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CHRISTIAN SOCIALISM

Man has come out of darkness and is facing towards the light. The evolution from the primitive star mist to the complex form of man has been slow. Evolution has not ceased. We are still proceeding to something vaster and more complex.

Man originated from the pithecanthropus or man ape. This creature was the form of life from which sprang the gorillas, the orang-outangs, the baboons, and man.

From man will originate, not one future type of creature, but many types of creatures. Some of these types will be as superior to others as the eagle is superior to the dove.

It is not possible for the lower to comprehend the higher. The cat cannot comprehend man. So man, with his limited body and simple brain cells cannot comprehend what powers will be attained by the superman with his far more complex brain fibres and neural centres.

Science reads the past. It declares whence we came. It traces the development of life upon this earth. It analyses contemporaneous phenomena. It endeavors to peer into the future.

There are many unexplained phenomena. These have been attributed to the interference of a conscious creature whom men have worshipped. When Kepler discovered his three laws which controlled the comets he did not know of the law of gravitation. He therefore could give no other explanation than that each had an angel that guided its course. The law of gravitation swept away the need of these angels.

As man investigates natural phenomena he finds that law reigns universally in the operations of the physical realm.

The more the human body is investigated, the more it is found to react to physical causes. We find matter following laws unchangeable and life in bondage to the laws governing matter.

Hence we have materialism. Now materialism is to many people a horrible word. It conveys all sorts of unpleasant ideas to them. They do not wish to hear it discussed. Yet when materialism is pushed to its farthest bounds we arrive at something which is very near spiritualism.

Says the Standard dictionary, in speaking of materialism: "The theories vary all the way from the crude form of Cabanis and Moleschott, that the brain secretes thought as the liver secretes bile, up to what is scarcely distinguishable from spiritualism."

Science regards the world as a monism. It is all one. If there are spirits, then these spirits are a part of natural phenomena and all such come within the range of scientific investigation.

"Science, philosophy and religion are one," say the mystics. "The world is a monism, a component whole," say the materialists. The newest word in science is that all matter is composed of one primal substance which may be perhaps but a form of force.

If we are evolving into something higher, intimations of that higher evolution should be present in society. Such men as Sir William Crookes, Oliver Lodge, Henry James of Harvard, Hyslop, late of Columbia, Wallace, condisciple of Darwin of the principle of evolution, and the Rev. I. K. Funk, editor of the Literary Digest, hold that there are disembodied intelligences with whom certain mediums can hold communication.

In speaking of this new world of contact, Funk says, "What if it be true that we are breaking through into the next stage of evolution? It is not likely that we shall find that world to be a simple world, but rather one vastly more complex than this. It should in no way surprise us if at first we see weakness and contradiction and all things in confusion. When men broke through into the intellectual world it is easy to believe that they did not find at first a world of sound reason. The fault was not with the world, but with man's blundering control of it."

Elsewhere in this issue will be found an article written from the viewpoint of Christian Socialism. The Christian Socialists are real Socialists. They aim for the same revolution in the method of production as do the revolutionary Socialists. Only they say that the movement

comes from a divinely inspired source.

Whether the thoughts of revolution which guide our actions come from the explosion in the nerve cells of the brain overcharged with albuminous energy, or whether the ideas come from contact with uninvestigated invisible intelligence which is, everlasting, "without body, parts or passions," is merely a question of origin. The important thing is that the revolutionary ideas exist in the minds of men and that they are striving to carry those ideas into practice through the capture of the political power so that wage-slavery may be abolished.

A deputation, five thousand strong, is being arranged by the Dominion Executive of the Retail Merchants Association to wait on the Dominion government and protest against the bill to allow the incorporation of co-operative societies. The delegation will consist of commercial travellers, wholesale importers and wholesale retail merchants. This delegation will point out how co-operation will hurt their interests. If co-operation will hurt the interests of these people it shows that these people are being paid for useless work, that they are economically inefficient. Being inefficient they are doomed to extinction.

Either capitalist concentration and organization will put them out of business or social co-operation will put them out of business. Why should they not be put out of business by social co-operation seeing that they are bound to die?

The U. S. Steel Corporation is going to distribute \$2,700,000 to its employees as a bonus. The U. S. Steel Corporation takes out of its employees in profit between fifty and sixty million dollars a year. It pays its workers wages which do not give a decent living, and to those who do not object, to the workers who are "good" it gives back one-twentieth of its swag. This is that new reform scheme known as profit sharing, the scheme hailed by the masters as one that will settle all difficulties between the laborers and their exploiters. Profit sharing is a scheme by which the robbers hope to bribe the robbed to submit to robbery by giving back to the robbed five per cent of what they were robbed of. And the queer thing about it is that this cheap trick takes in quite a few fat witted workers.

In Great Britain members of parliament are not paid. The members of parliament moreover, bear the costs of their own election. This runs up the costs enormously. Some candidates spend as much as a dollar a head on election expenses for every vote they get. This makes elections so expensive in Great Britain as to allow only the rich to become members. A few others struggle in by great exertions, but not many. Great Britain hardly knows what democracy means. She is land crazy, capitalist crazy, king crazy. The common people are exploited till the woe of the people, their corruption and degradation become unmentionable. This is the country to which our imperialists want Canada to submit herself.

There is no greater traitor to the liberties of Canadians than those who shout for British imperialism.

Were the burdens imposed by war removed, capitalism could not last three years. Germany alone maintains a standing army of 617,000 men. These men are fed, clothed, sheltered and armed expensively by the labor of their fellow workers. Were this army disbanded there would be an army of six hundred thousand of unemployed men thrown on the labor market. Those now busy making war implements would be thrown out of work. The city of Essen contains seventy thousand workers in the Krupp gun works. These would be thrown out of work. The army costs \$300,000,000 per year. This revenue would cease. With all these idle people, capitalism could not endure. The capitalist could not give work to the expropriated workers. The only relief would be for the workers themselves to take over the machinery of production, apportion the work, cut the work day to five hours, and then make Germany a garden city from one end of the empire to the other through the superabundant labor power now wasted on useless labor.

A peace movement is on among the nations. International capitalism wants to abolish international war. The various groups of labor-skinner find war to be expensive. Therefore they do not want to waste money. But this does not mean that the international governments stand for peace and liberty. England and Russia have divided Persia. Japan has seized upon Korea. No. The peace of the capitalists mean the slavery of the workers. The peace of the capitalist rulers mean a truce among themselves in order that they may turn their united powers of oppression against revolting wage slaves in their own dominions and in order that they may seize weak nations and exploit their subjects. Peace will come, not through Hague tribunals, but through the international solidarity of the workers.

Montreal wants home rule. Milwaukee wants home rule. The cities, the industrial centres, want freedom from the control of the provincial and federal governments. As the industrial centres grow this demand will become more insistent. Socialists can do much good by laying plans to capture municipal governments.

For seventeen or eighteen months a strike has been on at Springhill, N. S. Some fifteen hundred men have been involved. The miners struck for better working conditions. The owners declared they could not grant the conditions. The market for coal was failing them. Profits had disappeared. But still the men kept on striking. Now the mines have been sold to a big concern operating other mines. The men are still on strike. The men working for the same company in other mines are working, scabbing on their fellow strikers.

Here again the means of production belong to the masters. The miners cannot go into the mines to get coal except on such terms as the bosses permit. The mine owners may refuse to give the miners permission to go into the mines on any terms. The political state protects the mine owners against the mine workers and the mine workers submit to this condition of affairs and every election time march up and vote for the ownership of the mines by the bosses.

Are not the street railway men and the coal miners foolish? Would it not be better for the miners to own the mines instead of having them owned by men who only want the ownership in order to dock the pay of the miners and call it rent, interest and profit?

But this would be Socialism, and there are many wise heads among the wage slaves who evidently do not want Socialism. They are honest working folk who want to give the boss what belongs to him, do not want to steal anything from the boss, even though the boss is sitting astride their backs and lashing them on to slavery, even though that slavery means hunger and poverty for their wives and little ones.

The workers are such simple folk, that had the capitalists any shame of heart, they would refuse to plunder them. It is like stealing milk from a baby. But the capitalists grow wealthy on just such kind of thieving.

Oh, you wise working men.

While Parliament was sitting before Christmas F. D. Monk, Conservative M. P. from Jacques Cartier, introduced a resolution declaring that a referendum be submitted to the people so that the voice of the people might be heard with regard to the navy question. This resolution came to a vote and every Liberal Member of Parliament voted against it.

The navy will cost twenty million dollars a year. The people are protesting against it. Yet every Liberal M. P. by his vote duly recorded turned down the proposition to refer the whole question to the masters of the Members of Parliament, to the people of Canada.

This results from the working of the Party System. Parliament is more or less one huge sham. The Members of Parliament are supposed to represent their countries. But in practise they follow the party matter where the party leads.

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THE WINNIPEG STRIKE

The Winnipeg Street Railway conductors and motormen struck because the railway company discharged the officials of the union on the pretext that these men had been seen drinking in a saloon while wearing their official uniforms. Four hundred men signed a statement that they did the same thing. Yet they were not discharged. It was the union officials who got the sack.

The men struck. Immediately the company imported scabs to run the cars. There are always a large number of idle workers anxious to get a job. The capitalists see that there are the unemployed army to keep the workers at their tasks. If the workers leave their jobs, why then, let the unemployed become the employed and the employed can then take the places of the unemployed. Is it not simple?

The Winnipeg Electric Street Railway Company then gave an order for two hundred uniforms for the scabs to be made by the Manitoba Clothing Company. The Garment Workers Union objected and the union men were shut out of the shops. The street railway controls the street cars. They own the fare boxes and they own the handles and mechanism which control the cars. Therefore the workers cannot touch these things except on such conditions as the employers dictate.

The masters own the clothing establishments and the workers cannot enter except on such terms as the owners dictate.

The conciliation board decided that the street railway company had the right to sack the union officials. What other decision could be expected? Are not the masters the owners? Sure thing. Are not the workers but slaves to be hired for a bare living when wanted and to be sacked when not wanted? Sure thing. Did not the workers vote for this state of affairs when they voted Roblin and Laurier into power? Sure thing. Then where have the workers the right to kick?

The strike has been broken. The company has taken back such men whom it saw fit. The others go jobless. Let them suffer awhile. When their bellies begin to pinch they will be glad enough to get a job of some disgruntled wage slave who strikes against his master. Union badges are barred, and the company has sacked a union man for calling one of the scabs an opprobrious epithet.

The garment workers have gone back to work. Their union has been broken. They also, such as are taken back, must work with scabs.

Pugsley, Minister of Public Works, enthused the people of St. John, N. B. by declaring that within five years St. John would be a city of a hundred thousand people. He declared that the government was going to see that immigrants were attracted to the East. Do you not see what this means? The west is filled with people demanding public ownership and objecting to high freight rates and Socialists who are demanding the right of labor. The east is full of backwardness, particularly New Brunswick. There are few Socialists there. Therefore the government is going to direct immigrants to that region where they will go among a meek and patient community of wage slaves. Laurier and his government are cute when it comes to protecting the interests of those who live by the labor of others.

A peace movement is on among the nations. International capitalism wants to abolish international war. The various groups of labor-skinner find war to be expensive. Therefore they do not want to waste money. But this does not mean that the international governments stand for peace and liberty. England and Russia have divided Persia. Japan has seized upon Korea. No. The peace of the capitalists mean the slavery of the workers. The peace of the capitalist rulers mean a truce among themselves in order that they may turn their united powers of oppression against revolting wage slaves in their own dominions and in order that they may seize weak nations and exploit their subjects. Peace will come, not through Hague tribunals, but through the international solidarity of the workers.

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It is now discovered that the U. S. government has been done out of over a million dollars in import sugar duties by false weighing and false grading at New Orleans. Crooked are the ways of rent, interest and profit.

The Toronto Globe declares that the city of Toronto will soon owe forty million dollars. This means an interest burden of \$1,600,000,000 per year to the interest lords. The people of Toronto must like to pay something for nothing when they prefer capitalist extortion to Socialist co-operation.

W. L. King introduced a bill to prohibit the manufacture of matches with white phosphorus. It now appears that the Canadian match trust controls the patent process of manufacturing matches without white phosphorus and the bill will hurt the little match manufacturers. Our government, even in its reforms, finds ways of benefiting the trusts.

The United Empire bank has been absorbed by the Union bank. Thus the credit institutions of Canada are falling into fewer and fewer hands. The concentration of capitalist robbery is becoming so apparent that only the blindest fail to see where it will end. Concentration renders Socialism inevitable.

Mrs. Clark, sister of Mrs. Emiline Pankhurst, is dead. She died shortly after being released from the coarse fare and rough treatment of jail life. She went to jail for the cause of women suffrage and the suffragists are claiming her as a martyr. It is an injustice for women not to have the vote. But this injustice is only one phase of capitalist misrule. It is overshadowed by the injustice of rent, interest and profit.

U. S. Secretary of Agriculture Wilson in his annual report, shows how the farmers get but fifty per cent of the retail price of their commodities. The rest is absorbed by wasteful distribution. This waste has got to go. Capitalism will not stand for it. Those who distribute will find their jobs gone. This will mean more unemployed who will want Socialism to come. Socialism is the only logical outcome of the reduced costs of production.

Private corporations, according to a Winnipeg paper, are working out a plan to acquire all water power on the Winnipeg River below Lac du Bonnet. Dummy companies will be formed to get these power sites, and then they will be merged into one trust. It is said that Mackenzie and Mann are behind this project. "Thus do private fortunes pile up, not by producing wealth, but by cornering the means whereby wealth can be produced. The funny thing about the whole deal is that the idle parasites know the people will stand patiently for this treatment."

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LAZY BEGGARS

One Comrade writes that he cannot understand how Socialism will be able to carry on society without rent, interest or profit. There are so many lazy beggars who will not work save when they have to. They will work only on one meal to another. Therefore rent, interest and profit is necessary to drive them to work.

In the first place, laziness is not a moral wrong. Laziness is a physical disability. At one time people thought crazy folk were at fault for being crazy and used to punish them for it. Now people realize that insanity is a disease and seek to cure the insane by medical treatment and sometimes by an operation on the brain.

Lazy people are in the same class with crazy people. They are diseased in some way. Recently the hook worm was discovered down South. The lazy white folk were found afflicted with this parasite. Now people do not blame those with this affliction for being lazy. They try to cure them. So laziness is not something for which people are to be blamed.

But the lazy people are not very numerous. That is the really lazy people. There are many men and women who lose their grip. They break down. Just as overladen horses will quickly play out and become no good, so many men and women play out from overexertion, poor food, poor homes. These, when they become broken in spirit, cannot be driven to work. So capitalism does not drive them to work. They prey on the capitalist parasites. They make the capitalist parasites build homes of refuge for them and night shelters and charity organizations.

But the capitalist system does not rob the lazy folk. For the lazy people do not produce surplus values. It is only the energetic who can be robbed. In medieval England he robbed the lazy did not rob gutter-snipes. They robbed those who had something to be robbed of. The capitalists do not rob the down and outs. They rob the strong of their strength.

So capitalism does not drive the lazy to work. It makes the energetic work for a mere fraction of what they produce. It robs the productive workers of all but a bare living.

If the workers were not robbed then the capitalists could not get rent, interest and profit. Under Socialism the workers will be given what they earn instead of what they can live on.

This will not be given to them altogether in daily wages. It may be given to them in old age pensions, in well paved streets, in pure water supplies. If this is done, then the workers will get water without paying for it out of their daily wage.

Capitalism robs the workers and produces parasites who can take luxurious holidays. One of the Goulds gets \$720,000 every year. And he does nothing but send his money on actresses and so on. Socialism will prevent parasites taking luxurious holidays all the time, and will allow the energetic workers to take holidays part of the time.

Since Carnegie has quit business he has received \$300,000,000 in income in interest and profits. He has given away \$180,000,000. He has only had \$120,000,000 left as an income to live on. Rockefeller has given away \$130,000,000. During the past dozen years his income has been four or five hundred million dollars. Neither Carnegie nor Rockefeller will die poor through their generosity. They may die on an old age pension, though, through the triumph of the working class revolution.

Rodolphe Forget, M. P., the Montreal financier who grows rich by dealing in interest bearing and profit squeezing securities based on stolen labor power, has recently returned from Paris with the report that the French investors will invest millions in Canada. They realize that Canada is the last great bargain counter in the way of cheap buying of the means of production. Therefore they hasten to get in where they can appropriate to themselves much surplus values robbed from labor. And the Canadian workers who read and believe in the plute papers rejoice that the French investors are hurrying to the Canadian slave markets where the price of labor power is cheap and can be highly exploited.

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Neither COTTON'S FACTS nor Class-conscious

INDUSTRIAL UNIONISM

This is the text of the pamphlet circulated in Montreal by the I. W. W.'s of that city.

FELLOW WAGE WORKERS:

You Desire to know how to secure Better Conditions of Life. What are the Best Means and Methods to obtain the same? This leaflet will briefly point them out.

You work, day in, day out; night in, night out, very often making things used by you directly or indirectly in your everyday life, Clothes, Shoes, Hats, and Machinery for making these things. You have nothing to do while in the factory but make them. You have No Control over the Goods when you have made them.

You work and you receive wages. As you stand in the Shop, Factory, or Mill you must realize that although you spend your lives making these articles you have no word as to who shall have them when made. Your Simple Duty is to Go Home and Sleep, and be again at Work Punctually in the Morning. The Machinery, Raw Material and Finished Goods are in no way controlled by you.

The machinery, which you must see, is every day being more extensively used and improved is putting upon the market more and more goods. The skill which was once necessary to make the articles has been taken from you and put into the machine, and naturally the wages of the one-time skilled man are falling to the level of those of the unskilled.

The DIVISION between the VARIOUS TRADES, which at one time was very marked has been eliminated. The machine does the skilled work and the man guides and watches the machine.

Even the unskilled man, the laborer, finds that with the use of up-to-date methods he is being replaced by the machine and his living is becoming more uncertain as the days go on.

You know full well how this works. New machinery is brought into the shop—either a few men are dismissed or the output of the shop is increased without any benefit to you—in fact, at any moment a man without any skill or training can be brought in and in a very short time taught how to use the machine, thus doing away with the necessity for skilled labor. You also know in what a position all this has placed you.

The question now is: Are You Prepared to let this State of Affairs Continue? If not, in what way are You Able to Resist It? Attempts have been and are being made by a certain section of the workers, now organized into Trade Unions, to get better conditions and to resist the Encroachments of the Employer, and although in their early days they (the old style unions) did achieve certain successes, at the present day they are absolutely unable to win anything for the workers.

The form of organization of the trade union is based on conditions of industry which have been Swept Away by the every day use of Machinery. The DIVISION of the WORKERS INTO CRAFTS, with the apprenticeship necessary for the learning of the trade is in reality a thing of the past. The trade unions still organize as if the old conditions remained.

The main principle, however, to which the Trades Unions adhere is that: "What Benefits the Masters Benefits the Men." From the acceptance of this one principle which your own condition to-day PROVES TO BE FALSE, has arisen all the Useless Attempts of the Workers to Better Their Condition by such means as CONCILIATION and ARBITRATION BOARDS and by the Signing of CONTRACTS. Recognizing this failure and not understanding the meaning of what is taking place in the shops the workers have either become inactive or have looked more and more to the so-called labor or capitalist politician to improve their lot. In spite of the undoubted benefits of political agitation and discussion, such as bringing the whole labor question before the public as a matter of importance and lifting the discussion of everyday problems to the level of the various issues, raised by the masters, in spite of all this, the Economic Position of the Workers is GROWING WORSE.

From the acceptance of the foregoing principle of identity of interests follows the common procedure of the Signing of Contracts Between the Masters and Men. To this contract system which the Trade Unions always defend can be traced many of the past defeats of the unions. The agreements of the various sections into which the workers are split are so arranged by UNION LEADERS and MASTERS as to terminate on different dates, so that when at the end of an agreement

term, a trade having a grievance comes out on strike, the other trades, no matter how well organized, STANDING BY THEIR AGREEMENT, remain at work, thus SCABBING on Their Fellow Workers. This makes it easier for the master to keep the factory going and crush the men who have struck.

This Blacklegging of one Union by another Union is an outstanding feature of Trade Unionism. The masters, on the other hand, do not consider themselves as employers of this or that kind of labor, but in dealing with their men treat them simply as WORKERS IN AN INDUSTRY and in Case of Trouble Close Down the Whole Plant, thus throwing out of work all the workers no matter of what trade.

The TRADE UNIONS have nothing to look forward to. They take their stand on the false principle of Identity of Interest and, while in a feeble way trying to do a little for a small section of the workers, the Development of Machinery and the Introduction of New Methods are making the existence of the whole of the workers more uncertain. Against this the Trade Unions can make no stand. They do not represent the working class, and are powerless to make any effective demand for even slight improvement.

All this has been discovered by the workers themselves—the Failure of the Unions—and many are asking What is Wrong, and in What Way can the Wrong be Righted?

A few of the workers have noticed that whenever they have come in conflict with the masters, they have been met by a resistance as firm and as effective as only a Perfect Organization could give.

HOW ARE THE MASTERS ORGANIZED?

In trades? No, certainly not!!! They recognize that no matter what industry they are engaged in, no matter what kind of labor they employ, that as a Class They Have Interests in Common.

Engaged in an industry, they organize with the Industrial Plant as a unit, and for aggressive purposes are united into Federations. Whenever the men face the masters they are met by a Solid Wall of Organization, and to be in any way successful the workers must adopt Similar Methods. They must Organize in an INDUSTRIAL UNION. They must understand that as WORKERS (not as craftsmen in various and opposing unions), must they unite, but as WORKERS IN ONE CLASS UNION. Their object must not be to obtain a fair day's wage for a fair day's work, but to take and Control as a Whole the Mills, Mines and Factories which they run every day, and which the capitalist class own, but do not, and cannot run.

The strength of the masters to-day lies in the Weakness of the Men's Organization. The Masters understand Their Class Interests and Fight Together as a Class. The men, on the other hand, only look at matters from the point of view of their own single trade, and as a consequence are Divided in Their Stand Against the Masters.

THE INDUSTRIAL UNION is based on a clear recognition of the opposing interests of capital and labor—it teaches its members that All the Wealth of Society is the Product of Labor, manual and mental of the working class.

That the wealth of the capitalist, whether it be the vast fortunes of the Carnegies, Rockfellers, Goulds, Vanderbilts, etc., is the product of labor, and has been stolen from the working class.

It further teaches its members that each dispute in which they are involved is Merely an Incident in the Great Struggle between Capital and Labor—a struggle that can only be brought to an end by the Overthrow of Capitalism, and the establishment of the Industrial Commonwealth, and that this Supreme End must Ever be Kept in View.

Thus the Industrial Worker is not merely kept in mind of the Unity and Solidarity of Labor, by the very method of organization, but every incident in the life of the union, every skirmish with the employers is made The Text for WORKING CLASS EDUCATION.

A strike conducted by the Industrial Union would no longer be an aimless blow struck in the dark by men ignorant of the object of their attack, but an act of INTELLIGENT REVOLT undertaken by men clearly realizing the aim and object of the struggle in which they are involved, and of the means by which it can be brought to a successful issue.

The old saying: "Workers of the WORLD Unite," has no meaning unless it means UNITE IN THE INDUSTRIAL UNION.

Cotton's carries in stock the following splendid 25 cent books: "The Common Sense of Socialism," by Spargo. "Industrial Problems," by Richardson. "Principles of Scientific Socialism," by Rev. Chas. Vail.

BUNCOME & SCRAPP'S

By R. W. NORTHEY

WRITTEN EXPRESSLY FOR "COTTON'S WEEKLY"

CHAPTER IV.

Scrapp and McSurly Rehabilitate Themselves.

(Continued.)

"I never heard Mr. Harris say anything ill-natured about you, Mr. Scrapp. He merely blames the system. He thinks men are made selfish and hard-hearted by the system."

"By the system he means business, I suppose. Well, I guess he's pretty well right. He should know if any one does. He has been in the thick of it all his life. Business is war, and war is what General Sherman called it. I have fought my way to the top by strenuous work and devious means and could tell you things you would scarcely believe. But—oh, well, business is business. Nothing must interfere with business, you know, Miss Wimple. I want to catch the 4.15 train. I wish McSurly would hurry up," and he closed his watch with a snap and replaced it in its fob.

Miss Wimple recommenced typing of the letters she had to finish before she could leave the office, and as her fingers flew over the keys she thought quite a bit. Scrapp was not such a heartless brute as she had thought him when she first heard of his docking Old man Harris of one-third of his mean little wage. Underneath the hard crust of the average business cuticle there was generally to be found a spring of sympathy, a tiny trickle, perhaps, in most cases, but by digging deeper a big gushing stream was likely as not to be found. Scrapp looked a hundred per cent better to Miss Wimple's eyes than he did fifteen or twenty minutes ago. She had intended to show him up to himself as a soulless, money-grabbing creature and then give him notice of her intention to quit his employment in as disdainful and contemptuous a manner as only a woman can. But she threw that aside now. She would remain. Just then McSurly came in.

Now before we go any further I've got to introduce McSurly in a fit and proper manner, as he's going to cut some ice in this story. I couldn't do it in the previous chapters because I didn't have room for him. He was too big to fit into the niche I wanted to put him in, so I left him out till I had to bring him into the spotlight. He's here now, so I'll tackle him the best way I can. Well, McSurly was big, carried his shoulders well back like a military man (by the same token I ought to tell you he was a captain in the militia) and was now in the prime of life, just forty years of age. He had blue eyes, black hair, and a big mustache through which glistened a fine set of teeth, white enough to be false, but I shouldn't like to insinuate any such thing. He was a widower with four children, between the ages of eight and sixteen. He lived in the same big house they had occupied before his wife died, two years ago, and his aunt, a widow, now had charge of his household, while the children had a governess to teach them at home. Where McSurly had been in charge of shops before he came to Buncome & Scrapp's he had earned the reputation among the men of being a terror for the harshness of his discipline, and being a passionate or quick-tempered man, his temper sometimes led him on to do brutal things. But for all that, McSurly was an ideal father to his children, as he had been an ideal husband to his wife. However harsh he might be to other people's children nothing could be too good for his own.

Now, as we all know, that sort of thing is common to most people, and is to be met with everywhere from Boyville right up to Oldgettown. When I was a kid we boys used to throw stones at old Mrs. Grimble's cat, but if anyone dared to hit our yellow pup, oh! look out! there was blood in our eye at once. Sure, that's a wise old saw—"It makes a difference whose ox is gored." So McSurly was quite natural in being good to his own, but not quite so lovable in his ordinary treatment of all and sundry who did not belong to his clan. Now I'll tell you a secret, but I mustn't speak too loud; it might be overheard, and I don't want it to get into print just yet, not till we get further along—a little more intimate like. McSurly was greatly stuck on Miss Wimple, had been from the first time he saw her, and had spent a good deal of time and ingenuity trying to devise some plan whereby he might become better acquainted with her. But, unfortunately for McSurly, Miss Wimple was not built on the same plan as the average stenographer, and so far she had offered him no chance to be friendly. Of course, if he had had the characteristics of a masher he might have succeeded or he might have failed, as the case may be; anyhow, he could have put it to the test. But, knowing Miss Wimple as I do, I have no hesitation in saying his advances would have resulted in a flat failure. For such a strenuous personality in business matters McSurly was singularly backward and reticent in matters social, to say nothing of an affair of the heart. In the present pursuit he wasn't in it; out of sight, in fact; he hadn't even made a beginning. Miss Wimple hadn't the slightest idea that McSurly had ever looked her way. Well, let's get on.

"Oh, Mac," said Scrapp, "what's this I hear about Old man Harris? Didn't fire him yesterday, did you?"

"Fire Old man Harris?" said McSurly, looking in the direction of Miss Wimple, whose head was bent over her machine. "No, I don't remember that I did. Did he—but why. I haven't seen him today. I guess he didn't come to work."

"No, he didn't come today. He's obeying your orders. You told him to go home and stay home, so like a good soldier he obeyed orders without protest."

Scrapp had a good laugh at this and Miss Wimple's face was smiling, which so flustered McSurly that he became almost incoherent.

"I—I don't see what you are laughing at," he stammered at last, and his voice seemed harsher than usual, for there was no doubt that McSurly's voice was harsh and unmusical, made so from long years of shouting orders amidst the din of machinery and at the military manoeuvres.

"Then you don't remember telling him to go home and stay home yesterday morning?" said Scrapp.

"Oh, yes. I remember now. He came to me and said something about wanting to go home, but I don't exactly remember what I said in reply. You see, I was in something of a temper at the time. That young Phillips has spoiled another of those valves he is finishing—that was the third—and I had just fired Phillips' when Harris came up, and I daresay I was not very gentle with him."

"Then if Harris had chosen a more auspicious psychological moment"—and here Scrapp's speech stopped as a long train of connected thought flashed through his brain thusly, one thought dragging the next after it on the same string: "If Phillips had not spoiled the valve McSurly would not have been in a temper; if he had not been in a temper he would not have snapped Old man Harris as he did; if he had not been snapped Harris would not have come to see him (Scrapp); if he had not come to see him he would not have told the whole story to Miss Wimple; if he had not told Miss Wimple the story she could not have brought it to his (Scrapp's) attention, and if she had not brought it to his attention the injustice done Old man Harris would not have been rectified and he would not have this refund of \$162.00 and his full wages restored. Ergo, Phillips had unconsciously done Harris a good turn and got fired for it. Ergo, Harris was Phillips' debtor, although he would never be conscious of it. Was this blind chance, or was it the result of interference by some intelligent subliminal entity stirred into action by Harris' need, or, who knows, perhaps by Harris' prayers?" All this had passed through Scrapp's mind in a mere instant of time and he was waiting for McSurly's reply even before it came.

"I suppose that was about it," said McSurly, with a short laugh. Scrapp looked at his watch and caught up his hat saying: "I must be off. It is gone four, and I'll miss my train if I don't hurry."

The door had closed on Scrapp for quite a minute before Miss Wimple looked up from her work. McSurly was still standing in the same place, but he moved a little nearer as he said:

"Miss Wimple, I hope you won't think ill of me about Old man Harris. I didn't fire him and he can come back any time."

"Oh, I don't think you need worry about that, Mr. McSurly. Mr. Harris understood pretty well that you were somewhat disturbed when you spoke to him as you did. His wife is sick, and that is probably the reason he did not come to work today."

(To be continued.)

WHAT WILL HAPPEN UNDER SOCIALISM.

FREE NECESSITIES

At present we have free police protection. We have free fire protection. When a house is on fire in a city the firemen do not wait until the house owner comes round with the cost of the water and the pay of the firemen before they start for the fire. They go at once. The police do not wait to arrest a pickpocket until the man whose pocket has been picked pays them the cost of arrest. These services are free.

Under Socialism there will be many free services. The food of the people will be free. Their clothing will be free. Their shelter will be free.

"Free food!" You exclaim. "Why that will make the people lazy. They won't work. They will sit around and do nothing."

If you think that free food will make people lazy you have not read human nature right. We have free air. But that does not make people lazy. We have free water. But that does not make people lazy. We have free streets. But that does not make people lazy. They breathe the free air and are glad to get their lungs full. They drink the free water and walk the free streets.

Give free food, free clothing, and free shelter and men and women will become more energetic. They will be freed from worry. They will be freed from the fear of starvation. They will know that their means of life are assured and will therefore be able to work without worry and to give the best that is in them to the service of their fellowmen.

It is one of the foolish notions propagated by the labor skimmers that

men must be forced to work by hunger or the lazy beggars would not work. You see, the capitalists take all the workers produce but a bare living. They make the workers work hard and give them in wages just enough to buy the absolute food, clothing and shelter the workers need.

Now if the idea once got abroad that we could have food, clothing and shelter free then the capitalists would no longer be able to drive men and women to slavery by the lash of hunger. So the capitalists diligently maintain that the workers would not work unless forced to do so by want. When you recede this lie of the capitalist extortioners you are aiding the enemies of your class to keep you in slavery.

Do you grasp what a revolution free food, clothing and shelter would work in society? Do you comprehend the vast change this would improve?

With free food, clothing and shelter no man would be forced to tend his free spirit and listen in submission to the filthy browbeating of a boss. No woman would have to sell her sex for money whether within the marriage bond or outside of it. The power of the capitalists would be absolutely broken.

There would be no more want, no more jails, no more prostitutes, no more lawyers, no more get rich quick schemes, no more tyranny, no more bread lines, no more "looped and ragged wretchedness," no more misery.

There would be orderly production. There would be statistical preparation of schedules. The articles men and women use will be ascertained and will be produced with the least possible expenditure of energy of production and distribution. Little labor would give great results. The whole of humanity would enjoy the comforts of modern life without worry and without injuring each other in the enjoyment thereof.

All this will happen under Socialism. Is this not worth striving for? Secretaries of Locals are urged to send their printing orders to Cotton's. The same quality of work cannot be obtained for the same price anywhere else. Our printing in Red is unsurpassed. Red Flag on hand. Send in your jobs; Cotton's will give you a square deal.

Make a START for that copy of "Facts." A Credit Slip is sent for all amounts of \$1.00 and over. It takes a \$3.00 order to get "Facts" Free.

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A GOOD START

The first week of 1911 starts off well with a gain and the sub list over the ten thousand mark.

It is good compared with the past relapses. But it is not good taking all things together.

The workers in Canada are in slavery. They toil for the profit of others. They are sacked. They are beaten in their strikes. And they do not revolt.

They elect their enemies to the political bodies. They have laws made against them. And they remain content.

Were the workers of Canada awake to their own condition of bondage, they would unite in revolutionary unions; they would unite on the battlefield of politics, and they would swamp Cotton's Weekly with subscriptions.

What are you going to do, slaves of Canada? Are you going to remain content with your slavery? Or are you filled with the spirit of freedom and desire to throw off the chains that bind you?

The battle of 1911 is on. Let us forward to the fight.

Circulation Statement

Following is the statement of circulation for the issue of January 5:

	OFF	ON	TOTAL
Ontario	66	52	4115
British Columbia	24	28	1444
Alberta	21	30	1118
Nova Scotia	17	27	1106
Prov. of Quebec	6	63	954
Saskatchewan	4	19	604
Manitoba	4	48	423
New Brunswick	10	21	125
Elsewhere	2	5	136
Yukon Territory	1	0	48
Newfoundland	0	0	21
Prince Ed. Island	0	0	13

Total 155 293 10,107

Gain for week 138

Total issue last week was 11,000

BUNDLE PRICES.

10 copies per week, for 3 months	\$1.00
25 copies per week, for 3 months	\$2.50
5 copies per week, for 6 months	\$1.00
10 copies per week, for 6 months	\$2.00
5 copies per week, for one year	\$2.00
7 copies per week, for one year	\$3.00

NOTICE TO CORRESPONDENTS.

Each week Cotton's Weekly receives far more communications and contributions than it can possibly use. Some weeks, these communications if published would fill the whole paper. Make your articles as short as possible. Perhaps, even then, they will not go in.

SUB PRICE OF COTTON'S.

Canada and England.	
Six Months, 26 copies	\$.25
Six Months, clubs of 5	1.00
One Year, 52 copies	.50
One Year, clubs of 5	2.00
Three Months, club of 5	.50
Three Months, club of 10	1.00

Subs to the United States are \$1.00 per year. This is on account of the postage, which is one cent per copy.

Cotton's is bound to succeed. Its policy is to let others do the quarrelling and back-biting with and at other Socialists, while it keeps its guns trained on the weak spots in the enemy's armour. Envy has no place in its management, and it wishes others well even when they show bitterness.

We have printed an attractive pamphlet entitled "An Address to Wage Workers on Industrial Unionism," for Montreal workers. As we made an over run a quantity can be obtained at \$1.50 per thousand, prepaid. Twenty cents per hundred or ninety cents for five hundred.

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MONTREAL HOME

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330 ST. CHARLES BORROMEE ST.

Lecture every Sunday, 3 p.m., Labor Temple, St. Dominique Street.

121



Illustration of a person working at a desk or machine, possibly a typewriter or printing press.

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CHRISTIAN SOCIALISM

By the Rev. A. O. Alexander, Mil-
let, Alta.

So many Socialists seem unable to distinguish between real Christianity and Churchianity, if the term is allowable, or church organization as today constituted. I was a church member, and an honest seeker after truth, long before I became a Socialist. Once I offended an old minister by asserting that "if the devil came to town to present views that would make me think I would go to hear him." Some of us have kept open the door for the Truth in whatever form it presented itself, and to this attitude I attribute my conversion to Socialism.

I have spent ten years in the United States and during that time have been a close observer and student of Sociology, at first hand in rural districts, cities, and mining towns. I saw in all these the same or similar conditions, all attributed to, and resulting from capitalism.

Born on a farm I have ever loved the farmer and his life. Nature has a strong call and yet when one sees the farmer and his wife and family working 15 to 18 hours per day, and getting a mere living, while producing that which sustains the life of all, the multimillionaires included, one asks why should the farmers work so hard to feed the often idle and voluptuous rich, who do little but exploit the honest sons of toil.

This condition exists in our cities today though many therein may not have to labor quite so long per day, as do the farmers. Can you not count your friends by the hundreds and thousands who barely find enough to feed and clothe themselves and family, let alone enjoy the advantages of a fair education. These all laboring to produce those productions that swell the profits of wealthy mill-owners who live in mansions, faring sumptuously. They flaunt their wealth before their employees, gliding by haughtily in automobiles, not even deigning to notice those who create their wealth for them.

Many in the mining districts work for years, even a life time to secure that which society requires. How few of them dig away expecting to strike pay dirt the next hour, only to die prematurely from exposures, without the end sought attained. How many poor and discouraged assuage their sorrows in liquor, or pull the trigger of the gun and fill the grave of a suicide. Surely, we have something to offer faithful service, and yet in these cases we have nothing to offer. Why should our governments not pay our prospectors and miners, whether they strike pay dirt or not, a fair wage for faithful effort? One is as faithful as another whether he luckily strikes ore or not. It's all a chance anyway, and our governments and society takes no risks, allowing the best able, the laboring men to take all the chances, and bear the suffering and despair. What if the poor miner does strike pay dirt? A wealthy syndicate like the Standard Oil Co., comes along buying his "strike" for a mere song, since they alone have sufficient capital to develop the mine, and the miner gets little, while the syndicate makes millions out of the mine without any of the stock holders doing perhaps a stroke of work or even ever seeing their mine. Not the toiler but the exploiter becomes immensely wealthy, and how does he do it? By taking the products of the laboring class. Whose should it be? There can be but one answer. "He that worketh not neither shall he eat," says the scriptures, and yet he and his family who work not today have enough and an abundance while the workers and their families go hungry, half naked and shelterless.

We who believe in Christianity know that Christ and his true ministers fulminated against this great social injustice, and it was because they did so, attacking the officers of the then existing churches—the synagogues, that they suffered martyrdom. The true prophets of all ages have thundered against social injustice most of all. Not theology but BROTHERHOOD WAS THE DOMINANT NOTE OF ALL THEIR MESSAGES. And when selfishness manifested itself anywhere to the detriment of society as a whole or individuals in particular then was found the true prophets accusing and exhorting to a higher and nobler life of Brotherhood or Love. The Bible Prophets of all ages have never upheld wrong doing. Many of these have done wrong themselves and have suffered the condemnation of the just, man and God. David and Solomon and others reaped the reward of their folly. They are never upheld as infallible guides. All manifested great human weaknesses but any fair-minded reader can realize the Divine Truth of the Spirit made manifest by contrast in the errors of the best of men in the various ages. They received but a part of the Divine Truth, hence revealed but a part of it. In the succeeding ages others added to this knowledge. Even Christ did not reveal all to mankind but sufficient only to help them work out their own salvation. He manifested the true spirit that should dominate all and this was sufficient. Out of one condition comes another, and no one can force clearly far ahead but he can mark the trend of events from a knowledge of the history of man, seeing what he has done under similar conditions. Each age produces its own prophets and leaders according as the need is. But God the spirit of a just world is in His world, moving the hearts and minds of these prophets and leaders to change conditions that oppress.

True, material conditions to a great extent are the cause of changes. If there were not such conditions there would be no need for a remedy, and without men's minds quickened and hearts infused with love for their fellow beings by the spirit of Love-God there would be no reforms.

We see the horrible conditions imposed upon Society while many church officers and false ministers acquiesce if they do not directly profit thereby. But is Christianity to be condemned because there are false prophets and church officers? Christianity is not an organization nor a creed. It is a LIFE. It is what Christ came to manifest and establish upon the earth, namely BROTHERHOOD spelled large. "He that loveth another hath fulfilled the law," says the Mosaic Law. "Thou shalt love the Lord thy God with all thy heart, mind and soul, and thy neighbor as thyself. On these hang all the law and the prophets." This is the essence and purport and sum of all the Jewish religion, says Jesus, and such fulfilled meant to a Jew life hereafter. Now what more, or what less does Socialism teach? True it commands us not respecting our relationship to the Creator, but intuitively we feel that the Creator meant each to have an equal opportunity for the enjoyment of Life, Wealth, and Happiness, else we would not be so enthusiastic in advocating it. Our relation to Him who takes the side of the poor as against the rich, who demands for all such equal opportunity must be one of adoration. We Socialists know we should love one another more than we do. That's why we are so anxious to make it possible for each to love the other as himself. We know we do not, except in rare cases do this, but we are making our efforts felt, however weakly, to accomplish this possibility.

Not one of the ministers and false prophets now opposing organized Socialism but admit the awful conditions of the masses. Vainly some of these are appealing for individual conversions to the life taught by Christ. These same know that 95 per cent of all new communicants relapse into their former life rather than be associated with the leaders of the other 5 per cent, most of whom for filthy lucre and gain consent to rob new communicants as well as old, and non-communicants, thereby manifesting not the spirit of the Lord they profess to follow, but who indeed crucify Him, His cause and His people. This is the anti-Christ in our churches today, which has placed a stigma upon the name of Christianity in the eyes of the indiscriminating critic.

But let us not forget that the Lord hath many souls that have not yet found the love to Him. Ever in all times there has been shining forth dimly at times, that true light that lighteth everyone that cometh into the world. Then many are coming to find not willingly but from human necessity. The few will ever keep the torch of LIGHT, LIBERTY AND LOVE, for all mankind and if not just now, yet in the coming days will raise the Lord in Glory before the eyes of all the World that all may see His glorious spirit and life, and live that same life themselves in the Kingdom of God ON EARTH for which Christ ever prayed.

These few have thought not in terms of Doctors of Divinity, or Law, but in terms of common suffering, and man's inhumanity to man. They have mingled their heads of sweat in the same wash bowls. They have wept out the same weary groans. From each have come the same plaintive sigh. Their cries have gone up together and heaven has answered back again "Workers of the World Unite," for your own and all mankind's welfare. This then is the coming Brotherhood of Man.

Not only the already class-conscious must be appealed to join us; but the non-class conscious in our churches as well. These are the deluded ones led on by the slick, goody-goody exploiter, exploiting the church as an adjunct to his business. We do not mean that all steady church members are exploiters, but most of them are, mostly because they have not given sufficient thought to find out a way to avoid exploiting their brethren. They are not at heart really bad. It is to this class we must intelligently, kindly and yet firmly appeal, with the "Thus saith the Lord," of economic determinism.

Not until the church has awakened out of its lethargy was the anti-slavery crusade in the Northern States a success. When the ministers began to see the awful and terrible injustice and inhumanity practiced, and began to throw the Light of Truth and Love upon the situation then an awakened public conscience aroused to action a dormant power that swept all before it.

As slave-owning church members were plainly told till they knew the evil they were engaged in, and they knew that others knew the same regarding them, so must the Capitalists be fearlessly though kindly told today that their presence in our churches is not fellowship but base treachery to the cause of Brotherhood—Christianity—Socialism.

Doubtless many church buildings will be closed then for the want of ministerial support. What matter? The people will join, open their houses and in little circles will together discuss social conditions honestly, and thoughtfully which is doing so prayerfully. Many churches and ministers will publicly carry on the work of popular education in social revolution, and the Henry Ward Beechers, the William M. Wards, will thunder from the pulpits platforms the truth that the Lovejoys, and the Warrens and the Carrs and the Cottons are publishing, and the Debs and the Waylands and the John Browns are fighting for.

We are of every class, all united in one common desire, with one common spirit. We have various gifts, but we proclaim the same Gospel, Glad Tidings to the Poor, which once understood, the Rich will find to be

Glad Tidings to them. We ask not for revenge upon our oppressors. We ask for them an equal opportunity with ourselves. We would share all of life's blessings with them, and we promise them all the enjoyment of the Kingdom of Heaven on earth, to which most all of them hope to attain in some future experience, if not now. Let each of the rich ask themselves if they are happy and they will answer; "No we are not happy." I personally knew and have been a visitor at the mansion of one and the wife told us that the rich were not happy and the poor are not happy, and all live in dread of poverty what is this life but hell? It is so inhuman. Then why do the rich oppose the cause of Socialism, of Brotherhood, of Christ? Nothing but an unbrotherly, ungodly fear, born of this, and this we propose abolishing, for Co-operation in the fields of industry, by joint-ownership of the means of production and an equal opportunity for each and all in obtaining the necessities and blessings of earth's natural resources.

We propose estimating the quantity of provisions each of the human family requires per year as well as how many are unable to provide for themselves. Then that which is required will be labored for by all able-bodied persons (a certain number of hours per day), who shall each receive a labor check for each day's wages. This labor check he can take to the public storehouse and receive such equal value for his check as he desires. If he desires more than absolute necessity requires he can have the same by working extra days for extra labor checks. Note that a surplus will annually be provided for as there will be a percentage of loss in certain districts from floods or drought. This will not be hard to arrange, as now prices are fixed upon crop reports from various parts of the world. The Stock Exchanges and Grain Markets make known approximately before hand what the prevailing price of an article will be. For instance the Tobacco manufacturers know just what the market annually demands, and they send out their agents in the spring contracting with farmers, for a certain acreage to be raised. They guarantee a rock bottom price for all the tobacco grown by the farmers who sign these contracts. The dealers in grains and other articles know what is needed in their lines, so these can use their intelligence for the benefit of the Co-operative Commonwealth, that each and all may have enough and to spare, without want and war anywhere.

Each shall not be deprived of the necessities for private enjoyment but shall have a home and all needed utensils. That which he must have from the market, he shall obtain from the Commonwealth's Store

House, for the Labor Checks he produces. In all things in which Co-operation is most profitable and most enjoyable individuals will naturally wish to engage. We shall be able to leave this to the times to work out as our principles are accepted and are faithfully applied.

At the present time each manufacturing plant has its superintendent and foremen, and these shall continue though they shall be elected by the workers themselves, to direct their own business of the Commonwealth. There shall be no Rich and no Poor, for all shall have an equal opportunity to labor and enjoy the fruit of their labor. The able rich shall labor as well as the able poor, or they shall starve.

Our farms shall be co-operatively worked, with superintendents and foremen to direct the efforts of the inefficient and uneducated in scientific farming. The land shall produce several hundred fold more than it does now. But someone says we shall lose our farms, and our personal liberty in that way. Do you enjoy working 15 to 18 hours per day now, when under Socialism one will need to work no more than four hours per day to make a good living? I would rather work with other men co-operatively four hours per day than 15 hours alone and make not half as much. Then I would have from ten to eleven hours each day to study, play and enjoy myself with my family and friends. Under this method I too could learn to paint masterpieces, or develop any other artistic tastes I care to. There would be no such ignorance as is today manifest in the world.

Those engaged in Professional and Technical labor shall be compensated for time spent in gaining such professional knowledge, and shall not be allowed to thereafter charge excessively for their services, all sharing according to effort spent for the common good.

Well organized business today is approximating this system. More and more are the different companies forming into Trusts, which soon join other trusts, each department caring for its own needs, and producing only that which the world requires from year to year. This mill or that is shut down if too much is being produced. So overproduction, waste and expense is curtailed. The sooner the Trusts combine the quicker will Socialism be ushered in and private waste and gain be abolished.

In the outworking of any great plan to be sure there will be abuses creeping in. Many will abuse their positions of trust. But Socialism has inaugurated that in government, which Capitalism under party government has long refused to do, and that is to demand of everyone nominated and elected to office, to hand in at the time of election a written resignation, which becomes immedi-

ately effective, as soon as a certain percentage of the electors petition it to become so. If the one under suspicion be exonerated by an examining commission he may be reappointed or re-elected, but certainly not if found guilty.

The fact is that the defalcations of persons in charge of the various Trusts amount to many millions annually. Yet this loss is met by the Trusts and an enormous profit turned over to the various Stockholders besides. Though many postal clerks steal thousands annually from our governments no one wants us to return to the private distribution of mail matter. Few indeed wish our children educated by private teachers. The Public Schools are here to stay, and the system has been and will be yet much more extended, in the realization of a common brotherhood, and common necessity.

Government Cables, and Telegraphs, and Phones are asked for. City owned street cars are everywhere a success. Gas and electric and water works are being owned, controlled and operated successfully by the cities and state governments. All the while government education is being provided more extensively in various pursuits of life. Amalgamation and concentration of effort, and co-operation is the development of rational scientific life. War is the result of competition, and nations have learned that such is destructive. We are learning that it is destructive anywhere. We unite to save the destruction and waste. On we go uniting and co-operating till at last all destruction and waste is eliminated and the triumph of society is attained in Socialism, the Brotherhood of man, in the common Fatherhood of God.

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THE FAT CHURCH.
Two or three angels
Came near the earth.
They saw a fat church.
Little black streams of people
Came and went continually.
And the angels were puzzled
To know why the people went thus,
And why they stayed so long within.
—Stephen Crane in the Black Riders.

THE HORIZON.
I saw a man pursuing the horizon
Round and round they sped.
I was disturbed at this;
I accosted the man.
"It is futile," I said,
"You can never"—
"You lie," he cried,
And ran on.
—Stephen Crane in the Black Riders.

IN THE PLACE DE LA BASTILLE.
On a clear day in Paris, walking
where
A century ago red riot leapt
Torrent-like down the streets, I was
aware
How far on the horizon rim, there
crept
Pale, ominous clouds, and listening
heard
Dim, unmistakable, a muttered word.
The thunder's prelude was the tem-
est's threat.
The hour was bright with sun and
jest and song
In the blithe capital, and yet, and
yet,
The place was Paris and men's woes
are long;
Sudden, for me, beneath that tranquil
sky,
The tragic tumbrels, hark! go rum-
bling by.
—Richard Burton, in the Younger
Choir.

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