

Cotton's Weekly

50c A YEAR IN CANADA—TWO FOR \$1.00

Devoted to the Propagation of the Principles of
International Socialism

\$1.10 PER YEAR IN UNITED STATES

COWANSVILLE, P. Q., THURSDAY, MARCH 18, 1909

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

VOL. XXXVIII No. 47

SINGLE TAX AGAIN

Mr. John Z. White has been claiming that the single taxers nearly captured the State of Missouri. According to his declaration, the single taxers polled a hundred and forty thousand votes in Missouri during the last state election. This declaration gives a rather ironical impression.

The Democrats wanted to win Missouri and they wanted to put out a platform that would catch as many votes as possible. The single taxers offered to support the Democratic party, if the Democratic party would put a plank in their platform advocating the single tax. The Democrats saw a chance to get a few thousand votes and to get a few more voluntary campaign orators. Consequently the obliging Democrats, among numerous other vote-catching propositions, stuck in the single tax. The Democrats polled a hundred and forty thousand votes in all, and all these votes Mr. John Z. White is claiming for the single taxers.

Mr. White should not consider all the Missouri Democrats as single taxers. The national Republican platform contained a labor plank, yet the American unions do not consider that all the Republican voters believed in the cause of labor. Taft is considered to be the capitalists' president, not the workingman's president.

A little fact dexterously misinterpreted can be given a significance totally at variance with the truth.

\$200,000 A YEAR

The Canadian government will spend two hundred thousand dollars a year during the next five years for the purpose of putting in safety appliances at level crossings.

The railroads have been heavily bonused. The Canadian government has given the railroads about everything they have asked for and their asking has been considerable. The railroads are again dipping into the public purse to the tune of a million dollars.

The railroads carry people for profit. The capitalization to a great extent is fictitious. They are paying good dividends.

The government should compel the railroads to put in these level crossing safety appliances themselves. The C. P. R. and G. T. R. are about to spend millions in improving Montreal terminals. These railroads can just as easily spend a million dollars on level crossings as they can thirteen million on showy general offices.

Such a course, however, would not please the railroads, and our Dominion government has been properly tamed to feed out of the hand of any corporation. The people will pay another million dollars to the railroads; the railroads will take the money and will charge it up against the people as a railroad asset when the time comes to expropriate the railroads.

PRISONERS OF THE FLESH

The spirit in man burns more brightly at some periods of life than at others. In youth men are active; in middle age their minds are keen and in old age when the physical powers are failing the spirit in man appears to burn more dimly.

This phenomena has puzzled many people. To account for it the theologians have given forth the idea that man has become a prisoner of the flesh. The spirit is considered to be just as bright and just as keen only the failing physical powers will not respond. The spirit is united with the body and can only manifest its activities in this world through the physical powers.

Man is placed on this earth and can only interpret himself through the body. If that body be fed on poor food and is over-worked the spirit within will shine but dimly. If a Christian believes that every individual should be given a chance to have the spirit within him as fully developed as possible, he should do all in his power to free the work of the world from the tyranny of the machine and from the grinding routine of the never ending factory life.

The aim of socialism is to supply the physical wants of the human body as cheaply as possible by up-to-date co-operative methods. When socialism

comes, competition and the struggle for bread will cease and man will be given a chance to develop the best that is in him. When socialism comes the theologians will have lesser use for such doctrines as that of "Prisoners of the Flesh."

THE WEST AND THE EAST

The west of Canada is more radical than is the east. The west is apt to sneer at the east as being effete and degenerate.

The west is newer and freer. The classes have not yet become so stratified as in the east. As population begins to press the west will become but another east.

The radicalism of the west is merely a protest against the advancing tyranny of a capitalistic system. The same tendency of protest was seen in the New England States against the system in vogue in Great Britain.

The radicalism of the west is a lost cause. Canada can hope little from it. It will die away before the march of events.

The class conscious socialist movement, on the other hand, based as it is on the international interests of a working class, conscious of itself, is bound to grow. In this movement the east does not war against the west, but the workers throughout the length and breadth of Canada, stretch forth to each other the hand clasp of comradeship, and move with the same great impulse to the same great end.

The Socialist movement is in the infancy. It is growing sturdily and strong.

THE PREACHER AND THE WORKER

The preacher man has his functions to perform, although, with the growth of general intelligence, his usefulness is becoming limited. The preacher is one who points out the beauty and the purposes in life. He paints the rosy sunset and tries to lift man into a higher realm through the activities of the intellect and of the emotions.

To have the preacher teach to good purpose he must preach to a responsive person. If the person is defective, of unawakened intellect and emotions, the preacher's efforts will be in vain. He will preach to those who have ears but hear not; to those who have eyes to see but perceive not.

Hard work deadens the higher faculties. The day laborer possesses mind and heart like other mortals, but long weary hours of toil exhausts his energy and deadens the brain. If the laborer be particularly wearisome and monotonous, the laborer will be particularly unintelligent.

How can the preacher preach with good effect to the laborer? He cannot depict the beauties of life and the deeper powers of mind and spirit to a man whose ordinary intelligence is dying because of too much or too monotonous physical work.

The average minister does not understand this. But the socialists who have studied the relations of mind and body know these facts. Wherefore the socialists desire to relieve the laborers of excessive toil knowing that, as a result they are helping men to develop their higher nature.

Mexico is a hell hole of peonage oppression, murder and death. The Mexican Light Heat and Power Company, with headquarters in Montreal, points with pride to the big dividends their company draws from Mexico. The directors take their dividends to be a sign of their business ability. It is easy, however, to wring money from workers who are kept in slavery by a despotic government run for the benefit of foreign capitalists.

Humanity is ever restless. Forms of government change and we are now at the parting of the ways. The future is evolving either a tyranny or a social democracy. Which it shall be depends upon the votes of the workers.

The first thing necessary for correct thinking is a strict definition of terms.

The average man who declares that socialists are irreligious cannot tell you of what religion consists.

POLITICS AND THE WORKING CLASS

By WILLIAM RESTELLE SHIER

You say, my friend, that you are not interested in politics.

But you are interested in wages, are you not? And in hours of labor? And in the conditions under which you work and live?

I take it that you want security of employment, schooling for your children a nice home in which to live, leisure in which to enjoy life and the equivalent of what your labor produces.

It is also of some importance to you what laws you are compelled to obey, how your conduct is regulated by governmental decrees and what position you occupy in society, whether it be that of the despised menial or that of a respected citizen.

Now, you ask, what has all this got to do with politics?

Everything! It is in the power of governments to regulate wages, to determine what the hours of labor shall be, to enforce healthy condition in the mines and shops and factories.

It is in the power of governments to ensure every man and woman congenial and remunerative employment, to abolish child labor and to drive poverty out of the land.

It is in the power of governments to take care of the aged, to give every child a fair start in life, to encourage industry, to diminish disease, to promote the arts and sciences, to protect the weak against the strong, to make life worth while for everybody.

And it is also in the power of governments mark you, to do exactly the contrary.

If government can be made an instrument of good, it can also be made an instrument of evil, which most nations know to their sorrow.

Now, my friend, government is not something apart from the people. It is not something in which they have little or no concern. It is something which arises out of themselves, which is determined by themselves, and which in turn determines their relations to themselves and to each other. It is something which enters into your everyday life and which contributes to or mars your happiness.

It is exceedingly important, therefore, that you make your influence felt in politics. If you do not look out after your own interests, nobody else will.

As a workingman, you want the government to advance working class interests. But is it doing this to-day? No! It is doing just the contrary. It is helping the masters to keep their workpeople in subjection, to cripple the trade unions and to intensify the exploitation of the masses.

Governments to-day are controlled by business men in the interests of business men; just as in the past they were controlled by ecclesiastical orders, landed aristocracies and military castes in their respective interests, and not in the interests of the people as a whole.

It is high time, my friend, that you should realize the class character of government. As long as there are classes in society, there will be class antagonisms, and as long as there are class antagonisms we simply cannot have "government of the people, by the people and for the people." Governments cannot serve two masters. To-day they serve the capitalist class because they are controlled by the capitalist class, and as long as the capitalist class is in power, the workers need expect but little sympathy from its governments. The most they can expect are minor concessions to keep them quiet.

Plainly, then, the workers must follow the example of their masters, organize into a party of their own, seize control of the governing powers and use them for their own ends. Not until they do so will laws be passed and enforced in their interests.

That, my friend, is the reason why you should take some stock in politics. As long as you and your fellow workers are content to "leave politics alone," as long as you are stupid enough to entrust the law-making power, the courts, the army and the police to the enemies of your class, so long will you be duped, robbed and despised.

By getting into politics the workers

have nothing to lose and everything to gain.

When, oh when, will they realize it?

Theology, morality and religion are three separate and distinct things. There have been theological doctrines devoid of religion and morals; there have been moral systems devoid of religion and theology, and there have been religious men who have been immoral and who knew nothing about theological speculations.

ANARCHY AND SOCIALISM

To many people anarchy and socialism are considered to be identical. Especially in the Province of Quebec, where many people are living under a medieval system of government to a great extent, the newer political movements appear to be confused. Anarchy and socialism, however, are not identical.

The anarchists realize that the present organization of society is bad. The conclusion they draw from the present organization is that all government is unjust. They therefore resolve to live without reference to law.

They want to be a law unto themselves and to bring about a condition where all men shall be freed from this restraint of laws. The socialists on the other hand realize that the present system is unjust and a failure; but they want, not to tear it down and leave nothing, but to replace it by an organized society better suited to modern needs.

The socialists are constructive as well as destructive. The anarchists are simply destructive. The ordinary mortal, looking forward to the chaos that will result from the socialist activities, grows afraid. Yet whenever the socialists have been given a chance to put their theories partially into practice, their work has resulted in construction of a better system of government.

HISTORIC SOCIALISM

The socialist organizations, in times past, had a large element of anarchism in them. Anarchy, however, was more or less the spirit of the age. Even Adam Smith's teachings were founded on the principles of anarchism in the realm of industrial production.

The French organization was particularly anarchistic. It was thought that if the restraints of capitalistic law could be removed and the growing influence of large aggregations of capital could be broken up, a state of production could be introduced in which each workman would become an individual producer, having the full ownership and control over the things which he had produced.

Bakounin and Proudhon, were imbued with the anarchistic doctrine of socialism. Blanqui advocated conspiratorial methods. The Blanquists believed that they would get hold of the government of France by a secret assault. These three men influenced the French movement. Against them was Lasalle. The Lasalleans believed in forming alliances with the radical members and by so doing, they believed they could persuade a bourgeoisie government to become socialist.

Against these two influences stood Karl Marx and his followers. The Marxians held that both methods above set forth were wrong. The socialist movement had to be based on a well organized working class basis. The workers had to become conscious of their own interests and had to form a political party that would avoid all purely destructive tactics, on the one hand, and all compromises and political trading on the other.

When the old Internationale was captured by the anarchistic socialists, Karl Marx deliberately destroyed the organization. He was much abused by the socialists at that time. To-day, however, the socialist parties of all the European countries, with perhaps the exception of Italy and Spain, are founded on the Marxian doctrines and work along the methods laid down by the great leader.

Forty or fifty years ago, socialism was largely of an anarchistic nature. To-day, on the other hand, socialism has ceased almost entirely the world over, to have anything to do with that theory.

PROSPECTS OF WAR

There are constant rumors of war. The daily papers discuss this question with all gravity. The daily papers, however, put forth antiquated theories and argue from outworn data.

There are forces making for war and there are forces making for peace. Wars are produced, not by blind passion, but by studied reasons. It is to the interest of the rulers to set their people fighting against some other nation. Kings and leaders are necessary only in war. In peace aristocracy and the master class are only a drag upon the workers. The workers are endeavoring to throw off their masters and the masters in order to maintain themselves must bring about anarchy and the chaos of war.

Germany is the danger spot of Europe. The Kaiser has a beautiful army and many of the nobles are interested in the war machine. The German proletariat is growing restless and the German nobles want war. The British master class also wants war. The masters are pointing out the German bogey and are endeavoring to awaken the English workers to a sense of fear. In England, however, there is no conscription and the English army is small.

While the master classes of both countries want war, the workers desire peace. The labor organizations are the forces making for peace. Bebel, the German leader of three million socialist voters, has declared that if the German authorities declare war, he will call out all the organized German workers. Such a universal strike would tie up the coal mines, the steel works, the railways and the German troops would be immobilized for lack of supplies and transportation. The German authorities fear to provoke a war because a declaration of war under such conditions would be more ludicrous than serious.

Kier Hardie, the leader of a million and a half organized British workers, also has declared that he will call out the British workers on strike in the event of a declaration of war. This is one of the facts that worries the British military leaders and those who want war in order to profit by it.

The master class of Great Britain is attempting to form a territorial force, in which the soldiers will learn the various trades, thus making the army independent of the workers. The results of this attempt, however, are disappointing, and the war rumours are gradually subsiding.

The real danger spot on the war map is neither Germany nor England, but the United States of America.

LABOR AND REWARD

Men's minds are rather confused on the subject of labor and reward. Many individuals have a hazy idea that things will work out all right; that the idle will suffer hunger; and that those who will be able to lay up sufficient to support them in their old age.

This hazy idea results from the fact that the average man does not really like to think. He does not want to face the problems of life. If he did, he would soon see the injustices of the economic situation and would endeavor to find a remedy. How many old people do we see who are living on charity or who are suffering great poverty? These old people have, in many cases, toiled hard and have lived simply. How many people, on the other hand, do we see who have worked little and yet who, by a chance discovery, by the turn of fortune, by the passing of a favorable law, have enjoyed comfortable ease and yet have really done nothing to benefit mankind?

Would it not be better for mankind to recognize that the interest of all was the interest of each? Would it not be better to provide a living for all old people and to give it to them of right? Should it not be considered very foolish of men and women who think to allow mere chance to say whether one old person shall have nothing and another old person shall have more than he needs? Truly modern society is organized after a very foolish manner.

The cure for the ills of democracy is not less democracy but more of it.

Among the capitalists themselves, of the United States, a strong movement is on foot for freer trade relations. This is the result of capital becoming international.

When the commercial, industrial and financial interests of a country are contained within itself, those interests naturally desire to monopolize the territory within which they operate. But when the commercial, industrial and financial interests become international and consolidated, it is but natural that those interests will desire to have all possible restrictions removed from their operations.

It is said that the Rothschilds have a billion dollars invested in American securities. The Rothschilds are interested in having those securities yield large returns; consequently, the Rothschilds are anxious to keep the British market open to American goods. The Standard Oil interests have large concessions in the Congo Free State; consequently, those interests want raw rubber imported into the United States free of duty.

International capitalism wants to manufacture goods in those states where labor is the most pitilessly exploited. The English textile manufacturers are investing heavily in mills in India, as Indian labor is cheaper than British. This is one of the reasons for the hard times now being experienced in Lancashire.

Under Diaz in Mexico, labor is mercilessly exploited. If the workers endeavor to strike they are brutally shot down by the rural guards. American capitalists have invested hundreds of millions of dollars and our Canadian capitalists are also drawing large revenues from the labor of practical slaves. There will no doubt be inaugurated a strong political movement for free trade with Mexico.

Hitherto free trade has been supported by the small producer and by the independent consumer. The free trade movement in England is being taken hold of by the international capitalists.

As the moneyed interests pay no attention to national boundaries, but endeavor to crush their home workers by foreign exploited labor, so those labor unions which are class conscious realize that the old labor movement must become an international political movement. Hence, the international socialist party based upon the class interest of those who work.

THE BREAK DOWN OF CAPITALISM

Capitalism is the system under which the necessities, the conveniences and the luxuries of life are produced for profit. If a producer cannot make any profit on the things he produces he ceases to produce.

For this profit to exist there must be a market not overstocked with producer's goods. Modern machinery has become so enormously productive that it is becoming harder and harder to keep the market from being overstocked. If the present automobile factories ran for twelve months to their full capacity, the markets for automobiles would be overstocked and the automobiles would become unsaleable. In London and Paris the book market has been flooded and the books remain unsold.

Capitalism is breaking down. If men desire to have all men work at something useful, the system must be changed. The old order is going and the new order has not yet come. When it does come slum areas will disappear and men will live in comfort and even in luxury. There will be no great poverty nor suffering.

This system of socialism will not be introduced of itself. If the workers remain asleep and divided against themselves, civilization may develop along lines of autocracy and class rule.

It is for the working men to unite on the political and industrial battle ground in their own interests. Socialism will come through conscious effort; it will not arrive of itself.

The man who has the political "big head" most always has the brotherhood "small heart."

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Cotton's Weekly

A CANADIAN SOCIALIST PAPER

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

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

Let Us Support Robbery, Charity, Waste and Murder

ROSCOE A. FILLMORE

Did it ever occur to you that the statesmen, politicians, judges, authors, etc., who are opposed to Socialism, are wasting a great deal of time over it if, as they claim, it is a myth? Looks rather funny don't it?

Perhaps you remember of being sent to bed alone when you were a small boy. You lay in bed in the dark room and kept repeating to yourself, "I'm not scared," "I'm not scared," while your teeth were chattering with fright. Perhaps you even tried to whistle to keep up your courage.

This is precisely what the capitalist governments of the world are doing today—whistling to keep up their courage.

They see the working class slowly awakening. They see the giant Labor stretching himself and they are frightened.

They see him throwing the old bourgeois mysticism and ideals off and they tumble for the fate of their dividends.

At first they try to prove that he is being led astray. They bring forward their greatest economists and philosophers in the effort to prove that they rule by "divine right." All in vain. Labor becoming more and more class-conscious, simply laughs and goes on agitating, educating and organizing.

Then a subsidized press and pulpit is put upon the warpath and sundry howls and shrieks of "anarchist," "red shirt," "dreamer," "divider up," etc., are heard. All to no purpose. These misrepresentations merely serve to draw attention to Socialism and the converts come in faster than ever.

In several countries the lid has been put on so tight that it is practically impossible to hold a Socialist meeting, yet the movement grows by leaps and bounds.

In Russia the martyr roll is becoming larger every day yet the recruits are marching in by tens of thousands.

What does it mean? It means that we will soon have the masters on the run. We have already beaten them until they have resorted to all kinds of low, mean misrepresentation in order to hold their positions. And, my reader, we intend to stay right on the job until the very last relic of barbarism is overthrown.

We intend to inaugurate a system which will give all men equality of opportunity (not goods) and thus banish poverty and the numberless evils following in its train. This will be brought about by changing the present competitive capitalist system for a system of cooperation.

And the reason that we go right on working and preaching for this change, despite all opposition, is that we know we are in line with social and industrial evolution. We know that as the capitalist system weakens at any point we can step in and extend our outworks and so hasten the fall.

As we go about our work we have always before us a picture of what man could and will be in a decent environment and we must work for this ideal.

My reader, you cannot afford to neglect the study of Socialism. Drop the capitalist paper if you haven't time to read both and read the paper which is edited and supported by your class. Ask yourself why it is that these men, who never seemed to care anything about you before but would have let you starve, are so solicitous about you lest the wicked Socialists should get you.

They never were so interested in your welfare, never offered to double your wages or anything of that kind, yet now they shed crocodile tears over your danger at the hands of the Socialists. I wonder why.

Bohassa is doing great stunts down in Quebec. We prophesy for him a career as brilliant and as politically successful as that of William Jennings Bryan.

M. WAYMAN

I have to beg for fifteen minutes because I feel that we should be clear as to our position on the affairs of life. I take four heads, robbery, charity, waste and murder.

Society as we understand the term does not exist. Warring factions, cliques and clans do exist. Take the most vitally established relations that exist between man and man and we find that the highest point in the formation of established society is reached upon the economic field, that is in the production and appropriation of the necessities of life. We find there is a producing class and an appropriating or owning class. The approximate percentage of the working or producing class is about ninety per cent of the whole, leaving again approximately ten per cent as an appropriating or owning class. Of course the line of demarcation is not clear and were we to try and place the value of each clique to the people as a whole we would only lose ourselves in a mesh of interest, befogging and blinding in every respect.

Therefore, we workers must face this problem in the manner of a physician and find out the root cause and the remedy. Your parliament, building upon conflicting interests, cannot form any just and true plan that will give to each that which is right and proper; and the one most conscious as to where his interest lies is able to shout the loudest and be heard and appeased first; hence we see prodigious politicians frittering away the trust given to them by the community as a whole in patch work policies.

Why is this? The lawyers will tell you that if you can prove that another person has robbed you you can get redress or recompense. The average worker is unable to see any robbery and it has been left to that stigmatized party, the socialists, to find the robbery out. Let me give you the diagnosis of Karl Marx—"The exchange value of a commodity is constituted by the amount of socially necessary labor incorporated therein and that profit, rent and interest are created by the unpaid labor of the working class."

As an illustration, should a monkey take a cat in its grip and use its paw to extract the chestnuts from the hot stove, leaving the husk to soothe the cat for its burnt paw, it would be guilty of coercion and robbery. But if we take a worker and pinch his stomach until he is forced into deadly mines or before a flaming furnace or into a dingy factory and give him the husk of his produce as wages, that is nothing but business and right.

If you stand with the socialists, then all the actions of the appropriating class is sheer robbery, and their constant efforts to appease the suffering and hunger of the down and out worker, or concessions to the organized toiler, only serve to indicate the temperament of the opposite class.

Presuming, or rather knowing, that the average worker is not conscious of robbery under this head, I will try to show that the wealthy themselves, are not safe as to their just ownership of the means of life. Yet they will not permit a legal recognition of a theft.

Should the state, as at present constituted, dare to solve the unemployed problem, it would mean that private capitalism had failed and the state had cause to intervene to avoid the effects of the failure. We come to our next point, charity, institutional or private, as a cushion between the crushed out toiler and speedy death. I need not go far but will just take one case, the Salvation Army. In London, England, a joinery department has been opened and the carpenter out of a job works at his trade and gets in return bread and butter or dripping in this establishment. Of course the worker is able to produce much cheaper than even under ordinary

circumstances and the market is again flooded with cheap commodities.

Those of you who have read the recent numbers of the London "Justice" will know how Mr. Stennet, of the Carpenter's and Joiner's Union, has been fighting with potent facts this heart-rending sweating under the cloaks of charity.

Not a dollar comes from Carnegie but it is looked upon as tainted money. Why? Rockefeller cannot give a cent without it is looked upon as cant. Again why? These sums are only what they have succeeded in a greater measure in getting by robbery under the game as played by interest.

Another point is waste. We have reached that stage of development where waste is considered a benefit. Never a huge fire occurs but we look upon it as a means of bringing more work, and a thrill of expectation comes to the unemployed at such a prospect. Think what it would mean to the furniture makers and the builders and plumbers if one-half of Montreal was laid waste by fire, and think of the horrors and death if the fire occurred.

Think what it would mean to the workers if a plague struck the city and wiped out one-half of the workers. It would mean sure jobs to the survivors. Think of the benefit derived by throwing his catch back into the sea, of the benefit to workers by digging holes and filling them, by the elements breaking the wires and poles in the streets, by railroad wrecks and by war, and with this point I finish. No sooner does legitimate waste fail to appease the workers than war is machinated to avert the workers' attention. The war scare threatens Europe because waste must be brought about. War is murder, and the cry will go to Heaven for vengeance against a system that can live only by such methods and my poor workers, have to pay the piper.

Let it be robbery, charity, waste or murder and you pay the penalty every time and you will continue to do so until you awake.

Sentence of Life or Death

MANITA JOHNSON

If ever you get into a socialistic discussion with a capitalist and dare claim for the individual the right to earn by his labor, the necessities of life for himself and family, he will tell you quite in earnest (very indignant at your pretension) that the present system is all right; that he knows for a fact and is willing to prove, that any man who has a good record and is sober as well as a good workman, can always find employment, if he wants it, well enough remunerated to support himself and those dependant upon him.

Admitting what the capitalist says is true, what becomes of the other men, those who are not over skillful in their work, those who do not always keep sober, those who do not lead exemplary lives; in one word, all those who fall short of being angels on earth? Alas, for poor fragile humanity, there are only too many who have shortcomings.

Take the drunkard, a case only too common nowadays, most unhappy for the man and for those around him. How do you handle him, Mr. Capitalist, you who don't admit him among those to whom you are willing to give work? You force him to be an idler, a man unable to support himself or his family. Let him commit an offence, punishable at law by a few months more or less of imprisonment, and your capitalist society will give him food, clothing and shelter at the expense of the state without it being necessary for him to work to get them. In the meantime, during the sentence, his poor wife and children, who are guiltless, are condemned by you capitalists without a hearing to die from misery and starvation.

So much for the drunkard. Take the others, those who have other shortcomings, those who possess inferior mental capacity or labor power. You admit you cannot give them work and by that admission you acknowledge that you condemn them also as well as those depending upon them, without a trial, to die of starvation.

What is the cause of this incapacity which you admit and recognize and which proves so disastrous to society? It can only mean your selfishness or else a fundamental vice in the present social organization which places the capitalist, whose luxury and very existence is paid for by the labor of others in the position to take upon himself the right to pronounce the sentence of life or death on all those who have to work for a living.

There exists the direst poverty in the shadows of the great churches. Such a condition of affairs shows how hypocritical and pharisaical the churches have become.

SOCIALISM OR STARVATION

Fellow Workers:—Throughout the length and breadth of the world today we are face to face with an ever increasing unemployed army which is attracting the attention of the workers and one hears discontent preached wherever he goes. The workers are awakening from their long sleep, and are realizing that they have allowed their masters to juggle with their lives long enough and the more progressive are setting up an agitation and education which is destined in the near future to usher in a brighter and happier system for the workers of this world. The working class have been driven from town to town, country to country and now they have come to the end of their tether and must fight the demon which is oppressing them and making their lives one of drudgery and worry. Canada is one of the richest countries in the world and can easily accommodate 150 millions of a population. She has millions of acres of grazing lands, millions of acres suitable for fruit raising, her vast acres of wheat and timber under proper management is practically inexhaustible; lakes and rivers have an abundance of fish, her mines are stored with all kinds of mineral and yet with a population of scarcely seven millions, the masses of the working class, who are the producers of all wealth and the only useful class in society today, are living in poverty and misery, living in their miserable hovels, eating adulterated food, wearing cheap clothes, creeping out of their holes in the morning to go to work, selling themselves by the hour or day, wasting their lives in their ignorance and all to keep an idle and useless class, the capitalist class in luxury and idleness. As we mix amongst the workers today we often hear, "We get paid for what we do." If that is so, is the capitalist in the business for his health, or charity, or is he in it for profits? You bet he is, and profits he will have no matter how many of our class get crippled and maimed for life. Profits are the only consideration. What does it matter to the capitalist class how many get killed, there is always plenty of hungry wretches looking for a job. If the workers receive the full equivalent of what they socially produce how is it that in Ontario in 1907 they produced 73,000,000 dollars worth of wealth and received 15,000,000 dollars back in wages? The question is that the workers on the average only get wages enough to keep them producing profits for the boss, enough to exist upon and over and above that is surplus value for the boss or unpaid labor. Out of the surplus the masters buy new machinery, repair the factories, build yachts, etc., live riotous lives, have monkey dinners, and yet they can't get rid of the surplus value, the factories become glutted and there is no foreign markets to take the overproduction, so they start laying "hands" off, and that means "hell" to the working class in these days. At one time Britain was the workshop of the world and could send her overproduction around the world, then comes Germany and the States, and they control the markets to a large extent, and now we have all the countries of Europe producing for themselves, to a large extent with an ever increasing unemployed army. America has been exporting machinery to Japan this last few years and now we find the Asiatic coming to the front rapidly. It is not many years ago since Japanese surveyors were learning the art of shipbuilding in England and now they have fifteen shipyards of their own. What does that mean to the white population. We must either come down to the same standard of living as the Japs on rice or starve. The present system is based on competition and the capitalist who can put his goods on the market the cheapest is the one who succeeds in business. The wages of the workers are determined by the man unemployed—For illustration, if an ad. appears in the paper for help, I offer myself cheap at twelve dollars a week, along comes the next at ten dollars and so on until wages are on the subsistence level the same with the Japanese and as their cost of subsistence is lower than ours then the Japanese capitalists can send his commodities around the world and that means an unemployed army in Europe and America and they are helping the Social Revolution along. The machine is so perfect today that the master class can do without men, and women and children are manipulating them, all they have to do in many cases is touch the button and the wealth flows in abundance. Working men make the machines to throw themselves out of unemployment, but one of these days the makers of machinery shall be the

owners of them when they throw the parasites off their backs. The masters are uniting in trusts. They see it pays better to work in co-operation than to compete against one another and they can put their goods on the market cheaper by doing away with useless labor, such as commercial travellers, billposters and numerous other trades, as production is social today, one trade depending upon the other. The middle man is being thrown into the ranks of the unemployed every day as they can't produce as cheap as the trusts. The population is increasing and jobs getting fewer, foreign markets closing fast and the noose is around the neck of the workers and nearly choking them. That old song "Everybody works but father" is coming true every day. We are coming face to face with an unemployed army that will make the working class abolish the wage system and own collectively the tools of production and produce for use instead of profit or starve off. The present system cannot be supported on degrading charity much longer; the capitalist class can no longer support the workers and are advancing to their own downfall. The trade unions are next door to useless, they have performed their mission in uniting the workers, but nowadays when they come on strike, its only putting an empty stomach against a bank vault. Instead of fighting an individual boss its an amalgamation of capital and an unemployed army. Also in the late C. P. R. strike the masters won the strike; they did not bother about Christian ethics, they knew Europe had a large unemployed army and shipped a few hundred slaves from England. They did not consider whether it was right or wrong; they held the unemployed army as the whip to the other slaves. The only "right" that has existed since history began has been the power of might; what we say is right, the masters say is wrong and vice versa. We have various reform parties and moral Reformers, all out to reform capitalism, a system which is based on exploitation and robbery, and cannot be done, and we have the Socialist party of Canada, known to some as the Extremist or Impossible party, whose mission, is to educate the working class to their historic mission of freeing themselves from wage-slavery and to own and manage collectively the machinery of production and to receive as a class the full product of their labor. Any Socialist elected to Parliament will at all times legislate in the interests of the working class and the working class alone, but we are not out to catch votes by fooling the workers, but by telling them to vote for Socialism, and Socialism alone and not the man, so you see the mission of the S. P. of Canada is to educate the workers and where enough of us are, class conscious we will overthrow the system which is easy. It would place us in a hole if a majority of Socialists got elected on a palliative platform and not clear cut Socialism. It would throw the movement back. The S. P. want impossibilists at this stage of the revolution and nothing else, and its up to you fellow workers to get into the greatest conquering and grandest movement the world has ever known. Watch the master class enjoy themselves and ask yourself will they solve this problem. Truly did Karl Marx, the fine old German Socialist say "Workers of the world unite, you have nothing to lose but your chains, and a world of plenty to gain."

Yours for the Revolution,

ALEX LYON.

John Z. White, in Montreal, declared dramatically that he wanted a system under which to live where he would have no boss ruling over him and his efforts. Such a declaration is pure anarchism.

The trust has come to stay. The bigger the trust the more cheaply an article can be produced. The only question is shall the people get the benefit of the cheapness.

In former days if a fever struck a town the people considered it a visitation of God. If a fever strikes a town now-a-days the citizens get after the health officers and make them clean up the drains.

The worker who raises under modern capitalism ceases to be a slave and becomes a slave driver. Is it not better for a worker to remain with his fellow workers and fight with them for freedom.

No class of people on earth work harder under harder conditions, than do the farmers. No class of people on earth would profit more from Socialism than would the farmers.

LITTLE LUMPS

BY GERALD O'CONNEL DESMOND

Capitalism defies the dollar and degrades the human.

So long as we workers are willing to be exploited, we can't blame the capitalists for exploiting us.

Competition ends in monopoly and monopoly in nationalization. The end of nationalization is socialism.

Some men are better than others no doubt. But no man is good enough to be trusted with the enormous powers of exploitation which are enjoyed by modern captains of industry.

All the really great evils of modern society can be traced primarily to the one cause—the capitalist system of production for profit and the use of the workers as mere machines for profit production.

"Work, boys, work and be contented," says the old song. The capitalists will be contented so long as the workers are doing all the work. The socialists will never be interested until the capitalists are doing their bit as well as the rest.

"WORKERS OF THE WORLD, UNITE"

Marx was not experimenting with pretty sentiment when he said, "workers of the world, unite!"

"Socialism Inevitable," comrades, is a mighty dangerous delusion upon which too many Socialists pillow their heads and dream of magic gates that open up, and automatically capitalism will usher in the "better day."

Stagnation, disintegration, chaos, are the "inevitable" terminations of the present order. Socialism will only be realized through the vigilance of men.

Workers, "Unite," is not fancy. To "unite" is not a play for children.

"Votes" are but disorganized protests. To vote is but to acknowledge Socialism to be right. To know that Socialism is right and to know how to get it are two different propositions.

Our party is just as big and no bigger than our organizations. Men may indulge the world of ethics and philosophy until dissolution wrecks a world of nations. Unless "workers of the world unite" there is no hope. Protests are but vain tinkering with a lighted fuse. We must move things by the giant strength of united effort.

Furthermore, the success of our organization must for the present depend chiefly upon the organization of the working class.

Material interests, not principal dominate the conduct of men, as a rule, today. It is the wage worker who can best understand that they have nothing either real or imaginary. They have nothing to lose. It is such as these who are ready to turn upon the foe.

Effort will not be productive of greatest results by "fumbling" among any other element of the proletariat. The would-be-but-never-will-be capitalist will give us little more than his secret protest (vote).

There are but few whose better manhood will raise our principal above their hopeless hope of getting wealth. It is not because they could not but because they will not.

It is the organized Socialists who are fighting the battle of a suffering people. It is easy to vote—children could do that. But it takes men of mettle, push pluck and perseverance to usher in the co-operative commonwealth. What could the Socialist party not do today if its voters once were organized?

Socialism is a battle to be waged by the organized efforts of those who can understand that they themselves need Socialism.

C. J. W.

All new readers of this paper will notice that although Cotton's Weekly is published in Cowansville, it is edited from Montreal. This is for information only. All correspondence should be sent to Cowansville, P. Q.

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,
175 Queen St., Montreal

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COWANSVILLE, P. Q., THURSDAY, MARCH 18, 1909

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

VOL. XXXVIII No. 5

SINGLE TAX AGAIN

Mr. John Z. White has been claiming that the single taxers nearly captured the State of Missouri. According to his declaration, the single taxers polled a hundred and forty thousand votes in Missouri during the last state election. This declaration gives a rather ironical impression.

The Democrats wanted to win Missouri and they wanted to put out a platform that would catch as many votes as possible. The single taxers offered to support the Democratic party, if the Democratic party would put a plank in their platform advocating the single tax. The Democrats saw a chance to get a few thousand votes and to get a few more voluntary campaign orators. Consequently the obliging Democrats, among numerous other vote-catching propositions, stuck in the single tax. The Democrats polled a hundred and forty thousand votes in all, and all these votes Mr. John Z. White is claiming for the single taxers.

Mr. White should not consider all the Missouri Democrats as single taxers. The national Republican platform contained a labor plank, yet the American unions do not consider that all the Republican voters believed in the cause of labor. Taft is considered to be the capitalists' president, not the workingman's president.

A little fact dexterously misinterpreted can be given a significance totally at variance with the truth.

\$200,000 A YEAR

The Canadian government will spend two hundred thousand dollars a year during the next five years for the purpose of putting in safety appliances at level crossings.

The railroads have been heavily bonused. The Canadian government has given the railroads about everything they have asked for and their asking has been considerable. The railroads are again dipping into the public purse to the tune of a million dollars.

The railroads carry people for profit. The capitalization to a great extent is fictitious. They are paying good dividends.

The government should compel the railroads to put in level crossing safety appliances themselves. The C. P. R. and G. T. R. are about to spend millions in improving Montreal terminals. These railroads can just as easily spend a million dollars on level crossings as they can thirteen million on showy general offices.

Such a course, however, would not please the railroads, and our Dominion government has been properly tamed to feed out of the hand of any corporation. The people will pay another million dollars to the railroads; the railroads will take the money and will charge it up against the people as a railroad asset when the time comes to expropriate the railroads.

PRISONERS OF THE FLESH

The spirit in man burns more brightly at some periods of life than at others. In youth men are active; in middle age their minds are keen and in old age when the physical powers are failing, the spirit in man appears to burn more dimly.

This phenomena has puzzled many people. To account for it the theologians have given forth the idea that man has become a prisoner of the flesh. The spirit is considered to be just as bright and just as keen only the failing physical powers will not respond. The spirit is united with the body and can only manifest its activities in this world through the physical powers.

Man is placed on this earth and can only interpret himself through the body. If that body be fed on poor food and is over-worked the spirit within will shine but dimly. If a Christian believes that every individual should be given a chance to have the spirit within him as fully developed as possible, he should do all in his power to free the work of the world from the tyranny of the machine and from the grinding routine of the never ending factory life.

The aim of socialism is to supply the physical wants of the human body as cheaply as possible by up-to-date co-operative methods. When socialism

comes, competition and the struggle for bread will cease and man will be given a chance to develop the best that is in him. When socialism comes the theologians will have lesser use for such doctrines as that of "Prisoners of the Flesh."

THE WEST AND THE EAST

The west of Canada is more radical than is the east. The west is apt to sneer at the east as being effete and degenerate.

The west is newer and freer. The classes have not yet become so stratified as in the east. As population begins to press the west will become but another east.

The radicalism of the west is merely a protest against the advancing tyranny of a capitalistic system. The same tendency of protest was seen in the New England States against the system in vogue in Great Britain.

The radicalism of the west is a lost cause. Canada can hope little from it. It will die away before the march of events.

The class conscious socialist movement, on the other hand, based as it is on the international interests of a working class, conscious of itself, is bound to grow. In this movement the east does not war against the west, but the workers throughout the length and breadth of Canada, stretch forth to each other the hand clasp of comradeship, and move with the same great impulse to the same great end.

The Socialist movement is in the infancy. It is growing sturdily and strong.

THE PREACHER AND THE WORKER

The preacher man has his functions to perform, although, with the growth of general intelligence, his usefulness is becoming limited. The preacher is one who points out the beauty and the purposes in life. He paints the rosy sunset and tries to lift man into a higher realm through the activities of the intellect and of the emotions.

To have the preacher teach to good purpose he must preach to a responsive person. If the person is defective, or unawakened in intellect and emotions, the preacher's efforts will be in vain. He will preach to those who have ears but hear not; to those who have eyes to see but perceive not.

Hard work deadens the higher faculties. The day laborer possesses mind and heart like other mortals, but long weary hours of toil exhausts his energy and deadens the brain. If the laborer be particularly wearisome and monotonous, the laborer will be particularly unintelligent.

How can the preacher preach with good effect to the laborer? He cannot depict the beauties of life and the deeper powers of mind and spirit to a man whose ordinary intelligence is dying because of too much or too monotonous physical work.

The average minister does not understand this. But the socialists who have studied the relations of mind and body know these facts. Wherefore the socialists desire to relieve the laborers of excessive toil knowing that, as a result they are helping men to develop their higher nature.

Mexico is a hell hole of peonage oppression, murder and death. The Mexican Light Heat and Power Company, with headquarters in Montreal, points with pride to the big dividends their company draws from Mexico. The directors take their dividends to be a sign of their business ability. It is easy, however, to wring money from workers who are kept in slavery by a despotic government run for the benefit of foreign capitalists.

Humanity is ever restless. Forms of government change and we are now at the parting of the ways. The future is evolving either a tyranny or a social democracy. Which it shall be depends upon the votes of the workers.

The first thing necessary for correct thinking is a strict definition of terms. The average man who declares that socialists are irreligious cannot tell you of what religion consists.

POLITICS AND THE WORKING CLASS

By WILLIAM RESTELLE SHIER

You say, my friend, that you are not interested in politics.

But you are interested in wages, are you not? And in hours of labor? And in the conditions under which you work and live?

I take it that you want security of employment, schooling for your children a nice home in which to live, leisure in which to enjoy life and the equivalent of what your labor produces.

It is also of some importance to you what laws you are compelled to obey, how your conduct is regulated by governmental decrees and what position you occupy in society, whether it be that of the despised menial or that of a respected citizen.

Now, you ask, what has all this got to do with politics?

Everything!

It is in the power of governments to regulate wages, to determine what the hours of labor shall be, to enforce healthy condition in the mines and shops and factories.

It is in the power of governments to ensure every man and woman congenial and remunerative employment, to abolish child labor and to drive poverty out of the land.

It is in the power of governments to take care of the aged, to give every child a fair start in life, to encourage industry, to diminish disease, to promote the arts and sciences, to protect the weak against the strong, to make life worth while for everybody.

And it is also in the power of governments mark you, to do exactly the contrary.

If government can be made an instrument of good, it can also be made an instrument of evil, which most nations know to their sorrow.

Now, my friend, government is not something apart from the people. It is not something in which they have little or no concern. It is something which arises out of themselves, which is determined by themselves, and which in turn determines their relations to themselves and to each other. It is something which enters into your everyday life and which contributes to or mars your happiness.

It is exceedingly important, therefore, that you make your influence felt in politics. If you do not look out after your own interests, nobody else will.

As a workingman, you want the government to advance working class interests. But is it doing this to-day? No! It is doing just the contrary. It is helping the masters to keep their workpeople in subjection, to cripple the trade unions and to intensify the exploitation of the masses.

Governments to-day are controlled by business men in the interests of business men, just as in the past they were controlled by ecclesiastical orders, landed aristocracies and military castes in their respective interests, and not in the interests of the people as a whole.

It is high time, my friend, that you should realize the class character of government. As long as there are classes in society, there will be class antagonisms, and as long as there are class antagonisms we simply cannot have "government of the people, by the people and for the people." Governments cannot serve two masters. To-day they serve the capitalist class because they are controlled by the capitalist class, and as long as the capitalist class is in power, the workers need expect but little sympathy from its governments. The most they can expect are minor concessions to keep them quiet.

Plainly, then, the workers must follow the example of their masters, organize into a party of their own, seize control of the governing powers and use them for their own ends. Not until they do so will laws be passed and enforced in their interests.

That, my friend, is the reason why you should take some stock in politics. As long as you and your fellow workers are content to "leave politics alone," as long as you are stupid enough to entrust the law-making power, the courts, the army and the police to the enemies of your class, so long will you be duped, robbed and despised.

By getting into politics the workers

have nothing to lose and everything to gain.

When, oh when, will they realize it?

Theology, morality and religion are three separate and distinct things. There have been theological doctrines devoid of religion and morals; there have been moral systems devoid of religion and theology, and there have been religious men who have been immoral and who knew nothing about theological speculations.

ANARCHY AND SOCIALISM

To many people anarchy and socialism are considered to be identical. Especially in the Province of Quebec, where many people are living under a medieval system of government to a great extent, the newer political movements appear to be confused. Anarchy and socialism, however, are not identical.

The anarchists realize that the present organization of society is bad. The conclusion they draw from the present organization is that all government is unjust. They therefore resolve to live without reference to law. They want to be a law unto themselves and to bring about a condition where all men shall be freed from this restraint of laws. The socialists on the other hand realize that the present system is unjust and a failure; but they want, not to tear it down and leave nothing, but to replace it by an organized society better suited to modern needs.

The socialists are constructive as well as destructive. The anarchists are simply destructive. The ordinary mortal, looking forward to the chaos that will result from the socialist activities, grows afraid. Yet whenever the socialists have been given a chance to put their theories partially into practice, their work has resulted in construction of a better system of government.

HISTORIC SOCIALISM

The socialist organizations, in times past, had a large element of anarchism in them. Anarchy, however, was more or less the spirit of the age. Even Adam Smith's teachings were founded on the principles of anarchism in the realm of industrial production.

The French organization was particularly anarchistic. It was thought that if the restraints of capitalistic law could be removed and the growing influence of large aggregations of capital could be broken up, a state of production could be introduced in which each workman would become an individual producer, having the full ownership and control over the things which he had produced.

Bakounin and Proudhon, were imbued with the anarchistic doctrine of socialism. Bakounin advocated conspiratorial methods. The Blanquists believed that they would get hold of the government of France by a secret assault. These three men influenced the French movement. Against them was Lasalle. The Lasallians believed in forming alliances with the radical members and by so doing, they believed they could persuade a bourgeois government to become socialistic.

Against these two influences stood Karl Marx and his followers. The Marxians held that both methods above set forth were wrong. The socialist movement had to be based on a well organized working class basis. The workers had to become conscious of their own interests and had to form a political party that would avoid all purely destructive tactics, on the one hand, and all compromises and political trading on the other.

When the old Internationale was captured by the anarchistic socialists, Karl Marx deliberately destroyed the organization. He was much abused by the socialists at that time. To-day, however, the socialist parties of all the European countries, with perhaps the exception of Italy and Spain, are founded on the Marxian doctrines and work along the methods laid down by the great leader.

Forty or fifty years ago, socialism was largely of an anarchistic nature. To-day, on the other hand, socialism has ceased almost entirely the world over, to have anything to do with that theory.

PROSPECTS OF WAR

There are constant rumors of war. The daily papers discuss this question with all gravity. The daily papers, however, put forth antiquated theories and argue from outworn data.

There are forces making for war and there are forces making for peace. Wars are produced, not by blind passion, but by studied reasons. It is to the interest of the rulers to set their people fighting against some other nation. Kings and leaders are necessary only in war. In peace aristocracy and the master class are only a drag upon the workers. The workers are endeavoring to throw off their masters and the masters in order to maintain themselves must bring about anarchy and the chaos of war.

Germany is the danger spot of Europe. The Kaiser has a beautiful army and many of the nobles are interested in the war machine. The German proletariat is growing restless and the German nobles want war. The British master class also wants war. The masters are pointing out the German bogey and are endeavoring to awaken the English workers to a sense of fear. In England, however, there is no conscription and the English army is small.

While the master classes of both countries want war, the workers desire peace. The labor organizations are the forces making for peace. Bebel, the German leader of three million socialist voters, has declared that if the German authorities declare war, he will call out all the organized German workers. Such a universal strike would tie up the coal mines, the steel works, the railways and the German troops would be immobilized for lack of supplies and transportation. The German authorities fear to provoke a war because a declaration of war under such conditions would be more ludicrous than serious.

Kier Hardie, the leader of a million and a half organized British workers, also has declared that he will call out the British workers on strike in the event of a declaration of war. This is one of the facts that worries the British military leaders and those who want war in order to profit by it.

The master class of Great Britain is attempting to form a territorial force, in which the soldiers will learn the various trades, thus making the army independent of the workers. The results of this attempt, however, are disappointing, and the war rumours are gradually subsiding.

The real danger spot on the war map is neither Germany nor England, but the United States of America.

LABOR AND REWARD

Men's minds are rather confused on the subject of labor and reward. Many individuals have a hazy idea that things will work out all right; that the idle will suffer hunger; and that those who to labor will be able to lay up sufficient to support them in their old age.

This hazy idea results from the fact that the average man does not really like to think. He does not want to face the problems of life. If he did, he would soon see the injustices of the economic situation and would endeavor to find a remedy. How many old people do we see who are living on charity or who are suffering great poverty? These old people have, in many cases, toiled hard and have lived simply. How many people, on the other hand, do we see who have worked little and yet who, by a chance discovery, by the turn of fortune, by the passing of a favorable law, have enjoyed comfortable ease and yet have really done nothing to benefit mankind?

Would it not be better for mankind to recognize that the interest of all was the interest of each? Would it not be better to provide a living for all old people and to give it to them of right? Should it not be considered very foolish of men and women who think to allow mere chance to say whether one old person shall have nothing and another old person shall have more than he needs? Truly modern society is organized after a very foolish manner.

The cure for the ills of democracy is not less democracy but more of it.

CAPITALISM AND FREE TRADE

Among the capitalists themselves, of the United States, a strong movement is on foot for freer trade relations. This is the result of capital becoming international.

When the commercial, industrial and financial interests of a country are contained within itself, those interests naturally desire to monopolize the territory within which they operate. But when the commercial, industrial and financial interests become international and consolidated, it is but natural that those interests will desire to have all possible restrictions removed from their operations.

It is said that the Rothschilds have a billion dollars invested in American securities. The Rothschilds are interested in having those securities yield large returns; consequently, the Rothschilds are anxious to keep the British market open to American goods. The Standard Oil interests have large concessions in the Congo Free State; consequently, those interests want raw rubber imported into the United States free of duty.

International capitalism wants to manufacture goods in those states where labor is the most pitilessly exploited. The English textile manufacturers are investing heavily in mills in India, as Indian labor is cheaper than British. This is one of the reasons for the hard times now being experienced in Lancashire.

Under Diaz in Mexico, labor is mercilessly exploited. If the workers endeavor to strike they are brutally shot down by the rural guards. American capitalists have invested hundreds of millions of dollars and our Canadian capitalists are also drawing large revenues from the labor of practical slaves. There will no doubt be inaugurated a strong political movement for free trade with Mexico.

Hitherto free trade has been supported by the small producer and by the independent consumer. The free trade movement in England is being taken hold of by the international capitalists.

As the moneyed interests pay no attention to national boundaries, but endeavor to crush their home workers by foreign exploited labor, so those labor unions which are class conscious realize that the labor movement must become an international political movement. Hence, the international socialist party based upon the class interest of those who work.

THE BREAK DOWN OF CAPITALISM

Capitalism is the system under which the necessities, the conveniences and the luxuries of life are produced for profit. If a producer cannot make any profit on the things he produces he ceases to produce.

For this profit to exist there must be a market not overstocked with producer's goods. Modern machinery has become so enormously productive that it is becoming harder and harder to keep the market from being overstocked. If the present automobile factories ran for twelve months to their full capacity, the markets for automobiles would be overstocked and the automobiles would become unsaleable. In London and Paris the book market has been flooded and the books remain unsold.

Capitalism is breaking down. If men desire to have all men work at something useful, the system must be changed. The old order is going and the new order has not yet come. When it does come slum areas will disappear and men will live in comfort and even in luxury. There will be no great poverty nor suffering.

This system of socialism will not be introduced of itself. If the workers remain asleep and divided against themselves, civilization may develop along lines of autocracy and class rule.

It is for the working men to unite on the political and industrial battle ground in their own interests. Socialism will come through conscious effort; it will not arrive of itself.

The man who has the political "big head" most always has the brotherhood "small heart."

SOCIALIST PROPAGANDA

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

OF THE INTERNATIONAL SOCIALIST MOVEMENT

THE SOCIAL PROBLEM

In the light of this social philosophy it is quite evident that the progress of society in the future must be in accordance with these fundamental principles. The problem of how the forces at the disposal of human society can be utilized to yield the greatest good to the greatest number can be solved through an intelligent understanding of these principles and their application to modern conditions, by the majority of the people. What are the forces at the disposal of society, or rather, at the disposal of the "rulers" of society (just now)?

First of all, there are the marvelous productive forces, viz., the natural resources and improved machinery which have increased the productive capacity to such an extent that today we are able to satisfy the material wants of every human being in the world. So the problem now is that of distribution.

Next to the productive forces are the educational forces. Education is the social product of the ages and therefore the rightful inheritance of society as a whole. Then there are sciences and arts which are accessible to the favored few. This great storehouse of knowledge should be as free as the air we breathe and accessible to every human being.

In order to insure the greatest good to the greatest number, which is the very essence of democracy, the vast majority of the people, that is to say the working class (that works with hand or brain for wages or salary) must collectively own and democratically operate the means of wealth production and distribution. As the present ownership of the means of life is vested in legal property rights and protected by all the powers of the state, it follows as a logical consequence that the working class and all those in sympathy with it must capture the powers of government by political action and use those "powers" in transforming the competitive system to a self governing industrial democracy. This political action must be backed up by the industrial organization. This is the plan of action decreed by laws of social evolution; any other solution must necessarily be more or less utopian and therefore impractical.

This solution would insure equality of opportunity to all and the full social value of their labor. All the people would have free access to the learning of the ages, the arts and sciences. The realization of the co-operative commonwealth will fulfil the dreams of the poets and philosophers of the ages, in that it will make possible, the universal brotherhood of man—"peace on earth and good will toward men."

How it Works

Pure economic theory is basic, fundamental, indispensable to the Socialist; yet once in a while there seems to be something refreshing in a vigorous and concrete bit of specific illustration. Such a bit I came across the other day.

I was visiting a candy factory—a place where girls toil with feverish activity all day long to pack the product which sweating, pallid men produce by the hundredweight over superheated pans. "Some of this work about kills 'em in three months," the boss confided to me, "though I've got one Dago working with an old-fashioned handpan, and darned if he ain't gettin' fat at it!" But this is beside the point. The thing I want to bring out is surplus values in active operation. And here is how I caught the thing "on the fly."

For the boss, leading me along from one process to another, and explaining just how so-and-so was done, brought me at last to a certain candy making machine which seemed to excite his special admiration.

"Just look at that, will you?" cried he, with enthusiasm. "If that ain't a money maker, I don't know nothin' that is!"

"How so?" I inquired. "Why, just this way. Before I got that machine I had a man workin' on these here chocolates by hand. Along comes the machine agent and gets me to put one in. What's the result?"

"Well, what?" "Listen, I pay the same man one dollar a week more to run the machine. The machine itself costs me four dollars

a month to rent. That's eight dollars a month extra expense, ain't it?"

"It certainly is," I admitted. "Do you get it back all right?"

"Do I—eh? What's that? Do I get it back? Jumping jewshaps, man! That machine turns me out an additional product of thirty dollars a day. In other words—"

"In other words," I remarked, "you pay out eight dollars to get back an additional value of one hundred and eighty dollars?"

"Sure thing!" Then at my smile he hedged a bit. "You must remember there's the interest to figure on the money I have to pay for the extra amount of sugar used."

I had to laugh outright at that.

"Poor, abused man," I murmured. "Maybe you don't clear up more than \$179 extra value per week on that machine. You capitalists are surely up against it hard!"

He looked at me with suspicion.

"Huh, you ain't one o' these here Socialists, are you?" he inquired with disgust. I owned the soft impeachment.

"Gee whiz!" he groaned. "An' to think I've been showin' you through the works an' puttin' you wise!" The interview terminated with a falling barometer.

An extreme case of surplus values, you say? I hardly think so. Everywhere the machine has produced similar, even though not precisely identical, results. And not every workman has had the gratuity of that extra dollar a week, either. Labor's production in the past sixty years has increased no less than six hundred per cent, because of machine methods. Who will affirm that the average wage of the workers has in that time even doubled?

So long as one set of men own the machinery with which another set of men have to work, this same exploitation is going to continue. It can't help continuing—the nature of things insures its continuing. And this continuance is wrong, unjust, criminal. Our problem today is how to stop the robbery.

There lies our question! "There's an answer!" The answer is—Socialism!

—G. A. E.

SOCIALISTS SAY

That the means of production, distribution and exchange should be owned by all the people for the benefit of all who labor and not for the idle few.

That modern machinery can produce a hundred times as much as hand labor, and since we can produce more than we can use, it is all unnecessary and wrong for people to starve.

That the man who owns the machinery owns the jobs.

That the man who owns the jobs owns the man.

That the man is finding that out, and when he "gets wise," then look out.

That it should be impossible to starve, if willing to work.

That it is wrong to produce eight-eighths, keep one-eighth and give seven-eighths to the idle owners for the privilege of using the machinery.

That if one gets only one-eighth he can buy back only one-eighth.

That this seven-eighths remains on the capitalist's shelves and gluts the markets.

That this seven-eighths remaining on his shelves is what the capitalists call "over-production."

That this surplus in reality is due to "under-consumption."

That this glut closes factories, causes panics, poverty, crime, tramps and paupers.

The Kautsky Pamphlets

Karl Kautsky is without exception the ablest living exponent of scientific socialism. Anything that he writes is worth reading six or seven times. Three of his principal pamphlets, translated from the German, may now be obtained in the English language. They are "The Class Struggle," "The Capitalist Class" and "The Proletariat." No one claiming to be a socialist should fail to read them. The entire three can be obtained from Will R. Shier, 314 Wellesley St., Toronto, for eight two-cent stamps.

Nine men and women out of ten, hard pressed by their economic environment talk too much and work too little to better their conditions. A membership in the Socialist party will help wonderfully in this betterment.

Try a copy of "Men and Mules" on your neighbor. It is the best brain food for the unenlightened. Shows it as plain as abc. Only ten cents from COTTON'S.

COTTON'S is the biggest value on the continent. Two for a dollar. Constantly improving too. Watch it and push it on.

As long as humanity is in an evolutionary state nothing will be perfect. Socialism will not be the final goal. It is only a higher stage than capitalism in the evolution of man.

Socialism will make the bread and butter problem so easy of solution that there will be a chance to develop the spiritual and intellectual side of our natures when it comes.

Have you noticed our new trial offer. Ten cents for three months. \$1.00 will take ten copies for three months into ten different homes.

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

Not much cream settles on the milk of human kindness.

Socialism is an aspiration that will some day be a concrete fact.

SOCIALISTS BELIEVE

That the earth belongs equally to all men.

That no one can show a warranty deed for a foot of land signed by God.

That opportunities should be equal to all.

That rent, interest and profit should be abolished.

That whosoever makes a thing should have it or its equivalent.

That Socialism deals with earthly things—man's present life.

That Christianity deals with heavenly things—man's future life.

That Socialism does not interfere with any man's religion.

That there are two distinct classes in the world—the working class and the capitalist class.

That all should be useful workers and not idlers.

That the Initiative, Referendum and Recall—direct legislation—is right.

That this would restore the power of governing to the people.

CONVERT YOUR FRIEND

Individual propaganda is the most effective. If you would convert just one friend in a year, and get him to really understand the Socialist hopes and aspirations, you would be doing a good year's work, and the Cause would be gaining much faster than it is. You may not be a good talker, but if you will sit down with your friend and get him interested enough to read what you give him, the movement will double every year. That is much more than we are doing now. The trouble is, that you put off doing your duty and it is never done. Get busy and don't mind whether others do their duty or not. You do yours. And the world is ours. Use COTTON'S on your friends. Let it reason it out with them.

If your work is so strenuous and pay so small under individual ownership that you have no time or money to better your condition, and you vote to continue the individual ownership system, you will that much sooner be dumped on the individual scrap pile that knows no individuality.

Will the secretaries of all Canadian Locals, and comrades in towns that have no local, see that a list of all Socialists, radicals and right-thinking people in their different localities are sent in to COTTON'S WEEKLY. And do not forget the barber shops and reading rooms. Anywhere that a paper can find a place and be read. We can only reach these lists with occasional copies, but every little tells. Help along the propaganda work comrades. Socialism will never come till a majority of the voters are reading Socialist papers.

EASY LESSONS

In the Socialist Teachings NO 2

The Class Struggle and Class Consciousness

GERALD DESMOND

Last week we found that there were two classes in society—the capitalist class and the working class, and that the tendency of modern industrial development was to solidify the capitalist class into a small number of industrialists of great wealth, called plutocrats and to bring the great mass of the working class down to the level of "wage workers," whose only means of obtaining an existence was to sell their labor power to capitalists for wages.

The great aim of the capitalist class is to make as much profit as possible. To do this, they are, of necessity, compelled to reduce wages to the lowest possible level.

The interest of the working class is to raise wages to the highest possible level—to sell their labor power as dearly as they can. The interest of the capitalist class is in their profit—that of the workers in the price of their labor power, or wages. There is therefore, no "Community of interest," between the capitalist class and the working class, but rather, an evitable "antagonism of interest."

The antagonism of interest leads to the class struggle. The class struggle came into existence way back in history and is fated to continue and increase in fierceness and bitterness as long as classes exist.

Any and all attempts to reconcile the two irreconcilable elements of the classes must fail, and the struggle can end only with total elimination of one or other of the classes. The working class, to fight the class struggle, has organized itself into various bodies such as trades unions, etc., which use as their weapons of offence and defence, strikes and boycotts and endeavors by such means to force up the price of its labor power.

They have won some victories by these means but have, on the whole failed because they have not recognized the necessity of political action, and partly also, because on even the industrial field, they have displayed no unity of purpose or action, and have not understood the value of the task before them nor of the struggle in which they were engaged.

The weakness of the bodies representing organized labor lies in the fact, that although they are class organizations they are not class-conscious organizations.

The great need of the worker's class is class consciousness, which means a knowledge of the class struggle in society and their position, as workers, in that class struggle. A large proportion of the workers are now developing class consciousness and are going into the class struggle intelligently.

Class consciousness amongst the working class inevitably leads to a strong socialist movement and treads down the barriers between skilled and unskilled labor. The socialist movement is the weapon through and with which the working class—or rather, the intelligent class-conscious portion of the working class are now striking at the capitalist class.

The capitalist class in its struggle against the working class has used on the industrial field such weapons as lock-outs, black lists, etc., and has succeeded, through its capture of the political power, in fortifying itself behind law and legal procedure. The capitalists oppose the worker's unions with associations, manufacturer's alliances, etc.

In the past the different divisions of the capitalist class have been somewhat divided upon the political field. The middle class favoring a certain amount of competition amongst capitalists, while the plutocracy aimed at trustification and monopoly.

In most countries this sectional war amongst them has already been decided by the victory of the plutocrats.

Speaking generally, the capitalist class may be said to have acquired and

developed class consciousness much more rapidly than their opponents. At any rate, they must, judging by the utterances of their representatives; be admitted to be thoroughly alive to the class struggle at the present time.

The capitalist class realizes that their sole hope lies in the lack of unity and economic ignorance of the working class and their great aim is to still further antagonize the various bodies representing organized labor, while at the same time misleading the great mass of the workers and covering up, as far as possible, the irreconcilable nature of the class struggle—by creating in the minds of the workers the idea of a community of interest between capital and labor. This, however, they are no longer able to do, and the indications are that with the growth of the international socialist movement, and the spread of economic truth amongst the working class, the working class will soon be in a position, through united and intelligent action to capture the political power, and by annihilating the capitalist class, end the struggle forever. Next week "Wage Slavery." Questions:—What makes the class struggle? How have the working class organized and what have been their weapons in the past? Why have they failed? What must they do to win? Define class consciousness? Are you a worker? Are you class-conscious? If so, are you a member of the political organizations of your class? Books to read:—"War of the Classes," by Jack London; "Class Struggle," by Kautsky; "Price, value and profit," by Marx; "Communist Manifesto," by Marx and Engels.

Order from Cotton's Book Department.

Definitions of Socialism

Some people have queer ideas about Socialism. They think it is anarchy, disorder, dividing up property, etc. A few definitions are here given:

Socialism is simply applied Christianity. The golden rule applied to every day life.—PROF. ELY.

Socialism being the product of Social evolution, the only danger lies in obstructing it.—REV. F. M. SPRAGUE, the great divine.

The answer of Socialism to the Capitalist is that society can do without him just as society now does without the slave owners and the feudal lords; both were formerly regarded as necessary to the well-being and even existence of society.—PROF. W. CLARK.

Government and co-operation are in all things and eternally the law of life; anarchy and competition, eternally and in all things the laws of death.—JOHN RUSKIN.

Dividing up is Capitalism

Capitalism stands for dividing up. I feel a good deal like apologizing for referring to the abused dividing up objection. But, if you consider it an insult to your intelligence, remember that there are still many people who actually believe that Socialism stands for dividing up.

Capitalism does stand for dividing up.

Capitalism compels the industries to divide up with the idle.

Suppose you are an average wage worker.

You work about nine hours a day.

In the first three or four hours of your day's work you reproduce by your labor the amount you receive for the entire day.

In an another hour or two you reproduce your proportion of the wear and tear, and running expenses, the raw material, and the wages of the superintendence.

Well, then, having done this, it is time for you to take up your coat and hat and dinner pail and go home to your wife and babies.

Do you do it?

No you don't.

What do you do?

You go ahead and work the rest of the day and add still more to the world's wealth by your labor.

Who earned that surplus?

You earned it.

Who gets it?

The capitalist gets it.

You divide up with him.

The Socialist party says that you, who earned it, shall get it.

The reason you do not get it now is because a few private individuals and corporations are permitted to own the means of production and distribution and to compel you to hand over to them the bulk of the product of your toil in exchange for an opportunity to earn a bare living.

By voting a capitalist ticket, the Liberal or Conservative ticket, you have extended to the capitalists the privilege

of exploiting you out of the lion's share of your earnings.

The Socialist party says that that portion of the means of production and distribution which, when privately owned, can be used by the private owners to gouge other people, shall be publicly owned and popularly managed; that exploitation shall thereby be banished from the earth and that the workers shall thereby secure the full value of their labor.—J. M. W.

SOCIALISTS CONTENT

That the working men will never get what they want by voting for what they do not want;

That when a man steals a loaf of bread he is sent to the penitentiary;

That when he steals a railroad he is sent to Parliament;

That what the people use in common they should own in common;

That what the people use privately they should own privately;

That this is associated labor—is co-operation, is Christianity, is brotherhood, is Socialism;

That so long as the capitalist system remains compelling the many to do the work and permitting the few to rake in the profits, there will be idlers, panics and distress;

That the capitalist system, not the men are to blame;

That so long as it is a case of "ride or be ridden," that he is a fool who is ridden;

Socialists say that all those who believe in the foregoing facts and principles are Socialists—are Men.

Good intentions are such a burden for some men and women to carry that they never have any—just jog along in the same old rut, industrially, politically, religiously—every way.

One strong feature about COTTON'S is that all in the home can read and enjoy it to the utmost.

Some people don't scrub out the bathtub after taking a bath; neither do they enter their mental garden and do weeding occasionally—some minds are all gone to weeds.

Collective owned sources of production and distribution is society's right hand; equal opportunity her left; initiative and referendum system of government her head, right of recall her feet.

An ostrich, when it thinks it will be attacked, hides its head in the sand—when you attack the ideas of the average man he hides his head behind some kind of political, religious or moral bigotry.

Doubt is the vestibule which all must pass before they can enter the portal of collective ownership.

No one practices and votes for foolish economics always, but almost every one sometimes.

A desire may be large, yet the desirer may be doing very little to accomplish it.

A fool demands much, but works and votes for little.

Autos rode by the non-producers cause the producers to have to walk.

No man who is trying to serve mankind doubts that there are ingrates.

The Socialists success will always keep pace with their ambition.

MADE-AT-HOME

RHEUMATIC TREATMENT

Some Simple Precautions Which Will Prevent a Recurrence of Attacks.

A prominent citizen, who had for years suffered from rheumatism and rheumatic gout, has been given the benefit of his experience, and incidentally a copy of the prescription which was of material assistance in effecting a cure.

In the first place, he found that every time he partook freely of acid fruits his old trouble returned; and, secondly, he learned that it was absolutely essential to keep the kidneys active. To do this it was necessary to drink plenty of water. Occasionally he would dissolve a lithia tablet in the water to assist its action on the kidneys.

The treatment is as follows: Procure from your druggist:— Fluid Extract Cascara ¼ oz. Syrup Rhuarb 1 oz. Carriana Compound 1 oz. Compound Syrup Sarsaparilla 5 oz. Take one teaspoonful after each meal and at bedtime.

This is valuable information. This can be mixed at home. Save the prescription.

Dr. Frederic, whose ing the nerv nized, recent address before State Conference on Alcoholism, at Columbia, most important education w regard to larger idea yond the w and had to improvement.

Dr. Peter which will differentiate from the te said things and take no college profi ally advoca these he said sure it is the ed financially He went might ques was not si ation, or "n by the vas stake."

For him alcohol was food. Har flection that meat and a more hung that if the \$ food indust part of this 000 investe ooo drinks rrv, and lea Dr. Peter as follows:

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In Paris public hospi scription bl dispensaries

ALCOHO Alcoholi which resul alcohol, eve producing d It is an necessary

THE RACE VS. ALCOHOL

Dr. Frederick Peterson, of New York city, whose authority on diseases affecting the nervous system is widely recognized, recently delivered an important address before the ninth New York State Conference of Charities and Correction on the topic "The Influence of Alcohol Upon the Public Health." Dr. Peterson, who is professor of psychiatry at Columbia University, said that the most important modern campaign of education was to teach the people in regard to the abuse of alcohol. His larger idea carried the instruction beyond the well being of the individual and had to do with the development and improvement of the race.

Dr. Peterson made a distinction which will sharpen some eyes when he differentiated the moderate drinker from the temperate drinker. He also said things to cause the people to sit up and take notice in speaking of the men, college professors or others, who publicly advocate alcohol as a food. Of these he said that his hearers might be sure it is the voice of some one interested financially.

He went further and said that they might question whether such a man was not simply seeking self-exploitation, or might not even be subsidized by the vast commercial interests at stake.

For himself Dr. Peterson said that if alcohol was a food it was a poisoned food. Harking to Maeterlinck's reflection that if the world would give up meat and alcohol there would be no more hungry folk, Dr. Peterson said that if the \$938,000,000 invested in the food industry can supply the greater part of this nation's food the \$534,000,000 invested in the industry of poisonous drinks might well feed all the hungry, and leave a pretty sum over.

Dr. Peterson's address in part was as follows:

The mysterious power which has led mankind through all these ages from the protozoan up to man, through combat and struggle with the elements, with natural enemies, with disease, seems always to give us at the proper moment, when it is most needed, the means of rescue, the power to triumph. So in these later years when physical structure has been safeguarded and more or less perfected, and there is need of speedier spiritual growth and development, that same power sows in a million minds the seeds from which spring freedom, social reform, moral uplifting, greater knowledge of the uses of the matter and forces all about us, and warnings of whatever may endanger the progress of the human race. Thus it must be that practically at the same moment all over the world, in Great Britain, Scandinavia, Germany, France, Italy, the United States, there has arisen a wave of feeling against the misuse of alcohol.

Insanity and epilepsy are among the diseases that taint our progeny. Alcohol is the chief poison that has this baneful power. As an example of what one individual may do I might cite the oft quoted Jukes family in the State of New York. One hard drinker was the originator of this family which over a generation ago, when Dugdale wrote his book, had become already 1,200 in number.

I believe that human evolution has now reached the stage when the abolition of the use of alcohol as a beverage is expected and required. Abstinence is one of the principles of human eugenics, that new science that is just being born.

There is no one here present who would feed alcohol to his dogs, horses, sheep or cattle. These possessions are too precious for that. He is too interested in improving their breed. He would recall Prof. Hodge's experiment with alcoholized dogs, in which among twenty-three pups born in four litters to one pair of alcoholized dogs nine were born dead, eight were deformed and only four apparently normal.

Our best method of eradicating the alcoholic evil is that of a campaign of education. Every man, woman and child should be made familiar in one way or another with what is known by the medical profession of the ravages of alcohol.

In Paris they put up a poster in every public hospital ward, and on every prescription blank of their hospitals and dispensaries they print the following:

ALCOHOLISM: ITS DANGERS
Alcoholism is the chronic poisoning which results from the habitual use of alcohol, even if not used to the extent of producing drunkenness.

It is an error to say that alcohol is necessary to laborers occupied with

fatiguing work, that it gives heart for work or renews their strength; the artificial excitement produced by it rapidly gives place to nervous depression and weakness. In reality alcohol has no actual use for anyone.

The habit of drinking strong liquors leads rapidly to alcoholism; but the drinks called hygienic (in France) also contain alcohol, the difference being only in the dose. The man who drinks daily an immoderate quantity of wine, cider or beer becomes alcoholic also, as well as he who drinks the stronger liquors.

I should like here to give a summary of what scientific investigators have recently determined to be the action of this drug:

It is no longer considered to be a stimulant, but rather a depressant. It perverts digestion.

It depresses and weakens the heart action.

It decreases the capacity to do muscular work.

It diminishes the intellectual functions by dulling the creative faculty, impairing judgment, vitiating the correctness of perceptions and by generating timidity.

It brings about slow, far reaching anatomical changes, such as fatty degeneration of the heart, kidney disease, diseases of the blood vessels, changes in the muscular tissue and in the cells and fibres of the nervous system.

Its habitual use lessens the normal defences of the organism against infectious diseases, especially tuberculosis.

WHO ARE ALCOHOL'S DEFENDERS?

If you find here and there some dissenting voice, that of some university professor, perhaps, you may be sure that it is not that of a person with medical experience or any one familiar with the material which all may read but rather the voice of some one financially interested. You might well question whether such a one is simply seeking sensational exploitation of himself or whether he might not even be subsidized by the vast commercial interests at stake, for you must remember that the annual consumption of alcoholic drinks in the United States alone is over a billion gallons.

TEMPERANCE NOTES

Licensed whisky means a destructive trade run for profit.

A World's Prohibition Conference is to be held in London on July 25th.

In the United States there are forty-seven industrial cities under prohibition.

Environment moulds character. A whisky environment makes whisky jims.

Prohibition is good; prohibition backed by the sentiment of intelligent workers is better.

We are against the liquor trade because we want men to think. Alcohol prevents a man from thinking clearly and intelligently.

The Missouri House of Representatives, March and, ordered the endorsement of a country unit Prohibition Bill by a vote of 75 to 46, despite the adverse report by the Committee to which it had been referred.

It is now the time for Quebec Municipalities to turn down the demands of liquor sellers for liquor licenses. The more an enlightened public prevents the sale of alcoholic beverages the better.

A dispatch from Washington D. C. states that Samuel Gompers, President of the American Federation of Labor, has advised New York Labor Unions that the Executive Council at this time does not favor the plan of passing resolutions against local option.

Necessary Evils are Myths

"There are no 'necessary evils' in government," declared Former Governor Joseph W. Folk of Missouri in a stirring address before the Englewood Baptist Church, Chicago, February 28th, and continuing, he declared: "That those who profited by abuses would shout the loudest in the denunciation of those who had pointed out abuses."

Other striking assertions were: "Criminal wealth when assailed always tries to hide behind the skirts of legitimate business."

CASTORIA.
The Kind You Have Always Bought
Beware of Imitations
of *Castoria*

BROTHER TOLD BROTHER

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



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

"The highest civic virtue is the overthrow of depravity."

"One of the obstacles to the progress of righteousness is the mistaken view that it injures a city or state to prosecute wrong doing."

"That the enforcement of laws against gambling and liquor lawlessness injures the state, is false."

"If patriotism could be made as aggressive as rottenness, the problem of good government would be solved."

"If corruption exists anywhere the people are to blame."

"If corruption is to be eradicated the people alone can do it. What is needed is more of the sort of patriotism that fights for city, state and country every day that will go into battles of peace as well as battles of war."

"The most conspicuous municipal governments in the United States today are governments by the few and not by the people. Bosses usually are men of strong mentality, but feeble morality who have behind them the public service corporation and the saloon. They are the connecting links between the criminal rich and the criminal poor. They rule because the people do not rule."

Socialism Defined

It ought not to be necessary in this age and generation to explain what Socialism is. However, for the benefit of new readers, to whom this paper is continually traveling, and who want to know the underlying principles of Socialism without tedious search, we present a few definitions from standard authorities:

The ethics of Socialism are identical with the ethics of Christianity—ENCYCLOPEDIA BRITANNICA

The abolition of the individual action on which modern societies depend, and the substitution of a regulated system of co-operative action—IMPERIAL DICTIONARY

Socialism is the ideal and hope of a society founded on industrial peace and forethought, aiming at a new and higher life for all men—WILLIAM MORRIS

The citizens of a large nation, industrially organized, have reached their happiness when the producing, distributing and other activities are such that each citizen finds in them a place for all his energies and aptitudes, while he obtains the means of satisfying all of his desires—SPENCER

Emigration Necessary for Profits

The president of one of our large Canadian railways, is credited with saying that "emigration to this country is necessary, to keep the workers disciplined."

I would say emigration is necessary to keep the workers suppressed. Further it is necessary that the suppression continue, if the present system is to continue. That there must always be an unemployed army, if the capitalists hope to keep control of industry. This

is how I analyze it. Labor is a commodity on the market, the exchange value of which is governed by its cost of production.

That is, the wages of the worker are governed by the amount necessary for him to exist, and perpetuate. The price of this commodity, will like all others rise and fall, according to supply and demand and the social standard of living will vary accordingly.

For instance if there be a scarcity of labor on the market, wages will rise likewise the workers standard of living. If there is a surplus of labor on the market, wages will decrease and the worker's standard of living will be lowered.

This shows, that unemployed is necessary to the capitalist that he may keep wages down and profits high.

Further it shows, that the interests of the capitalist and the worker are diametrically opposed to each other and it is absolutely impossible for anyone to serve the interests of both.

So mister working man, who may be holding down a job, for a measly wage, or perhaps out of a job altogether, think this over, then think of who you voted for last election. If you voted for anyone of the old parties don't kick about your condition, you are getting just exactly what you voted for. "Get wise" if you don't know what socialism is, or what it means to you, it is your own fault, not the fault of socialism. Find out about it and when you have another chance to cast your ballot, mark it for your own class, for yourself, not for your master. Vote as you work, vote as you strike and don't scab at the poll.

KRUPP

EDUCATE

The best way to make good Socialists is by education; educate the voter to a realization of the tremendous power he can wield when he acts in his own interest in co-operation with his fellows. Have you been as persistent in your work of education as was the comrade who first called your attention to Socialism? Why not resolve this very day to do for some one what one enlightened friend did for you! You owe it to yourself and you owe it to the comrade who started you right. Now, we are to make a suggestion! Ask the proprietor of the barber shop where you shave to subscribe for COTTON'S, and then see that it is kept on file. In this way a hundred people will see that one copy of COTTON'S every week. Your barber will subscribe because his customer—you—ask him to. If he doesn't, put him on the list, any way! We have been piling up a list of barbers in Canadian towns, but can only send an occasional copy. The good work is done by every issue lying on the table. Figure up the education 50 cents will accomplish.

Wise men and women living under individual ownership of the sources of production and distribution will change their minds and support collective ownership—but fools, never.

Subscribers renewing, sometimes ask for an acknowledgement by mail. We cannot do this. Watch your label. Sometimes it is a fortnight before the change can be made. But you will find that it is invariably correct.

The man who does not work and vote for the collective ownership of the sources of production, and distribution will receive many lemons.

Just think of it. A live Socialist propaganda paper, eight full pages for 50 cents a year. Edited by Canadians for Canadians.

Giving to charity is often the cheapest kind of an advertisement.

THE SLEEPING SICKNESS WHICH MEANS DEATH

How many readers have heard of this terrible disease? It prevails in that far-away country—Africa—especially the Congo district. It is caused by the bite of the tsetse fly. When it bites a person, the sleeping symptoms begin and finally the sufferer sleeps until death occurs.

Contrast this with the peaceful, balmy sleep of health. Is there anything more wearing than to lie awake at night, tossing about, nervous, with cold feet, hot head and mercy knows what else? Short of letting the tsetse fly bite us we would do almost anything for relief. How can we prevent it? Mr. George Hayes, of Union City, Pa., writes: "I had lost my appetite, was all run-down, could not sleep nights. I had tried everything without relief. Vinol was recommended, and to my surprise, it helped me at once; gave me a splendid appetite, and now I sleep soundly."

What Vinol did for Mr. Hayes, it will do for every run-down, nervous and overworked person who cannot sleep.

VINOL IS SOLD IN COWANSVILLE BY Geo. W. Johnston, Druggist

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.

A Story With a Moral

GERALD O'CONNEL DESMOND

"Mr. Smith," said the editor of the Morning,—"I want you to cover that strike's meeting."

Billy Smith, the young reporter, looked surprised. Strike's meetings were not on his list. As a general rule he "did" police courts, fires, etc., things of that kind.

The editor noticed his look and deigned a word of explanation. "Mr. Jones has other work," he said, "and Mr. Anderson had to go out on that murder case in 10th Street, so I have to put you on to the meeting. We want about a column and a half, and get in as soon as you can."

Billy Smith sat at the reporter's table writing busily. The big strike was at its height; just at the critical point indeed. Billy was a son of the common people and his sympathies were with the men.

But Billy knew that officially he couldn't sympathize with the men. He was there without bias, without fear or favor as he considered.

And so Billy simply reported the meeting from a neutral standpoint, fairly and impartially.

When the meeting was over he hurried to the office, polished up his stuff a little and sent it in.

Half an hour after Billy was in the editor's room again.

"Mr. Smith," said the editor, "This won't do. We can't publish it as it is. Go and rewrite it at once."

Billy's eyebrows raised. As a general thing his copy went without comment. "May I ask where the fault is?" he questioned.

"It's unsuitable right through," was the rather angry response.

"It doesn't fit in with our policy—When you do this kind of work you've got to consider the policy of the paper. This isn't a labor paper. We don't want reports favorable to these people in any way."

"I don't consider the report favorable," said Billy a little annoyed. "It is simply a correct report, simply fair and impartial, no more."

The editor reddened up.

"It won't do anyhow," he snapped. "I don't want it. What do I care about fair and impartial. It doesn't fit in with our policy in this matter. We're not helping this lot of strikers. We're against them, and we want a report that will tell against them."

"Your business is to write in accord with our policy—to write what we want—not what you think or see or hear. That's what you're paid for. A reporter takes his policies and his opinions from his paper."

"If he doesn't like that he takes his cheque."

Billy had made up his mind. He took up his copy from the reporter's desk, looked at it a second, then deliberately tore it in two and threw it into the editorial waste paper basket.

"I can take my cheque any old time you like," he said between his teeth, "but I'll be hanged if I write a lying report of that meeting for your rotten rag."

And Billy slammed the door after him and went down the stairs in three jumps. He felt mad.

Next day's paper had a report of the strike's meeting. It was an extremely biased report and one calculated to turn public sympathy from the strikers.

Billy Smith is alive and kicking. He still writes a little but mostly for labor and socialist papers which are not afraid to print the truth. The moral of the story is "Let the workers support their own press if they want a square deal at all times." The capitalist press will never give the workers a square deal.

AGAINST THE CHURCH

Anti-Clericalism Growing as Result of Recent Italian Elections

The prevailing impression in Italy is fear for the so-called Vatican peril. Pope Pius X., who evidently wished to prevent a repetition of the anti-clerical riots of two years ago in Rome, when priests and nuns were beaten and insulted and the pilgrimages had to be suspended for a long time, thought that if the Italian Catholics were allowed to vote in the recent elections, so many Socialists, Republican, Radical and anti-Clerical delegates would not be returned to Parliament, and that consequently the relations of Church and State could be improved. For this reason the Holy Father removed the non-expedit and thus hoped to be in co-operation with the State in combating the enemies of monarchy. The result has been quite the opposite of what he expected. The anti-Socialists and anti-

Clericals have triumphed, and furthermore, the intervention of the Vatican in the internal politics of the States had been interpreted as an attempt at the formation of a Catholic party, which has for its object the ultimate restoration of Rome to the Holy See. This is what constitutes the so-called "Vatican Peril." The anti-Clericals, who, until now, were considered the enemies of the present form of government, have become the defenders of national institutions against the "intrigues" of the Vatican, and before long the Conservatives will join hands with them for the overthrow of the common enemy—the priest. This may seem a paradox, but it is a fact which is proved by the following incident:—The King has already praised the work of the present anti-Clerical municipal administration of Rome, "undertaken," he said "with a modern conscience," and during the recent elections he afforded another proof of his anti-Clerical feelings by advising the members of the court and the servants in the household to vote for a Socialist candidate, and thus contribute towards the defeat of a Catholic Conservative, supported not only by the Vatican, but by his mother, the Dowager Queen Margherita. It is not unlikely that when Parliament is opened Victor Emmanuel in his speech from the throne will make some allusion to Rome. The new Parliament, which counts among its members some unfrocked priests, will probably institute divorce laws, the abolition of religious instruction, the suppression of religious institutions and other measures hostile to the Vatican. Anti-Clericalism will undoubtedly increase and the anti-Clerical riots which the Pope hoped to prevent, may be repeated.

The second ballots for the members of the Chamber of Deputies were held Sunday. The results do not alter the Government's position, but emphasize the increased strength of the Socialists and Radicals, who have won about thirty more seats in the new Parliament. The Extreme Left, thus reinforced, will practically take the place of the old constitutional opposition, foreshadowing the event of a Socialist and Radical ministry, probably at no great distance of time.

WHY IS IT?

Did you ever ask why it is that there are people out of work, especially people who wanted work. Is it their fault? They are willing to work if they had opportunity. Is it because they are unable to do good work? In the very closest of times there is always enough idle labor to produce plenty for all within a year; if it was employed. Why is it not employed? Ask some of the idle men and they will tell you that they would work if they could, that they are seeking a job. That tells it—capitalists are keeping them from work. Capitalists are responsible for the hard times, for unemployment. How does that come? Because they own the tools with which man must work, and man cannot work until he is connected with the tools. The idle man has it in him to build houses, to make cloth, to produce the things that would benefit society, but he cannot do so because, as scripture says, "no man hath hired him." Yet, at the same time, when he would like to work and produce things, but cannot because others who own the tools will not permit it, there are people who would like very much to have shoes, clothing, houses and the good things that the unemployed have the ability to produce.

Indeed, there is never a time when people feel more strongly the need of the things which labor can make than when many laborers are unemployed. But there is only one conclusion possible, and that is that the capitalists, instead of "giving" men work, keep many of them from work and permit only such as they choose to labor. One might ask why they do this? It is that they may continue the game, and so be masters of the situation. If every man had free access to raw material and the tools of production, there need never be any idle and never any poor. Socialism will provide this access to the needs of life.

EAST FARNHAM

Miss Cora Buck of Brigham, spent the week end with Mrs. McClay. Mrs. Welch is much improved from her serious illness. Mr. Alphonzo Boright of the "News" is home again, preparing for sugaring. The Parlor meeting held last week was not well attended, owing to the inclemency of the weather. Miss Grace Shufelt has undergone an operation, having had her tonsils removed by Dr. Rogers and Dr. Yeats.

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

From Our Contemporaries

Happy is the man or woman who can take a childish delight in simple joys and pleasures.

Just at present it would seem that eviction proceedings are breaking up considerably more homes than Socialism.

One way to make your wife's biscuits taste like mother's did, is to buy a buck-saw and saw wood an hour before breakfast.

If you are tired waiting for the return of prosperity you can spend the time more profitably by working for the coming of Socialism.

A protest was made some time ago against the poor timbering in a Colorado coal mine. "What do I care," said the boss, "Dagos are cheaper than props."

Mr. Carnegie's assertion that the steel industry no longer needs protection is most probably his peculiar method of announcing that the Steel Trust has become an international affair.

What did Jesus mean by bidding us pray, "Lead us not into temptation?" if He did not mean that his Church was to work to remove temptation from the lives of His children? Sam Jones in pleading for prohibition (and that means in one direction, get the environment right) used this illustration: "A rabbit was once making a gallant race from a dog. 'Go it, little rabbit,' cried the spectators, 'you have our best wishes for your escape. Good for you! You are doing well.' But the rabbit cried out, 'I thank you for your kind encouragement, but for God's sake shoot the dog!'"

Good-by, Mr. Theodore Roosevelt: A glad good-by! It is said you go soon to the jungles of Africa. We are glad you are going—but honestly sorry for the jungles. By the way, are you going to deliver a lecture on race suicide to the first little fluffy baby lion you catch? And tell him to be a good grateful lion when it grows up and have some little baby lions for you to sell to a museum? If you do, be very sure the lion is very small and ignorant when you talk to it. Else it might scrunch, and there goes what was once a President.—Grace Potter

The Dickey Bird and Law

The Dickey Bird went after the Wren pugnaciously and drove him from the nest. Then he settled his mate in the newly acquired property and proceeded to make himself at home. The Wren felt hurt. He brought suit before the Owl, alleging that the action of the Dickey Bird had been illegal. The Owl learned his law from the Dickey Bird, but the Wren did not know this. The Owl heard the testimony in the case and then rendered his decision as follows: "It appears that the Wren had got the materials for her nest off the property of the Dickey Bird and accordingly is not entitled to possession of the property. On the contrary the Wren owes rental for the time the nest was unlawfully occupied. Besides, the Wren

is liable to damages for having resisted the action of the Dickey Bird." This all sounded learned and very legal, but the Wren was not satisfied. It said, mildly and in a soft voice: "But where and how did the Dickey Bird get possession of the raw material from which I build my house?" The Owl was shocked. He declared it was contempt of court, and as a punishment, in a perfectly legal manner, ate the Wren all up, which, of course, fully disposed of the suit.—The Appeal.

Liquor Men Hit Rockefeller

The charge which has previously been made by men engaged in the liquor traffic that John D. Rockefeller is financing the anti-saloon movement was repeated last week by William F. Maines, President of the Rhode Island Retail Liquor Dealers' Association, in a circular addressed to all retail liquor dealers in New England. The circular invites the dealers to attend a meeting in Providence, R. I., on Sunday next for the purpose of discussing ways and means of meeting the public opposition to the saloons. Mr. Maines says:

"The anti-saloon agitation is largely artificial and is financed by John D. Rockefeller for the purpose of giving the public something to think about that will take its mind off the anti-trust agitation."

At Sunday's meeting it is planned to arrange for the establishment in every New England State of a weekly publication in which the arguments of the temperance people may be answered.

FOR SALE

A No. 1 Sharpless Separator in good repair. Also a 4 to 5 h.p. Portable Gasoline Engine, in perfect working condition. Apply at THIS OFFICE

SHERIFF'S NOTICE

FIERI FACIAS DE TERRIS

Circuit Court—District of Bedford. Province of Quebec. D. C. HORN, District of Bedford. D. C. HORN, No. 6660. Plaintiffs; against the lands and tenements of J. ARTHUR FONTAINE, Defendant.

That certain piece of land forming part of the first range of the east part of the township of Farnham, in the district of Bedford, and now known on the official plan and book of reference of the said east part of the township of Farnham, as number two hundred and sixteen (216)—with all buildings and improvements thereon erected.

To be sold at the church door of the parish of Saint Vincent, at Adamsville so called, in the county of Brome and district of Bedford, on the SIXTH day of APRIL next, at the hour of TEN of the clock in the forenoon.

CHAS. S. COTTON, Sheriff. Sheriff's Office, Sherbrooke, 23rd February, 1909.

60 YEARS' EXPERIENCE

PATENTS

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

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Our Evaporator cannot be excelled,
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Brighten Up

We can send you a free booklet that will help you buy paints and varnishes intelligently and economically. Write for the booklet you need.

BOOKLETS ON PAINTS AND VARNISHES

B-60—Paints and Varnishes for the Home. A valuable 60-page booklet on the proper finish for all household uses.
B-70—Paints and Varnishes for the Farm. 115-page booklet giving full particulars of S.W. Products for use about the farm.
B-65—Who Makes the Best Paints and Varnishes? Explains the why and wherefore of paints and varnishes—their manufacture and uses.
B-68—Brighten Up Booklet. A handbook on paints and varnishes for the home which should be in the possession of every housewife.
B-79—Sherwin-Williams Floor Finishes. Gives full particulars how to finish both painted and varnished floors.

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LARGEST PAINT AND VARNISH MAKERS IN THE WORLD
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COME TO H. H. MINER'S DUNHAM

For Groceries, Flour, Salt, etc.

Martin-Senour's Paints

A Large Line New Wall Paper

Lots of old Paper at 5c double roll

Red Leather Boots, Rubber Boots, snag-proof and rolled edge, \$4.00 all sizes.

New Suits

We are commencing to sell some New Suits for spring. Do not forget that we have a very large variety to choose from and will do our best to suit you.

Overalls and Frocks

We have just received a large stock of Overalls and Frocks, in all sizes and prices to suit.

NEW DRESS GOODS

Our spring stock of Dress Goods are just in and are right up-to-date. We can show the best line outside the city with the smallest profit.

Crockery and China Ware

A large lot of Dinner and Tea Plates, Cups and Saucers, to be sold separately. If you need any you can get them now.

Boots and Shoes

We've no need to mention our line of Shoes as you all know we always have a very large line on hand, and always lots of jobs we can sell you cheap.

Trunks

We have several large Trunks which we would like to dispose of and the price is very low. If you need anything of this kind come one and all to the store where you will get satisfaction.

H. H. MINER DUNHAM



Neglected Nearsightedness Grows Worse. This is the danger, and the progress of nearsightedness is the forerunner of blindness. We correct all eye defects.

FRANK E. DRAPER
Jeweler and Optician
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Undertaking and Embalming
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Eastern Townships Bank
QUARTERLY DIVIDEND NO. 105

Notice is hereby given that a Dividend at the rate of eight per cent. per annum upon the Paid-up Capital Stock of this Bank has been declared for the quarter ending 31st March, 1909, and that the same will be payable at the Head Office and Branches on and after first day of April next.

The Transfer Books will be closed from the 15th to the 31st March, both days inclusive.

By order of the Board,
J. MACKINNON,
General Manager
Sherbrooke, March 1st, 1909.

THE HUB

The Bargain Centre of Missisquoi and Brom.

New Spring Goods

1200 Yards best English Prints, 32 inch newest patterns, our price 12 1-2 cents
800 yards best Canadian Prints, newest patterns, our price only 10c per yard
950 yards other qualities in Canadian Prints at from 6c to 8c per yard
New White Victoria Lawns, at 10c, 12c, 14c, 16c, 18c, 20c, 22c, 24c, 30c
New White Organdie Muslins, 15c, 18c, 20c, 22c, 25c, 28c, 30c, 35c, 37c
New White Persian Lawns at 17c, 25c, 32c, 37c per yard
New Flannellettes, in plain Fancies, Whites at all prices.
New Laces of all kinds
New All Overs in extra choice patterns
NEW EMBROIDERIES and INSERTION
New Embroideries for Corset Covers
16-4 Linoleum—2 pieces just received, 4 yards wide at 55c and 60c
New Spring Goods of all kinds coming to hand daily now
New Spring White Blouses, extra choice, 50c to \$3.00 each.

CLOTHING DEPARTMENT

ORDER your New Suit now. It is high time to begin getting ready for the balmy days of spring, to enjoy the indiscribable feeling of pleasure when wearing clothes that are just right in every particular. Have them made to your individual measure through The Hub's Special Order Department. You take no risk. Every garment is guaranteed.

SEE OUR READY-TO-WEAR SUITS

You Cannot Find Anything Better in Canada

GROCERY SPECIALS

Best quality Dairy Butter 24c.
Dairy Butter, ordinary, 22c.
21 lbs Granulated Sugar this week \$1.
Seven bars Gilt Edge Soap this week for 25c.
Empress Brand Salmon this week 15c.
3 Tins small size Salmon this week for 25c.
Nice salt Lake Trout at 10c per pound.
Choice salt Salmon at 12 1/2 lb.
Large bottle Household Ammonia for 10c.
3 1-2 lbs Good Raisins for 25c.
3 lbs selected Raisins, extra nice fruit, for 25c.
2 dozen very nice Sweet Oranges for 25c.
Best quality Cream of Tartar this week 30c per lb.

WANTED IN EXCHANGE

Maple Sugar in cakes of any size for which we allow 7c lb per Potatoes—Will take any quantity at 75c per 60 lbs.
Beans—Will allow \$2.00 per 60 lbs.
Green Block Wood and Dry Block Wood for which we allow \$1.75 and \$2
Eggs—Highest market prices
Wool—We allow for washed 15c; unwashed 1-3 less.

The Hub, Cowansville

A Satisfied Customer A GOOD ADVERTISEMENT

IT is not enough that people should talk about you, it is necessary that they should have something to say when they do talk. Many a business is ruined by people talking. If a person feels that he has been "taken in" on a purchase, he is not slow in letting his neighbor know about it. The purchaser of HINGSTON'S FURNITURE is always delighted and invariably becomes our best advertisement by telling his neighbor about his great bargain. During the remaining days of March we propose giving a Reasonable Discount on all goods in stock, especially Bedding and Quartered Oak Goods.

J. HINGSTON

Hingston Building Cowansville
Pictures Framed with Expertness

COWANSVILLE NEWS

Miss Kathleen Hart left on Tuesday for Swift Current, Sask.

Smashed in one night. What? Prices of furniture at Hingston's, Cowansville.

Rev. Mr. Cummings of Granby, occupied the pulpit of the Methodist church on Sunday, while Rev. T. C. Brown preached at Granby.

Mr. W. F. Egg, formerly the well known and popular ticket agent for the C. P. R. in Montreal, was a visitor to Cowansville last week in the interests of "Canadian Life and Resources." Mr. Egg has many friends here.

A new serial story starts in Cotton's WEEKLY this week, entitled "The Lady of Lynn," by Sir Walter Besant. This will be found very interesting. Read the opening chapters.

Whenever a house is painted with Ramsay's Paints, it immediately assumes an air of irresistible popularity. It can't help it. The paints are popular and are sold by Soule & Christie, Cowansville.

In our local news last week we were in error it appears in stating that Mr. Chas. Christie was ill with typhoid fever. It was found necessary for Mr. Christie to go into Montreal for hospital treatment on Wednesday.

The lowest priced tea is not the cheapest. "Brown Label" "Salada" Tea at 30c per pound makes many more cups than any tea sold at 25c per pound. It is therefore not only more economical to use, but it is infinitely more delicious.

Among those from Cowansville who were on the wrecked train yesterday morning were Messrs. Chas. Christie and Frank Draper. Neither are reported hurt. Mr. M. O. Hart was in the depot close to where the engine came through and received a severe shock.

Somebody paid the premises of the Observer Block a visit Monday night after hours, and after opening the safe in the office of John J. Barker, extracted the sum of \$2.50, leaving five cents as a memento. Luckily for Mr. Barker that only this small amount was on hand. The thief got in by the back cellar door, to which he must have had a key, as he was apparently familiar with the ground. Enquiries are being made.

The building heretofore known as the Ruiter block, will henceforth be known as the Hingston Building. Mr. Jos. Hingston, the enterprising furniture merchant, who has been a resident of Cowansville for about a year, has become the owner of the building in which his store is, and deserves congratulation for his energy and business foresight. In a year's time he has demonstrated the fact that a good furniture business can be done in this district, and he is now better prepared than ever to do the business. Hingston is on the square and asks no fancy prices, and folks are gradually learning that fact. His word is as good as his bond, a good thing to be able to say today.

Autograph Social

The autograph social held by the Ladies' Aid of the Methodist church last Friday night, was a decided success. A goodly number were in attendance. Following is the programme:

Cornet and piano duets—Mr. and Mrs. H. A. Webb
Autograph contest
Recitation—Miss Evelyn Millmore
Vocal solo—Mrs. Dean
Recitation—Miss Fanny Vilas

All the soloists did themselves credit and were compelled to respond to an encore. The autograph contest created lots of fun, and Miss Estella Soles and H. A. Webb were the prize winners, having respectively 45 and 35 names. Refreshments were passed around, and a pleasant evening was brought to a close by a visit from Restoration lodge of Odd Fellows.

Visiting With Pat

The meeting of the Young Peoples Club on Tuesday night was unusually interesting. A big audience had gathered in response to the little green invitations to take part in a little "Irish diversion." The program was all Irish in character, and it goes without saying that wit and humor reigned supreme. Following is the program, from a verbal report by the honorary president:

Piano Solo—Mrs. Ross
Trio—Masters Buster McClatchie, Willie and Jack Judson
Song—Master Willard McClatchie
Recitation—Ivan Foster
Duet—Little Misses Myrtle McClatchie and Abbie Judson
Solo—P. C. Duboyce

Irish song—Rev. W. E. Baker
Dialogue—Messrs A. McClatchie and J. W. Brill
Vocal solo—Mr Ernest LaDuke
Solo—unassisted—A. L. McClatchie
Banjo and piano duet—Mrs. and Master Hastings Ross.
The audience recited consecutively good Irish jokes as they were called upon and made lots of fun. The members who looked resplendent with green neckties and bows, etc., all voted the club's Irish night a great success in every way, including the financial results.

DUNHAM

Mr. E. Poirier has been in Montreal to purchase a new stock of groceries.

The College Executive Committee holds its meeting on Thursday of this week at Trinity Hall, Cowansville.

Miss Sargent, a former member of the staff of Dunham Ladies College, is expected here this week to visit old scenes and friends.

Miss Adelia Beauvais has been spending a few days in Richford with her sister, Mrs. Vincent, who has been sick but is now much better.

The Union St. Joseph had one of their church services on Sunday last at the R. C. church with quite a large attendance.

The temperance movement has been stirred up considerably the last few days. A couple of lady workers have circulated a petition and have been very successfully patronized with names in favor of the temperance cause. What does this mean? That we are to take the license to sell spirituous liquors from our hotel. Some seem to think that we will not have a commercial stopping place if we do but the wave is near and there must be a way to provide for the public and that is what we will try and do. Just now we have as good a hotelkeeper as you will find anywhere but for all that why should we wait until our boys get a taste of the evil before we tramp it out. Your correspondent thinks it is time to lead and show the surrounding places that we are alive over this evil and not wait for others to show us what we should do to help the weaker part of man with the temptation we are laying before them. Let's stamp it out, for it biteth like a serpent and stingeth like an adder and not wait until it stings before we kill it. There are hotels now that are being run without the use of these alcoholic drinks. Let us look up one of these places, the best one we can find and copy, and if possible improve on it. Have the best temperance house possible. The good commercial man of today is not a drinking man by any means and should he take up the habit he soon loses his job. Wake up Dunham and do your best to provide a place that will be an example for others instead of appealing to the baser instincts of our citizens.

The people of this village are having quite a full week in the way of religious services, public lectures, etc. The All Saints' Church congregation have Bible class Monday evening, Lenten service Wednesday morning, Mission study class Wednesday afternoon, and special Lenten devotions on Friday evening. The Methodist congregation have their Wednesday evening prayer meeting, and Saturday evening Epworth League and this week a special appointment was that of a glowing description by Rev. Andrew Galley of Knowlton, of a wonderful missionary Pageant that he saw portrayed and enacted last summer in London, England. In four scenes or "episodes" he related how a great number of trained artists represented in dramatic form, typical missionary scenes illustrating the light of Christianity breaking in upon the darkness of heathenism among the redmen of North America, the tribesmen of Central Africa, the devotees of Suttee in Hindostan, and lastly a beautiful representation of the discomfiture of the goddess Peter in the Islands of Hawaii.

On Thursday night Mr. G. P. England is to give a lecture in the Town Hall on "Alcoholism and its effect upon the brain and faculties of the human system." Mr. England has long ago given attention to the study of this subject, and it is highly probable that much scientific knowledge will be gained by those who hear the lecture.

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

The political lecture fails that does not outline the brotherhood of man.

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

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In this department we aim to keep only good goods at low prices.

Redpath's extra Granulated Sugar, 20 lb bags, \$1.00.
Nice Fresh Prunes, 3 lbs. for 25c.
Evaporated Apples and Peaches, 2 lbs for 25c.
Comfort and Surprise Soap, 6 bars for 25c.
Fels Naptha and Sunny Monday Soap, 4 bars for 25c.
Mixed Biscuits, 3 varieties, 2 lbs, 25c
Christie - Brown's, Hill's and McCormick's Sodas, per box, 25c.
Nice clean white beans, 6 lbs for 25c.
Rolled Oats 7 lb. bags, 30c.
Best of Bread and Pastry Flour
Corn Meal, Graham Flour, Salt Fish, Molasses, Coarse Salt, Onions. Fresh Dairy and Creamery Butter always on hand.
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MAIN STREET COWANSVILLE

PHONE NO. 47

THE LADY OF LYNN

By SIR WALTER BESANT

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CHAPTER I.

THE HEIRSS AND THE POET.



THE happiest day of my life up to that time, because I should be the basest and the most ungrateful of men were I not to confess that I have since enjoyed many days far exceeding in happiness that day, was the 20th day of June in the year of grace 1747.

For on that day, being my nineteenth birthday, I was promoted, though so young, to be mate or chief officer on board my ship, the Lady of Lynn, Captain Jaggard, then engaged in the Lisbon trade.

I will tell you presently how I was so fortunate as to be apprenticed to so fine a craft as the Lady of Lynn. Just now it is enough to set down that she was the finest vessel in the little fleet of ships belonging to my young mistress, Molly Miller, ward of Captain Crowle.

There were eight ships, all her own—the Lady of Lynn, the ship in which I served my apprenticeship; the Jolly Miller, named after her father; the Lovely Molly, after herself; the Joseph and Jennifer, after her parents; the Pride of Lynn, the Beauty of Lynn, the Glory of Lynn and the Honor of Lynn—all of which you may take if you like as named after their owner. Molly owned them all.

I have to tell you in this place why one day in especial must ever be remembered by me as the most surprising and the happiest that I had ever known.

I was standing on the quarter deck on duty when the boy came up the companion, saying that the captain wanted to speak to me. So I followed, little thinking of what he had to say, expecting no more than some question about log or cargo, such as the skipper is always putting to his officers.

In the captain's cabin, however, I found sitting at the table not only Captain Jaggard himself, but my old friend and patron, Captain Crowle. His jolly face was full of satisfaction and good humor, so that it gave me pleasure only to look at him. But he sat upright and assumed the air of dignity which spoke of the quarter deck. A man who has walked that part of the ship in command doth never lose the look of authority.

"John Pentecoste," he began, "I have sent for you in order to inform you that on the recommendation of Captain Jaggard here—Captain Jaggard gravely inclined his head in acquiescence—and with the consent of Miss Molly Miller, sole proprietor of this good ship, the Lady of Lynn, I have promoted you to the rank of chief officer."

"Sir!" I cried, overwhelmed, for indeed I had no reason to expect this promotion for another two or three years. "What can I say?"

"We don't want you to say anything, Jack, my lad." The captain came down from the quarter deck and became my old friend again. "Give me your hand. You're young, but there's never a better sailor afloat, is there, Captain Jaggard?"

"None, Captain Crowle; none for his years."

"For his years naturally. He's salt through and through, isn't he, Captain Jaggard?"

"And through, Captain Crowle." My skipper was a man of grave aspect and few words.

"Well, then, let us drink the lad's health." And upon that the cabin boy, who needed no further order, dived in to the locker, produced a bottle, opened it and placed three glasses.

"No better Lisbon," said Captain Jaggard, pouring it out. "Goos even to the table of the king—God bless him!"

"Now, gentlemen—Captain Crowle pushed a glass to me—"First a glass to Miss Molly, my little maid. Jack, you've been her playfellow, and you're now her servant."

"I could ask nothing better, sir."

"I know—a good and zealous servant. Drink it off, a full glass, running over, to Molly Miller."

We obeyed, nothing loath.

"And now, Captain Jaggard, here's the health of your new mate, long to serve under you, your right hand, your eyes open when you are off the deck, your smiling master, the keeper of your log—Jack Pentecoste, I drink to your good luck."

I am proud of you, Jack, because everybody speaks so well of you. I met your father this morning and gave him the good news to rejoice his good old heart. He was too proud to confess his joy. But we know him, don't we, Jack? Well, I confess I shall not be happy till you are Captain Pentecoste, with a share in every cargo."

"Nay, Molly, the ship is yours, and I am but your servant, though a proud and joyful servant."

And so we sat and talked, while Nigra went on with her work, sitting at the feet of her mistress, whom she watched all the time as a dog keeps one eye always upon his master.

At this time my mistress was 16, a time when many girls are already married. But she was still a child, or a young girl at heart, being one of those who, like a fine Orleans plum, ripen slowly and are all the better for the time they take. In person, if I may speak of what should be sacred, she was finely made, somewhat taller than the average, her hair of that fair color which is the chief glory of the English maiden. If a Lisbon girl could show that fair hair, with those blue eyes and that soft cheek touched with ruddy hue and the velvet bloom of the September peach, she would draw after her the whole town, with the king and his court and even the grand inquisitor and his accursed crew of torturers.

She was of a truly affectionate disposition, her mind being as lovely as her face. In manners she was easy and compliant, in discourse sometimes grave and sometimes merry. As for her great possessions, she was so simple in her tastes and habits, being in all respects like the daughter of a plain merchantman's skipper, that she understood little or nothing of what these possessions meant or what they might bestow upon her.

No one, however, must believe that there was any thought or discourse concerning love between us. I had been her companion and playfellow. I knew her very mind and could tell at any time of what she was thinking. Sometimes her thoughts were of high and serious things. Mostly they were of things simple, such as the prospects of the last brew or the success of the latest cordial. Of suitors she had none, although she was now, as I said, 16 years of age. There were no suitors. I very well know why, because, perhaps for friendly reasons, Captain Crowle had told me something of his ambition for his ward. She was too rich and too good for the young men of Lynn. What would any of them do with such an heiress? She was too rich and too good even for the gentlemen of the county, a hearty, rough, good natured people who hunted and shot and feasted and drank. What would they do with an heiress of wealth beyond their highest hopes had they any knowledge of her wealth? But I believe that they had none. No one knew how rich she was except the captain. The girl was intended by her guardian for some great man. He knew not as yet how he should find this great man, but he knew that there were very few, even of the noble lords in the house of peers, whose fortune or whose income would compare with that of his ward—his little maid. And I, who knew this ambition, knew also that I was trusted not to betray confidence nor to disturb the girl's mind by any talk of love. Now, the mind of a young maid plausibly disposed is like the surface of a calm sea, which looks up to the sky and reflects the blue of heaven, undisturbed till Dan Cupid comes along and agitates the calm with the reflection of some shepherd swain and ripples the surface with new thoughts which are allowed by heaven, but belong not to any of its many mansions.

Therefore we talked of everything except love.

The sun went down as we sat talking. The sun went down, and the soft twilight of June, the month which most I love because there is no darkness and a man on watch can discern ahead breakers and ships as well as the vast circle of the rolling sea. And Dan Cupid comes along and agitates the calm with the reflection of some shepherd swain and ripples the surface with new thoughts which are allowed by heaven, but belong not to any of its many mansions.

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then Nigra gathered her work together and arose.

"Come to supper, honey," she said. "Come, Massa Jack," and she led the way.

Supper over, the captain, instead of turning round his chair to the fireplace, filling his pipe and calling for another glass of October, as we expected, pushed back his chair and rose with dignity.

"Jennifer," he addressed Molly's mother, "the persuader."

Jennifer was her Christian name. She got up and drew from the corner by the cupboard a stout crab tree cudgel, twisted and gnarled like the old tree from which it came. "Be not revengeful, John," she said.

"No, no. I am a justice of the peace. I am captain on my own quarter deck. Punishment I shall bestow, not revenge."

"Well, John, but he is young, and you are old."

Captain Crowle laughed. "Young, is he? And I am old, am I? We shall see."

Some one was going to be tried, judged, found guilty, sentenced and to receive his sentence at once. The thing was not unusual in the house of a justice of the peace.

"Come with me, Jack. It shall not be said that I inflicted this punishment without a witness. All the world shall know about it, if so be the culprit deserves. Come with me. Jennifer, praise the Lord for the correction of a sinner."

Greatly marveling, I followed the captain as he marched out of the parlor. Arrived at the garden, he looked around. "So," he said, "he has not yet come. Perhaps it is light enough for you to read some of his precious stuff." With that he put his hand into his pocket and drew forth a paper.

"Read that, Jack—I say, read it."

I obeyed. The twilight gave sufficient light for reading the manuscript. Besides, the writing was large and in bold characters. "Why," I said, "I know this writing. It is Sam Semple's."

"Very good. Go on, therefore."

At the very first words I understood what had already happened and guessed pretty well what was going to happen.

"Molly divine! Thy heavenly charms prevail, As when the sun doth rise stars fade and pale."

"No need for much more of the rubbish, Jack. Read the last of it. I read it all, and it made me sick."

"So, marvellous maid, thy silence grants consent. See, at thy feet, the poet's knee is bent When evening roses scatter fragrance faint And the sad Philomel renews his plaint."

"Did ever man hear such stuff, Jack? Go on."

"Within this hour, far from sight of men, Tomorrow, Wednesday, at the hour of ten, That bow'r, a shrine of love and temple fair, I will await thee—Samuel Semple—there."

"What do you think of that, Jack? Samuel Semple, the ragged, skulking, sniveling, impudent son of a thieving exciseman! A very fine lover for my little maid! Ha, will he? Will he?"

The captain grasped his cudgel with resolution.

"Sir!" I said, with submission. "What did Molly say to this precious epistle?"

"Molly? Dost think that I would let the little maid see such ranting stuff? Not so. The black woman brought the precious letters to me. There are three of them. Wait, Jack. Thou shalt see. Hush! I hear his step. Let us get into the summer house and lie snug to see what happens."

We stepped into the summer house, now pretty dark, and waited expectant.

Like the captain, I was filled with amazement that Samuel, whom I knew well, who was my schoolfellow, should presume to lift his eyes so high. Alas! There is no bound or limit, I am assured, to the presumption of such a stringer of foolish rhymes. Yet I felt some compunction for him because he would most assuredly receive a bastinado such as would cure him effectually of the passion called love, so far as this object was concerned.

THE END.

Many to the Pound.

It takes 5,000 bees to weigh a pound, but when the insects come in fresh from the fields and flowers they weigh nearly three as much.

If you would always be a slave, serve your masters without question. If you would be free, industrially, you must first be free in mind and soul.

Whoever has political indifference has a very bad habit.

THE END.

THE END.

feigned illness so well that they were taking him to the hospital department. He tried a rush and a surprise, but it ended fatally for him. He was shot while resisting arrest.

"It is better so," said Mr. Myers. "They have been their own executioners. What could the law have added to their punishment?"

"Only the law's delays," said Ferrars, and then he turned to Hilda Grant.

"This is not a long good-bye," he said gently. "At least I hope not. I shall be back in 'the states' soon. And, may I not still find a cousin there? Or must I stand again outside the barrier alone?"

"You will always find an affectionate cousin," said Hilda, putting out her hand.

And now it was time to leave the ship. All around them was the hurry of delayed farewells, the bustle of late comers, the shifting of baggage, smiles, tears, last words.

Ferrars would remain for a time in London, but he knew, as he answered to the call "all ashore," that when he returned to the United States he would find in one of her fair western cities, a warm welcome and a lasting friendship.

The plot, by which the beautiful tigress-hearted woman whom they had known as Mrs. Jamieson had hoped to achieve riches, was cleverly planned. The real claimant had died in a remote place, and there were no near friends to look after her interests, or those of her young children. And then Harry Levey's sister, beautiful and an adventuress, from choice, like her brother, had beguiled Gaston Latham, and had, by frequent changes of abode, by cunning, and by fraud, merged her own personality into that of the former wife. Then had come the baffling discovery of heirs in America, the plotting and scheming to remove them from their path—and the shameful end.

Ferrars is a strange fellow," said Robert Brierly to his wife, one moonlight night, as they sat, together, and somewhat aloof from the others on the deck. "Do you know he was the sole attendant, except for her servants, at that woman's burial. He went in a carriage alone. Was it from sentiment, or sympathy, think you?"

It was the first time the dead woman had been spoken of, by either, since that trying day of her exposure and death, and Ruth was silent a moment, before she answered: the awful scene coming vividly before her. Then she put her hand within her husband's arm, and said, slowly, softly:

"It was because he is a good man; because she was a woman without a friend, and because she loved him."

There was a long silence, and it was Ruth who next spoke.

"Have you ever thought, or hoped, that the friendship and trust that has grown out of Hilda's relation to Mr. Ferrars might, sometime, end in something more?"

"No, dear, and this is why: Yesterday, Ferrars said to me: 'There is a friend over in Glenville whom I hope you will not forget. Let him be your guest. And, if the day should come when your dear sister that was to be should enter society and be sought by others, give the doctor his chance. He has loved her from the first.'"

Ruth sighed.

"Hilda is too young to go through the world loveless and alone. Yes, and too sweet. And the doctor is a noble man. But all this we may safely leave to the future, and to their own hearts."

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The Last Stroke

There had been a quiet wedding, a few days before, at a little English church, and Ruth Glidden had become Ruth Brierly, as simply as if she were not an heiress, and her newly-made husband not the owner of English lands, houses, stocks and factories, that changed him into a millionaire.

"I could see no good reason for delay," Brierly was saying, as he grasped the hand of Ferrars, whose congratulations had been hearty and sincere. "Neither of us have need to consult aught save our own wishes; and besides our nearest friends are with us."

"Besides," interposed the smiling woman at his side, "we have been an embarrassment on Mr. and Mrs. Myers for so long—and it was really the only conventional way to relieve them of so many charges. And then—"

and here she lowered her tone, and glanced toward Hilda Grant, who, having already greeted Ferrars, was standing a little aloof. "We must now make a home for Hilda, and have a double claim on her."

"In all of which you have done well," smiled Ferrars. "My only regret is that I must bring into this parting moment an unpleasant element, but you may as well hear it from me." He beckoned the others to approach; and, when they were close about him, said, speaking low and gravely: "Quarrelsome Harry has escaped the punishment of the law."

"Escaped!" It was Mr. Myers who repeated the word. "Do you mean—"

"I mean that he is dead. He was shot while trying to escape. He had

THE END.

THE END.

THE END.

Woman's Page

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

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

We The Mothers

By 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 bear, For womankind 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, Even 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.

THE FACTS OF A CASE

M. WISDOM

The facts of the case as I understand them are these:

In the Maternity Hospital, Montreal, some fourteen days ago, a young woman became a mother. She has not the protection of the marriage tie (where the wretch of a father is, I know not). She is destitute. She has no friends, but the mother heart is strong within her.

Fifteen day is, I believe, the time allowed by the Maternity Hospital for its free patients to stay beneath its roof. Therefore, to-morrow this deserted, sinned against, sorrowing girl is turned out into the world to fight for her daily bread.

A position, has been secured for this young woman as a servant, to which she must go alone, as her employer will not allow her to take the baby. Thus she must necessarily part with it.

The alternative to the position with no baby, is the street for herself and her child.

Now comes the sequel to my story. The Grey Nunnery is, I am told, about the only charitable institution, which opens wide its doors to destitute children irrespective of color, race religion or nationality.

It receives children of whatever creed, children born in wedlock or base born; infants feeble and deserted, orphans homeless and neglected. Each and every child can find shelter and care in this charitable institution. But like every institution it must have rules which govern its administration. One of these rules is, that when a child enters its doors it loses its identity.

The nominal sum of ten dollars must be deposited with each child, whereupon it is baptized into the Catholic Church, is given a new name and from thenceforth it is lost to its past world. The mother or relatives lose sight of it forever. It is clothed, fed and educated, then sent out into the world under its new name. This gives to each child a free and equal chance, and is, I dare say an admirable plan.

However, to resume our story of the poor sorrowing girl in the Maternity Hospital. The mother heart in her clings to her baby, which she feels is to be parted from her forever. The death of the little one would hardly be more bitter to her aching heart. Some charitably inclined persons have, I am told, promised to pay the ten dollars which will admit her baby to the Grey Nunnery, where it will be in care of the Good Sisters, who are doing noble work, but where it will, alas for the mother heart, have no more claim upon her love.

So much for this individual case, which is only one of the many. The general facts of these cases, as I understand them, are that poverty seems to be the greatest crime. Because a mother is poor she has no right to love her offspring. Because a mother is poor, she cannot even have privacy in her hour of agony. Charity gives her a bed in a public ward, with nurses or students in quest of knowledge to take note of her sufferings. Because a mother is poor charity

steps in, and relieves her bodily distress while it crushes her heart.

Because a mother is poor, charity secures work for her, still weak from her sick bed.

Charity also expects her to be meekly thankful for the paltry sum she receives for spending her days in some one's kitchen doing scullery work.

Charity deals in a cold, unsympathetic just manner, towards this poor, forsaken, sinned-against, weak, repentant woman, who must expiate the rest of her mortal life, this sin for which some vile coward of a man was responsible.

What we need is to stop being charitable. The very name of charity savors of a more holier than thou attitude.

What we need is to try and get a little of the true teachings of Christ into our hearts. Most of us are too much concerned over the fit of our own individual cloak of religion and the state of our own little selfish hearts.

We are so careful that our own feet may walk the straight path, that we pass by on the other side, all unmindful of those fallen by the wayside—all unheeding the cry for help of those overcome by the fatigue or perils of life's journey.

Mayhap the Master will give us no more reward than he gave to that conscientious, God-fearing, selfish Pharisee of old, who passed by on the other side. While I doubt not, the poor repentant girl will hear, "Daughter be of good comfort, thy sins will be forgiven thee."

Peppermint Fudge

Two cups of soft brown sugar,
Three quarters cup of cream
And butter size of walnut
Give richness in extreme.

Boil these till thick and creamy,
And meanwhile stir it all
Until a bit in water dropped
Will form a waxy ball.

Then, just before you take from fire,
Vanilla bear in mind,
And oil of peppermint also,
The strongest you can find.

Now beat until it's sugary,
Pour into buttered plate;
Then cut in squares, when cool, and serve
This tidbit up-to-date.

—ST. NICHOLAS

THE PASSING OF WINTER

M. WISDOM

When the bedraggled little city sparrows, happy at the warmth of the spring sun, hop about the muddy streets and titter with joy at the passing of winter.

When the snow melts gradually over the city, leaving us a view from our kitchen window of ash piles, empty barrels and old tin cans strewn along the lane.

When we slop along the streets in slush high over our rubbers.

Then it is that the sight of the tiny blades of grass peeping up on the square, and bursting buds on the trees stirs the latent unrest within us, and the call of the country grows strong.

Each one of us born and bred in the country, has a longing for the hills and valleys, the flowers and birds and a love for freedom, such as the cramped hearts of the city lovers cannot even dream.

The instincts of our primeval forefathers revive; the longing grows stronger to throw discretion to the winds and to roam at will over sunny green meadows, under blossoming trees, where the soft winds blow. To lie on the banks of the rippling brooks watching the wavering shadows. To wander through wooded dells, ever onward till we come to primeval forest itself, the abode of those faraway ancestors. The intervening time vanishes and we feel one with them in the great savage love for it all, which surges into our hearts.

The solitude and the vastness fills us with content as we fall to the ground, carpeted with the fallen leaves of a thousand autumns. A peace not

CASTORIA

For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of J. C. Watson

Signature of J. C. Watson

this earth envelopes us, as we gaze up from the dark deep silence through the leaves of those giant trees, to the clear blue of the clear sky beyond. We feel content to lie there forever, just happy and free and wild.

The day dream vanishes and the joy of our emotion fades as we come back to the commonplace facts of real life.

The unromantic duty of preparing the next meal, or darning the children's stockings, looms before us, so we hasten home.

As we walk along the wet pavements, we feel a real love and pity for the bedraggled little sparrows, cheerful despite the dirt and noise and people.

Poor little city birds! Perhaps after all happier for never having had a dream of the hills.

MY BOY

By MARY O'REILLY

Boys, go out upon your playground;
Swing your hat and strike your ball.

Let me watch you at your playing,
Let me watch you, that is all.

Let me hear your mingled voices,
See you run, strong-limbed and free;

Let me know, when you are resting,
That you love to sit with me.

Little laddie, pale and slender,
Dreamy-eyed and all alone,

Are you lonely, little laddie?
Take my hand, come, be my own.

Fly your kite up in the sky, dear,
Fly your kite and dream your dream.

Keep your faith, and know your heaven
Will be all you make it seem.

My dear boy, my manly laddie,
You are growing with the years.

Are you restless and impatient,
In your love and in your fears?

Come and let me share your secret
For I love the lassie, too,

Bide your time in manly patience,
Keep your heart and honor true.

In the coolness of the evening,
When the western sky doth glow;

Come and sit with me and tell me,
Me whose head is bended low;

Have you blundered? Oh, you rash one!
Are you reckless and astray?

Ah! I know your great soul, laddie,
Let us find a better way.

Do you need me, I am with you,
In my heart is room for all;

From the toddling little laddie
To the boy, deep voiced and tall;

And you do not know how lonely,
How heart hungry I would be

If I could not share your sorrows,
If your joys were not for me.

HOW MANY BONES?

How many bones in the human face?
Fourteen when they are all in place.

How many bones in the human head?
Eight, my child, as I've often said.

How many bones in the human ear?
Three in each, and help to hear.

How many bones in the human spine?
Twenty-six like a climbing vine.

How many bones in the human chest?
Twenty-four ribs, and two of the rest.

How many bones in the shoulder bind?
Two in each—one before and behind?

How many bones in the human arm?
In each one, two in each forearm.

How many bones in the human wrist?
Eight in each, if none are missed.

How many bones in the palm of the hand?
Five in each, with many a band.

How many bones in the fingers ten?
Twenty-eight, and by joints they bend.

How many bones in the human hip?
One in each, like a dish they dip.

How many bones in the human thigh?
One in each, and deep they lie.

How many bones in the human knees?
One in each, the knee pan, please.

How many bones in the ankle strong?
Seven in each, but none are long.

How many bones in the ball of the foot?
Five in each, as the palms were put.

How many bones in the toes half a score?
Twenty-eight, and there are no more.

And now altogether, these many bones fix,
And then count in the body two hundred and six.

And then we have the human mouth,
Of upper and under thirty-two teeth.

And now and then have a bone, I should think,
That forms in a joint, or to fill up a chink.

A sesame bone, or a wormain, we call,
And now we may rest, for we've told them all.

—EX.

We serve ourselves best when we best serve others.

Votes for Women Again

ROSA GABRIEL

I believe there is in existence today, perhaps it has existed a long time, I do not know, it is so tame and unobtrusive a society which calls itself "The Anti-Suffrage Society." Only on two occasions have I heard anything of this society, and each time it was a little article by the same lady.

The other day I came across a small paragraph with a startling title in large type, "No votes for Women," by Mrs. Humphrey Ward. After a quiet perusal I wondered, and am still wondering, why that title; for I did not see one sensible or solid reason put forward why women should not have the vote. In fact, the whole article was extremely disappointing; one expects something more from the distinguished leader of the Anti-Suffragists.

The old, antiquated ideas as usual were trotted out. To quote the ladies' own words, she says, "An ideal much wider and more comprehensive than any expressed in the 'Vote for Women' agitation rises before us. It is that of the higher mental and moral training of women as human beings, citizens of the ideal state, and members of the national life." Well, so far so good, but how can a woman be a citizen when she has no vote? Unfortunately we have not got an ideal state; far from it: I would that we had. There would then be no need for women to clamor for votes; there would be no need for us to fight for justice, for, to minimize matters, that is all we are fighting for, because under an ideal state we would get justice. There would be no necessity for us to fight for socialism, because we should have it; at least that is my idea of an ideal state.

Take all the different classes, socialists, trade unionists, women's freedom league, etc., and any other societies for reform; what are they fighting for, but an ideal state, to be sound, healthy, robust members of the national life? No sensible person imagines for an instant that the mere recording of a vote is the end and aim of the agitation. The vote is only a means to an end, and that end is what? To obtain for women an economic independence, the right to help make the laws which we have to obey; the right to be an individual something more than a domestic automaton, credited with no higher intelligence than is necessary to scrub a floor or mend a sock.

For women in Mrs. Humphrey Ward's position in life, to gather around a cosy fire in the drawing room, sip afternoon tea out of dainty cups and eat delicious cake amid luxurious surroundings, to discuss the higher ideals of women, her influence as wife and mother, to picture her in the home sitting by the hearth doing a little embroidery or playing the harp to her lord, bringing solace to his tired nerves after the day's business, etc., is all very charming and poetic. But it is not with the poetic side of life we have to deal, but with stern and grim reality; so away with these drawing-room platitudes.

Let us get back to the poor, overburdened, working woman; and surely, there is no higher ideal than to help those less fortunate than ourselves. All women are born with these higher womanly sentiments; but they are stunted in the growth by hard conditions, and through lack of nutriment often wither. We have to recognize the fact that thousands of women are in the working world. Few of them are there from choice, but from necessity. Most women, could they choose, would prefer home life; but under present conditions it is not practicable; and since women are forced into the laboring market, it is only right that they should have proper protection.

Mrs. Humphrey Ward concludes by saying, "What has the mere possession of the vote done for the immense mass of sweated labor disclosed in the various labor and sweating commissions?" Not much perhaps, but where does the fault lie? Not with the vote, but with the men who use it. I take it that we all, even the Anti-Suffragists, aspire to the same ideals. The difficulty is that we cannot all see through the same spectacles. Why foster illusions? It is not our fault if we have to make a noise and to the Anti-Suffragists' esthetic taste, appear unladylike. One fact is plain, whenever the workers want the government to acknowledge their wrongs they are obliged to use force or remain in obscurity.

Personally, I would like to hear some good, sound reasons, (if there are any) why women should not have the vote. I have heard much abuse and ridicule, but never yet one sensible argument against it. Let us get rid of prejudice; ignore the libellous press; and think the matter out sensibly for ourselves. All great reforms have passed through the fire of ridicule; don't let us be afraid.

Women Should be Socialists

The latest proposition is Socialism. There are just the two parties in the field.

The other names are just the names of big and little fellows who are fighting to get the swag; that is, the product of our labor when they have exploited us to a finish. Every honest person belongs in the socialist ranks. Both old parties are paid for and delivered to the large corporation's and are now corporation weapons solely.

The Prohibitionists belong with us. Take the profits out of the traffic which makes its dealers thrust it upon us; take the bribe of high license out; count out the idle rich and despairing poor; give industrial justice and the education and gladness consequent, and equal suffrage; which Socialism stands for, and what's left of the temperance question? Why work backwards at it and leaving the main thing?

So all sincerely religious persons, of whatever creed, belong in the Socialist ranks. If they don't want to apply the principles of justice and Christ's economics to all social life, let them forever cease claiming fellowship with Him.

The farmer is now getting an average of \$350 a year for about sixteen hours a day labor of himself, wife and all the children, out of which he must pay taxes, repairs, interest on his mortgage and buy tools, besides living and being taxed over and over on everything he purchases.

Socialism is the only remedy for escaping the mighty tribute exacted by the transportation, warehouse, machine oil and other voracious combines—just own and manage them together with the other workers.

So those trying to do refuge work for so-called fallen women. Fallen men are ignored; they are too great in number.

Give to women equal opportunity to produce and get full compensation in the product of their work, no uncertainty for the future, no starved and exhausted childhood, and men would have to deserve them to get them and deserve them to keep them.

Women have perhaps more to gain by Socialism than any other set of workers, because they are more exploited—their strength reduced by sex slavery—entirely disfranchised, having no vote to make the laws governing themselves and the race they bring into the world, furnishing the ammunition with which the capitalists extend their foreign markets to dispose of things their children made and are dying for. So come; if you are honest we can prove to you that you belong within the ranks of the Socialists, who at the ballot box will strike for the co-operative commonwealth and universal justice, liberty and brotherhood.

Work and the Race

It may interest Australian women to hear that in Oregon (America) a law has been recently passed restricting the hours of work for women in factories, laundries, etc., to ten a day. A laundryman tested the validity of this law in the courts and lost his case, whereupon the laundrymen of Oregon, Washington and California combined and appealed to a higher court. The judge, in sustaining the decision of the Ore-

PSALMS

Psalm 22.

19 But be not thou far from me, O Lord: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him: all ye the seed of Jacob glorify him; and fear him, all ye seed of Israel:

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever.

27 All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before him.

"I have taken Scott's Emulsion for six weeks and have found it a wonderful remedy. Before I took the Emulsion I had no appetite; was weak; had lost nearly fifty pounds of flesh, and now I eat well and am gaining every day. I find Scott's Emulsion to be very easily digested and a good food for all weak people."—FLORENCE BLEEKER, No. 1 Myrtle Avenue, Bridgeton, N. J.

This is only one of thousands of cases where

Scott's Emulsion

has given an appetite. It's so easily digested that it doesn't tax the digestive organs and they rest; yet the body is wonderfully nourished and built up. The digestion is improved—then ordinary food is sufficient.

Growing boys and girls, who need so much food to keep them well and strong, and also growing, should be given a bottle of Scott's Emulsion every few weeks. It does wonders for them. It prevents their getting run down and spindly. Nothing does them so much good.

ALL DRUGGISTS

Let us send you some letters and literature on this subject. A Post Card, giving your address and the name of this paper, is sufficient.

SCOTT & BOWNE
126 Wellington St., W. Toronto

gon court, said "that the limitation which the statute in question places upon the contractual powers have in view not merely her (woman's) own health, but the well being of the race."

We, with our eight-hour day, can scarcely realize that our sisters in free America have until within the past year been obliged to work more than ten hours a day; and that they have not been reduced to ten out of any consideration for the health of the women, but only that she may be better able to propagate the race. The offspring of mothers who are obliged to toil in factories for ten hours a day will make a very poor race, scarcely worth propagating, we should say.

Not until women are absolutely freed from the necessity of breadwinning will they be fit to become mothers and to rear healthy, strong and moral children, and a race which is really worth propagating.—Australian Socialist.

Comrades are often asking if there is any reduction in bundle rates. We answer not yet. It is all we can stagger under to produce this paper for fifty cents. But, if you put us in a position where our sub list will warrant facilities for putting out a paper on up-to-date methods, the club rates will come.

Christians think that men and women cannot be good until their "human natures" are changed. Socialists know that men and women will do right when their economic environments will permit them to.

The subscription rates of COTTON'S are. One year, 50 cents. Two for a dollar. Six months, 25 cents. Three months for 10 cents. That's cheap for an eight page paper.

PROVERBS

CHAPTER 13.

1 A wise son heareth his father's instruction; but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

5 A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

8 The ransom of a man's life are his riches; but the poor heareth not rebuke.

9 The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

Cotton's Weekly

A CANADIAN SOCIALIST PAPER

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

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

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

If the production and distribution of the necessities of life were put on a rational basis, there would be enough for all, and slums, poverty and want would disappear.

Would it not be a good thing if idle factories were run by unemployed workers? It would be better for the country if all men were at work, but then the trusts would not be able to make their huge profits.

At one time the capitalist might have been necessary for the world's work. Today, he is useless and can only maintain himself in his present position by police and soldiers enforcing class-made laws.

Professor Adam Short in attacking socialism has declared that man does not live by bread alone. Of course he does not, but did the professor ever think that if a man had nothing to eat he would probably die?

In Germany women are prevented by law from working more than ten hours a day. Gouin might cast his peepers over German factory legislation before he drafts any labor legislation for Quebec.

Under the present system of laws property is protected and not life. The thousands of deaths, caused by industrial accidents which could have been prevented by proper safety devices, prove this.

A strike is on at the Broken Hills Mines in Australia. These mines have paid fifty million dollars in dividends, yet the mine owners want to reduce wages from \$2.20 a day to \$1.65.

The United States Steel Corporation is planning to materially reduce the scale of wages now paid to steel workers. If the cut is made it will affect all steel workers throughout America.

Trouble is threatened in the coal areas of Nova Scotia. The operators do not want the men to join the United Mine Workers of America. They want the men to keep to their own little provincial union, which can be nicely controlled by the capitalists.

Last year Grayson was thrown out of the British House for advocating remedies for unemployment. This year the thirty-five labor members who formerly sat with him are speaking up for the same cause. Their constituents have evidently been talking to them.

A labor war in the American anthracite districts is threatened. The capitalists are uniting and they have the backings of the railroads. The American railroads are offering coal cars as storage places for coal free of demurrage charges in order to facilitate the laying in of large supplies of coal in various places against the time of the strike.

The capitalist press is stating that France is gravely compromised by Socialist schemes and will have a deficit of fifty millions dollars. The U. S. under a capitalist regime has a deficit of one hundred million dollars, and Russia, where the socialists are most hated, is on the verge of bankruptcy.

The plagues of Great Britain are frightened by the growing strength of the socialist movement. They have, therefore, started wangling over protection and free trade. The protectionist movement has been inaugurated to distract the attention of the voters from modern issues.

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.

Pitt, in Great Britain, did not have five men back of him in the British House of Parliament of his day. Yet what Pitt said went as he had the common people behind him. Last year Grayson had not one man behind him at Westminster to second his motions. Yet the people of Great Britain are back of Grayson and the British Government is listening attentively to what he says.

Socialism wants to squeeze rent, interest and profits and parasitic labor out of the industrial system. With these four things eliminated and all men producing things for the benefit of mankind, we would have a system of production in which the present poor could live in buildings which were almost palaces.

A capitalist government makes capitalist laws for the capitalist lawyers to interpret in favor of capitalists. And the workers admire this sort of thing and vote to put their bosses into the government where more capitalist laws can be made to be interpreted by more capitalist lawyers.

Canada is presumed to be a democratic country. Did the intelligent workers ever stop to think how nicely our political machinery has been adjusted to defeat the popular will?

If Bourassa was modern instead of medieval, he could stir Quebec to its foundation. As it is the electors of the Province languidly read his tirades and smile.

BOUGHT ELECTORS

The modern danger that faces democratic government is the fact that so many voters do not realize their own interests. They seem to think that their votes are of little value to them. They are quite content to agree to vote for a particular candidate for five or ten dollars. They do not see that a vote for which they can get a sum of money must have some value. If a candidate is willing to pay money for votes, it must follow that the candidate if elected, will do things which will not be to the interest of the voters, particularly if those voters are working men.

If it is to the interests of a rich man to go to Ottawa on bought votes, surely it would be to the interests of the working men to choose one of their number and to send him to Ottawa in their own interests.

This is what is called being class conscious. The rich men and those who draw large revenues from privately conducted enterprises at which other men work, do not like to see those men who are working under them come to realize that the interests of the workers may be different from the interests of those who employ them. Consequently, they endeavor to keep the working voters in political ignorance and to keep them pacified during election times by a small gift of ready money. When the workers awake such small gifts will be spurned.

WOMEN IN BRITISH FACTORIES

A late official return as to employment in factories in the United Kingdom other than textile gives interesting particulars as to the proportion of male and female workers. Out of a total of 307,157 workers in clothing factories, 197,320 were women, the female tailors numbering 46,072 to 13,984 men. Out of a total of 102,489 employed in boot and shoe factories, 31,467 were women; and out of 18,962 lithographic printers, 6,538 were women. In explosives factories there are 5,538 women employed out of a total of 15,114, while 1,947 out of a total of 12,431 persons employed at bottling beer are women. There are also 26,603 women included in the total of 34,113 workers in tobacco, snuff and cigar factories.

What is the result of our system of government today—bloated rich parasites and paupers. Why is it—because the rich rule and the workers are exploited. Socialism proposes to free the workers and give them control of their lives and their jobs.

BERNARD SHAW'S IDEA OF GOD

"There are two mutually contradictory ideas which cut across each other in regard to the relative powers of God and man" said George Bernard Shaw to Archibald Henderson one day. "According to the popular conception, God always creates beings inferior to himself; the creator must be greater than the creature. I find myself utterly unable to accept this horrible old idea, involving as it does the belief that all the cruelty in the world is the work of an omnipotent God, who if he liked could have left cruelty out of creation. If God could have created anything better do you suppose that He would have been content to create such miserable failures as you and me?"

"As a matter of fact, we know that in all art, literature, politics, sociology—in every phase of genuine life and vitality, man's highest aspiration is to create something higher than himself, to express himself in forms higher and ever higher up in the scale of evolution. God does not take pride in making a grub-worm because it is lower than himself. On the contrary, the grub is merely a symbol of his desire for self-expression."—The Atlantic Monthly.

To The Workers

GERALD O'CONNEL DESMOND

Toilers arouse! Shake off your lethargy,
This is no slumber hour for such as we;
The call for action rings from sea to sea.

The product of our toil the masters keep!
The harvest of the earth the idle reap!
The tyrants steal our freedom while we sleep.

The tables of the rich with plenty bend,
Their wanton waste and revel knows no end,
While we into the depths of want descend.

We mine and smelt yet others take the gold,
We make all things yet nothing can we hold,
We dig the coal; and perish with the cold.

The masters all they have from us derive,
They herd us to our work and goad and drive,
The wage, a pittance which but keeps alive.

This shall not be—all things to us belong
Let us arise, in right and numbers strong,
O'erthrow the tyranny and right the wrong.

There is enough for all and then to spare
Workers unite! Let us but do and dare—
Let us reach boldly out and claim our share.

Making a Sacrifice.

Many an old dollar bill reaches us tucked away in an envelope and many a word of encouragement accompanies them. Many a comrade away back in the sparsely settled districts makes a sacrifice in order to spread the light, and we make a sacrifice in printing it. But it is a great cause, and only the true socialists possess the unquenchable spirit that ever urges them onward in the work for the propagation of their beloved doctrines.

Environment has a large influence on the lives of most of us. The papers produced in our own environment have the most influence with us. Cotton's is a publication with the proper environment to appeal to thinking Canadians.

The cursed system we exist under has made the masses of the people poor by taking away the most of what they have produced. Is it not dishonest and disgraceful?

Socialism will assure to all men all they produce, all who work will have all the money to spend they may need, and all the luxuries they may desire.

It is not how long we live as individuals, but how well we collectively live that counts.

THE FIT AND THE UNFIT

Montreal, March 14th, 1909.

TO THE EDITOR OF COTTON'S WEEKLY.

Dear Sir:—A complex problem such as is "unemployment" can hardly be solved within the space of one brief article, but a few condensed suggestions as to the general methods to be employed in the solution, may be acceptable, and it is with this laudable object in view that I enter upon the subject proper.

To begin with, the present state of society makes unemployment possible and even encourages it, and the capitalist system is not so much to blame as you suppose. A scientific examination of the history of the human race reveals to us the following facts: That there are three periods or states of evolution, and that these three periods are always necessary in the evolution of a race.

The three states may be classed as follows: I. Barbarism; II. Cultivation of ground and beginnings of industry; III. Commercialism, trade or industry. Of these three stages, the first two may be disposed of in short order as we are concerned only with the third. Barbarism is always a necessary stage in the growth and evolution of a race, and likewise barbarism always gives place to the second condition i. e. agriculture and the beginnings of industry. This second stage being passed through the "commercial area" takes its place and

eventually go out of business. Finally only those ones are left which can supply the best article to be had, at the lowest price.

Competition, in other words, produces perfection in toothbrushes.

Now then, this system of competition holds good for any commodity, including labor. Competition in the labor market results in the survival of that laborer who is most worthy to survive, and who is best capable of meeting the requirements. All inferior laborers "must get off the earth." There is no other way, no other solution.

The abolition of capitalism would not alter the law of the survival of the fittest. All through nature this law holds good, in the vegetable as well as in the animal kingdom. It is "Darwin's Theory of Evolution," i. e. "The Law of the Survival of the Fittest." And right here we say that the fittest is only produced through and because of competition. Those plants and animals (including men) who cannot meet the demands of conditions, succumb, and become extinct. They are no longer required in the scheme of things.

According to Haeckel the seventh law of evolution is atavism, or reversion. That is, certain atoms or units (men for example) perish in order that the remaining ones may become more perfect. This is the keynote of evolution in regard to humanity.

Overpopulation is the cause of unemployment. Quantity not quality now prevails and the inevitable result is competition and hence the survival of the fittest. It is only when quality not quantity is the keynote, that the ideal state will be reached.

The prevention of unemployment is as follows: The law ought not to allow the birth of more children than can be clothed, fed, and educated by the parents. Criminals, insane persons, and vicious persons should be debarrd from matrimony, and the consequent production of large quantities of the unfit would cease. This is the solution of the unemployed problem.

Is it not palpably plain that the existing conditions exist because the people (the unfit) allow them to exist? Is it not obvious that if the "people" were composed only of reasonable, intelligent, and educated individuals, these conditions would not be tolerated for one moment?

Thus we have the cause and the remedy for unemployment. There are too many unfit in the world. When those unfit give place to the few perfect specimen, then and not till then will the dreams of Socialism be realized.

I remain,
Yours truly
ROBT. SPENDLER.

Comment—The above writer is still wandering in the dark realms of the law of supply and demand. To him Christ lived in vain. And moreover he has never thought that possibly the unemployed might become the employables. Did the writer ever pause to think that under bad conditions the fit become the unfit, and that perhaps the unfit under proper treatment might become the fit? Certainly, persons who cannot meet conditions must succumb. But is it not possible to so alter the conditions that it will not be necessary for individuals to succumb? Formerly plagues swept over Europe and those who could not face the conditions died. Now sanitary arrangements are preventing plague. Is humanity any the worse?—EDITOR.

The Unemployed "Higher Up"

Mr. Roosevelt says—Of course, I did no work myself in connection with the Panama Canal, and didn't bother my head even with the business details, but Mr. Pulitzer's article is false—he is an infamous liar.

Mr. Pulitzer says—I am the proprietor of the "World," it is absurd to accuse me of working even with a pencil. I was yachting at the time that article was written. Roosevelt is another.

Mr. Rockefeller says—I haven't been to the office of Standard Oil in a dozen years. My work is golf.

Mr. Archbold says—My business is to clamor for dividends.

Mr. Carnegie says—Other men made my money for me. It accumulates while I sleep. Work is a fallacy.

Mr. Workingman says—I begin to suspect that these bigwigs who hurl mud and thunderbolts at each other over the spoils of my labor, and these non-working gentry who coolly confess they are riding on my back with a strangle hold around my neck, are not necessary to my comfort or happiness—in fact, the sooner I get rid of them the better. Maybe I was born a jackass, but the capitalists are kind enough to enlighten me.

—WILSHIRE'S

LET'S REASON IT ALL OUT

ROSCOE A. FILLMORE

Fellow workers, I want to have a little talk with you. Yes, I mean you fellows who are wearing the patched overalls and ancient overcoats; you fellows who work with your hands for your bread and butter. I use the term "hands" advisedly as the patches on your overalls are a sufficient guarantee that you never allow your brains or ballots to work for you.

I suppose if I asked you fellows how much you knew about astronomy or geology you would probably reply that you knew nothing about these things as you never studied them. If I happened to be well versed in these subjects and you claimed to possess our extensive knowledge of them it wouldn't take me very long to find out whether you were really in earnest or merely putting up a bluff, would it? And if in putting up the bluff you endeavored to argue with me you would quite likely make a regular ass of yourself wouldn't you?

Now let's extend this talk a little to include other sciences. Supposing we take Socialism for a start. Just stop a few moments and think! Be honest with yourself as otherwise you can't use your wives and children honestly. What do you know about Socialism? Ever study it? Ever read any literature? If you never studied it and never read any literature on the subject then certainly you don't know anything about it. This being the case you are liable to make an ass of yourself if you try to put up an argument. You'll admit this won't you?

I can see you now. You are beginning to edge away and you'll say "but I don't believe in dividin' up." Let's see, how much have you got that could be divided up anyhow? How about that \$800 mortgage and \$100 grocery bill? You wouldn't seriously object to a division of these would you? Well, then what're you kicking at? I guess an equal division of property wouldn't hurt you much at any rate. I don't think anybody seriously contemplates dividing up that old overcoat that you've been wearing for the past ten years.

Now don't get mad. Let's reason this thing out. Socialism does not mean dividing up the wealth of the world and dealing it out in equal shares. It does mean, however, a fair division of the world's work. Instead of compelling you fellows to do all the work we propose to divide up the necessary labor and make the fellows who are now playing golf and enjoying themselves travelling in steam yachts and palace cars—peel off their claw-hammer coats and go to work. How does that strike you?

Supposing you take a squint at Webster. He says Socialism proposes "a more equitable distribution of the products of labor." Note Equitable. You'll find quite a difference between equal and equitable.

Now I don't believe any of you would seriously object to being in a position to buy a new overcoat when you needed one. And you would surely like to have a little home of your own and a piano, etc., so that you might enjoy life. How many of you fellows have got these things? Eh? Can't afford them? How's that? Haven't you produced all these things?

Does it never strike you as being funny that you can't enjoy the things you work so hard to produce? Do you never wonder why your wife can't have a new hat or fur coat like your boss's wife has? Seems to me you'd better get that think-tank of yours limbered up. You can't expect your boss or the preachers who are living by skinning you to enlighten you. You've got to work out your own salvation.

You can do more work for economic freedom and do it better by climbing on the Socialist band-wagon and helping whoop-er-up for a "square deal" for all hands. When we get crowd enough we are going to take charge of the machinery of production, distribution and exchange and run them to benefit all mankind. Then you will all be able to enjoy not only the necessities but the luxuries of life for you will draw from the socially owned industries the full social value of your toil.

The reason that you are living on the ragged edge of nothing now is because you have to turn over four-fifths of the product of your labor to the man who owns the factories or mines that you work in. He sports around, smokes fine cigars and lives on the fat of the land while you are living on corn meal mush and chewing the scraps from the cigar factory. Save?