This Department is now open for Spring Trade. Opening will be announced later. Department is in charge of Miss Taylor.

SPECIAL SALE

The following goods will be on Special Sale, Tuesday, April 6th.

1000 yards Grey Cotton, regular value 10¢, today only at 7¢.
300 yards White Cotton, regular value 12¢, on sale only 9¢.
250 yards nice quality Victoria Lawn (white) splendid value, at 12½¢ per yard, on sale today at only 9¢ a pair.
50 pairs White Lace Curtains on sale today at only 25¢ a pair.
10 per cent discount today on all Laces, Insertions, Allovers.
10 per cent discount today on all Embroideries, Insertions, etc.

21 lbs Granulated Sugar this week \$1.
3 lbs selected Raisins, extra nice fruit, this week for 25¢.
Good Dairy Butter at lowest prices today 24¢.
Nice salt Lake Trout at 10¢ this week 30¢ per lb. Two lbs per pound. Salt Salmon at 12½¢ for 55¢.

WANTED IN EXCHANGE

Maple Sugar in cakes. Potatoes—will allow 75¢ per 60 lbs.
Beans \$2 per 60 lbs. Eggs—highest price. Wool—15¢ for washed and 1-3 less for unwashed. See us about Maple Sugar.

The Hub, Cowansville

FURNITURE BRIGHTNESS

Sugaring time is here. Easter is at hand. Nature and Canadians are getting ready for the sunny weather. House-cleaning looms in sight. "Brighten-up" will soon be the slogan. And if you want anything new for the

**PARLOR
DINING ROOM
SITTING ROOM
KITCHEN OR BEDROOM**

Our slogan is "buy now." The discounts are still in force and wise people can "brighten up," and at the same time "lighten up" on their pocket book. Throw out the old dingy stuff, and make your home bright and cheerful with Furniture bought right from

J. HINGSTON

Hingston Building Cowansville
Pictures Framed with Expertness

COWANVILLE NEWS

Miss Grace Gleason spent Saturday and Sunday at Sutton, the guest of Miss Bertha Bickford.

Mr. Harold Hale, who has been with Messrs. McClatchie Bros. for the past four years, is leaving for Waterloo, P. Q., on Monday.

Miss McIntosh, of Knowlton, was the guest of her sister, Mrs. Wm. Macfarlane, over Sunday.

Spring millinery opening at Miss McQuillen's store on Wednesday, April 7th, and following days. A splendid display of hats for Eastertime will be seen there.

The Ladies Guild of Trinity church held a good meeting last Thursday afternoon in the church hall, Mrs. McCabe being the hostess. The ladies will hold a social on the evening of Easter Monday.

It is astonishing how easy it is to make a little house look big and bright and beautiful. So many have done it by simply touching them up with Ramsay's Paints—the premier paints of Canada. Ask Soule & Christie, Cowansville, to show you Ramsay's Paints.

Preparations are being made for a most magnificent showing of spring and summer hats at Miss McQuillen's millinery opening, to be held on Wednesday, April 7th, and following days. The display will be found larger and more varied than at any previous season.

Cowansville received a visit last Thursday night from a howling wind storm. For three hours the wind tore round, and several roofs, especially those covered with tin, were damaged. The flapping sheets of tin made a noise resembling a miniature thunder storm. A heavy iron chimney cover was loosened on the Observer block, and came down, punching a big hole through the Chinaman's roof.

Teas grown at high altitudes on the mountain slopes of Ceylon, where the growth is slower and cultivation more careful than in the warm, humid climate of the valleys, are used in "Salada" Tea. High-grown tea like "Salada" is not only of a finer quality, but contains more of the essential oil in the leaf than valley-grown tea. This is easily proved by comparing a drawing of "Salada" Tea with any other.

The meeting of the Young People's Club on Tuesday evening proved interesting and was fairly well attended. In the absence of the president through illness, P. C. Duboyce filled the chair. The programme consisted of a piano solo by Mrs. Duboyce; reading by James Laduke; recitation by Ivan Foster; reading by John Lowday; and vocal solo by P. C. Duboyce. The refreshments were served by the gentlemen. Before closing, the chairman voiced the regrets of the club over the departure of Mr. Harold Hale, to which he made a suitable reply. A sugar social will be held shortly.

FOUR CHILDREN BURNED

To Death at Iron Hill—Were Left at Home Alone

(By Our Correspondent)

The worst fatality which ever occurred in this section took place Thursday afternoon in Mr. P. H. Renihan's tenement, on the late Alphonso William's place, occupied by Mr. Harry Everett who works for Mr. Renihan. Mrs. Everett left home in the afternoon, to go to the Post Office and call on friends at Iron Hill, leaving little Kitty aged seven in charge of the house, and three younger children, Harry aged five, Freddy four and Tommy two. About three o'clock Miss Renihan observed smoke rising in the direction of the Everett's home, which could not be seen from Mr. Renihan's, and going to the barn where her brother was watering cattle told him she feared that Everett's house was on fire, and that the children were there alone. Mr. Renihan made all speed to get to the house but when he arrived, which was probably less than five minutes the cottage was wrapped in flames; the outside door wide open and he could see that the stove had fallen down. Nothing could be seen or heard of the little ones, and it was impossible to get inside. A strong gale was blowing which made the progress of the fire very rapid on the wood structure, and as soon as the flames and smoke subsided the worst fears of all were realized. The children had perished in the flames. In the meantime the parents and the two elder girls, the only remaining children, arrived. The scene was heartrending and pathetic in the extreme. The origin of the fire will remain a mystery but it is generally believed that when the children discovered

ed the fire, escape was cut off, as Kitty Everett was a bright child and would have got her young brothers out of the house if it had been possible. The children had a playroom in the chamber and it is conjectured that the outside door blew open and the stove fell down setting fire to the lower part of the house, while they were above thus cutting off escape. The coroner visited the scene of the tragedy Friday morning and verdict of accidental death was rendered. The remains of the children were collected and placed in a casket. The parents are heartbroken and Mrs. Everett is prostrated with grief at the loss of her children, and the greatest sympathy is shown to the bereaved family by neighbors and friends. They are left destitute, having nothing except the clothing they were wearing. The house was insured for \$300, but the belongings of the Everetts were uninsured. The funeral was held at the Anglican church on Monday afternoon, Rev. J. W. Martin officiating. An effort will be made to furnish rooms and provide food and clothing for the family, in which we are sure all will join.

The License Question

MARY WISDOM

Next Monday is the day appointed on which to decide the license question.

Then it is that the councils of our various towns will assemble to discuss this thing, which is of so much importance to the rest of us.

Those of us who look at the facts squarely and honestly know that a liquor saloon in a village is a canker eating into the very vitals of that village, causing sin, misery, disease, dirt and death.

Liquor is one of the greatest curses of the 20th century. It is a huge octopus whose hideous tentacles reach out in all directions, covering each of us directly or indirectly with the oozing slime of its curse.

We mothers know that the liquor saloon is a gate of Hell to lure our sons down to a drunkard's grave; we wives know the liquor saloon is a gate of Hell tempting our husbands with its wine cup, till they fall a victim to its snare.

A drunkard's life brings disgrace and sorrow to himself and whole family. A drunkard's life ends in a drunkard's grave.

The best test of any manufacturing enterprise is the finished article that it presents to the world as the result of its work. The finished work of the saloon is a bleary-eyed besotted wretch.

The manufacturing business in which the liquor saloon is engaged, is the destruction of the flower of our nation's manhood.

It makes my blood boil when I think of the puppets in our councils, sitting in solemn conclave, voting to saddle us with this loathsome thing which we abhor; foisting upon us this hideous reptile whose poisonous arms stretch out to catch those who are near and dear to us. This creature who strives to send our sons and husbands reeling home to us in drunken stupidity, so that it can laugh at our anguish with satanic glee.

The saloon is responsible to some extent for every murder, theft, or suicide committed while under the influence of liquor. Every man who casts his vote for rum is on the side of rum, therefore rum's curse is his curse. We women have decided that this thing must cease; this is one of the reasons we demand the right to vote.

How long think you, when a woman can cast her vote equally with man, will she allow a beast of a rum seller to drag her loved ones down into the mire of drunkenness, simply for the sake of a few dollars. No! No! No! And again I say no! When we women have the franchise this hideous nightmare will be a thing of the past.

Repeat it:—"Shiloh's Cure will always cure my coughs and colds."

Today the most useless labor is the best rewarded. Under socialism it will be the useful work that will be paid for.

Repeat it:—"Shiloh's Cure will always cure my coughs and colds."

The longer you have been out of a job, the easier it will be to reduce your wages when you are handed a place.

Repeat it:—"Shiloh's Cure will always cure my coughs and colds."

A good way to fill an empty head is to begin with the stomach.

CASTORIA.
The Kind You Have Always Bought
Beware the Signature of *Dr. J. C. Ayer*

HULBURD & BELL

EASTER SPECIALTIES

New Gloves Blouses Hats

Childs Tams, Ladies Collars, Belts, Whitewear

Now is the Time

For that New Spring Suit. Campbell's Samples are ready for your earliest inspection. Leave your measure now. You can have your suit for Easter Sunday.

A large lot of Ready-made Clothing just in. See our Boys' Two-piece Suits for spring.

BOOTS AND SHOES for Everybody. Rubbers and Rubber Boots. Ask for Coupons.

Groceries, Fruit and Confectionery

Watch out for our Easter Announcement next week.

FARMERS—We want Potatoes, Eggs, Maple Sugar, Beans for which we pay exchange in general merchandise, and allow the highest market prices. Bring your product to us.

HULBURD & BELL, Cowansville P. Q.

If You Need a Separator



Get a **SIMPLEX**

We are prepared to Demonstrate its Superiority and show you how easy it is to operate. It is sold on its merits and you may be the judge. We are sole agents in this district

McCLATCHIE BROS. Hardware Merchants, Cowansville

FOR Upholstering Furniture Repairing Picture Framing, etc.

CALL ON Neill & Miller
Successors to B. C. McNab
COWANVILLE

Undertaking and Embalming Specialty.

FOSTER, MARTIN, MANN & MACKINNON

ADVOCATES Royal Insurance Building, 2 Place d'Armes, Montreal, Geo. G. Foster, K. C. J. E. Martin, K. C. S. G. Archibald, J. A. Mann, C. G. Mackinnon.

1/2 THE TIME

You waste in looking up domestic help could be saved by simply inserting a "Help Wanted" ad. in our Classified Columns. Our paper is read by the desirable class, and goes into hundreds of homes that get no other.

THE LADY OF LYNN

By SIR WALTER BESANT.

Copyright, 1900, by Sir Walter Besant

CONTINUED

"The Lady Anastasia was in her dressing-room in the hands of her friseur, the French hairdresser, and her maid. She was the young widow of an old baronet. She was also the daughter of an earl and the sister of his successor. She therefore enjoyed the freedom of a widow, the happiness natural to youth and all the privileges of rank. No woman could be happier. It was reported that her love of the card table had greatly impaired her income. The world said that her own private dowry was wholly gone and a large part of her jointure.

She kept a small establishment in Mount street. Her people consisted of no more than two footmen, a butler, a lady's maid, a housekeeper and three or four maids, with two chairmen. She did not live as a rich woman. She received, it is true, twice a week, on Sundays and Wednesdays, but not with any expense of supper and wine. Her friends came to play cards, and she held the bank for them. On other evenings she went out and played at the houses of her friends.

While the friseur was still completing her head Lord Fylingdale was announced. The lady blushed violently. She sat up and looked anxiously in the glass.

"Betty," she cried, "a touch of red; not much, you clumsy creature! Will you never learn to have a lighter hand? So! That is better. I am horribly pale. His lordship can wait in the morning room. You have nearly finished, monsieur? Quick, then—the last touches! Betty, the flowered satin petticoat! My fan! The pearl necklace! So! She looked again at the glass. "Am I looking tolerable, Betty?"

"Your ladyship is ravishing," said Betty, finishing the toilet.

Lady Anastasia swam out of the room with a gliding movement, then the fashion, and entered the morning room, where Lord Fylingdale awaited her.

"Anastasia!" he said softly, taking her hand. "It is very good of you to see me alone. I feared you would be surrounded with courtiers and fine ladies or with singers, musicians, hairdressers and other baboons. Permit me," and he raised her hand to his lips. "You look divine this morning. It is long since I have seen you look so perfectly charming."

The lady murmured something. She was one of those women who like above all things to hear praises of what most they prize, their beauty, and to believe what they most desire to be the truth, the preservation and perfecting of that beauty.

"But you came to see me alone. Was it to tell me that I look charming? Other men tell me as much in company."

"Not altogether that, dear lady, though that is something. I come to tell you of a change of plans."

"You have heard that the grand jury of Middlesex has presented me by name as a corrupter of innocence, and I know not what, because I hold my bank on Sunday nights?"

"I have heard something of the matter. It is almost time, I think, to give these presumptuous shopkeepers a lesson not to interfere with the pursuits of persons of rank. Let them confine themselves to the prentices who play at pitch and toss."

"Oh, what matters their presentment? I shall continue to keep the bank on Sunday nights. Now, my dear lord, what about these plans? What is changed?"

"We thought, you remember, about going to Tunbridge in July."

"Well, shall we not go there?"

"Perhaps. But there is something to be done first. Let me confide in you."

"My dear lord, you have never confided in anybody."

"Except in you. I think you know all my secrets. If I have any. In whom else can I confide? In the creatures who importune me for places? In friends of the green table? In friends of the race course? My dear Anastasia, you know, I assure you, as much about my personal affairs as I know myself."

"If you would always speak so kindly! Her eyes became humid, but not fearful. A lady of fashion must not spoil her cheek by tears."

"Well, then, the case is this: You know of the condition of my affairs—no one better. An opportunity presents itself to effect a great improvement. I am invited by the highest personage to take a more active part in the affairs of state. No one is to know this. For reasons connected with this proposal I am to visit a certain town—a trading town, a town of rough sailors—there to conduct certain inquiries. There is to be a gathering at this town of the gentry and people of the county. Would you like to go, my dear friend? It will be next month."

"To leave town and in May, just before the end of the season?"

"There will be opportunities. I am told of holding a bank, and a good many sportsmen—'tis a sporting county—may be expected to lay their money. In a word, Anastasia, it will not be a bad exchange."

"And how can I help you? Why should I go there?"

"By letting the people, the county people, understand the many virtues and graces which distinguish my character. No one knows me better than yourself."

The lady smiled. "No one," she murmured.

"—or can speak with greater authority on the subject. There will be certain of our friends there—the parson, Sir Harry, the colonel."

"Pah, a beggarly crew and blown upon! They are dangerous."

"Not at this quiet and secluded town. They will be strangers to you as well as to me. And they will be useful. After all, in such a place you need an opening. They will lead the way."

The lady made no response.

"I may call it settled, then?" He still held her hand. "If you would rather not go, Anastasia, I will find some one else, but I had hoped—"

She drew away her hand. "You are right," she said. "No one knows you so well as myself. And all I know about you is that you are always contriving some devilry. What is it this time? But you will not tell me. You never tell me."

"Anastasia, you do me an injustice. This is a purely political step."

"As you will. Call it what you please. I am your servant, you know that; your handmaid in all things save one. Not for any other woman, Ludovick, not for any other unfortunate woman, will I lift my little finger. Should you betray me in this respect?"

He laughed. "A woman? And in that company? Rest easy, dear child. Be jealous as much as you please, but not with such a cause."

He touched her cheek with his finger. He stooped and kissed her hand and withdrew.

Lady Anastasia stood awhile where he left her. The joy had gone out of her heart. She trembled. She was seized with a foreboding of evil. She threw herself upon the sofa and buried her face in her hands, and, forgetful of paste and patch and paint, she suffered the murderous tears to destroy that work of art, her finished face.

CHAPTER III.
GREAT NEWS FOR LYNN.

THE evening of the day before I was to sail Captain Crowle and I were walking through the narrow street they call State lane into the great market place, where stands the

Crown inn. The room appropriated to the Society of Lynn, which met every evening all the year round, was that on the ground floor looking upon the market place.

The society or club, which is never dissolved, consists of the notables or better sort of the town, the vicar of St. Margaret's, the curate of St. Nicholas, the master of the school, my own father, Captain Crowle and other retired captains, the doctor, some of the more substantial merchants, with the mayor, some of the aldermen, the town clerk and a justice of the peace or two. This evening most of these gentlemen were already present.

Captain Crowle saluted the company and took his seat at the head of the table. "Gentlemen," he said, "I wish you all a pleasant evening. I have brought with me my young friend, Jack Pentecoste—you all know Jack—the worthy son of his worthy father. He will take a glass with us. Sit down beside me, Jack."

"With the permission of the society," I said.

Most of the gentlemen had already before them their pipes and their tobacco. Some had ordered their drink—a pint of port for one, a Brown George full of old ale for another, a flask of canary for a third, and so on. But the captain, looking round the room, beckoned to the girl who waited. "Jenny," he said, "nobody calls for anything to-night except myself. Gentlemen, it must be a bowl or half a dozen bowls. Tell your mistress, Jenny, a bowl of the biggest and the strongest and the

sweetest. Gentlemen, you will drink with me to the next voyage of the Lady of Lynn."

But then a thing happened. News came which drove all thoughts of the Lady of Lynn out of everybody's mind. That toast was forgotten.

The news was brought by the doctor, who was the last to arrive.

Doctor Worship was a person who habitually carried himself with dignity.

"Gentlemen," The doctor laid his hat upon the table and his cane beside it. Then he took his chair, adjusted his wig, put on his spectacles, and then, laying his hand upon the arms of the chair, he once more looked around the room, and all this in the most important, dignified, provoking, interesting manner possible. "Gentlemen, I have news for you."

Captain Crowle made answer, speaking in the name of the society. "Sir, we await your pleasure."

"My news, gentlemen, is of a startling character. I will epitomize or abbreviate it. In a word, therefore, we are all about to become rich. All you who have houses or property in this town, all who are concerned in the trade of the town, all who direct the industries of the people or take care of the health of the residents, will become, I say, rich."

The doctor pulled out a pocketbook from which he extracted a letter. "I have received," he went on, "a letter from a townsman, the young man named Samuel Semple—Samuel Semple," he repeated, with emphasis, because a look of disappointment fell upon every face.

"Sam Semple" growled the captain. "Once I broke my stick across his back." He did not, however, explain why he had done so. "I wish I had broken two. What has Sam Semple to do with the prosperity of the town?"

"Mr. Sam Semple," the doctor continued, with emphasis on the prefix, to which indeed the poet was not entitled in his native town, "doth not ask for help. He is not starving; he is prosperous; he has gained the friendship or the patronage of certain persons of quality. This is the reward of genius. Let us forget that he was the son of a custom house servant, and let us admit that he proved unequal to the duties, for which he was unfitted, of a clerk. He has now risen. We will welcome one whose name will in the future add lustre to our town."

The vicar shook his head. "Trash!" he murmured. "Trash!"

"Well, gentlemen, I will proceed to read the letter."

He unfolded it and began with a sonorous hum:

"Honored sir," He repeated the words, "Honored sir." The letter, gentlemen, is addressed to myself—ahem, to myself. I have recently heard of a discovery which will probably affect in a manner so vital the interests of my beloved native town that I feel it my duty to communicate the fact to you without delay. I do so to you rather than to my esteemed patron, the worshipful the mayor, once my master, or to Captain Crowle or to any of those who subscribed for my volume of miscellany poems, because the matter especially and peculiarly concerns yourself as a physician and as the fortunate owner of the spring or well which is the subject of the discovery. The subject of the discovery, gentlemen, my well—mine. He went on: "You are aware as a master in the science of medicine that the curative properties of various spas or springs in the country—the names of Bath, Tunbridge Wells and Epsom are familiar to you; so doubtless are those of Hampstead and St. Chads, nearer London. It now appears that a certain learned physician, having reason to believe that similar waters exist, as yet unsuspected, at King's Lynn, has procured a jar of the water from your own well—that in your garden—my well, gentlemen, in my own garden—ah, having subjected it to a rigorous examination, has discovered that it contains to a much higher degree than any other well hitherto known to exist in this country qualities or ingredients held in solution which make this water sovereign for the cure of rheumatism, asthma, gout and all disorders due to ill humors or vapors, concerning which I am not competent so much as to speak to one of your learning and skill."

"This discovery hath already been announced in the public journals. I send you an extract containing the news," I read this extract, gentlemen.

It was a slip of printed paper cut from one of the diurnals of London: "It has been discovered that at King's Lynn, in the county of Norfolk, there exists a deep well of clear water whose properties, hitherto undiscovered, form a sovereign specific for rheumatism and many similar disorders. Our physicians have already begun to recommend the place as a spa, and it is understood that some have already resolved upon betaking themselves to this newly discovered cure. The distance from London is no greater than that of Bath. The roads, it is true, are

not so good, but at Cambridge it is possible for those who do not travel in their own carriages to proceed by way of barge or tilt boat down the Cam and the Ouse a distance of only 40 miles, which in the summer should prove a pleasant journey."

"So far," the doctor informed us, "for the printed intelligence. I now proceed to finish the letter: 'Among others, my patron, the right honorable the Earl of Fylingdale, has been recommended by his physician to try the newly discovered waters of Lynn as a preventive of gout. He is a gentleman of the highest rank, fashion and wealth, who honors me with his confidence. It is possible that he may even allow me to accompany him on his journey. Should he do so I shall look forward to the honor of paying my respects to my former patrons. He tells me that other persons of distinction are also going to the same place, with the same object, during the coming summer.'

"You hear, gentlemen?" said the doctor, looking round. "What did I say? Wealth for all—for all. So. Let me continue: 'Sir, I would with the greatest submission venture to point out the importance of this event to the town. The nobility and gentry of the neighborhood should be immediately made acquainted with this great discovery. It may be expected that there will be such a concourse flocking to Lynn as will bring an accession of wealth as well as fame to the borough of which I am a humble native. I would also submit that the visitors should find Lynn provided with the amusements necessary for a spa. I mean music, the assembly, a pumproom, a garden, the ball and the masquerade and the card-room, clean lodgings, good wine and fish, flesh and fowl in abundance. I humbly ask forgiveness for these suggestions, and I have the honor to remain, honored sir, your most obedient humble servant, with my grateful service to all the gentlemen who subscribed to my verses and thereby provided me with a ladder up which to rise."

"SAMUEL SEMPLE."

At this moment the bowl of punch was brought in and placed before the captain, with a tray of glasses. The doctor folded his letter, replaced it in his pocketbook and took off his spectacles.

"Gentlemen, you have heard my news. Captain Crowle, may I request that you permit the society to drink with me to the prosperity of the spa—the prosperity of the spa—the spa of Lynn?"

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."



THE PROSPERITY OF THE SPA.

not so good, but at Cambridge it is possible for those who do not travel in their own carriages to proceed by way of barge or tilt boat down the Cam and the Ouse a distance of only 40 miles, which in the summer should prove a pleasant journey."

"So far," the doctor informed us, "for the printed intelligence. I now proceed to finish the letter: 'Among others, my patron, the right honorable the Earl of Fylingdale, has been recommended by his physician to try the newly discovered waters of Lynn as a preventive of gout. He is a gentleman of the highest rank, fashion and wealth, who honors me with his confidence. It is possible that he may even allow me to accompany him on his journey. Should he do so I shall look forward to the honor of paying my respects to my former patrons. He tells me that other persons of distinction are also going to the same place, with the same object, during the coming summer.'

"You hear, gentlemen?" said the doctor, looking round. "What did I say? Wealth for all—for all. So. Let me continue: 'Sir, I would with the greatest submission venture to point out the importance of this event to the town. The nobility and gentry of the neighborhood should be immediately made acquainted with this great discovery. It may be expected that there will be such a concourse flocking to Lynn as will bring an accession of wealth as well as fame to the borough of which I am a humble native. I would also submit that the visitors should find Lynn provided with the amusements necessary for a spa. I mean music, the assembly, a pumproom, a garden, the ball and the masquerade and the card-room, clean lodgings, good wine and fish, flesh and fowl in abundance. I humbly ask forgiveness for these suggestions, and I have the honor to remain, honored sir, your most obedient humble servant, with my grateful service to all the gentlemen who subscribed to my verses and thereby provided me with a ladder up which to rise."

"SAMUEL SEMPLE."

At this moment the bowl of punch was brought in and placed before the captain, with a tray of glasses. The doctor folded his letter, replaced it in his pocketbook and took off his spectacles.

"Gentlemen, you have heard my news. Captain Crowle, may I request that you permit the society to drink with me to the prosperity of the spa—the prosperity of the spa—the spa of Lynn?"

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

not so good, but at Cambridge it is possible for those who do not travel in their own carriages to proceed by way of barge or tilt boat down the Cam and the Ouse a distance of only 40 miles, which in the summer should prove a pleasant journey."

"So far," the doctor informed us, "for the printed intelligence. I now proceed to finish the letter: 'Among others, my patron, the right honorable the Earl of Fylingdale, has been recommended by his physician to try the newly discovered waters of Lynn as a preventive of gout. He is a gentleman of the highest rank, fashion and wealth, who honors me with his confidence. It is possible that he may even allow me to accompany him on his journey. Should he do so I shall look forward to the honor of paying my respects to my former patrons. He tells me that other persons of distinction are also going to the same place, with the same object, during the coming summer.'

"You hear, gentlemen?" said the doctor, looking round. "What did I say? Wealth for all—for all. So. Let me continue: 'Sir, I would with the greatest submission venture to point out the importance of this event to the town. The nobility and gentry of the neighborhood should be immediately made acquainted with this great discovery. It may be expected that there will be such a concourse flocking to Lynn as will bring an accession of wealth as well as fame to the borough of which I am a humble native. I would also submit that the visitors should find Lynn provided with the amusements necessary for a spa. I mean music, the assembly, a pumproom, a garden, the ball and the masquerade and the card-room, clean lodgings, good wine and fish, flesh and fowl in abundance. I humbly ask forgiveness for these suggestions, and I have the honor to remain, honored sir, your most obedient humble servant, with my grateful service to all the gentlemen who subscribed to my verses and thereby provided me with a ladder up which to rise."

"SAMUEL SEMPLE."

At this moment the bowl of punch was brought in and placed before the captain, with a tray of glasses. The doctor folded his letter, replaced it in his pocketbook and took off his spectacles.

"Gentlemen, you have heard my news. Captain Crowle, may I request that you permit the society to drink with me to the prosperity of the spa—the prosperity of the spa—the spa of Lynn?"

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

"There must be a cardroom."

"There must be a long room for those who wish to walk about and to converse, with an orchestra."

"I will put up the pumproom," said the doctor, "in my garden over the well."

"Let us drink it," said the captain, "to the newly discovered spa. But this Samuel; the name sticks."

"We must have a committee to prepare for the accommodation of the visitors."

"We must put up a pumproom."

"We must engage a dipper."

"We must make walks across the fields."

"There must be an assembly, with music and dancing."

900 DROPS

CASTORIA

A Vegetable Preparation for Assimilating the Food and Regulating the Stomachs and Bowels of

INFANTS CHILDREN

Promotes Digestion, Cheerfulness and Rest. Contains neither Opium, Morphine nor Mineral. **NOT NARCOTIC.**

Prescribed by Dr. J. C. SIMPSON, M.D.

Pumpkin Seed -
Sassafras -
Sulphur -
Syrup -
Syrup -
Syrup -
Syrup -
Syrup -
Syrup -
Syrup -

A perfect Remedy for Constipation, Sour Stomach, Diarrhoea, Worms, Convulsions, Feverishness and LOSS OF SLEEP.

Fac Simile Signature of
Chas. H. Fletcher
NEW YORK.

At 6 months old
35 DROPS - 35 CENTS

EXACT COPY OF WRAPPER.

CASTORIA

For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of

Chas. H. Fletcher

In Use For Over Thirty Years

CASTORIA

THE CASTORIA COMPANY, NEW YORK CITY.

THE Eastern Townships Bank

Employs a System which makes it easy for its out

Woman's Page

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

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

BUD AND BLOSSOM

A little maiden, pure and sweet,
Stood on the stoop one snowy day
And brushed the falling flakes away
That gathered fast about her feet.
I asked her what she did. Then she
Looked up with cheeks like roses red:
"I'm weeping mamma's 'toop" she
said,
And brushed away quite busily.

I passed my way and pondered long—
In future years, when larger grown,
Would this wee bud prove sweet full-blown,
And help mamma with will as strong?
So many daughters soon forget
The best of mothers, and ne'er help
The tired hands, but think of self,
Until the years bring vain regret!
GEORGE EDGAR FRYE
New Glasgow, N. S.

WOMAN'S RIGHTS

M. WISDOM

Women all over the English speaking world are awakening to the fact that there is something wrong with our form of government.

We have come to the conclusion that we are not a self-governing people, despite all the valiant efforts of our law makers to prove that this is a country governed by the people for the people.

We women believe this is a farce which has been enacted long enough, and we are going to try our best to put an end to it, by demanding our franchise.

When our law makers, our statesmen, our judges, our juries, all the way down the long list, to the petty politician, say "we" govern ourselves, they mean only the masculine portion of us. The women of the country want to know why this should be allowed to go on any longer? They think, and think rightly that every woman (who has the same qualifications as a man who votes) should be able to cast her vote equally with men upon all questions which affects the welfare of the country in which she lives.

We women have grown tired of being relegated to the back ground, and of being classed legally with infants. We are determined that the eyes of the law shall behold us with more respect, than it does the criminals within our prison houses.

The old arguments about influencing our husbands, sons and brothers in the privacy of our homes, to vote as we desire, is worn out. We do not want to have to coax for a thing that should be ours by right.

We are going to insist upon having a vote. When that day arrives we will see to it, that some of the infamous man-made laws now in force are abolished in short order.

We will see to it that judges are not tolerated on the bench, who for the self-same sin, punish the woman and let the man go free. We will see to it that a father does not have complete control of his children, while the wish of the mother who bore them, is as nothing legally, (as the present unjust law declares).

We will see that laws concerning women and children are amended so that women and children shall have justice and consideration, even tho' they be poor and helpless, with no male relative to defend them.

We will see to many other things which at present, our men folk consider none of our business.

We are pledged to work, study, speak and write towards this end, for we are heartily sick of being governed, ruled, judged, sentenced, imprisoned, and even hanged by men and man-made laws.

STATE AID FOR CHILDREN

M. WISDOM

In Australia, where women vote, it is but natural that the laws concerning women and children should be somewhat better than in those countries where men have complete control in the council halls.

One of these laws in Australia, which has come into force since women gained the franchise, is so interesting to women and so sensible and at the same

time so feasible, that it really seems strange that our own legislators do not adopt it.

Its adoption would do away with the need of many of the costly institutions which our charitable citizens have to support, and it would bring joy and self-respect to many a poor woman's heart.

But of course it is useless to expect our wise masculine lawmakers to unhitch their minds from the mental strain of parliamentary dinners, where the flavor of the wines or the brand of the cigars needs such serious contemplation, or of deciding which particular corporation needs which particular subsidy, to consider the mere matter of widows and orphans.

Australia, however, has dealt with the question and dealt with it to the great satisfaction of her womankind. In Australia, when a poor widow is left with small children, the state boards those children with their own mother who, all will agree, is the one best fitted to deal with those particular children. Thus a home is given both to the mothers and to the children and no charity needed. The children are not torn from their mothers and put in institutions as children in like circumstances are in our own land. The mother is thus able to have her own little home. Is not the plan, both simple and good?

WELL TRIED RECIPES

M. WISDOM

Vegetable Hash

Chop not very fine, the vegetables left from a boiled dinner, (or any cold vegetables will do) season with pepper and salt. To each quart of chopped vegetables add half a cupful of stock and one tablespoonful of butter. Heat slowly in the frying pan. If vinegar (or better still, lemon juice) is liked, two tablespoonfuls of it, can be stirred into the hash while it is heating; a dash of celery salt, also improves the flavor. This makes a nice dish for tea.

Ragout of Mutton

Materials:—Three pounds of any of the cheap parts of mutton, six tablespoonfuls of butter, three tablespoonfuls of flour, one large onion, one large turnip (cut in rather small pieces), one quart of water, and a bouquet of sweet herbs, salt, pepper.

Directions:—Cut the meat in small pieces. Put three tablespoonful each of butter and flour in the stew pan, and when hot and smooth, add the meat. Stir until a rich brown and then add water, and set where it will simmer. Put three tablespoonfuls of butter in a frying pan, and when hot put in the turnips and onions with a teaspoonful of flour. Stir all the time till a golden brown, then put with the meat. Simmer about an hour and a half. Garnish (either with rice, toasted bread or mashed potatoes to suit taste) serve very hot. Small cubes of potatoes can be added half an hour before dishing if desired.

WOMEN WAGE SLAVES

One woman in five in the United States has abandoned the domestic life and has become a wage earner. Even this does not accurately state the situation. In country districts only two women out of every eleven are at work, but in cities—that is, wherever industrial opportunities are present, two women out of every seven are at work, nearly one-third of the total women population. How far the father of the family has ceased to be the sole support thereof is shown in statistics gathered in cities and tabulated by the census bureau. The total number of women at work in the cities is 904,695. Of these 173,030 are boarding or living in the families of their employers. Out of the remaining 731,665 women at work 98,961 are supporting the family, and between 218,415 and 532,804 are contributing to the family income. Remember that these are city workers and represent nearly one-third of the women in those cities. At last accounts the number of women in industry was increasing faster than the birth rate.

According to statistics just made public there are 1,745,535 working women

men in the factories of Germany alone, not counting the women in professions, offices, etc. Of this frightful number 449,436 are from 16 to 21 years of age, the remaining 696,099 being over 21 years old. These women are compelled to work in conditions which make them unfit as mothers. They are employed in 85,143 factories, only a portion of which are unionized and many of which are mere sweatshops operated by clever evasions of the law.

Besides these there are 451,000 children of both sexes employed in 89,211 factories, all of whom are under 16 years of age. Thirteen thousand of these children are under 14 years of age, 7,195 of the latter number being boys and 5,759 girls, many of the latter under ten years of age. There are 150,847 girls employed in these factories whose ages range from 14 to 16 years. So serious has the situation become that a special government commission will be demanded by the Social Democrats at the present session of the reichstag, for fear that Germany may be placed in the same condition as France and face a decrease in the native population.—Ex.

HOUSEHOLD HINTS

In cooking macaroni, rice, oyster stew or milk for custard, by greasing the kettle with a little butter it will never stick.

Save your bacon fat and use it to fry fish in. It will give the fish a good flavor and will also keep the fish from falling apart.

If puts grow dry and tasteless from being kept for some time they may be wonderfully freshened by soaking them in lukewarm water.

Never throw away small quantities of gravy, sauce, etc., if they are perfectly sweet. They all come in for making stews, soups or gravies.

After washing your carpets well put about a tablespoonful of beef gall in a tub of rinsing water and it will brighten and perfume the carpet.

Dress goods and laces should not be measured with a tape line, as it stretches the material. A yardstick is indispensable in every sewing room.

If water is to be used for cooking purposes always start with a fresh supply of cold water when you are about to set the kettle on the stove.

Wet shoes should not be dried by the fire. If there be time it is well to dry them on shoe trees, later rubbing in a little vaseline to soften the leather.

An excellent provision for every washing stand is a perfumed flannel soap bag, which can be hung up on a nail or in a string sponge bag over the washing apparatus, and can be used for cleansing the hands. The bags should be filled with a mixture of a pint of bran, half an ounce of almond meal, half an ounce of orris root, and a little pure white soap shredded down finely and sifted well through the powdered ingredients. This makes a delightful mixture, deliciously perfumed and wonderfully soft for the hands after exposure to the sun in hot weather, the bag being tied with a piece of tape when filled, and dipped in warm water in which the hands are washed, and rubbed over the backs and palms till a soft glow is experienced.

LIFE AND TIME

A shadow is our little hour
Within Life's lifted light;
A shifting of the lamp, and lo!
The shadow sleeps in night.

A pressure at the heart is life;
A longing in the eye;
A word unspoken, quivering
Upon the lips a sigh;

A sunbeam on a willow's crest
That dies when falls the wave;
A breath of evanescent wind
Blown over Summer's grave.

If life so brief a thing may be
How firmly should we hold
The treasure that is ours today,
The moment with its gold!

For all we hold of life and time
May suddenly depart
When Death's voice, passionate and strong,
Calls to the wayward heart.

Women make better socialists when they understand what it means to them. COTTON'S WEEKLY will tell them. Get them to read it.

A strong woman demands rights; a weak woman seeks privileges.

Reach the Women

By MILA TUPPER MAYNARD

Socialists should recognize the tremendous importance of reaching the women. There must be widespread Socialist interest and class loyalty among the wives, mothers and sisters before the working class movement can be strong enough to make itself powerfully felt.

The social atmosphere which now benumbs the workers is produced by women even more than by men. The narrow life of the average woman tends to make her more completely subject to old ideas and more fearful of new viewpoints. It is harder for her to see the larger class interests. She clings close to the immediate self-interest that thinks first of today's full dinner-pail.

Trades unionists have learned that until they gain the sympathy and understanding of the wives, the unions are ropes of sand. More strikes are lost through the ignorant laments of "the women folks" and the consequent weakening of the strikers than through any other source of treachery.

Although women have so large a part in creating the home and social atmosphere, they are not, as a rule, under the same educational forces as the men are. The number of women in the labor market is large and growing all the time, but as yet the great majority of women are dependent on someone else for support.

The women of the working class generally work hard enough, to be sure, but their money supply comes from a husband or father rather than from an industrial master.

This makes it important that special effort should be made to interest and educate them, since the education of the daily experience in the industrial army is denied them.

We cannot afford to let the enemy have its strongest support by our own firesides.

Thus it is amazing to see with what indifference the Socialist party members note the fact that not one in ten of the membership are women, and that locals with no women at all on the rolls are common.

To be sure, in most states women are not voters, but how childish to think that that should make any difference.

He who fancies that the Socialist movement is a matter of ballot counting has surely a superficial idea of the forces at work to keep the masters in power.

THE HARVEST RIPE

Not a local in the land but could double its membership more easily by special efforts to interest the women than in any other way.

Not a local but could create the social spirit it needs and carry out the social activities so important if it would get the women into the locals and set them to work.

Here is a field right at our doors—already for the harvest! A given amount of effort would accomplish more in this field than in any other. Make the locals centres of social life and cheery neighborliness, give them the attractive warmth that only a group of hospitable motherly spirits can supply, and it will be an easy matter to interest the men and women heretofore indifferent.

The supreme task for Socialists is to overcome capitalistic hypnotism with the divine hypnosis of working-class intelligence and working-class ardor.

You cannot achieve the task, brothers mine, without the help of the mothers and sisters, the boys and the girls. They will be ready when they know you need them. Let them know what a great goal is in sight which they must help us all to reach!

Rise like lions after slumber,
In unvanquishable number—
Shake your chains to earth like dew
Which in sleep had fallen on you—
Ye are many—they are few! —Ex.

What Will You Do With It?

By BERTHA H. MAILLY.

The question is often asked by both men and women opponents of the suffrage for women: "If you women had the vote what would you do with it?"

I once made some experiments with this simple question and the following are a few of the replies I received:

A woman with four children, the youngest of which lay in her arms with little twisted limbs and nerveless body, said:

"I don't know whether I'd have the time to look after the voting with the children here, but if it would do any good, I'd vote to have my man have a

job steady; so's I could have a good doctor when the babies are born. Look at this little one. He ain't got half a chance now!"

A sad-faced girl whose brother was in prison for stealing an expensive rug, said:

"I don't see how you could help those things with a vote, but Sam was always a good boy until he got so discouraged trying to get a job and he knew I could hardly live myself on what I am getting. I know that if I could vote for something to always give people work when they want it, I'd be mighty glad to vote."

A young and pretty girl on \$6 a week at clerking in a department store didn't want a vote. She was going to be married in the spring when Jimmie got a raise and then she'd get on all right and Jimmie could vote for what he wanted for himself.

The woe of the unhappy lost woman of the world lies upon the heart of the mother whose daughter has left her home for the life of taint and shame. Such a one told me that "the girl isn't bad in her heart, but she wanted pretty things and sometimes we couldn't even get her shoes to keep her feet warm and dry. You mustn't blame her too much. Perhaps some day she'll come back. Would I like to vote? Yes, I would. I'd vote that every girl should get enough money for her work to give her enough to eat and some pretty things to wear. The young ones have to have them. It seems like they'd rather starve than not get them."

There were others. Each one spoke according to her individual needs.

In organized society the law is the instrument which gets for the men and women in society what rights and privileges they have or limits the rights which they are entitled to and have not. Then the great question is how to control the lawmakers. Men of the working class now are voting for the most part for lawmakers who they think will make laws for them, but who really do not.

Many men have begun to see that this is so and are voting for those to make their laws who will, when elected, make them truly in the interest of the working class.

Now, when women are once aware of the power of the ballot, I believe they will be more quick than men to see that to vote for their own interests and those dear to them, they must vote for men and women of their own class.

Further, I believe that when once the "thrill electric" starts within the hearts of women, they will more easily catch the vision of the future. They will know, as the mother now knows that to her, the creator, belongs the babe created in her body, that the wealth of society belongs to the creators of that wealth.

It is folly to say that when the co-operative commonwealth comes, then women will be given the vote and that it is safe to wait for this time. The vote of working women is needed to help bring in the co-operative commonwealth. It is not safe to delay it much longer, for her education can be only half way until she gets the actual grasp of the instrument itself.—Ex.

GEOGRAPHY.

Teacher—"William describe an island."

William—"Well sir if I were to take a cork and place it in water, that cork would be an island, as it would be wholly surrounded by water."

Teacher—"Very good. Now, tell me what is a peninsula?"

William—"If I were to take that same cork and place it in our milk it would be a peninsula, for it would be almost wholly surrounded by water."

PSALMS

PSALM 23.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of thine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

PSALM 24.

1 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein:

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

SEVEN YEARS AN INVALID

Then She Took "Fruit-a-tives" And Is Now Well.

Arnprior, Ont., Nov. 27, 1908. I was an invalid for seven years from fearful Womb Trouble. I had falling womb, with constant pain in the back and front of my body and all down my legs. There was a heavy discharge, and this made me weak, sleepless, restless and miserable. Often I was obliged to be in bed for a month at a time. I was treated by several doctors, but their treatment did me no permanent good.



A few months ago, I was persuaded to try "Fruit-a-tives." I took several boxes, and from the outset of this treatment I was better, the Constipation was cured, and the discharge lessened. I took for the painless, several bottles of the Iron Mixture as recommended in the "Fruit-a-tives" book, but I feel that it was "Fruit-a-tives" alone that cured me.

(Mrs.) Eliza Levesque. Take Mrs. Levesque's advice. Take "Fruit-a-tives" and cure yourself. 50c a box, 6 for \$2.50; trial box 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

PRUE

A maiden sat one day on the sand Gazing afar into "No Man's Land,"

Wistfully glancing o'er the sea She planned out what her life should be;

A lover would come so brave and bold, With a heart of fire, and a purse of gold.

His every move would be manly grace, And honor and truth should be writ in his face;

He would plead his love in tuneful lay, And answering thus the maid would say:

"Oh love, so brave and true, My heart I give to you; For yours is mine And mine is thine, So take your little Prue."

A youth walked o'er the beach that day, Short of stature, and with hair like hay.

No gold had he, nor manly grace; There was only good nature writ on his face;

But he kissed her again and again; alas, Somebody saw them through the "glass."

He swore that his love would never grow cold Till the sea went dry and the stars were old.

He pleaded his love in the usual way, And answering thus the maid did say:

"Oh love, so brave and true, My heart I give to you; For yours is mine And mine is thine, So take your little Prue."

ANDREW FORD

The interests of the farmer is with socialism and not with capitalism. Socialism will give him land to cultivate. Capitalism is taking his farm.

CASTORIA.

Bears the Signature of *Chas. H. Plitcher*

PROVERBS

CHAPTER 13.

18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

Cotton's Weekly

A CANADIAN SOCIALIST PAPER

Is published every THURSDAY at Cowansville, P.Q., for the broad field of Canada, and is edited from Montreal.

DISCONTINUANCES—If you wish Cotton's Weekly stopped, an explicit notice must be sent us, otherwise it will be continued. All arrears must be paid.

CHANGES OF ADDRESS—Subscribers must give old as well as new address. If you do not get your paper promptly notify us. We will supply missing numbers free if requested in time.

RENEWALS—When renewing always say that your subscription is a renewal. We re-print new subscriptions by starting the paper, and renewals by changing the date on the address label.

ERRORS—We make them sometimes. If you have cause for complaint try to write us patiently. We will do our part. Give us credit for the intention to deal fairly.

The publication of a signed article does not mean endorsement by COTTON'S WEEKLY of opinions expressed therein. *edit.*

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

PREPOSTEROUS DISCONTENT

Sydney Smith, born 1771, died 1845, was an Anglican divine of the last century. He was an essayist and a wit. His intellect was clear and above the average of the paid preachers of his day, as the following extract from his writings will show.

"There is a village (no matter where) in which the inhabitants, on one day in the year, sit down at a dinner prepared at the common expense. By an extraordinary piece of tyranny (which Lord Hawkesbury would call the wisdom of the village ancestors), the inhabitants of three of the streets, about a hundred years ago, seized upon the inhabitants of the fourth street, bound them hand and foot, laid them upon their backs, and compelled them to look on while the rest were stuffing themselves with beef and beer. The next year the inhabitants of the persecuted street (through they contributed an equal quota of the expense) were treated precisely in the same manner. The tyrannical grew into a custom; and (as the manner of our nature is) it was considered as the most sacred of all duties to keep these poor fellows without their annual dinner. The village was so tenacious of this practice that nothing could induce them to resign it; every enemy to be looked upon as a disbeliever in Divine Providence, and any nefarious church-warden who wished to succeed in his election had nothing to do but to represent his antagonist as an abolitionist, in order to frustrate his ambition, endanger his life and throw the village into a state of the most dreadful commotion. By degrees, however, the obnoxious street grew to be so well peopled, and its inhabitants so firmly united, that their oppressors, more afraid of injustice, were more disposed to be just. At the next dinner they are unbound, the year after allowed to sit upright, then a bit of bread and a glass of water; till at last, after a long series of concessions, they are emboldened to ask, in pretty plain terms, that they may be allowed to sit down at the bottom of the table and to fill their bellies as well as the rest. Forthwith a general cry of shame and scandal: 'Ten years ago were you not laid upon your backs? Don't you remember what a great thing you thought it to get a piece of bread? How thankful you were for cheese-parings?' Have you forgotten that memorable era, when the lord of the manor interfered to obtain for you a slice of the public pudding? And now, with an audacity only equalled by your ingratitude, you have the impudence to ask for knives and forks, and to request, in terms too plain to be mistaken that you may sit down to the table with the rest, and be indulged even with beef and beer. There are not more than half a dozen dishes which we have reserved for ourselves; the rest has been thrown open to you in the utmost profusion; you have potatoes and carrots, suet dumplings, soups in the pan and delicious toast and water in incredible quantities. Beef, mutton, lamb, pork and veal are ours; and if you were not the most restless and dissatisfied of human beings you would never think of aspiring to enjoy them."

OUT OF WORK

BY EUGENE V. DEBS.

I would rather be friendless out on the American desert than to be friendless in Chicago or New York. Have you ever walked up one side of the street while your wife waited at home with three or four children for you to report that you had found work? Quite fortunately for me, I had an experience of somewhat similar nature to this, quite early in my life. Quite fortunately, because, had I not known from my own experiences just what it is to have to beg for work, just what it is to be shown to the door as if I were a very offensive intruder; had I not known what it is to suffer for want of food; had I not seen every door closed and

barred in my face; had I not found myself friendless and alone in the city as a boy looking for work and in vain, perhaps I would not be here this afternoon. I might have grown up as some others have who have been, as they regard themselves, fortunate. I might have waved aside my fellow men and said, "Do as I have done. If you are without work it is your own fault. Look at me. I am self-made. No man is under the necessity of looking for work if he is willing to work." Nothing is more humiliating than to have to beg for work, and a system in which any man has to beg for work stands condemned. No man can defend it.

SOCIALISM

BY E. HERREBOUDT DE LAET, BRUSSELS, BELGIUM.

Many people, particularly those belonging to the so-called upper class, feel uneasy when socialism is mentioned. This results because the people are ignorant of what the word socialism means. The more ignorant they are the more hideous does the word seem to them.

Now socialism is simply the short name of the social science, the aim of which is to enable all the members of the human family to live together in such a way they would feel equally satisfied with their share in life.

When human beings live the natural life of human animals, they share the wide world with the other existing animals, and they take what they want for themselves and their young ones where they can get it, everything in existence belonging to each existing being, so far as this being is able to get hold of it.

Now, this is natural life, and ages ago this natural life was altered to what we call civilized life, and civilized life has brought with it rules, to which humanity subscribed to at first and had to bow down to afterwards.

Civilization brought comfort and protection to the human beings whom it bound together; but out of this protection grew a sense of dominion in the bosoms of those who, by their natural strength, their intelligence, or their craft, were ahead of the main body of their fellow creatures, and they wanted to be, not their guides but their masters.

The world's history shows us how the different civilizations, which were born and which thrived in different countries, were all composed of "Upper Classes" which contained a limited number of rich and cultured people, and of "Labor Classes" which were composed of innumerable throngs of human beings living in abject slavery and laboring hard all their lives to give wealth and luxury to a few.

Humanity at large has been fighting against this state of things for ages, and at length a change for the better on a pretty large scale has come about. But the laws of love and justice, which should rule humanity, are not yet appreciated as they ought to be, though their existence is felt, which was not the case for long centuries.

A great number of men and women, all over the world, understand now that every human being ought to have the full right of existence that the means to fight the battle of life ought to be provided for each of them with equal justice.

Does this mean that everything must be turned topsy turvy and all existing rights and customs be done away with? If a copy of this paper comes through the mail to your home, or if one is handed to you by somebody, it is an invitation to you to subscribe. You will get worth in sound education many times the subscription price and you help make possible the existence of a paper fighting the battles of the working class.

Not at all. The world can mostly go on as it is going, but "socialism," which means the science of social justice, will point out to humanity the high aim which is before it and show the road to reach it without any kind of violence or trouble, if only humanity at large, as it must be hoped it will, studies and understands where its interest lies.

None of those who have already studied these questions and who understand their vital importance, can refuse to try to help others along on the same road, and when social knowledge will be diffused in such a way that everybody with a clean mind and a clean conscience is aware of the necessity of applying those laws of love and justice which ought to rule every human community, the face of the earth will be changed and happiness, health and prosperity will be the natural and the general condition of human life, instead of being the exceptional condition of a favored class, as is the case now.

TRUTH MUST PREVAIL

In the midst of the ebb and flow of knowledge, and in the conflict and confusion of speculation over the profoundest problem of faith, the one fixed stake of Dr. Goldwin Smith stands fast as a form of sound words: "There is nothing for it but truth." They are not men of faith, but weaklings and children of fear, who tremble for truth. This man's theory of that man's opinion or the third man's working hypothesis may be shaken. The dogmatic creed of this church or of that age may need revision. What matters? These things are not truth. They are but the forms and instruments of truth, useful but not final, the little systems that have their day and cease to be. The new knowledge and the new life of each new time break the old shell and take on new and vital forms. To stand against the ferment of the new life, and to hide the new light under a bushel, least some one's faith in his old creed be disturbed is to play the coward. It cannot be done. The secret will out. There is nothing for it but truth.

Truth wears no mask,
Bows at no human shrine
Seeks neither praise nor applause;
It only asks a hearing.

And there is nothing for it but truth. Slowly but steadily the truth must make its way over the whole field of human thought. The theories and doctrinal statements of one age must pass scrutiny under the new light and larger experience of the age that follows. No man and no age can believe for another. Each man must face the problem for himself, and, in the light of what others have done, but still for himself, he must guard his own depositum of truth. No age can accept at second-hand the full-made creed of an old age that is gone, but, with reverence for the past and with faith in the living present, each age must carry the claim-stake of truth one stage farther on. The price must be paid. But there is nothing for it but truth.

He who dare not reason is a coward;
He who will not reason is a bigot;
He who cannot reason is a fool,
But he who can, and dare reason is a man.

CREATING CLASS CONFLICT

How foolish it is to condemn the men and women who point to the existence of the class struggle in modern society may be illustrated by an analogue. Suppose a man leaving his home in the morning to go to his work, just as he reached the street his wife calls him back and says: "John, do you not see that it is beginning to rain, and that the heavy clouds betoken an approaching storm? Be wise; put on an overcoat and overshoes and take an umbrella with you, and protect yourself against taking cold." And suppose, further, that the man should turn in anger and scold his wife, saying: "You are a dangerous, wicked woman; you are a most undesirable citizen! Why do you not keep quiet? Instead of leaving well enough alone you are always trying to make it rain!" Such a man would be quite as wise as are those who accuse the Socialists of creating class strife. The Socialist no more creates the class conflict than the thoughtful wife creates the rain; he is in the position of one who gives the workers warning of the storm and urges them to prepare for it—to equip themselves with overcoats, overshoes and umbrellas, so to speak.—John Spargo.

Socialism does not want to make men equal. It simply wants to give men an equal chance to obtain the necessities of life.

FROM FATHER TO SON

GERALD O'CONNEL DESMOND

Old Pat Kelly was as true a rebel and as honest a fighter for right and justice as ever I knew. Old Pat, in the days before he came to America, took an active part in home rule agitation in Ireland. He fought landlordism and the despotism of English officials, and he fought tooth and nail, as is the nature of the Celt. So prominent and daring, indeed, did Old Pat become in the Irish Nationalist movement that he drew upon himself the attention of the powers that were. Rent-grabbing landlords and petty bureaucrats marked him down as a dangerous man. Eventually a warrant was sent out for him. For three days he was a fugitive from so-called justice. Finally, to save his liberty and may be his life, friends smuggled him on shipboard and in the end he landed in America.

Old Pat never forgot his country. His patriotism was of the intense kind. And yet, Old Pat was narrow minded. He loved all things Irish and he disliked all things English. He never could be friendly with the Saxon. One can hardly blame him for that perhaps. He met very few English workingmen. He drew his ideas from officials and landlords, and God knows, these, particularly the kind of them that have been associated with Ireland, were and are, enough to make a man hate the whole race. Old Pat hated monarchy, English monarchy in particular, and landlordism, English landlordism especially. I don't know that he was particularly opposed to the system of monarchy, or to landlordism in the abstract. He would have probably considered that things were pretty near allright if an emperor called "Hennessy the 1st," had swayed the sceptre over Erin, and all the lords of the soil had been Ryans or Dugans or Blakes. You see, his conception of liberty was simply a nationalist conception. He worshipped the idea rather than the reality of freedom. Yet, still he was a fighter, a rebel, a true man; he did what seemed right to him and therefore, peace to his ashes.

Young Pat, the son of Old Pat, is a rebel and a fighting rebel. He worthily upholds the family traditions in that way. But young Pat is a modern rebel, an up-to-date undesirable to the tyrant and exploiter. That is to say, he is a class-conscious socialist. He believes, as his father did, in Home Rule for Ireland, and for all the world; in government of the people by the people for the people. He would rid all countries of foreign despotism, and see too, that no domestic despot was uplifted to be put into the vacant place. He would overthrow landlordism and all other forms of exploitation in all nations and give to the people of all lands the full value of their product.

Young Pat is not blinded by national feeling. He does not dislike a man because he is English. He fights the battle of his class against the capitalist of all races, knowing that an exploiter is an offender, be his name Brown or Ryan. Young Pat is the new type of rebel, the internationalist. To him the workers of all countries are comrades; the tyrants and exploiters, enemies.

There are many in the socialist ranks. Many sons and daughters of those who a generation ago fought for natural independence and national ideals.

With the conquest of the forces of nature the racial and national die. International capitalism creates international socialism, and the proletariat, forgetting boundaries, races and tongues, moves forward to victory for the first time in a compact and united body.

BE TRUE TO CLASS

WILL R. HIBBERD, TORONTO LOCAL

Fellow workers, men and women! All over the civilized world today we are face to face with social evils never known to be worse in the history of man. We are (the workers) the chief sufferers from those evils, some of which I might here state. You have felt the pinch of hunger and the cruel cold in your shelterless existence, so I take it that you are only too well aware of these evils from which you suffer. But do you, men and women ever wonder why you and your class are the only sufferers. I will endeavour to enlighten you as to the why and wherefore of these things. Take the White Plague. The working class are the grim sufferers, with, perhaps, very few exceptions, and you hear of doctors spending time and our money to find a cure for this dread disease. But let me

tell you right now that there is no cure under the sun for the White Plague under the present vicious Industrial System. But there is a preventative, which is far better than a cure. Why do the working class suffer from this hideous disease?

Why, the Master Class takes that little blue eyed girl or boy out of your home before it reaches the age of ten in many cases, and he tells you "Suffer little children to come unto me and forbid them not (for of such are my profits)." Yes, fellow workers, this is no idle talk. They tear the little tots away from their homes just at that period of their childhood happiness when they should be romping in the fields enjoying the sunshine and fresh air, or when they should be educated so that they might be mentally and physically efficient to grow up into men and women with strong characters. But no, they are wrenched away from their homes, their parents having no choice; the alternative is starvation. The child is out to work perhaps in a textile factory, or some other such hell. There it tiptoes at some monster machine, which just requires watching, perhaps a switch requires turning here or a button needs pressing there, and here the little tots tiptoe attending to the giant machines amongst the foul air and gas and poisonous dust. This is the place where they are dwarfed physically, mentally, and morally from early childhood. In such an environment, do you, can you, wonder why we suffer from the dread disease known as the White Plague.

Now then, men and women, they may not be your children, but an injury to one of these tots is surely the concern of all. If so, how can we stop the horrible grinding up of children for profits, for the idle class to enjoy, whose children live in luxury and in the gratification of their every whim, who are taught the fine arts and culture and everything which helps to make life one of continuous enjoyment and pleasure. Let us put the question to ourselves. We find that the crude hand of toil gave way to a much better tool, which was also displaced by something better, and now today we have the gigantic machine which but requires the pressure of a knob or the adjustment of a switch and the wealth flows at which we wonder. Now the Master (or the idle) class perceived that these machines did not require skilled labor, being so simple to manipulate. So they put men out of employment and brought women and children into the industrial field—children preferred—their labor being all that was required and cheaper and more submissive. The masters, having nothing to fear from trade organizations, do not fear strikes. So we see the master is able to pay in wages to these women whatever his inclination induces him, and that, as a rule, is just the means of subsistence, perhaps a little less. Hence the woman is forced to prostitution to augment her salary. That is the only way in which she may acquire a few clothes or personal adornment. This is surely a lovely civilization. Yet this system is maintained by the votes of the workers themselves, because they are blind to their own interests. They are, however, at last beginning to awake and rub their eyes. The working men are beginning to realize that women and children are getting the preference of employment because their labor is cheaper and they have no political power to better their conditions. But we see that women are striving for the franchise, which they will surely get. It will not be given them, however. They will have to fight for it, and when they get the franchise they will use it and not abuse it like the average working plug today. This is proven by the Danish women who have just recently been granted the franchise. Conservatism and socialism were the two issues and they voted for socialism. So we see the working woman knows perfectly well where she stands in society and she knows perfectly well how to get social equality, and I believe that woman will be a great factor in ushering in the co-operative commonwealth and a perfect brotherhood and sisterhood. So now then workers, let us work, for the day is coming when we shall all be free. You have the power if you will only use it. The way to use your only weapon is to vote true to your class at the ballot box. Subscribe to the press that is run in your own interests. There are only two of your papers this side of the border—the "Western Clarion" and "Cotton's Weekly." Read, mark, learn and inwardly digest these two papers. They contain good brain food. Let us give this system the final push and over it goes. This system can no longer support its slaves. It is dead and only requires a decent interment. Then, and not till then will the sun shine for us workers of the world.

SOCIALISM NOT A SCHEME

BY JOHN SPARGO

Socialism is not a plan, or scheme, which philosophers have evolved for re-shaping all the institutions of society. No Socialist can give specifications of the society of the future. With Hudi-bras, the Socialist might say:

"Referring schemes are none of mine, To mend the world is a vast design. Like those who ply with little boat To tug to them the ship afloat."

In all ages of the world's recorded history there have been men who, dissatisfied with the existing order, have dreamed of an ideal social system. The stern Hebrew prophet, Isaiah, exultingly heralded the coming of an all-embracing world-peace when swords shall be beaten into plow shares and spears into pruninghooks, and the strife of nations forever cease. Plato, the wise Greek, conceived in his great mind an ideal Republic. Sir Thomas Moore, the martyr statesman of sixteenth century England, called the social state of his fancy Utopia. Campanella, the Italian monk, dreamed, in his prison cell, of the City of the Sun. The literature of the world abounds with such social visions as these, testifying to man's eternal discontent with and rebellion against inequality and injustice, and to a universal aspiration toward, and belief in, justice, equality and brotherhood.

Many of these fanciful descriptions of the ideal social state, from Plato's "Republic" to Bellamy's "Looking Backward" and Howells' "Altruria," contain much that appeals to the Socialist and in a general way corresponds to the Socialist criticism of existing society, and serves to picture objectively the possibility of the application of the fundamental Socialist principle of common ownership and control to the life of the world. Because of this many earnest and well-meaning people have tried to hold Socialism responsible for the vagaries of these visionaries. They have seized upon certain features of these "cloud palaces for an ideal humanity," such as the community of wives advocated by Plato and Campanella, or the various ingenious devices of Bellamy's very mechanical and uninviting dream-world, and treated them as if they were essential features of the great modern Socialist movement. As a matter of fact, they bear no such relation to the Socialist movement, which must be judged by its authoritative literature and its programmes alone.

Now it happens that the word "Socialism" itself was first used, in the early part of the nineteenth century, to describe the "reforming schemes" of Robert Owen, the great English philanthropist and social reformer. Owen was the ablest and most practical of the great number of social innovators produced in Europe by the combined influences of the French Revolution and the industrial revolution in England brought about by the introduction of great mechanical inventions. These would-be world-builders had one thing in common, however much they disagreed about everything else. They all believed that the world could be reshaped to the plan they desired. They knew that the dream of a perfect social system was ages and ages old, but believed that only human ignorance had stood in the way of its fulfillment. What the world needed, they thought, was a man of great inventive genius, or of divine inspiration, to show exactly how such a system could be arranged. Of course, every leader or aspirant to leadership believed himself to be the genius, or the divinely inspired agent, for whom the world had waited through the long centuries.

It seems strange and well-nigh ridiculous nowadays to think of these men going around the world, as Robert Owen and his disciples did, visiting monarchs, congresses of monarchs, and parliaments, with models and charts designed to show exactly how everything would be in the new social state. But we must not forget that we live in an age that is dominated by very different ideas of the universe and of human history from those with which they were familiar. Darwin had not then been heard of and the idea of special creation still held sway in men's minds. The view of social conditions commonly held was that God had ordained them. Men and women were taught to be "content in the station whereto Almighty God had been pleased to call them." The more daring said that man was responsible; that all the misery and strife in the world was due to human ignorance and sin. There was no conception of social evolution.

TO BE CONTINUED

The death rattle is already in the throat of capitalism.