

# The Fenelon Falls Gazette.

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FENELON FALLS, ONTARIO, FRIDAY, JANUARY 22ND, 1904.

No. 50.

**START  
THE NEW  
YEAR  
WITH A  
SAVINGS  
ACCOUNT.**

**Bank of British  
North America.**

**Fenelon Falls.**

**R. A. ROBINSON,  
Manager.**

**Professional Cards.**

**LEGAL.**

**F. A. McDIARMID.**

**BARRISTER, SOLICITOR, Etc., FENE-  
lon Falls. Office, Colborne street,  
opposite Post-office. Money to loan  
on real estate at lowest current rates.**

**McLAUGHLIN & PEEL.**

**BARRISTERS, SOLICITORS, &c. Money  
to loan on real estate at lowest current  
rates. Office, Kent street, opposite Market,  
Lindsay.**

**R. J. McLAUGHLIN. J. A. PEEL**

**G. H. HOPKINS.**

**BARRISTER, &c. SOLICITOR FOR  
the Ontario Bank. Money to loan at  
lowest rates on terms to suit the borrower.  
Offices: No. 6, William Street South, Lin-  
say, Ont.**

**STEWART & O'CONNOR,**

**BARRISTERS, NOTARIES, &c. MONEY  
to loan at lowest current rates. Terms  
to suit borrowers. Office on corner of Kent  
and York streets, Lindsay.**

**T. STEWART. L. V. O'CONNOR, B. A.**

**MOORE & JACKSON,**

**BARRISTERS, SOLICITORS, &c. Of-  
fice, William street, Lindsay.**

**F. D. MOORE. A. JACKSON**

**MEDICAL.**

**DR. H. H. GRAHAM.**

**—M.D., C.M., M.R.C.S. Eng., M.C.P. & S.,  
ONT., F.T.M.S.—  
PHYSICIAN, SURGEON & ACCOUCH-  
eur. Office, Francis Street, Fenelon  
Falls.**

**DR. A. WILSON,**

**—M.B., M.C.P. & S., Ontario,—  
PHYSICIAN, SURGEON & ACCOUCH-  
eur. Office, Colborne Street, Fenelon  
Falls.**

**DENTAL.**

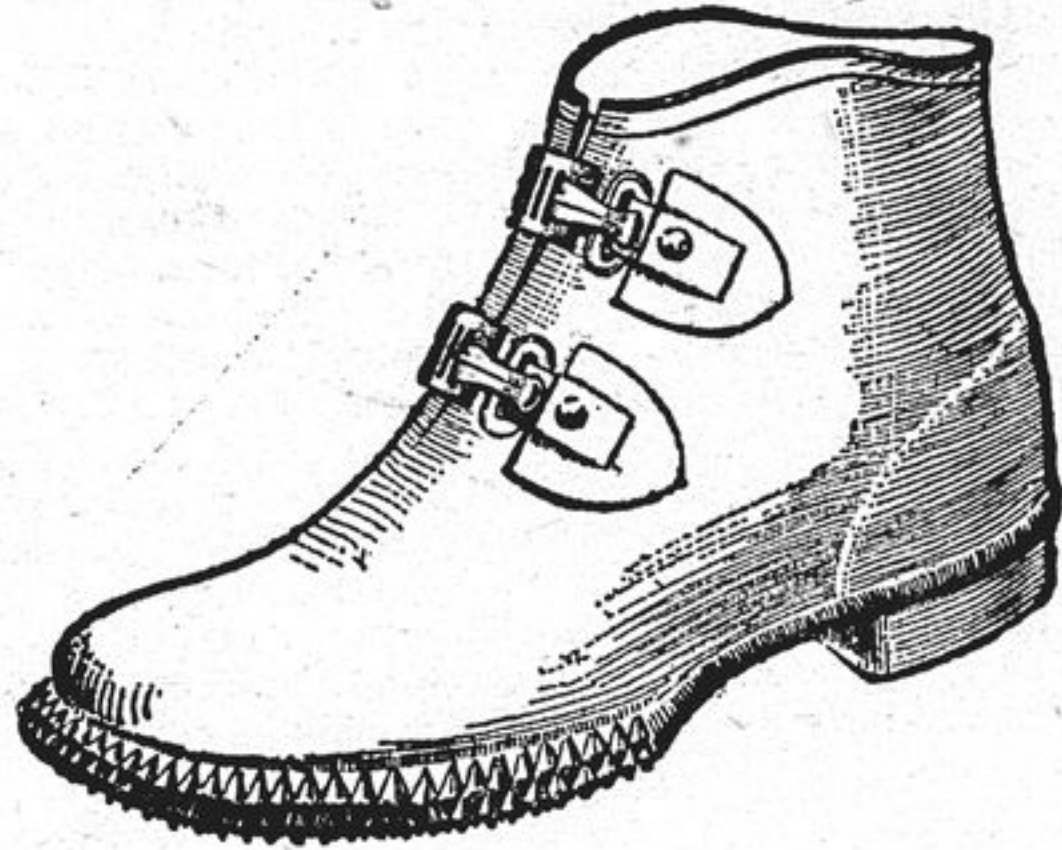
**Dr. S. J. SIMS, DENTIST,  
Fenelon Falls.**

Graduate of Toronto University and  
Royal College of Dental Surgeons  
**ALL BRANCHES OF DENTISTRY**  
performed according to the latest improved  
methods at moderate prices.  
OFFICE:—Over Burgoyne's store, Col-  
borne street

**Dr. NEELANDS, DENTIST, LINDSAY,**

Extracts teeth without pain by gas (vital-  
ized air) administered by him for 27 years.  
He studied the gas under Dr. Colton, of  
New York, the originator of gas for extract-  
ing teeth. Dr. Colton writes Dr. Neelands  
that he has given the gas to 186,417 per-  
sons without an accident from the gas.  
Other pain obtenders used. A good set of  
teeth inserted for \$10. Dr. Neelands  
visits Fenelon Falls (McArthur House) the  
third Tuesday of every month. Call early  
and secure an appointment.

A Sunderland lady writes Dr. Neelands  
that he had made her a successful fit after  
having eight sets of teeth made in Toronto  
and elsewhere.



**A Complete Stock of Rubbers.**

## QUALITY AND PRICE

As far apart as we can get them—  
quality as high, price as low.

Knowing where to get good groc-  
eries and getting them there; know-  
ing how much they ought to cost and  
paying that much, makes Arnold's as  
good a place as there is in the country  
at which to buy groceries.

We invite you to call. Fresh goods  
—prompt delivery.

**J. L. ARNOLD.**

This being the season of the year that you require  
the finest Fruits obtainable, we bought a good supply  
of them, and are having a big demand for our

**RAISINS,  
CURRANTS,  
FIGS,  
PRUNES,  
DATES, Etc., Etc.**

Our Cranberries will arrive next week.

**W. L. ROBSON.**

## Who's Your Tailor?

If you ask any particularly well-dressed  
man in Fenelon Falls or surrounding district,  
'Who makes your clothes?' invariably he  
will tell you

**'TOWNLEY.'**

Be one of the number, and call and see  
what he is doing for the Fall and Winter.  
His prices are right, consistent with first-class  
style and workmanship. He makes no other.

ARE YOU  
INTERESTED IN

## RINGS?

**Engagement Rings,  
Wedding Rings,  
Diamond Rings.**

WRITE

**GEO. W. BEALL,  
THE JEWELLER,  
Lindsay,**

For particulars. You will save  
money. You can rely on what  
you get.

### Why I Am a Socialist.

(By Josephine Conger.)

I do not know how you feel about it,  
but each day finds me more disgusted  
with the established social order. As a  
race of people we are growing insincere,  
suspicious, pessimistic, cold, unfaithful,  
selfish, cruel. We do not believe each  
other, and we do not expect much to be  
believed. The associations between  
men and women are everything and  
anything but what they should be. Sen-  
timent is dead. Love has gone out of  
the back door. Greed and avarice and  
vulgarity display themselves in the  
homes of the rich. Strife and discon-  
tent and slavish drudgery reign in the  
hovels of the poor. Mammon rules. Art  
is set aside, and the soul of simple good-  
ness is flouted with derision and mock-  
ery. Rich women gamble and flirt and  
give vaudeville performances. They  
scout the idea of love and avoid moth-  
erhood. Poor women slave day after  
day, and grow bitter and beat their  
children, or take to morphine or drink.  
Nobody knows what life means or why  
they are living. To many people it is  
all a farce. Some strive to assist them-  
selves out of the tangle by taking their  
own lives. Preachers preach; revival  
meetings are held; we are told of God  
and the sacrifice of Jesus. But the car-  
nivall of misery grows apace. Men long  
grown bitter say there is no God, and  
cease to adore at any shrine. Delicate  
maidens and little children are forced  
from the shelter of their homes to enter  
the great "grind" of making a living.  
Young men meet snares and pitfalls up-  
on every hand. Society licenses hells  
of ruin for their undoing. Money is  
the measure of merit—of all things;  
and it is next to impossible to get money  
without getting it at the cost of another's  
comfort. I say I do not like it. It is  
infamous; it is cruel beyond all reckon-  
ing; it makes fiends of saints, and  
renders it well-nigh impossible for any  
man to be good. It has eaten up the  
soul of humanity, and made of men and  
women whited sepulchres.

But the system can be changed. It is  
man-made, and when man finds he is  
failing in the creation of a thing, he has  
the blessed privilege of changing his  
*modus operandi* and starting out on a  
new line. That is what Socialists are  
doing. The present system is wrong in  
essence. The Socialist cries "halt!"  
in the mad rush to destruction, and  
proposes that the people reconstruct the  
social order on a basis more suitable to  
the demands of the age.

For these reasons I am a Socialist.  
For these reasons I insist that every  
thoughtful, loving woman look into con-  
ditions as they exist to-day; and if she  
bring an indictment against them—  
which she must do if she be honest—I  
ask that she take up the Socialist pro-  
gramme and examine it thoughtfully  
and conscientiously, and see what con-  
clusions it will bring to her mind. I  
ask this for her own sake, and not for  
the sake of society at large; for the  
sooner we can come to a unanimous de-  
cision, the sooner will we be able to do  
away with the monster evils of the time.

### About the Church.

What could more clearly reveal the  
character of our present industrial and  
political order than the discussions  
which took place at a meeting of cler-

gymen in New York City, when one  
prominent minister said, "the church  
should inculcate the teachings of Jesus,"  
to which another replied, "Dr. Whit-  
ton's position is an admirable one, but  
if the clergy of this city should attempt  
such a thing, nine-tenths of the pulpits  
would be vacant within a year."

What is to be thought of such an ad-  
mission? Christ's social teaching is  
"admirable." Of course it is; and it  
is quite safe to admire and say nice  
things about it in the abstract. But  
when it comes to the actual application,  
it will not be tolerated even in the  
church. It must not be preached, in  
order that the man, if such we may call  
him, may keep his place in the pulpit.

Surely the time is come for judgment  
to begin at the house of God, and for  
judgment not according to appearance  
nor with respect of persons, but accord-  
ing to righteous judgment and with im-  
partiality. This means that the church  
—the men and women of the churches  
— must be free from complicity with  
dishonesty and injustice, not simply in  
hideous forms, but under the guise of  
"legitimate business" and "practical  
politics." And unless the church does  
this, all its efforts at outside "reform"  
will prove ineffectual.

It is because the church, while theo-  
retically Christian, has practically re-  
jected the ethics of Christ's gospel that  
it is as salt without savor, and has  
ceased to exert sufficient moral influ-  
ence sufficient moral influence to com-  
mand the confidence of men, or even  
awaken enthusiasm among those who,  
from various reasons, contribute to its  
support. In a mild sort of way all  
churches and church people wish to  
"save" society; but they seem to have  
forgotten that Christianity is a battle,  
not a dream, and that to "follow Jes-  
us" means to bear witness in social  
and business and political life to the  
truths which he taught and the prin-  
ciples which he died in upholding. The  
need of the hour is for vital faith in the  
central fact that this is a moral uni-  
verse. The problem of life is to retain  
and develop God-consciousness, the con-  
viction that righteousness is fundamen-  
tal. The call to the church to day is to  
reality, to the Reality of Religion; not  
religion in the narrow, dogmatic, ec-  
clesiastical sense of the word, but in its  
larger, deeper, higher meaning—inclu-  
sive of all diverse interests of life, touch-  
ing every relation between man and  
man, embodying the great principles  
which bind us to the God of things as  
they are, and yoke us to our fellows for  
the bearing of each other's burdens,  
and the fulfilling of the law of Christ.  
And these are the principles of Social-  
ism.—*The Vanguard.*

### How Capitalism "Works."

"The Rich do n't seem to make any-  
thing. What do they save?" asked  
Hodge of Professor Status Quo.

"Well, for one thing," said the Pro-  
fessor, "they save you from the tempta-  
tions of riches. The poor we have al-  
ways with us—to do our dirty work."

"Then, it's our money they save?"  
said Hodge.

"Well, yes, of course, in a sense,"  
said Professor Quo. "It is the reward  
of their abstinence from consuming what  
you produce—they save out of the in-  
terest on their investments."

"What are investments?" asked  
Hodge.

"Why, land and stocks and bonds,  
railroads and factories and street cars  
and mines, such as you work in."

"But," said Hodge, "I work hard,  
and yet have but little to spend and  
nothing to invest."

"Yes; but you work only with your  
hands. They work only with their  
brains, organizing labor."

"Organizing labor! What's labor?"  
said Hodge.

"Labor," said the Professor, "is you  
and your friends. They organize you  
—the lower classes."

"Yes," persisted Hodge, "but what  
do they do? Do they invent, or do they  
write books? If they don't work on  
things or work the land, what do they  
work?"

"Why, you dunderhead," said the  
Professor, "they work YOU."—*Bolton  
Hall.*

The paper who votes wrong is as  
responsible as the millionaire who robs  
labor of its earnings.

If a man ceases to love his wife be-  
cause she has had to work so hard that  
she loses her health and beauty, how  
long do you think it will take the wo-  
men to adopt Socialism.