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W. U. COTTON, B.A., B.C.L., Editor

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COLONIES NOT SOCIALISM

Recently the Montreal Witness published a resume of a book which told how Socialism had been tried and proved a dismal failure. The book was a history of an Australian band of enthusiasts who emigrated to the Argentine, took up land in the wilderness and were going to inaugurate co-operative commonwealth. They had been hard in Australia, and the group of enthusiasts, under a strong leader, faced the trials of a new wild country, relying upon their energy and doctrines to do away with the selfishness arising from individual ownership. But stern reality proved too strong for their theories. Much hard work had to be done, and there were constant attempts to shirk the hard work. No one wanted to clear up the communal land and make it fit to till. No one was anxious to milk the communal cow. The leader found he had to reintroduce the restraints which flow from religious exhortation, and had to introduce a system of punishment. Finally the colony became utterly disrupted, which in the mind of the writer, proved that Socialism will not work.

It is wonderful what monumental ignorance the writers on a daily can display. The whole story of this colony but illustrates the truth of scientific Socialism.

The basis of the whole Socialist activity is the theory of economic determinism, or the materialist conception of history. This theory is that the economic basis of society—the method by which men get their living—determines the political superstructure, and only by explaining the method by which men get their living can be explained the political, religious, moral and literary history of the particular age in question.

The political institutions of the patriarchal age such as in ancient Palestine or medieval Scotland were necessarily produced by the pastoral habits of the people. The feudal system was produced by the agricultural habits of the people. The capitalist system was produced by the industrial habits of each age did determine the economic habits of the people, but the economic habits of the people determined their political institutions.

The Socialist age which is arising even now out of the capitalist age will not be produced by the political institutions of today. It will be produced because the machine age has forced men to work in large masses. It has drilled them to co-operative labor. Because labor has become co-operative, because the railroad workers all work co-operatively to carry on transportation, and the miners work co-operatively in the mining of coal, and the millmen in the making of commodities, is the reason that the co-operative age in political matters is bound to come. We have now social production for the profit of the few. This condition cannot last. The social producers will see to it that the social production shall be for the benefit of the producers instead of for the benefit of the parasite owners.

With regard to the Australian colony, the members thereof did not understand the first thing about the principles of Socialism. They had no historic knowledge. They went against all history. They thought their political views could triumph over the primitive method by which they produced their food, clothing and shelter.

The leader of this colony found his mistake, and was compelled to try and force upon the community the political institutions of the patriarchal age. He took upon himself to punish the disturbers of society and he took upon himself to be the religious head of the community, to use religious fears to maintain the absolute patriarchal power he was endeavoring to enforce. He did not succeed, and the colony became a dismal failure and ceased to exist.

The failure of this colony simply proves the Socialist contention that the economic conditions must be ripe before the co-operative age, based upon the conditions produced by giant machine production, can be inaugurated.

The Truro, N.S., Citizen has discovered that there is heartrending poverty in that town and calls upon the benevolent, charitable and Christian institutions to become active and relieve the poverty. These institutions will do nothing worth while. The poverty will increase, for Truro is becoming a bigger manufacturing centre, and manufacture under capitalism produces millionaires at one end and non-producing-owners and the misery comes among the non-producing-owners. The benevolent, charitable, and church institutions as now conducted are simply screens erected to conceal the poverty and to give an excuse to the captains of industry when anyone exposes the rottenness of their robbery. Then they say, "The salvation army" or "the ladies' benevolent society for providing castoff petticoats for scrubwomen" or some such concern is taking care of the needy in the name of God, and if we press the case further we are told we are anti-religious. It is the capitalist thieves who use religion as a cloak for their legalized robberies which is hurting the churches of today. Their benevolences, charities, and the like are rotten at the heart. What the many need is not doles from the plunderers, but justice on the economic field.

War and capitalism are inseparable evils. One cannot exist without the other.

The march of Socialism on the American continent is causing many uneasy heads to sit up and take notice.

No good thing can ever grow out of the capitalist system. The seeds it sows can produce nothing but untold miseries for the masses.

When capitalism dies it will need no post mortem, for the cause of its death is already ordained. Socialism will strangle the hideous beast and its rotten carcass will be cremated.

The workers can never have freedom so long as a horde of soldiers in every country stand ready to shoot them down at the will of the masters.

The message of Socialism is not carried to the world with gaping cannon and blood-letting. It goes forth on the wings of peace and is backed by the teachings of our Saviour.

Many a Socialist today feels sorry for the things he has said and believed about Socialism before he knew what Socialism stood for. Comrades there are today many who are in the same state of darkness you were in. It is your duty to spread the light, and teach them that Socialism is for the good of all mankind.

Why worry about the future of the country, and whether it is ruled by Liberal or Conservative? The future of Canada will simply be what the capitalists say, no matter which of the two old moth-eaten parties is in power. The capitalists have their three axes—rent, interest and profit—to grind, and they will see to it that the workers grind them. That is all there is to it.

The nickel shows are helping the cause of Socialism. Patrons of the movies see pictures of richness and splendor the like of which they never dreamed possible. They see the lives of the aristocrat laid bare and the colossal waste of the spenders of the upper class. These visions tend to make the worker think. And once the worker starts to think he is lost—to the capitalist system.

Alfred Hebert, 58 years of age, out of work for two months, hanged himself in a shed back of his home, 419 Dufresne street, Montreal. He had lost his job in the Angus shops two months before. Millions in dividends for the C.P.R. owners; but a suicide's death for their worn-out slaves. That is what capitalism means. If you are a slave the constant tale of suicides should rouse you to your utmost to abolish capitalism.

"The high cost of living is responsible for the majority of marital troubles." This is the statement of Mrs. William B. Derr, President of the Philadelphia Housekeepers' League. If moral reformers, instead of denouncing the divorce evil, would get busy overthrowing the system of extortion which now goes by the name of "business enterprise," they would do more to put a permanent stop to many evils than all the talking and denouncing they do now.

Comrade the Rev. R. H. MacPherson, Port Hood, N.S., published an article in The Presbyterian of Toronto, which was copied in the Port Hood, N.S., Greetings. In this article he protested against the war burdens of the world and Canada and declared that the churches should at least be as loud in their protestations against war as the labor federations and the Socialists. There is many a minister in Canada who longs for the day to come when war and its horrors, and capitalism and its horrors, shall have been banished by the political triumph of the laboring many.

Miss Helen Keller, the famous blind and deaf girl, is no longer dumb. She has, with infinite patience, learned to speak and has addressed a public assembly. Her first address was given under the auspices of the Montclair, N.J., branch of the Socialist party, and it was a straight Socialist discourse. "The lands, the life, the machinery," she said, "belonged to the few. All the work they do gains for the workers a mere livelihood. The rich are willing to do everything for the poor except give them their rights."

The Women's Council of Edmonton wants the city to establish a home for working girls. Wages paid by the labor thieves of Edmonton are such that the girls cannot live on their honest and so must have food, clothing and shelter provided below cost. Of course the Women's Council would not think of abolishing the parasite exploiters. Many of these women draw their living out of the robbery of the working class. So they trot down to the city executive of the thieves and ask them to give the girls a chance to live in a girls' home. Such a home could hold only a few of the many working girls. The rest would have to sell themselves and become prostitutes, but the women, belonging to the Women's Council, would feel that they had saved a few girls from prostitution and would then enjoy their parasite revenues which still produced prostitutes by the score, and if anybody said anything to them, they would indignantly point to the girls' little puny home they had established. There is nothing so tragically impotent, and socially hypocritical as the "moral reform" organizations of the class whose existence in society produces the vast social miseries of our age.

A DISAPPOINTING CONVENTION

In another column will be found an article by Comrade Alf Budden upon the Alberta United Farmers' Association Convention. Comrade Budden holds that this convention was run in the interests of the capitalist farmers and not in the interest of the farmers as a whole. The question of the farmers of the west is an interesting one from the Socialist point of view. There are many questions involved which must be looked at in the light of the materialist conception of history.

Western Canada to a large extent has been recently settled. Homesteaders have gone in fifty or a hundred miles away from railway. Railways and population have followed and the succeeding tides of settlers have again pushed on into the wilderness.

The machine age is here, and the homesteader has had to have machinery to raise grain. If he had money, he could buy the necessary tools. If he did not have money, he had to go to the moneylenders to get it, or buy his machinery for exorbitant prices on the installment plan. He has been subject to the tricks of the grain buyers. In fact the farmer of the west has had a hard time of it. Many of them still can barely exist. Tales come east of the lonely woman on the far homestead committing suicide from melancholia, of the mortgages piled up against the homestead, of fifty mile journeys the farmer takes with a load of grain to the railway station to find the elevator full and no cars in sight. We hear of old nights in shacks, of hail and frost on the grain, of railway extortion, of heavy burdens.

The farmers of the west should be ripe for a great advance in state Socialism. Yet the convention of the Alberta farmers was disappointing. It was not a single protest against the capitalist system. All that was demanded were minor reforms. The convention put itself on record as being against sample markets without adequate terminal facilities as a public utility. It wanted its officials to meet the officers of the Manufacturers' Association to discuss the tariff. Other resolutions favored the Initiative, Referendum and Recall, free trade, taxation of land values, against any form of navy or naval contribution, in favor of co-operatives, better transportation facilities, reciprocal demurrage, equalization of freight rates between east and west, uniform form of contract with machine companies and no interest on same to exceed 8 per cent, cheaper money, consolidated schools, parcels post, investigation of the high cost of living, agricultural text books in schools, prohibition of the liquor traffic, and ranch leases to local farmers of waste government land. A resolution was passed to sympathize with labor to get its just reward AFTER A FAIR INTEREST HAD BEEN PAID UPON CAPITAL ACTUALLY INVESTED.

The farmers' convention of Alberta evidently was in control of the capitalist element. No resolution was passed denouncing rent, interest and profit. No resolution was passed for the socialization as much as possible of railways, water powers, mines, forests, and other means of production whose operation is social, but whose ownership is private.

The farmers in control looked upon themselves as capitalists. They held the title deeds to certain tracts of land. A resolution was even passed calling for a law making it easier for farm tenants to become members of co-operative societies. Many farmers represented at that convention had mortgages plastered upon their land. Yet no resolution was passed against the injustice of the working farmer being obliged to divide up the produce of his labor with a mortgage holder.

In the farmers' convention were represented the bonanza farmer with a big farm worked by wage slaves, the farm owner whose farm was run by tenants, the farmer who actually did his own work, and maybe some farm tenants. Those in control of the convention allowed nothing to be said which would militate against the robbery of labor. The Socialists present, sitting astride and as Comrade Budden points out, trickery was resorted to, even direct lying, to keep the Socialist speaker from having the floor.

The farmers of the west have the choice before them of hitting the profit system at the root by voting for Socialist legislators who will pass laws to abolish rent, interest and profit, to give to all producers the social value of the wealth they create, to provide adequate old age pensions, and to do away with the insane system which robs all men who work; or they can gather in their assemblies and dicker with reforms while the system continues which automatically takes all but a bare living away from the men and women who do the work and gives the surplus wealth to a parasite class.

H. J. Fuller, of the Fairbanks-Morse Company (which manufactures power and gasoline engines, scales, etc.) and P. P. Jones, of Montreal, manager of the Canada Cement Company and a director of the Royal Securities Corporation, have been made directors of the Canadian Bank of Commerce. The same men who control industry control finance. The interlocking of directors in Canada is becoming greater and greater. We are being placed more and more in control of a handful of men.

Comrades wishing to start locals will get all information by applying to H. Martin, 61 Weber St. East, Berlin, Ont.

CALGARY WORSE THAN CHICAGO

The following special despatch from Calgary, Alta., was published in the Regina, Sask., Leader.

Isabella Earnest, the Pinkerton detective who came here to find a girl who had run away from Oklahoma with a young Calgary man, and whose mission was successful, gave out an interview in which she said:

"Though that I have been in a good many cities, I can safely say that I have found none the size of Calgary that can compare with it in regard to girls living in a purely vicious life."

"Your blocks are full of them, and in my search for this girl I discovered the fact that girls have sold themselves to obtain the bare necessities of life because of the paucity of their wages."

"If those girls did not sell themselves occasionally to obtain what they need to live the life they are forced to live in the city, they could not any longer afford to live and sleep in comfort and dress themselves in accordance with the demand of the establishments in which they are employed."

"Briefly, if they were good they could not afford to work for the wage they receive. Their employers would be compelled to engage others or close up their doors. Some of these girls are living with men who are enrolled upon the church membership lists in your city."

"In your blocks you have hundreds of these girls; some of them are really bad, and started young; but there are others just like the girl I am taking away from here. Parker Williams, of the United States and Canada, and their mothers believe that they are working hard and earning the money they are getting, but what a sad difference to that state of affairs really exists."

"This city has Chicago beat in this respect."

Canadian conditions are fully as bad as are the American. Only our plumes and press have talked goody-goody stuff and hypocrisy has shut out the truth.

Our morality is just as bad, our capitalists are just as great thieves, our judges are just as biased, our politicians are just as corrupt and blatant. Our people, however, are more gullible.

We have been in the habit of reading our daily papers, owned by the politicians and the capitalists, and believing what they say. We have been in the habit of listening to churchmen and thinking we were imbibing religion. We have listened to blatant thievery and considered we were listening to patriotism.

Because Socialists pull aside the hypocrisy and tell the truth, the benches of ecclesiasticism, robbery, political corruption and sexual immorality call us irreligious, thieves, lazy rogues and free lovers. And these creatures actually find quite a few fools who believe them.

We Socialists, however, have this to comfort us. We do not need to get all the people to see the truth and act aright. We need only get a majority of the people.

When we win the majority, the opposition of the fools, robbers, corrupt politicians, and mammoth worshipping priests need not bother us.

PROGRESSIVEISM

In America we have witnessed the birth of the Bull Moose Party and the breakup of the Republican party. This means that American politics are falling in line with other countries. For a long time there has been nothing dividing the two parties save the spoils of office. It was only a question of the time and the outlet of the public trough and those rooting to get there.

Now we see three parties, the Republican, Democratic and Progressive, the reactionary, moderate and radical, or the Right, Centre and Left.

The Republican party will not fade away, but will remain a group as in the European countries. The reactionary has always been with us. In France the Monarchist is still above ground, although his king was de-throned in 1830.

These three parties are all one in their support of the present system. The reactionary wants the present system as it was, and if that is not possible, to keep it as it is. The moderate wants the system as it is, with just a few changes in the tariff or with a parcels post or with an income tax added. The radical wants such improvements as will give a little more fodder and clothing to the working class, so they will be better work animals for the masters. They want more spent on the wage mule so the wage mule will be a better profit making animal.

In Canada the first signs of Progressivism was seen in the debate last January in the House of Commons on the Bank Bill.

As Socialists, we have little or nothing in common with all three supporters of the system. We are out to abolish the system, not to patch it up.

We want the wage mules to cease to be wage mules, and become men and women. We want them to become stronger and better, not so they can produce more for a parasite class, but that they can produce for themselves better homes, more cheerful lives, more happiness.

The Socialist is simply the producer awakened to the skin games of his exploiters, and working steadily to awaken his fellow producers to seize the public powers in order to abolish all robbery.

Bulgaria has been spending \$120,000 a day on the war. Serbia \$100,000, Greece \$60,000 and Montenegro \$200,000 per day. Austria is spending \$100,000 a day upon her mobilized army and \$60,000 a day for the mobilization of her fleet. This is in addition to the regular military burdens. War is costly. The Socialists are the only political party which stands for the doing away with the tremendous sums, now wasted on militarism and war, upon schemes for the bettering of the lot of the great mass of the people.

If the worker was as lazy as he is foolish, the masters would have a much smaller bank account.

"Don't worry, for worry is harmful," says the capitalist press. They might add that worry kills the productive power, therefore creates less profits for the masters.

"Work for the night is coming," then crawl into your peastraw and get rested up, for at the break of dawn you must be sharp on the spot rustling for profits for your master.

The son and heir of Baron Armstrong, the Hon. William John Montagu Armstrong, has avowed himself a Socialist. His father has great shipbuilding yards at Newcastle-on-Tyne, Eng. He declares that the masses of the people are seething with justified discontent. Their wages are low and the cost of living high, while caste distinctions rend the unity of all nations.

The B. C. legislators do not want to be put on record when they make their laws. There are two Socialists in the Victoria House, and it takes three members to call for a division on any question so as to put the members on record. Parker Williams moved that two members instead of three be allowed to call for a division, and only two hands were raised for the resolution. The remedy is for the workers to increase their representation in the local house.

The ermine is a little animal found only in the most northern parts of the earth. Its skin is used for the manufacture of robes for royalty and judges, and is recognized as an emblem of purity and honor. Men brave the horrors of a frozen wilderness to procure skins to adorn royal parasites and their followers, and then write under the lash of the system which keeps these useless creatures in an endless whirl of waste while the worker is balancing on the curb of the well of want.

The traveller sees blazing chimneys from the window of the pullman on the midnight express from Montreal to Toronto. Flames are belching high in the air, forced by a draught from powerful engines. These furnaces are fed by half naked human beings, who toil in a temperature which would be death to the average mortal. These men receive a meagre wage. Automatic stokers could perform this work, but they are costly, and the superintendent of this iron works figures it out that steam is cheaper, as the automatic stoker would wear out, and when the human machine gives out it can easily be replaced by another skin full of muscles and bones, and there is nothing to charge to depreciation.

Australia is a long distance from any other country. Workers there cannot pick up and move at a moment's notice, for it would take a lot of money, and the Australians are mortgaged to the hilt, as the automatic stoker would wear out, and when the human machine gives out it can easily be replaced by another skin full of muscles and bones, and there is nothing to charge to depreciation.

People say "Such and such is the best town in Canada." These people see only the varnish which covers the rotten woodwork. They do not see that the fine houses of the workers are mortgaged to the hilt, that their wages are always spent before they are received, that the whole commercial structure of the town is based on how much one can owe the other, that the merchants are all waiting for the "other fellow" to go bust, so they may survive; that the banks have a strangle hold on every industry or commercial venture, that the supposedly prosperous town is in reality a giant mill turning out grist for the gods of rent, interest, and profit. The class who see and know all these things is the bankers, and they purposely keep the workers in ignorance.

The Edmonton Journal takes Cotton's to task for its little note about the expensive tubular chimneys to be installed in the First Presbyterian church of that city. It says that few men have a gnawing hunger in their stomachs in that city of opportunity, and if they have and get down on their luck the sound of the chimneys will give them courage to go on again. Next day the Journal published an account of a man who had sickness in his family, was destitute and had no work. The city found the man, who was a decorator and painter, TEMPORARY work, which he very gladly took. According to the Journal, this man with a sick family and starving, will be glad to listen to the chimneys which cost thousands of dollars, as he takes his skimpy temporary pay home and tries to make it cover food, clothing, shelter, doctors' bills and medicines. But then the Journal, being the agent of the labor skimmers, considers that the worker should be glad to get a skimpy job so as to get skimpy living for himself and family, while the parasite exploiters spend thousands of dollars stolen from labor upon chimneys the ringing of which is a blasphemy in the ears of a humanity-loving God.

WHICH IS RIGHT?

The following extract, taken from Mandeville's "Charity Schools," is as fine an exposition of capitalist philosophy as is possible to find.

The wages of labor vary with the price of provisions, and the poor to be kept from starving, but they should receive nothing more, because the surplus above the cost of labor is the source of national prosperity. They should be left to endure poverty as best they may, for a knowledge of economic comforts would only make them discontented.

The laborer should be contented and cheerful, getting his pleasures from his work and the life that goes with it; the more rigidly he is separated from luxuries the more pleasant his lot will appear; a taste of luxury spoils the laborer. If the laborer has plenty of work and the upper classes plenty of luxuries, trade will thrive and prosperity increase.

I oppose the education of the poor on the ground that they are needed to do the drudgery demanded by industry and trade. The poor can share the free goods of nature and the pleasures of social intercourse. For the enjoyment of these no education is needed.

That was written a good many years ago, but the capitalist attitude has not changed one iota. We can see these principles in every law that is passed, in every speech made by a capitalist politician.

Graham, ex-Minister of Railways, declared at Brockville that to tell what a fair wage is, we must know what the cost of living is, in other words, the worker should get a wage that covers only the costs of living.

When the Conciliation Boards under the Lemieux Act are arbitrating disputes between employers and employees, the first question discussed is the cost of living which the workers have to pay.

In every capitalist paper we read, it is taken for granted that the workers are prosperous to the uttermost of their dreams when work is plenty for them. On the other hand, national prosperity is reckoned by the number of parlor cars and automobiles and the like which the working class with their plenty of work produce. The Montreal Herald even went so far as to boast of our increasing prosperity by quoting the increase in the importation of champagne and diamonds.

The producing class of Canada have been thinking, and so the bald blunt statements of Mandeville are no more made. They are covered up under such phrases as a "living wage" and "a fair day's pay for a fair day's work."

The Socialists are the only ones who deny the economic and moral validity of Mandeville's ideas. His adherents, Laurier, Borden, the Christian churches of today, our financiers, employers, reformers, hold that the laborer should get a living wage and the owning class should get the rest.

The Socialist holds that the producer should get the full social value of the wealth he creates. He holds that there should not be poverty and class living in work and poverty in luxury. Which do you think is morally right, Mandeville, which means Laurier and Borden and all their political adherents, or the Socialists?

STRAIGHT TALK

The Rev. J. W. Pedley preached a searching sermon February 9th in the Western Congregational church, Toronto, upon the subject, "The Twenty-three men who own Canada." "These men," said Mr. Pedley, "are not public men in the usual sense. They do not appear in public. Quietly, unobtrusively, they are getting a grip upon the life of the whole people. They have made their wealth by exploiting the people by squeezing the people, and by taking advantage of the necessity of the people."

"They lay in wait as a fowler sets a trap; they catch men. These men are the real rulers. Mr. Borden may be Prime Minister, but they have more power than the Prime Minister. If Mr. Borden brought in a policy they did not want, it would be defeated, and this is not only serious, but dangerous, for there are few men who are able to hold such power as that."

Referring to a newspaper report that one man in Toronto had an income of \$1,000,000 a year, the preacher said it would be better for Toronto, better for its business, better for its social life, better for its moral conditions and better for its churches if, instead of one man having an income of a million a year, one thousand men had an income of \$1,000 each a year.

Clarence F. Smith, General Manager of the Ames-Holden-McCreedy Co. and W. J. Green, of the Canadian Debenture Corporation, Toronto, have been added to the Board of Directors of the Canada Securities Corporation. Such corporations as this are incorporated to handle the making of combines and mergers. The business of Canada is becoming concentrated rapidly in the hands of a very few persons. But the majority of the people seem to think that because they voted for Borden or Laurier that they are safe from an industrial despotism. These voters do not know that both Borden and Laurier are the political agents of the gentlemen who are gathering into their hands the control of the gigantic revenues which come from the operation of the financial, industrial and transportation companies of Canada.

IT'S PAID FOR.

If you receive Cotton's Weekly regularly and did not subscribe for it, it is paid for. You will receive no bill for subscription, and the paper automatically stops at the end of the time paid for.

The government of Canada guaranteed the bonds of the Grand Trunk

YOU CAN SURELY HELP

The government of Canada guaranteed the bonds of the Grand Trunk Pacific. These bonds were supposed to be guaranteed only, but when the I.T.P. sold them and they realized only \$80 for every \$100 bond, the I.T.P. called upon the government for the missing \$20 difference and the government had to do it because it was a capitalist government and the capitalist courts declared the capi-

The circulation again shows a 10 Last year the comrades were working reduce the price of Cotton's from cents to 25 cents. This accounts for large numbers of ones last year.

However, the offs are more than ones, and we go back. All this can change by activity on the part of comrades.

last government had to pay the parasite capitalists over \$4,000,000 in cash. The Borden cabinet pretended to be very indignant and said the G. T. P. played a dirty trick on them in taking advantage of the loose wording in the contract. The indignation was wholly for the fooling of the public. Later on the G. T. P. wanted to import American rails for its western lines. The government, which was so indignant at the G. T. P., knocked \$200,000 worth of duty off the 50,000 tons of rails imported. The government was out that much and the G. T. P. was in. If the government really felt vexed over the \$4,000,000, why did it not

CIRCULATION STATEMENT.		
	OF.	ON. T.
Ontario	568	270 1
British Columbia	122	63
Saskatchewan	11	254
Alberta	32	100
Manitoba	36	38
Nova Scotia	97	30
Province Quebec	51	24

Psalm of Labor

For centuries I have served mankind. For ages I have borne the burdens of the world.

I have stirred the earth. I have made it bring forth increase.

I have caud the desert to blossom and chased the desert into green.

	1958	1961
Yukon	26	10
New Brunswick	26	15
Yukon Territory	18	5
Newfoundland	0	0
Prince Edward Island	1	0

Loss for week—264.
Total issue last week—31,969.

CIRCULATION JOGGERS

I have gathered the grain. I have gathered the fruit. I have fed the world. I have provided for all the people. I have tamed wild beasts and made them the servants of man. I have woven fibers in cloth and fashioned garments. I have clothed the people. I have hewn down mountains and transformed rock into human habitations.

I have felled the giants of the forests and made them furnish comfort and protection to man.

I have gone down into the bowels of the earth and forced her to give up her treasure.

I have wrought in the glare of the furnace, undaunted by the hissing of steam and clanging of steel.

I have enriched the nations. I have produced the wealth of the world.

But mine eyes have been blinded, and my hands have been shackled.

I did not see that the wealth I had created was mine; nor that the good things of life belonged to me.

But the scales are falling from my eyes. I am beginning to see.

I will arise in my strength. I will break my chains.

movement. The comrades there workers and mean business.

Comrades are invited to send subscriptions to the Standard. We want a live bunch of P. I.'s in the process for the revolution.

We at Cotton's would like to see the itobish with more subscribers. Winnipeg alone should take more than 1478. We up, boys of Manitoba.

Saskatchewan is pretty near up to C.C., which has usually been considered the redoubt of the Province of Canada. B. C. comrades should get on their feet and keep in at least second place in Ontario should be showing up heavy for the up, boys. The Province of Canada B.C., the province with the reputation.

Don't forget the agitation campaign in Quebec and the Maritime. Funds needed. Send at least \$1.00—Now.

Are You a Pioneer?

Do you know that T. A. Ross is

I will take what belongs to me.
I will lay hold of my own.
I will bring comfort and abundance
to all. I will bring peace and joy to
the multitude.
All mankind will be blessed. All
the inhabitants of the earth made
glad.

For I am greater than greed. I am
mightier than mammon.
I am laborer.

—Ada M. Stimson.

IT'S TRUE ECONOMY.

Always carry an extra copy of Cotton's
newspaper, watching for a chance
to hand it out or put in somebody's
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Constipation	Chronic Cough	Eczema	Painful Periods
Filles	Malaria	Nervousness	Hot Flashes
Diarrhoea	Asthma	Headache	Beating Down
Torpid Liver	Heart Fever	Nervousness	Faint
Indigestion	Heart Trouble	Nervousness	Lescorriahe
Stomach Trouble	Poor Circulation	Obesity	

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Toronto—Great Progress

That week back one short year ago and realize what a big thing it was for the only English local in the city of Toronto to get a quorum to attend a meeting, and to elect a president (quorum) and compare it with the activity of today, I rejoice.

When we first met the English locals, at St. Louis No. 1 building meeting of Feb. 1920, there was 24 comrades present, and ten new comrades put their applications in, we were all very glad to see the people are becoming interested in the Socialist movement and philosophy. I always thought that the people who join the movement, there are another twenty who become sympathizers.

At the present time, we are giving you as near as possible the numerical strength of the S.D.P. movement in the city of Toronto, and it is not much in comparison to what it should be, but also knowing what we compare it to, we are not discouraged. We are against in the city of Toronto (Difficulties far too numerous to mention) I met meeting, but an attempt of organizing a real live big organization.

Finland: Local No. 2, members 225 ; Jewish Local No. 2, members, 125 ; Irish Local No. 3, members, 100 ; the latest local; English Local No. 1, members, between 65 and 80 ; English Local No. 59, members, 100 ; English Local No. 71, members, between 15 and 25 ; Russian, Polish and Ukrainian Local No. 10, members, 100 ; I am possibly about 50 all told, showing a Conservative estimate of probably 650 members.

Now for an outline of the work that we have been doing since the municipal election. We have been very busy engaged the Cosmopolitan Theatre on Yonge street for a series of lectures. The first meeting, on a subject of Feb. 20, the second 28th, being a very cold night, and not advertised so extensively, which was a mistake, but we were able to have such a large audience as expected, but the results were satisfactory, as

joined the movement. Comrade Atkinson spoke the first Sunday, and delivered a good sound blast to a working class audience at the Lyric Theatre. The next lecture last Sunday. There is no doubt that Comrade Wayman has been a good lecturer. He was very good last Sunday. When he had finished his lecture at the theatre he immediately left to deliver another one at the Lyric Theatre, where he certainly aroused a sleepy audience.

He is systematically distributing literature throughout this city every week. On Monday, January 11th, the Central Committee put in the whole night parading another one of the Lyric's Weeklies to comrades to distribute.

I should like to keep on writing to let you know how the Lyric is doing in the near future, but will save it up for some other time.

It is a pity that the day is so far distant when the 8,000,000 of inhabitants will own Canada instead of the 25 or 30,000 who own it. I am glad to see the Evening Telegram last week as the owners of Canada. My last words are that well known slogan of Karl Marx: "Workers of the world unite; you have nothing to lose but your chains, and a world to gain." member of central committee S. D. P. of Canada, Toronto Locals.

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THE RED LIGHT OF LIBERTY

SOCIALIST DIRECTORY

DOMINION Executive Committee. Socialist Democratic Party of Canada, meets every first and third Monday at 56 King Street East, Berlin, Ont.—29.

NEW WESTMINSTER, B.C. Local No. 4, S.D.P. of C. Meets first and third Sunday, 1 p.m., at Com. Goodmurphy's, 401 Fraser Street, Port Moody, B.C. P. E. A. Brown, Sec'y, 401 Royal Ave.—29.

NANAIMO Local No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoons, 3 o'clock, above Beattie & Hopkins. Regular meetings on first and third Sunday in month. Routine business that Sunday in month at 3 o'clock. A. Jordan, Prov. Sec. Box 419, Nanaimo, B.C.—29.

BRITISH Columbia Executive S.D.P. of C. Meets in Nanaimo, (Wharf Street) above Beattie & Hopkins. Regular meetings on first and third Sunday in month. Routine business that Sunday in month at 3 o'clock. A. Jordan, Prov. Sec. Box 419, Nanaimo, B.C.—29.

LOCAL VANCOUVER No. 12, S. D. P. of C. Meets at 1000 L. St. Lab. Soc. Cor. Homer & Dunsmeith Sts., at 8 p.m.

THE RED LIGHT OF LIBERTY

for propaganda and business. O. L. Chaston, Sec., Bay St. Market. Main St. Vancouver, B.C.—215.

VICTORIA Local No. 9, S.D.P. of C.
Victoria, B.C., meets last Thursday in each month in the Political Equality League meeting hall, Fort St. John. Sec., Martin, Sec., 2515 Shelbourne St., Victoria, B.C.—212.

BERLIN Local No. 4, S. D. P. of C.
meets every second and fourth Wednesday evening, 8 o'clock in the hall of the Olson, Sec., 115 Benton St., Perila, Ont.—223.

PORT ARTHUR Local meets every Thursday evening at 8 o'clock in the Labor Temple, Bay St. Workers unite in your own political party, the S. D. P. of C. Rupert Lochhead, Sec.—229.

SOUTH PORCUPINE Local No. 22, S. D. P. of C. holds business and propaganda meetings every Sunday 8 p.m. in Miners' Union Hall, South Porcupine. J. A. Walker, Sec. Box 621.—222.

TORONTO Local No. 1, S. D. P. Business meeting held first and third Tuesday each month, 8 p.m. at the First Church St., 8 p.m. Second floor. Propaganda meeting every Sunday 2 p.m. Socialist Sunday School every Sunday afternoon 2.30. Finnish Hall, 234 Adelaide St. West. P. C. Young, Sec. 724 Pape Ave.—231.

WOODSTOCK Local No. 21, S. D. P. of C. meets every Tuesday. General business meeting Sunday mornings at 10 o'clock. Open every evening for business. George Hampe, Sec., Woodstock, Ont.—233.

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ALBERTA FARMERS' CONVENTION

By Alf. Budden.
To the City of Calgary has again fallen the honor of a visit from the United Farmers of Alberta. In convention assembled 700 farmer men and women listened to the work of their executive as detailed by Mr. Fraeme. Matters of import to farmers and others came up for discussion, and were debated over with keen insight into matters pertaining to the economic interests of the capitalist farmers there present. Other interests had spoken in the wheel of events; the C. P. E. agents took quite a lot of notice (for them) of the orators who fulminated against freight rates. Pat Burnes was there in the spirit yearning over the poor farmers who could not raise more cattle and hogs for his majesty of the packing plants. The present government also dropped in to see if the \$1,000 per year they granted to the U. F. A. was being earned by our leaders. The latter interests had their champions all ready to do their devoir . . . but that is the extent of their present activities—the machine of the bosses seeing to it that these interlopers were properly handled. At this point it would perhaps be well to pause and admire the splendid smoothness of the machine by means of which all honest discussion of burning questions was stifled. We wonder who brand of oil was used. Politicians would, we feel sure, give much for the patent rights of this silent and smooth working lubricant.

Messrs. Tregellis, Fraeme and Co. are to be complimented upon the way they put it over the opposition. Nothing could be finer from our point of view. 700 delegates claimed to represent a membership of 14,000 (the fact that most of the local farmers had been in the dust bin of oblivion just for the purpose of sending a delegate to the convention does not matter). They were there, and there to do business.

Now, we may differ upon this what is business and what is sheer political trickery. The passing of resolutions dealing with herd and fence law are our business all right, but when an attempt is made to hand us over to the machine hand and heel, we submit 'tis time someone put up a kick. Fortunately for the future of the U. F. A. there were kickers amongst the delegates—men who had taken the trouble to study their position in society, and in consequence did not fall for the shallow herd herding methods of our leaders.

That this may not be taken for mere personal spite let us hasten to explain that we have nothing against either of the gentlemen mentioned in the article. One cannot, however, remain blind to all that is passing around him—even the most trusting one amongst all the delegates assembled must have felt that all was not right. The chief business of the convention was undoubtedly to deliver us to our enemies, the capitalists, and their government. They are to guarantee the bonds of a company for \$1,000,000, with which to finance an Elevator concern (supposedly co-operative) in order to fight the existing combines. Said a member from the floor of the convention, "The only way to get even is to build up another combination just a little stronger than the existing ones." This is a big order, and cannot in the nature of things be worked upon a co-operative basis. Sooner or later a reorganization must take place, which will result in the squeezing out of the small holder and gathering into a few hands the wealth of the company. We do not, however, wish to be a knocker of this scheme. All that we ask is that the farmers take the trouble to study their position and so keep a tab upon the company.

We wish, however, to submit the following for careful perusal. It cannot be supposed that the present government or any capitalist government will give away something for nothing. If the C. N. R. want anything of importance they are expected to contribute to the campaign funds, of the Liberal government.

Now, this company of grain buyers are asking for something worth while, and what have they to offer? Nothing but their influence upon the votes of the U. F. A.

The government already contributed \$1,000 a year to the organization, and is now about to back the note of the new company for a cool million, and they will see to it that the goods are delivered in the shape of votes, if possible.

As witness . . . At the tail end of the first afternoon session, when all those not vitally interested had left the hall and the others were tired out with routine work, the president came forward with a little amendment to the constitution, "Only a little thing, gentlemen, nothing of importance," simply that the members of the U. F. A. pledge themselves to vote in the interests of the organization." Fortunately for the future of the U. F. A., a number of the more wide awake comrades saw through the purpose of the amendment, jumped in and defeated it.

An election is pending, and this flagrant breach of the spirit of the U. F. A., was nothing more than an effort to force the loyal members of the organization to vote the ticket of their masters, the capitalists.

Fellow farmers, it is time we looked into this organization of ours. There is something wrong somewhere. To one who looked on from the gallery it was plain that free discussion of vital problems was deliberately shut off. For instance, even in the open meeting, although free traders were given the platform, the Socialist speaker who was in the audience and who had been promised the platform, was deliberately barred by the most flagrant machine methods.

For the rest, the matter of the Alberta Federation of Labor was deliberately shelved by those in charge of affairs. Although President Jonas was present, no offer of the platform came from the machine, and it was not till L. T. English forced himself before the convention that the matter came up at all. Then it came up only at the tail end of the proceedings. Evidently President Tregellis and Mr. Quinsey had time to reflect over the convention of last June, when they both declared that there was no difference between the coal miner and the farmer. The new elevator company of the Liberal machine evidently induced them to reconsider their attitude.

Well, it is all over for another year and we have a whole twelve months in which to spread the economic knowledge which, once absorbed by the slave, soil or industrial, will overturn all this master class machine politics and will place in charge of the working class affairs working men determined to bring the reign of capital to a speedy end, and to give to Labor the full product of its toil. Wake up, farmers, and pull the wool from your eyes. The time is ripe, and the rest of the working world waits for you.

THE AGE OF REASON

By J. W. Bennett.
No, brother, this is not the age of reason.

It is not reason when men, women and children are crushed under the weight and power of useful, consumable things of their own make.

This is the age when steel and oil and beef and railroads rule; and these things do not reason.

In private hands they corrupt and debauch their possessors and debauch and brutalize the workers.

No heights of human perfection can be reached under the rule of commodities.

Man must become master of his own fate by gaining control of the massive productive forces of his own creation. Then the age of reason will have dawned for all.

THE PRICE

(With apologies to Mr. Kipling)
We've fed your greed for a thousand years.

Ye call to us still unfed,
Tho' never a stone on your beauties' breasts.

But marks our nameless dead,
Ye've thrown our best to your mines unblest.

To the factory, field and mill,
If blood be the price of Capital.

Lord God! ye ha' drunk your fill,
There's never a war of all your wars.

But our's the blood that's shed,
There's never a fire in all your mines.

But roasts our sightless dead,
While our women wait at the thrice-barred gate.

'Neath the oil lamp's hissing glare,
If blood be the price of Capital.

Lord God! we ha' paid our share,
There's never a fall of rock today.

But marks a worker's grave,
There's never a rotten hulk that sinks.

But takes us 'neath the wave,
The shops and mills, the plains and hills.

Are patterned with our dead,
If blood be the price of Capital.

Lord God! how we have bled,
—Gerald D. Lively.

MEMBERSHIP

The U. S. Socialist Party was organized in 1901. The records are too incomplete to determine just how many members they had in the years 1901 and 1902. The membership for each year since then was as follows:

1903	15,975
1904	20,763
1905	22,277
1906	26,784
1907	29,278
1908	41,751
1909	41,472
1910	58,611
1911	94,716
1912	117,364

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Under the capitalist system the wages of labor is misery.

Join the 1913 club.

CHINA AND OUR OPIUM TRAFFIC

Frank E. Middleton, in the Manchester (Eng.) Socialist Review.

To understand the present phase of the opium traffic between India and China it will be necessary to have some acquaintance with its past history.

Warren Hastings, Governor General of India, 1772, finding his exchequer somewhat low, took over the monopoly of the trade, which existed at that time in the hands of a ring of opium merchants in India for the carrying on of a legitimate trade in a useful drug, with a view to developing it in such a way that it might be a thoroughly profitable concern. In snuffing his policy he urged that "opium was not a necessary of life, but a pernicious article of luxury which ought not to be permitted but for the purpose of foreign commerce only, and which the wisdom of the government should carefully restrain from internal consumption." So much found its way to China, that a decree against its importation was issued by the Emperor in 1797. No notice was taken of this, but increasing quantities of opium were smuggled into China; when bribery of officials failed, force was used.

By the year 1838 the importation of Indian opium, which in 1800 was 2,000 chests per annum, amounted to 34,000. The Emperor of China wrote a long letter to the Queen, in which he said, "If you will persist in selling your opium, there is not a good of upright man whose head and heart will not burn with indignation at your conduct."

In 1839 the Emperor sent Commissioner Lin, a very high official, to Canton, where he seized 20,283 chests of opium and destroyed them. In revenge England bombarded Canton; and to our rifles, mortars and rockets the Chinese opposed matchlocks, bows and arrows, and shields. Sir Henry Pottinger, superintendent of trading, said, "It appears that field guns, the principal arms, had been planted at the end of long, narrow streets thronged with men, women and children, and that they were moved down like grass, and the gutters flowed with innocent blood. China had to pay about £4,500,000 for the opium destroyed and the expenses of the war. Hongkong was ceded and four more ports opened for trade. This was done under the treaty of Nanking signed in 1842. China, however, would not agree to admit opium, and we agreed to discourage smuggling."

This war, known to history as the Opium War, was denounced by Arnold of Rugby, as a "national sin of the greatest possible magnitude."

In 1857, owing to a dispute about one of these lorries, which was flying the British flag after its license had expired, and which the Chinese had seized as a pirate vessel, another war arose. Canton, with a population of 1,000,000 people, was bombarded for twenty-seven hours, only two shots being returned by the Chinese. Another large indemnity for this war was demanded and paid.

In 1858 the treaty of Tientsin was signed. Under this treaty the entrance of Christianity and of our Indian opium into China became legal. Sir Thomas Wade, afterward our Ambassador at Peking, wrote, "Nothing that has been gained or received from the free will of the Chinese; the concessions made to us have been from first to last extorted against the conscience of the nation."

In 1868, as the treaty was open to revision every ten years, the Chinese government made a pathetic appeal for the total prohibition of opium, but was refused, and has not repeated the attempt. In 1885 China, desperate at having to receive so much opium from India, in the palmist days of the trade the annual income accruing from its sale amounted to £8,000,000—allowed her own people to grow the poppy with the view of preventing the great drain of silver from the country caused by the importation of the foreign drug, and in the hope of driving the Indian opium out of the market.

Indignation was rising all this time in England, and the Society for the Suppression of the Opium Trade in the year 1891 got a resolution moved in Parliament by Sir Joseph Pease, "That the system by which the opium revenue is raised is morally indefensible." It was carried by 160 to 130 votes. Sir James Ferguson, Secretary for Foreign Affairs, stated on that occasion that "The Chinese at any time may terminate the treaty on giving twelve months' notice; and to protect themselves they may increase the duty on opium to any extent they please, or they may exclude it altogether." This was incorrect. China has no power to do this, for she has tried at least on one occasion since, and has been met by the defense on our side that she is contravening treaty rights by so doing. No action was taken on this resolution, and in spite of promises to reduce the area under poppy cultivation in India, the succeeding year saw even more acres under the crop.

In 1905 a social revolution began in China; it was felt that the country was being ruined by opium—in some districts nine-tenths of the population were smokers—and native societies arose all over the country to put down the demoralizing habit. On May 30th, 1906, the House of Commons carried by unanimous vote the resolution, "That this House affirms its conviction that the Indo-Chinese opium trade is morally indefensible." Mr. John (now Lord) Morley, Secretary of State for India, on the same occasion stated that our government would consider in a sympathetic spirit any proposal of the

*A chest contains 140 pounds. Japan uses opium every year for legitimate medicinal purposes nine and one-half chests, 1,330 pounds. Indian opium imported into China, in 1903, for various purposes, 32,882 chests, tons 3,302 (7,396,480 pounds). Chinese government for the extinction

of the trade. China, much encouraged by this declaration, issued an imperial edict ordering the total suppression of the poppy within ten years, and that arrangements be made with foreign governments for the importation to cease.

In 1907 the Imperial and Indian governments agreed with China to reduce the export of Indian opium annually, commencing from January 1908, so that the China trade might be extinguished in ten years if China should continue her proposed reduction; but no reduction was made in the 16,000 chests of Indian opium annually exported to other countries for the purpose of smoking, a good deal of which, owing to the high price the drug commands in China, due to the vigorous suppression of the homegrown article, found its way into China. The number of chests sent to China in 1906 was about 50,000. These were to be reduced by 5,000 automatically each year for ten years. England agreed to do this on condition that in three years' time she should have good evidence that China was doing her best to put down the home growth of the poppy.

In 1909 the Shanghai International Opium Commission recognized the unswerving sincerity of the government of China in its efforts to eradicate the production and consumption of opium throughout the empire. His Excellency Viceroy Tuan Fang, in opening the commission, appealed to Great Britain to grant China freedom to eradicate from among her people "this poison and base of mankind," and he plainly declared "the attempts of this government to suppress opium are hampered by existing treaties."

That China is doing her best and is succeeding is evidenced by the fact that the price of opium in China has risen in many parts to six times its former price, also that in Szechuan, the province which prior to the prohibitory decree of 1906 was the largest producer of opium in the empire—its production having been estimated at nearly half the entire quantity grown in China itself—the growth of the poppy, according to trustworthy witnesses, has almost entirely ceased.

Our government promised to reconsider the ten years' arrangement at the end of three years (December, 1910), according to Chinese success or failure in suppressing the cultivation.

The present position, therefore, seems to be this: We have on the one hand China, doing her utmost, on the testimony of many reliable witnesses, to free herself from the terrible curse of opium—burning pipes by the thousands, closing opium dens, even beheading those who dare to grow the poppy contrary to the order of the government—hampered by the treaty rights which compel her to admit the foreign drug; not allowed to say that she will not admit it, and only allowed to tax its import at a somewhat higher rate than obtained at first.

On the other hand, we see England, with her enormous wealth, her boasted Christianity, though she has professed her willingness to do all she can to help to save China from that which is her ruin physically, mentally, morally, and economically, yet refusing to do the one thing which China wants her to do, and the only thing which is any good to her, viz., to stop at once the importation of the opium from India, just for the sake, it is to be feared, of the money loss that it will entail. But this, even, is nothing more than an excuse; for, for the first three years during which the ten years' arrangement was in existence, the money received from the sale of opium by the Indian Exchequer, owing to the great rise in prices through the vigorous action of China in putting down the growth of the poppy at home, already exceeded the estimate of receipts for the whole ten years.

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Theodore Taylor, M.P., in an address to a Friends' meeting in Manchester, January 29, 1911, says: "The net revenue produced to the Indian Government by the export of opium during the ten years preceding the agreement was £32,700,000, which gave an average of something like £3,270,000 a year. Allowing for the gradual reduction of the export for which the agreement made provision—viz., 5,000 chests a year—the revenue which the Indian Government calculated on during the ten years the agreement embraced (assuming that the price of the article remained the same) was only about £14,750,000. But the increase in the price had already altered the position entirely. In the first year of the agreement the amount of revenue which the Indian government received was £4,645,000, and in the second year £4,432,000. Last autumn (1910) the Indian Finance Minister budgeted for a revenue of £3,500,000 for the third year ending March next (1911), but that estimate had been exceeded already by £2,380,000, and on a safe calculation it was believed that the surplus over the estimate at the end of the year would be £3,000,000, giving a total revenue for the year of £6,500,000."

First year	£4,645,000
Second year	4,432,000
Third year	6,500,000
Total	£15,577,000
Estimated income	14,750,000
Balance over	£827,000

"It was important to remember this, for the Indian revenue had always been a great obstacle in the way of the abolition of the opium traffic, and now it appeared in the first three years of the agreement India had received more revenue by close on £1,000,000 than she had a right to expect for the whole ten years."—The Friend, February 10th, 1911.

So that it would seem that we are absolutely without excuse when we refuse to listen to China's appeal to stop sending the drug at once and thus relieve her from the exhausting and gigantic struggle in which she is engaged, in which she is doing her utmost to free herself from a curse of whose blighting influence it is impossible for her to get rid as long as she is compelled to admit the foreign grown drug.

No spectacle could surely be sadder than that of a professedly Christian country, the morality of whose actions is supposed to be based on the Golden Rule, "Whatever ye would that men should do to you, do ye also unto them likewise," refusing the appeal of a heathen country to help her, especially as that appeal has always been based not on the money aspect of the question, but on the injustice of encouraging vice for the sake of revenue.

As we all know, China has recently been undergoing the throes of a tremendous revolution, during which the old Manchu dynasty has passed away, and she has emerged as a republic. Dr. Sun Yat Sen, a Christian and a Socialist, who was the first to occupy the presidency of the republic, faced with the tremendous difficulties of dealing with the opium problem, owing to the fact that while China is engaged in putting down the growth of the poppy at home she is still obliged to admit "the foreign opium" from India, has issued the carefully worded and moderate appeal to the British nation hereunder given. It runs as follows:

"AN APPEAL TO THE BRITISH NATION."

"By the First President of the Republic of China.

"Opium has been a great curse to China. It has destroyed more of our people than war, pestilence or famine. Under a republican form of government it is our earnest desire to thoroughly stamp out this evil, and to complete the work that has already been done in the opium reform. Since retiring from the office of Provisional President of the republic I have given much thought to this question. While I realize that the most important thing is to stamp out the cultivation in China, yet this is a very difficult task to do without at the same time prohibiting the sale and trade in the drug. With an opportunity to sell at high prices the temptation to plant is very strong, and in such a large country, and under present conditions, it is almost impossible to stop it while permitting the sale of opium. We must make its sale and traffic illegal, and we can then stop its cultivation. At present we are hindered in this because of a treaty with your country. Remembering with grateful appreciation what you have done for me and my country in the past, I appeal to you for further help to stop this sinful traffic now, at the beginning of our new national life. We ask you, in the name of humanity, and in the name of righteousness, to grant us the right to prohibit within our own land the sale of this fearful poison, both the foreign and the national drug. We believe with the sale made illegal we can soon put an end to the cultivation. I make this appeal to you, the British people, on behalf of my fellow countrymen."

"Sent out by the authority of Dr. Sun Yat Sen, at Shanghai."

"China, May 4, 1912."

But the appeal has fallen on deaf ears, and it seems that we are determined to go on to the bitter end, regardless of China's welfare.

To appreciate the difficulty of the situation we must bear in mind the following state of things: When the agreement was entered into with China in 1907—as has already been stated in this paper—England arranged that the traffic, as far as India was concerned, should automatically come to an end in ten years.

In the first year we were to send 51,000 chests, and decrease this amount by 5,100 chests each year. It was a sine qua non that in three years from the time the agreement was entered upon China should be able to furnish good evidence that she was doing her best to put down the native growth. England in 1910, at the end of the three years, was satisfied on this point, and by the testimony of all concerned China has done marvels in the way of stamping out the growth of the poppy, more especially in Szechuan, the great western province, which was cultivated to the largest extent. It is, in fact, practically eradicated here, and in several of the other provinces also.

Owing to the fact that China has now the power to exclude and save the opium which bears the Imperial seal, there is at present lying in Shanghai and Canton £10,000,000 worth of this excluded opium, the property of the speculators, who in order to recoup themselves for the purchase of the drug, are now stirring heaven and earth to save themselves from the enormous pecuniary loss they will incur if they cannot sell their opium, sticking at nothing, it is to be feared, to secure their point.

Many soldiers were killed at Niagara in the war of 1812. They were planted all over the land around the fort at the mouth of the river. For many years past the graves of these "heroes" have been hunted, and buttons, buckles, bayonets, etc., have been rooted up and sold as curios. A former militia captain has a shin bone of a loyal Briton for a paper weight in his office. Patriotism is really only skin deep.

WILLEY, GRAVE-DIGGER

Sleepy Renfrew is awaking to the class antagonisms existing in modern society.

The Renfrew, Ont., Planing Mills are the property of M. J. O'Brien, the millionaire railway contractor and capitalist. Mr. Willey, the manager, is a native of Boston, Mass., and he has been unable to keep his slaves, so rotten have been the conditions in the plant.

C. P. Willey made the mistake of breaking into print. The Renfrew Mercury published a signed article by him called "Success." He tells the worker that if a business man cannot make money he cannot pay the employee. The kind of employee wanted is one who puts his life interest in his work, who is always plugging away when the boss comes around, who spends his leisure moments in thinking up the short cuts to getting out the work. Willey laments that so many workers in Canada knock their bosses, and are so ungrateful that the first question they ask about a job is, "What is the pay?" And he signs himself "C. P. Willey, Manager Renfrew Planing Mill."

This was too good an opportunity to be missed, and Comrade Fred Butler replied in the next issue of the Mercury. He pointed out how under Willey's management the men have to work with caps pulled over their ears and mitts on their hands, how they have to keep stamping their feet to keep them from freezing, and how they have to handle tools too cold to touch with the bare hands. Such conditions are in violation of the Ontario Factories Act, which requires heat of at least 60 degrees. These are the conditions under which Willey wants the men to put their whole heart into the work and take what pay comes to them.

Willey says nothing about how pay is cut as the output increases, and that the speeding up system results in fewer slaves doing the same work and the others being sacked.

C. P. Willey's little screed has shown the Renfrew slaves their class position in society. They can see that the interests of O'Brien, who wants the most output and the longest hours and the smallest pay, for the workers are directly against the interests of the workers who are robbed of the greater part of what they produce for the benefit of O'Brien and his fellow capitalists.

We can now look forward to more Socialist activity in Renfrew. Willey thought he was defending the capitalist system. As a matter of fact, he was shovelling dirt out of the hole which will be the grave of capitalism.

Socialism is coming whether you believe it or not. It is surely coming in spite of SOME SOCIALISTS. Adversity and oppression are bringing it nearer. Last Friday evening Comrade Sam Atkinson concluded a series of meetings in the strike affected district of Porcupine, Ont. There were over three hundred men present. Many of these men had walked 34 miles. The temperature was 34 degrees below zero. The capitalist class may be able just now to freeze out the workers, but they cannot freeze out Socialism.

Watch the barber shops in your town, Mr. Agitator. If there is a resting place for papers, see that Cotton's has a place.

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