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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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## TERRITORIAL REPRESENTATION

At the recent convention of French socialists held at St. Etienne many delegates expressed the conviction that parliamentarianism was breaking down and that the parliamentary method was inadequate for the realization of socialism. The Montreal Gazette cannot understand what socialists desire and asks the question, "What can be more republican than republicanism?" Punch in a recent cartoon represented the French peasant as having got beyond the idea of 1789 when it was, "Down with the nobility." The French peasant now is now supposed to declare, "Down with the country." All this shows that the upholders of capitalism cannot see, or wilfully misrepresent, what socialism aims at.

Socialism aims at an industrial democracy replacing the present system of territorial representation. In Quebec there are sixty-five members sent to Ottawa. These represent certain territories. They represent counties. A county is a certain extent of territory in which numerous people live. These people have different economic interests which are often antagonistic. The member is supposed to represent the interest of his county, and those interests are supposed to be the sum-total of the interests of all the inhabitants. As these interests often conflict, as when a manufacturing plant wants to sell agricultural implements at a high price and the farmers want to buy them cheap, it is impossible for the member to represent the interests of the individuals of his county. If he favored the agricultural establishment, he hurts the farmers. If he favored the farmers, he hurts the manufacturing plant. It is no wonder then that the members in Parliament confine themselves to trying to get government jobs for some individuals of their county and to get government contracts for buildings within their county. This is all that the ordinary member tries to do for the people who send him directly to Parliament.

A particular illustration of this can be given in the policy of the Minister of Agriculture. The Minister represents the County of Brome. When requested to assist the farmers in fighting tuberculosis in cattle he declared that he was a responsible minister and could not assist the individuals of his county in this matter. He has been successful in getting government positions for individuals from his county and in getting post-offices and militia grounds located in Brome.

In olden times a county was the property of a count. The count owned the county absolutely and drew, in the shape of taxes and imposts, large revenues from the workers within the limits of the territory which he possessed. Owning the whole county as private property he pocketed these revenues personally. It was a great advance in democratic government when the counties threw off the counts and elected a titular head, giving him a delegated authority for four years. These delegates are now, for Canada, a little over two hundred in number. These delegates form Parliament and decide about things which they consider to be for the benefit of all. There was a time in France when Louis XIV compelled all counts and dukes and other owners of territorial limits to attend his court at Versailles. These rulers attended, and wasted the revenues of their territories in court balls, luxurious houses and personal extravagances. Now the departments of France send delegates to Paris at a salary of three thousand dollars a year and compel them to do work. The difference between the old and the new is this. The old nobles owned their territory, attended court and did what they liked with their revenues. The new delegates, are chosen to represent territories, are given a salary and are supposed to spend the national revenues derived from the taxation of all the departments or counties in the interests of the nation.

This is republicanism. This is political democracy which the upholders of the present system of parliamentarianism government consider to be the last phase of democratic rule. They consider that the breaking down of territorial representation must result in anarchy. They can grasp no other principle and to them socialism means dividing up, selfish brutality, anarchy, chaos.

Although the institution of nobility and the private ownership of counties was abolished, nevertheless, the principle of private ownership was not abolished. It was presumed that, with the free activity of individuals, private property would be beneficial and each person would get hold of sufficient means to live happily and comfortably. This has not been the case. A few persons have captured large estates and many mills and factories. In the United States there are some persons who own tracts of sixty thousand acres. The persons on these tracts who till the soil are tenants and the owners are as much masters of the land as were the old feudal lords. There are certain individuals who practically own thousands of miles of railroad. The employees of these railroads labor for the benefit of the railroad owners just as much as did the owners of mills in feudal times for the landlords. Within the territory limits of the counties have grown up large private holdings and the many have been dispossessed and own little or nothing. Thus, even under republican government, based upon territorial representation, oppressions and tyrannies exist which equal the oppressions and tyrannies in many respects before territorial representation was introduced.

Territorial representation has failed and socialism will endeavor to introduce industrial representation in its stead. The feudal lord owned the land. The capitalist owns the steel trade, the transportation interests, the hardware trade, the packing industries. It will be for socialism to introduce democratic management into these things now owned and controlled by the few for their own special benefit.

Even now the lines of combat are being drawn and efforts are being made to introduce democracy on industrial lines. The Manufacturer's Association induce the territorial representatives at Ottawa to make laws to consolidate their rule. The railroads seek charters and government grants to the benefit of the large shareholders of these privately owned companies. As the members of Parliament represent counties, and as railroads run through counties, and manufacturing plants are located in counties, the members of Parliament can easily persuade themselves that they are looking out for their county's interest when they grant favorable laws and bonuses to the private owners of the means of production.

On the other hand, the laborers in these mills and on the railroads, the men who do the work, form unions and endeavor to exert some influence to ameliorate the conditions under which they work, just as the peasants in feudal times endeavored to improve their condition of labor.

The present theory of government is that members represent counties and work and pass laws for the benefit of their counties. As a matter of fact laws are passed not for Brome County nor Kings nor Yale-Caribou, but for all Canada. Protection is put upon fertilizers, sugar, machinery, meerschaum, oils and other things for the benefit of manufacturers no matter in what county the industrial plants may be situated. Laws are passed allowing workmen to organize unions without respect to the county in which the union men may be located.

The central idea of socialism is to recognize existing facts and to make our political institutions accord with them. To do this we must abolish territorial representation and replace it with industrial representation. Thus, instead of a farmer, a mechanic, and a capitalist and an idler voting for a man, simply because all these classes happen to live in the same territory, these individuals would have a vote to decide conditions under which they would work in the mill or on the railroad, where their services were exercised. There would be a central commission where the various trades would all be represented and conditions adjusted for the whole.

All industries would be taken out of private exploitation. No man and no group of men would be allowed to own mills and to say under what conditions their fellowmen would have to work.

Naturally, such a state of affairs is unpleasant to contemplate for those who enjoy a revenue of a million dollars a year, merely from the possession of bits of paper which declare that so-and-so owns such a mill, or so many shares of stock in a manufacturing establishment. However, it is no more unpleasant to present owners, that it was unpleasant to feudal owners to have their possession of a country declared unjust.

It was impossible for republicanism theorists in the days of despotic government to declare how territorial representation would work out in its minute details when actually applied. It is just as impossible for socialists to declare how the industrial organization will work out in detail. It can only be said that social democracy will be as far ahead of present conditions as the present conditions are ahead of political despotism.

## FREE WILL

An interesting question to all theologians is the question of free will. How much free will have we? With the discovery of the sciences the action of free will has become discredited to a great extent.

When man first awoke to reason he began to wonder what was the motive power back of natural events. He knew nothing of natural laws and consequently saw a god or a demon behind every event in the natural world. Earthquakes happened because some god was angry. Rain fell because some god wanted it to rain. Man could pray to Jupiter Pluvius and the rain would descend.

With the discovery of natural laws the gods disappeared. The world is recognized to be moved by cause and effect and it is no longer considered that natural events are caused by the free will of contending gods.

There is left the realm of the intellect in which it is presumed that free will is brought into play. It is considered by many that man does what he wants and is perfectly free to choose right or wrong. However, in recent years, the idea of free will, even in the realm of human activity, has become extremely limited. In former days, lunatics were punished because it was considered that a man was to blame for going insane. Lunatics are now considered to be mentally diseased and are put under the care of doctors. Formerly lazy persons were considered blameworthy for being lazy. Now doctors are endeavoring to discover the germ that makes people lazy. Formerly, a man was blamed unless he was good; no matter in what circumstances he might be placed. Now, even among Christians, the idea is growing that if you want to make people good you must give them good surroundings. In every philosophy the idea is becoming firmly rooted that man has little free will. He is considered to be a creature of hereditary and environment.

Even in the realms of ideas it is becoming ascertained that men do not think freely, but only think along lines which have been taught them. Mind, of course, will influence matter. The brain will move the muscles and the muscles will build houses. But the houses cannot be built except as the muscles are moved and the muscles cannot be moved except as the mind directs, and the mind can only act according to the ideas it has stored up from the written and spoken thought it has received and the workings of nature it has observed. Thus, the mind is directed by its environment.

Many people speak about the might of an idea, yet hardly know what they mean by the expression. It is because the socialists know they have a mighty idea and that idea cannot influence non-socialists until they hear it, it is for this reason that the socialists are so active in spreading literature broadcast and in holding open air meetings and meetings of all kinds. If men had the power to accept an idea at will there would be little use for propaganda. The non-socialist brain, coming into contact with the socialist idea, becomes infected with socialism and the individual governed by that brain thereafter is forced to direct his actions according to socialist ideas. Socialism spreads because individuals have no free will to resist the might of socialist thought.

## SOCIALISM AND HUMAN NATURE

One of the stock arguments against socialism is that socialism is against human nature. This argument is hurled at socialists on many occasions. It is the argument most frequently used against socialism, next after that of dividing-up.

The very fact that this argument is used shows that the opponent of socialism does not understand the socialist philosophy in the least. It shows that he considers socialism to be a sort of utopian doctrine founded on a dream. The average man understands business and understands the current idea of Christianity. He does not understand socialism and, consequently considers it a cross between selfishness and love, between business and religion. He naturally concludes that anything that tries to appeal to selfishness and love at the same time, is against humanity. His argument is rightly directed against the thing he thinks is socialism, but it is not rightly directed against socialism itself.

Socialism is a science and works along scientific lines. It founds its philosophy upon human nature. It does not look upon human nature as good or bad, as brutal or tender. It considers man as a reasoning animal, with a physical body which must be cared for. It, therefore, applies the faculty of reasoning to the natural facts of life and has deduced from the study of life the effects which will be produced by certain causes.

Life means activity. The activities wrapped up in an individual are bound to find some vent. Those activities will be strong or weak according as the body is strong or weak. The reasoning powers will be clear or dull in proportion as the individual has had opportunities to exercise his reasoning powers. The law of self-preservation is one of the most potent facts of life. Each individual will strive to preserve himself and his children and put them in a favorable environment where the human activities will have a chance to develop and be rightly employed.

Those who are crowded will strive to rise. Before they can rise they must see the method by which elevation into a better environment is possible. So the daily press and the forces of education teach that the way to rise is to apply yourself diligently to your tasks and you will rise as a matter of course. Workingmen have practised this in times past and have found that when they have worked hard they have produced much goods and have overstocked the market. The result has been that the mills have shut down and they have been thrown out of employment. Small farmers are trying it and they find that they do not rise. The workingmen not frequently consider that the best way to hold their job is to do little work and to cut down hours. The farmers think it good to destroy their crops so as not to lower prices. This has happened when the Southern farmers deliberately destroyed cotton.

The workers want clothing, food and shelter. The socialists say that the way to get these things is to capture the machines which make these necessary things. The socialists advise the capture of the houses and mills and the railroads by the men who do the work. If the employing classes cannot devise a method for giving the workers a favorable environment, the workers must provide one for themselves.

When the workers capture, through political effort, the means of production, they can so organize things as to furnish themselves with good food, warm clothing and a large life-giving house. They can have leisure in which to become civilized. The human nature of the workers will make them strive through collective efforts to give themselves this favorable surrounding as soon as their reasoning power tells them they can do it.

The ruling class possess this favorable environment now. They therefore, will not allow it to go without a struggle. They want to keep their position of advantage for themselves and children as long as possible. Hence, socialism does not appeal strongly to those who are surrounded by all that wealth can give. The workers, there-

fore, must achieve their own advancement.

When the workers get the necessary things of life they will become strong and robust and normal. They will rest when they become tired. Their bodies will cease to be stunted and they will have a strong body in which a soul can develop decently.

Socialism, therefore, works along the lines of human nature. It does not appeal to the passions of hate and envy and covetousness. It appeals to the sane brain of the workingman.

Socialism does not work along the lines of metaphysical religion. It does not tell men and women to be good no matter what happens. It does not consider that a man is evil and will go to some future place of punishment if he finds his environment irresistible. It does not say, "this is wrong, don't do it; this is right, do it." It shows how men can become normal and healthy human beings and points out the road. Socialism is not against human nature. It is with it.

## GOD AND MAMMON

There are many people who pass through this world accomplishing little. This may result in many cases from the fact that their station in life was humble and they had little opportunity to develop the latent powers within them. There are, however, many persons who accomplish little because they have never made up their minds as to what was worth while. They have never developed an united character and unity of aim.

A merchant may start in business and desire to succeed. A man in business must do many things which will injure his fellowmen. In business it is each for himself and the devil take the hindmost. The merchant can become successful and give largely to charity if he will be ruthless in business dealings with his rivals and his employees. But the merchant may belong to some church and have it impressed upon his mind that he must love his neighbor and to repay good for evil. He thereupon tries to follow the Christian doctrines and to be successful in business at the same time. The result will be that he becomes a wasted personality and his efforts go for naught. He is endeavoring to live a double life at once. He is endeavoring to serve God and Mammon. He must choose one or the other. The business man if he wants to be successful must drop religion entirely, or keep up his religion merely as a cloak of respectability, or invent a queer religion of his own. The Christian man in business cannot become a great success. For money and economic warfare is the law of the business world. The law of love is something of another world. Let our ministers think this over seriously and become socialists.

## THE INDIVIDUALISTIC THEORY

Many persons consider that socialism will never come because the average man will not be willing to give up his individual rights and liberties. Apart from the mere question of how many real liberties the average man has under the present system, it will be well to examine whether the average man or woman wants to be individualistic or not.

How many persons are there who will stand out from the crowd? There is no law compelling men to dress alike, yet you will observe that men and women follow the fashions and will wear the most uncomfortable garments because the crowd does it. There is a little poem about a calf who wandered through a woods in a very crooked manner and for a century and a half men followed in its footsteps.

In many countries there is compulsory education and the future citizens are all made to go to school and to study the same things. In many countries there is compulsory army service. All men at a certain age are compelled to carry the same things at the same time of day, to walk in the same manner and to keep their toes just so.

The more one studies life, even under the capitalist system, the more one is forced to the conclusion that individualism plays a very small part in a man's

existence. Fashion dominates, business is a routine, and professions are a habit of working the same old gags. If you are rich, you will be trained, like a performing bear, to do the expected stunts by your tailor, your butler and your social equals. If you are poor you will be trained by your boss, your landlord and the bill collector.

Individualism is a false bogey which the rich set before the eye of the workers to be worshipped as an idol and to act as a hoodoo on socialism.

## CAPITAL AND WEALTH

Private capital does not mean national wealth. Private capital often means national ill.

Capital is money invested in the machines and means of production. When the capitalization and earnings of a mill are small it may mean that the inhabitants of the nation who labor in the mill are well off. The low earnings may indicate that the workingmen work short hours and get good pay. Excessive capitalization and large earnings may mean that the workingmen are replaced by child labor and that the children work long hours while their fathers hunt for work and cannot find it. The high earnings will make the owners of the mill very wealthy. They may be able to stop at the best hotels, drink expensive wines and own many automobiles. This private wealth means national ill. On the one hand, there is produced a stunted race of mill hands, who are prone to disease and who do not possess the physical stamina of virile citizens. On the other hand, there is produced a class of luxurious, selfish and irresponsible rich, who seek nothing but their own pleasure and who practice all manner of excesses because they have nothing useful in the world to do.

Class distinction based on great poverty and great wealth is the forerunner of national decay. This class distinction is resulting all over the world from the methods of capitalistic exploitation now in vogue. The rich are capturing many churches and many ministers. Unless some method is put into actual operation to prevent the great poverty and the great wealth, the nations of the world will sweep backwards into the tyranny, the immoralities, and injustice of past ages.

## THE RIGHTS OF OTHERS

The horse, who suffers and serves and starves in silence, who endures daily wrongs of scanty and irregular meals, excessive burdens and mangled flanks, who forgets cruelty and ingratitude, and does good to them that spitefully use him, and submits to crime without resistance, misunderstanding without murmur, and insult without resentment, is a better Christian, a better exemplar of the Sermon on the Mount, than many church-goers, in spite of the creeds and interdictions of men. And the animal who goes to church on Sundays, wearing the twitching skins and plundered plumage of others, and wails long prayers and mumbles meaningless rituals, and gives unearned guineas to the missionary and on week-days cheats and impoverishes his neighbors, glorifies war, and tramples under foot the most sacred principles of morality in his treatment of his non-human kindred, is a cold, hard-hearted brute, in spite of the fact that he is cunning and vainglorious, and towers about on his hindlers.

J. HOWARD MOORE.

Socialism does not aim at dividing up the wealth of the world. Such a scheme would be ridiculous. Capitalism divides up the wealth of the world among a few people. Just because capitalism does stand for dividing up is why all thinking men condemn it.

Productive machinery should lighten work. Under capitalism productive machinery lengthens the hours of labor for those who hold the jobs and turns millions of willing laborers, workless and hungry, on the streets.

Many people declare that socialism is against human nature. This is where they make a big mistake. Socialism works through human nature to accomplish its purposes.



## THE UNEMPLOYABLE CAPITALIST

SPEECH BY BEN TILLET

Speaking at a largely-attended meeting of the unemployed in Rotherhithe Town Hall, in the presence of the Mayor of Bermondsey, Mr. Ben Tillett declared that the grave problem today was not so much unemployed labor, but that of the malingering and malignant unemployable capitalist, and till they succeeded in breaking up the capitalist system by which men were dominated, they would always have a starving humanity among them. He preferred a brigand or a bravo to a capitalist, who was helped by the Government, the army, the police and the Municipal systems, the Churches, and the Press to murder people. Capitalists were nothing but brutal, cowardly murderers. His (Mr. Tillett's) audience might say, "What does Ben mean by that?" He proceeded to show how the high rate of mortality among the working classes was largely produced by exacting conditions of work and poor pay. "The fact was that the capitalist owned the bodies and the souls of the workers. He desired working men to rise in self-defence and put themselves in such a position that neither John Burns nor Asquith would dare to insult them. John Burns was impotent to bring about any great change, and Municipal authorities were also powerless. Then what were they to do? Despair? I tell you, I myself would not starve. I take the responsibility upon myself, and tell you, do what I would do. I wouldn't starve myself, neither would I allow my children to starve, and I would use every means up to violence and murder, rather than I should suffer starvation. I would shoot the first capitalist I met, (Applause.) I say the capitalists are a gang of cut-throats, who will murder anyone. I come with no patent solution of the unemployed question. I do not believe that any solution, any constitutional measure, any religious, any social method is possible to accomplish any solution—even to bring relief to the unemployed. That's a terrible thing for a man in my position to say after twenty-five years experience among the workers. I believe nothing but violence, nothing but insurrection will be effective!"

Mr. Tillett proceeded to paint a picture of Westend hotel life, and showed how Society women often wore on their backs £40,000 worth of jewellery, and decorated and pampered their dogs in an extraordinary manner. Many women of fashion cared much more for their puppy dogs than they did for their own children, and most of them were too lazy to dress themselves. Some bloated swells thought nothing of spending £5 on a single meal. (A Voice: "And all from the workers.") "Yes," retorted Mr. Tillett, "from money wrung from the workers in many cases. I say utilize every possible legal machinery to have your cry of hunger heard; but don't you men ignore your women. Take them with you. They can say more in two minutes than you can in an hour. (Laughter and cheers.) Yes they can. Why? Because they know more from their wifely and motherly instincts, and therefore feel more. The unemployment is a tragedy. There's only one solution, and that is our solution of Socialism. But the immediate machinery must be utilized and pressed by you up to a certain point. A remedy on constitutional lines, failing, there should be protest, there should be violence; failing violence accomplishing the purpose, then the people must absolutely refuse to die of starvation and let a person had better die by a bullet than of starvation. I am tired of palliatives. There is more money in the country now than ever there was, and the rich are so rich that they have no fear, they have no human sympathy with the people. Christ fails to touch them. Friends, call your women and children out. Rouse yourselves, and refuse to die of starvation." (Cheers.)—English Standard.

## THE ETHICAL KINSHIP.

Long ago it was said, and truthfully, that the merciful man is merciful to his ox. The truly kind man, the truly honest and truly humane man, is not kind and honest and humane to men only, but to all beings—to the humble and lowly as well as to the proud and powerful—to all that have the misfortune to feel and mourn. Benevolence is the same beautiful thing whether it pour sunshine into the dark and saddened souls of men or into the dark and saddened souls of other beings. John Howard never hearkened to a nobler duty when he lifted the darkness that hung over English gaols than will some inflamed soul some day who hears the cry of the lonely inmates

who to-day languish in menial dungeons to satisfy human curiosity. He who will emancipate horses from the hell in which they pass their lives—make them the associates of man instead of their slaves—will deserve to stand in the constellation of the world's redeemers beside Garrison and Garibaldi. Is there he who holds in his heart-cups the love and compassion of Buddha? Let him go where the dagger drips and the heartless pole-axe crashes, and the meek-eyed millions of the meadows pour out their innocent existences in the soulless houses of slaughter. Let him lift from off the races the grinding incubus of fear, give back to them their birthright—the right to a free, unhunted life—and make the great master (man) to be their high-priest and friend.

"Among the noblest in the land, Though he may count himself the least, That man I honour and revere Who, without favor, without fear, In the great city dares to stand The friend of every friendless least, And tames with his unflinching hand The brutes that wear our form and face, The were-wolves of the human race."

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

## THE WAGES OF ABILITY

BY ALEX. M. THOMPSON

John Davidson, the poet, has committed suicide because he could not maintain his family and fight his own illness on his pension of two pounds a week.

Mr. J. Patten, the Wheat King of the Chicago Stock Exchange, is reported to have made a personal profit of from one to two million sterling in a few days by "cornering" the toiling millions' means of life.

Our individualistic economic system is the best that can be devised to secure due rewards to individuals for services to the community.

The service done by Mr. Patten has taken bread out of the mouths of hungry children. An American cartoon represents him as a fox in frock coat and silk hat, with a child on her knees in the background praying for "our daily bread."

John Davidson applied rare and remarkable talents to the enlightenment of his fellows by writing "The Triumph of Mammon" and "Mammon and His Message."

The Poet commits suicide. The Gambler who takes toll on the people's food builds palaces. That is how the Reward of Ability works out under our system.

John Davidson apparently made no money by his poetry. Swinburne could not have written "Songs Before Sunrise" had he not possessed private means of subsistence. Wordsworth told Matthew Arnold that his poems never brought him the price of his shoe-strings.

The Reward of Ability? Rockefeller takes a hundred millions from the world's workers in eight years, and John Milton, receives five pounds as the price of five years' work on "Paradise Lost."

Mr. Henry, of Philadelphia, paid ten thousand pounds last Saturday for Millet's "Depart pour le travail" ("Going to Work"), and the artist in his lifetime painted portraits at a franc each and was nearly driven to suicide.

Mr. J. B. Robinson, of South Africa, is said to be "worth" eighty millions, and the poet Chatterton took poison to avoid starvation.

Robert Greene must have perished for want of bare necessities, but for the charity of a poor shoemaker at whose house he died. The life of Thomas Nash is a tale of suffering and distress. Thomas Heywood struggled constantly with poverty. Massinger's life was a series of humiliations and sorrows. Farquhar wrote "The Beau's Strategem" in misery, and got twenty pounds for it. Dr. Johnson was forced to live on four and a half pence a day and pass many nights in the streets destitute. Richard Savage died in the debtors' prison. Sir Richard Steele's struggles with poverty are familiar as the "Spectator." John Lily was forced to apply to Queen Elizabeth for "some little grant to support him in his old age." Chaucer lived and died in embarrassed circumstances. Plautus turned a mill. Terence was a slave. Both Boethius and Socrates were executed. Pado Borghese starved at fourteen trades. Tesso was often distressed for a shilling. Bentivoglio was refused admission to a hospital he had himself erected. The great Cervantes lived in constant poverty, and died of hunger. Luis de Camoens the greatest of Portuguese poets, ended his days in an almshouse. Vaugelas sold his body to the surgeons to support his life.

And the successful modern Captain of Industry can make from one to two millions of pounds at one stroke by levying tribute on the people's bread. These are the Rewards of Ability.—From the Clarion.

## A LESSON FROM AUSTRALIA

(For Trades Unionists)

GERALD DESMOND

A number of years ago the writer, while in Australia, became a member of the A. M. A. (Amalgamated Miners of Australia) and worked in the silver-lead mining camp of Broken Hill, the largest and probably the richest silver-lead mining camp in the world. The mining population were well organized and everything seemed secure. But trouble arose. We made certain demands. The owners refused to come to time. So down went the tools and out we came. It was one of the bitterest and hardest fought strikes I have ever seen. Eventually we compromised, gaining some points and not pressing others.

But that is not the thing I want to get at. During the strike two of our leaders were arrested for inciting violence. In accordance with the laws of the country, individuals charged with this crime can only be tried in their own judicial district. But, in this case, the mineowners, who were behind the arrest of these men, desired to make sure of a conviction, so they railroaded them, as Moyer, Heywood and Pettibone were railroaded in the U. S. A., a little while ago, out of the judicial district of Broken Hill and into another district, where, tried before a jury of landowners and anti-labor men, they had little or no chance. This action stirred up such a tremendous feeling amongst unionist and the labor element generally, that for a time it did appear as though armed insurrection was possible. The government of the state of New South Wales, in which Broken Hill is located, found themselves facing an aroused and determined body of workers.

They had to back down. The case of the two men was reviewed by high authorities and they were set at liberty. This was a victory indeed. But we didn't stop there. The people were thoroughly stirred up and ready for further action. An election was on hand. The two leaders were nominated and elected and from custody they practically went straight to parliament.

From this small beginning sprang the Australian Labor Party which may be truthfully said at the present time to dominate politics in that country. That party has secured many concessions for the workers. It has obtained a universal eight hour day, child labor legislation, factory inspection acts, etc., and other things too numerous to mention.

You couldn't get any decent Australian at the present time to vote for either of the old parties if you tried. Now that ought to be a lesson for us. See what those Australians have got by going into politics. Why cannot we do the same? And there is another thing too, which I want to tell you! Of course the Australian Unionists went into politics strictly as a Labor Party at first. There was no Socialist Party in existence in Australia at that time fighting the toiler's battle. If there had of been we would, I believe, have gone over to them almost in a body. But since this time socialism has spread to Australia and permeated the labor party so that, according to last advices, one of two things is going to happen, either the labor party will come into line with international socialism, or else the best fighters, both in and out of Parliament, and the biggest half of the party will split off and join the avowed socialists. The very place the labor party got its first strength from, Broken Hill, polls to-day the biggest socialist vote of any district in Australia and the other mining and large working class centres are all going the same way.

The Australian toilers knew enough to start a labor party at the right time. Now they have learned that in the end they must take their stand for straight socialism and they are doing it fast.

We Canadian toilers, are more fortunate than our Australian brothers. We can do as they did, go into politics and we can also, if we are wise, cut out the preliminary labor party stage and right into the socialist movement which is already in the field with powerful following, a good press, a fine organization fighting the battle of labor. Will we do it? Certainly if we are wise we will.

## HIS DIGNIFIED NOBS

Free workman, tread softly. Look solemn. Wear a reverent aspect. Think inwardly, and outwardly appear subservient, abject. We approach the holy of holies. We are at the threshold of a court of justice!

Great men, who get paid for it, will tell you that this is the bulwark and citadel of your liberties. Whatever else is wrong, in this land of the free, the

courts are pure, unimpeachable—so they say, the great bones of the earth. Some things in this country may not be exactly right (it is hard and harsh to say that they are wrong); but there is one thing in which all can have, must have, confidence—our judiciary. Let no sacrilegious hand touch the bench.

There is a Supreme Court. That is the Supreme Justice—not the Supreme Being—but the Supreme Justice of this Supreme Court.

Look well at him. Note his dignity. Also his dyspepsia. See how great he is; how wonderful it is that such a man is not a thousand feet high. How can so much greatness be contained in so small a compass? Again, note his dignity, and his gown. Let a feeling of awe come over you. Compared with him, think what a mere nothing you are in this world. Again and again, note his dignity, and never forget that his dignified nobles has a nose—a little purple, mayhap, but a real nose, nevertheless. Wonderful being.

What a great man is he.

Some farmer had to plow the land, sow the seed, harvest the wheat; some miller grind the wheat into flour; some baker make the flour into bread; some boy deliver the bread at the house; some maid-servant put the bread on the table—and then the judge will eat with dignity. Some miner will dig the coal; engineers, brakemen, conductors will transport the coal, a man servant will put the coal in the stove and make a fire—and the judge will be warmed, with dignity. The rag-picker will send his rags to the paper mill, where they will be made into paper; the printer will set the type; the pressman will take the type from the printer, the paper from the papermaker, the press from the machinist and print words on the blank paper, which binders will make into a book—and the judge will sit by his fire in his upholstered chair, reading his book, taking his toast and tea and drinking his wine, all with due dignity.

And you people who made the puppet bow down.

Small-creators worship their creation?

Note the wisdom of his nibs. You people who made him have taken pains enough with him; you have not spared expense. On inspection of the job, or rather the job-lot, what do you think of it?

Don't you see that in this day of shams the judge is the worst sham of the lot? Do you imagine he is there to do justice? Not so. He is there, now as aforetime, to pretend to do justice, but in reality to give you workingmen all the worst of it. All his learning is used, not to enlighten the cause or parties to a controversy, but to make you workingmen think you are getting a "fair show." You get nothing of the kind. You get learned phrases from his nibs, and the capitalists get the decision.

Do you imagine you workingmen are not competent to sit on the bench? When you go into court what do you most admire—a throw-down ornamented with the choicest literary finish, or a decision that you win? You want a decision, of course, and when you elect men whose interests are your interests you will get a decision in your favor—not before. Obey the laws and the decisions of the judges, of course; but as to respecting them—hew, they stink!

—BEN HANFORD in Fight for Your Life.

## JUSTICE AND BROTHERHOOD

GERALD DESMOND

"Spirit, what can you see In the darkness of the night?" "Patience" the spirit said to me, "The sky is aglow with light."

"Is the fire of freedom dead— Dead in the hearts of men?" "The fires have burned low," the spirit said

"To-day they kindle again."

"Read me the tyrant's fate? Tell the oppressor's doom?"

He answered, "They sow the wind of hate," They reap the whirlwind soon."

"Spirit, what shall the ending be? Shall it be bad or good?" He answered, "It shall be Liberty, Justice and Brotherhood."

Most people imagine that the rich are in heaven, but as a rule it is only a gilded hell. There is not a man in the city of New York with brains enough to own five millions of dollars. Why? The money will own him. He becomes the key to a safe. That money will get him up at daylight; that money will separate him from his friends; that money will fill his heart with fear; that



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money will rob his days of sunshine and his nights of pleasant dreams. He becomes the property of that money. And he goes right on making more. What for? He does not know. It becomes a kind of insanity.—R. C. INGER-COLL.

**CASTORIA**

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## DON'T BEG—DEMAND

G. DESMOND

Many men and women, particularly many members of the working class, at the present time, common laborers, unionists, farmers, etc., are smarting under a sense of injustice and personal injury. Many are more or less in a state of rebellion against industrial conditions. To such this is addressed. The contented, satisfied, the meek and humble, will find nothing here and had best read something else.

Now this sense of injury and injustice and rebellious spirit amongst the workers is easily understood when present day conditions are examined. The toiler must indeed be sunk in hypnotic slumber who has not come to the conclusion that he and his kind are not getting a square deal. He must be more or less dull of comprehension if he has not realized that he is robbed at every turn. Of course there are some who do not realize these things, but we will consider that such have taken the advice above and skipped this article all together. Now to those of you who understand that you are robbed, who are inclined to rebel, I would ask "What are you going to do about it?" Surely you are not going to let your kick be simply a mental one, or at most confined to words? Surely you are not going to sit down after a little whining protest and let it go at that. If you are, I must say I think very little of your spirit. Words, my friends, are worse than useless. A rebel who simply rebels with his mouth does nothing. You will accomplish nothing by talk, except the dose of economic dirt you are getting now will be increased as opportunity offers. But I take that you are individuals with a little red in your veins and that you have decided you will not take dirt from the robber class any longer, or at least not take it unprotestingly. Well, then, in that case, there are two courses open to you. You can either ask for concessions or you can demand your rights. Now, if you ask for concessions the chances are that you will get very little, or at least that seems the way it has worked out in most countries. So the best you can do, from our standpoint at least, is to demand your rights. What are your rights? To my mind your rights are that you should have all you earn. At the present time most of what you earn is taken by the boss class in the shape of profit. To demand your rights therefore is to demand that the profit taken by the boss class be cut out and the wages or remuneration raised to the level of "to every toiler what he is worth," as measured by what he makes or produces. This is exactly what the socialists stand for. We, as a political party, are in existence for the express purpose of getting for the workers all they earn. We do not believe in begging for concessions, but in demanding what we consider our rights. It seems to me disgusting that the workers, who make all the world's wealth, should sink to the level of begging a few crumbs from the master's table. I do not believe you fellows are going to do that anyhow. Are you? We think not. We give you credit for two much nerve and pluck to beg. Let us rise in our strength both on the industrial and political fields and demand our rights, the full value of our labor. All you kickers and rebels had best join the socialist party. We need you. You belong of right to us. We want to teach you what is yours and we want to put you in the way of getting it.

## UTOPIAN AND SCIENTIFIC

W. R. SHIER

## The Utopian Socialist

The Utopian socialist is an inventor pure and simple. He has a scheme which he wants society to adopt. A keen critic of the brutalities, contradictions and injustices of modern civilization, he rejects it as entirely bad and seeks to substitute in its place a society based upon more rational principles. He would replace competition by co-operation, the private ownership of the means of life by common ownership of the means of life, the anarchy of production by a well organized system of

industry. Hence he draws up a plan, cut and dried and arranged in all its details, of a new social order in which these principles are applied and trusts to the goodness of humanity, to its sense of equity, to its appreciation of the beautiful, to its reason, to fall in with his project as soon as it learns about it. Such dreamers had a great vogue in the first half of the nineteenth century, but to-day they are heard of only in the histories of socialist thought.

## The Scientific Socialist

The scientific socialist employs the dialectical method. He does not believe that societies can be made and remade over at will. He understands that society is an organism, subject to all the laws of growth which govern other organisms, and he sets out to understand these laws in order to find in what direction it is moving. Hence he delves into history to discover the laws of social evolution. He studies political economy for a like reason. He makes use of the historical method, accumulates the facts, groups them, compares them, and from them draws his inductions. He does not wish to organize society after a pattern of his own. He says that society is re-organizing itself, gradually but sure, even unconsciously, upon a socialistic basis. He points out how the old individualistic method of creating wealth has been superseded by co-operation in large industrial establishments, how individual ownership of the tools of production has given way to a form of social ownership thru joint-stock companies, how order is being introduced into chaos by the consolidation of industry into trusts, how this industrial development has given rise to an army of propertyless wage-earners who are in constant conflict with their employers; how this antithesis must wreck capitalist society; how the curtailment of foreign markets is aiding the disintegration of capitalist society by preventing further expansion, and concludes from his studies that socialism must be the outcome of social evolution.

## GOD, GIVE US MEN!

By J. C. HOLLAND.

God, give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men sun-crowned, who live above the fog  
In public duty and in private thinking.  
For while the rabble with their thumb-worn creeds,  
Their large possessions and their little deeds,  
Mingle in selfish strife, to Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

## INDIANS AS FARMERS

The Indians of the great Canadian prairie province of Saskatchewan are disproving the theory that an Indian won't work unless he has to. They are becoming industrious and prosperous, says a Canadian journal.

There are nearly 8,000 Indians in the province, and last year they had about 9,000 acres under crops. They raised 150,572 bushels of grain and roots and 36,000 tons of hay worth \$136,023.

The department of Indian affairs reports that the Indians are turning more and more to the soil for a living. The agent of the Assiniboine agency, which may be regarded as typical, writes:

"I was greatly pleased to find that the area under crop was almost double what it was the year before. The band had about 600 acres of wheat and 200 acres of oats. The Indians of this agency are beginning to farm on a large scale, and if they continue to do as well as they have in the last two years there will be some good sized farmers among them. One man had 155 acres in crop and another 125 acres, and several had 70 acres each. There was a decided improvement in the way the land had been farmed."

In London there are barber shops for dogs where the dogs of the rich can get shampooed and their paws manicured. In the slums of London the poor die of starvation.

BROTHER  
TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.  
The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruit-a-lives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-lives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.  
"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible indigestion by 'Fruit-a-lives' after suffering for 15 years) recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-lives' also cured the Chronic Constipation which was so distressing in my case."  
(Signed) HUGH BROWN.  
50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-lives, Limited, Ottawa.

## THE WESTERNER TO THE PARSON

GERALD DESMOND

You ask of which I'm a member—  
In which is my "settin' and pew?  
Well, as far as I can remember,  
I did go to one or two  
A few years back. But, to tell no lie  
The preachers were dull and the sermons dry  
And so to-day I take my ease  
In a cosy chair neath the shady trees  
Meditat' on nature, watchin' the birds and bees.  
"Have I any religion?"—I can't just say;  
It was never clear to me  
Where and why and in what way  
The earth first came to be  
And still much less do I know of the earth  
Of all the boundless universe.  
So I'll let it go and follow the plan  
Of doin' good whenever I can—  
Trying to make the earth better by helpin' my fellowman.  
"Man," you say, "hasn't one good spot?"  
"Of deccits and lies he's full!"  
Your pards must shure be a pretty tough lot,  
Some of mine are "white as wool."  
Guess, if you're right in your information,  
Heaven will be lackin' in population  
With a trail so narrow, temptation so strong,  
So many pitfalls scattered along,  
Surely the whole human race will go wrong."

You say "I was born in mortal sin  
And conceived in iniquity."  
Have it that way—the doctrine  
Won't ever frighten me;  
I can't get excited about it, all I'm goin' to say

Is that I was born as the rest are,  
Just in the natural way—  
And since then I have studied in nature's school  
And nature has taught me this golden rule,  
"There's never sin in nature"—so pardner don't talk like a fool.

You tell me that I will be "damned"  
Unless I "mend my ways"—  
"Into the pit of perdition crammed,  
To fry in a brimstone blaze."

You tell me my soul will sure be fired  
To Hell—Old settler you make me tired—  
You make me—brother, I much dislike  
To put it this way, but—see the "pike";  
Well, stop and talk sense, or get out and hike."

## WHAT IS A TRUST?

In his noteworthy book, "The Truth about the Trusts," John Moody says—"In the usage of to-day the term 'trust' is applicable to any act, agreement, or combination that has the intention, power or tendency to monopolize business, interfere with trade, fix

prices, etc. By this definition we see that not only are consolidations of former competing plants to be looked upon as Trusts, but all large businesses which possess the foregoing characteristics are trusts, whether made up of one plant or a hundred, and whether actually possessing monopolistic features or not. Thus, franchise corporations and groups are Trusts, railroad aggregations are Trusts, possessors of exclusive power and privileges of any sort, as well as mere producers on a large scale must be looked upon as trusts."

## TO YOU COMRADE

VERNE DEWITT ROWELL

Tell me, comrade, is it meet,  
In the drear and lonely street,  
Little helpless children weep,  
Over pangs of sorrow deep?  
Tell me, comrade, why they weep!  
Tell me, comrade, why should we  
Callous-hearted, silent be?  
Little breaking hearts do sigh,  
And for lack of bread they die;  
Tell me, comrade, tell me why!

Tell me, comrade, do you know,  
Whither with life's tide we go?  
How, if when we reach the brink,  
In death's mystic gloom we sink,  
We should, of their bitter, drink?

Tell me, comrade, what if we  
Brave again life's surging sea,  
Knowing nothing but despair,  
Sordid life and poisoned air?  
Comrade, would it not be fair?

Comrade, if it should be thus,  
May there be some friend to us,  
Who will brighten squalored woe,  
Who will stay the hunger-throe,  
Whisper comfort, soft and low!

Let us nobly then our part,  
Play with tender, loving heart!  
Ours to make a Paradise,  
Nearer than the distant skies,  
Vistas green for human eyes!

Outward to the throbbing world,  
Be our flag of love unfurled!  
Heaven is no realm afar;  
Earth is ours to make or mar;  
Never yet was grander star!

## "The World's Revolutions"

We call to the attention of all socialists young in the movement, to this fascinating book by Untermann. Its contents are: The Individual and the Universe; Primitive Human Revolutions; The Roman Empire and its Proletariat; The Christian Proletariat and its Mission; Feudal Ecclesiasticism and its Disintegration; The American Revolution and its Reflex in France; Bourgeoisie Revolutions in Europe; The proletarian World Movement.

It will clear away the mental cobwebs and solve many of the difficulties with which we are confronted. It shows how all past proletarian revolutions have been exploited and betrayed by "friends of labor." Portrays Christ as the Master revolutionist. The sales of this book through Canada should be large. Cloth, 176 pages, 50 cents prepaid. Order from Book Department, COTTON'S WEEKLY.



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Socialism applied will abolish poverty and want.

## 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.

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## THE UNEMPLOYABLE CAPITALIST

SPEECH BY BEN TILLET

Speaking at a largely-attended meeting of the unemployed in Rotherhithe Town Hall, in the presence of the Mayor of Bermondsey, Mr. Ben Tillett declared that the grave problem today was not so much unemployable labor, but that of the malingering and malignant unemployable capitalist, and till they succeeded in breaking up the capitalist system by which men were dominated, they would always have a starving humanity among them. He preferred a brigand or a bravo to a capitalist, who was helped by the Government, the army, the police and the Municipal systems, the Churches, and the Press to murder people. Capitalists were nothing but brutal, cowardly murderers. His (Mr. Tillett's) audience might say, "What does Ben mean by that?" He proceeded to show how the high rate of mortality among the working classes was largely produced by exacting conditions of work and poor pay. The fact was that the capitalist owned the bodies and the souls of the workers. He desired working men to rise in self-defence and put themselves in such a position that neither John Burns nor Asquith would dare to insult them. John Burns was impotent to bring about any great change, and Municipal authorities were also powerless. Then what were they to do? Despair? I tell you, I myself would not starve. I take the responsibility upon myself, and tell you, do what I would do. I wouldn't starve myself, neither would I allow my children to starve, and I would use every means up to violence and murder, rather than I should suffer starvation. I would shoot the first capitalist I met. (Applause.) I say the capitalists are a gang of cut-throats, who will murder anyone. I come with no patent solution of the unemployed question. I do not believe that any solution, any constitutional measure, any religious, any social method is possible to accomplish any solution—even to bring relief to the unemployed. That's a terrible thing for a man in my position to say after twenty-five years experience among the workers. I believe nothing but violence, nothing but insurrection will be effective!

Mr. Tillett proceeded to paint a picture of Westend hotel life, and showed how Society women often wore on their backs £40,000 worth of jewellery, and decorated and pampered their dogs in an extraordinary manner. Many women of fashion cared much more for their puppy dogs than they did for their own children, and most of them were too lazy to dress themselves. Some bloated swells thought nothing of spending £5 on a single meal. (A Voice: "And all from the workers.") "Yes," retorted Mr. Tillett, "from money wrung from the workers in many cases. I say utilize every possible legal machinery to have your cry of hunger heard; but don't you men ignore your women. Take them with you. They can say more in two minutes than you can in an hour. (Laughter and cheers.) Yes they can. Why? Because they know more from their wifely and motherly instincts, and therefore feel more. The unemployment is a tragedy. There's only one solution, and that is our solution of Socialism. But the immediate machinery must be utilized and pressed by you up to a certain point. A remedy on constitutional lines, failing, there should be protest, there should be violence; failing violence accomplishing the purpose, then the people must absolutely refuse to die of starvation and I say a person had better die by a bullet than of starvation. I am tired of palliatives. There is more money in the country now than ever there was, and the rich are so rich that they have no fear, they have no human sympathy with the people. Christ fails to touch them. Friends, call your women and children out. Rouse yourselves, and refuse to die of starvation." (Cheers.)—English Standard.

## THE ETHICAL KINSHIP.

Long ago it was said, and truthfully, that the merciful man is merciful to his ox. The truly kind man, the truly honest and truly humane man, is not kind and honest and humane to men only, but to all beings—to the humble and lowly as well as to the proud and powerful—to all that have the misfortune to feel and mourn. Benevolence is the same beautiful thing whether it pour sunshine into the dark and saddened souls of men or into the dark and saddened souls of other beings. John Howard never hearkened to a nobler duty when he lifted the darkness that hung over English gaols than will some inflamed soul some day who hears the cry of the lonely captives

who to-day languish in menagerial dungeons to satisfy human curiosity. He who will emancipate horses from the hell in which they pass their lives—make them the associates of man instead of their slaves—will deserve to stand in the constellation of the world's redeemers beside Garrison and Garibaldi. Is there he who holds in his heart-cups the love and compassion of Buddha? Let him go where the dagger drips and the heartless pole-axe crashes, and the meek-eyed millions of the meadows pour out their innocent existences in the soulless houses of slaughter. Let him lift from off the races the grinding incubus of fear, give back to them their birthright—the right to a free, unhunted life—and make the great master (man) to be their high-priest and friend.

"Among the noblest in the land, Though he may count himself the least, That man I honour and revere Who, without favor, without fear, In the great city dares to stand The friend of every friendless least, And tames with his unflinching hand The brutes that wear our form and face, The were-wolves of the human race."

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

## THE WAGES OF ABILITY

BY ALEX. M. THOMPSON

John Davidson, the poet, has committed suicide because he could not maintain his family and fight his own illness on his pension of two pounds a week.

Mr. J. Patten, the Wheat King of the Chicago Stock Exchange, is reported to have made a personal profit of from one to two million sterling in a few days by "cornering" the toiling millions' means of life.

Our individualistic economic system is the best that can be devised to secure due rewards to individuals for services to the community.

The service done by Mr. Patten has taken bread out of the mouths of hungry children. An American cartoon represents him as a fox in frock coat and silk hat, with a child on her knees in the background praying for "our daily bread."

John Davidson applied rare and remarkable talents to the enlightenment of his fellows by writing "The Triumph of Mammon" and "Mammon and His Message."

The Poet commits suicide. The Gambler who takes toll on the people's food builds palaces. That is how the Reward of Ability works out under our system.

John Davidson apparently made no money by his poetry. Swinburne could not have written "Songs Before Sunrise" had he not possessed private means of subsistence. Wordsworth told Matthew Arnold that his poems never brought him the price of his shoestrings.

The Reward of Ability? Rockefeller takes a hundred millions from the world's workers in eight years, and John Milton, receives five pounds as the price of five years' work on "Paradise Lost."

Mr. Henry, of Philadelphia, paid ten thousand pounds last Saturday for Millet's "Depart pour le travail" ("Going to Work"), and the artist in his lifetime painted portraits at a franc each and was nearly driven to suicide.

Mr. J. B. Robinson, of South Africa, is said to be "worth" eighty millions, and the poet Chatterton took poison to avoid starvation.

Robert Greene must have perished for want of bare necessities, but for the charity of a poor shoemaker at whose house he died. The life of Thomas Nash is a tale of suffering and distress. Thomas Heywood struggled constantly with poverty. Massinger's life was a series of humiliations and sorrows. Farquhar wrote "The Beau's Strategem" in misery, and got twenty pounds for it. Dr. Johnson was forced to live on four and a half pence a day and pass many nights in the streets destitute. Richard Savage died in the debtors' prison. Sir Richard Steele's struggles with poverty are familiar as the "Spectator." John Lily was forced to apply to Queen Elizabeth for "some little grant to support him in his old age." Chaucer lived and died in embarrassed circumstances. Plautus turned a mill. Terence was a slave. Both Boethius and Socrates were executed. Pado Borghese starved at fourteen trades. Tasso was often distressed for a shilling. Benvoglio was refused admission to a hospital he had himself erected. The great Cervantes lived in constant poverty, and died of hunger. Luis de Camoena the greatest of Portuguese poets, ended his days in an almshouse. Vaugelas sold his body to the surgeons to support his life.

And the successful modern Captain of Industry can make from one to two millions of pounds at one stroke by levying tribute on the people's bread. These are the Rewards of Ability.—From the Clarion.

## A LESSON FROM AUSTRALIA

(For Trades Unionists)

GERALD DESMOND

A number of years ago the writer, while in Australia, became a member of the A. M. A. (Amalgamated Miners of Australia) and worked in the silver-lead mining camp of Broken Hill, the largest and probably the richest silver-lead mining camp in the world. The mining population were well organized and everything seemed secure. But trouble arose. We made certain demands. The owners refused to come to come to time. So down went the tools and out we came. It was one of the bitterest and hardest fought strikes I have ever seen. Eventually we compromised, gaining some points and not pressing others.

But that is not the thing I want to get at. During the strike two of our leaders were arrested for inciting violence. In accordance with the laws of the country, individuals charged with this crime can only be tried in their own judicial district. But, in this case, the mineowners, who were behind the arrest of these men, desired to make sure of a conviction, so they railroaded them, as Moyer, Heywood and Pettibone were railroaded in the U. S. A., a little while ago, out of the judicial district of Broken Hill and into another district, where, tried before a jury of landowners and anti-labor men, they had little of no chance. This action stirred up such a tremendous feeling amongst unionist and the labor element generally, that for a time it did appear as though armed insurrection was possible. The government of the state of New South Wales, in which Broken Hill is located, found themselves facing an aroused and determined body of workers.

They had to back down. The case of the two men was reviewed by high authorities and they were set at liberty. This was a victory indeed. But we didn't stop there. The people were thoroughly stirred up and ready for further action. An election was on hand. The two leaders were nominated and elected and from custody they practically went straight to parliament.

From this small beginning sprang the Australian Labor Party which may be truthfully said at the present time to dominate politics in that country. That party has secured many concessions for the workers. It has obtained a universal eight hour day, child labor legislation, factory inspection acts, etc., and other things too numerous to mention. You couldn't get any decent Australian at the present time to vote for either of the old parties if you tried. Now that ought to be a lesson for us. See what those Australians have got by going into politics. Why cannot we do the same? And there is another thing too, which I want to tell you! Of course the Australian Unionists went into politics strictly as a Labor Party at first. There was no Socialist Party in existence in Australia at that time fighting the toiler's battle. If there had been we would, I believe, have gone over to them almost in a body. But since this time socialism has spread to Australia and permeated the labor party so that, according to last advices, one of two things is going to happen, either the labor party will come into line with international socialism, or else the best fighters, both in and out of Parliament, and the biggest half of the party will split off and join the avowed socialists. The very place the labor party got its first strength from, Broken Hill, polls to-day the biggest socialist vote of any district in Australia and the other mining and large working class centres are all going the same way.

The Australian toilers knew enough to start a labor party at the right time. Now they have learned that in the end they must take their stand for straight socialism and they are doing it fast. We Canadian toilers, are more fortunate than our Australian brothers. We can do as they did, go into politics and we can also, if we are wise, cut out the preliminary labor party stage and right into the socialist movement which is already in the field with powerful following, a good press, a fine organization fighting the battle of labor. Will we do it? Certainly if we are wise we will.

## HIS DIGNIFIED NOBS

Free workman, tread softly. Look solemn. Wear a reverent aspect. Think inwardly, and outwardly appear subservient, abject. We approach the holy of holies. We are at the threshold of a court of justice!

Great men, who get paid for it, will tell you that this is the bulwark and the citadel of your liberties. Whatever else is wrong, in this land of the free, the

courts are pure, unimpeachable—so they say, the great ones of the earth. Some things in this country may not be exactly right (it is hard and harsh to say that they are wrong); but there is one thing in which all can have, must have, confidence—our judiciary. Let no sacrilegious hand touch the bench.

There is a Supreme Court. That is the Supreme Justice—not the Supreme Being—but the Supreme Justice of this Supreme Court.

Look well at him. Note his dignity. Also his dyspepsia. See how great he is; how wonderful it is that such a man is not a thousand feet high. How can so much greatness be contained in so small a compass? Again, note his dignity, and his gown. Let a feeling of awe come over you. Compared with him, think what a mere nothing you are in this world. Again and again, note his dignity, and never forget that his dignified nob's has a nose—a little purple, mayhap, but a real nose, nevertheless. Wonderful being.

What a great man is he. Some farmer had to plow the land, sow the seed, harvest the wheat; some miller grind the wheat into flour; some baker make the flour into bread; some boy deliver the bread at the house; some maid servant put the bread on the table—and then the judge will eat, with dignity. Some miner will dig the coal; engineers, brakemen, conductors will transport the coal, a man servant will put the coal in the stove and make a fire—and the judge will be warmed, with dignity. The rag-picker will send his rags to the paper mill, where they will be made into paper; the printer will set the type; the pressman will take the type from the printer, the paper from the papermaker, the press from the machinist and print words on the blank paper, which binders will make into a book—and the judge will sit by his fire in his upholstered chair, reading his book, taking his toast and tea and drinking his wine, all with due dignity.

And you people who made the puppet bow down.

Small creators worship their creation? Note the wisdom of his nibs. You people who made him have taken pains enough with him; you have not spared expense. On inspection of the job, or rather the job-lot, what do you think of it?

Don't you see that in this day of shams the judge is the worst sham of the lot? Do you imagine he is there to do justice? Not so. He is there, now as aforetime, to pretend to do justice, but in reality to give you workingmen all the worst of it. All his learning is used, not to enlighten the cause or parties to a controversy, but to make you workingmen think you are getting a "fair show." You get nothing of the kind. You get learned phrases from his nibs, and the capitalists get the decision.

Do you imagine you workingmen are not competent to sit on the bench? When you go into court what do you most admire—a throw-down ornamented with the choicest literary finish, or a decision that you win? You want a decision, of course, and when you elect men whose interests are your interests you will get a decision in your favor—not before. Obey the laws and the decisions of the judges, of course; but as to respecting them—hew, they stink!

—BEN HANFORD in Fight for Your Life.

## JUSTICE AND BROTHERHOOD

GERALD DESMOND

"Spirit, what can you see  
In the darkness of the night?"  
"Patience" the spirit said to me,  
"The sky is aglow with light."  
"Is the fire of freedom dead—  
Dead in the hearts of men?"  
"The fires have burned low," the spirit said  
"To-day they kindle again."  
"Read me the tyrant's fate?  
Tell the oppressor's doom?"  
He answered, "They sow the wind of hate,"  
They reap the whirlwind soon."  
"Spirit, what shall the ending be?  
Shall it be bad or good?"  
He answered, "It shall be Liberty,  
Justice and Brotherhood."

Most people imagine that the rich are in heaven, but as a rule it is only a gilded hell. There is not a man in the city of New York with brains enough to own five millions of dollars. Why? The money will own him. He becomes the key to a safe. That money will get him up at daylight; that money will separate him from his friends; that money will fill his heart with fear; that

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LIVE PROPAGANDA PAPER

money will rob his days of sunshine and his nights of pleasant dreams. He becomes the property of that money. And he goes right on making more. What for? He does not know. It becomes a kind of insanity.—R. C. INGER-  
COLL.

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For Infants and Children.

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## DON'T BEG—DEMAND

G. DESMOND

Many men and women, particularly many members of the working class, at the present time, common laborers, unionists, farmers, etc., are smarting under a sense of injustice and personal injury. Many are more or less in a state of rebellion against industrial conditions. To such this is addressed. The contented, satisfied, the meek and humble will find nothing here and had best read something else.

Now this sense of injury and injustice and rebellious spirit amongst the workers is easily understood when present-day conditions are examined. The toiler must indeed be sunk in hypnotic slumber who has not come to the conclusion that he and his kind are not getting a square deal. He must be more or less dull of comprehension if he has not realized that he is robbed at every turn. Of course there are some who do not realize these things, but we will consider that such have taken the advice above and skipped this article all together. Now to those of you who understand that you are robbed, who are inclined to rebel, I would ask "What are you going to do about it?" Surely you are not going to let your kick be simply a mental one, or at most confined to words? Surely you are going to sit down after a little whining protest and let it go at that. If you are, I must say I think very little of your spirit. Words, my friends, are worse than useless. A rebel who simply rebels with his mouth does nothing. You will accomplish nothing by talk, except the dose of economic dirt you are getting now will be increased as opportunity offers. But I take that you are individuals with a little red in your veins and that you have decided you will not take dirt from the robber class any longer, or at least not take it unprotestingly. Well, then, in that case, there are two courses open to you. You can either ask for concessions or you can demand your rights. Now, if you ask for concessions the chances are that you will get very little, or a least that seems the way it has worked out in most countries. So the best you can do, from our standpoint at least, is to demand your rights. What are your rights? To my mind your rights are that you should have all you earn. At the present time most of what you earn is taken by the boss class in the shape of profit. To demand your rights therefore is to demand that the profit taken by the boss class be cut out and the wages or remuneration raised to the level of "to every toiler what he is worth," as measured by what he makes or produces. This is exactly what the socialists stand for. We, as a political party, are in existence for the express purpose of getting for the workers all they earn. We do not believe in begging for concessions, but in demanding what we consider our rights. It seems to me disgusting that the workers, who make all the world's wealth, should sink to the level of begging a few crumbs from the master's table. I do not believe you fellows are going to do that anyhow. Are you? We think not. We give you credit for two much nerve and pluck to beg. Let us rise in our strength both on the industrial and political fields and demand our rights, the full value of our labor. All you kickers and rebels had best join the socialist party. We need you. You belong of right to us. We want to teach you what is yours and we want to put you in the way of getting it.

## UTOPIAN AND SCIENTIFIC

W. R. SHIER

## The Utopian Socialist

The utopian socialist is an inventor pure and simple. He has a scheme which he wants society to adopt. A keen critic of the brutalities, contradictions and injustices of modern civilization, he rejects it as entirely bad and seeks to substitute in its place a society based upon more rational principles. He would replace competition by co-operation, the private ownership of the means of life by common ownership of the means of life, the anarchy of production by a well organized system of

industry. Hence he draws up a plan, cut and dried and arranged in all its details, of a new social order in which these principles are applied and trusts to the goodness of humanity, to its sense of equity, to its appreciation of the beautiful, to its reason, to fall in with his project as soon as it learns about it. Such dreamers had a great vogue in the first half of the nineteenth century, but to-day they are heard of only in the histories of socialist thought.

## The Scientific Socialist

The scientific socialist employs the dialectical method. He does not believe that societies can be made and remade over at will. He understands that society is an organism, subject to all the laws of growth which govern other organisms, and he sets out to understand these laws in order to find in what direction it is moving. Hence he delves into history to discover the laws of social evolution. He studies political economy for a like reason. He makes use of the historical method, accumulates the facts, groups them, compares them, and from them draws his inductions. He does not wish to organize society after a pattern of his own. He says that society is re-organizing itself, gradually but surely, even unconsciously, upon a socialistic basis. He points out how the old individualistic method of creating wealth has been superseded by co-operation in large industrial establishments, how individual ownership of the tools of production has given way to a form of social ownership thru joint-stock companies, how order is being introduced into chaos by the consolidation of industry into trusts, how this industrial development has given rise to an army of propertyless wage-earners who are in constant conflict with their employers; how this antithesis must wreck capitalist society; how the curtailment of foreign markets is aiding the disintegration of capitalist society by preventing further expansion, and concludes from his studies that socialism must be the outcome of social evolution.

## GOD, GIVE US MEN!

By J. C. HOLLAND.

God, give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men sun-crowned, who live above the fog  
In public duty and in private thinking.  
For while the rabble with their thumb-worn creeds,  
Their large possessions and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

## INDIANS AS FARMERS

The Indians of the great Canadian prairie province of Saskatchewan are disproving the theory that an Indian won't work unless he has to. They are becoming industrious and prosperous, says a Canadian journal.

There are nearly 8,000 Indians in the province, and last year they had about 9,000 acres under crops. They raised 150,572 bushels of grain and roots and 36,000 tons of hay worth \$136,023.

The department of Indian affairs reports that the Indians are turning more and more to the soil for a living. The agent of the Assiniboine agency, which may be regarded as typical, writes:

"I was greatly pleased to find that the area under crop was almost double what it was the year before. The band had about 600 acres of wheat and 200 acres of oats. The Indians of this agency are beginning to farm on a large scale, and if they continue to do as well as they have in the last two years there will be some good sized farmers among them. One man had 155 acres in crop and another 125 acres, and several had 70 acres each. There was a decided improvement in the way the land had been farmed."

In London there are barber shops for dogs where the dogs of the rich can get shampooed and their paws manicured. In the slums of London the poor die of starvation.

BROTHER  
TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruit-a-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.

"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible Indigestion by 'Fruit-a-tives' after suffering for 15 years) recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-tives' also cured the Chronic Constipation which was so distressing in my case." (Signed) HUGH BROWN.

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## THE WESTERNER TO THE PARSON

GERALD DESMOND

You ask of which I'm a member—  
In which is my "settin" and pew?  
Well, as far as I can remember,  
I did go to one or two  
A few years back. But, to tell no lie  
The preachers were dull and the sermons dry  
And so to-day I take my ease  
In a cosy chair near the shady trees  
Meditation on nature, watchin' the birds and bees.

"Have I any religion?"—I can't just say;  
It was never clear to me  
Where and why and in what way  
The earth first came to be  
And still much less do I know of the earth  
Of all the boundless universe.  
So I'll let it go and follow the plan  
Of doin' good whenever I can—  
Trying to make the earth better by helpin' my fellowman.

"Man," you say, "hasn't one good spot?"  
"Of deceits and lies he's full!"  
Your pards must shure be a pretty tough lot,  
Some of mine are "white as wool."  
Guess, if you're right in your information,  
Heaven will be lackin' in population  
With a trail so narrow, temptation so strong,  
So many pitfalls scattered along,  
Surely the whole human race will go wrong."

You say "I was born in mortal sin  
And conceived in iniquity,"  
Have it that way—the doctrine  
Won't ever frighten me;  
I can't get excited about it, all I'm goin' to say  
Is that I was born as the rest are,  
Just in the natural way—  
And since then I have studied in nature's school  
And nature has taught me this golden rule,  
"There's never sin in nature"—so pardner don't talk like a fool.

You tell me that I will be "damned"  
Unless I "mend my ways"—  
"Into the pit of perdition crammed,  
To fry in a brimstone blaze."  
You tell me my soul will sure be fired  
To Hell—Old settler you make me tired—  
You make me—brother, I much dislike  
To put it this way, but—see the "pike;"  
Well, stop and talk sense, or get out and hike."

## WHAT IS A TRUST?

In his noteworthy book, "The Truth about the Trusts," John Moody says—"In the usage of to-day the term 'trust' is applicable to any act, agreement, or combination that has the intention, power or tendency to monopolize business, interfere with trade, fix

prices, etc. By this definition we see that not only are consolidations of former competing plants to be looked upon as Trusts, but all large businesses which possess the foregoing characteristics are trusts, whether made up of one plant or a hundred, and whether actually possessing monopolistic features or not. Thus, franchise corporations and groups are Trusts, railroad aggregations are Trusts, possessors of exclusive power and privileges of any sort, as well as mere producers on a large scale must be looked upon as trusts."

## TO YOU COMRADE

VERNE DEWITT ROWELL

Tell me, comrade, is it meet,  
In the drear and lonely street,  
Little helpless children weep,  
Over pangs of sorrow deep?  
Tell me, comrade, why they weep!

Tell me, comrade, why should we  
Callous-hearted, silent be?  
Little breaking hearts do sigh,  
And for lack of bread they die;  
Tell me, comrade, tell me why!

Tell me, comrade, do you know,  
Whither with life's tide we go?  
How, if when we reach the brink,  
In death's mystic gloom we sink,  
We should, of their bitter drink?

Tell me, comrade, what if we  
Brave again life's surging sea,  
Knowing nothing but despair,  
Sordid life and poisoned air?  
Comrade, would it not be fair?

Comrade, if it should be thus,  
May there be some friend to us,  
Who will brighten squalor woe,  
Who will stay the hunger-throe,  
Whisper comfort, soft and low!

Let us nobly then our part,  
Play with tender, loving heart!  
Ours to make a Paradise,  
Nearer than the distant skies,  
Vistas green for human eyes!

Outward to the throbbing world,  
Be our flag of love unfurled!  
Heaven is no realm afar;  
Earth is ours to make or mar;  
Never yet was grander star!

## "The World's Revolutions"

We call to the attention of all socialists young in the movement, to this fascinating book by Untermann. Its contents are:—The Individual and the Universe; Primitive Human Revolutions; The Roman Empire and its Proletariat; The Christian Proletariat and its Mission, Feudal Ecclesiasticism and its Disintegration; The American Revolution and its Reflex in France; Bourgeois Revolutions in Europe; The proletarian World Movement.

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Socialism applied will abolish poverty and want.

## 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.

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## WORKERS OF CANADA

## Awake and "Do" Something

## A LETTER TO CANADIAN WORKINGMEN

Berlin, May 12th, 1909.

My friends:—The first of May, labor's own day has again passed, and we have not seen much display of the spirit of labor's class solidarity! Bad times come and go, but the slaves remain meek as ever!

Again and again earnest comrades are contributing fine essays on economics to the columns of "COTTON'S WEEKLY." What can one say that would strike our comrades as worth while; how can one rouse those who are not yet awake to their own interests? Has it not all been said before, often and in better form than we can express it?

If nevertheless I feel like writing an earnest letter to you, my friends, wage-slaves in this blessed Dominion, it is because I for one, cannot quietly and without protest, put up with such a state of affairs, as you are commonly calling "civilization, 20th century; christian civilization!"

Now I am calling on you to "do" something. What would I have you do? Cannot you at least do as I do, kick, protest, revolt against this most damnable slavery at every occasion and opportunity? I always was fond of reading, and so I often thought, if only I could get a man to read our literature, I could easily make him a class-conscious socialist. But some of my friends, who happened to be in fair circumstances, read my books, agreed that things were not as they should be, but did not become workers in the cause, and many a hard-working wage-slave, whom I tried to persuade to read a certain book, would not do so, pleading he could not find time to read. Now isn't it time for wage slaves to be raised to discontent, when this system robs them of time and inclination to find out what's wrong with their lot in life!

The average worker I know of hereabouts, the model, industrious, "frugal and thrifty wage-earner," rises early in the morning, as does his wife, "the slave of a slave." In winter time the fire needs looking after, and other work is to be done, ere he can get off to work. In the springtime of the year and in the fall, early in the morning and late in the evening, you find him hard at work, cultivating a patch of land, as by raising a few vegetables he means to add to his resources. But in doing this as a class, he benefits the capitalist as a class, hence in Berlin, heralded as "the best town in Canada," and as it is from the capitalist viewpoint, the average wage is the second lowest in Canada.

Well, before the seven o'clock whistle blows, my "free-born Canadian citizen" has reported at the factory time clock. Noon time comes and he grabs his dinner pail. What an insult to the workers' intelligence, that a few years ago, in the great American republic, a "full dinner pail" was blazoned forth as the emblem of the capitalist system, republican rule prosperity! At six in the evening our worker gets home, meets a woman worn out with worry, house work and the care of the children, eats supper, digs some more in the garden, tinkers around a little, then goes to bed, tired like a beast of burden. What an inspiring example of the "dignity of labor!" This with slight variations is the program of the worker, when he has a master. When at times he joins the ranks of the army of the unemployed and unemployable, when his dinner-pail and stomach get empty, its almost a blessing in disguise, because it is then he gets a chance to realize that his mind is empty, and he gets time to think! And that is one of the things, my friends, I would have you "do"—do a little thinking; let's reason it out together!

Would you realize, fellow-worker, that you as a slave, are robbed of life's pleasures and joys! Is it any wonder some of you drink; that wives are cross and children ill-kept! Are you harassed by debts and struggling to make ends meet, and do you worry and in your ignorance blame yourself for lack of forethought? Your neighbor Jones is in the same boat, I assure you!

We hear a lot these days about the danger of war, about Canada's duty to the motherland, and of the need of more Dreadnoughts.

Good friends, the real war of today is between the exploiters of labor, and

the common workers of the world who are trying to shake off the parasites.

Get this clear in your mind; find out where your interests lie; read your papers and the classics of your writers; join the S. P. of Canada, and be ready to meet the real issues of our time.

Yours fraternally  
GUSTAVE PRAGER.

## LITTLE LUMPS

GERALD DESMOND

With the revolutionists striking hard from outside and the plutes corrupting and grafting from within, capitalism cannot last much longer.

The business of the socialist is not to advocate palliatives or patch up the old rotten competitive system, but to put the axe to the root and bring it down.

Out of every hundred business men who start with a fair capital, less than one succeeds. This shows conclusively that "competition is the life of trade."

The socialists are not thieves who would plunder and loot the world. They are social police who would protect the workers from being plundered and robbed by any other class.

Capitalism has produced the modern slums and their inhabitants. Some day the slum element may break loose and get the upper hand. In which case, God help capitalism and its upholders.

Many of our clerical opponents, who are so ready to howl materialist at those who endeavor to solve the bread and butter question as it affects the masses are pretty much materialists themselves when it comes to the matters of stipends.

The seamen on the great lakes are out on strike and prepared according to latest reports, to fight to a finish against the owners. Won't someone please give us a little lecture on the "Community of interest" between capital and labor.

## CHURCH IS HIT BY CHURCH-MAN

The Episcopal congress in session in Tremont Temple, Boston, on May 14th, witnessed a startling onslaught on its cherished opinions by the Rev. Samuel D. McConnell, D. D., pastor of All Souls' church, New York.

The Rev. Dr. McConnell made his striking allegations when the topic, "The Alleged Incompatibility of Genius and Orthodoxy," was under discussion. He attacked the conventional and traditional methods of the Episcopal church and the system of Sunday-school teaching. He denounced loyalty to a creed and declared that it kept more people from church than it attracted, and he advocated a radical change in the whole policy of the church.

"They tell the children lies, the lesson papers now in use in hundreds of our Sunday Schools," said Dr. McConnell. "They present myths or legends as realities. They give descriptive measurements of a temple such as never was and a tabernacle such as never could be."

"They teach history which children's day school books show them is not true. They utterly ignore the results of a critical study of the bible."

"Sunday school committees say it is unsafe to teach them what they call the simple story of the Bible."

"Which is more unsafe, to tell children the truth or to tell fables in the name of religion, fables which they are as sure to find out as they are to grow?"

"Think over the names of the presidents of the United States, governors of states, editors of great newspapers, great financiers, lawyers, litterateurs, philanthropists, engineers, physicians. Nine-tenths of them hold themselves aloof from the church. How is it possible for a man of high intelligence to be orthodox in face of the fact?"

We socialists are accused of being too dreadfully material, but what are we socialists trying to do? Our first object is to try and settle the bread and butter question for all humanity. Is the bread and butter question more material than rent, interest and profit? Is the bread and butter question more material than stocks, bonds and mortgages? Is the bread and butter question more material than a fat stipend? Who is it that accused us of being too material? It is those people who live on rent, interest and profit, stocks, bonds and mortgages and we might add just for information, fat stipends.

## TO THE WORKERS

## Of Cumberland County, N. S.

ROSCOE A. FILMORE

Fellow workers—all true friends of labor are, of course, glad to see that you have at last decided upon independent political action. You are, I may say, upon the right road. However there are many things to be considered. Part of the "immediate demands" which you have tacked upon your platform are good while several of them are silly, positively silly. For instance—

"A minimum living wage based upon local conditions."

This means, if it has any meaning, that you are quite satisfied with things as they are provided you can persuade the government to pass a law making it illegal for an employer to pay you less than you can barely exist upon. In other words you, the producers and only producers of wealth, propose to effect a compromise with your masters. You propose to condone a system which makes the future of your children one of a miserable machine existence, provided, always provided, you can get dry bread and a bowl of soup.

Now be honest brother worker! What do you think of a man who would sell his own and his children's birth-right for a mess of pottage and then allow someone to steal the pottage. You'd call him about forty kinds of bloody-fools—wouldn't you? Yet that is just what you have done yourselves. Of course you don't stand alone. The workers of the world have done precisely the same thing. You may think this is strong language, but it is truth nevertheless.

Listen, brother workers! Here are you fellows, members of the only useful class in human society, haggling with your masters over your own product. They are trying to "Jew you down," trying to get the largest possible share, while you are engaged in the same pastime. Yet you listen to them and to your so-called "labor leaders" when they tell you that "the interests of Capital and Labor are identical." Tiring of electing your masters or their satellites to parliament you have now decided to send men of your own class to represent you.

But you make the mistake of sending men who are still imbued with the old "identity of interests" gag. You mistakenly believe that your rightful place in society may be won by "love feasts" between masters and wage-slaves. You forget that any and all compromises between Capital and Labor which are not based on the doctrine "to the producer the full social value of his product," must necessarily be shameful to Labor. You forget that when you compromise you condone a system which drives your wives, daughters and sisters into the brothel, your boys to the road, etc. These are facts which you forget.

You claim that your "ultimate aim" is the collective ownership and democratic management of industry. If you are honest in this statement allow me to make a suggestion. There is a party in Canada today which makes this "ultimate aim" of yours its sole aim. We have no use for immediate demands for the old parties, and in fact the governments of the world, have become so terrified at our growth that they are tumbling over each other in the effort to kill our propaganda by granting a few sops here and there. We pay no attention to their comical antics but keep right on demanding the full social value of our labor. We have spread our propaganda until it has become world-wide. We are organized in practically every country on the globe today. And still we grow. And still the old parties throw their sops to us.

We know that we will ultimately win out; we will conquer the earth. Already we have 16,000,000 organized, class-conscious voters in our ranks. Now, my friends, wouldn't you like to enlist in this grand army of 16 million men and women? You could accomplish something with the support of this army. Alone, your local movement can accomplish practically nothing. Affiliated with us you could be a power for progress. Your statement of your "ultimate aim" shows that yours is practically a Socialist organization. It is foolish and a waste of time on your part to endeavor to win without our support and that you cannot have until you have become thoroughly clear-cut and class-conscious. You can become up-to-date workmen by throwing away your obsolete immediate demands and adopting the platform of the Socialist party of Canada.

We are giving you every opportunity

to do so. Comrade Wilfrid Gribble of Toronto is even now in your county for the purpose of organizing our party there. Come in brothers! Help to make his trip a whooping success and I promise you all the sops, in the shape of 8 hour days, etc., that you could wish for. But do not allow the possibility of obtaining these small concessions, these sops, to deter you from working for the ultimate goal which we have before us—the complete emancipation of labor from exploitation. Accept the sops as yours by right of the power which you possess to wring them from the masters but do not forget for a moment the fact that you are slaves, every one of you, so long as the means of the production of the goods which you must have in order to live are in private hands. Until you realize this fact we have no use for you in our party. Unless you can see clearly that your interests and those of the proletariat of the world are identical we do not want you as we would be merely carrying along so much dead wood. But when you have discovered this fact come in with us! We are looking for recruits. We will accept you as a "Comrade" in the army of the social revolution.

I ask you again brother workers to enlist in our army. Get busy! Help Organizer Gribble to build up a strong battalion of our army in your county. Now fellows what do you propose to do about it?

## A Few Thoughts

I would like to know why I do not have a vote on municipal by-laws. They tell me it is because I do not own any property; but I pay rent and it is just as much to my interest to keep down taxes as it is that of the owner. The minute the taxes are raised ten per cent up goes the rent fifty or hundred per cent. That fact should be sufficient to cause a lessee to use some judgement in voting. Again why should not a lessee vote as well as the man that buys a house and pays perhaps fifty or a hundred dollars on it and does not pay anything more? What claim has he to a vote? He may be that he loses the property and votes a term or two after, simply because his name is on the voter's list. I have voted when I did not have land enough to bury me just because my name was on a piece of paper. I would like to know who pays taxes? Is it the man who hands the money to the collector or the man who earns the money and hands it to the landlord? It strikes me that it is the lessee who pays taxes. He not only pays the taxes, but he pays the insurance and alteration and after that leaves a nice margin of profit for the landlord. Can anyone give a logical answer to the above?

Here is another question I would like to have solved. How can a man who is earning a dollar and a quarter per day keep his head above water, suppose there are five in the family, and often there are more, husband, wife and three children? He earns seven dollars and a half per week, if he makes full time. If they get three meals a day, that will be a hundred and five meals in a week at five cents a meal, five dollars and a quarter. Rent, one dollar and a half; fuel one dollar; in all seven dollars and seventy-five cents, in debt twenty-five cents. Nothing left for the clothier, shoemaker, doctor and other things too numerous to mention. My thought is that the man who makes the wealth should get the best out of it. But he does not and will not under the existing state of things.

Notice too the long hours the worker has to put in. Ten hours, while the banker, schoolteacher, preacher and all government officials work five or six hours. The worker has the long hours, small pay and has to furnish the money to pay all the rest. As there can be no wealth without labor, labor either of the past, present or future will have to pay the whole shot. They are talking now of building a navy. Who is going to pay for it? Why, the laborers, of course. Who else? The best thing that could be done (and it would not take half the money) would be to send out competent men among the nations to teach the people common-sense, teach them that war is against their best interests and not at all needful, no need for disputes; but if they do come, better settle by arbitration. They are generally settled now after killing thousands and wounding other thousands, beside destroying millions of dollars' worth of property and leaving widows and orphans without number. They take the best men to get shot, leaving the balance of the workers at home earning money to keep them in the field of battle. When will the people cease to be foolish?

JOHN RIGGIN

## CIRCULATION STATEMENT

There has only been an increase of 55 since last week. We want 500 more subs to put us in a position to put in a Monoline, give you a better paper, and keep the sub list right up to the minute. Five hundred subs in two weeks. Comrades, arise to the occasion. Sub post cards, sub blanks, and printed envelopes sent anywhere.

Nova Scotia.....	250
Prince Edward Island.....	2
New Brunswick.....	34
Prov. of Quebec.....	836
Ontario.....	879
Manitoba.....	108
Alberta.....	134
Saskatchewan.....	186
British Columbia.....	150
Yukon Territory.....	2
Elsewhere.....	54

Total.....2635

The total number of this issue is 2,800 copies.

## THE TRADE UNION'S WORK

The trade unionist is on the firing line of the class struggle. He it is who blocked the wheels of the capitalist machine; he it is who has prevented the unchecked development of capitalist increase; he it is who has prevented the whole labor body of the world from being kept forever at the point of mere hunger wages; he it is who has taught the workers of the world the lesson of solidarity, and delivered them from that wretched and unthinking competition with each other, which kept them at the mercy of capitalism; he it is who has prepared the way for the co-operative commonwealth. On the other hand,

trade unionism is by no means the solution of the workers' problem, nor is it the goal of the labor struggle. It is merely a capitalist line of defense within the capitalist system. Its existence and its struggles are necessitated only by the existence and predatory nature of capitalism.—George D. Herron.

## OUT OF THE GINGER JAR

Our neighbor's faults are magnified sevenfold, but as to our own shortcomings we can not see them with a microscope.

It is not best always to stay at home; an occasional change is good for everybody. Even the kitchen fire goes out occasionally.

Every farmer can be his own weather profit if he will keep his tools under the shed, and his stock in the stable during bad nights.

There are lots of people in the world who appear to have the brains of a mule. All they seem to be able to do is to eat, sleep and kick.

There are many people who confound anarchy with socialism. When men or women declare anarchy and socialism to be one and the same thing they but give an exhibition of their own profound ignorance.

Savage people worship idols. Idol worship is a phase through which races have to pass in their intellectual development. In the same way races have to go through capitalism before they reach the stage of applied socialism.

## The Socialist Vote Increases Only Through Education

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Cotton's Weekly  
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The

500

In Two

Comrades, I want aim to improvement in worked right up present facilities must put in ment to do the

We have been forward to the list would get mark, and we dence instal chine and give up to the mod also handle our the minute.

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Montreal L ing on the some months, account now in \$40, and we will make it June.

Now comra long pull, and the 500 v the Monoline We have Printed Envo Cards. Drop you want. I all your local subs at once.

\$1.00 pay Subs, Four Ten Trials for

KEEP FIVE HUI NEXT

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# The Firing Line

## 500 SUBS

### In Two Weeks

Comrades, it has been our constant aim to effect continued improvement in Cotton's. We have worked right up to the end of our present facilities, right where we must put in more modern equipment to do the work demanded.

We have been looking eagerly forward to the day when our sub list would get over the 3,000 mark, and we could with confidence instal a typesetting machine and give you a paper fully up to the modern standard, and also handle our mailing list up to the minute.

With the installation of a Monoline you will get ten more columns of good matter of interest to Socialists, and many excellent long articles which we cannot handle with our present limited facilities.

Our circulation is now over the 2,500 mark, and we need only 500 more subs. Can you land them in Two Weeks?

Montreal Local has been working on the Monoline Fund for some months, and they have an account now in the bank of about \$40, and we can safely say they will make it \$50 by the 1st of June.

Now comrades, a strong pull, a long pull, and a pull altogether, and the 500 will be landed—also the Monoline.

We have new Sub Blanks, Printed Envelopes and Sub Post Cards. Drop a card as to what you want. Bring up the matter at your local meetings and urge all the comrades to send in their subs at once.

\$1.00 pays for Two Yearly Subs, Four Half-yearly Subs, or Ten Trials for three months.

### KEEP IT IN MIND! FIVE HUNDRED IN THE NEXT TWO WEEKS

Com. Walker dropped in his sub from Glace Bay. Will try it out.

Want to see if Cotton's is a yard wide. Two subs for Wolseley, Sask., per Comrade Scriver, of "The News."

Comrade Lavery of Galt, lands heavy. Fifty trials at one slap, and he will follow then to see that they arrive safe.

Cotton's has penetrated to Happyland, which is located in Saskatchewan. Comrade Ewing is the lucky one.

Comrade Penfold lands twice within the week, one yearly and one trial, and we think there is more to come from Guelph.

Comrade Channing Sweet of Denver, Colo., was on a visit here last week. He left a bunch of four subs as a memento.

Comrade Machell sends in half a dollar from Matsqui, B. C., for some good stuff to be sent to Glenvalley.

Cotton's has at last reached Warton, Ont. Com. Smellie received a copy and voted it good stuff. To get more he sent in his sub.

Comrade F. Hyatt, organizer at Calgary, sends in the three yearlies and some good copy. He evidently has a keen eye for good stuff.

Comrade Oldham sends in a dollar for post cards left by Com. Geo. Edward. He is making ready for a visit to Ottawa from the editor on May 30th.

Several of the Montreal comrades have failed to notify us of their change

of address. Names have been removed on notification from the post office.

Good word from Lachine. An order comes in for twenty-five copies per week. Lachine is following the pattern of Springhill. Read Gribble's letter.

Word again from Com. Biddlestone, of Preston, Ont. An order for two yearlies, three halves and a bundle landed safely. Five more on that necessary 500.

A bunch of encouragement has arrived from Montreal, per Geo. Edward. Two yearlies, five halves and three trials all for the Monoline Fund. Keep at it boys, the Monoline is in sight.

A bunch of five more for Daysland, Alta. Comrade Henderson got the first copy and immediately sent four more to keep him company. A very good idea.

A one dollar bill will send Cotton's to ten different homes for three months and will probably make ten permanent readers. Send in a bunch and help make up that 500 necessary names.

See what you can do to help us land that Monoline and give you a much better paper. Put us where we can compete with the capitalist papers. Only five hundred more subs will do it. Do your little bit.

Comrade Ross lands in again in lively style. He always does a stunt worth while, and he does it often. There was in the order two yearlies, ten trials, and a demand for six sub post cards. Other comrades duplicate.

These Brantford boys are hustlers. They know how to do stunts. Comrade Fogal is to hand with six yearlies, one half and nine trials. And he wants more sub blanks. Brantford will do its share towards that 500. Articles from Fogal and Davenport will be given special attention next week. Received too late for this issue.

### PUTS AND CULLS

PROF. E. C. W. SCOTT

As for responsibility, I guess we have the old parties faded.

We socialists don't seem to be in it at all in the dividing-up proposition with railroads.

It is a dreadful sin to commit suicide, but if you will join the army or navy and let some other fellow kill you, you at once become a hero.

The socialists are considered a lot of irresponsibles; but we socialists can turn a crook out of our party in sixty days. Can you Liberals and Conservatives do that? If you can't, you are very irresponsible.

Why are we now called irreligious? The Conservative and Liberal parties have not set us a very good example in that line, and yet the church people didn't seem to make any great kick about it. So why single out the socialists?

The people of Canada have paid nine-tenths of the cost of the Grand Trunk Pacific Railroad so far. Why can't we just as well pay the other tenth and run the whole thing; do away with grafting and regulate the freight rates to suit ourselves?

We socialists can recall any public official elected by the socialist party in sixty days, or in even less time if necessary. Can you Liberals and Conservatives do it? You bet you can't. Therefore, it is you who are very irresponsible, but aren't you sorry the people are finding it out.

We pay nine-tenths of the cost of the G. T. P. Those who pay the remaining one-tenth will get all the benefits to be derived from the whole amount spent. How is that for a scheme to make the merchants, farmers and consumers in general divide up?

The socialists are accused of being infidels, and atheists, incompetents and an ungodly set in general. Where did these infidels and atheists come from? They came from the old parties of course. If they were not worth noticing and bothering about then, why point them out and take so much notice of them now?

## SPRINGHILL NEWS

Dear Comrades:—I said a short time ago that I would have neither peace nor rest until Springhill had become a socialist stronghold. I have the pleasure of letting you know I am not the only one who felt the same. Comrade Gribble who has been appointed by the Dominion Executive to organize in the east is here. We are glad to have him as we have felt the need of an experienced speaker for some time, and he just fills the bill in the way of driving home the lessons we have been teaching. Comrade Gribble's presence in Springhill means the beginning of the end of capitalist thought among the workers here, especially the miners, who are in a great majority.

We socialists of Springhill are longing for the end, the final emancipation of the last slave class, and are and will continue to use every means in our power to arouse our class to achieve their own freedom, realizing that they alone can do this. Gribble is remaining here for about a week and we are going to have him back early in June.

Gribble addressed a good crowd in the square here on Wednesday night May 12th, dealing with the workers position in capitalist society, showing how their being in the position of having to sell something in order to get a living, and only possessing one commodity—their labor power—their ability to work, but not the raw material to work on, nor the tools to work with, were forced to apply to the owners of these things for permission to use them, in other words to get a job. As this commodity was their very life force, wrapped up in their own bodies and could not be delivered in the lump, but had to be handed out second by second, hour by hour, day by day; it followed that in selling their labor power they sold themselves, and were the modern slaves, as it mattered not the method by which slaves were forced to work for others, the very fact that they were forced to work for masters by any means made slaves of them. He showed that as labor power was something sold on the market subject to the same economic laws as anything else sold on the market, it followed that as a matter of course, when the demand fell off the price of labor-power would go down, which meant to the laborers a lower standard of living; under the present system, in which machinery is being constantly improved and other ways of saving labor being perfected, besides the importation of laborers from other countries who have been used to a lower standard, the time is rapidly approaching when the working class in this country will be forced down to the lowest standard of life. He showed how the capitalists would never endeavour to abolish a system of society which suited them, under which they had all the good things of life; that though there were men in the capitalist class who were naturally of kindly natures, who were really sorry to see and know of the ills from which the working class suffer, that though a rare one here and there really championed the working class, so becoming deserters from their own, yet the capitalists as a whole were so dominated by their own material interest that they not only would not, but could not, set the working class free. That was the work of the working class itself. The working class was not fit to be free until it was fit to fulfil its historic mission of freeing itself.

Until it was fit to achieve its own freedom it was not fit to retain it, and if it were possible to hand the working class its freedom on a silver platter it would not know what to do with it. He showed how the only way to set the working class free was for the working class to seize the means of production, own them collectively, and operate them for the benefit of all who work and then for the first time in history the workers would have what many of them talk about to-day, the "right to work," and not only the right to work, but what was better still, the right to the full product of their labor.

The mission of the Socialist Party was to show the workers where their strength lay: on the political field, and that party was providing the organization for the rebellious workers to rally on as capitalist oppression drove them to do so. Gribble finished with an appeal to the workers to not accept or reject anything he had said without thinking, but to study for themselves, and said he was sure of the result if they did so.

On Thursday night Gribble again addressed a crowd in the square dealing with the evolution of society. He said socialism was a science. He knew that to the average working man the words "Science" and "Scientific" has a somewhat mysterious sound, but really there was nothing

mysterious about them. Science was merely truth—the depths of truth. The scientific method was to search for facts and investigate them when discovered.

Giving a short sketch of the way in which some sciences had come into being, how they had their fore-runners, instancing astrology and astronomy, he went on to show how the science of Socialism also had its forerunner in the Utopianism that preceded it and that Utopianism itself was born out of the vague wishes and hopes for better things that have animated men down through the ages.

It was Karl Marx and Frederick Engels who first formulated the principles upon which societies were founded and scientifically explained the reasons for the changes in society from time to time. These changes were due to the changed and improved methods of production brought into use as they were discovered and as the old methods of production became obsolete, so the society based upon them passed away and a new society took its place sooner or later. Tracing the class struggle from its inception, he showed how at last the working class, which had hitherto always been fighting for one master-class against another was at last fighting its own, that the last class struggle was on, soon to end in the victory of the workers, the abolition of wage-slavery and the disappearance of class-rule with all its manifestations of drudgery, destitution and numberless economic ills from which the working class suffer at the present time.

Yours without Truce nor Rest,  
JULES LAVENNE

### SOCIALISTS WANT NO MILITIA AND NO NAVY

Resolution Passed at Meeting of the  
Calgary Society

The following resolution has been adopted by the Socialist party of Calgary:

"Whereas, strenuous efforts are being made to induce the working class organizations to participate in a movement having for its objective the strengthening of the British navy in order that the empire may be safely guarded from dangers which are alleged to threaten it from without;

"And whereas, the real enemies of the working people of this empire are not without the empire, but within it;

"And whereas the working people of this empire can have no possible quarrel with the working people of other nations, but on the other hand have a real quarrel with the class who today have the government of the empire in their hands, and who are directly responsible for the condition of want and dependency of the workers in the midst of plenty their labor alone has created;

"And whereas the augmenting of the means of murder, such as navies and armies, must be a standing menace to the peace and welfare of working people, not only without the empire, but of those of us who dwell within it;

"Therefore, be it resolved, that we, the Calgary local of the Socialist Party of Canada, refuse to countenance the jingoistic campaign which seeks to enlist the workers' support for increased naval and military establishments of any kind whatsoever, and we look forward to the day when labor will have asserted its right to the fruits of its toil and thereby abolish the fundamental cause of war, viz.: A struggle for possession of the wealth which labor creates;

"And be it further resolved, that we call upon all workers to refuse to countenance or support in any way the schemes of those jingoes who, under the cover of patriotism, seek to embroil our class in war, and we insist that, as capitalists create war, capitalists should do the fighting."

All men having the same origin are of equal antiquity; nature has made no difference in their formation. Strip the nobles naked and you are as well as they; dress them in your rags, and you in their robes, and you will doubtless be the nobles. Poverty and riches only discriminate between you.—Machiavelli.

Has your house lost its place amongst its fellows? Have you been cruel to the old home or the new? Touch it up with Ramsay's Paints. It will shine as it never shone before. Ask Soule & Christie about these paints.

Bulk tea may leave the dealer a larger profit, but "Salada" Tea (packed in sealed lead packets) leaves a lasting and favorable impression upon the palates of all giving it a trial. Hence its enormous sale.

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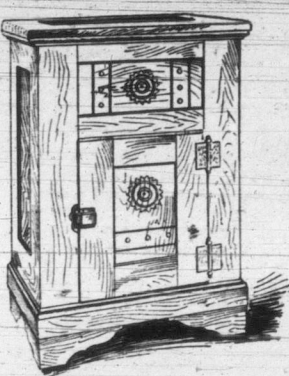
## Brighten Up

Not only does it take longer to put poor paint on your building than good paint, but you have to do it oftener. Divide the cost of painting your building into three parts and two of them go to the painter. The third part pays for the paint. If you get paint that will last 6 years you can afford to pay more for it than for paint that lasts but 2.

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**H. L. MESSIER**  
East Farnham, P. Q.

### PARTY NOTES

The Winnipeg Socialist party have changed their head quarters from Jubilee Block to Klondyke Block.

The social and dance given by the Socialist Party of Calgary on May Day was a decided success financially and otherwise.

Montreal comrades are keeping up their organization work. The latest is a new local in Westmount, and the next on the program will be Maisonneuve.

The Socialists in Vancouver appealed against a conviction and fine for obstructing Carrall square when holding a meeting. Justice Clement upheld the by-law, deciding against the socialists and in favor of the city.

C. M. O'Brien M. L. A., for Rocky Mountain, and a member of Local No. 4, Calgary, Alta., is now touring Saskatchewan. His last report stated that he had held nine successful meetings, and that the comrades in that vicinity are a fine bunch. He was last heard of at Prince Albert.

### Socialist Directory

Cards Inserted Under This Head  
75c per Month

#### MONTREAL LOCAL NO. 1

SOCIALIST PARTY OF CANADA, meets at Socialist Headquarters, No. 10 St. Charles Borromeo Street.  
M. WAYMAN, SECRETARY,  
715 Wellington St., Montreal

#### Kamloops Local No. 50 S. P. of C.

Meetings held every Tuesday night at 8 o'clock, in rear of D. D. Robinson's Furniture Store, Main Street.  
C. F. ORCHARD,  
Sec'y, P. O. Box 321, Kamloops, B. C.

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

### HEAR BOTH SIDES—THEN DECIDE

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

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Canada  
Province of Quebec  
District of Bedford

Superior Court

No. 8139

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

vs  
The said VOLNEY N. DYER, DEFENDANT.

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

BAKER & BAKER,  
Attorneys for Plaintiff  
Sutton, May 7th, 1909—(June 10)



# THE LADY OF LYNN

By SIR WALTER BESANT

Copyright, 1900, by Sir Walter Besant

CONTINUED

"Be assured that you will have it. But the girl is shy and hesitates, being, so say the truth, dazzled by the rank to which she is to be raised. A young maid's modesty will perhaps hinder such a freedom of speech as you would naturally desire."

"I hope, sir, that I am able to appreciate and value the virtue of modesty. All I ask of the young lady is her consent."

"Of that you may be assured beforehand."

"Then, captain, as this is an occasion of some awkwardness and one which it is well to get through as quickly as possible—did one ever hear of such a lover?—well, to get through as quickly as possible—his first interview with his mistress—"you will perhaps bring Miss Molly to me or take me to her."

Molly meanwhile was in her bedroom in a strange agitation, her color coming and going—now pale, now blushing—for the first time in her life trembling and inclined to swoon. Even for a girl who loves a man it is an event of the greatest importance and one never to be forgotten when she consents to make him happy. But when she is in grievous doubt, torn by the consciousness that she does not love the man, that she is afraid of him, that she does not desire the change of rank which he offers and that she would rather remain among her own people—in such a case, I say, her trouble is great indeed. However, to do honor to the occasion, she, like the captain, had assumed her Sunday attire. Her frock, to be sure, was not so fine as that in which she graced the assembly, but it was passable. To my mind she looked more beautiful than in that splendid dress.

At her guardian's summons she slowly descended the stairs. The kitchen door was open. She looked in as she passed. Her mother, instead of being busy over her housewifery, was sitting in her chair, her hands clasped, her eyes closed, her lips moving. She was praying for her daughter. Molly stepped in and kissed her. "Mother," she said, "pray that it may turn out well. I must accept him. Yet I doubt. Oh, pray for me!"

"Because," her mother murmured in reply, "the captain cannot help, and Jack cannot help, and there is none other that helpeth us but only thou, O God!"

Then Molly turned the handle of the parlor door and entered.

"Miss Molly!" Her gallant lover, splendid with his star and his fine clothes, took her hand, bowed low and kissed her fingers.

"You would speak with me, my lord."

"Yesterday I sent a message to your guardian. I told him by my messenger that I was entirely overcome by the beauty and the charms and the virtues of his fair ward, and I offered, unworthy as I am, my hand and all that goes with it—my rank and title, my possessions and myself."

"The captain told me of the message."

"I have today received an answer from him. But, although he is your guardian, I would not presume to consider that answer as final. I must have your answer as well."

"My lord, I am but a humble and a homely person."

"Nay, but lovely as Venus herself."

"I know not, since all the company have come to Lynn, how homely and humble I am in the eyes of gentlemen."

"You will no longer be either homely or humble when you are a countess."

"I fear that your friends among the great will make your lordship ashamed of your choice."

"My friends know me better than to suppose that I can be ashamed by their opinion. But, indeed, they have only to see you for that opinion to be changed. Once seen by the world, and all will envy and congratulate the happy possessor of so much beauty."

"Then—am you satisfied that you are truly in love with me?"

"Satisfied?" He took her hand and kissed it. "How shall I satisfy you on this point? By what assurance? By what lover's vows?"

She glanced upward, having spoken so far with hanging head. Her eyes met his. Alas, they were cold and hard! There was no softening influence of love visible in those eyes—only resolution and purpose. His eyes were as cold as his forehead and as hard as his lips. Poor Molly! Poor countess!

"Is it not, my lord," she asked, "a mere passing fancy? You will be tired of me in a month. You will regret that you did not choose, rather, among the fine ladies who speak your language and follow your manners."

"Molly, I am a man who does not encourage idle fancies and passing loves. You will find no change in me. As I am now so I shall be always."

She shivered. The prospect made her feel cold.

"Then, my lord," she said, "I have nothing more to say. I shall not do justice to your rank, nor shall I bring to your house the dignity which you deserve. Such as I am, take me, if you will; or let me go, if you will."

"Can you doubt, Molly? I will take you." He hesitated; he took her hand again; he stooped and kissed her forehead. There was no passion in his

kiss, no tenderness in his touch, no emotion in his voice. Such as he was then such he would always be, and, though the door was closed, Molly seemed to hear again the voice of her mother murmuring, "But only thou, O God?"

Her lover drew the captain's armchair and placed it at the open window, which looked out into the garden, then filled with flowers, fragrant and beautiful and melodious with the humming of many bees.

"Sit down, Molly, and let us talk."

He did not sit down; he stood before her; he walked about the room; he played with the gold tassels of his sword.

"Molly, since we are to be married, we must be married at once."

"I am your lordship's servant."

"As soon as possible. Are you ready?"

"Ready? I suppose I could be ready in a month or six weeks."

"Why, what is there to do?"

"I have to get things—dresses, house linen, all kinds of things."

"My dear, you are not going to marry a cit. Everything that you want you can buy. There are plenty of shops. You want nothing but what you have—your wardrobe, your fine things and your common things and your jewels. You must not forget your jewels."

"I thought that brides were always provided with things for the house, but if your lordship has already the linen and the nappery—"

"Good gracious! How should I know what I have? The thing is that you will need nothing."

"Where will you take me?"

"I think, first of all, to my house in Gloucestershire. It is not fully furnished. The late possessor, my cousin, whom I succeeded, was, unfortunately, a gambler. He had to cut down his woods and to sell them. He even had to sell his furniture and pictures. But I can soon put the house in order fit for your reception. It was he himself and not his predecessor who had sold these things. If it is not so fine at first as you would wish, we can soon make it worthy of you."

I have often wondered what he intended to do with his bride if things had gone differently. I am now of opinion that he intended to take her to this great country house, which, as I have understood, stands in a secluded part of the country, with no near neighbors and no town within reach, and that he intended to leave her there while he himself went out to London to resume the old gaming and raking which he desired so much, although they had been his ruin. Fate, however, prevented this design.

"If you desire my happiness, my lord—"

"What else is there in the world that I should desire?"

"—you will take me to that country place and live there. I fear the world of fashion, and I have no wish to live in London. I have learned from the Lady Anastasia how the great ladies pass their time."

"Everything shall be as you wish, Molly—everything, believe me."

He then, by way of illustrating this assurance, proposed a thing which he himself wished.

"We must be married immediately, Molly, because I am called away by affairs of importance to Gloucestershire. I ought to leave this place not later than Saturday." The day was Thursday.

"Saturday? We must be married on Saturday?"

"Sooner than Saturday. Tomorrow. That will give us time enough to make what little preparations may be necessary."

"Tomorrow! But we cannot be married so soon."

"Everything is prepared. I have the license. We can be married tomorrow."

"Oh! It was all she could say."

"There is another thing. Your guardian would like to make a public ceremony of the wedding. He would hang the town with flags and ring the bells and summon the band of the maypole."

"I have this day received."

At the same moment the vicar put his hand into his pocket and began to say the same words:

"I have this day received."

Both stopped. "I interrupt you, Mr. Pentecroste," said the vicar.

"Nay, sir; after you."

"Let us not stand on ceremony, Mr. Pentecroste. What have you received?"

"I have received a letter from London."

"Mine is from Cambridge. You were about to speak of your letter?"

"It concerns Sam Semple, once my pupil, now secretary to the Lord Fylingdale, who has his quarters over head."

"What does your correspondent tell you about Sam? That he is the equal of Mr. Pope and the superior of Mr. Addison, or that his verses are echoes

bones and cleavers, while all the world looked on."

"Yes. He is so proud of the marriage that he would like to celebrate it."

"And you, Molly?"

"I should like to be married with no one to look on and no one to know anything about it until it was over."

"Why, then, Molly—then we are agreed. I was in great fear that you would not think with me. My dear, if there is one thing which I abhor it is the public ceremony and the private feasting and merriment with which a wedding is accompanied. We do not want the town to be all agog. We do not want to set all tongues wagging, nor do we want to be a show with a grand triumphal march and a feast to last three days afterward."

"Can we be private, then?"

"Certainly. I can arrange everything. Now, Molly, my plan is this: We will be married privately in St.

Nicholas' church at 6 in the morning, before the company are out of their beds. No one will see us. After the marriage you will come back here. I will return with you, and we will then inform the captain and your mother of the joyful news. Believe me, when they come to think it over they will rejoice to be spared the trouble and the preparation for a wedding feast."

"But I cannot deceive the captain."

"There is no deception. He has agreed to the match; he knows that you have agreed. There is one consideration, Molly, which makes a private marriage necessary. I could not consent to a public wedding or to a wedding feast, because my rank forbids. It would be impossible for me to invite any person of my own position to such a feast, and it would be impossible for me to sit down with those persons—worthy, no doubt and honest—whom the captain would certainly wish to invite."

This was certainly reasonable and certainly true. Rank must be respected, and a noble earl cannot sit down to feast with merchants, skippers, mates, parsons and the like.

"Then it shall be as your lordship pleases."

"Be at the church at 6," he said. "I will provide everything and see that everything is ready for you. Do not be recognized as you pass along the street. You can wear a domino with the pink silk cloak which you wore the other night at the assembly. Then I shall recognize you. No one else, Molly, need be considered. Are you sure that you understand?"

"Yes," she sighed; "I understand."

"Then, Molly—He bowed low, and without offering to kiss her this wonderful lover left his mistress and was carried home in his chair."

CHAPTER XII.

THE "SOCIETY" AGAIN.

HE "SOCIETY" continued to meet, but irregularly, during this period of excitement when everybody was busy making money out of the company or joining in the amusements

or looking on. The coffee house attracted some of the members, the tavern others, the gardens or the long room others. It must be confessed that the irregularities of attendance and the absences and the many new topics of discourse caused the evenings to be much more animated than of old, when there would be long periods of silence broken only by some reference to the arrival or departure of a ship, the cease of a townsman or the change of the weather.

This evening the meeting consisted at first of the vicar and the master of the school only.

"We are the faithful remnant," said the vicar, taking his chair. "The mayor, no doubt, is at the coffee house, the aldermen at the tavern and the doctor in the long room. The captain I take it, is at the elbow of his noble friend."

The master of the school hung up his hat and took his usual place. Then he put his hand into his pocket.

"I have this day received."

At the same moment the vicar put his hand into his pocket and began to say the same words:

"I have this day received."

Both stopped. "I interrupt you, Mr. Pentecroste," said the vicar.

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"Mine is from Cambridge. You were about to speak of your letter?"

"It concerns Sam Semple, once my pupil, now secretary to the Lord Fylingdale, who has his quarters over head."

"What does your correspondent tell you about Sam? That he is the equal of Mr. Pope and the superior of Mr. Addison, or that his verses are echoes

sound without sense, trash and pretensions? Cost me a guinea."

"The letter is a reply I addressed to my cousin, Zachary Pentecroste, a bookseller in Little Britain. I asked him to tell me if he could learn something of the present position and reputation of Sam Semple, who gives himself, I understand, great airs at the coffee house as a wit of the first standing and an authority in matters of taste. With your permission, I will proceed to read aloud the portion which concerns our poet. Here is the passage:

"You ask me to tell you what I know of the poet Sam Semple. I do not know, it is true, all the wits and poets, but I know some, and they know all those who frequent Dolly's and the Chapter House and the other coffee houses frequented by the poets. None of them at first knew of had heard of the name. At last one was found who had seen a volume bearing this name and published by subscription. 'Sir,' he said, 'tis the veriest trash. A schoolboy should be turned for writing such bad verses.' 'But,' I asked him, 'he is said to be received and welcomed by the wits.' 'They must be,' he replied, 'the wits of Wapping or the poets of Turnagain lane. The man is not known anywhere.' So with this I had to be content for a time. Then I came across one who knew this would be poet. 'I was once myself,' he said, 'at my last guinea when I met Mr. Samuel Semple. He was in rags, and he was well nigh starving. I gave him a sixpenny dinner in a cellar, where I myself was dining at the time. He told me that he had spent the money subscribed for his book instead of paying the printer; that he was dunned and threatened for the debt; that if he was arrested he must go to the Fleet or to one of the Comptrols; that he must then go to the common side and would then starve—in a word, that he was on his last legs. These things he told me with tears, for indeed cold and hunger—he had no lodging—had brought him low. After he had eaten his dinner and borrowed a shilling he went away, and I saw him no more for six months, when I met him in Covent Garden. He was now dressed in broadcloth, fat and in good ease. At first he refused to recognize his former companion in misery, but I persisted. He then told me that he had been so fortunate as to be of service to my Lord Fylingdale, into whose household he had entered. He therefore defied his creditors and stood at bed and board at the house of his noble patron. Now, sir, it is very well known that any service rendered to this nobleman must be of a base and dishonorable nature. Such is the character of this most profitable of lords. A professed rake and a most notorious gambler, he is no longer admitted into the society of those of his own rank. He frequents halls where the play is high, but the players are doubtful. He is said to entertain decoys, one of whom is an old ruined gamester named Sir Harry Malyns and another a half-pay captain, a bully and a sharper, who calls himself a colonel. He is to be seen at the house of the Lady Anastasia, the most notorious woman in London, who every night keeps the bank at hazard for the profit of this noble lord and his confederates. It is in the service of such a man that Mr. Semple has found a refuge. What he fulfills in the way of duty I know not." I give you, cousin, the words of my informant. I have since inquired of others, and I find confirmation everywhere of the notorious character of Lord Fylingdale and his companions. Nor can I understand what services a poet can render to a man of such a reputation, living such a life."

"Do you follow, sir," my father asked, laying down the letter, "or shall I read it again?"

"Nay, the words are plain. But, Mr. Pentecroste, they are serious words. They concern very deeply a certain lady whom we love. Lord Fylingdale has been with us for a month. He bears a character, here at least, of the highest kind. It is reported, I know not with what truth, that he is actually to marry the captain's ward, Molly. There is, however, no doubt that Molly's fortune has grown so large as to make her a match for any one, however highly placed."

CONTINUED

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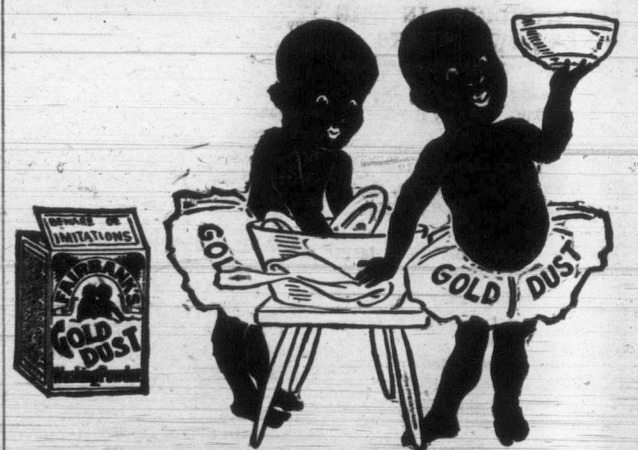
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# Woman's Page

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

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

## "The Poor Ye Have Always With You."

By CHARLOTTE PERKINS GILMAN

The poor ye have always with you, therefore why seek to have a lot ordained by God—Dare to rebel beneath his chastening rod—Question the law on high?

The poor ye have always with you—plain to see Is this thing so far—instead of our Lord—Proved by the fact and also by his Word, So it must surely be!

Yet wait—"have always" is the present tense—He said they had them always, and they had; Must we therefore believe a thing so bad; Shall always crush us with its weight immense?

"You always have the headache!" I complain—'Tis not prediction, that you always will, Nor yet a lashing curse to say, worse still, That you must always bear that pain.

The poor we have had with us in full store From senseless age to age. Let man to-day Rise up and put this human shame away—Let us have poor no more!

## WOMAN THE EQUAL OF MAN

MARY WISDOM

Why man should be thought superior to woman, I don't know. Perhaps it is a mere matter of habit formed in the far away times of our savage forefathers.

In those days man, the stronger physical animal, not being hampered by any delicate qualms of politeness, gained the supremacy by brute force; the weaker female gave him respect simply out of fear of broken bones. That same was imbedded into her progeny. A habit very shortly becomes second to nature. Thus down through the ages the habit of giving undue respect to the masculine sex has become fixed, till at this late day man with his natural conceit feels that in some mysterious way he is a superior being. He feels quite a distinct sense of his own supremacy over his woman kind.

Each of those far away grandmothers did as her self-appointed master dictated. Naturally this fell to her lot all the menial tasks and disagreeable things which her husband objected doing.

To this day upon women devolves the humdrum, worrysome, trivial, everlasting round of household duties. It has come to be considered by many intelligent persons that Providence ordained as woman's sphere in life to wash and mend and scrub and bake, to rear children as fast as she can and meekly stay at home, while man does the larger things in life.

When a woman of intelligence rebels at the place man appoints her, she is immediately called strong minded and held up to ridicule as a suffragette. Men look at her askance, as do all the little wives still in thralldom, who are nothing more than echoes of their husbands.

It is my opinion that the remarks of many men are not even worthy of an echo; but then, I am not a meek wife.

It is about time that we women begin to think for ourselves. It is time to cast off the yoke of masculine servitude.

It is time to brush away the dust and cobwebs from before our eyes so that we can see clearly that woman is man's equal, that she is his fellow citizen.

Woman must understand that she has the right to say how and when and where she and her children shall be governed. It is as much her business to see that the conditions under which she lives are just and clean as it is man's business. It is not only woman's right, but it is her duty to use her influence, her voice, her pen, her temper and every other available talent to help readjust our upset political regime.

Capitalism has run riot over women

and children, over old and sick and poor. It has gone to seed amid economic disorder. We believe that a co-operative commonwealth in which women and men will have an equal voice in the administration, will be as far ahead of our present system as bright sunlight is ahead of gloomy night.

## SOCIALISM AND IGNORANCE

MARY WISDOM

A few months ago I looked upon Socialism with horror. To-day, I honor it above all other movements working for the betterment of mankind.

Ignorance and superstition vanish before light and knowledge.

I would advise every woman who looks with distrust upon socialism to study the subject a little so that she can give her opinion of the subject with some degree of intelligence.

A friend of mine, who lives a domestic secluded life on a farm, held up her hands in surprise, when she learned that I actually attended socialist meetings.

She asked me in real earnest if I was not afraid "that some of those foreigners would stick a knife in me." She seemed to think that socialists were a set of men who went around with bombs in their pockets and knives in their belts, ready and anxious to commit murder. Alas, how we are misled. Alas that such gross ignorance should exist in this enlightened country where literature is so cheap.

Socialists are bound together in a great cause. They are working to help the weak, to rise the fallen, to lift the burden of oppression, to overthrow crime and bind up the broken hearts, trying to fulfil the teachings of Christ in truth.

Yet they are reviled and hated of all men who understand not their doctrines. This does not surprise me. Christ himself and His followers in old Jerusalem were reviled and hated by all who understood not His doctrines. Is the disciple above his master or the servant above his lord?

## How to Get Women Into the Socialist Party

By AGNES HALPIN DOWNING

To get women into the Socialist party get them interested in the cause of womanhood. A chain is no stronger than its weakest link and the position of woman in society is no stronger than the position of the weakest woman.

Take the case of the woman who depends on herself, and there are millions who must depend on themselves; if one seeks employment in the civil service, be she ever so competent, she is soon told that the best paid places must be given to voters. If she works for a private employer the rule holds equally true, she is paid less than man for the same work.

When even a bluff is made at factory inspection, the inspectors are appointed by some political clique, and if they do anything more than eat a good dinner with the factory superintendent, if they do anything to improve the places where toilers are, they do it in factories where voters are employed the votes will come in handy some day. "Eight-hour day for men, ten-hour day for children and unlimited hours for women—such is our practice today in an increasing number of states," are the words of Florence Kelley, and she added "Votes for working women mean shorter hours." What party stands for giving women the protection which political rights mean? Only the Socialist party.

If a woman is married, and has a husband that has a job and he can and does maintain her, she still has the same facts to face for the future of her daughters; she ought to be interested. But there is another phase, a matter

about which thinking women have been silent too long, and on which to be longer silent is to be guilty of a social crime. While we must speak out, we must do so with the greatest delicacy and tact, for the matter is so cruelly frightful as to be difficult of belief. Women are bought and sold for profit. They are held as slaves with as tight a grasp, and with far more cruelty and ruthlessness even than were the poor, black women of slavery days. There is an organized business in this. To convince women that this is not the talk of sensation mongers, refer them to the courts of Chicago, where not only have a large number of persons been convicted of this crime, but many pleaded guilty. Innocent girls are stolen, enticed, deluded, even married, to be sold into dens of infamy.

When once a girl is landed in such a place she has no protection whatever from the law, and officers who are sworn to enforce the laws are allies, supporters and helpers of her brutal keepers. The depths of degradation, humiliation and suffering put upon those poor innocent victims can never be told. Their average life in such a place is five years, when they die frightful deaths and are buried in nameless graves; girls are thus destroyed at the rate of 60,000 a year in the United States alone.

The motherhood, the womanhood of today, will not be silent, will not be inactive when they know the facts. They will demand that this unspeakable traffic cease.

Where will they begin? First they will ask enforcement of law from the police officers, and the laws will not be enforced. They will demand warrants from prosecuting attorneys who are suborned to grant no warrants. They will demand investigations, and they will get whitewashings. All this they will get, but they will not give up.

Once realizing the enormity of the situation and becoming convinced by trying that the thing is protected by officialdom, they will look in another direction for help. By trying to do something they will be convinced that the man at the head of the white slave traffic in a city names the candidates for prosecuting officers on both old party tickets in nine cases out of ten, and in the tenth case, if by accident a man be elected to the office that cannot be bought, on one pretext or another he will be ousted.

Women are patient and long suffering, they are slow to act, but when the deep quiet river seeks the peaceful valley below it comes over the rocks with a rush that sweeps all in its way. Women may be conservative and slow and a whole lot of other things, but if they once find out where they are in our present scheme of social life we will be headed for a change.

Would you increase the party membership? Then interest women in the cause of womanhood.—Ex.

## For the Handy Woman

Use a wooden potato masher for creaming butter and sugar for cakes.

A dash of soda in stewed tomatoes for those who cannot eat acid foods is a wise precaution.

Whip cream in the upper part of a double boiler having fine ice or cold water in lower part.

To prevent the smell of onions, which is so offensive on the breath, eat a sprig of parsley.

When the linen tablecloth is past the mending stage I double it in half and stitch the sides together, making a handy cloth to lay over a better one to insure longer service. Or the better parts may be cut in into squares and hemmed for everyday napkins.

The following gargle is the best known for cankered sore throat, and I am positive it saved me from a bad case of diphtheria: One ounce muriated tincture of iron, 1 ounce chlorate of potash, 7 ounces water. Gargle every two hours, washing the teeth well after using.

To run tucks in thin material without having them of various widths, cut a measure double width of the desired tuck, lay this on goods and draw one thread on each side of measure. Draw threads for all tucks before beginning to sew, then fold goods and sew through the thin stripes.

A. W.

Macdougall (to his new fourth wife)—The meenister doesna approve o' my marryin' again, an' sae young a wife too! But as I tell't him, I canna be aye buryin' buryin'.—Punch.

## MAY

By WILLIAM MORRIS

O love, this morn when the sweet nightingale Had so long finished all he had to say, That thou hadst slept, and sleep had told his tale— And midst a peaceful dream had stolen away In fragrant dawning of the first of May, Didst thou see aught? Didst thou hear voices sing, Eve to the risen sun the bells gan ring.

For then me thought the Lord of Love went by To take possession of his flowery throne, Ringed round with maids and youths and minstrelsy: A little while I sighed to find him gone, A little while the dawning was alone, And the light gathered; then I held my breath And shuddered at the sight of Eld and Death.

Alas! Love passed me in the twilight dun, His music hushed the wakening ouzel's song; But on these twain shone out the golden sun, And o'er their heads the brown birds' tune was strong, As shivering, twix the trees they stole alone: None noted aught their noiseless passing by, The world has quite forgotten it must die.

## THE STRAIGHT ROAD

MARY WISDOM

It takes a very broad minded person to see clearly both sides of a question. Most of us are not broad minded. We can see clearly only from our own point of view.

I used to try and weigh both sides of a question. Then, after careful thought, decide calmly, giving due deference to all good points. Lately I've thrown to the winds all that sort of reasoning. I've come to the conclusion that I do not want to see both sides of the subject, I do not wish to give both sides of discussion careful thought. In fact, I do not want to give the other side any thought at all.

I want to see from my own point of view and I want to see clearly and straight. I want to brush aside as useless to me everything that obstructs my line of vision. I want a straight road between me and my object. A good solid road whereon I can walk comfortably.

I want to be able to wear my big boots so that I can tramp right along with a swing knowing that if I keep straight ahead I'll arrive at my goal. The way to get that road mapped out in one's mind is to see clearly one's point of view.

When I tried to see the other side of the question I walked along a crooked path, obstructed with rubbish in the shape of doubts and queries. So anxious was I to be unbiased and level headed that I kept stumbling along making such little progress that I arrived nowhere.

To-day it matters little to me that I am called narrow, bigoted or any other adjective descriptive of ignorance.

I am going to keep straight ahead knowing that before long my opportunity will win me my cause.

I will never rest, not will I allow those around me to rest, till I gain my end. I am going to agitate and bother and disturb to the best of my ability, till I am given the justice of having a voice in the affairs of my country.

We women are just beginning to awake to the injustice of it all.

Our women hearts are tender for we always take the part of the "underdog." It is dawning upon us, that we, actually we, our gracious selves, are the under dog in the fight. We rebel at being any longer ruled by laws made by man, or man by which we are made to suffer, we and our children. Therefore, we demand our right to vote.

## Kitchen Stools

Only the woman who owns a sizable kitchen stool knows the comfort of it. If she has two or three so much the better.

They are not expensive articles, and therefore, it does not strain the housekeeper's purse to provide her kitchen

CASTORIA.

The Kind You Have Always Bought

Bears the Signature of J. C. Watson

Castoria is a family remedy for all ailments.

## 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.

with enough of them to make work comfortable.

There should always be one to slip under the kitchen table. It should be high enough to put the worker in a comfortable position for using her hands. She will find herself using it hours during the day that otherwise she would have spent on her feet.

The laundress who knows how to take care of herself has a high stool with rungs for her feet, on which she may sit when she is ironing the light pieces. It will give her renewed strength for the next day's work.

## How's Business

"Business is poor," said the beggar. Said the undertaker, "It's dead."

"Falling off," said the riding school teacher.

The druggist, "Oh, vial," he said.

"It's all write with me," said the author.

"Picking up," said the man on the dump.

"My business is sound," quoth the bandsman.

Said the athlete, "I'm kept on the jump."

The bottler declared it was "corking."

The parson, "It's good," answered he.

"I make both ends meat," said the butcher.

The tailor replied "It suits me."

—Boston Transcript

## THE ORIGIN OF MONEY CAPITAL

"The history of the importation of gold and silver into England during the sixteenth century is particularly edifying. The Spaniards robbed and butchered the hapless natives of America, burned their villages and started with their loot—for Spain. English buccaneers on the high seas lay in wait for them, cut their throats, scuttled their ships and carried their gold and silver as booty into England. Once in England, where the land robberies of the nobles created a hopeless proletariat, this gold and silver could function as money capital and incidentally contribute to the rise of a capitalist aristocracy. The discovery of new lands meant colonization. Colonization meant a growing world market. A growing world market reacted powerfully on human incentive to create and perfect product-increasing machinery."—A. M. Sturton, p. 24, "From Star-Dust to Socialism."

Are you the only Socialist in your neighborhood? Yes? Then you must feel lonely! But not for long! Pick out five or ten of your most intelligent acquaintances, write their names and addresses plainly on a sheet of paper, enclose in an envelope along with sufficient money to pay for a trial subscription to each, and soon Cotton's will win you comrades as well as friends.

## PSALMS

PSALM 27

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

PSALM 28.

1 Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

## PROVERBS

CHAPTER 15

16 Better is little with the fear of the Lord, than great treasure, and trouble therewith.

17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.

20 A wise son maketh a glad father; but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute in wisdom; but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed; but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is!

24 The way of life is above to the wise, that he may depart from hell beneath.



## CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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

## Cotton's Weekly

A CANADIAN SOCIALIST PAPER

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

Humanity is never stationary. We either advance or retrograde.

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

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

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

Capitalist reports declare the French postal strikers to be beaten. Socialist reports declare that they have a great chance of success.

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

The United States of America is the greatest despotism on earth next to that of Russia. It is good for Canada that she is a separate country.

Capital is merely money invested in the machines of production. The machines of production can exist without capital being invested in them.

All the modern reform movements converge towards socialism. Socialism is the one hope that men have for a better state of things here and now.

The British budget is supposed to be socialistic and confiscatory. The budget has hardly hit the pockets of the capitalists at all and they are beginning to wail like sick infants.

There are eighty socialists elected in the Finnish Parliament. Finland has abolished the saloon. Wherever socialists get the power they make laws for the betterment of man.

The working people are in the majority. When they get their eyes open they will sweep away the present parasitic class of capitalists who exact much work and give little in return.

Socialists do not hate the rich. The rich are simply the product of an outworn system of industry. The rich man is not to be blamed for his riches any more than is the poor man for his poverty.

The financiers and lords of Great Britain are protesting against the Asquith budget. Perhaps the radical tax measures were mere bluffs for the purpose of holding the electors quiet and not hurting the revenues of the idlers.

The slave states of the South had laws compelling masters to feed and clothe and shelter their slaves. The modern wage-slave driver makes the wage slaves work and does not have to guarantee them food, clothing or shelter.

The American people have bought fourteen billion dollars worth of trust securities and the trust magnates still own the trusts. This is a species of stock juggling which makes the trust magnates prosperous and socialism inevitable.

In Winnipeg there has been formed a Free Speech League. Every citizen has to learn sooner or later that citizens have a right to speak on the streets. Montreal and Winnipeg are no exceptions.

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

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

As long as there are capitalist laws there must be capitalist jails. Jails may become to a large extent unnecessary after the collapse of capitalism.

Under capitalism laws are made for the protection of property rights. Under socialism laws will be made for the protection of humanity.

Our laws are made to make the rich richer and the poor poorer. The rich people naturally declare, "behold, what wonderful and glorious laws we live under."

The wars are withdrawn for a while. When politics become more heated the British politicians will bring forth their war-bogies to frighten the people with.

Labor is bought and sold like tea and molasses and butter. Labor power is wrapped up in a human being and if the labor power is not sold the human being suffers.

The world over the socialists are setting the questions for the parliaments and forcing the unwilling rulers to discuss them. These socialist questions are the live questions of today.

Tom. L. Johnson, of Cleveland, has tried to bring in reforms in his native city. The capitalists have thwarted him and separated him from most of his fortune. Tom, if he thinks a little, will join the socialists.

Some of the capitalistic upholders of America's plutocracy want to deport the editors of the U. S. socialist papers. Many nigger owners before the war did not like the abolitionists. The abolitionists won out and so will the socialists.

An era of great prosperity is at hand. Needless to say, this prosperity will be for the master class. Ordinary workingmen are not supposed to be prosperous. They are supposed to do the hard work and take the kicks and cuffs that come their way.

Great Britain pays large revenues to holders of the national debt securities. The socialists desire to take those sums and pay them to the sick, the feeble and the old. In other words, the socialists want to legislate for humanity and not for profit.

There are many Christian fellowships springing up. The object of these fellowships is the propagation of the principles of Marxian economics. Many ministers of the Gospel are courageously advocating clear cut revolutionary socialism.

There is going to be an increase of wages among the steel workers of the States. Thus reports the capitalist press. Wages in the steel trade were recently cut below the living level and are only going back to the old figure. This is the much heralded advance.

The working class has proved itself to be the most revolutionary class in existence. The working class will gain the most by the advent of socialism. For these two reasons the working class will be the one whose energy and activity will bring about the revolution.

Private property is theft. Neither the anarchists nor the socialists originated this idea, but it is to be found in the writings of the Fathers of the Church before the simple communistic Christianity had become perverted.

Aristotle declared that perhaps slave labor would disappear. The people of his day could not possibly see how this was to be brought about. Socialists today declare that wage slavery will disappear. The blind people of the present age cannot see how this will happen.

It is beginning to appear that Great Britain may shortly have a Liberal-Labor Ministry. The laborers can expect little from any such government. Until labor gets a government of its own and overthrows its masters' rule labor will be given little and must yield much.

There are five statements which non-socialists hurl at socialists. These five statements are that socialism means dividing up, free love, atheism, anarchy the rousing of envy and hatred. The non-socialists are so convinced of what they say that it is useless to talk to many of them.

A Minister of Labor is to be created at Ottawa. This minister is to see that the rights of capital and labor are both protected. As capitalism is a cunning system for robbing the workers, it is evident that the minister is to have for his duties the supervision of the legalized robbery of the workers.

The Democratic party is dead in the States. Roosevelt began to kill it and Taft has finished the work. Taft has been down in the South advocating the disfranchisement of the negroes. This has won him the support of the white Democrats. Henceforth, the Republicans and the socialists face each other in the political arena.

## Comrades, Attention!

Owing to the lack of Provincial Executive in the Maritime Provinces, and realizing that the people are ripe for organization the comrades of Local Albert have instructed me to appeal to Canadian Socialists to dig down and provide "Siller" so that Comrade Gribble may be kept in the East for some time.

Comrades, you can't merely dismiss his appeal by saying "Aw let them look after their own provinces." You must act, for so long as we in the East are in economic darkness we fetter you. You cannot attain the Social Revolution without us. We must all kick at once.

New Brunswick and Nova Scotia are ripe for Socialism. There is discontent everywhere and we must lead that discontent into intelligent channels. In order to do this we must have Money! Money! Money! Our organization in these provinces is weak as yet and we must call for help. Don't let our call be vain, comrades. "Shell out!" Remember that it is for the Social Revolution, the emancipation of the workers.

We appeal to you comrades of Ontario, Manitoba, Alberta and British Columbia. We are few and our work is slow and discouraging. We need your support, both moral and financial for a time, in order that we may build up our movement. Two months' work on the part of Organizer Gribble will set us on our feet. Help us to keep him at work, comrades. Send along your dimes, quarters and dollars to the undersigned. All contributions will be acknowledged in the "Clarion" and "COTTON'S."

Yours in the Revolution

ROSCOE A. FILLMORE  
Sec'y Local Albert, N. B.

## THIS SYSTEM DOOMED

The working class will both see and understand. They have the inherent power of self-development. They are but just beginning to come into consciousness of their power, and with the first glimmerings of consciousness the capitalist system is doomed. It may hold on for a time, for even a long time, but its doom is sealed.

Even now the coming consciousness of the world-wide working class power is shaking the foundations of all governments and civilizations.

The capitalist system has had its day and, like other systems that have gone before, it must pass away when it has fulfilled its mission and make room for another system in harmony with the forces of progress and compatible with the onward march of civilization.—Eugene V. Debs.

## An Irresistible Force

By this time, you have surely got rid of the notion that Socialism is a ready-made scheme of society which a few wise men have planned, and which their followers are trying to get adopted. Socialism is a philosophy of human progress, a theory of social evolution. It is not necessary to elaborate the theory. It will be sufficient, probably, to state in a very few words, the main principles of that theory.

The present social system throughout the civilized world is not the result of deliberately copying some plan devised by wise men. It is the result of growth and development. From our present position we look back over the blood-blotted pages of history, back to the ages before men began to write their history and their thoughts, through the centuries of which there is only a faint tradition; we go even further back, to the very beginning of human existence, to the men-apes and the ape-men existence science has made clear to us, and we see the race engaged in a long struggle to

Move upward, working out the beast And let the ape and tiger die.

We look for the means whereby the progress of man has been made, and find that his tools have been, to say, the ladder upon which he has risen in the age-long climb from bondage toward brotherhood, from being a brute armed with a club to the sovereign of the universe, controlling tides, harnessing winds, gathering the lightning in his hands and reaching to the farthest star.

We find in every epoch of that long evolution the means of producing wealth as the center of all, transforming government, laws, institutions and moral codes to meet their limitations and their needs. Nothing has ever been strong enough to restrain the economic forces in social evolution. When laws and customs have stood in the ways of the economic forces they have been burst asunder as by some mighty heaven, or hurled aside in the cyclonic sweep of revolutions.

Have you ever gone into the country, and noticed an immense rock split and shattered by the roots of the tree, or perhaps by the might of an insignificant looking fungus? I have, many times, and I never see much a rock without thinking of its aptness as an illustration of the Socialist philosophy. A tiny acorn tossed by the winds finds lodgment in some small crevice of a rock which has stood for thousands of years, a rock so big and strong that men choose it as an emblem of the Everlasting. Soon the warm caresses of the sun and the rain wake the latent life in the acorn; the shell breaks and a frail little shoot of vegetable life appears, so small that an infant could crush it. Yet that weak and puny thing grows on unobserved, striking its rootlets farther into the crevice of the rock. And when there is no more room for it to grow, it does not die, but makes room for itself by shattering the rock.

Economic forces are like that, they must expand and grow. Nothing can long restrain them. A new method of producing wealth broke up the primitive communism of prehistoric man; another change in the methods of production hurled the feudal barons from power and forced the establishment of a new social system. And now, we are on the eve of another great change—nay, we are in the midst of the change. Capitalism is doomed! Not because men think it is wicked, but because the development of the great industrial trusts compels a new political and social system to meet the needs of the new mode of production.

Something has got to give way to the irresistible growing force! A change is inevitable. And the change must be to socialism. That is the belief of the socialists. Mind, I do not say that the coming change will be the last change in human evolution, that there will be no further development after socialism. I do not know what lies beyond, nor to what heights humanity may attain in future years. It may be that thousands of millions of years from now the race will have attained to such a state of growth and power that the poorest and weakest men then alive will be so much superior to the greatest men alive today, our best scholars, poets, artists, inventors and statesmen, as these are superior to the cave-man. It may be. I do not know. Only a fool would seek to set mete and bound to man's possibilities.

We are concerned only with the change that is imminent, the change that is now going on before our eyes. We say that the outcome of society's struggle with the trust problems must be the control of the trust by society. That the outcome of the struggle between the master class and the slave class, between the wealth maker and the wealth takers, must be the victory of the makers.

—JOHN SPARGO in the Common Sense of Socialism.

## TWENTIETH CENTURY CIVILIZATION

H. MARTIN

Throughout the length and breadth of this world today we are face to face with an ever increasing army of the unemployed. Never in the history of the world have there been so many willing hands denied the opportunity of producing a livelihood. Nowhere on the pages of history has there been recorded so much misery, degradation and poverty on the one hand, with a superabundance of wealth and the necessities of life on the other.

In the face of these indisputable facts, the whole country seems to be agitated over the possibility of a war between Great Britain and Germany. The point around which the storm seems to be centering, is the query, what part is Canada going to play in assisting Great Britain to retain the supremacy of the high seas? And like a thunderbolt from the skies comes the answer, one or more Dreadnoughts.

Just in what way the masses of Canada are to benefit by an outlay of from ten to twenty millions on these abominable floating hells is hard to conceive.

We hear a great deal about "high ideals" today. The world is governed by ideals. Laws and constitutions and the actions of the powers that be are shaped and determined by the beliefs, opinions, habits of thought and standards of conduct prevailing among the people. "As a man thinketh so is he." And as a people think so is their political and social system. Patriotism, loyalty, flag worship, reverence for the powers that be, such are the so-called high ideals held up by our politicians, clergy, college professors and editors—the intellectual guides and "men of light and teaching."

At the root of all this scare lies the economic necessity of political expansion on the part of Germany. Next to the United States, Germany has reached the highest stage of development in her productive machinery. The German population is also increasing more rapidly than that of any other nation of capitalist Europe; and, under capitalism, the growth of population means that labor's ability to buy the things it produces decreases in ratio to its increasing power of production. Thus industrial Germany necessarily reaches out for new markets.

But it is England that bars Germany's way to possession of more of the earth. England either owns the earth Germany wants, or controls the ocean highways and inland outposts thereto.

But when we stop to consider that for almost two thousand years the message of "Peace on earth, good will to men," has been preached among a large portion of the human race; has been repeated each recurring year from an almost countless multitude of pulpits, and has been made the theme of millions of songs, stories, essays and editorials of every description, still messages go forth into a world with more instruments for the killing of men than that world has ever known before. More and larger ships for warfare are floating upon the ocean than it ever carried before. Larger armies, with more perfect machines of death are tramping the earth than ever shook it in previous years.

The demand for war and naval budgets of the "Christian" nations are larger than ever before, and many times larger than those of the "heathen" nations.

And when at last the "dogs of war" are let loose, when these floating hells shall belch forth the destruction and death for which they were made; when tramping millions shall respond to the march roll of the drum; from almost every pulpit throughout this glorious empire, prayers and supplications will go up to heaven for the victorious and glorious triumph of our troops. And Germany's pulpits will ring with a similar request.

One is forced to exclaim, O, what a mockery! What a farce!

## 'TIS EVEN SO TO-DAY

The heathen by the light of reason conclude that a usurer is a doubly-dyed thief and murderer. We Christians, however, hold him in such honor that we fairly worship him for the sake of his money. Little thieves are put in the stocks. Great thieves go flaunting in gold and silk.—Martin Luther.

## TALE OF A TOUR

(FIRST INSTALLMENT)

Springhill, N. S., May 14th '09  
Since starting on this trip I have visited Brockville, Montreal, Newcastle, Albert, Harvey, and am now at Springhill, speaking publicly once at Brockville, twice at Montreal, once at Newcastle, three times at Albert, once at Harvey and up to the present twice at this place where I expect to speak several times more. I am gathering knowledge of the country and local circumstances and on the return trip from Cape Breton shall be able to take in the smaller places with better results than if I were to do so on the going trip, as comrades are arranging for it in their respective localities. I can assure comrades that we have every reason to expect a splendid organization in the extreme east, which will be due to the quiet earnest work of comrades who have been patiently plodding away for years against all discouragements. But that is an old story, we know it is the same everywhere; it is the unknown, unapplauded skirmishers that do the work, that clear the way and it would be impossible to effectively organize but for their work. At Brockville there is a young, but very well organized and militant local getting down to business more all the time. Being not very long at the game there are many things that puzzle and even shock, yes, and even repulse some of them as they get deeper into the study of Scientific Socialism. We have all been through and we know where they will land in the end. The Brockville comrades are workers, students and fighters, look out for them.

At Montreal there is a very enthusiastic crowd, who have just acquired permanent headquarters, and are determined to perfect their organization. Montreal is particularly good, where the money is concerned. I received \$16.75 from Montreal local which materially helps to swell the organization fund and to lengthen the tour. I shall take in Montreal on return with very much pleasure.

At Newcastle, Comrade Stewart and one or two other members of Fredericton Local, the members of which are scattered but keeping their organization intact have been sowing the seed in a not very fertile field, but the result is by this time a Local. Comrade Stewart is a zealot to his finger-tips, if he were not he could not have carried on the propaganda unceasingly for so many years under the circumstances he has and still be in the very foremost ranks. It will not be so hard from now on, Comrade.

At Albert, a small village, I found a little outpost holding their position against great odds. Comrades Filmore, Tingley and "Claude" are bearing the brunt here. What do you think? With only half a dozen members, they are keeping permanent headquarters fitted up as a public reading room open every evening and well-stocked with literature.

They have a large sign up, "Socialist Headquarters" in letters that can be read a quarter of a mile away and this in a tiny village. Think of this, some of you comrades in places where there are large locals, where you have made no effort to do the same, or have thrown cold water on the idea when others have. Think of Socialist headquarters in a village where one of the "leading" citizens talks of driving out the Socialists with shotguns, where a "Christian" lady tears down Socialist bills and a village belle breaks the windows of the Socialist quarters. Comrade Filmore is young, is a fighter, all through and well posted; he will be heard of more in the future.

Now I am at Springhill and am happy all the time. When the full news about Springhill comes out there will be exultation from here to the Pacific coast. This is the ripest place for organization I have ever struck. The seed has not only been sown, but has grown and ripened and the result only remains to be garnered. Comrade Jules Lavenne started the sowing about five years ago. At that time, he, a comrade from Belgium and a veteran in the movement could speak no English. He now speaks it well. The results of this comrade's work are incalculable. Others have been inspired by him and are, and have been for some time working with the same earnestness as he.

It is and has been a fertile field for Socialist propaganda, in Springfield, and Jules Lavenne has been pre-eminently the sower of the seeds of truth here, and I have a strong impression that when the charter application from Springhill reaches the Dominion Executive it will have a larger list of names than any charter application has had inscribed on it in the past and my last words are "Look out for Springhill!"

WILFRED GRIBBLE

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COWANSVILLE

## WEALTH FR

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