

# Cotton's Weekly

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Devoted to the Propagation of the Principles of  
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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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## MAY DAY IN MONTREAL

May Day in Montreal was gray and gloomy. The rain fell all day in a dreary drizzle, thus effectually dampening all enthusiasm for open air celebration except on the part of the true revolutionary socialists.

The world over the socialists have to contend against rowdism and provocation on the part of the police. It is a favorite custom with those who are set in authority to preserve peace by violent means if necessary to so act against those participating in peaceful revolutionary demonstrations as to create disorder. This has been the case in Montreal. The police in past years would charge into peaceful assemblies of socialist citizens, shove them right and left while insulting the socialists with arrogant and abusive language in the hope of provoking resistance. Last year the police were particularly violent. However, the socialists kept their temper much to the chagrin of the disorderly and brutal police. The socialist banners were confiscated.

The socialists entered twenty-two complaints against the police for assault. Then there was a great hurrying and scurrying and worrying on the part of the policemen. They came to the socialists and begged piteously not to be disciplined. They promised to be good and not to interfere with the socialist processions of the future. In this the police were only promising to mind their own business. The socialists, however, were not looking for vengeance. They were only acting to protect their rights. They, therefore, dropped their charges.

This year Chief of Police Campeau, declared that the police would not interfere. He gave back the red flags that had been illegally and unjustly detained.

As far as we can see the police as a whole this year did not interfere. The socialists gathered at eight o'clock in Dufferin Square. They held a short meeting in the rain, addressed by Comrade St. Martin and Comrade Gribble. They then marched under the red banner to the Labor Temple on St. Dominique Street. At the door of the hall the socialists paused a few minutes before entering to sing a verse of "The Red Flag" and to cheer for socialism and for what socialism stands for. The socialists were crowded together on the sidewalk in front of the building they were about to enter. The opposite sidewalk was clear of socialists and the road was absolutely unimpeded.

It was at this juncture that Constable Nos. 403 and 215 decided to interfere. Instead of standing on the outskirts of the crowd to preserve peace, they charged the socialists who were peacefully celebrating. They shoved the socialists roughly about and told them to move on. Otherwise they would be arrested. They shoved their way to the door of the Labor Temple and deliberately and without provocation assaulted the two comrades who were standing in the doorway carrying the red flag. Policeman 403 (according to his cap number, or 453 according to his statement) was the one who committed the assault. The comrades were knocked down and the red flag with them. This seems to prove that this policeman has a bitter personal hatred for socialism and what it stands for, freedom of thought, freedom of speech, freedom of religion.

The socialists then hooted these two policemen. Doctors, psychologists, physiologists, and philosophers who have studied the chemistry of the emotions, will readily understand that unprovoked assault on peaceful citizens is liable, and almost certain, to arouse emotional wrath in the heart of even the most peaceable and law abiding citizen.

The socialists then entered the hall and all disturbance was at end. It was after this that the Editor of this paper while enjoying the fresh air on the edge of the sidewalk, was arrested by policeman 258 and taken to Police Station No. 4. The complaint entered by the policeman and registered in the Station Register was that William U. Cotton, Advocate, Cowansville, had refused to move on. We spent the night in the police cell and got out on bail Sunday morning. Monday we appeared before

Recorder Dupuis and found that the charge against us had been altered to "Obstructing the foot-path on St. Dominique Street." The trial is fixed for the 10th of May. When the trial is finished, we will have a few remarks to pass upon the conduct of the police and we will relate the incidents of our night in the prison cell. We think these incidents will be interesting, not only to our readers, but also to the police officials of Station No. 4.

## THE POLICE AND THE CHURCH

The Roman Catholic journals of the Province of Quebec declare that the socialists are atheists, free lovers, destroyers of home life, blasphemers of God. The church declares that socialism is accursed of God. The Roman Catholics of Quebec are under the thumb of the church in intellectual matters. The church allows its members to read no papers, no books, no literature which has not the sanction of the church. The members of the church, especially the more ignorant classes from which policemen are drawn, believe what the priests and clerical organs say and take their sayings to be the very words of God. To such members, socialists of the socialist party of Canada are condemned by God and it is a meritorious act to pound them at every opportunity.

In a city like Montreal, where the French Catholics form so large a part of the population, it is nothing but natural that good staunch Catholics should be on the police force. These good but ignorant Catholic policemen, reading the clerical organs and believing what they say, are naturally enraged against socialists and socialism. It will therefore be difficult for socialists to escape conflicts at times with individual police who overstep their civic duty and engage in a crusade of what they believe to be the glory of God.

Socialism interferes with no man's religion as long as it remains mere religion. The Catholic Church however, is organized as a political and industrial machine. The Catholic clergy love their fat revenues and their tax exemptions. When the socialists begin to talk of economic freedom the clergy; from the lowest up to the Pope, begin to tremble for their great possessions. The rich and arrogant followers of the poor, and humble Nazarene endeavor to fight political socialism by means of religious hypocrisy.

The socialists are growing stronger in Montreal, and in spite of Catholic clergy, Catholic organs, Catholic police, are beginning to dig some large excavations under the economic abode of the church.

## THE CLASS STRUGGLE

The idea of the class struggle is the foundation idea of the modern socialist movement. There have been in the past many sporadic attempts to reform humanity, but these attempts in so far as they were not based on economic principles, have been failures. Such attempts have appealed to a few persons, who were in an economic position to appreciate results that would accrue to themselves or their class.

The appeal of the socialist movement is to the intelligence of men. Mankind has discovered that men live in their business interests. The question that guides the conduct of men is the question of the physical needs, food, clothing and shelter. Every person is interested in the procurement of these things.

The working class are investigating the sources wherefrom men and women receive the necessities of life. They find that they themselves produce the necessities and even the luxuries, while others consume and do not produce. The workers have a direct interest in preventing the things they produce from being consumed by those who do no useful labor either mental or physical. Those who consume and do not produce have a direct interest in keeping the present order in existence.

These two classes, the capitalist class and the working class have opposing interests. Hence, the class struggle.

The workers must free themselves. The classes which do not suffer will do nothing to relieve conditions.

## RECORDER DUPUIS AND THE GIRL IN BLUE

### The Mental Processes of a Criminal Judge

We were in the court room when Recorder Dupuis sentenced the girl in blue. Recorder Dupuis had the public excluded while he rendered the judgment. The girl in blue had been arrested, for an indecent exhibition at the Theatre Royal. Judge Dupuis denounced her dance in the most unmeasured terms. He declared it to be the most indecent public exhibition that had come under his notice. He declared that the youth of Montreal would be utterly corrupted by such exhibitions.

After the terrible indictment that the Judge brought against her he imposed a sentence of eight days. The maximum sentence that the law gives is six months in jail with hard labor.

We have been endeavoring for some time to find out the principle upon which judges render their decisions. We have been unable to do so, and, since studying some of the writings of the modern Italian School of Positive Criminology, we have come to the conclusion that judges impose sentences have absolutely no basis upon which to work. Our criminal laws are based upon the vindictive principle. That is to say, a man is supposed to have free will to choose right or wrong. If he chooses to do right he should be praised, and if he chooses to do wrong he should be punished. Now all modern philosophy shows that man has no free will to choose to do the right and avoid the wrong. This being the case, a criminal law that aims at punishing a person for doing wrong is as senseless as beating cats for wanting to catch mice. In the Middle Ages in France, they used to try animals for crimes. In one case a bull had gored a man to death. The bull was brought into Court and an advocate was appointed for its defense. A regular trial was held and the judge condemned the bull to death by due process of law for its crime.

Our criminal laws are based on the vindictive principles and our judges are paid servants, or in modern sociological parlance, intellectual wage slaves for judging and punishing criminals on the vindictive principle. The positive criminologists hold that criminals are either born criminals or made criminals by vicious environment or by the pressure of economic bondage. In other words, criminals are such by heredity or environment, or both combined. The heredity criminal is an atavistic brute who has reverted and taken the characteristics of his barbarous ancestors of savage time who considered it perfectly right to kill his enemies, pillage and commit violence. These atavistic creatures, say the modern criminologists, should be detained and deprived of their liberty in the same manner that vicious animals are shut up while good little peaceable dogs are allowed to run around the streets.

The woman before the judge was certainly guilty of having given an indecent exhibition. According to the vindictive school this woman should have been heavily punished, because being free to choose, she had chosen great evil. According to the positive school this woman being more or less of a moral pervert, either through heredity or environment, should be detained until such time as the conditions of her own nature shall have so changed that she would not have the opportunity or would not desire to exercise her nefarious influence upon the public morality.

The sentence imposed was eight days. The sentence that could have been imposed was six months with hard labor. The relatively slight sentence imposed by the judge after his extreme condemnation of the woman's actions shows that the judge no longer holds philosophically to the vindictive idea. The light sentence imposed also shows that the judge has not yet come to the philosophical conception of the positive school. This woman, being a moral pervert, would be restrained for eight days and then be free to go elsewhere and pervert the public.

The exhibition was given in the Theatre Royal. This theatre has been corrupting the youth of Montreal for years. The criminal law imposes a sentence of two years imprisonment upon those who exhibit any indecent show. There was no recommendation in the judges remarks about prosecuting the authorities of the theatre which was the environment which permitted the indecent exhibition. This again shows that the judge has not yet come to the positive idea that it is better to change the environment than to prosecute individuals vindictively for crimes which they have committed owing to weakness of nature and favorable opportunity.

There is a third idea which some judges take into account but which carries little philosophic weight. That idea is that punishment should be regulated and adjudged according to the emotional and nervous possibilities of intense suffering upon the part of the person who is about to undergo punishment. The greatest historical branch of this school is what may be called the school of commercial Christians. Christ descended into hell for three days and endured the suffering of the whole world, and the intensity of the god's three days agony was equivalent to the eternal sufferings of all mortals. Having therefore undergone all suffering possible the world was redeemed.

The judge might have considered that the agony of suffering endured by the fair and nervous prisoner during eight days would be equivalent to the suffering in jail of an ordinary mortal for two or four months. This, however, is not likely. The judge is a practical man and does not mind suffering. He has advocated from the bench that the police should protect houses of ill fame. Women of ill fame live about five years and die horrible deaths. The women are the prey of policemen and the mistresses who get them under their control. They hate the life and make desperate attempts to escape. Police protected houses are the worst form of white slavery. Recorder Dupuis in advocating police protection for houses of ill fame shows that he has no theories about suffering either emotional or otherwise.

The whole conclusion is that the judge, like many other judges in Canada and elsewhere, has given up the theory of vindictive punishments and has no guiding principle to which he can attach judgments within the limits of discretion allowed by the criminal code. The London Truth gives week by week judgments of the various courts of England in parallel columns. The inconsistencies in the sentences for similar crimes by various judges is most revolting. It is not altogether the judges' fault. The criminal laws of the various countries are founded on false principles and the judges are at sea as to what sentence should be imposed.

In attending various courts in the province we have been struck with the wide variations in decisions and the manifest injustices of them in the light of all the facts. We do not blame the judges. The law is unjust and it is beyond the power of any judge to give just decisions under it.

We are all wageslaves who do the world's work, even including the judges on the bench. We are all human and weak. We are all living under a condemned system upheld on vicious principles of force and the judges are but a cog in the machine. They must live like the rest of us and do things they don't like.

Christ hit the rich man hard. He denounced great possessions. The rich men of today pretend to worship Christ while they hang on to their possessions. Their paid preachers and priests tickle their ears and tell them that great wealth is blessed by Christ. Our message to ministers is, "For God's sake keep out of the socialist movement. You have done damage enough to Christ's teachings. Don't come in and spoil socialism with your metaphysical dogmas."

The hunger smitten and the over-fed, the over-worked and the idle, these are the woful classes that afflict humanity and that are produced by the private ownership of the things at which men must work to gain a living.

## THE SERVANTS OF THE PEOPLE

The police of Montreal should remember that they are the servants of the people. They are not petty despots with the power of swinging their clubs promiscuously and hammering peaceable citizens. The police of Montreal are noted for their brutality. When there is a poor foreigner who has not cringed to their little tyrannies, they will club him. When some person of importance talks to the police they will be servile. This has been the custom of the police from time immemorial.

We remember about a dozen years ago of being present at a fire. The police had placed ropes to bar off the street to prevent people passing. Frenchmen and Englishmen, well-dressed and prosperous looking, would slip under the rope and pass by and the police did nothing. A Chinaman passed under the ropes and tried to traverse the street. Immediately a fierce frown darkened the face of a two hundred pound policeman. He seized the Chinaman by the arm, whirled him around with all his strength and sent him spinning. The well dressed spectators smiled and the huge policeman guffawed.

Here is another story vouched for by a reputable citizen of Montreal. A house of ill-fame was in existence in 1897. It is still existing. In 1897 this citizen heard the terrified screams of a woman. He saw in the distance a man violently dragging this woman into the house, while her struggles to escape were desperate. He heard her screams coming from the house of ill-fame. They were not gentle screams, but terrified, heart-breaking. They were the screams of an honest woman in sore trouble. He gathered a crowd of citizens who heard the screams. Two policemen were summoned and entered the house. The screaming was suddenly stilled and the policeman came out and reported that the house was perfectly peaceful. The cries of that woman are ringing in the ears of that citizen to this day. Recorder Dupuis believes in tolerating houses of ill-fame. Recorder Dupuis has openly advocated from the Bench police protection for houses of ill-fame. We would respectfully call the attention of this Judge to this incident which evidently happened in a police protected bawdy house.

The police should be the servants of the people and not their masters. Around Main street, Cadieux and St. Agathe, where the foreign population congregates and where the police protected red light district is situated, the police are tyrants. It is a crime in the eyes of the policeman for people of this district to look the police square in the eyes and not cringe. St. Dominique street is in this region.

There are strange stories about the alliance of the police and the houses of ill-fame. Here is a characteristic story to which we would draw the attention of Judge Dupuis, the Judge who believes that the law should be broken and brazenly declares it from the Bench. A Montreal man who is yet but a boy entered a house of ill-fame. He saw a policeman in civilian clothes in the house. He began to sneak out. The policeman told him not to be afraid, but to remain. The language used by this policeman clearly indicated that he knew the character of the place. This was two months ago. We would respectfully call the attention of Recorder Dupuis to this incident and ask him if he was justified in publicly proclaiming as a Judge, that the laws which he has sworn to enforce should not be enforced?

There are strange stories afloat in the red light district of policemen with itching palm of girls handing over to the police two dollar bills and five dollar bills; of policemen putting up the fine imposed by the Recorder's Court on women of ill-fame and taking as security for the return of the money valuable and costly articles of feminine wearing apparel.

The police are the servants of the people, not their masters. They are sworn officials appointed to enforce the law and nothing but the law. When these policemen club peaceable citizens and protect crime the city of Montreal has reached a state of civic corruption that poisons the foundation of the home

life, undermines the health of the individual citizens and makes rotten the whole fabric of civic government.

These are disgusting things and should be left, when possible, out of public print; but the time comes when a cry must be raised against the despotic and corrupting influences of policemen who do not do their duty and of judges who advocate the breaking of laws.

We, as socialists, are revolutionary. We know that the laws are unjust and unsound. We know that the whole fabric of national, provincial, civic and industrial organization is based on unsound philosophical principles. Yet those present laws must be obeyed until the people of our cities, of our provinces and of our nation are educated up to the point where they can see clearly the remedies to be applied and the means where by the changes shall be effected. Until that day comes the police must be made to do their duty. They cannot be allowed to commit offences and neglect to do their duty at their own imperious will and often to their own financial benefit.

## THE RED FLAG

If the people of our fair Dominion were only sensible and would seriously consider the matter socialism would be in full effect in Canada within a year. The people, however, do not think. They let their blind emotions hold sway over them. Passion and greed, hatred, wrath, prejudice and weak sentimentalism hold sway over them. Reason is sunk and the mere atavistic impulses of a previous stage in the evolution of the human race command. This blind hatred can be seen in the conduct of the ordinary mortal to the red flag. They consider that the red flag is something typical of violence, bloodshed and murder. They will not reason, but violently oppose.

The red color is emblematic of revolt against unjust conditions. It has been the color of progress through the ages. It stands typical of the red blood that flows in the veins of men and women of courage who have fought with all their vigor, mental, spiritual and physical.

The socialist party has no monopoly of the red flag. The Christians have spoken of the crimson life blood of their leader. They sing in their hymns about His blood red banner streaming afar. The Liberals of Canada took the red color as their badge of revolt against the oppressions of Tory misrule. Today, the red color waves in the Union Jack. It is seen in the banner of the Salvation Army. It is taken as an emblem by the anarchists in their revolt against oppressive laws.

With the Socialists the Red Flag means war, but not violent, physical warfare with implements of iron and steel. It means war, spiritual war if you like, upon the dark citadels of ignorance. It means war against crafty greed and oppression of those in high places. It does not mean war against the individuals who hold these high positions, but means war on the conditions which make oppression possible.

Throughout the length of the five continents wherever the capitalist system has become oppressive there are devoted men and women who are banded together, not through any free choice of their own, but impelled by some mighty impulse for the uplift of the human race, to war against ignorance, oppression, misery, disease, false philosophies, and to bring about the triumphant time when class struggles shall have ended and then all humanity will have one economic interest and one social impulse.

Men are bound together by their economic interests. The workmen and the capitalist are enemies and will continue to be so as long as capitalists exist. Humanity can be made a brotherhood only by the abolition of the capitalist class and the reduction of its members to the working ranks.

The outcasts of the world are the true revolutionaries. The workers are outcasts. They must pay to work, must pay to eat, must pay for shelter. They have no hold in the country and must fight to get one.







# Say, Mr. Farmer

## DOES IT PAY?

Say, Mr Farmer, they often tell you that your interest is all with the ruling class because you sometimes hire a man to do a little work. Now how often do you hire a man and for how long? Most of you have only one hired man and lots don't even keep one permanently. Yet you figure yourself as a capitalist! Well now I admit you do make some money, and maybe quite a lot, out of the labor of your hired hand. You see I'm open and honest with you about it. You certainly get something out of the system which allows you to have another man working for you and to make profit out of his hire. But, and this is a question that really matters, do you make as much out of the hired hand as the people who exploit your labor, the machinery trust, railroads, etc., make out of you? Have you really anything to gain by the maintenance of this system? Just think it over yourself.

Of course, I know that you haven't anything to gain, that, in fact, you are a bad loser by it. I know that for every quarter profit you make out of your hired man the other fellows make a dollar out of you. See here, brother, aren't you really in the same position in regard to the railroads, etc., as your hired man is towards you? That is, merely something to make money out of? Aren't you really the railroad's hired man? Aren't you really a loser instead of a gainer anyhow? Think it over, partner, think it over. It's a mighty serious question for you and it deserves your pretty careful consideration.

### LETTER TO THE FARMER

Dear Farmer: You are a good old fellow and as one of your city boys I want to write a letter to you. I want you to realize how glad we are that you are "a good old wagon," as we say in towns.

All my life I have eaten three or four meals a day. With the exception of a little salt and fish on Friday, I have eaten the rich products of your labor. In all that time you have been just as patient and kind and never murmured, although I never have sent you anything of value for all you have given to me. I am town-born and bred. I never raised any thing except three onions, two carrots, a head of cabbage, a bunch of lettuce and three Irish potatoes. These cost me \$50.

All I have ever done is to help turn out newspapers. A few of these have gone to you—about \$4 worth, I estimate. So you have kept me all my life and I have given you \$4 worth of news papers.

That is going some, when it comes to reckoning up untiring kindness and liberality to one you never saw.

You have sent me fine porterhouse steaks, rich tropical fruits in season, ice cream, turkeys on festive occasions, red cheeked apples, bread and all things necessary to keep me in health and good spirits. Some times you sent me lemons, but not in the slang meaning of that term. They came in the hot summer time, and mixed with sugar, that came from your cane and beets, made a most refreshing drink as I lolled in a hammock while you worked in the fields to produce more for me. You had but little time to read my newspaper and your wife, ma we all call her, had no time either. She was busy cooking for harvest hands. My wife was at the seashore, where the soft breezes blow and all things go to make life pleasant and healthful.

I want to tell you about some of your boys that came to town. You remember they become tired of the fine life in the country, the peace and quiet and the honest labor and the beauties of nature. They became tired of seeing their mother wash their shirts and labor long and painfully to help pay for the farm, the set binder and the riding plow and the new washing machine (run by woman power). So, becoming tired, your boys came to town. There are a lot of them here. I saw some of them today. Your boy, Hiram, the one who used to break ground for wheat, sow it and work in the harvest field for \$20 a month is here. He still is in the wheat business. But he has not had a grain of wheat or a piece of straw in his hands for fifteen years. He could not run a self binder or hold a plow in the ground, but he knows a lot about automobiles. Hiram is forty years old and looks twenty-five. He buys and sells grain by the carload and

plays golf. He lives in a house that costs \$10,000 a year to keep going.

Hiram often talks about the fine country life and tells us how happy the farmer should be, laboring out there to produce wheat for him and his friends to handle. He says the farmer would starve to death if it were not for him and the others who handle it so splendidly.

He tells of what a fine time country women have washing, canning, making bread, patching, taking care of the children, cooking for harvest hands, making rich country butter and peddling it and looking after the chickens and truck garden. It's fine to hear him tell about it and I wonder he does not quit "handling" wheat and take to raising it.

Your other boy, Dick, is here. Hiram has never given you anything, yet all he has come from the farm. You think a lot of Hiram and send him to congress, give him automobiles, send him to Europe, dress him in style and keep him healthy through plenty of golf in fact you do everything for Hiram.

But poor old Dick. I don't blame you for being ashamed of him. He always was a poor fellow, you know. He worked hard, and, like Hiram, left the farm. But he was no bright. He came up here to town and went to work.

That is where he made his mistake. He went to work in the harvest factory and for many years has been making machines for the firm. You of course, need the machines. Without them you could not get along and keep Hiram in good clothes, in cigarettes and automobiles and in his beautiful home.

Hiram is such a fine fellow that you and Dick and mother all pitch in and keep him and his style fitting their superior talents.

Poor old Dick has lost three fingers in the factory. He gets \$3 a day now, being a straw boss, but his wife and children are not well and he is not very saving. He spends all he makes. Of course, he only works about 200 days a year, because he can make machines so much faster than you can wear them out and you cannot afford to pay him when he is idle. It takes so much to keep Hiram and his fine family.

Hiram has been out to see you, of course, and brought all the others fine presents. But Dick has not been home in many years. It don't make much difference, however. He has a lot of poor, uninteresting children and his wife is not very entertaining not like Hiram's wife. He has joined a labor union, you know, and is getting to be an agitator. So you see it is just as well that Dick and his family stays in town.

Hiram is too busy to write now, but he requested me to convey to you his love and esteem. He says the farmer is the most independent man in the world. I feel like that, too. You and "ma" are so patient and so contented and so generous. It is fine to be a farmer and contented and to feed so many thousands of us here in the city and not ask us for a single thing. It is blessed to give.

Some of the other boys have failed like Dick has. They are making shoes, clothing, flour, running trains, driving wagons, and doing other petty jobs like that. Some of them are going lower and lower in life. They have joined labor unions and want to change conditions.

Half a dozen or so of them have joined a gang here in town that Hiram does not like at all and they worry him a good deal. I regret to tell you of this, for you do not want Hiram worried. I'll tell you what these fellows say.

"Put Hiram to work."

That is what they say. They are trying to make him work and say that it is an outrage that Dick and the flour makers, clothing makers and shoe makers, and father on the farm should do all the work and give all the cream to Hiram.

They want you to join with them and start a row and put Hiram to work. Hiram is depending on you and "ma," who washed his shirts in the old days, to stand by him and I know you will. This is what gives Hiram comfort. If you fail him, I do not know what Dick and his gang will do, for they are saying terrible things.

Hiram made a thousand last week in wheat.

Hoping all is well at home on the good old farm, I remain.

Your affectionate son,

B. A. SCHYMER.

P. S.—I have just heard that Dick has lost part of his right hand in a machine (he always was careless), but they will get along fairly well for Hiram's wife has given Dick's wife a job as wash woman. Dick's wife and his wife are grateful.

They will be able to pay as usual for all the food you send them, for they don't expect nice things like you send to Hiram. Be sure and have a nice big turkey ready for Hiram and me on Christmas.—Ex.

### SOCIALISM AND THE FARMER

"It is to be observed that the farming element contemplated no attack upon the present system of property or the present legal conception of contracts. The farmers are satisfied, as far as human beings are ever satisfied, with existing conditions, if the transportation and irrigation monopolies cease to press them too hard. They will not tolerate an attack upon property notions because they are themselves owners of property; they have but little sympathy with the labor movement, because they are themselves employers of labor"—Austin Lewis, page 190. The Rise of the American Proletarian.

Socialism will largely end that phase of the profit system known as prostitution, because under it any woman can make a good living at work and will be enabled to redeem herself from a mistake in life.

## SCRAPING THE STOMACH

Dangerous and Painful Operation Avoided by Taking "Fruit-a-tives."

Guelph, Ont., Aug. 6, 1908.

I suffered for many months with dreadful Stomach Trouble, with vomiting and constant pain, and I could retain practically nothing.

My doctor stated that I must go to the hospital and undergo an operation of scraping the stomach and be fed by the bowels for weeks. All the medicine the doctor gave me I vomited at once. I was dreadfully alarmed, but I dreaded an operation and had refused.



I had heard of "Fruit-a-tives" and the great success they were having in all Stomach Troubles, and I decided to try them. To my surprise, the "Fruit-a-tives" not only remained on the stomach, but they also checked the vomiting. I immediately began to improve, and in three days the pain was easier and I was decidedly better. I continued to take "Fruit-a-tives" and they completely cured me.

Mrs. Austin Hainstock.  
"Fruit-a-tives" are 50c a box, 6 boxes for \$2.50, trial box 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

## WHAT WILL SOCIALISM DO?

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

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

It will abolish child labor.

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

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

It will abolish charity and give the people justice.

It will abolish want, destitution and the poorhouse.

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

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

It will make possible a government of the people.

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

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

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

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

It will abolish the poor tramp and the rich tramp.

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

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

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

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

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

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

It will make possible for every man a good home.

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

If you are in favor of this program you are with us.

If you desire this and want it right in our time you will join the Socialist party and work for Socialism.

### BORN OF NECESSITY.

We need not at this time trace the growth of the trade union from its small and local beginnings to its present national and international proportions; from the little group of hand-workers in the service of an individual employer to the armies of organized and federated workers in allied industries controlled by vast corporations, syndicates and trusts. The fact stands forth in bold relief that the union was born of necessity and that it has grown strong with the development of industry and the increasing economic de-

pendence of the workers.—Eugene V. Debs.

The Liberal and Conservative parties are both the faithful watchdogs of capitalist exploitation. The workingman must rely upon himself and fight his own battles through his own political organization.

The best way a capitalist can help the workers is to get off their backs.

CASTORIA.

Bears the Slightest The Kind You Have Always Bought

## PLATFORM

### Socialist Party of Canada

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

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

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

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

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

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

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

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

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

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

## How to Organize

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

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

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

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

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

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

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

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

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

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

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



## IMMIGRATION

Report of Canadian Working Conditions from English Socialist Paper.

The following is from the latest number to hand of "Justice," London, England:

At a business meeting of the Calgary Branch of the Socialist Party of Canada, the following resolution was carried:— "This local No. 4, Socialist Party of Canada, condemns the London 'Clarion' for publishing the article, appearing in the issue of March 5, on conditions in the West of Canada; as such a report is, to say the least, untruthful as regards the workers' position in the country, and we hope in future that the 'Clarion' will investigate such matters before giving publication to such an article as the one complained of, as such statements tend to deceive intending emigrants."

A committee was appointed to draw up a report of conditions obtaining in the West, and the following is their report:—

"The position of the working class in Canada, particularly in this so-called 'Golden West' has been the subject of many articles. The labour market has been largely overstocked out in the West here for some considerable time."

"The Grand Trunk Pacific, from which so much was expected in the way of relieving unemployment, has been and still is a delusion and a snare to the uninitiated."

"Wages are reduced to the point of a bare existence. In fact around the Western Terminus, there are hundreds of men who have been unable to earn sufficient to pay their board bills. Many more who were drawn there by specious advertisements in the lying capitalist press, were unable to obtain employment of any description."

"In Northern Alberta similar conditions obtain. Generally speaking, there are three gangs of men to every camp, one is working, one quitting in disgust, and yet another is coming to the camp, ignorant as yet of the horrible conditions of camp life."

"All these men obtain their jobs through employment agents, and pay toll for the privilege of being found a job, the fee in no case being less than one dollar. Also, when they start work a poll tax and medical tax is exacted from them, even though they never see a doctor. Mr. Trotter, the Trades and Labour delegate to Great Britain, has placed before the English workers the true position in Canada, both in the interests of Canadian labour and also of intending emigrants."

"Most cities in Canada to-day are suffering from a surplus of labour, and there is no prospect of any immediate relief. The various shipping agencies, of which the Salvation Army is the chief, are great offenders in putting forward misleading information. That great Christian body, the Salvation Army, is busy all the summer bringing in emigrants, and all the winter is engaged in relieving the unfortunate victims who were deceived by their lying stories of prosperous Canada."

"Much more might be said along these lines, but enough has been mentioned to prove to an unbiased observer that the worker is not one whit better off here than in older civilised (so-called) countries."

## IN FRANCE

M. Beaver, a French manufacturer, who has lived for some years in Canada, has addressed to the "Chasseur Français" the following:

As the result of an inquiry, some scandalous facts have come to light, and the French Government intends to prevent all propaganda in favour of emigration to Canada. Unfortunate peasants have been attracted there, where they have exhausted their small savings, and are now suffering of cold and hunger 2,000 to 3,000 leagues from their native country, without any hope of ever returning."

It is impossible to discover the number of suicides among the emigrants to Canada each year."

To those who would wish to emigrate to Canada we would loudly shout the warning: "It is a death trap, an accursed land; remain where you are!"

## IN BELGIUM

"Le Peuple," of Brussels, publishes an appeal to the Belgian people against emigration to Canada by M. L'Epine de Gedinne. He says: We cannot be at too much pains in putting our compatriots on their guard against the Canadian emigration agencies. What those at the head of these agencies desire above everything else is the importation of capital."

Their calculation is very simple; 230,000 emigrants a year, each one bringing 250 francs, would mean 65 millions and a half."

It must not be forgotten that Canada is a very poor country, on which this enormous sum would descend like a refreshing rain. That, therefore, is the sole aim of the emigration agents. As to the emigration they have no interests in Canada."

We have just received a typewriter circular for publication, signed by Reginald F. Robinson, Winnipeg, Man., saying among a lot more capitalist piffle, that approximately \$85,000,000 will be spent by railroads in actual construction in Western Canada during 1909, according to statements made by head officials of the various companies, and the only cloud on the horizon is a prospect of a shortage of labor, but it is said this will not be very serious owing to the large immigration promised from all quarters of the globe."—Ed.

## NOTES OF THE MOVEMENT OF REVOLT

Premier Clemenceau is suffering from a severe attack of grip.

Twelve persons were killed in the May Day celebrations at Buenos Ayres.

Indians of India are spreading sedition by means of gramophones. The revolt there is racial. It is brown against white.

The first annual convention of the women's branch of the Social Democrats of Holland has just been held at Rotterdam. Sixteen new clubs reported.

The insurgent Republicans who defied Speaker Cannon came from Wisconsin. In Wisconsin the Socialists are powerful and are the real strength of the insurgent members.

The finance committee of the German Reichstag has rejected Chancellor von Buelow's measure for imposing death duties. The reactionary element in Germany is powerful even against the measures of the capitalist bourgeoisie.

Augustine Birrell, Secretary of Ireland, in a recent address in London, was interrupted by wild shrieks of "Votes for Women." The woman suffragist who was interrupting the meeting was eventually located in the organ loft and ejected.

The financiers of Great Britain are frightened at Asquith's budget. They call it confiscation. The Independent Labor party want all taxation changed from earned to unearned revenues. Asquith has made a beginning in this direction and there is dismay in British pluteland.

Treasurer Mark of the General Confederation of Labor, Paris, France, has been arrested for violent speeches at Rouen. There are many signs that a social revolution will soon take place in France. The President of the Republic has already been petitioned for the calling of a constituent assembly for the reason that the present parliamentary assembly does not represent the will of the people."

Labor Day was observed as a holiday throughout Italy. In Rome all the municipal offices were closed. The Socialists, Anarchists and Republicans held meetings outside the gates of the city. The speeches were generally hostile to the Government, and the speakers especially advocated a reduction in the corn duty. The police prohibited meetings or parades in the city.

A New York dry goods magnate recently allowed himself to be lured into print and told of the "big salaries earned by capable women" in his stores. Out of thirty-five hundred women employed by his two concerns, six or seven were receiving \$8,000 to \$10,000 a year, and these were held up as examples of what could be achieved by industry, and push, and—push! But suppose every one of the 3,500 girls showed the same ability, would there be 10,000 places for them! Suppose half, or a quarter, or one-tenth of their number should prove geniuses of the same calibre, would they get the money? No under the capitalistic system there are prizes, only for the very few; the rest must be robbed to provide the prizes."

## THE LABOR LEADERS.

The capitalist press has much to do with shaping the course of a labor leader; he shrinks from its cruel attack and he yields, sometimes unconsciously, to its blandishments and honeyed phrases, and in spite of himself becomes a servile trimmer and cowardly time server.—Eugene V. Debs.

## EVOLUTION, REVOLUTION, REBELLION, VIOLENCE

The processes of social transformation, as well—(under various names)—those of every sort of transformation in living organisms are evolution, revolution, rebellion, individual violence.

A mineral or a vegetable or animal species may pass through, during the cycle of its existence, these four processes.

As long as the structure and the volume of the center of crystallization, the germ, or the embryo, increase gradually, we have a gradual and continuous process of evolution, which must be followed at a definite stage by a process of revolution, more or less prolonged, represented for example, by the separation of the crystal from the mineral mass which surrounds it, or by certain revolutionary actions of vegetable and animal life, as, for example, the moment of sexual reproduction; there may also be a period of rebellion, that is to say, of organized personal violence, a frequent and well verified phenomenon among those species of animals which live in societies; there may also be instances of isolated personal violence, as in the struggle to obtain food or for the possession of the females between animals of the same species.

These same processes also occur in the human world. By evolution must be understood the transformation that takes place day by day, which is almost unnoticed, but continuous and inevitable; by revolution, the critical and decisive period, more or less prolonged, of an evolution that has reached its concluding phase; by rebellion, the partially collective violence which breaks out, upon the occasion of some particular circumstances, at a definite place and time; and by individual violence, the action of one individual against one or several others, which may be the effects of a fanatical passion or of criminal instincts; or the manifestation of a lack of mental equilibrium, and which identifies itself with religious or political ideas most in vogue at the moment.

It must be remarked, in the first place, that while revolution and evolution are normal functions of social physiology, rebellion and individual violence are symptoms of social pathology.—Enrico Ferri, page 139, Socialism and Modern Science.

## ROBBERY AND REVOLUTION

As high prices is a sure sign of good times, the west is a present flourishing. That much respected modern society parasitical ornament, the grain stock dealer, through some longitudinal distance from here, has put bread down from 16 to 12 loaves for a dollar and again exemplified our splendid system of competition and profit which "Brings out the best there is in the individual." If it had not been for this splendid opportunity, Patten might have slipped through the world in blue denims undistinguished from thousands of other blue jays, now demonstrating their identity of interests with his, in handing to him, to make up his millions, 25c. with every dollar they invest in bread. Now who says that the man who worked ten hours before for 16 loaves and now works ten hours and receives but 12 loaves is not paying for Pattens deal (steal) at the point of production. There are a number of Pattens around in every town, city and side road in the country, dealing in hats, clothing, boots, lumber, advice, sermons, real estate, etc., etc., and as long as the buyers of bread, boots, etc., are willing and content to continue business on profit lines why should there not be as many Pattens as the aforesaid bread, boot, etc., buyers are willing to support?

Spring is here and nature is working a Revolution from the influences of the blasting frost of winter, to the genial warmth of April's welcome sun, and instead of contention, jealousy and discord, there is a singing, gladness and harmony among the birds, the branches and the flowers. Man thinks, advocates and works for a change (revolution) from the blighting of man's wolfish competitive inhumanity to man, and so his fellow fellows upon him as an enemy to human kind; a despoiler of family affluence—a disturber of the peace, when there is no peace; a detestable socialist.

Yours for the revolution,

UNDESIRABLE.

## The One Thing Needful

It is one of the great misfortunes of a troubled time in foreign politics that it tends to withdraw public attention from consideration of social problems, and gives scope to numberless charlatans to air their fads and advertise themselves. Among these must be reckoned that blatant young turncoat, Churchill, who has just issued a manifesto on the Navy,

about which he is as profoundly ignorant as he is of economics. None the less, it is certain that there is nothing in the whole British Empire of such crucial importance to-day as the physical and mental condition of the people of this island. The workers have been kept ignorant deliberately, in order to maintain them in subjection to the class which runs both political factions; they have been reduced to a low level of vitality by bad nourishment with the same object. Food and education are dangerous to the swindlers and sweaters who govern us. The one makes people strong, the other teaches them how to fight. Big navy or little navy, citizen army or militarist army, no nation can be worth much which has in its cities such a mass of squalor, misery and degeneration as that which festers in London, Glasgow, Manchester, Liverpool, Birmingham, etc., to-day. Only a complete revolution, peaceful or forcible, can change these horrors for a better state of things. The class war can only come to an end by the complete victory of the wage-earners over their slave-drivers. All the so-called "revisionist" drivel that ever was promulgated cannot alter that. So we wait and work for the coming social transformation while taking all we can get meanwhile.—New Age, London, Eng.

## Sayings of the World's Thinkers

Morality and political economy unite in repelling the individual who consumes without producing.—BALZAC.

Socialism does not consist in violently seizing upon the property of the rich and sharing it out amongst the poor.—ROBERT BLATCHFORD.

The restraints of Communism would be freedom in comparison with the present condition of the majority of the human race.—ROBERT STUART MILL.

Apart from these convulsive upheavals that escape all forecast and are sometimes the final supreme resource of history brought to bay, there is only one sovereign method for Socialism—the conquest of a legal majority.—JEAN JAURES.

I feel sure that the time will come when people will find it difficult to believe that a rich community such as our's having such a command over external nature, could have submitted to live such a mean, shabby, dirty life as we do.—WILLIAM MORRIS.

Socialism is not a wild dream of a happy land where the apples will drop off the trees into our open mouths, the fish come out of the rivers and fry themselves for dinner, and the looms turn out ready-made suits of velvet with gold buttons without the trouble of coaling the engine. Neither is it a dream of a nation of stained-glass angels, who never say damn, who always love their neighbors better, than themselves, and who never need to work unless they wish to.—ROBERT BLATCHFORD.

## From the Viewpoint of a Socialist

There are just three ways to earn a living—work, beg or steal.

Not out of sympathy for any caste or class, but out of sympathy for myself, I ask you to study socialism.

If you ever turn to stealing, steal of the workers. They are so easy to fool and there is no law to prevent you, if you steal enough.

Any of you who think you own property, discontinue paying tribute in the form of taxes and see how much claim you have on property.

If you know a man who calls himself a Christian and has a dollar, take him for a walk through the slums and put his Christianity to the test.

If all agitation was to stop today, Socialism would come just the same. It will be the natural outcome of evolution; the law of change over which we have no control.

We shuddered when told of the barbarians who took human life that blood might be offered as a sacrifice to their God, the Sun. What of the human blood that is offered up today to the Almighty God of Wealth?

A prominent Catholic priest in the West told me that "The Church would support the political party that would grant them the most," and a few minutes afterwards said that "If a hungry

man stole a loaf of bread, it would be a sin against the law of the country, but would not be a sin against the law of God." If the laws conflict, where does the Church get off at anyhow? KRUPP

## THE PRESENT SYSTEM

"What ever is, is good." This can be the only argument put forth by the apologists of the present system governing humanity today. It is not an argument, it is simply a blind statement. Browning may exclaim, "God's in his heaven, all's right with the world." Tennyson may speak poetically about sentinels moving from place to place and whispering to the worlds of space in the deep night that all is well. These are mere assertions that have been unprovable from the dawn of reason. Ministers, paid preachers of a subsidized pulpit, may talk glibly about the love of God smiling over a world of misery. Their sermons are either the product of a deluded belief or of conscious hypocrisy. All is not right with the world. Graft, bribery, corruption, immorality, knavery in high places, are rewarded, while morality, love of fellow-men, the searching after truth, are qualities which are praised in public and sneered at in private.

Our big Canadian fortunes are founded on thievery. Our legislators are corrupt puppets swung in the interests of corrupt companies, and the common people are led astray by false prophets of every description.

There are complacent creatures who can smile sweetly, egoistic parasites who can batten in peace of soul on the putrid social organization, all the time congratulating themselves that they are living a godly, sober and righteous life. The system is corrupt to the core and the lowly workingman must sweep it away with a calm and dignified wrath.

Don't get it into your head that Cotton's is making money. That day is a long way off. So keep busy rolling in the subs. They are your weapons to keep us primed to whack the system.

Socialism will, by freeing men and women of economic necessity, make it possible for all to marry and have decent homes.

## CASTORIA.

The Kind You Have Always Bought  
Bears the Signature of *Chas. H. Fletcher*

Notice is hereby given that COTTON'S WEEKLY is the registered business name of this paper. All business letters, copy, etc., should be so addressed, all money orders and cheques made payable to, and all drafts drawn on

COTTON'S WEEKLY,  
Cowansville, P. Q.



You make no mishit in handing any one of the little books mentioned below to a seeker after the truths of Socialism. They are nicely printed and we have them in stock ready to send at a moment's notice.

Socialism Made Easy is a good little book to hand to your Catholic friend, especially if he is an Irishman, or to any worker.

The Socialists by Spargo, is a splendid little book for the pocket and explains socialism in a very clear and logical manner.

We have a few copies of Men and Mules on hand, by W. F. Ries. A good one to hand to your worker or farmer friend. Shows up the system.

Ten cents buys a nice little copy in red and gold of the Communist Manifesto, by Marx and Engels. Every socialist must read it to get grounded.

Socialism, Utopian and Scientific, by Engels, is another one that will be needed right after the Communist Manifesto. Indispensable to every Socialist.

You will also need to study Value, Price and Profit by Karl Marx. It is nicely gotten up for only ten cents. Carry it in your pocket easily.

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Sent into COTTON'S WEEKLY, Volume I. or II. of CAPITAL, by Karl Marx, valued at \$2.00, or the same value in any other books or pamphlets, as found in our list.

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All these Books are well printed and bound in a substantial manner. They are the New and Standard Works on International Socialism from the co-operative house of Chas. H. Kerr & Co., Chicago.

Comrades wanting to get books immediately, can do so by ordering 15 or 25 Postal Sub Cards. Each card is worth 50c and good for a yearly sub.

Subs can be sent in as obtained, and we will keep check and issue books when due.

## SUB BLANKS AND POSTAL CARDS NOW READY



# The Firing Line



Keep Throwing Subs at this Fellow—Puts Life in Him

Two yearlies are quietly contributed by Com. Quirnbach of Berlin.

Com. S. Grainger has another bundle of twenty-five sent to West Fort Williams.

Local Menzies has sent in an order for ten trials through Com. Root, of Dismore, Sask.

Gimli, Man., comes into touch with Corron's. Two yearlies received from Comrade Eldjanson.

Aylmer West will be a new place on Corron's map. Com. Soper sends in his own and another sub.

A sub arrives from Com. Weatherburn, Winnipeg. Got a sample and thinks it excellent.

Com. Courcier of Revelstoke has jumped in twice since last issue, each time with a yearly.

Ten trial subs came in on the run from Guelph. Com. Penfold has been doing some scouting.

Nubana, Sask., is not yet on the map, but socialism is there. Com. Watts slides in five trials.

A star hustler in Star City, Sask., is Com. McNeill. Sends in three yearlies and a change of address.

Renfrew, Ont., has secured representation on our sub list. Com. Buffett is a resident there. He is a worker.

One trial sub has arrived from Com. Huff, of Vegreville, Alta., and two trials from Com. Waples of Steelton.

Local No. 9, Cobalt, sends in an order for twenty-five copies for three months, per Comrade Gauthier, secy.

Four trials and one-half yearly sub come in from Kelowna, B. C., through the courtesy of Comrade Dora F. Kerr.

Com. Riggan is a thinker, so he sends in his sub from Kincardine in order that Corron's may illuminate his pathway.

Comrade Grader of Hamilton, has found us twice, with a total of seven trials. Believes in creating the hungry feeling.

Com. Toseland, of Dauphin, Man., has been keeping busy. He sends in two installments, three yearly and five trial subs.

A list of four trials, one half and one yearly sub came in from Com. Gordon at Lachine. He says Corron's will be very popular there.

Comrade Kernick, of Sydney Mines, calls in again, and leaves as a mark of his esteem an order for three yearlies, and a bundle of five for ten weeks.

Comrade Durrant of Port Arthur has called twice in a week. First time there was one trial, two halves and one yearly. Second time, five trials bobbled up serenely.

A comrade in this province sends in his sub, quietly remarking at the same time: "A friend sent me a copy and I thought it was the proper mixture."

Yearly subs have come in from Comrades Filmore, Albert, N. B., Com. Clinton, Windham Centre, Ont., and Com. R. P. Pettypiece, of Vancouver, B. C.

Local West Fort William sends in an order for twenty copies per week for three months, via the late secretary, Com. Boyle. Com. Victor Ross is the new secretary.

A sample copy of Corron's landed on Vancouver Island, and got into the

hands of Com. Birkett, Courtenay. He wasn't happy till he had shipped the necessary for himself and a friend.

Cape Breton is a fertile field for socialism, judging by the way Com. Ross is piling in the subs from Glace Bay. His latest is three yearly, four half yearly and nine trial subs, a total of sixteen added to the list.

Comrade Townsend of Dundas, Ont., in sending in his sub, has these timely remarks to make: "Surely you have 'Bearded the lion in his den,' when you start a socialist paper in Quebec. The first shall be last and the last first. More power to your elbow."

## ITEMS OF INTEREST

To the Workers of the Dominion of Canada.

### PORTUGAL

The municipality of Lisbon has decided to grant the eight hour day to its employees from May 1.

### RUSSIA

The Government has sent some troops to Astrabad (Persia) and has ordered a dirigible balloon in Paris to cost 300,000 francs.

### BELGIUM

A meeting was held recently at Brussels in support of the organisation of shop assistants. It was stated that the union numbered 200 members and was increasing at the rate of ten a month. One of the speakers said that the number of unemployed was increasing, and they are offering themselves at 2.50 francs a day. The union is demanding the weekly rest day.

### JAPAN

Nine members of Parliament belonging to the Government Party have been arrested. They were mixed up in the scandal in connection with the Japanese Sugar Company. Revelations resulting from an inquiry into the operations of this company have sent down by 50 to 60 points the shares of the company and have caused the ruin of many shareholders. It is alleged that many members of the Diet have received bribes.

### NEW ZEALAND

At a meeting held last week at Christchurch to support the New Zealand Government's gift of a Dreadnought, the Socialists attended in considerable numbers to oppose. Two bishops who tried to address the meeting could not be heard, and a Union Jack from the corner of the platform was torn down, ripped to shreds and trampled under foot, the remains being ultimately rescued by the jingoes after a terrific struggle in which hundreds joined.

### AUSTRALIA

"On account of the enormous stream of emigrants leaving Great Britain, the unemployed question is becoming more pressing," says the Brisbane "Worker."

Owing to the serious depression, many mine workers are on the verge of starvation in the Newcastle coal district, New South Wales.

A recent financial statement issued by the combined unions at Broken Hill shows that the total amount received for the lock-out fund was £11,490 and the expenditure £10,531.

The lowest rate payable to gas stokers in Brisbane has been fixed by the special wages board at 1s. 3d. per hour or 10s. per shift of ten hours.

The Sydney Clerks' Union has published a report which states that poorly paid clerks were patrons of petty vices simply because their conditions and their prospects offered them no better employment for their money or their time. Especially was this the case in regard to clerks in banks, where the regulations forbade marriage until a certain rate of salary had been reached. The weekly rate of 20s. is given as the standard, at which an amazing number of clerks seem to remain until middle age.

The public debt of the various States of the Australian Commonwealth is £247,974,624, the annual interest on which is £8,839,695.

A speaker at a public meeting in Sydney recently said that the only rest and recreation the employees of the Proprietary Mine Company's smelting works at Port Pirie, South Australia, get is when they are carried out of the works partly suffocated by the lead fumes. The men have to work seven days a week.

The New South Wales Trades Union Congress has rejected the idea of a general strike over the Broken Hill troubles.

The Sydney Labour Council has expelled its president for becoming a member of the Wages Board, though two-thirds of the union represented on the Council are said to be registered under the Wages Board Act.

### FRANCE

Mr. Louis Latapie in "La Republique Francaise" says that the revolutionaries are vigorously pressing the advantages they have gained and will soon be in a position from which it will be difficult to dislodge them. Civil servants affiliating to the Bourse du Travail, braving Parliament and enforcing their will by direct action; the General Confederation openly directing their manoeuvres! He likens the position to Belshazzar's feast with "Syndicate, Strike, Revolution" as the handwriting on the wall!

Considerable agitation has been manifested for some time in the woollen districts of Roubaix and Tourcoing. Besides the strike of weavers at Wattrelos, 90 woolcombers struck work at Tourcoing last week for a rise of wages, which brought about the enforced stoppage of 660 other workers in the same factory. Other woolcombers are on strike at La Tescée, as are also 125 dyers at Croix-Wasquehel. The strikers are generally calm except at Wattrelos, where there was some disturbance.

The second ballot at d'Uzes has resulted in the return of our comrade Compere Morel (Radical). This victory, says "L'Humanite," is as complete as one could desire. Morel triumphs with nearly 10,000 votes where a Socialist three years ago could only obtain 4,000 votes.

"L'Humanite" attained, in January, a sale of 52,800 copies daily. That in spite of the depressed state of trade and unemployment, which naturally makes it impossible for large numbers of the workers to buy any paper.

## LABOR MUST RISE TO BE FREE

Capitalist lords and landlords will exist, and despoil the earth with economic and military wars until the disinherited labor of the world rises to nobly take possession of its inheritance. So long as the laborer is willing to be a mere wage-earner, so long as he is led about by politician and agitator, so long as his weariness and poverty, his dependence and hopelessness, so eat out his nerve of soul and body that he will not act, just so long will his condition wax worse and worse.—George D. Herron.

## DON'T SEND CHEQUES.

In payment for subs. Last week we got a cheque for one dollar from Saskatchewan, and had to pay the bank fifteen cents for exchange. Send postal notes, or if not convenient, for small amounts send one-cent stamps. Don't feed the banks. You will find the postal notes the cheapest and most convenient, if you look into it. You don't even have to fill them out. Buy them and mail, we'll do the rest.

## Capitalism's Warning

The events of the last few days have shown that the Third Republic is menaced by the greatest danger that has threatened France since the Commune. Sooner or later a protracted struggle with the social revolution, in the form of a general strike, will have to be faced with ruthless decision. And it is just possible that the peril may mature within the next few weeks.—World, London.

## Has a Grudge

A young comrade writing in last week had this kick to make against the system: "Am seventeen years old, and the greatest grudge I have (personal) against the present system is that as a common work plug I am not entitled to a good education as are the young plutocrats."

## To Montreal Socialists

There will be no meeting in the labor temple next Sunday. A meeting is called at headquarters, No. 10 St. Charles Borromeo street to prepare for open air meetings.

Those who cannot see that the present system is corrupt to the core, are blind.

**CASTORIA.**  
The Kind You Have Always Bought  
Bears the Signature of *Dr. J. C. Fletcher*

## PARTY NOTES

C. M. O'Brien, M. L. A. in the Alberta legislature, and S. P. of C. organizer, will be at work in the province of Saskatchewan during this month.

Local No. 1, Montreal, has engaged permanent headquarters at No. 10 St. Charles Borromeo street. The rooms will be kept open all the time and some one will be in attendance. A permanent headquarters has been sorely needed for some months. Meetings will not be held in the labor temple for some time, as open air propaganda is now more effective.

On Friday night, the 30th of April, Comrades Mr. and Mrs. Chas. Lester, late of England, spoke to a large audience in Algoma Hotel, Port Arthur, on "The Worker's Hope." Comrade Mrs. Lester opened by touching an intelligent and eloquent manner upon the class struggle and the worker's place, particularly the woman worker's place, in capitalist society. Comrade Lester's address was of a kind calculated to warm the hearts of the real reds and at the same time attract the attention of every toiler in the audience. He was repeatedly applauded and received quite an ovation on sitting down. Comrade Desmond spoke briefly on the necessity of organization and boosted the socialist press. Port Arthur Comrades are preparing for a vigorous street campaign and things will hum in that burg in the near future.

Brantford Local, No. 16, S. P. of C. meets every Thursday night at the home of one of the comrades to which they invite all working people. They always aim to make the meetings educative as well as business like. After ordinary business such as correspondence and etc., they discuss methods of reaching the workers. The comrades realize the necessity of educating their fellow workers and plan to do so in the most effective manner. Then they set to work out the plans decided upon. Next comes Propaganda. They always arrange to have one of the comrades give an address after which the subject is open for discussion. Questions are invited and the many questions asked and answered and opinions offered, convinces one quite readily that Brantford comrades are working up convictions in the hearts of their fellow workers that will surely stir them to action.

## CIRCULATION STATEMENT

Following is the circulation of COTTON'S WEEKLY up to May 5th. We are just about holding our own. Keep us in mind comrades, and back us up in the struggle that is showing itself above the horizon.

Nova Scotia.....	205
Prince Edward Island.....	2
New Brunswick.....	33
Prov. of Quebec.....	881
Ontario.....	755
Manitoba.....	104
Alberta.....	125
Saskatchewan.....	169
British Columbia.....	116
Yukon Territory.....	2
Elsewhere.....	62
Total.....	2454

The total number of this issue is 3,300 copies.

There are over 220 cups of "Salada" Tea to the pound; consequently, at 40 cents per pound, the consumer receives tea at the low cost of one-fifth of a cent a cup. There are few other beverages so economical and so healthful as "Salada" Tea.

How does your house look? Give it a spring tonic. The only safe one is Ramsay's Paints. They will give it longer life it up, and make it fit. Let Soule & Christie show you the toning up process with Ramsay's Paints.

## MONTREAL LOCAL NO. 1

SOCIALIST PARTY OF CANADA, meets every Sunday afternoon at 3 o'clock, in the Labor Temple, St. Dominique street. Sunday school session at 2.30.

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 room 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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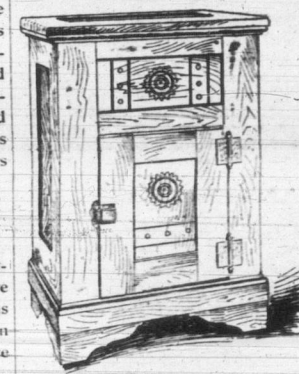
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# THE LADY OF LYNN

By SIR WALTER BESANT

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CONTINUED

## CHAPTER IX. THE LAST STEP BUT ONE.

The spectators looked to see Tom run through on the spot. On the contrary, Lord Fylingdale remained in his attitude of defense. He was playing with his enemy.

"Take your sword," he said. "You are at my mercy. But take your sword, man. We have only just begun."

Tom received his sword and wiped the mud upon his shirt. Then he renewed the attack. But it was with less confidence. That one should refuse to finish the duel when he had disarmed his adversary was a thing beyond his experience.

"Tom is dashed," said one of the company. "It is all over with Tom."

It was. After a few more lunges, parried with the same quiet skill and calmness of manner, Tom's sword once more flew out of his hand. Then the duel was over, for Lord Fylingdale made one thrust, and his sword passed clean through the right arm at the shoulder, passing out at the other side. Tom reeled. One of his chairmen ran to his help, and he fell upon the ground, fainting in a small pool of blood.

Lord Fylingdale paid no attention to him. He wiped his sword on the grass, replaced it in the scabbard and put on his coat and waistcoat. This done, he advanced to Molly.

"Madam," he said, "we are fortunate, indeed, in being able to effect a rescue. This is not a place for a lady, nor is this a sight that one would willingly offer you. I trust that no violence has been used."

"I thank your lordship. It was a horrid sight. Oh, do not let the poor man die! He is a villain, but he has fallen. Be merciful."

Then the captain came running up.

"Molly!" he cried with the tears running down his face. "Molly, we are not too late? They haven't married you? The villain is paid. He is paid, I take it. He hasn't married you yet? By heaven, if he has I will brain him with my cudgel so you shall be a widow as soon as a wife."

"Captain, can you ask me? The man had a chaise waiting here and would have forced me into it. But I ran into the house and so into the upper floor, whither he could not follow. He set his men to pull off the thatch. What he would have done next I know not. But I could defend myself."

"What is that in your hand, Molly?" It was the knife, which she still held in readiness. She threw it away. "I shall not need it now," she said. "What do you think I should have done with it?"

"Molly, I know what you would have done. I said that there was no man in England who could marry you against your will. It was his heart and not his shoulder that would have received the knife. My dear, I knew my Molly. I knew my girl."

Then the other gentlemen crowded round, offering their congratulations, no one taking the least notice of the unlucky Tom, who still lay pale and bleeding on the ground.

It was Lord Fylingdale who came to his assistance. "Here, fellow," he ordered the chairman. "Take up your master and put him in the chair. So, and as for you," he addressed the post-boy, "here is a guinea. Drive as fast as you can back to Lynn. Put him to bed in his lodging and send for a surgeon or a wise woman or some one to look after the wound."

"Will he die?" asked one of the bystanders.

"I should think it not unlikely. His wound is dangerous, and, if I know anything about a man, from his appearance I should say that he would be inclined to fever. But we are not concerned with his fate, whether he dies or lives; he has attempted a villainous act and has met with a fitting punishment."

The carriage with the wounded man in it went rattling along the road, the jerks and bumps among the ruts being enough to keep the wound open and the blood flowing.

Then Lord Fylingdale called the chairman. "Who are you?" he asked. "Do you belong to the town of Lynn?" They looked at each other. Then one said: "No. We be from Swaffham. Squire Rising sent for us to do his job."

"Put in your poles. You must now carry the lady back."

"We have done our work," said his lordship. "It remains for us to escort Miss Molly home again. Madam, you can leave this foul den with the consciousness that you are avenged."

"Indeed I want no revenge."

"Justice has been done. Justice is not revenge. You can now, madam, go back in the chair in which you were brought here. The villain who made the attempt is already on his way back. Since you desire mercy rather than revenge, we must hope that his wound is not fatal."

So Molly re-entered the chair. Then she was brought home in triumph. The captain rode on one side, her champion on the other; before and behind rode her mounted escort. If she had been a queen, they could not have shown her greater deference and respect.

London tomorrow or next day. Then sit down and write a letter inviting the girl to stay at your house. Bid her bring with her all her jewels and finery. I, for my part, will urge the captain to let her accept the invitation."

"All this is very circumstantial. What then?"

"I will promise the captain to find her a husband, a man of position, a man of rank, and, above all, one as virtuous as myself." He said this without the least blush or even a smile.

"Where is that husband to be found?"

"As yet I do not know. He must be a creation of our own. He must not know; he must simply obey. We shall find such a person somewhere. I have, I believe, a good many of my former friends in the fleet or the king's bench. Now, Anastasia, to find one of these unfortunates, to offer him an allowance, say a guinea a week, in return for a power of attorney to administer the property. True, there are the creditors, but we might take over the debtors. He must not be suffered to get out." He went on suggesting deceptions and villainies.

"You said 'we.' What have I to do with the scheme? It is, you must confess, Ludovic, one of those arrangements or understandings which the world calls a conspiracy."

Lord Fylingdale released her hand. Her words pained his sensitive soul. "If at this time, after all we have done together, we are to talk of conspiracies, we had better act separately," he said coldly.

"No. I am your servant, as you know—sometimes your most unhappy servant, but always at your command—only now and then it pleases me to call things by their proper names. At such times, Ludovic, I look in my glass, and I see not the Lady Anastasia in a company of fashion, but a poor wretch sitting in a cart with her arms tied down, a white nightcap on her head and a prayer book in her hand. There is a coffin in the cart."

"Anastasia, you are ridiculous! What have we done that all the world would not do if it could? These scruples are absurd, and these visions are fantastic. What is your share? You know that half of mine—all that is mine—is yours as well. You shall have my hand and my name. These you should have had long ago had they been worth your picking up. Alas, Anastasia, no one knows better than you the desperate condition of my affairs."

"Well, I will obey you. I will go back to town. I will go tomorrow. The other parties in our innocence—they will also go back, I suppose?"

"They will have done their part, Sir Harry and the colonel and the parson; they will all go back. They cost a great deal to keep, and they have done their work."

"Should I see the girl before I go?"

"Perhaps not. Write to her from London. Invite her to stay with you. For my own part, I will look about me."

"You have changed the profile of the spa."

"The thing happened exactly as I could have wished. The country bumpkin who carried her off had no knowledge of fence. He could only lunge, and he was half drunk. There was a great appearance of desperate fighting because he was mad with drink and disappointment. I played with the fellow long enough to make a show of courage and danger, then I pinked him."

"Is he dead?"

"I believe that he is in some kind of fever. Well, Anastasia, the result of the affair is that I have now arrived at perfect confidence on the part of my old friend the guardian."

"And with the girl?"

"The girl matters nothing. The first part of the business is done. You can now go back to London."

"To go back to London?" she replied suspiciously.

"You have done all I wanted done here. You have given me a very good character. You have charmed the people of the spa. You have flattered the girl and inspired her with discontent. Why should you stay any longer?"

"To be sure, I am at great expense, and the bank is in a poor way. But what are you going to do?"

"Anastasia," he sat down and took her hand, "I have inquired carefully into the whole business. There is no doubt, none whatever, that the girl is far richer than even her guardian understands. She has a huge income, a great accumulation of money and, what is more, a collection of jewels which is in itself a large fortune. Go back to

for the man we want—a prisoner; on the poor side; a gentleman, one who will do anything for a guinea a week. The girl will not know that he is a prisoner. It will be quite easy."

This he said, concealing his real intention, and only anxious to get this lady out of the way, but he left her suspicious and jealous. That is to say, she had already become both, and this intricate plot of a husband from the Fleet and the rest made her still more suspicious and jealous.

Having dismissed Anastasia, there remained the parson and the poet. The latter he could send away at a day's notice; the former he would probably want for a certain purpose. He sent for Mr. Semple, his secretary.

"Semple," he said, "I have now made inquiry into the truth of your statements—I mean as regards this young lady's fortune."

"It is as I told your lordship?"

"It is. The fortune you have exaggerated, but it is, no doubt, considerable. Well, I have sent for you in order to tell you that I am now resolved upon carrying out the project you submitted to me. My own affairs are, as you found out, embarrassed. The girl's fortune will be useful to me. Her person is passable; her manners will be improved. I have therefore determined to make her my countess."

"My lord, I rejoice to have been the humble instrument!"

"You have kept the secret so far, I believe. At least I have seen no sign that any one suspects my intentions. You have invented a lie of enormous audacity in order to bring us all together—myself, with your project up my sleeve, and certain friends of mine to assist in various quarters. Your inventions have converted an ordinary well into a health restoring spring. You have caused the elevation of this town of common sailors and traders and mechanics into a fashionable spa. Semple, you are a very ingenious person. I hope that you are satisfied with your success."

"Gratified, my lord, not satisfied."

"I understand. You shall be satisfied very shortly by the fulfillment of my promise. It is, if I remember, to find you a place under government worth at least £200 a year, with perquisites. You shall learn, Semple, that I can be grateful and that I can keep my word, written or spoken. Now, there remains one more service."

He proceeded to give him certain instructions.

"And, remember, the greatest secrecy is to be observed. Neither you nor the captain is to reveal the fact until the business is completed. Everything will be ruined if anything is revealed. Your own future depends upon your secrecy. You are sure that you have your instructions aright?"

"I am quite sure, my lord. I am your ambassador. I come with a message of great importance. There are reasons why the proceedings are to be kept secret. The lady will be made a countess before a prying and impertinent world can be informed of your lordship's intentions. I fly, my lord. I fly."

"One moment, friend Semple. Before you depart on this mission resolve me as to a difficulty in my mind."

"What is that, my lord?"

"You are aware, of course, that my plan of life is not quite what this girl expects in a husband. She will expect, in fact, the bourgeois virtues—constancy, fidelity, early hours, regularity, piety. You know very well that she will not find these virtues. You are preparing for the girl, in fact, a great disappointment and perhaps a life of misery. If I did not want her money, I might pity her."

Sam's face darkened.

"Tell me, my friend, in return for what acts of kindness done to you by the captain or by Molly herself are you conferring this boon upon the girl?"

The poet made no reply for awhile. Then he answered, his eyes on the ground: "The thing is as good as done. I may as well let you know. The captain cudgeled me like a dog—like a dog. My gratitude is so great that I have succeeded in marrying his ward to you, my lord. What worse revenge could I take?"

"Frankly, I know of none."

"You will waste and dissipate the whole of her fortune, and would if it were ten times as great, in raking and gaming; you will send her back to her own people broken hearted and ruined. That will be my doing."

"Friend Semple," said his lordship, "if I were not Fylingdale, I would be Semple, and, to tell the truth, if I saw any other way of raising money I would—well—perhaps—I would—even pay the girl and let her go."

CHAPTER X.  
THE EXPECTED BLOW.

THAT evening the blow, feared and expected, fell, for then we lost, or thought we lost, our maid. I found the captain sitting in the summer house alone without the usual solace of his tobacco and his October.

"Jack," he said, with a gloomy sigh, "I am now the happiest of men because my Molly is the most fortunate of women. I have attained the utmost I could hope or ask. The most virtuous of men—I should say noblemen—has asked the hand of our girl. Molly will be a countess! Rejoice with me!"

I stood outside on the grass, having no words to say.

"She will marry him immediately. Nothing could be more happy or more fortunate. Such rank, such a position as places her on a level with the highest ladies of the land, though the daughter of plain folk, with a shipowner for a father and a sailor's daughter for a mother—there is promotion for you, Jack!"

"She will go away, then, and leave us?"

"Aye, she will leave us, Jack. She will leave us. His lordship—you do not ask who it is."

"Who can it be, captain, but Lord Fylingdale?"

"The best of men. He will carry her off to his country house, where they will live retired for awhile, yet in such state as belongs to her rank. We shall lose her, of course. That, however, we always expected. The country house is in Gloucester, on the other side of England. Perhaps she may get to see us, but I am 75 or perhaps more, and Jennifer, her mother, is not far from 50. I cannot look to set eyes on her again. What matter? He nipped bravely and sat upright—what matter, I say, so that the girl is happy? Her mother may perhaps set eyes on her once more, but she will be changed, because, you see, our Molly must now become a fine lady."

"Yes," I groaned; "she must become a fine lady."

"Jack, sometimes I am sorry that she has so much money. Yet what was I to do? Could I waste and dissipate her money? Could I give away her ships? Could I give her, with the fortune of a princess, to a plain and simple skipper? No. Providence, Providence, Jack, hath so ordered things. I could not help myself."

"No, captain, you could not help things. Yet—I broke off."

"Well, Jack, why don't you rejoice with me? Why the devil don't you laugh and sing? All you want is to see her happy. Yet there you stand as glum and dumb as a mute at a funeral."

"I wish her happiness, sir, with all my heart."

CONTINUED

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Province of Quebec Superior Court

PUBLIC NOTICE is by these presents given that on the Eighth day of June, one thousand nine hundred and nine, at ten o'clock in the forenoon, in the Court House, in the Village of Sweetsburg, in said District, James Mcintosh, Senior, of the Township of Dunham, in said District, agricultural implement maker, will apply by petition to one of the Honorable Judges of the Superior Court, sitting in and for the District of Bedford, to obtain letters of Verification to establish who are the heirs of the late James McIntosh, Junior, in his lifetime of said Township of Dunham, from moultier.

BAKER & BAKER, Attorneys for Petitioner

Sweetsburg, April 13th, 1909.

JOHN LAUDER

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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

## How Much Cheap Millinery Costs

LYDIA MARY MAYLOW, IN "THE NEW AGE," LONDON, ENG.

Within five minutes' walk of where I live is a big wholesale milliner's. They have a factory at Luton, where straw plaiting, amongst other things, is carried on. I had often heard Thompson's spoken of as a sweating-shop. I wanted to know if it really was one. I knew one of the forewomen, and learned from her what the conditions of labor really were. They were bad, and the moral conditions of the workers worse.

I took the opportunity of watching the workers as they left the factory one evening at eight o'clock. The verdict of good Mrs. Suburbia would have been that they were not "nice girls." She might go so far as to say that they were "horrid girls," but then everything that some people do not understand is "horrid." Nearly all the girls were smart stylish millinery. They seemed to have bought their hats at the expense of the rest of their attire. As each girl left the factory she looked this way and that, in search of her legitimate cavalier, and if he did not happen to be there, she took the first that came. Life here stalked naked and unashamed. These girls were free for a while from the restraint, such as it was, of the workroom.

I determined to "get a job" at Thompson's, in order to see the girls at work, and to learn, if possible, a little of their lives and how much so-called "cheap" millinery costs. It was a fairly easy matter to get into Thompson's, even with my lack of experience. The firm paid its workpeople so badly that it could not afford to stand out as to the class of girls it employed. Therefore, when I, in company with several others asked for a "job," we were told to come the next week, as then the season would commence, and we should probably be given work of some kind.

When next week came, I went again, and was given a position as "boxer-up." This work meant, as its name implied, that I had to put hats into boxes. I found myself in a long, low room, with rafters, and whitewashed walls, and tables on trestles, at which about fifty girls sat. They were divided into two camps, and I mentally styled them the "Torry-Alexander lot" and the "Marie Lloyd lot," for birds of a feather flocked together here as elsewhere. At one end of the table they sang revival hymns, and at the other they sang music hall ditties. At that end they told risqué stories, and the air was so thick that one could cut it with a knife. Before many days were over the girls at this end of the table called me "Potted Bible," they told me it was because I looked down my nose, and appeared shocked when I would not see a joke.

I learned a lot of things at Thompson's besides "Boxing-up." One thing I learned was that the manager was an unmitigated scamp, and that the heads of the department winked at and in some cases connived at, the moral ruin and degradation of the women in the employ of the firm.

Married women were among some of the employees. And some of these came to the factory right up to the day of child-birth. Indeed, within a few weeks of each other, three children were actually born upon the factory premises. That is how the Factory Act, as affecting this particular question, is obeyed! Not only was this state of affairs of frequent occurrence, but girls were constantly being seduced by men on the premises—and by men

in authority, too; so that a course by word went the round of the place, and the word would be passed, "Any more eniente?"—only a much coarser term would be employed.

This was one side of the shield; the effect of one of the causes, indeed, of the great cause. Thompson's was, in very truth, a sweat shop. Prices were cut finely, the work was common, hats were blown together, so as to look effective, and sold to shopkeepers at so much, or, rather, at so little, a dozen. These shopkeepers, in turn, sold them to the public at four or five and elevenpence each, so that Thompson's themselves naturally could not under those circumstances pay their employees much in the first instance.

I received seven shillings per week, out of which I had to pay for board and lodging and fares and keep myself. I made it my business to see the head of the firm and to ask him for an advance, as I could not live upon what he gave me.

With a leer, he replied, "No one expects you to do so, you little fool. You get off at eight each night; what more do you want? At that particular moment I wanted to strangle the life out of his ugly face.

As to my companions, Nellie Courtney was one of them. She sat at the same table as I did, and was really a very decent girl. She lived in Bermondsey, and had been at Thompson's since she was fourteen. She was twenty-one now, and a very pretty girl, with dark eyes and hair, and a really lovely complexion; too good, I decided, for that place. She had been "boxing-up" for seven years. I wondered that she did not go mad!

"How much do you get?" I asked Nellie Courtney one day.

"Seven shillings," she answered. "And have been working here as many years! Don't you ever ask for a rise?"

"I did once." "And what happened?" She crimsoned.

"The boss told me that if I liked to be a sensible little woman he would see I did not want for anything."

"And you did not choose to be sensible?"

"Not in his way."

"Why don't you become a tea-shop girl?"

"Oh, no, I couldn't; it would be horrid, especially having to wear caps and aprons!"

"But gentlemen serve in tea-shops."

"Yes, for fun."

"Not always."

"Perhaps they like it better than I should. No, much as I hate Thompson's—and God knows I do hate it—I would rather be here than serving in a tea-shop."

To I gave up the idea of converting Nellie Courtney, and with it the idea of converting the girls who felt similarly.

The next morning Nellie Courtney arrived late at the work-room. The forewoman reprimanded her sharply, but she appeared to take no notice, and came and sat down by my side in an apparently unconcerned manner. Presently, when the forewoman's attention was engaged, I looked up from a piece of eau de nil pongee, and asked Nellie Courtney why she was late.

She raised her face, and I saw that her lips were heavy and swollen, and that her eyes were shining curiously. There was an unusual amount of colour in her face.

"I've done it," she said shortly.

"You've done—what?" I asked.

"I've done what most of Thompson's girls have to do, sooner or later; what you'll have to do, if you stay here."

Then I knew what she meant.

"How came you to?" I asked.

She shrugged her shoulders—pretty ones they were, prettier than ever under the transparent-yoked blouse. "I owed a month's rent, and my landlady said she would turn me out. I've got a sister in consumption. I don't blame the landlady. Still, she can be a cat when she likes."

"I see, so you—"

"So I rouged more than I ever dared to do. And I looked awfully pretty. And I—"

Just then the manager came in. He was a fat, well-fed man of forty, with a

coarse, ugly face of the same type as the "Boss."

"Curse him, I just hate the very sight of him," said Nellie Courtney to me.

"Why, that was never the—"

"Yes, that was the man."

"A little less talking over there, please," came from the manager at the moment, with a glance in our direction. The girls called him the "damager," and a more appropriate term could not be found.

The next day Nellie Courtney told me she had paid her landlady.

I expected to see the girl fretting herself ill, or to hear speeches of disgust about the man whom I knew she hated cordially, but there was a certain amount of philosophy about her or was it merely lack of fine feeling?

One morning she enlightened me on that point herself.

"I suppose," she said, after admitting that she had not spent the night in her own lodgings, "I suppose you think I am miserable about it, or if I am not, that I ought to be. I was jolly miserable at first. But I'm not now. It's the first time you do anything that you care; afterwards you get reckless—you feel you may as well be hung for a sheep as a lamb. I'm not miserable now, and I don't even feel that I ought to be, in fact," she concluded, with a laugh that hurt me and made me feel hurt for her. "I am really quite happy, you dear old 'Potted Bible.' I have a good time; the 'Damager' gives me lobster salad and 'fizz' for supper. How long he will do it, God knows! The point is: he does it now, and whatever happens, I shall look back and tell myself that I have had a damned good time once."

Was it callousness, lack of fine feeling or perception, innate coarseness, or—bravado, to hide a big ache? The last time I met Nellie Courtney I was driving along Piccadilly from a theatre, and I saw a white and red face under the glare of a lamp, and heard a woman's voice accusing a man in Cockney French, but I knew the voice. I knew, too, how much cheap millinery costs!

## Little Facts About Women

Nearly 20,000 women are employed in Prussia as brickmakers.

The Louisiana club women are working for a state pure food law.

The average English woman is two inches taller than the American.

Current statistics show a notable increase of marriages in France.

Women clerks outnumber the men clerks in the Census Bureau in Washington.

Berlin has a divorce club with 300 members, all of whom are divorced.

The number of women in industry in this country is increasing faster than the birth rate.

There are no trade unions in Germany composed exclusively of women. Neither are there separate locals for women members, as is sometimes the case in the United States.

## THE ANTI-SUFFRAGIST.

By WEX JONES.

A woman she ain't got no sense;

She don't think like a man;

She's kind of—well, inferior—

Built on a different plan.

She's got no right in politics,

She screeches at a mouse,

Oh, Sue, well, yes—I kinder guess

My Susan runs the house.

They oughter stop the "sufferyets"

From talkin' to the crowd;

Inflamin' of the women's minds

Oughtn't to be allowed,

A woman run a business job!

You bet 'twould be some funny.

Oh! Sue—well, yes—I kinder guess

Sue handles all my money.

A woman only thinks of style,

The latest skirt and hat,

And rings and lace and ribbon

And gossip and all that.

Her vote! She knows no more of life

Than a cat of shakin' dice.

Oh, Sue—well, yes—I mostly guess

I go by Sue's advice!

Man has loved the dog because the dog has been faithful, affectionate, obedient and has taken all the master's whims as a matter of course without whining. For three thousand years man has endeavored to install into woman the virtues of the dog.

## CASTORIA

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## WE THE MOTHERS.

ROSE PASTOR STOKES

We, the women of the world, Who wield the pen, the tool, the hoe, Who teach, and spin, and plan, and sew,

Who help the world to be, to grow— The world has cast us out.

We, the mothers of the world, Outcast by the sons we bare,

For humankind we'll do and dare, For man and woman do and dare,

For children mothers yet may bear, For sons that need our larger care,

E'en though they cast us out.

We, the mothers of the world, We'll mend the world asunder torn

By selfish children we have borne.

We stand together in the morn Of this New Day,

And gently warn The sons who cast us out,

The windows of their Council Halls We softly tap.

Our sons within— Will they come forth and take us in? We trust that they may take us in.

Else must we batter down the walls, And force the doors,

And enter in! For if they will not take us in, They shall not keep us out.

## What Women Can Do for Socialism

BERTHA M. BURNS

What women may do for Socialism is infinite. Look what she has done and continues to do for the church, an institution which, it is generally conceded, owes its survival and supremacy almost wholly to the devotion of woman. In 1885 Helen Gardener quotes a clergyman as follows:

"Now woman's whole energy and force of action (outside of the family) must be expended upon religion. If she were allowed other fields of action or thought, her energy, like that of man, would be withdrawn from and fatally cripple the church."

The church has built itself on woman's sentiment, on her devotion and her passion for service—for public, human service which is denied outlet in other directions. Her sentimental love for a divine redeemer, whose proxy is sometimes found in a good-looking parson, would suffer no loss by being transferred to the humanity that found its Godhood expressed in Him. Her devotion cannot be better applied than to the cause that fully promoted, will make it possible for every human being to obey the golden rule, that will benefit all, and by taking away the premium from vice, and placing it upon virtue, will restore a lost Eden to the earth. Her passion for service may find ample outlet in helping men and women to secure justice for themselves and those that shall follow after, in reconstructing the social order so that men may live righteously upon the earth that now is. A heaven in the future can never atone to the dwarfed and crippled soul for its lack of opportunity to develop in this life.

When women of the working class cease to permit God to be made responsible for the crimes of capitalism, and begin to call the workingman to account for the ballot he possesses and uses in behalf of his master's wife and his master's children, instead of in the interest of his own; then and then only may we hope to have Socialism applied to the distribution of wealth as well as to its production—Socialism in its fullest conception and in a present tense.

In the Socialism of propaganda there are many things women may do. In the home she can cultivate and encourage Socialist ideas and ideals. In the school, if she happen to be a teacher, she can cease perpetuating the folly that makes the members of the working class believe it an heaven-ordained law that another class shall rule over them and profit by their labor in subjection; she can teach the sacredness of life rather than the sacredness of property; she can remove the dollar mark from success and show that the successful man is he who most largely promotes happiness of all. In the factory or the shop she can promote the doctrine of the working class solidarity, she can interpret the profit system, with its shoddy substitutes for the real, and its appalling disregard for human safety or well-being, to those whose eyes are yet holden to the law of competitive necessity. Among organized workers she may stand shoulder to shoulder, and her empty hands may push forward the troops that bear the ballot with which the final victory shall be won.

All this and more she may do, if she will. And already, among the few, here and there through the international boundaries of the Socialist movement, prophetic action has been taken,

that leads to a triumphant faith in the ultimate awakening of woman as a class to her need of redemption through which Socialism invites her labor and her love.

## WHAT SOCIALISM WILL DO.

Socialism will free the world from want.

Socialism will free men from worry about making a living.

Socialism will free the world from war, for Socialism is co-operation.

Socialism will free the world from child slavery, which is maintained solely for profits.

Socialism will make you free to express yourself. Now you are under rulers and bosses.

Socialism will end the pursuit of political refugees, because it will make the world a brotherhood.

Socialism is a program far more complete than was the program of our revolutionary forefathers.

Socialism will so free you that you may be able to go to college, travel, or develop your particular talent.

Socialism, by freeing mankind of material need, will enable them to develop their intellectual and spiritual natures.

## PSALMS

PSALM 26

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men;

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregation will I bless the Lord.

PSALM 27

1 The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

## PROVERBS

CHAPTER 14.

35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

CHAPTER 15

1 A soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

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LET US CLEAR THE WAY FOR THE SOCIALIST STATE

# Cotton's Weekly

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

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

Canadian laws are based on the vindictive principle. This shows that our criminal laws are utterly unjust, cruel and oppressive.

Bread riots are breaking out. When bread riots occur it is proof positive that the social organism is afflicted with a mortal disease.

Christ said "The meek shall inherit the earth." The paid priest of a bought Church declares that Christ's message was "The meek shall inherit Heaven."

Christ came to the meek and lowly and the high and mighty have taken him, twisted his doctrines, and used him as a means to keep the meek and lowly in the hovels and the slums.

There is a great inarticulate revolt against the unjust worn out social organism under which we live. Many good men and women are revolted and disgusted but can see no remedy. Socialism is giving to this inarticulate revolt a voice and a message.

Shakespeare makes Shylock say, when the state of Venice was about to confiscate his fortune, "He doth take my life who takes away the means whereby I live." The capitalist system of his day pinched Shylock and made him talk like a Socialist.

We enact laws contrary to the human nature and the principles of immutable laws. We then appoint policemen to enforce these laws. The policemen find the laws unenforceable and begin to graft. We then make laws against the policemen grafting and find that the laws against grafting are unenforceable. The whole process is a vicious circle. We make vicious laws which produce vicious effects. We make more vicious laws to counteract the vicious effects. The whole system stands condemned.

The beef trust control seventy-five per cent of the U. S. tanneries and are going to make shoes. When the beef trust and oil trust have consolidated and organized industry the workers will through political action get control of the government and take their organized industries for the general good.

Sir Wilfrid Laurier has given notice of the promised bill to create a separate Department of Labor. The bill provides for a salary of \$7,000 for the minister of the department, for additional clerks in the department at \$1,000 per year and for an extra \$600 for the private secretary to the minister.

In Great Britain land given to agriculture is being depeopled and given over to pasture. The men are crowded together more and more into slums. Years ago Goldsmith rightly declared, "Cursed be the land to hastening ill a prey. Where wealth accumulates and men decay."

May Day is over and the police in many cities have been clubbing peaceful socialists. Our comment is a verse from Lowell:

"Truth forever on the scaffold, wrong forever on the throne;  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow keeping watch above His own."

The Laissez Faire School of Economics started with two hypotheses which they took to be so self-evident as not to require proof. They considered that the present order is the natural order and that private ownership of the means of production is the same thing as coextensive with human liberty. As these two principles are false their whole system is unsound.

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

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

There will be no need for persons to save up for their old age when old age pensions are universally granted.

Christ condemned Mammon of trade. Canada exalts it and officially prays to the Father of Christ to bless that which Christ hated.

Canada belongs to those who can hold it, at present it belongs to the capitalists. To-morrow it will belong to the socialists.

Men want to save so that they may be taken care of in their old age. Old age pensions will free men from the fear of old age.

The man who does not work lives in idleness on the front street. The man who works lives in a tenement house on a back alley.

There are great times ahead of the socialist party of Canada. We have not yet begun to put the fear of God into the hearts of our contemptuous financiers.

The capitalist has soft hands and a sleek look. He grows sleek and swollen out of plunder he has filched from the simple, unthinking working-man.

The police of Montreal have been given instructions not to interfere with socialist demonstrations in public as long as those demonstrations are peaceful and do not obstruct the streets.

Socialists declare that the rich are living as parasites on the labour of the workers. The rich declare that the socialists are stirring up class hatred. It is not the socialists, but the rich who are doing this.

Men admire a thoroughbred, well-fed, high stepping, horse and look with disgust on a spavined, worked-out plug. But they do not praise the thoroughbred for making himself what he is nor condemn the plug. Why should human animals be praised or blamed for what they are any more than the horse?

The law starts with the presumption that all men are equal. The law declares as heavy penalties against the rich wrong doers as against the poor wrong doers. Nevertheless, men are not equal before the courts. The rich can fight and get off. The poor cannot fight for lack of means and are often unjustly condemned.

The rich can have a very heaven on earth while the poor are forced into an earthly hell. The rich tell the poor to be content with their hell and let the rich enjoy their earthly heaven, because the poor if they are real good in their hell on earth, will probably be given a heaven somewhere up in the clouds after they are dead.

Murderous patriots call upon workers to fight for their own country. The workers have no country. What have the workers of Montreal to do with country? They own nothing and if they fight they fight for their bosses. The workers are peaceful. It is the capitalists like Strathcona who want the workers from whom they steal their dividends to protect by murder that stolen wealth.

Razors in the United States are sold by the manufacturers at \$3.95 a dozen. They are sold to consumers retail at \$2.00 each or \$24.00 per dozen. Under socialism the razors would be sold at 50 cents each. The persons employed in retailing them at present would be put to work making razors and razor makers would probably work only five hours a day and work under such sanitary and workshop conditions as they themselves would decide.

## STRATHCONA AND HIS GIFTS



Ten Thousand Dollars to Save Life—A Quarter of a Million to Kill

Reproduced from "Je dis tout," a monthly magazine published in Montreal, whose sympathies for the laboring classes makes it one of the most interesting publications.

### DIVIDENDS MUST GO

Under socialism dividends will have to go. Dividends are a straight steal from the workers. In all ages there have been protests against the idea that men should get something for nothing. In many old laws interest was forbidden. Dividends are based upon no idea of justice nor of right. They simply represent the profits accruing from the difference of the cost of labor and what the laborers can be compelled to pay for what they themselves produce.

In a commercial undertaking or in an industrial proposition, there is figured out the cost of production. To the cost of production is added what is called a depreciation account. This account, usually figured at five per cent, is set aside from earnings for the renewal of the plant. A plant costs so much to start with. It will wear out and must be replaced. This depreciation account, therefore, will pay for the labor cost of renewal.

The capitalists, after all these expenses are taken care of, want a further sum as interest or dividends. This further sum represents something for which nothing is given. It does not represent labor done because the investor does no work. It does not represent stored up labor in the shape of machinery and plant because the plant in time will have worn out and will have been renewed out of the depreciation account. The interests or dividends represent a perpetual charge upon the work of the workers, the capitalist enjoying the benefits of the lien from father to son and the workers perpetually having to pay this lien year by year from generation to generation.

These capitalistic charges increase with the process of time. The extortion in the way of interest and dividends become heavier and heavier. As the annual charges which an ever wealthy capitalist class exact from the workers increase, the misery of the workers become intensified. Individual workers become desperate and commit crimes. Laws become ever harsher and harsher till finally conditions become unbearable and there is a blood-stained revolution.

able to bring about a socialized humanity where all the class frictions will have disappeared, where the interest of all will be the interest of each.

### PIONEERS

GERALD DESMOND

These be those which led the fight, Pioneers!  
These be those which spread the light, Pioneers!  
Heroes of every clime,  
In every age and time,  
In death and life sublime,  
Pioneers, oh, Pioneers!  
Fame to each a niche allots,  
Pioneers!  
Thinkers, martyrs, patriots,  
Pioneers!  
Those who spoke the truthful word,  
Whom, first, love of knowledge stirred,  
Those who swung the rebel sword,  
Pioneers, oh, Pioneers!  
Hail to the immortal Sages,  
Pioneers!  
Who traced earth's first glowing pages,  
Pioneers!  
Those who claimed a Grecian Home,  
Those who sung the fame of Rome,  
Or traced Persia's verse rose strown  
Pioneers, oh, Pioneers!  
Breaking chains of superstition,  
Pioneers!  
Tortured by the Inquisition,  
Pioneers!  
Spurning lives of sloth and ease,  
Sailing to the unknown seas,  
Like the dauntless Genoese,  
Pioneers, oh, Pioneers!  
Think ye they have lived for naught?  
Pioneers!  
Studied, written, sung and fought?  
Pioneers!  
Mortals lift the veil, are gone,  
Yet, of each and every one  
Every deed endureth on,  
Pioneers, oh, Pioneers!  
Let us too be Pioneers,  
Pioneers!  
Let us banish doubts and fears,  
Pioneers!  
Tyranny, oppression, greed,  
Each their hireling army lead;  
Never was there greater need,  
Pioneers, oh, Pioneers!

### THE GREGARIOUS INSTINCT

Man is a gregarious animal. He wants to be thought well of and to do as the crowd does. Ninety-five per cent of men look to others for the guidance of their actions. It is the remaining five per cent who guide.

been ready to act together for the common good. The five per cent have taken advantage of the social instinct of the race to set up false ideals and standards. It is the five per cent who rule today. They own the mills. They sit in the council halls of the nations. They control the pulpits and the press. In those countries where titles are given and honors conferred, they cover themselves with the insignia of titled glory. They pose as social, religious and political oracles and the ninety-five per cent blindly follow in their train.

A dim consciousness penetrates the brains of the followers that all is not well. They feel that conditions should be changed and they look to the five per cent to right the wrongs. The five per cent put forth remedies which are false. The five per cent declare that the fault lies in the condition of disorder which exists among the plundered and they set judges and police and soldiers over the plundered. This quiets the complainers and helps keep the five per cent supreme.

It is only when the ninety-five per cent of the people begin to think and to reason about the pernicious and hypocritical actions of the constituted leaders, that humanity, as a whole, will cease to be plundered and will begin to enjoy life as they should.

### Causes of The American Revolution

"The restrictions of trade placed upon the American capitalist, who controlled the imperial government, were about as irksome and unbearable as those inflicted on the French capitalist by the French feudal regime. All commerce had to be carried on in ships built in England. American capitalists were not allowed to manufacture anything that could be manufactured in England. Sugar, tobacco, cotton, wool, indigo, ginger, dyeing goods, could be sold to one customer only—England. All imported goods must be bought from England and carried in English ships. Provinces were not allowed to sell woolen goods, hats or ironware, even to one another—only to England. In Maine all trees over two feet in diameter had to be saved for the royal navy. (This interfered with the budding American capitalists exploiting American labor and growing rich out of the proceeds of commerce and industry, which interference with their "natural rights" they, of course, resented, with the result that the colonies revolted and threw off the yoke of the British government)."—page 93, Vital Problems in Social Evolution, by Arthur Morrow Lewis.

### WILES OF THE CAPITALISTS

Karl Marx has declared that every exploiting class must allow the strong spirits from among the exploited to rise and join the ruling class if it desires to perpetuate itself. This is true and this argument that the capitalist system allows the strong spirits to rise from among the workers and become capitalists is much used by the apologists of the present system.

Ancient slavery and modern wage-slavery are unjustifiable. The slave's argument was that the slave, if he were energetic, could achieve his freedom. If he were not energetic, slavery was good enough for him. The capitalist argument is that if a worker has not the energy to save money and invest, he deserves all the hard work and poor conditions that he gets. The ancient slave looked forward to the time when he would become free and own slaves. Many modern workingmen, especially in those provincial villages of Canada where the capitalist system is beginning to be felt but is not yet understood, look forward to the time when they shall have become petty capitalists and will be able to enjoy the profits arising from the wage slavery of their present workers.

The capitalist press is full of examples of workingmen who, through chance, through the movements of population, through bribery and corruption, have risen to the position of master wage-slave drivers. The capitalist press has little to say of the thousands and millions of wage slaves who have toiled hard all their lives and who have died in poverty. Blatchford propounds the question that if every citizen can become Mayor, why don't they do it? If every wage slave can become a capitalist, why does he not do it? If they all became capitalists there would be none left to do the work of the world and consequently everybody would starve.

It is only when the workingmen realize that the tempting bait, dangled before their eyes by the capitalists, is illusory and meant to deceive, that the workingmen will be a position to formulate plans for achieving their liberty en masse.

Socialism will free the world of the nonsense of fashion, which destroys individuality by making all dress alike and burdens thousands to keep in vogue. How? By destroying the profit system. Fashions are devised only that more profits can be made out of fools from the sale of more goods.

The union principle is good, but industrial union without political action is apt to prove illusory. When the union puts the wages up the bosses raise the price of commodities and the worker, so far as the purchasing power of his money is concerned, is just where he was before.

Socialism will free the earth of the burden of debt, because when everyone can make a living by work and the industries are operated collectively there will be no occasion to go in debt.



### A LOAD ON HIS BACK

This fellow is in the same position as the wage workers of today. He has a heavy load on his back, which he, mule-like, continues to carry. Get him reading Cotton's and set his think tank working. Show him how to get rid of the load. Every wage earner in Canada should be reading COTTON'S, as socialism is the only hope of the workers. COTTON'S is so reasonable in price that everyone can afford it.

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