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The Josephus Puzzle of the Ages

Do soldiers fight for what they want? Do they get what they fight for? Soldiers fight for \$15 a month, board and clothes. They get it.

Small conquests pave the way for larger ones, therefore Socialists should enter candidates wherever they can.

It takes brains to overthrow the capitalist system and establish the Co-operative Commonwealth. That's why we appeal to you to help us.

One non-producer in a uniform with a rifle on his shoulder looks as good to Sam Hughes as a hundred workers in overalls with picks and shovels.

The capitalist class just love freedom of competition by which the slaves are free to compete against each other to produce for the lowest wage the most wealth for the capitalists.

"Socialism will break up the home," say the capitalists. Then they throw out the few poor sticks of furniture from the shacks a slave has rented to house his family in because the slave is out of work and can't pay the rent.

"Common jail prisoners working on the public highway with ball and chain attached to their legs," says a daily paper. Oh no, this is not in Siberia or other such uncivilized place. It happens in Truro, N. S. Christian Canada has a lot to learn about humanity.

Two things are very noticeable wherever the mining industry prevails—bad houses for the living and beautiful homes for the dead. Insanitary cottages with no conveniences for those who are always breathing the bad air, and beautiful tree-lined roads, flower-strewn pathways, foliage, and green acre for those who cannot breathe at all.—Ex.

Italian laborers on the C. P. R. are denied water to drink by their foreman. A laborer near Montreal asked a foreman for a drink, and was pushed away and insulted. He struck the foreman with a shovel, and was arrested, of course. The magistrate discharged the laborer and lectured the foreman. Refusing a man time to take a drink of water is getting the speeding-up system down to a nicety.

"Houses I have been into are as dirty as it is possible to have them, and food there is none. Bread and molasses is almost all the children get, and, indeed, all the family has. The mothers have to go out to work and the children are left to practically take care of themselves. They simply waste away." No, this is not Constantinople or Whitechapel. It is Montreal that is being described by a slum worker.—Montreal Herald.

Gunner Gauld, of the R. C. H. A., Kingston, was sentenced to six months in jail for military conduct. This is the third time this soldier has deserted from various Canadian crops; he hates the idle, lazy life of the soldier; he deserts, because there is no other way in which he can be free, except he has money to buy himself out. The masters have a strangle hold on their hired murderers, and the courts give them the limit. If a man has money enough, he can buy his release from the soldier's life. If he has no money he is sent to jail for trying to get his release. This is a fine law for the masters, and is formulated only for the benefit of sons of the rich, who have been enamored of the soldier's life, and wish to be freed.

The banks of Toronto are able to borrow millions from the city at three per cent, and lend the money back to the city at five and three-quarters per cent. Toronto has to borrow \$6,000,000 from the banks which the banks borrowed from them, and pay the difference in interest, and they don't like it. What are they going to do about it? Toronto is getting a dose of capitalist medicine. The city supports Borden and his trailblazers to the limit. Political spellbinders can put the Toronto voters to sleep any time they please, and get the vote. The banks of Canada are all powerful with the government, the government are running snooks with the banks and high financiers, and there you are. If the banks were unable to extort interest in cases such as the above, they could not live. The Toronto voters supported the god of interest, and are only getting what is coming to them.

Some English immigrants in London, Ont., have been evicted from a building in which they had been living under the supervision of the City Inspector. The bedding and clothes they have been using were taken away from them, and they have been cooking meals by lighting fires in the park drives. The civic authorities are determined to make them obtain houses for themselves, and they retort that there are no houses to be obtained.—Daily Paper.

Come along, lads, there's plenty of room in this glorious, free and prosperous Canada. Come along, sleep in the open, and eat at the free lunch counters. When there are enough of you here, the masters will be able to sell their jobs away lower than they are sold in the old country, and you may take their jobs at your own price or starve. There is lots of room here. There are thousands of miles of territory, and not nearly so many capitalists as at home. Only about forty have the control of all of Canada, and they are certainly making hay while the sun shines—for themselves.

In the last issue of this paper, we promised to publish the discovery of Comrade C. Stuart Barnes which would throw a great flood of high upon primitive Christianity and revolutionize men's conception of that age. We also stated that the discovery was so simple that it is a wonder it had not been made before. Comrade Barnes has investigated the writings of Flavius Josephus the Jewish historian. Josephus writings have been diligently read by Bible students for ages. He deals with the days during which Christ lived, having been a commander of troops in Galilee. He describes the history of Judea up to and including the destruction of Jerusalem. He makes no reference to Christ save in one or two places, which modern students consider to have been put in by later writers and not to be written by Josephus at all.

The puzzle of the ages has been why Josephus, who dealt with the age of Christ did not deal with Christ or his followers. Why should he be so silent?

By applying this class theory we get the key to the riddle. It is only a Socialist who could have made the discovery.

Josephus writings are full of references to impious wretches, to arch robbers, to ignoble weavers, etc. These people he continually sneers at, berates them, lays the ruin of his country at their door. Comrade Barnes shows that these despise and berated seditious were the early representatives of Christianity. The scholars of the ages have been seeking in Josephus for him to praise the followers of the Galilean reformer. They could not find the praise, and thought he did not deal with them at all. The scholars have looked at history with Josephus eyes and praised what he praised and condemned what he condemned. They did not suspect that a Pharisee historian, for this is what Josephus was, would denounce the lowly followers of the new sect, and so through the ages, they have berated the primitive movement with Josephus and wondered why they could see nothing of the primitive movement in his writings.

Josephus

As the puzzle hinges upon Josephus, a little of his personal history is in order.

He was born in Palestine, A. D. 36. He was descended from the noblest families of Palestine, being sprung from the Asmonean family, which held at one time the kingship and the high priesthood. He tested the different sects, and from the age of nineteen on conducted himself according to the sect of the Pharisees. He belonged to that class which Christ so thoroughly castigated and who hated Christ bitterly.

He was of the priestly faction and fought for several years in Galilee against the revolting people. He went over to the Romanizing party was present with Titus at the siege of Jerusalem on the side of the Romans against the Jews. After the destruction of Jerusalem he went to Rome, A. D. 70, with the Roman Emperor. He latinized his name from Joseph to Josephus. He was given the temple records and wrote the history of his country. The exact date of his death is not known, but it is between A. D. 95 and A. D. 106.

His writings left us are four in number. A "Life" of himself is the shortest. He wrote the "Antiquities" of the Jews, which is a history from the earliest time down to the destruction of Jerusalem. It is divided into twenty books. Books 14 to 20 deal with the period between Herod to the siege of Jerusalem, and the interesting part of the history. He wrote the "Wars" of the Jews in seven books, dealing with the period between Antiochus the great and the destruction of Jerusalem. He wrote a short treatise entitled "Against Apion" the object of which was to show he was not telling lies in his histories.

As Josephus fought in Galilee against Antiochus the great and the destruction of Jerusalem. He wrote a short treatise entitled "Against Apion" the object of which was to show he was not telling lies in his histories.

The Pharisee Viewpoint

What was the Pharisee viewpoint concerning the Galilean reformer? Let us examine the Matthew record alone.

Chapter 9, 3, reads, "And, behold certain of the scribes said within themselves, This man blasphemeth." 11th verse, "And when the Pharisee saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?"

Chapter 12, verse 2, "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath day."

Chapter 12, verse 24, "But when the Pharisees heard it, they said, This fellow doth cast out devils, by Beelzebub the prince of devils."

Chapter 21, verse 15, "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, saying, Hosanna to the son of David! they were sore displeased."

Chapter 26, verse 4, "And Jesus said by subtilty, and kill him."

Chapter 26, verse 65, The high priest rent his clothes saying, He has spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy.

Chapter 27, verse 41, "Likewise also the chief priests mocking him, etc."

Evidently the Pharisees had no love for Christ. Their teachings were the opposite of his.

Josephus, allying himself with the Pharisees, got their viewpoint, and would have no love for the follower of the Galilean.

Judas the Galilean

Is there any character in Josephus which, if stripped of Josephus additions or distortions due to his Pharisee outlook, could be the historical Christ?

Barnes identifies the Josephus Judas the Galilean with this figure. In Antiquities, book 18, chapter 1, an account is given of Cyrenius becoming governor of Judea and ordering a statement of the substance of the Jews for the purpose of taxation. Joazar, the high priest persuaded the people to submit Josephus then adds:

"Yet was their one Judas, a Gaul onite, of a city whose name was Gamala, who, taking with him, Sadouk, a Pharisee, became zealous to draw them to a revolt, who bot said, that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty, as if they could procure their happiness and security for what they possessed, and assure enjoyment of a still greater good which was that of the honor and glory they would thereby acquire for magnanimity. They also said, that God would not otherwise be assisting them, than upon their joining with one another in such counsels. A might be successful, and for their own advantage; and this especially if they would set about great exploits, and not grow weary in executing the same: so men received what they said with great pleasure and a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree. One violent war came upon us after another, and we lost our friends who used to alleviate our pains; there were also great robberies and murders of our principal men. This was done in pretence indeed for the public welfare, but in reality from the hopes of gain to themselves, whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) sometimes on their enemies: . . . nay, the sedition at last increased so high, that the temple of God was burnt down by the enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together: for Judas and Saddouk, who excited a fourth philosophical sect among us, and had a great many followers therein, filled our civil government with tumults at the same chapter he gives the views of the Pharisees, the Sadducees, and the Essenes. Then he goes on to describe the fourth sect which had infected the nation to an incredible degree," in the following terms:—

"But of the fourth sect of Jewish philosophers, Judas the Galilean was the author. These men agree in all things with the Pharisees; notions; but they have an inviolable attachment to liberty, and say, that God is to be their only ruler and Lord. They also do not value dying any kinds of deaths, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord. And since this immovable resolution of theirs is known to a great many, I shall speak no farther about the matter nor am I afraid that anything I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they show when they undergo pain. And it was in Gessius Florus time that the nation began to grow mad with this distemper."

Would not that be the language of an honest Pharisee who is trying to write, in Rome, a history of his dismembered nation? Could we expect a Pharisee, a member of the ruling caste, to know the ambitions

the hopes, the inspiration of the taken to Rome, tormented and burnt ancient Jew in the struggle for freedom?

Throughout his works, Josephus refers to the modern party in Palestine as the innovators, the seditious ones, the impious ones. He calls those who fought the Roman occupation in a sort of guerrilla manner the "robbers." He also refers frequently to the Sicarii, or "dagger men" or assassins. These assassins, as Comrade Barnes shows in his researches, are the followers of Judas the Galilean. Josephus, like the modern capitalists, talking about Socialists, continually denounces these overturners of old customs.

Here is what he says of John in the "Wars," book seven, chapter eight, "Yet did John demonstrate his actions that these Sicarii were more moderate than he was himself for he not only slew all such as gave him good counsel, to do what was right, but treated them worst of all, as the most bitter enemies that he had among the citizens; nay, he filled his entire country with ten thousand instances of wickedness such as a man who was already hardened sufficiently in his impiety towards God would naturally do for the food was unlawful that was set upon his table, and he rejected those purifications that the law his country ordained; so that he was no longer a wonder if he who was so mad in his impiety towards God, did not observe any rules of gentleness and common affection towards men."

This John was one of the important followers of Judas the Galilean. Under the Josephan outlook, it was more wicked to eat pork and go unwashed before meals than it was to kill common people. Is it an wonder that he has so portrayed the early followers of the Galilean that the scholars who have looked with respect upon Josephus could not recognize them?

Spread of the Movement

We know that the movement spread from Judea abroad to other nations until Judas, under the name "The Anointed Saviour" has grown to be one of the greatest of world figures. Is there any record of this in Josephus?

In the last book of the "Wars" in the last two chapters, he gives instances of how the "seditious" spread abroad. In speaking of the capture of Massada, which was held by the "Assassins" or "Sicarii" he called them, he says, "Yet did this war afford disturbances and dangerous disorders even in places very far remote from Judea; for public warfare, but in reality from the hopes of gain to themselves, whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) sometimes on their enemies: . . . nay, the sedition at last increased so high, that the temple of God was burnt down by the enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together: for Judas and Saddouk, who excited a fourth philosophical sect among us, and had a great many followers therein, filled our civil government with tumults at the same chapter he gives the views of the Pharisees, the Sadducees, and the Essenes. Then he goes on to describe the fourth sect which had infected the nation to an incredible degree," in the following terms:—

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The two viewpoints can be admirably illustrated by this account. Josephus wrote the history and makes Jonathan out to be a vile ruffian justly punished.

Had the members of the primitive movement which later resulted in Christianity reported this incident, Jonathan would have been made out a martyr and a saint.

He was courageous for he was one of the political refugees from Judea. He spread the gospel of liberty and life, leading unarmed men out into the wilderness to explain the new views to them.

When captured, laid the blame upon the rich and powerful of his country, who had robbed and oppressed and mistreated his countrymen. He particularly singled out Josephus.

Josephus, from Jonathan's point of view, was a traitor of the deepest dye, fighting with the Romans against the Jews.

Jonathan denounced Josephus, was a brave man. For Josephus was the special pet of the emperor of Rome.

Jonathan, for his bravery, was tormented and burned alive.

No one, until Comrade Barnes, could see that this "assassin" this "ruffian" was an early martyr of the new philosophy first preached by Judas the Galilean.

A Revolutionary Discovery

Comrade Barnes has made a revolutionary discovery.

His unravelling of the Josephus puzzle will set the religious world by the ears.

Perhaps we will not hear much of his discovery for awhile, for he has chosen to make his life work known to the world through the channels of Cotton's Weekly.

And the capitalist class will not recognize anything published through our columns.

Just as Judas the Galilean was denounced by the Pharisees of his day, so many mammon-ruled churches of today will condemn, if they cannot ignore, the work Comrade Barnes has done and is doing.

Let the truth will prevail.

There are many earnest men and women in the churches today.

They will be joyful for the work done by Comrade Barnes.

Josephus will be studied more closely than ever now.

He will be searched diligently and every word he has written about the robbers, the assassins, the seditious, the rogues, the knaves, the impious, the innovators, will be studied by keen-eyed critics.

And we will get a flesh and blood Christ. He will stand out in his true light. His followers will be better known.

Christianity will not suffer. Judas the Galilean believed in the future life, the oneness of humanity, the fatherhood of God, the brotherhood of man, the importance of the least and smallest upon earth.

The mist of ages that has shrouded him will be swept aside, and he will stand forth, the first Comrade, the lover, the passionate hearted, mystic seer.

The Angus shops in Montreal have reduced the working hours from 54 to 40 per week, and the men suffer a loss of from four to eight dollars each week by the company's action. A large number of the workmen are Englishmen, who came out here on contract, not knowing that a contract for services here made in another country was not binding. Although the thousand men affected by the reduction will feel the loss of their earnings very keenly, there is said to be no likelihood of a strike, as the C. P. R. company has obtained an agreement with the Federated Trades Council that the hours of the whole staff may be reduced at the company's pleasure. There is the manner in which big business circumvents any efforts put forth by the workers to better their conditions. The workers may join their unions, secure shorter hours and better conditions, but they are still at the mercy of the masters, who can close their shops and starve their workmen whenever they chose. Workers in the Angus shops secured little better than a living wage. What will they do now that their wages have been reduced nearly 25 per cent.?

In their search for a movement which will not allow them to be sold out to their masters, they will naturally turn to Socialism. Under Socialism the whole people will own the C. P. R. and all other railroads, and with the road will go the Angus shops. If workers come from England they will have the assurance of work before they start, and they will be treated as brothers and be given the social value of what they produce.

We say that the producers of wealth should own the wealth they create. Our opponents say we want to make the active divide up with the lazy ones. We do not want to do any such thing. We are so founded on truth and reasonableness that our opponents cannot answer us logically and so lie about us.

They give you a uniform, put a rifle and bayonet in your hands, and tell you that you are the enemy of a certain nation, and that you must go and kill the men of that nation. If you do what you are told to do, you are not the nation's enemy; you are a fool.

Arbitration is a fine thing—for the bosses.

The capitalists do not love a thinking slave.

The system is to blame, not the individual capitalist.

Arbitration has proved to be a bad thing for the workers.

The patriotism of the capitalist class lies in its breeches pocket.

"Patriotism," said the philosopher, Dr. Johnson, "is the last refuge of scoundrels."

Socialism will free not only the slave, but the slave-driver and the slave owner.

Don't wait for Santa Claus to bring Socialism to you. Get into the band wagon.

Most of the diseases which now afflict humanity will be unknown under Socialism, because their causes will have been removed.

"Lord Strathcona, the great railway builder," says a daily paper. Let us think. Just what railway was it that the noble lord built?

The price of meat has increased from 50 per cent to 300 per cent during the past twenty years. How much have your wages increased?

Socialism today makes war upon the enemies of the working class. When it is victorious the enemies of the working class will embrace it.

The Krupps will have to wait two or three weeks after the exposure before the people will be in a proper frame of mind to take up another war scare.—Toronto Globe.

Modern warfare is murderous and costly. People in this country have probably not taken a very acute interest in the Balkan war, but it may interest them to know that this war has cost a billion and a half dollars, and a million lives. Question: Who knows just why this war was started, and who started it?

The capitalist class know how easy it is to pull the wool over the eyes of the workers with the old "sacred contract" gag, and the bosses never fail to get away with it. They say "let the men holler as much as they like, the officers of the unions will hold them to the agreement because they respect an agreement."

According to the Dominion census figures for 1911, the Canadian manufacturers employed in 1910 471,126 men, women and children, and paid them \$197,228,701 in wages. That makes an average yearly wage of \$418.63. The 376,872 men employed receive \$175,435,642, or an average of \$460.19 a year. On a salary such as this, Cockshutt, M. P., of Brantford said in parliament that the workers were living in affluence.

On land and on sea unrest among the workers grows apace. The crew of the C. P. R. liner Lake Manitoba struck at Montreal, and vessels in ports all over the world are having trouble with men who man them. Battleship crews are deserting whenever the chance permits, and the merchant marine crews are reported to be short-handed everywhere. The worker is awakening. The spirit of discontent is uplifting his soul. He is becoming less a slave and more a man.

Canada is paying a million dollars a month for the upkeep of the militia, or \$1.65 per year for every inhabitant of Canada. Sam Hughes manages to spend this money in his department, while the Minister of Agriculture is forced to be content with about two millions and a half. The working farmers of Canada voted for the above conditions. They learn slow. If they out Borden and his spendthrifts from power and replace them with Laurier and his spendthrifts they will be no better off.

At a recent convention of police chiefs it was claimed that white slavery did not exist in Canada. The people were supposed to swallow this bunk as they have swallowed it in the past. If the police do not know of white slavery in this country, they are certainly living up to their reputation. An agent of the government who has been working on the matter, reports that Montreal is the centre of the white slave traffic, and that girls are being lured there from Quebec and the United States. The police of Canada do not see the destruction of womanhood which is being accomplished. "Business" interests must be protected.

Crown prince Alphonse Pius Christian Edward Francis William Charles Henry Eugene Ferdinand Antoine Venancio prince of the Asturias, is six years old and a lieutenant in the Spanish army. Will this young lad ever reach the age when he will fight for his country? Nit. He will remain safe at home with the sons of his capitalist masters, and the slaves of Spain will do the fighting. Machine guns are not made to mow down the aristocracy; they are for the working class. The little prince will be educated along lines of brutality and warfare. Instead of the golden rule the poor little fellow will have the rule of capitalism and murder instilled into his mind. Has this little prince even half a chance to become a useful man? Hardly any. He is of the stock which has existed for centuries on exploitation and war, and is taught by that class to uphold all that is cruel and brutal. He has little chance to be any different than his ancestors.

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