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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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THE POST ON SOCIALISM

The Winnipeg Saturday Post is raving socialism. The Winnipeg Post evidently received a copy of the Appeal to Reason containing Debs' reply to Roosevelt. Roosevelt had shown his monumental ignorance of the question and Debs had picked him to pieces. The Winnipeg Post, emulating Roosevelt, attacks socialism and, as is natural, makes a botch of things.

The Post declares, "Socialism is not only criminal in its teaching—it would be utterly impracticable if the world should ever become sufficiently insane to adopt it." A course in pragmatism would benefit the editor of the Post exceedingly. He would, after taking such a course, know the meaning of words. Socialism is not criminal in its teaching. There are hundreds of socialist papers scattered through the world and the authorities let them carry forward their propaganda without interference. If socialism were criminal in its teaching these periodicals would quickly be suppressed.

The world is not going to go insane and adopt socialism. From the way the Post speaks we gather that the Post considers that people can adopt and discard political and industrial forms of government in the same way that a man puts on a suit of clothes and then discards it and puts on another just because he happens to want to change. The world is not going to adopt socialism. Socialism is going to be forced upon humanity by the logic of events.

The Post continues, "If all the capital of the world were to be handed over to the state, as socialists propose, in ten years not only the capital, but the state itself, would be in complete control of the same class of men who control the capital today. Those who have brains enough to secure control of the capital of today would have brains enough to secure it under any other system that might be devised." In the foregoing sentences the editor of the Post shows his utter ignorance of history. He also exhibits his ignorance as to what capital is. Under the feudal lords the capitalists had little chance to develop. The feudal lords through their exactions prevented the capitalists from becoming powerful. The feudal lords despised the capitalists. The struggle between the lords and the bourgeoisie became intense and culminated in the French Revolution. No doubt the city editors of pre-revolutionary France declared that there had always been feudal lords and there always would be feudal lords. No doubt it was asserted that if the feudal lords were overthrown they would get right back into power again because it was fore ordained that there must always be feudal lords. The lords, however, were overthrown and the bourgeoisie triumphed. Now the descendants of those rich and powerful families who drew large revenues from the feudal system are living in the back streets of Paris, Montpelier, and in the back streets of other cities. They are proud and exclusive, but their brains have not enabled them to dominate in a hundred years, much less ten.

The editor of the Post looks upon capital as he does upon a chunk of iron. Capital, according to him, is something that can be handed from one person to another. Capital is not so tangible as all that. Capital is an abstraction which represents the unpaid portion of labor. If labor received its full reward there would be no capital. Capital would disappear under socialism just as feudal rights disappeared in France before capitalism. Socialism does not advocate the handing over of capital to the state. In a strict sense that is impossible. Socialism, being based upon the theory of the class struggle, looks upon the capitalist and the laborer as both striving to get the greatest share of one thing viz:—the product of labor. At present the capitalists are getting a large share. The laborer earns and the capitalist gets. Under socialism the capitalist will get nothing because the laborers, whether mental or physical, won't allow the capitalist anything at all. Under such circumstances, it is ridiculous for an editor to declare that capitalists will be able to use his brains and get revenues for doing nothing at all.

The trouble with the critics of social-

ism is that they do not understand that the foundation of government must be changed before socialism can become possible. They imagine that the same useless crowd of members now at Ottawa will be allowed under socialism to run the industry of the country. The workers will run the industry, not the financiers, nor the politicians. The capitalists dethroned the feudal lords, the workers will dethrone the capitalists. Morgan and Harriman will be dethroned and Gompers and Mitchell will replace them in power. As for the revenues which now go to Harriman and Morgan they will go to the men who do the work, the rank and file of the laborers.

IDEAS AND ENVIRONMENT

The question as to whether the ideas of men produce their environment or whether the environment produces the ideas of men is on a par with the conundrum, "which was first the hen or the egg?" The ideas of every age are formed by the environment. The ideas of a certain age react on the environment conditions to change them and to form a new environment for succeeding generations. The progress of man's mental development through the ages has been slow and painful. Most of his discoveries have been by accident. Just as the water of a river will sometimes overflow and form for itself a new channel, so the ideas of men gradually formed new channels.

In every age the conflict of man with the brute forces of nature and with his fellowman has faced humanity. This conflict has been a blind unreasoning one. No revelation has come to humanity to help him in his difficulties. He has felt within him the stirrings of the unknown depths of his being; he has felt the instincts and passion of former ages that have come down to him mingled in his being as faint far-off echoes of the struggle of his forefathers. He has listened and felt these mysterious unexplainable currents within him and imagined that they were the voice of the gods speaking to him. He has built up whole systems of religion based on these impulses from the past. The individual possesses these ideas simply as the result of past environment upon the human race.

But not only does man possess these instinctive ideas, ideas against which reformers of all ages have hurled themselves more or less in vain. He is an active, conscious being who must get his living in the present and mould his environment to his needs. In this sphere of present activity he reacts upon environment and hands on a more completed environment to the generations to come. Railroads, steamships, wireless telegraphy, flying machines, sabotage, Ibsenisms, new technologies and the like are the conditionings of the present environment for future needs.

At present the benefits of civilized environment are reserved for the few. The great mass of toilers, by whose labor civilization is rendered possible, are shut out from the environment which they themselves create. It is the problem that the socialists have set themselves to solve to give to the creators of civilized environment the benefits of their own creation. This cannot be done by ministers of the Gospel and priests telling the workers to be moral and frugal and hard workers. These virtues are good in themselves, but when taught to a slave class which will not reap the benefits of their virtues, it is simply the inculcation of slave virtues into a servile class. The socialist remedy is for the workers themselves to study the limitation of their environment as produced by the system of capitalistic exploitation and to do away with those limitations by refusing to be exploited for the benefit of others.

Gaius, the great Roman jurist, declared that the aim of law was to do right, not to injure another and to give to each that which belongs to him. Our twentieth century law has departed from this aim. It strives to give to each that which belongs to him without reference to the question whether such giving will injure another person or not.

ENGLAND AND ROMANISM

The Orange lodges of Canada are excited over the attempt to remove all the disabilities from Roman Catholics in Great Britain. Protestants are also excited and are dumbfounded over the decay of the protestant churches of England.

The question is not so much a religious as a political one. The disabilities to be removed are purely political. And as political questions are now, as they always have been, economic, the question resolves itself into a phase of the class struggle.

Wherever Rome enters democracy disappears. Rome always stands by the rulers against the ruled. Rome is an universal autocracy and in order to maintain its universal character, it calls all other autocracies to its aid.

In Great Britain the class war is becoming more pronounced. The workers are facing the exploiters of all kinds. The exploiters, including the King, the financiers, the capitalists and tax gathering bishops, have tried their old schemes to divert the attention of the workers from the robbery which is being perpetrated upon them. Patriotism has been flaunted shamelessly in the face of the workers. Thousands of pounds have been paid to organizations like the Salvation Army, whose chief aim is to fix men's attention upon things not of this world. Thousands of pounds have been paid in emigration schemes. All these schemes fail before the growing solidarity of the labor movement. As a last resource Popery is called in and given free reign. The king visits the pope and the Church holds its mummeries at Westminster. The ruling class in sore fear are relying upon the diplomacy of the Vatican to forge fetters of superstition for the minds of the free workmen of Great Britain.

The Roman Catholic Church will undertake the task, but she has troubles enough of her own. The union of British autocracy with the Catholic Church will hasten the downfall of the upper classes of Great Britain. The day is past for such an alliance to carry and weight.

CAPITAL

H. MARTIN

Capital is not money invested in the machines and means of production. Capital is the "use" that the money invested in the machines and means of production, is put to, or in the last analysis the power in the hands of the capitalist class, by virtue of the ownership of the machine and the means of life, to extract out of the hide of labor, surplus value. The laborer receives on the average a bare existence, sufficient to feed his stomach with cheap food, clothe his back with cheap clothing and propagate his race, which enables him to return on the morrow with sufficient strength to produce some more unpaid labor.

I may have money invested in machines and make use of those machines myself and not have capital. So that capital is the power in the hands of the capitalist class to extract unpaid labor out of the muscles, sinews and brains of the working-class, which is in turn converted into greater and larger machines, which enables the capitalist class to increase their share of what labor produces.

More capital, or more power to exploit, means an ever increasing army of the unemployed. The competition for jobs increases and the standard of living for the worker decreases; this means more vagrants, more and larger jails.

With the abolition of the capitalist class, of capitalism, and the rearing instead of an industrial democracy, capital will disappear.

Socialism is inevitable. Before it comes there will be great suffering. If the workingmen want to go with the tide and not do anything to help socialism along, they can. But they will find their jobs slipping from them and themselves crushed out of the struggle. It is the fighting workingmen who will cause socialism to be realized. It will be the spineless, go-as-you-please workmen who will be wrecked by the struggle.

BRITISH FINANCE SCHEMES

A local contemporary is very much perturbed over the financial methods adopted by Lloyd George in the current British Budget. It appears that the most influential financiers of England have come to the deliberate conclusion that the chancellor's methods of financing are economically unsound. Our local contemporary concludes that if the British financiers declare that to tax their wealth is economically unsound, their statement must be true. Behold! The knowing ones have spoken wisdom, let us bow down in reverence before their opinions.

Once upon a time, in our younger days of ignorance, we shared the same views as does our contemporary to-day. If a banker spoke we listened and believed that he knew what was good for the nation and would declare it out of patriotism. Now, we know differently. We know that financiers are out for themselves and, for all they care, the nation can go hang itself. We would no more think of going to a financier, who is out for the coin, to get his views upon who should be taxed than we would think of going to a Catholic Archbishop.

It is a notorious fact that everybody under this capitalistic system of graft and greed wants to pay as little taxes as possible and the ordinary man will stretch his conscience considerably to lie himself out of his payments. Financiers are no exception. They want to make as much money as they can and pay as little as they can for their privileges. It is to laugh when an elderly, thoughtful editor will gravely declare it bad policy to tax wealth simply because the wealthy who are being taxed say so.

THE LAND OF GREAT BRITAIN

By a fiction of the British law all the land of England is vested in the crown. The lords do not own the land, it is the King. There are many quaint old laws which still survive in Great Britain and which can be used on occasion. Recently an actor escaped jury service because an old English law declares he is a vagrant and a vagabond.

When the people of Great Britain come to nationalize the land they can work according to this fiction of crown lands. As all the land is vested in the crown the lords and landholders, who now enjoy these lands, are clearly usurpers. Usurpers have no right in the thing usurped, consequently the lords lose their rights without remunerating, and without legal recourse.

The land belonging to the crown, and the king being a constitutional monarch, it follows that the people in their Parliament assembled can deal with the land as they see fit. In this manner the nationalization of the land can easily be accomplished according to legal and constitutional formulas.

As a matter of fact, the nationalization of the land will not take place in any so simple and inexpensive manner. The landholders will sell to the government at large figures. Their spirits may be slightly tamed by heavy taxation and they may sell their lands at less than what they now hold them for. Nevertheless, the price will be rather high. The debt of Great Britain will be increased.

The debt of Great Britain will be extremely heavy. But as the land will have been changed into debt certificates and as these certificates will be considered private property, they will be heavily taxed in the way of death duties when the large holders die. A twenty per cent death duty would soon extinguish the national debt.

DIFFERENT POINTS OF VIEW

Every man and every class of men look at life from the viewpoint of their own economic interests. A labor dispute comes before the court and the court decides. If the decision, as in recent Winnipeg cases, declares in favor of the employer and fines the union of the workers twenty-five or fifty thousand dollars for loss of business due to boycotting and picketing, the judgment will be regarded in a different manner by different classes. Employers, like Shylock, will declare, "A

Daniel come to judgement. Oh, wise and just judge." Employers will rub their hands in glee and will contentedly think that capital is coming into its own. The union men, on the other hand, will regard the judgement as an outrageous instance of class law interpreted by a biased and unjust judge. They will feel that the ground is being cut from under their feet and that they are being hounded into a base and servile bondage. A man who relies for his judgements upon the opinions of others will be puzzled to know the truth in reading the different accounts of the same judgement as put forth by different writers. As soon as he becomes initiated into the theory of the class struggle, his wonderment will cease and he will perceive the true conditions of things.

If a man wants to discover the iniquities of the Protestant religion and the glory of the Catholic church, let him go for information to a Catholic priest. If he wants to know the horrors of Catholic domination, let him seek information from an Orangeman. It all depends upon the point of view and the point of view is determined by the method the individual has of getting his bread and butter or his revenue.

WILL NOT LEVEL DOWN

G. DESMOND

Socialism is not, as our friends the enemy sometimes endeavor to make out, an impossible scheme to level down humanity. On the other hand, it is a purely commonsense and practical way in which the people can be raised to a higher level. The present day system is essentially one of levelling down. It tends, in the first place, to bring the great mass of the people, the workers, down to the level of economic slavery by making them absolutely dependent upon others for a job. It tends to lower them physically by making them do too arduous labor under undesirable conditions. It tends to keep them down mentally by denying them access to the fountains of knowledge. It tends to bring them down to the inferior animal level morally by forcing them to compete in an absolutely brutal and bestial manner with each other for a livelihood. It tends to bring them down financially by cutting their wages and raising the cost of their living. Talk about levelling down. We are getting pretty well levelled down now. But socialism would give us a sure job. It would give us a good wage under better conditions, and with the absolute certainty of permanency. How could that level down? Is not the very idea absurd? Would it not bring us up physically by surrounding us with better conditions? Would it not bring us up mentally by affording us leisure to study and attain access to the stores of knowledge? Would it not raise us morally to a higher plane by allowing us to co-operate in a spirit of fraternity instead of competing in the present day cannibalistic "dog eat dog" style? The only connection socialism has with levelling down, as I said before would be to stop the process of levelling down which is going on under the present system.

Robbers do not like to see ordered government invading the regions of their activities. Neither do the capitalists like the approach of socialist government. The militia department of Canada is cutting down the strength of the militia and increasing the strength of the regular standing army. This is in the line with the conduct of all capitalist countries. The masters, fearing the storm, are preparing an armed force to thwart the will of the people.

The farmers think that they do not need socialism. This spring the Eastern farmers have been buying hay and grain and are wondering what is the matter. They are just experiencing a touch of capitalistic robbery. They are easy people to pluck, are the hard working Eastern farmers. And they think they know so much too.

Seventy-one per cent of American socialists are native born. This effectually disposes of the statement that the socialist party of the States is made up of discontented foreigners.

BRITISH NATIONALIZATION

The question is frequently propounded as to how the socialists will acquire the great industries. Will they be paid for or they will be taken by a confiscatory methods? The answer is both. The Independent Labor Party advocates the nationalization of the land, of the railways and of the other means of production. The social democratic federation advocates the repudiation of the national debt.

As the pressure of public opinion becomes stronger, the land owners and the shareholders of the great industries will recognize the inevitable and will dispose of their properties to the government. They will drive a hard bargain just as the Irish landlords did. The government will pay exorbitant prices for the properties acquired. The Independent Labor Party will acquiesce, if it is of the same temper as it is at present. The government will get the properties and the owners will get British Consols.

The social democrats will now have a chance to advocate their scheme of debt repudiation. The issue will be clear cut and will not be confused as it is at present by private revenues as well as public. The people will have become disgusted with a capitalist government playing into the hands of capitalist drones. The lords and capitalists in driving a hard bargain will have overreached themselves. Public sympathy will have turned against them. The repudiation of the national debt will become a popular cry.

Moreover the difference between earned and unearned incomes will be clearly perceived. The man who works eight hours a day and gets a hundred pounds for his work from the socialized state will not feel very contented or very friendly towards the man who gets an income of two hundred thousand pounds a year from the same socialized state and does nothing whatsoever. The men who work will figure up the total national revenues and the proportion that goes to the workers and the proportion that goes to the idlers. When the workers have done a little bit of arithmetic and have discovered that if the idlers are given nothing the income of the workers would become trebled, the chances are that the repudiation of the national debt and the refusal to longer pay interest on consols would become a most popular measure and soon become law.

The Independent Labor Party will probably work with the Liberals for the nationalization of industry. After this the social democrats will no doubt get their innings.

MEASLES

What small-pox is to the whites, measles are to the Indian. In the South-western States epidemics of measles have swept over the Indian population killing them by hundreds. During the sixties, an epidemic of measles struck the Piute Indians in the State of Nevada. Many Indians perished. The Indians had a curious method of treating those who were afflicted by the outbreak. They would heat a small stone tower by building a fire within it. When the temperature within was raised to a high degree, the fire would be extinguished and the patient would be placed in the heated atmosphere. All outlets were closed to prevent the cooler air entering. When the measles had become beautifully developed by the heat, the patient would be taken out and would jump into the coldest water that was handy. Needless to say the patients expired in great numbers.

If we remember aright, the cold water treatment a few years ago was used extensively in the Montreal hospitals in case of fever.

There were doctors known as medicine men among the Piutes. They were ignorant of the modern doctor's methods, yet the Piutes held them to stricter account for the killing of patients than we do our doctors. If a medicine man had three patients die under his treatment, he was killed.

We look upon the Piute customs as strange and barbarous. Our own customs will be regarded with just as great disdain by the future citizens of a true civilization.

WAR IN PEACE

By ALFRED TENNYSON

Why do they prate of the blessings of peace? We have made them a curse—

Pickpockets, each hand lusting for all that is not its own;
And lust of gain, in the spirit of Cain, is it better or worse

Than the heart of the citizen hissing in war on his own hearthstone?

But these are the days of advance, the works of the men of mind,
When who but a fool would have faith in a tradesman's war or his word?

Is it peace or war? Civil war, as I think, and that of a kind
The viler, as underhand, not openly bearing the sword.

Peace sitting under her olive, and slurring the days gone by,
When the poor are hovell'd and hustled together, each sex, like swine,

When only the ledger lives and only not all men lie;
Peace in her vineyard—yes!—but a company forges the wine.

And the vitriol madness flushes up in the ruffian's head,
Till the filthy by-law rings to the yell of the trampled wife;

And chalk and alum and plaster are sold to the poor for bread,
And the spirit of murder work in the very means of life.

And Sleep must lie down armed, for the villainous centerbits
Grind on the wakeful ear in the hush of the moonless nights;

While another is cheating the sick of a few last gasps, as he sits
To pebble a poison'd poison behind his crimson lights.

When a Mammonite mother kills her babe for a burial fee.
And Timour-Mammon grins on a pile of children's bones—

Is it peace or war? Better, war! loud war by land and by sea,
War with a thousand battles and shaking a hundred thrones!

—From "MAUD."

JUSTICE

WILL R. HIBBERD

Justice, as we understand it, is the virtue which consists in giving to each and every one their due or rectitude in the dealings of men with each other, or merited punishment, agreeableness to right, impartiality, etc. This is how Webster defines justice. Now we can judge for ourselves that which the ruling-class calls justice.

It is necessary to keep in view the two classes in society, the useful class and the useless class, both of which are antagonistic to each other. There can never be such a thing as justice until the abolition of class rule. You know if you are a workingman that what we workers say is right; the master's say is wrong. For instance, if you and your fellow workers strike for better conditions or because your master has reduced your wages, he will tell you that you were wrong in striking for better conditions. You will say you were right; but you can't both be right. Now, the socialists come before you and tell you that they stand for the full equivalent of their toil, or in other words, that which we produce, the same to be ours. Of course the capitalist class say we are wrong, but when we get the might we will not consider their view of things, because they do not consider us in the least. We socialists advocate the ownership of all the means, mines and machinery of production by all the people, thereby abolishing class rule and distinction, as a solution to all the social ills from which we suffer. Such as underloaded stomachs on the one hand and over-loaded stomachs on the other; and workmen I want you to think a moment of the suffering of the champions of the class to which you belong. I do not wish to be sentimental, but it is a fact that the socialists are suffering for your sakes as well as for their own in all parts of the world; hounded from one country to another; blacklisted and jailed. Did you ever think of the martyrs who are confined in the damp, dark prisons of Mexico; the sufferers in the poisonous mines of Siberia, who are slaving their very lives away for you? Men, real men, who will never see the beautiful sunlight again. Jew or Gentile; black and white, they suffer in a thousand ways and will suffer until you rise and assert your strength and might with a blow for freedom at the ballot box.

If justice is the virtue of giving to each and every one his just due, why do they not give you your due? They do not believe in that kind of justice. Nothing is given by the capitalist class.

It is the workers who give everything. You had better quit it. Look around you workingmen—you, and you alone, have made this world what it is. You build fine cities, but they do not belong to you. Yes, the fine cities are all right, but can't you have a fine city without white slaves? Can't you have a fine city without baby toilers? Can't you have a fine city without poverty, misery, degradation or starvation? The socialists says, yes, if you own the city in common. We say yes, if you own the means of life; if you own your own job; if you are all workers and no idlers. Yes, you can have a fine city if you let loose your great army and navy of destruction and put them at work on production. Your insurance agents, commercial travellers and host of other unproductive laborers. Give them something useful to do and your labor will be less by more than half.

How can you do all this? By the very fact that you workingmen are in the majority. You can by your numbers have anything you wish if you will only unite on the political field and by the aid of the only weapon, the ballot, you can transform society. This should be your mission in life. Never mind the other fellow. Do your bit. The socialist party the world over is organized for the emancipation of the working class by the working class. The socialist party stands for you and your desires that the people should own their own lives, that there is any justice to be dispensed the people should be the dispensers and it is only the working class that have any true sense of justice. The capitalist class sense of justice, is and always will be, injustice.

ROCKEFELLER'S CALF

Once upon a time, the organizer having his audience in a pleased frame of mind asked if it was right for one man to hire another and make fifty cents a day off of him. A vociferous chorus of "Yes!" was their answer. Then would it be right for one man to hire a thousand and make five hundred dollars a day off the labor of these? Here quite a few began to think and there were only about a dozen who answered "Yes." "Would it be all right to keep on with the process, making profit from labor until one man owned the earth and all the rest of us were dependent on him for jobs?" A dense silence followed. The speaker again asked in tones audible half a mile, "Is the principle of making a profit off labor until we have developed the trust and a nation of wage-slaves—is the principle right?" One lone individual, a would be funny Reuben, loudly answered, "Ya-as!" Here the speaker put a hand to his ear. "Excuse me, but my hearing is not as good as it once was, did I hear a human being reply or was that Rockefeller's calf blatted?" Then the crowd roared with appreciative laughter but on election day, most of them voted for the principle they condemned this time.

Another time a hearer interrupted after requesting permission, "I believe it is their own fault that people are poor. I came to this town without a dollar and today I am fairly well-fixed. Others who came here when I did have nothing yet."

"Of what does your property consist, Mr. K?"

"Well I have half a dozen houses I rent out and—"

"Do you mean to say that had every man who came to this city been as industrious and saving as yourself, each could have owned six houses and rented them to others?"

"I most certainly do."

"Now Mr. K. I think you believe that and I would not make fun of any honest inquirer, but tell me, if each citizen today owned six houses to whom would he have rented the five he did not occupy?" Dense silence.

Then "Jed" Knight spoke up from the crowd, "Maybe the houses would have stood empty, but their wives could have taken in each other's washing and got rich! And I know of some boys who used to trade shirts every morning and each make a profit off the other to the extent of \$10 or so apiece, and yet each continued to wear his original shirt."

Where is there anything sensible in the profit system? It is good for a few, perhaps, but very bad for the many.

—E. FRANCIS ATWOOD in "The Lantern."

More for your money—
STAG
BRIGHT FLUG
CHEWING TOBACCO

Ask your dealer for the new increased size.

A PRESENT PLEA

VERNE DEWITT ROWELL

Let us not live that in some vague to-morrow,

We may enjoy what we call heaven,
Nor look with cruel calmness upon sorrow,

And with a martyr-zeal deem it God-given.

Nor follow in the paths of yesterday.

The once sufficient is all charmless now.
And while we honor saviors past away,
Of heroes of today, enwreath the brow.

Let us alleviate the pangs of pain,
That bring hot tear-drops to like-human eyes,

Let our toil be for common love not gain,
And thus build up a present paradise.

LITTLE LUMPS

GERALD DESMOND

At a public meeting in New Zealand lately to boost Deadweight building, there was a riot and the Union Jack was torn to pieces. No mention was made of anyone being struck dead by lightning for doing it. The "God of our fathers" and "Lord of our battle-line," of whom Kipling sings, must have been engaged elsewhere. Or was this war god merely a creature of the jingo poet's imagination.

An employer of the writer's town recently defended the reduction of his employee's wages by saying that meats for soup making, and bones and boiling pieces of beef, scrap ends—were cheap, and that a man could live pretty comfortably on \$1.75 per day. From the capitalist standpoint this is a perfectly logical argument. Wages under capitalism simply represent cost of subsistence, and if the workers are content to subsist on bones and scrap ends, it is perfectly natural for the plutocrats to reduce their pay to that level.

THE TERRITORIAL ARMY SHAM

The work of exposing this sham must be persisted in until its absolute failure is acknowledged. Seventy per cent of those who have joined the force have only done so for one year; they should have plainly put to them all the objections against their signing on for a longer period. The difficulties which the authorities have to contend with in filling the ranks, and the frantic efforts they are making to overcome these, are well illustrated by the following extract from a North Country officer's letter appearing in the "Morning Post" of last Friday:—"In our battalion we can only get men by promising them that, whatever happens, and in spite of all that may be written in the papers, they won't be expected to be more efficient. Of course, the non-efficients are not weeded out. We've had to scrape in everything over fifteen that calls itself a male."—JUSTICE



'Vessels Large May Venture More, but Little Ships Must Stay Near Shore.'

THIS APPLIES

Aptly to Socialist Papers. Put Cotton's in a position to sail all round the big Canadian questions and show the seamy side. It can talk with authority and command attention with a respectable circulation behind it.

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The Standard Oil interests have invaded the retail business. Now watch all the little store keepers get put out of business.

Laws are made to protect property and not life.

Wage slavery in many respects is worse than chattel slavery. Under chattel slavery the slave could at least be sure of food to keep from starvation.

We can understand why the robber who gets the spoils insists that robbery is beneficial and justifiable. What puzzles us is that the robbed uphold the system under which are deprived of the fruits of their toil.

The workingmen are the ones upon whom will fall the brunt of fighting for the economic common wealth. They will agitate and struggle and vote for it because it is the only way they can achieve economic liberty.

"There is an ever-growing portion of the working class whom the ever-increasing severity of the discipline of the machine press is teaching more and more to think solely in terms of material cause and effect. To them, just as much as to the scholar who has learned by study the relativity of ethics, current morality has ceased to appeal. It is idle to talk of the will of God, or of abstract, absolute ideas of right and wrong to the sociological scholar and the proletarian of the factory alike."—ROBERT RIVES LA MONTE.

Everywhere Rip Van Winkle clergymen are waking up and, with their hands on their hearts, loudly protesting that "the workingmen need the church and the church needs the workingmen"—oh, especially the latter, for it is the workingman who pays. Patient, mule-like workingman, how long have you borne on your back the priest grinding you with bridle in your mouth, while elsewhere on your back rested so snugly the capitalist, or the king, with soldiers to jab your sides and make you truly useful and obedient!

Material interest has always been the inciting motives of the incessant struggles of the privileged classes, either with each other, or against the inferior classes at whose expense they live. Man is dominated by the material conditions of life, and these conditions, and therefore the mode of production, have determined and will determine human customs, ethics, and institutions—social, economic, political, juridical, etc.—GABRIEL DEVILLE.

The transition from the civil wars of antiquity and the Middle Ages to social revolution in the previously used sense of the word was made by the Reformation, which belonged half to the Middle Ages and half to modern times. On a still higher stage was the English revolution of the seventeenth century, and finally the great French revolution becomes the classical type of social revolution, of which the uprisings of 1890 and 1848 were only faint echoes.—KARL KAUTSKY.

Most editors of daily papers think capitalism, eat, drink and sleep capitalism. They cannot get it out of their system. They love that old lie of "dividing up," and come at Socialism with the same stale observation than it would be no use: "the more cunning ones would soon have the advantage again." They would—under capitalism, but capitalism is precisely what we propose to abolish.—Ex.

The historic mission of the class at present exploited, the proletariat, which is being organized and disciplined by the very mechanism of capitalist production, is to complete the work of destruction begun by the development of social antagonisms. It must, first of all definitely wrest from its class adversaries the political power—the command of the force devoted by them to preserving intact their economic monopolies and privileges.—GABRIEL DEVILLE.

No wonder Mexican enterprises are profitable. The laborers get from eight to thirty cents a day and pay American prices for all they buy. If they strike they are shot down. Every cent of dividends drawn by Canadian Mexican companies is stained with the life blood of a slave.

"The ruling ideas of every age have ever been the ideas of its ruling class. This applies of ideas of right and wrong—of what is commonly known as morality—as fully as to ideas of any other kind."—ROBERT RIVES LA MONTE.

Heretofore political institutions have been organized for subduing the workers and holding them in a position of bondage. When the workers triumph and capture the government they will become free from their age long repression.

Put a little
"Sunshine"
in your
home

An old-fashioned,
ill-working furnace is a non-producer.

It consumes the coal, but through leaks and cracks wastes the heat.
It is not economy to have such a furnace in your own home, or in your tenant's home.

If you are thinking of building you should be interested in Sunshine Furnace. It adds 100 per cent. to home comforts.

As soon as you let the contract for your house decide on your furnace. The "Sunshine" man will be pleased to tell you just how the rooms ought to be laid out with an eye to securing greatest heat from the smallest consumption of coal.

If you want to experiment with the question don't specify "Sunshine."
If you want to settle the question specify "Sunshine."

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LIVE PROPAGANDA PAPER

Human Nature

Human nature cannot be altered! Yet we used to burn witches. Human nature cannot be altered. Yet we used to hang people for stealing bread. Human nature cannot be altered. Yet we used to flog children to work. Human nature cannot be altered. Yet we send drunkards to inebriate homes. Human nature cannot be altered. Yet we rescue hooligans from slum life and crime. Human nature cannot be altered. Yet we teach children morals and manners. Human nature cannot be altered. But we alter it. Therefore Socialism is possible. —British Clarion.

Money in the bank covers a multitude of sins

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COTTON'S WEEKLY,
Cowansville, P. Q.

CASTORIA

For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of

Wm. D. Mitchell

MASSSES FOR THE DEAD

FROM AN ECONOMIC STANDPOINT

A conservative estimate of the total paid out for masses for the dead by Catholics in America places the amount in round figures at \$60,000,000 per annum.

Protestants and others not familiar with the sources of income of the Roman Church are often astonished to observe the phenomenal growth of Catholic churches and institutions that spring up in their midst, little dreaming of the influence at work by which laymen are induced to pour a constant stream of treasure into the coffers of the Church to secure prayers for the commutation of eternal punishment for departed friends and relatives.

It is a strange paradox that priests succeed in convincing parishioners that it is the most pious for whom the most prayers should be said (Pope Gregory is still being prayed for), and it is not uncommon for wealthy Roman Catholics to bequeath very large sums that avaricious priests, who would otherwise neglect the task, should be induced to keep up the prayers that are supposed to mitigate the severity of endless burning.

There is an ever-increasing number of Catholics who are beginning to doubt whether the priests make good—whether their prayers are really effective in cooling the purgatorial fires.

The number of Catholics "from Missouri" are constantly on the increase; and as modernism replaces medievalism, as Americanism triumphs over foreignism, it is being more and more demanded of the priesthood to "show me"—they want to know what they are getting for their money.

Catholics are wanting more precise information in regard to the Purgatory Country. Is it laid out like burial lots, with a grate under each apartment to be turned off or on according as prayers reach the main office; or are the sinful beggars classified in great herds under varying degrees of heat, and snatched from one group and temperature to another in accordance with the prayer-bulletins sent in by the priests?

Not only are rational Catholics going to demand a complete knowledge of Purgatory, its regulation, the system employed, what kind of heat, whether coal, wood, gas, electricity, hot air or hot water are used, but they are going to demand some substantial evidence of the method by which the priests have gained all this information; they are going to insist upon authentic records as to the reduction of temperature in the apartments or sections in which their loved ones are confined; and failing to produce such records, are failing to furnish complete reliable evidence of having carried out their contract and accomplishing what they promised, they are going to prosecute the priest for obtaining money under false pretences.

Now and then we hear of clairvoyants, fortune-tellers, astrologers, mental healers, Christian scientists, and even graduated physicians being prosecuted for mal-practice or for obtaining money under false pretences, and a study of social evolution shows that all of the professions—doctor, lawyer, priest, and teacher—are but the natural evolution and differentiation of the office of the ancient high priest, whose function originally included all the four professions above named; the tendency of modern thought, which is manifesting itself everywhere, is to demand that the preacher "makes good" his promises, as well as his brother parasites who live upon the labor of others.

An exceedingly kindly and inexperienced Catholic woman of sixty-eight years, who had lived a life of hardship and poverty, recently came into possession of some \$3,000 of society insurance through the death of her only son, and within six months \$1,400 of this had been paid out for masses for the rest of the soul of the immaculate and perfect husband who had died thirty years before.

A poor widow in Chicago, who for twenty years had earned her living by washing, and who had managed to hold on to a small piece of property that was wanted as a part of a building site, received \$1,300, which, in her old age was all she had, and within three months \$400 of this had already been paid out to priests for prayers to keep several of her pious and goodly relatives from burning.

A maiden lady of seventy, who had given her life to be the housekeeper for her brother—a priest—on his death received \$5,000 as her share of his large estate, the balance, some \$300,000, going to the Church.

Within a few months she had spent the full amount in prayers to secure a better temperature for her holy brother; but, in consideration of her liberality, she was furnished transportation and was placed in a ward in a Catholic institution for the aged, where she died within two years under conditions that were pathetic, in that the demands of the new environment were entirely different from the life she had led as a free spirit in the household of her brother, where her duties in the garden, going to market, preparing meals, and arranging the affairs of the household, were so entirely different from the institutional atmosphere that was forced upon her in her old age.

The above are but a few among thousands, and what are growing to be millions, of instances of inexperienced, simple-minded, and trusting people paying out their hard-earned monies for an absolutely untrue, unreliable, and foundationless benefit; and if the Protestant majority in this country does not soon arouse itself to the need of stopping this form of theft, this method of filch from the trustful by means especially organized to transfer the earnings from the pockets of those who toil into the coffers of those who have always lived upon the labors of others, then it is going to be the province of the more intelligent Catholics themselves to initiate laws that will demand the prosecution of priests for obtaining money under false pretences, or else force them to prove in court, by sound evidence, that they perform what they promise.

The testimony given by reliable Philippine witnesses before the Taft Commission gave ample evidence of the total depravity, the entire absence of honor or decency on the part of the Friars in the Philippines.

Our higher intelligence makes it impossible for the priesthood in America to go to the extremes of rascality that were found to prevail in the Philippine Islands prior to American occupation; but, notwithstanding the vast improvement in behavior which a more intelligent public opinion in America enforces, still, in the selling of indulgences, in the acceptance of money to the extent of \$60,000,000 per annum under agreement to pray departed souls out of Purgatory, we may observe a systematic process of thieving under the label of respectability and with the sanction of tradition that amounts annually to a larger sum than the total legally-punished embezzlements, thefts, misappropriations, and burglaries, all other sources combined.

LET THE PRAYER-MAKING PRIESTS BE FORCED TO PROVE THAT THEY FURNISH GOOD VALUE FOR FUNDS ACCEPTED, OR SUFFER PROSECUTION FOR OBTAINING MONEY DISHONORABLY THE SAME AS OTHER OFFENDERS.—TO-MORROW (Chicago.)

CLARENCE S. DARROW ON PROHIBITION

In the course of a speech before a body of prohibitionists in Chicago, Clarence S. Darrow, the famous lawyer among other things said:

"Rum isn't the only bad thing in the world. I use tobacco. So do millions of men. Tobacco is bad. It has filled as many graves as rum, perhaps. Would you prohibit tobacco?"

"Then there's coffee and tea. Coffee has filled as many graves as tobacco perhaps. And tea, the woman's favorite drink. That is poison according to physicians. Would you prohibit tea and coffee?"

"Corsets!" continued Darrow. "Corsets, physicians say, do more harm to the human race, born and unborn, than whiskey, tobacco, coffee and tea combined. Would you prohibit corsets?"

"In the tenements men and women and children are dying like flies of ills that can be prevented by legislation. The bad air and poor sanitation in these habitations have attracted the attention of the reformers who truly have the good of the people at heart."

"In the industrial pursuits workmen die needlessly every hour because the corporations employing them do not provide proper safe guards to life and limb."

"But who ever saw a committee of prohibitionists before a legislature to argue for any legislation remedying these ills? Nobody!"

"You are bughouse on rum? You see it in your sleep. You have a false

idea of things. You are good people, of course, but your ideas are wrong. Good people do more harm in the world than the bad ones. Bad people can be caught and locked up—by good people. But when a 'respectable fanatic,' full of religion, bent on saving the world, sure of himself runs amuck, he is dangerous, because he may get enough other respectable fanatics to adopt his personal views of right and wrong to influence legislation."

"Not that these names apply to you, or that you are in any danger of influencing much legislation," he added.

Edison Ready to Mold Homes

Thomas A. Edison announces that he has completed his scheme for building a concrete house for \$1,200, which, if constructed of stone in the same design, would cost between \$20,000 and \$30,000.

The fact that Edison includes in his \$1,200 estimate the heating and plumbing for the house is construed by union men to mean he has fixed his figures without the eight hour day and the prevailing rate of wages.

The price Edison cites could not prevail if only a single house was to be built. That he wants to be understood clearly. What he means is that if the reinforced concrete houses were built in blocks, by his design and through the use of his molds, the cost of each house in a block would not be greater than about \$1,200.

The Edison housebuilding plan calls for a one-family house, on a lot 40x60 feet. The floor plan of the house is 25x30 feet. The front porch extends eight feet and the back stoop three feet. Each house will contain six rooms a bath, and the cellar will extend beneath the entire house and will contain the boiler, washtubs and coal bunker.

The decorations will be cast with the house and therefore will come from the molds as part of the structure and not merely be stuck on.

Edison says it will take four days to set up the molds. The liquid concrete can be poured into them in six hours. The molds will be kept in use for four days until the concrete hardens and then it will require four days to remove them. That means the house will be finished in a fortnight.

ENGLISH VIEWS OF SOCIALISM

A PRIEST'S DEFINITION

The truth about socialism was that it was gigantic upheaval, manifesting volcanic indignation against social sores and disasters of the present time. It was the articulate cry of the large section of the working people who found that they had not got the share of the produced wealth that their labour entitled them to.—Dr. Poock, at SATFORD.

WAYS TO SOCIALISM

"How are you going to make a start with Socialism?" I am often asked.

I do not know. It will come in its own way. But suppose we begin with a few new laws:

1. All children to be fed and taught at the national expense.
2. The nation to find work for every man willing and able to do it.
3. Every worker to be paid, as a minimum, a living wage.
4. The aged and infirm to be pensioned by the nation.
5. All incomes over £2,000 a year to be taxed at 20s. in the pound over the £2,000.
6. All land to be the property of the nation.

These laws would not constitute Socialism; but they would abolish poverty, they would abolish ignorance, and they would injure nobody.—R. BLANCHFORD.

THE RIGHT TO LIVE

Is it right, is it humane, is it just that the supply of food to the working man and his family should depend on the state of trade? The food of a horse is given him without any thought of pauperisation when he is out of work. Why should our brothers and sisters be worse treated?—"Liverpool Express" (Conservative).

DON'T WAIT

IF YOU ONLY KNEW HOW

SCOTT'S EMULSION

would build you up, increase your weight, strengthen your weak throat and lungs and put you in condition for next winter, you would begin taking it now.

Take it in a little cold milk or water 50c. and \$1.00. All Druggists

THE STANDARD OF THE WORLD

LANCASTER, ONT. CARRIED BY "FRUIT-A-TIVES"

These Wonderful Fruit Juice Tablets Are Winning Friends on Every Side.



Lancaster, Ont., Sept. 18, 1908

I was a martyr for many years to that distressing complaint, chronic Constipation. I tried many kinds of pills and medicines without benefit and consulted physicians, but nothing did me any real good. Then I began to take "Fruit-a-tives," and these wonderful little fruit tablets entirely cured me.

At first, I took five tablets a day, but now I take only one tablet every two days. I am now entirely well, and thanks to "Fruit-a-tives," I give you permission to publish this testimonial.

(Madame) Zenophile Bonneville.

This is only one more link in the chain of proof that "Fruit-a-tives" never fail to cure Constipation or non-action of the bowels. 50c a box, or 6 for \$2.50, or trial box 25c. At dealers sent on receipt of price by Fruit-a-tives Limited, Ottawa.

BRUTE GOD'S VICTIMS

If a man was thrown out of employment it was far more serious to his moral character than any accident could be to his body, for which he would get compensation. But the community made jokes about him, and bid him go and hang. The half-time system must be abolished. There was no doubt that the system was a tribute exacted to the brute god—Mammon—in our Lancashire towns.—J. L. PATON, M. A., HIGH MASTER MANCHESTER GRAMMAR SCHOOL.

CASUALTIES OF COMMERCE

A return issued by the Home Office contains a pathetic record of the workers who were reported to have fallen victims to various forms of industry in the United Kingdom during 1907. The number of poisoning cases—lead, mercury, phosphorus arsenic and anthrax—was 653, there being forty deaths. In 1906 the numbers were 707 and 54 respectively. The victims to fatal accidents numbered 1,179 against 1,116, and to non-fatal accidents 123,230, as against 110,788. Added to the list is a record of "dangerous occurrences" during the year not included in the other tables. This includes 70 cases of the bursting of moving wheels and grindstones, 325 cases of the breaking of ropes and chains used in raising and lowering persons and goods, and 197 cases of fire on industrial premises involving a suspension of work of not less than 24 hours.

LONG HOURS

At an inquest on a widow who died in St. Pancras it was stated that she and her son had only 4s. 6d. a week to live on. The boy, aged 15, said his mother had been refused parish help, being told she was able to work. She was subject to fits, however, and was really unfit for toil. They had often been in want of food. A neighbour said the widow was a particularly careful and sober woman.

At Whitechapel County Court a widow told the judge she had a family of ten children, whom she provided for by making shirts at 1s. 6d. a dozen.

The Judge: How many can you make in a day? Two dozen. I work twenty hours a day, sir, every day of my life.—British Clarion.

WHAT IS SOCIALISM

Socialism was a great and noble ideal, and nothing could be more ridiculous than the way certain people spoke about it as something very wicked. As an ideal it might advance the cause of social reform, but it terrified the middle class, who were afraid of it because they ignorantly supposed it would lessen their enjoyment and be generally detrimental to themselves.—SIR JOHN GORST, at Liverpool.

Wage slavery is looked upon with favor by the slave masters. But the slaves are organizing to make the position of the masters untenable.

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.

STUDY ECONOMICS

ROSCOE A. FILLMORE

And now the Wall Street Journal has quit talking of "lack of confidence" and begins to moralize in this wise: "It is all very well to pillory the corrupt politician and the grafting capitalist, but in this we are starting at the wrong end." That this is true there is no gainsaying but I very much doubt whether the Journal knows just the proper place to begin or if it does it will not divulge it. We socialists have said and continue to say that it is useless to attack the grafters as individuals. They are merely products of the present industrial system. Of course many socialists carry this attitude too far in my humble opinion, that is, they tell you that they have absolutely nothing against the capitalists but merely look upon them as fellow-victims. Now, to be frank, I hate the capitalist as a class. I hate them as I hate snakes and would crush them had I the power, in the same way that they have crushed me and my class.

But to return. The Journal sees only one solution. It says, "too many of us are bringing up children without any moral training at all and in so doing we are poisoning our supply of good citizens at the source." If the Journal is as well posted on social conditions as it should be it knows that millions of children are being born in an environment which would ruin one who had had the very best of moral training. Add to this the fact that these millions of children are born to ignorant, depraved parents who are totally incapable of teaching a child anything. Also consider the fact that these people have become depraved through the continuous squeezing and robbery carried on by the very fellows who patronize the Journal. And the Journal is supporting in every possible way the system which is responsible for this.

What are your conclusions, my reader? What do you offer as a solution? Listen to the "wise guys" who reap a handsome living by spouting piffle for the Wall Street Journal. If we are to have clean government, if we are to have honest finance, not merely in Wall Street but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says that our Creator endowed us, we must get back to definite religious teaching as a part of our children's education, in the home and elsewhere. That is certainly to the point, my readers. When boiled down to the consistency of gravity the reasoning of the Journal comes to this. The people are beginning to become restless. They are not satisfied with starvation on earth provided they can attain the mythical heaven that capitalist preachers tell us about. We must do something. We must hold them down in some way. We will try religious training in the schools. They must be made to understand that God intends every man to "remain in the station in which He has placed him." In short, we must dope them into submission by teaching that God will care for them after they have starved to death through our robbery.

The cure advanced by the Journal is brutally frank. I am glad to see it so. I wish to assure them that if religion will make men satisfied with starvation (and I believe it will) and uphold the present system, we will smash religion or anything which stands in our way. We also "have had enough of quack religions and political cure-alls." But we do not say "Let us get back to the Ten Commandments and the fear of the Lord which is the beginning of wisdom." We say "let us get down to economics." "Let us get down to the bare fact that 'labor produces all wealth' and figure from that. We know that all production of wealth is social; that no article, be it ever so simple, is the product of any one individual. It is the product of society. We know that the bare fact that production is social makes the private ownership of the tools of production incompatible with the best interests of society. We know that this private ownership hampers society, that it is responsible for the damnable unjust conditions which obtain today. If these things agree with the Ten Commandments, well and good. If not then the Ten Commandments must slide. My masters, we intend to despoil you as you have despoiled us in the near future! The denser ignorance you are able to inculcate in the workers the worse it will be for you in the end.

The Golden Rule

The idea of the golden rule is about as old as the Rocky mountains, but it has never had any force since the dawn

of "civilization," and never can so long as private property in the means of life persists. Like justice it is a meaningless abstraction.

To take one illustration that comes close home: Here is the capitalist who says: "I have accumulated property and now my style of living and that of my family depends on my ownership of that property. Now, you Socialists, put yourself in my place, and would you like me, if I were in your place, to come along and take your property?" Of course not.

Then there is the other side. The golden rule workingman says to the golden rule capitalist: "I work long hours and produce much wealth, and when I have done so you take the greater part; if you were in my place, would you like me, if I were in your place to come and appropriate the greater part of the wealth which you had by your labor created?" Certainly not.

The Socialist philosophy has recognized long ago that this problem will never be solved by any application of the golden rule, but only by a class war.—ARTHUR M. LEWIS in Vital Problems.

Burns, Dictator

How completely our estimation of Mr. John Burns is being realized! His reactionism; his vanity and presumption are at last disgusting even his most fulsome adulators and patrons of the Liberal Party. His callous and brutal administration of his office in regard to the treatment of the poor; his studied insults to the working class, and his contemptuous gibes at the parsimony towards the unemployed, surprised the the Radicals while they delighted the Whigs; but his speech last Saturday appears to have been what the Yankees call "the limit." When, encouraged by the approbation of the worst enemies of the people in his harsh grinding of the faces of the poor, the Right Honourable John proceeds to claim that he should be made absolute dictator in his own Department, and that the legislation promised as the outcome of the Poor Law Commission should be deferred until the "next Government but one," even the weak and watery "Daily News" has to call a halt. But we doubt if John the Dictator will be repudiated by his colleagues, or if the Government will do anything in the direction of Poor Law Reform.—JUSTICE.

CIRCULATION STATEMENT

Nova Scotia.....	300
Prince Edward Island.....	2
New Brunswick.....	39
Prov. of Quebec.....	917
Ontario.....	1123
Manitoba.....	110
Alberta.....	143
Saskatchewan.....	192
British Columbia.....	175
Yukon Territory.....	4
Elsewhere.....	54
Total.....	3059

The total number of this issue is 3,250 copies.

The World's Revolutions

We are having quite a demand for this charming book by Ernest Untermann. It is a series of historical studies; that on the Christian Proletariat and its Mission will be of special interest to those who care to look into the economic conditions underlying the rapid spread of Christianity in the first centuries of the Christian era. The concluding chapter on "The Proletarian World Movement," is an admirable statement of the aims and spirit of modern socialism. In cloth, 50 cents from Cotton's Book Department Good stock on hand.

One of Cotton's contributing editors, whose writings are very popular with the comrades in Canada, writes in to warn the editor not to get elevated over being "shot in." Says he has been before "the Beak" only sixteen times. Maybe Cotton's will find a staff of prison editors necessary like "Vorwarts" in Germany, and Comrade D. can be the chief of staff.

The average socialist is a hundred times better posted as to the principles of his party than the average Conservative or Liberal. How many of the old-party voters can tell you what the underlying principles of their party really are? All they know is that to the victor belongs the spoils of offices Socialism will abolish such spoils.

The forces of production have outgrown the methods of distribution. Hence, there is great pain among the members of all the capitalized peoples of the world.

INTERNATIONAL NOTES

Progress of the Movement in the Various Parts of the World

ITALY

Our comrade De Felice brought before Parliament, on May 6, some very serious charges against the commander of one of the crack corps of the Guards, the squadron of Cuirassiers. The commander, Major D'Alessandro, is said to have been guilty of gross irregularities. The Under Secretary, General Prudente, could not deny the charges but contented himself with promising an inquiry. De Felice's charges will prove another chapter in the long list of militarist crimes.

GERMANY

The Prussian Government has authorized the municipality of Berlin to build an under-ground electric tramway. Both lines are apparently to be built by the municipality itself. It indicates a most remarkable change of front on the part of the government, which has hitherto only thought of how to secure concessions in this respect for company promoters, etc. It is another tribute to the fear of the social-democratic Party in high quarters.

The "Daily Chronicle" Berlin correspondent writes that, according to a list published by the war office, 123 public-houses and restaurants in Greater Berlin are taboo for the "Berlin Garrison." Year after year the number of "lokals" which the Berlin soldier may not enter goes on increasing. The vast majority of these houses are places which Social-Democrats frequent for political purposes or which take in Socialist literature. Some half-dozen places are included in the list because they are regarded as the resort of immoral persons.

UNITED STATES

An international Socialist press bureau will be formed under the auspices of the Socialist Party. All the American Socialist papers will be associated in a news-gathering and business league, and will also affiliate with European bureaus.

The State Committee of the Socialist Party of New Jersey has submitted a motion to the National Committee "to obtain expert legal advice as to the advisability of bringing suit against Theodore Roosevelt, or the 'Outlook' Publishing Company, for the publication of the malicious and slanderous article which appeared in the 'Outlook Magazine' on March 20."

"The negotiations between the United Mine Workers and the anthracite barons," which were pending for six weeks, culminated in arranging a new three-years agreement substantially along the lines of the old agreement. The operators made some slight concessions in the matter of payment for new work, presenting of grievances and the collection of union dues. The United Mine Workers is not directly recognized, but the fact that the operators were forced to concede from their proposed reduction, and to treat throughout with the union officials, is conclusive proof that they know that there is a union in existence. If the miners stand pat for their organization they can enforce union conditions. If they don't line up they will be treated as slaves.

RUSSIA

On May 10, the third anniversary of the opening of the first Duma, a majority of the third Duma showed its subservience to the Stolypin Administration by decreeing the exclusion from the Duma of the two members, the Social-Democrat Kossorotow and the "Cadet" Koljubakin, in consequence of charges brought against them by the Minister of Justice, which had been disposed of a year ago.

The "Times" St. Petersburg correspondent states that out of 440,000 recruits for the Army in 1907, 332,000 came from the provinces of Great, Little and White Russia, while the Poles furnished 30,000, the Jews 18,000, Finns 12,000, Tartars 8,000, Bashkirs 6,000, and Germans 5,000. No less 392,000 of the recruits were peasants, and only 45,000 townsmen; over 37 per cent, were illiterate.—JUSTICE.

ITEMS OF INTEREST

To the Workers of the Dominion of Canada.

The Charities Department of New York City recently rejected ten tons of tainted meat.

The U. S. Senate has raised the duties on Canadian farm products. Barley has been raised to 30c and potatoes 40c.

The Austrian government has turned down the Standard Oil Trust in their

efforts to get control of the Galician oil fields.

Laverge's dual language bill in the Quebec legislature has been squeezed out. It is a dead issue for a year at least.

The capitalist press report that Patten cleared up \$2,000,000 on his May wheat deal. His partners are also credited with being \$1,500,000 to the good.

The Montreal early closing by-laws been upheld after a four years fight in the court. All retail stores must close on Wednesday and Thursday evenings.

Leading scientists as a result of recent experiments, now figure the world's age as 240,000,000 years, but experiments on a larger scale are expected to extend that period.

The national committee is now voting upon the election of an additional secretary to the International Socialist Bureau. The candidates are comrades Berger, Floaten and Spargo. The vote will close June 14.

The Plumbers and Steamfitters of Winnipeg have determined to appeal against the decision of the local court and will carry their case to the Privy Council in Great Britain.

Arthur M. Lewis, the celebrated socialist lecturer of the Garrick, Chicago, has had pneumonia at Akron, Ohio. He is now on the mend, but "The Evolutionist" will delay its appearance till the last of June.

Word comes of a socialist victory at the Gibraltar of capitalism. Cape Town, South Africa. James Trenbath has been elected to the town council, a beginning that the comrades are determined shall be followed up by many more such victories.

Holland Socialists just held their convention at Amsterdam. The socialists have six members in parliament, 20 in the provincial government and 103 in the municipalities. The party press comprises one daily, eighteen weeklies and one monthly.

Demonstrations are again being held for the right of suffrage in Hungary under the auspices of the Social-Democratic and trade union organizations. The people demand that the promise of Emperor Joseph that the right of suffrage would be granted be made good.

Port Arthur, Ont., is to have the biggest dry dock and ship-building plant on the Canadian side of the Great Lakes. According to the capitalist press three hundred men will be employed from the start, to be increased to one thousand.

A letter was printed recently in the New York Times in which the late H. H. Roger's genius is doubted, and his fortune boldly ascribed to corporate brigandage. Apparently the Socialists are not the only ones who see things in their true light.

A Canadian company with headquarters at Montreal, is exploiting a new machine which will revolutionize the clothing manufacturing trade. Each machine will do the work of from six to ten men or women, and does it finer, better and stronger than the most skilled hand operator.

The Socialist advance fears neither heat nor cold! Local Nome, Alaska, reporting for the quarter, shows steady progress and a total membership of sixty-two. On the first of April individual members of that local launched a weekly publication, entitled, The Arctic Appeal. A permanent headquarters is maintained by the local at the office of publication.

Never fix your thoughts on the size of the job you are about to tackle if you want to preclude any possible chance of failure.

If people were as careful about giving their minds a bath as they are their body, the world would be a lot cleaner than it is.

There is always room at the top, but the knowledge is poor consolation to a fellow who hasn't the price for a meal, to say nothing of a room.

The mind that can comprehend only those things which can be weighed or measured will never produce anything worth while.

There is a sort of grim satisfaction in the knowledge that we don't have to have a warranty deed to the air we breathe.

CASTORIA.
The Kind You Have Always Bought
Beware the Signature of *Cast H. Plitcher*



Brighten Up

There are very few houses that don't contain something that could be improved in appearance by the use of Paint or Varnish. Ask your dealer for

SHERWIN-WILLIAMS
PAINTS AND VARNISHES

Made in Canada THE SHERWIN-WILLIAMS CO. Montreal, Toronto, Winnipeg

The Socialist Vote Increases Only Through Education

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

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

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

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

The paper bound copy is small and compact, nice to carry in the pocket for reading at spare moments

The Common Sense of Socialism, by John Spargo. Paper covers, 25c; cloth \$1.00.

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

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

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

Socialism, Utopian and Scientific, by F. Engels. Paper, 10c; cloth 50c.

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

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

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

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

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

Karl Marx, Biographical Memoirs. By Wilhelm Liebknecht, translated by Ernest Untermann. Cloth 50c.

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

Value, Price and Profit, by Karl Marx, edited by his daughter, Eleanor Marx Aveling. Paper 10c; cloth 50c.

No subject is of more vital interest to wage-workers than the industrial system by which a large share of what they produce is taken from them, and in no book is this explained so clearly, forcibly and convincingly.

Marxian Economics, by Ernest Untermann. In cloth, \$1.

A popular introduction to the Three Volumes of "Capital."

Capital, by Karl Marx, in two volumes. Cloth, \$2 each.

Stock your Library Now

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

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Cotton's Weekly
COWANSVILLE, P. Q.

HEAR BOTH SIDES—THEN DECIDE

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

CASTORIA.
The Kind You Have Always Bought
Beware the Signature of *Cast H. Plitcher*

Canada Province of Quebec District of Bedford Superior Court No. 8139

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

VS. The said VOLNEY N. DYER. DEFENDANT.

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

BAKER & BAKER, Attorneys for Plaintiff, Sweetsburg, May 7th, 1909—June 10

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

The Firing Line

Now For The Bundle Brigade

We mentioned last week that the Montreal comrades had suggested taking up the formation of a Bundle Brigade and had made a good start. Note below those starting this week. Let it spread east and west. Get your local to take a bundle; it will be a paying investment. Sell them at the street or hall meetings. Gives you a good opening to get subs as many will part with a dime or a quarter for a trial as readily as two cents for a copy. One comrade who takes a bundle of 25 sometimes gets a news-dealer friend to insert them in other papers he sells, thus making capitalism introduce Socialism. There are many other easy ways of effectively placing 25 copies. Try a bundle.

We are a little over the 3,000 mark this week, but don't let up on the good work, as there is going to be a slump of about 200 next week. This is unavoidable, being the relics of a dead system. The most of the increase this week has been through the bundle orders. Tho many words of encouragement handed out by comrades with their sub-orders has convinced us that we are safe in installing the Monoline, and we expect to go ahead. The paper may be a little shy of its usual form for a couple of weeks or so, but when we get things in working order, look out.

The encouragement received is cheering when you consider that we have not issued a circular or any other matter in connection with this appeal, and looks encouraging for bigger campaigns with thorough preparation and organization.

The closing word, comrades, is to keep up the good work. We are not safely over the 3,000 yet. Boom the Bundle Brigade.

Ten copies 3 months \$1.00
Twenty-five 3 months \$2.50

Two trials from Wardenville, Sask., per Com. McCullough.

Three trials - land in from Com. Haight at Swift Current, Sask.

Local Victoria, B. C. No. 2 sends in a sub per Sec. McCluskey.

A bunch of Four have arrived safely from Preston, Ont.

Six trials from Comrade Taylor of Ravenswood, Ont. All piling up on that 500.

Another plunk for revolution. One sub and five trials per Com. Austin, of Nelson, B. C.

A healthy order for little books received from Com. Sutherland, Beachville, Ont.

Com. Grainger renews his sub and sends two trials to be forwarded to Fort William.

Another healthy list from Lachine. Three subs and three trials. Comrade Gordon is always busy.

Three good healthy yearlies from Comrade Wing of Brockville. He is with us for speedy revolt.

Com. Nick Stevens drops in from Ladner, B. C. for a copy of the "Communist Manifesto." Fine reading.

COTTON'S is certainly a good propaganda paper says Com. Hall in sending in one yearly and five trials from Guelph.

Comrade G. Desmond of Port Arthur can get subs as well as write and speak. His latest is a list of five, three yearlies and two trials.

Comrade Heatherton of Greenwood, B. C., keeps his promise. We hear again from him with five yearlies.

Comrade Neil Stewart of Ottawa, took two bundles of 25 last week, for special propaganda work.

Wishes us success for that 500, and sends along another bunch to help it out. Two yearlies and ten trials from Comrade Fogal of Brantford.

Another whack at the system from Calgary, per comrade Hyatt the hustling organizer for the S. P. of C. One sub.

Won't some comrade start the ball rolling in Prince Edward Island and Newfoundland. Addresses or subs welcome.

Comrade Hanson touches us from Meeting Creek, Alta., with two subs. Says we may look for some more. We'll take 'em all.

Another bunch from Com. Charley Kernick at Sydney Mines, N. S. Two yearlies, a half and one trial. Keenly interested down there in COTTON'S.

Amherst, N. S., heard from again after quite a lull. Com. Collins gets in with two subs. Has been under the weather. Takes the same old interest in COTTON'S.

Ottawa local appreciated the editor so much that they gave him an order for 50 copies a week for one month. A good help on the 500 all right. They took 150 last week.

The little books in stock at COTTON'S Book Department are the real goods. Com. Hesse, of Bienfait, Sask., gets a copy of each, also sends his sub.

Local Berlin is helping out on the 500 subs wanted. They have sent in an order for 25 per week per Comrade Martin, the indefatigable secretary.

Can't keep him quiet. In with another bunch of fourteen trials and three halves. Com. Ross always makes us feel good. From that breezy town, Glace Bay.

Good word from Cobalt. Comrade J. McKiernan rustles three subs and three trials. We also acknowledge \$2.50 for bundle account from Sec. Gauthier. This makes 50 per week for Cobalt.

The energetic secretary of Montreal local, Com. Jahn, sends in a trial and a bundle order of ten to be used in a good spot for propaganda. Interested in the 500.

More COTTON'S going to Camrose, Alta. Three yearlies and three trials from Com. Ewald. Also a generous book order. More promised. Very encouraging.

A familiar letterhead to us is that of Com. Penfold of Guelph. They slip in regularly. Total for the week is one yearly and three trials. Also acct. Com. McPherson.

Comrade Toseland, of Dauphin, Man., the designer of COTTON'S cartoon, which has received such favorable comment, is again in touch. A sub and a copy of "World's Revolutions."

Comrade F. Oddy, who is who is doing travelling stunts, is now in Brantford, and sends in a healthy kick, accompanied by two yearly and ten trial subs. Brantford is a healthy town for socialism.

Single subs have been received from C. R. Stephens, Ottawa; Miss Hayes, Bru, Ont., and Com. McKee, Wauchope, Sask. Two trials from Com. Prager of Berlin and one trial from F. Crandell, Winnipeg.

Comrade Watts of Halifax has had trouble getting "The Appeal," and as soon as he was convinced that COTTON'S would be delivered regularly, he forwarded a list of Ten yearlies. A list like that would make the most calloused socialist editor feel chirpy.

Comrades in the U. S. are hearing about COTTON'S and are getting curious. We have had many applications for sample copies, but Com. T. DeGrace, Sandy Lake, Pa., wanted to get ac-

quainted, so sent a trial sub. Comrade E. B. Viall, of Sheridan, Wyoming, also sent in a plunk to be filed in value with COTTON'S.

Those starting off on the Bundle Brigade this week are: Com. Figg, 25 copies; Com. St. Martin, 25; Com. Chisholm, 10 copies; Com. Otto Jahn, 10 copies. All of Montreal. Montreal local takes a bunch of 100 as well, which are sold to good advantage at the street meetings.

This column will be set in much smaller type under the new conditions. We could not do it heretofore.

PARTY NOTES

J. E. Jemison is the new secretary of Galt local, S.P. of C., in place of Comrade Alex. McLean, deceased. Address Box 427.

A comrade writing from Cobalt says there are 1,000 men unemployed at Cobalt at the present time. The Toronto papers say there is work for all who apply.

W. U. Cotton spoke at Ottawa, on Saturday, Sunday and Monday nights in Roberts-Allan Hall, under the auspices of Ottawa local. According to the Citizen there was good attendance and much interest shown. The subjects of the addresses were: "The law of the land in relation to life," "The materialist conception of history," and "Religion and science."

COMRADE ALEX. McQUEEN

Passes Over the Great Divide—Loss to the Movement in Galt, Ont.

The sad news comes from Galt, Ont., that Comrade Alexander McQueen is no more. His name has been familiar to us for several months as one of the leading spirits in the movement at Galt, secretary of Galt local, and an untiring, unselfish worker for the cause, and our party papers. Following is a communication from Comrade D. Lavery:

Galt, Ont. May 26th.
Dear Comrades:—May 15th was a sad day for socialism in Galt. One of our oldest and most enthusiastic members, Comrade Alexander McQueen passed away at his home after a short illness, aged 61 years. He was dead an hour before anybody knew, and the cause is given as rheumatism of the heart. Our late comrade has been a member of the party since its origin in Galt, which is about fourteen years, has been secretary for the past two years; and his name is known to many socialists. His whole life was devoted to the cause of socialism, and I have heard him say he would sacrifice his life for the cause if need be.

The funeral was one of the largest ever seen in Galt, and was attended by comrades from Galt, Preston, Hespeler and Berlin.

Yours in regret,
D. LAVERY.

Encouraging Words

Thanks for a sample copy of COTTON'S WEEKLY, the first I have seen. It is certainly a model of neatness and a valuable exponent of the principles of Socialism as far as I am able to judge from the first number that has fallen into my hands. It deserves a wide circulation.

You fellows down east can have only a faint conception of the stride that socialism is making in the west. The Provincial Governments have been forced to take over the telephones, on the demand of the farmers the grain exchange has been pruned of its powers by the legislature, so that it is no longer an element in plundering them, (the farmers) the different provincial governments are facing a demand of the farmers for publicly owned and operated international elevators and the Dominion Govt. is being pressed to own and operate the terminal storage facilities as well. Public ownership and operation of railways is also a leading question. The exploitation of the national resources of the country by private persons is being vigorously attacked and at least two of the provinces are considering the operation of coal mines and timber lands in the interests of the public. Alberta is operating a public pork packing plant. The air is full of plans and ideas for the betterment of conditions and even the elder of us who have been pushing the fight hope for some important changes before we go over to the great majority.

COTTON'S will in future, receive the weekly and monthly bulletins from the national headquarters of the U. S. Socialist Party.

TALE OF A TOUR

Springhill Local came into existence on the night of the 18th of May, thirty-eight years and two months after the Paris Commune.

Thirty names were on the charter application, but the Springhill comrades say they are going to have some more before they forward it, but they shouldn't delay sending long for this purpose.

The writer is now at New Glasgow, and has been holding meetings nightly in the open-air, excepting one night in a hall, having exceptionally good crowds, larger each night than the previous one. It is a comparatively easy matter to speak in the open air in New Glasgow, as one soon gets a crowd, and unlike most places, the workers here accept without hesitation the invitation to come close up to the speaker and all soap-boxers know what a help that is.

The quality of the crowds here is especially good, any one who is inclined to disturb being quickly made to subside by the crowd itself. It is a taste of purgatory to have to shout ones lungs up in an empty street in order to get a crowd, and I always dread the ordeal, particularly as it takes the steam out of one before you start your subject, but I am spared that in New Glasgow. I shall probably put in a full week in New Glasgow itself speaking from the same spot each night, and then tackle the surrounding places, after which, shall march on Glace Bay.

There is a snug little local here New Glasgow whose only handicap is that they have no speakers, they must go ahead and produce them, and they will. Comrade McKay a veteran who evidently has a congenital passion for taking the side of the under-dog, having done so all his life, having fought in the American civil war with the idea of helping to free the slaves, and getting severely wounded, being a pro-Boer at one time, and now a red-hot revolutionist, and Comrade Frye, are the stalwarts of this Local, which is safe in their hands. There will be more like themselves in it before long and it will be easier and more encouraging work for them. There is very fruitful soil in New Glasgow; the seed will not be sown in vain.

The workers are on the whole far riper for the only message worth taking than I anticipated before coming to the Maritime provinces.

I did not and do not anticipate seeing innumerable Locals scattered over Nova Scotia and New Brunswick when this tour is completed, though two are already formed, but with a competent and energetic provincial executive (and the men are available) I anticipate seeing these provinces make more rapid progress than any province outside of British Columbia, as is only natural at this later date. All earnest party members have every cause to shake hands with themselves and with each other over the progress our Party is making.

WILFRID GRIBBLE

Calgary First

Local Calgary has donated the sum of five dollars towards helping the comrades in the Maritime Provinces to keep Organizer Gribble in the field. It is up to all to see that Socialists are made all over the Dominion, so send your contributions to Roscoe Filmore Albert, N. B.

If we are to have a Dominion convention next year, let us be represented from all parts of Canada. Now is the time to do the spadework, not the week before election. Let us all make up our minds that we are determined to be represented in the next Dominion Parliament.

F. HYATT, Organizer.

HOLDING UP THE APPEAL

Socialist literature and papers are evidently looked upon as very undesirable matter by the postal powers at Halifax, N. S., the staid old conservative garrison town by the sea. A comrade down there who is a subscriber to The Appeal, has been unable to get his copies, and asks COTTON'S to take the matter up. The following letter is self-explanatory:

H. William Watt
7 Quimpool Road

Replying to your note of yesterday's date respecting irregular receipt of a paper for which you are a subscriber, I have to inform you that the paper mentioned by you is prohibited from the Canada mails, and all copies of it observed here are being held back and confiscated.

H. W. BLACKADAR, Postmaster

The Appeal have notified the postmaster of his mistake, and we have taken the occasion to supplement the advice given, and make a protest

against the holding up of Socialist literature. If there is any further non-delivery, the matter will have to be carried to the department at Ottawa. Comrade Watt wrote to Ottawa, but of course received no reply. COTTON'S stands for the uninterrupted circulation of Socialist literature through the Canadian mails. The more the merrier.

ATTENTION

Comrades of the Maritime Provinces

If you want to hear Comrade Gribble speak, get busy! Make arrangements for a meeting in your town or village. All desiring one or more meetings communicate at once with the undersigned. Get to work comrades, let me hear from you all.

—ROSCOE A. FILLMORE, Albert, Albert Co., N. B.

STARVED TO DEATH

A Parliamentary return of the number of persons in whose cases coroners' juries returned verdicts of death from starvation or death accelerated by starvation in the administrative County of London last year shows a total number of forty-six cases. No fewer than five of these occurred in the West End.—Ex.

It is sufficient for some people that they drink anything called tea. Others prefer a standard brand like "Salada," which has a reputation for being good. The latter get more enjoyment out of life. In buying tea for the satisfaction you expect to get from its use, it will pay to purchase "Salada." Avoid anything "just as good." Imitations are invariably of poor quality.

Government employees are human. If you get enough of them they will control the government and get what they want. Government ownership with the government workers deciding under what conditions they shall work comes pretty near being applied socialism.

Socialist Directory

Cards inserted Under This Head 75c per Month

MONTREAL LOCAL NO. 1

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

Kamloops Local No. 50

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

READ
The Western Clarion
\$1.00 Per Year
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When print blurs, irritable temper and general discomfort result. We positively cure this condition with glasses.
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Delightfully situated on the St. Francis River, near Lake St. Peter, 68 miles from Montreal. Come! You will go back with double energy, double capacity for work, all health and tingle.

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Recommended by the highest medical authorities as a cure for rheumatism, diseases of the kidneys, liver, stomach.

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Grand old trees and wide porches for those who care more for rest than recreation. Boating, fishing, tennis, ball room. Rates \$12 to \$16 per week. Beautiful illustrated booklet free on request.
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ABENAKIS SPRINGS, QUE.

THE MOST DELIGHTFUL RESORT IN CANADA



Is the main thing in talking Socialism, whether on the platform, through the press, or in propaganda literature.

The little books mentioned below, are nicely printed, convenient for the pocket, and convincingly clear and to the point in regard to Scientific Socialism.

SOCIALISM MADE EASY.
By JAMES CONNOLLY. The latest and best book to put into the hands of workingmen who have as yet read nothing on Socialism. Straight-from-the-shoulder talks, simple and scientific.

THE SOCIALISTS: Who They Are and What They Stand for. By JOHN SPARGO. Admirably concise and clear. States the principles in brief, crisp chapters, and is a good introduction to the heavier books.

THE COMMUNIST MANIFESTO. By KARL MARX and FREDERICK ENGELS. This book, prepared in 1848, has for more than sixty years been the accepted text-book of all International Socialists. An indispensable book to the student.

SOCIALISM, UTOPIAN & SCIENTIFIC. By FREDERICK ENGELS, translated by Edward Aveling. A classic that should be read by every socialist intending to talk or write on Socialism.

VALUE, PRICE AND PROFIT. By KARL MARX. A book addressed to workingmen, clear and direct in style, which explains surplus value, especially as it affects the wage-worker.

ALL THESE BOOKS 10c PER COPY

From Cotton's Book Dept

THE LADY OF LYNN

By SIR WALTER BESANT

Copyright, 1900, by Sir Walter Besant

CONTINUED

"I have promised to meet him. I must at least send him a message, if only to say that I shall not come."

"I should like to send him nothing. But you are right. It is best to be courteous. Well, you may send him a letter. I will myself take it to the Crown."

"But afterward, Jack? What shall we do afterward? If he is innocent, he will take offense. If not?"

"If you were engaged to marry a young merchant, Molly, or to a skipper and you heard rumors of bankruptcy, drink or evil courses, what would you do?"

"I would tell him that I had heard such and such about him, and I should ask for explanations."

"Then do exactly the same with Lord Fylingdale. He is accused of certain things. The captain must make inquiry. He is bound to inquire. Why, the vicar himself says that he would, if necessary, in order to ascertain the truth, travel all the way to London, there to learn the foundations. If any, for these charges, and afterward into Gloucestershire, where his country mansion stands, to learn on the spot what the tenants and the people of the country know of him."

"But suppose he refuses explanations. He is too proud to be called to account."

"Then send him packing. Lord or no lord, proud or humble, if he refuses explanations, if these things are untrue, then—why, then you will consider what to do. But, Molly, I do not believe that any explanations will be forthcoming and that your noble lover will carry it off to the end with the same lofty pride and cold men."

"Let us go into the parlor, Jack. There are the captain's writing materials. Help me to say what is proper. Oh, is it possible? Can I believe it? Are these things true? That proud man, raised above his fellows by his virtues and his rank and his principles! Jack, he risked his life for me."

"Ask no more questions, Molly. We must have explanations. Let us write the letter."

It was Molly's first letter—the only letter, perhaps, that she will ever write in all her life. Certainly she had never written one before, nor has she ever written one since. Like most housewives, her writing is only wanted for household accounts, recipes for puddings and pies and the labeling of her bottles and jars. I have the letter before me at this moment. It is written in a large, sprawling hand, and the spelling is not such as would satisfy my father.

Naturally she looked to me for advice. I had written many letters to my owners and to foreign merchants about cargoes, and the like, and was therefore able to advise the composition of a letter which should be justly expressed and to the point:

"Honored Lord—This is from me at the present moment in my guardian's parlor—writing parlor, when I am mate of the ship should have written port or harbor. "It is to inform you that intelligence has been brought by letters from London and Cambridge. Touching the matters referred to in these letters, I have to report for your satisfaction that they call your lordship in round terms a gamester and a ruined rake and your companions at the spavins, Sam Semple, the parson, the rickety old bean and the colonel—simple rogues, common cheats and sharpers. Shall not, therefore, meet your lordship at the church tomorrow morning as instructed. Awaiting your lordship's explanations and commands, your most obedient, humble servant."

"MOLLY."

This letter I folded, sealed, addressed and dropped into my pocket. Then I bade Molly good night, entreated her to be thankful for her escape and so left her with a light heart. Verily it seemed as if the sadness of the last two months had been wholly and suddenly lifted, and on my way back to the Crown I passed the Lady Anastasia's lodging just as her chair was brought to the house. I opened the door for her and stood but in hand.

"Why, it is Jack!" she cried. "It is the sailor Jack, the constant lover. Have you anything more to tell me?"

"Only that Molly will not keep that appointment of tomorrow evening."

"Oh, that interesting appointment in St. Nicholas' church. May a body ask why the ceremony has been postponed?"

"Things have been disclosed at the last moment, fortunately in time."

"What things, and by whom?"

"By letter. It is stated as a fact well known that Lord Fylingdale is nothing better than a ruined rake and a notorious gamester."

"Indeed! The excellent Lord Fylingdale! Impossible! Quite impossible! The illustrious example of so many virtues! The explanations will be, I am sure, complete and satisfactory."

"What next will the world say? Does his lordship know of this discovery? Not yet? You said it was a discovery, did you not? Well, my friend, I am much obliged to you for telling me. You are quite sure Molly will not be there? Very good of you to tell me."

For my own part I start for London quite early—at 5 o'clock. Goodbye, Jack!"

Then I went into the Crown, where I learned that the captain had been reading another letter containing accusations as bad as those in the other two.

So we fell to talking over the business, and it was resolved that the captain should demand explanations by letter, that he should refuse to receive the villain Sam Semple or his lordship and that the vicar should, if necessary, proceed to London and there learn what he could concerning the past history and the present reputation of the noble squire. Meantime I said no more about the intended marriage at St. Nicholas' church and the abandonment of the plan. As things turned out, it would have been far better had I told the captain and had we both planted ourselves as sentinels at the door, so as to be quite sure that Molly did not go forth at 6 in the morning.

That evening, after leaving me, Lady Anastasia sent a note to Lord Fylingdale. "I am leaving Lynn early tomorrow morning. I expect to be in London in two days. Shall write to Molly."

CHAPTER XIV.

A WEDDING.

I HAD rowed myself aboard that evening in a strange condition of exultation, for I had no doubt—no doubt at all—that the charges were true and that a conspiracy of the most deadly kind was not only discovered, but also checked, and I could not but admire the craft and subtlety with which the favorite of the muses had devised a plan by which it was made possible for the conspirators to come all together without the least suspicion to the town of Lynn.

Nobody could stand against him, nor could any one in Lord Fylingdale's rank visit the town in its ordinary condition without receiving an invitation to Houghton if Sir Robert was there unless, indeed, there were reasons why he should not be visited or received. What Sam had not expected was without doubt the wonderful success of his deception, the eagerness with which the country round accepted his inventions, the readiness with which they drank these innocent waters, the miraculous cures effected and the transformation of the venerable old port and trading town into a haunt and resort of fashion and the pursuit of pleasure.

Thinking of all these things and in blissful anticipation of the discomfiture of all the conspirators, there was an important thing that I quite forgot—namely, to send Molly's letter to her squire in his room at the Crown. I carried the letter in my pocket. I undressed and lay down in my bunk. I slept with a light heart, dreaming only of things pleasant until the morning, when the earliest stroke of the hammer from the yard and the quay woke me up. It was then 5:30. I sat up. I rubbed my eyes. I then suddenly remembered that the letter was in my pocket still.

It was, I say, 5:30. The engagement was for 6 o'clock. I might have to run yet to stop Lord Fylingdale.

It does not take long to dress. You may imagine that I did not spend time in powdering my hair. In a quarter of an hour I was over the side of the ship and in my dingy.

By the clock in the Common Stair it was five minutes to 6 when I landed and made her fast. I climbed the stairs and ran as fast as my legs could carry me to the Crown inn. As I reached the door the clock struck 6. Was Lord Fylingdale in his room? I was too late. He had left the house only five minutes before and had been carried in his chair across the market place.

I followed. It was already five minutes past the hour. I should find him in the church chafing at the delay. I should give him the letter and retire.

The market place was filled with the market people and with the townsmen.

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pie who came to buy. I pushed across, stepping over a basket and jostled by a woman with poultry and vegetables. It was seven or eight minutes after 6 when I arrived at the church. The doors of the south porch were open. Within I heard the sound of voices or at least of one voice. I looked in.

Heavens! What had happened? Not only was I late with my letter, but—could I believe my eyes? Molly herself stood before the altar. Facing her was Lord Fylingdale, who held her hand. Within the rails stood the Rev. Benjamin Purden, beside him the clerk to make the responses, and the minister, when I arrived, was actually saying the words which the bridegroom repeats after the minister, completing in effect the marriage ceremony.

"I, Ludovic, take thee, Mary, to my wedded wife," and so on, according to the form prescribed, and again the words beginning:

"With this ring I thee wed"—

I stood and listened, lost in wonder. Then came the prayer prescribed, after which the clergyman joined their hands together, saying:

"Those whom God hath joined together let no man put asunder."

I heard no more. I sat down on the nearest bench. What was the meaning of this sudden change? Remember that I had left Molly only a few hours before this fully resolved, that she would demand an inquiry into the statements and charges made in the two letters—resolved that she would not keep the engagement, her admiration for the proud, brave, noble creature, her lover, turned into loathing.

And now, now, in the early morning, with her letter in my pocket stating her change of purpose, I found her at the altar and actually married.

"Whom God hath joined together let no man put asunder."

What if the man Purden was all that he was described? The priestly office confers rights and powers which are independent of the man who holds that office. Whatever his private wickedness, Purden was a clergyman, and therefore he could marry people.

Molly stood before the altar, as had been arranged. She wore a black silk domino; she had on a pink silk cloak with a hood drawn over her head, so that she was quite covered up and concealed. But I knew her by her stature, which was taller than the common, and by her dress, which had been agreed upon.

Then the bridegroom offered his hand and led the bride into the vestry. They were to sign the marriage register.

And here I rose and slunk away. I say that I slunk away. If you like it better, I crawled away, for I was sick at heart. The thing which I most dreaded, the marriage of our girl to a rake and a gamester, had been actually accomplished. Misery and ruin would be her lot. And in my pocket



was her letter asking for explanation and withdrawing her promise for tomorrow. Could one believe one's senses?

I crawled away, ashamed for the first time in my life of the girl I loved. Women, I said to myself, are poor, weak creatures. They believe everything. Lord Fylingdale must have been with her early. He had but to deny the whole; she accepted the denial. Despite her resolution she walked with him to the church as the lamb goes to the shambles. Oh, Molly! Who could have believed it of you?

I left the church and went away. I thought of going to the captain; of telling my father; of telling the vicar, but it seemed like treachery, and I refrained.

Instead, I walked back to the quay and paddled to the ship, where presently the barges came alongside and the day's work began. Fortunate it is for a man that at moments of great unhappiness his work has to be done and he is desirous to put aside his sorrow and to think upon his duty. But—alas! Poor Molly! Who could have believed it possible?

Well, you see, I did not follow this wedding to an end. Had I gone into the vestry I should have been witness of something very unexpected.

The clergyman had the registers lying on the table open. He took a pen and filled in the forms. He then offered the pen to the bride.

"My lady," he said, "I must ask your ladyship to sign the register—in duplicate, if you please."

The bride sat down and in a large, bold hand wrote her name—Mary Miller.

Then the bridegroom took the pen and signed "Fylingdale."

The clergyman sprinkled the pounce box over the names and shut up the books, which he gave to the clerk. This officer took the books and locked them in the great trunk which held the papers and books of the church, putting the key in his pocket.

"And now," said Mr. Purden, "let me congratulate my noble patron and the newly made countess on this auspicious event. I have brought with me

a bottle of the finest port the Crown possesses, and I venture to drink health, happiness and prosperity." So saying he produced a bottle and glasses. The bride, without saying a word, inclined her head to the bridegroom and drank off her glass. Lord Fylingdale, who looked, if one may say so of a bridegroom, peevish and ill at ease, raised his glass. "To your happiness, Molly," he said.

So all was finished. "You are going home, Molly?" he asked. "For the present—that is to say, for a day or two—it will be best. I shall claim you very soon. There is no one but ourselves in the vestry." (For the clerk, having locked the box and accepted the guinea bestowed upon him by the bridegroom, was now tramping down the church and through the porch. No one but themselves was in the vestry or the church.) "You may therefore take off your domino."

"As your lordship pleases." Lord Fylingdale started. Whose voice was that? "As you order I obey." So the bride removed her domino and threw back the hood.

The bridegroom started. "What is this?" he cried, furious with certain words which were out of place in a church.

"Lady Anastasia!" cried Mr. Purden. "Good Lord! Then we are all undone!" "What does it mean? Tell me, she devil! What does it mean? Where is Molly? But this is play acting. This is not a marriage."

"I fear, my lord," said the parson, "that it is a marriage. The registers are in the strong box. They cannot be altered."

"Go after the clerk, man. Order him to give up the keys. Tear the pages out of the registers."

"I cannot," said Mr. Purden. "I dare not. The man is a witness of this marriage. He has seen the entry in the register. I dare not alter them or destroy a single page. I have done a great deal for your lordship, but this thing I cannot do. It is a marriage, I say. You are married to the Lady Anastasia here."

"Talk! Talk! Go after the man. Bring back the man. Tear the keys from him. Silence the man. Buy his silence. By heaven, I will murder him in order to stop his tongue!"

"Your lordship forgets your bride—your happy, smiling, innocent bride."

He cursed her. He raised his hand as if to strike her down, but forbore.

"I told you," she continued, "that in everything I was at your service—except in one thing. Tear the registers—murder the clerk—but the bride will be left. And if you murder her as well you will be no nearer the possession of the lovely Molly."

The bridegroom sank into a chair. He was terrible to look at, for his wrath and disappointment deprived him of the power of speech. Where was now his cold and haughty front? It was gone. He sat in the chair, upright, his face purple, his eyes starting from his head, as one who hath some kind of fit.

The clergyman, still in his white surplice, looked on and trembled, for his old pupil was in a murderous frame of mind. There was no knowing whom he might murder. Besides, he had before this divined the true meaning of the visit to Lynn, and he foresaw ruin to himself as well as his patron.

Lord Fylingdale turned upon him suddenly and cursed him for a fool, an ass, a villain, a traitor. "You are in the plot," he said. "You knew all along. You have been suborned."

"My lord, my lord, have patience. What could I know? I was bidden to be here at 6 to marry you. I supposed that the bride was the fair Miss Molly. I could not tell. I know nothing. The lady was in a domino. It is irregular to be married in a domino, but your lordship wished it. What could I do?"

"Send for the key, then, and destroy the registers."

"Alas, my lord, it is now, you may be sure, all over the town that you have been married, and to Miss Molly."

"Where is Molly? Where is Molly then? Why did she keep away?"

The bride looked on with her mocking smile of triumph. "You may murder me," she said, "but you will not undo the marriage. I have been married, it is true, under a false name, but I am married none the less."

CONTINUED

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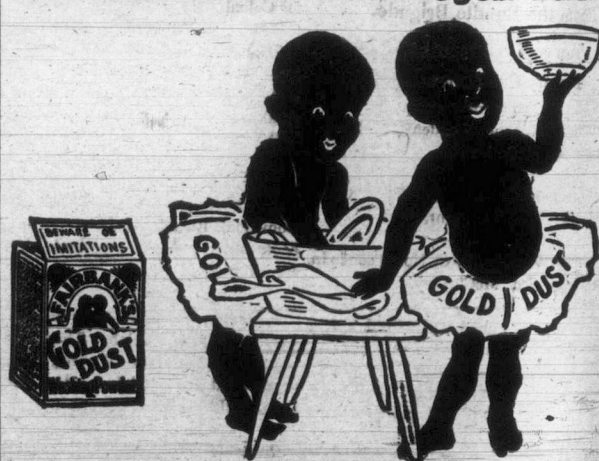
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Woman's Page

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

CONTRIBUTIONS ARE WELCOMED FOR THIS PAGE

Rich Man, Poor Man, Beggar Man, Thief.

MARY A. MASTERSON

It is den sat Mr. Richman looking rather grim; dividends had not been growing fast enough for him.

We will have to cut expenses. Or we'll close the mill and that's all there is about it; for the present—keep it still."

Won't accept a wage reduction? Barely living now? When they work again, I'm thinking To my will they'll bow!"

Mr. Poorman went off whistling To his work one morn; but 'twas not long ere the pleasure From the day was shorn.

For he saw a notice posted That the mill must close, That was all; but just and laughter On his lips were froze.

What it meant for wife and baby, Ah! too well he knew; But he must never let them guess That he felt so "blue."

Oh! the weary, useless tramping Those poor feet have done From the earliest glint of daylight 'Til the day has gone.

Wife and baby pale with hunger, Weak himself for food, Mr. Poorman now is getting In a desperate mood.

Now for loved ones who are waiting He will crumple his pride; He will beg for wife and baby, Rather had he died!

"Lady, will you help—" "No! begone and do not tell me any of your lies; I've no time to listen to them, Beggars I despise!"

To his face the hot blood rushes, Then recedes and leaves him pale; He must have some food for baby If he has to go to jail.

So the woman's purse he snatches But he is too weak too run; Soon an officer has caught him And the Devil's work is done.

CO-OPERATION

M. WISDOM

Each day as I perform my round of household duties, I say to myself, "There is something wrong somewhere," and I wonder anew to myself where the trouble lies.

I have come to various conclusions about the matter. Of this I am sure, a vast amount of energy is uselessly wasted each day by every one of us women; energy, which if it were accumulated and turned into other channels, could remove mountains.

Instead of a million women cooking a million dinners, doing a million washings, or performing a million other things separately, couldn't we combine in some way? If we would unite our scattered forces, we could have much of the same work, done in a better way at a cheaper rate.

It seems to me that such a thing could be done easily, if we would only set our heads together and think the matter out.

It is true that in our larger cities much of the drudgery of housework can be done out of the house. Laundry and the cooking of jams and meats, the renovating and laying down of carpets, the cleaning of curtains, and bedding, etc. We buy our butter and sausages and plum-puddings and many other things all ready for use, things that our grandmothers made as a matter of course. Still, these things are expensive, being made for profit.

What I want to do is to combine our forces for the benefit of all. I don't believe we should wait for the time when full fledged socialism will make all these things possible, I think we could attend to it right now among ourselves on a smaller scale.

To those of us who value their time as nothing, of course, this does not apply. Most of us, however, have more self-respect than to consider ourselves less than the least in the home and are ready to grasp any idea that will help us in any way. Let us take

as an example the case of your fine plum-pudding.

Instead of a hundred (or a thousand, or a million) of us each buying our own little spices and raisins and making our hundred puddings, then cooking over our hundred fires, why couldn't we combine and buy our ingredients wholesale and have the whole lot made at one time? These puddings would cost less money, be just as nice, and each of us would be saved time, and worry and work. The same idea could be applied to numberless cases. A little thinking and co-operation would bring about splendid results. It would mean fewer worn-out, nervous women, fewer weak, sickly children born of tired mothers.

To many of us women the word duty looms large. We tramp around the same old tread mill and think, when we crawl to bed, that we can at least comfort ourselves with the thought that we have done our duty.

If our noses were not pointed to the earth, we could lift out tired eyes to see the glorious prospect of what life would mean, with the leisure we could have if we would but co-operate in doing our work.

THE FATHER'S HAND

M. WISDOM

When I was a little girl and had been good I was given the treat of walking down to the village with my father. I used to hold firmly on to his little finger and trot along by his side safe and free from alarms, because in my childish eyes, my father was a mighty man of valor and could slay by the word of his mouth all the dragons and giants and fierce wild animals which I had never happened to see, but which I was firmly convinced lurked in every direction, ready to pounce upon little girls and eat them up. I looked with great distrust at every odd corner into which my childish eyes could not see clearly, such as behind trees, under the verandah and at the other side of the fence.

One day I suddenly discovered that I had grown to the full stature of being able to grasp comfortably my father's big finger. It came as a revelation to me that my hand could span that large finger with ease. I remember the day distinctly. I also remember that I thought to myself, in the might of the new idea, how small I must of been when I could only grasp the little finger.

Those days are years ago, but I have never forgotten that sunny summer morning on the sidewalk in my home village when I made the discovery of my new found strength.

Of course that was before I ever dreamed of walking alone. I felt that I must cling to my father's protecting hand, as a shield from all those savage, wayfaring beasts that my fearful, little heart imagined so plainly.

The memory of that famous discovery made by a little girl, so long ago, keeps the older girl humble, for it has proved to her that the intellectual mountains, which we climb to-day, that seem so beset with difficulties are really only part of the valley which we leave behind us on our journey towards the hill-tops. As for the ogres and wild beasts we dreaded along the path, they have faded away with the morning mists of childish imagination.

ON REARING CHILDREN

ALEX. M. THOMPSON

I regret that my article on Babies in the "Woman Worker" should have caused offence to "A Mother of Six," who writes in high dudgeon to inform me that "I evidently know nothing about children."

That is a mistake. On the contrary, I feel that I could charm and interest any young mother with the information I have picked up about children in my recent readings.

For instance, I learned for the first time in my life from a medical paper the other day that "a healthy infant sleeps most of the time."

I am sure this fact is not generally known. Several fathers of babies to whom I mentioned it received it with serious distrust.

Even when I had furnished my re-

spectable and scientific authority, they still dropped doubts and rudeness.

Which merely corroborated what I said in the "Woman Worker." The shameless little cherubs ought to sleep. Therefore they do not.

The ruffians!

Yet, instead of devising ways of punishing the little beasts, Science actually applies itself to encourage them. Thus I learn that "a Frenchman has discovered a new use for electricity, and has invented an arrangement by which the cries of a baby are received in a microphone placed in a cot over the infant's head, and by some intermediate mechanism not described start the current in a circuit containing an electric bell. The mother or nurse can thus be summoned from any distance."

As if anybody wanted scientific help to hear the little scoundrels yelp! As if anybody wanted the abominable sound transmitted further than it will travel by its own perversity!

If that inventive Frenchman is not safely secured and locked up soon he will be doing the times some serious injury.

A much more valuable discovery in connection with the rearing of children was lately promulgated by "A Lady of Title," in a London democratic paper, in the way of advice to working men's wives.

The lady of title informed her readers that if their children were too short, too thin, too narrow, or in any way unsatisfactory, the fault was exclusively the mother's.

A careful mother, the lady of title declared, could do whatever she liked with her children. Only feed them on venison and things, and rub each child every morning with the palm of the hands for two hours, and all should be blithe and gay.

This advice, let us hope, will be generally adopted. If every Lancashire mother who has ten or a dozen children will every morning throughout summer and winter strip them, naked in the back kitchen and scrub them for two hours each, there will no longer be any cause for Lancashire women to complain of lack of employment.—British Clarion.

HOME HELPS

Scrubbing brushes will last twice as long if they are put to dry with the bristles downwards. If turned the other way the water soaks into the wood and rots the bristles.

Persons troubled with carpet moths may get rid of them by scrubbing the floor with strong hot salt water before laying the carpet and sprinkling the carpet with salt when one sweeps it.

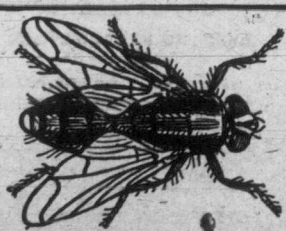
Pour scalding water over orange and let stand five minutes. The thick white inner skin, usually so hard to get off, will adhere to the peel and come off with it, leaving fruit beautifully clean and ready to slice.

To remove stains from mahogany that have been caused by standing a jug of boiling water on it, rub in oil, and then pour a little spirits of wine on the spot, polishing afterwards with a soft chamois leather.

No woman understands the first principles of hygiene until she has an instinctive feeling that it is best to buy six dishcloths and to treat them to a weekly bath in the regular wash, as she does the tea towels.

Love one another in spite of your differences, in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences and burdens; above all, make the best of one another.

Much ironing can be saved by having house dresses, aprons and such made from the old-fashioned seersucker. It washes easily, is cool and pretty, and all it requires is a little shaking and smoothing to have it look like new.



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WOMEN AND SOCIALISM

By JOSEPHINE DAY NVE

One who is in public work is repeatedly surprised, startled, even, by the eager questions that are being asked by the women of to-day—questions which show that a mighty chemicalization is going on in the human race.

The fixity of the old beliefs that have obtained in religion, in education, in industrial and domestic life—this immobility is being broken up—is giving way; conditions are becoming fluidic, and woman is growing out into her own! She will not break out, for that is not the cosmic law. She must grow out.

We are living in a strange, a wonderful age, in which some powerful solvent seems to be silently at work—here—in the old world—everywhere!

It appears, at a superficial glance into Socialism, that the cohesiveness of human society is giving way, that there is nothing but confusion and chaos; that on every hand imminent dissolution threatens.

To many the new order of womanhood, invading every thoroughfare of business, waging the warfare for the ballot, unflinchingly discussing the problems of sex; in fact this newly externalized woman seems to be well in the vanguard of what, to the old orthodox mind, appears as a great moving menace.

If we take off the old-fashioned glasses that we wear, and put on the high power lenses of the modern spirit, that spirit of the new and sacred democracy which shall at last humanize us all, we shall see that within what appears as confusion and chaos and mob mutiny, there is a rational, cool-headed, analytical element, which makes for the moral, mental and physical hygiene of the whole human race!

It is all well and good, in this socialistic work to spend much time in the contemplation of the sordid. Much of the labor in Socialism must, of necessity, be pathological. We must work with the microscope and the scalpel; we must go through the laboratory and dissecting-room routine, which alone can give us the knowledge which is power. But we must remember, always, that material economic conditions, are but the outward correspondence of spiritual states!

Just so soon as you awaken in the individual, or the mass of individuals, the consciousness of inherent power, just at that moment you have set up a vibration which will ultimately change the environment, just at that moment you have given the password to liberty!

In Socialism there is need of women workers! Need of the womanhood that rings true! By this is not meant women who will ignorantly abandon themselves to ranting, to antagonism, and to the abuse of people and conditions as they are! Woman's true power is constructive, not destructive. One hour spent in a conscious atonement and co-operation with the divine law of unity and Love will accomplish more than weeks of screeching invective!

"Know thyself" should be the motto of every woman of to-day; for the way is beset on every side with new perplexities. The period is transitional. Then let us know socialism before we begin to talk it or to teach it!

Reading circles for women should be formed, where the writings upon Socialism can be studied and critically discussed. The faculty for true criticism is one of the rarest in the world, and it is singularly lacking in women.

There should be an independent circulating library where socialistic books could be obtained for a small fee. Such a library could be operated upon the same plan as are the few libraries we have for new fiction. Many people want and need such books as those by Wells and Hillquit, and France and they would gladly pay, say, 10 cents or 15 cents a week for the privilege of reading them, but cannot afford to buy the books.

There should be weekly classes in which women could be taught the history of the Socialist movement, meager though that history is; where they can learn the present day ideal of socialism, and the methods which are proposed by which that ideal can be actualized; where they can learn the physical, mental, and spiritual status of other women, yes, and of men, and children, too. Thus they will grow out into a democratic consciousness. The attitude of Socialism is not that of the snug missionary society.

These circles and libraries and classes should be formed by women themselves, not for them. They should be inde-

pendent of other organizations, and they should be self-supporting.

These are the suggestions. What shall we do with them? My Sisters—you and I?—Ex.

Truthful Thoughts

Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to the race forever.—RUSKIN.

We do not trust men enough. Men will answer to the higher appeal when the poor lower appeal that goes to their selfishness will be lost upon them.—PHILLIPS BROOKS.

Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—SIDNEY SMITH.

To work out our own contentment, we should labour not so much to increase our substance as to moderate our desires.—SANDERSON.

The principle object of Parliament at Ottawa is to give charters to companies under which the people can be robbed.

PSALMS

PSALM 29.

1 Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

3 The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

4 The voice of the Lord is powerful; the voice of the Lord is full of majesty.

5 The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

MY EL DORADO

VERNE DEWITT ROWELL

Not where the golden gleam,
Breaks from the fissured sand,
Or youth and pleasure seem,
Ever on florid strand.

But where sad human life,
Calls me to comfort pain,
To soothe the bitter strife,
That love and joy may reign.

There may my golden dream,
Wrought of youth's fancy free,
Head me with brightest gleam,
My El Dorado be.

The most economical and convenient way to sow grass seed is to put the seed in an ordinary tin colander or sieve. Shake lightly near the ground.

To clean coral ornaments boil them for a few minutes in a soapy lather. Rinse them in clear, cold water, lift them carefully out, and leave them to dry.

If, instead of spirits of camphor, camphorated oil is used in cleaning furniture, it will not only remove the white stains but restore the polish as well.

Knowledge born of experience is man's best investment.

PROVERBS

CHAPTER 16

7 The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The Lord is their strength, and he is the saving strength of his anointed.

30 The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

33 The fear of the Lord is the instruction of wisdom; and before honour is humility.

1 The preparations of the heart in man, and the answer of the tongue, is from the Lord.

2 All the ways of man are clean in his own eyes: but the Lord weigheth the spirits.

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A CANADIAN SOCIALIST PAPER

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

Socialism does not come to destroy the home. It comes to make the home life possible.

The question is often asked, "Does socialism interfere with religion?" It does not. That is, if the man has a right kind of religion.

The plutocrats are very fond of the sentimental socialists. They know that a sentimental socialist is as harmless as a sentimental Christian.

Christianity was all right when it began. The primitive doctrines, however, became polluted with theosophy and the mixture has been bad for humanity.

Socialism is not confined to the economic realm alone. It embraces a world philosophy. The economic branch is but one phase of the socialist argument.

The civil servants at Ottawa have just had two hours added to the length of their work day. Government ownership does not necessarily mean democratic management.

The bread and butter question is the greatest question on earth. Even the capitalists admit this by their conduct. Just watch them howl over the socialist theory of wealth appropriation.

Government ownership tends to increase the service and decrease the cost. Private ownership tends to reduce the service and increase the cost. Which system is better for the ordinary voter?

Socialism is rapidly approaching. The daily papers are full of accounts of the socialist agitation and the European governments are beginning to bend before the coming storm. The Liberal is as much behind the times as is the Tory.

George E. Foster declares that the Conservative party is preparing a comprehensive scheme of reform which will appeal to the whole country. It is dollars to doughnuts that the platform will steal some of the doctrines of the socialists.

The intellectual socialist may have an intellectual longing for the advent of the socialist state. It is the socialist wage-slave who desires it with a passionate energy and will struggle with all his might to break the economic fetters which bind him in.

Andrew Carnegie wants to summon Great Britain and Germany before an international police court as disturbers of the peace. The capitalist must sell guns and steel plates at high figures to governments in order to make money. Andy has been in the steel business and should remember.

The British plutocrats are agast because of the heavy taxes levied on the rich. A recent estate of sixty million dollars paid ten millions and the capitalists think it awful. They should be devoutly thankful that in the present temper of the people the government did not take fifty millions.

Insurance Companies make a great advertisement out of the total death claims they pay in the course of a year. As these death claims amount to nineteen per cent of the total premiums paid there is a nice fat profit for the stockholders. Of course, the companies do not advertise this phase of the question except when they want to boost their stock.

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.

The trouble with the opponents of socialism is that they have not taught their brains to think properly.

A labor paper issued daily is about to be started in London, England. England is the last great country to possess a daily labor press.

Every daily newspaper with its record of crimes, unemployment, vice and misfortune is an advertisement of the complete break-down of the capitalist system.

Democracy was declared to be impossible. Many persons were skeptical of the working of the telephone. The same crowd are sneering at socialism. Such men are always behind the times.

The workers are so easily robbed that the average capitalist regards it as a sin not to take the money away from them. The workers, however, are becoming awakened much to the surprise and disgust of the pluckers.

There are many respectable, elderly editors, who conscientiously oppose socialism. The socialists smile and leave them alone. What is the use of fighting creatures who would be perfectly at home in Noah's Ark.

Panics are produced because the workingmen have produced too much of the necessities of life. When men starve because they have produced too much food, it is time that a fundamental change was made in the organization of society.

Men who oppose socialism are away behind the spirit of the age. Roosevelt is an example. He attacked socialism because his primitive barbaric nature could not understand it. Being so far behind the times, he has gone to Africa to live with the savages where he will find the company most pleasant and congenial.

One thousand agents of a New York life insurance company have been discharged because the New York law forbids a company doing more than a certain amount of new business each year. These insurance agents have now a chance to wonder what is wrong with the present system.

THE CLASS STRUGGLE

By the class struggle is meant the struggle which time out of mind has been waged over the division of the products of labor. The battle alignments have changed from time to time, and up until the present epoch the prize has been the privilege of exploiting the workers. Now at last the exploited, the hosts of the house of want, are face to face on every field with the "kept" retainers of the house of have and the prize is the world.

When Socialists say they are class conscious they mean that they know that there are classes in society, they know what causes the division, they know where the line of cleavage is, they know to which class they belong, and, above all, they know what are the economic and political interests of their class.

When any public question comes up for consideration the class-conscious person of either class always inquires "upon which side lies my class interests?" The capitalist class being numerically weak it would be folly for them to appeal publicly to class interests as we do, therefore their political parties always make a hypocritical pretense of standing for all classes. The shrewdest of them show their class consciousness most plainly when denying that there are classes and de-

nouncing us, as did Mr. Roosevelt, for pointing the manifestations of class strife in the way of injunctions, strikes, lockouts, class laws and class decisions by the courts.

Until the birth of the modern Socialist movement the strife was confined to the economic field manifesting itself in strikes with their attendant consequences. On the economic field the weapons are dollars and the enemy has a million to our one. While on the political field where ballots are the weapons we have ten to his one. Therefore, without neglecting the economic field the Socialists are conducting the main operations against the enemy on the political field.

As no preaching of it could produce it, so no denial of its existence can cause it to cease. No molli-coddling by civic federations and no sprinkling of salve and rose water from pulpit and rostrum will lessen its intensity or mitigate its harshness, and it is bound to furnish a large share of the dynamic force which will carry the Socialist movement to victory.

Many deeply religious people believe the evil tendencies observable to be the work of the devil; and it is significant that their convictions as to what are evil tendencies are determined by their class interests. If small merchants or capitalists, unbridled trusts are an evil; and if pessimistic, the growing wealth and power of the trusts signifies that for the present the devil is in the ascendant.

If trust owners, the chief tendency is the attacks on the trusts; and if religious optimists the marvelous growth of the trusts (despite the attacks) is a sure sign that old prophecies are being fulfilled and that at last the powers of light and goodness are conquering the forces of evil and darkness.—Ex.

THE SOCIALIST PRESS

In the present advanced state of the socialist movement it is hard to understand why the press, which has been such an important factor in the party's progress, should be so indifferently treated and so scantily supported by socialists themselves. The importance of the press in the class struggle, in political campaigning, and in the educational propaganda of the movement is conceded by all, and yet practically every socialist paper in the United States is having a desperate struggle to maintain its existence.

Whether Socialist papers are privately owned or party owned, whether they are narrow and dogmatic or liberal and opportunist, they encounter the same difficulties and with scarcely an exception they are compelled to waste their means and energies in keeping going from day to day.

A Socialist paper, no matter by whom started or how honestly and ably conducted, is in for trouble from the very beginning. Where one sends in a subscription to build it up, half a dozen use their hammers to batter it down. Almost every one could improve upon the way it is run, but only a few can find anything in it to commend. The result is that the paper, instead of growing and improving and developing power, has to spend most of its time dodging the bricks of its friends and the rest keeping out of the clutches of its creditors.

Socialist papers and editors have uniformly had the same experience, and yet they remain undaunted and struggle along in the hope that relief may come and that the paper whose critical career has so endeared it to them may at last be placed upon a secure foundation.

The average Socialist editor works harder, longer and more conscientiously than any other person in the movement, and he does it under circumstances that would break the spirit and drive out in despair and disgust anyone not literally harnessed to the movement by chains of steel.

Yet, in spite of all these handicaps and hardships, the Socialist papers have done and are doing a vital work in the upbuilding of the party and the development of the movement, the value and importance of which could by no extravagance of words be overstated.

With all their weakness they are the strength of the party, the bulwark of the movement, and without them disintegration and disaster would speedily follow.

—EUGENE V. DEBS in the New York Call.

Many persons blame socialism for being anarchistic. Socialism means ordered government. As for anarchy, what can beat the present overpraised system of competition? Is it not anarchy worse confounded?

A CRITICISM

Of Theodore Roosevelt's Late Editorial on Socialism

H. E. ENGLAND, Hutchison, Kansas.

After reading the aforesaid editorial, I was somewhat surprised that the writer should think that there was something indefinite about socialism. Yet anyone who believes that the devil's trinity of rent, interest and profit should be forever abolished by a fair appeal to the ballot box is a socialist.

Socialism is silent regarding man's relation to God. It is neither religious or irreligious. Neither does it pretend to regulate the family relation. It simply says get off the toiler's back, then he will straighten up and be a man.

What means all this tirade about sexual looseness and immorality? Anything in the socialist platform, any manifesto or anything in the life of the average socialist to warrant it. Certainly not. How any family man can have the least fear that any father will ever be able to look with complacency on a herd of children and say, "I have a general, but not a special interest in that crowd," it is very difficult to understand. My good man, paternal egotism will take care of the family relation. Of all the silly scarecrows that bob up when humanity is about to take an advanced step; free love is the silliest.

Society is rotten now at the extremes. One extreme is overworked and underfed; the other is overfed and underworked and it seems to me that any economic change would be an improvement. That socialism would indirectly affect the family relation, I have no doubt. Under socialism no woman would have to marry a home and incidentally a man. No man would have to marry a fortune and incidentally a woman. Neither would any woman be apt to marry a libertine to reform him and then attempt to correct the mistake in the divorce court. Furthermore no rich man could with money debauch and break up the family of his less fortunate neighbor. Convinced opponents of private property you say. Stuff and nonsense. Convinced advocates of private property you must mean, but when that private property becomes an instrument to oppress the toiler, then and then only, are socialists opposed to it.

In that glorious day whose dawn is already brightening the eastern sky, when capitalism is thrown on the rubbish pile of the ages, Mary Jane will not have to stay at home while Sarah goes out wearing the family hat. Who says all wealth is produced by manual labor, etc.? Who denies but that a man may add to the general wealth and do no manual labor? Socialists will never compel T. R. to do manual labor. He is too useful as a writer of literary curiosities. Why man, your extreme socialist is in the lunatic asylum. Where did you get this choice morsel of visionary socialism? "A man should put all he can into a common store and take out what he needs?" Well, even that is better than to put nothing into the common store and take out more than he needs. Oh yes, the shiftless and lazy laborer. We have him today and he is a part of the burden honest labor has to carry. We have also the rich idler who gets up monkey parties and free girl banquets. He weighs somewhat heavier than the other fellow. Socialism has its eye on both of these gentlemen. This will be attended to. Your editorial though not bad in every particular, fairly bristles with points for the critic. For authorities, I would refer you to the socialist platform, to the every day life of a half million voters, to Webster's Dictionary and the Encyclopedia Britannica.

This communication was sent to The Outlook, New York, but sent back to the author, who reading about Cotton's in The Appeal, kindly forwarded for the perusal of Canadians.

LESSONS FROM NATURE

There are lessons that may be learned from the uncorrupted children of Nature—lessons in the simplicity of life, straightforwardness, humility, art, economy, brotherly love, and cheerfulness—more beautiful, perhaps, and more true than may sometimes be learned from the stilted and Machiavellian ways of men. Would you learn forgiveness? Go to the dog. The dog can stand more abuse and forgive greater accumulations of wrong than any other animal, not even excepting a

wife. About the only thing in the universe superior to the dog in willingness to undergo outrage is the human stomach. Would you learn wisdom and industry? Go to the ant, that tireless toiler of the dust. The ant can do that which no man can do—keep grain in a warm, moist atmosphere without sprouting. Would you learn art? Go to the bee or to the wild bird's lodge. The art of the honeycomb and of the hang-birds nest surpasses that of the cranny of the savage as the Cathedral of St. Peter exceeds the cottage.

Would you learn socialism, that dream of poets and the hope and expectation of wise men? It is actualized around you in thousands of insect communities. The social and economic relations existing in the most highly wrought societies of bees and wasps are fundamentally the ideal relations of living beings to each other, but it will require millenniums of struggle and bloodshed for men to come up to them.

Would you learn curiosity not that gossips and backbiters, but the curiosity of the explorer and the searcher after knowledge? Go to the monkey. The monkey has been known to work two hours without pause, utterly unconscious of everything but its purposes, trying to open a fettered trunk lock. Would you learn sobriety? Go not to the gilded halls of cities, where men die like flies in gin's vile miasme. Go to the spring where the antelope drinks. Would you learn chastity? Go not to the foul dens and fiery chambers of men. Go to the boudoir of the bowerbird, or to the subterranean hollow where the wild wolf rears her litter.

Man is not the surpassingly pre-eminent individual he so actively advertises himself to be. Indeed, in many particulars he is excelled, and excelled seriously, by those whom we call "lower." The locomotion of the bird is far superior in ease and expedition to the shuffling locomotion of man. The horse has sense which guides it through darkness in which human eyes are blind; and the manner in which a cat, who has been carried in a bag and put down miles away, will turn up at the back-door of the old home next morning dumbofounds science. The eye of the vulture is a telescope. The hound will track his master along a frequented street an hour behind his footsteps, by the imperceptible odour of his soles. The catbird, without atlas or geographic manuals, will find her way back over hundreds of trackless leagues, season after season, to the same old nesting-place in the thicket.

—J. HOWARD MOORE in the Eternal Kinship.

HOT OPINIONS

The man who does me a favor is more benefited than I am.

Every man has an inherent right to be himself only.

I suffer from my own mistakes and not from the mistakes of others.

Men oftentimes travel thousands of miles to find what they already have.

Every man is a world unto himself. What may be right in your world may be wrong in mine.

The faults I see in my neighbour are usually but reflections of my own.

You never get more water out of a pail than you put in it. 'Tis the same with life.

There are three kinds of poverty, material poverty, mental poverty and spiritual poverty.

We make our own troubles. The only harm I need fear is that which I may create myself.

As Emerson says, "There is always a best way of doing every thing, if it be only to boil an egg."

The wise man does not refer to "authorities" for the purpose of proving anything to himself.

Like Edwin Markham I believe it possible to meet any crisis in a way to wrest victory from every disaster.

Any of us may be forced at times to wear last year's clothes but there's never any excuse for us thinking last year's thoughts.

—E. N. RICHARDSON in "The Hammer," Girard.

The Federation of churches has discovered by the canvass in Harlem, that the chief reason why New Yorkers do not go to church is that the people are too tired and need rest. The remedy: Lift the burden from the workers.

Nailed to the Pillory

AT SPRINGHILL, N. S.

Sir:—We notice in one of the Springhill local papers, The Standard, a letter from a certain "Presbyterian." He seems to make self-amusement in finding fault with our brother Wm. Watkins. Now let us see what he is trying to do.

Workers and merchants of Springhill keep an eye on this prating "Presbyterian" and listen to what I am going to tell him. Mr. "Presbyterian" you are trying to ridicule brother Watkins because he is a faithful union man, upon whom we can rely. You believe you know it all and he nothing, because you differ in political opinion and in belief, and because Watkins exposed your unholy lie and your hypocrisy to the public. Now Mr. "Presbyterian" you believe you are a good Christian but you are not.

I accuse you of trying to turn against our brother Watkins one of the strongest of all forces, public opinion.

I accuse you of using Satanic means to keep the miners of Springhill in subjection. I accuse you of being the cause of so much trouble between the Cumberland Railway and Coal Co and the miners of Springhill. I accuse you of making a lie out of the motto of an order to which you belong—"Equality To All, special privileges to None." What a lie you have made out of this when you reserve, or pick out the best places in the mine for your very political and rational friends. Now Mr. "Presbyterian" let us see who you are. You have kept the people of Springhill guessing as to who you are, but I am going to unmask you right here and now to a certain extent. Are you got a strong and hallucinated Conservative?

Are you not an enthusiastic talker on politics, and a pretended star, but a very hypocritical Christian, who, in reality does not shine very much? Are you not trying to mature yourself for higher office in the C. R. & C. Co., and always longing for someone else's job? I pity not only the miners but also the business men of Springhill when you get the job you are after.

Now Mr. "Presbyterian," I am going to tell you what Brother Watkins is. He is a man of real faith, you are not.

Watkins is a man who hates sham, and you do not. Watkins is a man who scorns superstition and hypocrisy, and you Mr. "Presbyterian" are not only superstitious, but a real hypocrite.

Watkins is a man who believes in the fellow man, and wants them to get a better chance to live, but you Mr. "Presbyterian" grab all the chances for yourself and your friends. That is where you make a lie of that motto of yours—"Equality to all, Special privileges to none." Watkins is a lover of his kind, and always willing to sacrifice something in behalf of their convictions. You Mr. "Presbyterian" are a lover of capitalism, and always trying to convince the worker that capitalists are the only able and respectable gentlemen upon whom the future of this country depends, whilst Watkins not only believes, but knows that the future, not only of this nation, but of all nations in the world depends upon the education of the next generation and tries to arouse in his fellow workers a consciousness of their class interests, relation and common brotherhood.

Now let's see some of Brother Watkins' mottoes. "One for all, and all for one." Which means a great deal more than yours. Here Mr. "Presbyterian" is another of Bro. Watkins' mottoes. "Liberty, equality, fraternity," for all human beings. You Mr. "Presbyterian" seek liberty and power to command and starve the workers, and your equality and fraternity end in the most monstrous selfishness within your own heart. Here Mr. "Presbyterian" is another of Watkins' mottoes, for which he will in all, always and everywhere do his best, and brave the worst of a snake like you Mr. "Presbyterian" and that is "Workers of the world unite."

Now sir I have not done with you yet, but after reading these lines over and finding out, maybe for the first time, what you really are, and what Brother Watkins is, let us know what you think of yourself, what is your opinion of me. You see Mr. "Presbyterian" you have trodden upon the toes of several workers until you have crushed their phalanges, and now I with my pen will bite everything in the shape of a poisonous snake like you that tries to breed illfeeling in the union minds, and the public mind against our faithful secretary. Now if there is in you two cents worth of that patriotism you always blow about come out over your name, aside with your mask, let us see that long nose of yours naked. When you are ready I am.

J. H. PAOLO.