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Cotton's Weekly

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FORCED INTO SERVICE

How long are the workers of Canada going to stand for the enormous expenditure of a more than useless militia? The camps this year all over Canada have been under strength, and are the weakest force of arms ever. Recruits could not be had in many instances for love nor money. Soldiering is unpopular, and the people have shown their spirit by refusing to enlist and frowning down on militia camps in general. Sam Hughes took a broom and swept away many evils which formerly existed and replaced them with attractions for the boys. But the attendance has been slimmer than ever. In some cases recruits were so badly needed that they have been taken from their jobs and forced to go to camp. A soldier can draw no money until he signs the pay sheet just before camp breaks up, and when he signs this sheet he also signs for three years military service, so it is said. According to this a man attending a military camp is always two years behind in his service to the government. Once in, he is always in. He has no redress; he can be forced to leave his work and attend camp and run chances of being discharged. The following from the Kingston Whig instances one case of what an officer will do when he is short of men.

"The scarcity of men for the military camp was shown on Tuesday morning when the military authorities at Barriefield, sent over to the city to place under arrest a young man employed as an apprentice in the plumbing department at McKelvey & Birch, for failing to fall in with No. 3 company, Canadian Army Service Corps, Kingston, which G. H. Gillespie, commanding officer."

Any man who joins the ranks signs three years, but unfortunately a last number do not comply with the rules and for that reason the ranks have been very thin at times. This young man in question joined the Service Corps last season, but he was unable to go to camp on account of a number of the plumbings, and the canvas. A party of four members of the corps came to the city and took the young man in his working clothes, over to the camp.

Cotton's has since learned that the young lad was discharged by his employers for desertion for his industrial duties. Why don't they make a thorough job of the young man and sue him for quitting his job without giving due notice?

Major Gillespie surely don't read the papers, or he would have known where to apply for all kinds of men. A couple of months ago Sam Hughes 70,000 additional men for the militia, but had not the money for them. If officers with short regiments had only applied to Sam for a share of these 70,000 the camps at London, Niagara, Petawawa, Kingston, etc., would have been full strength, instead of the fiasco they really were.

The militia took this young plumber away from his job and got him fired. They used him for two weeks, and cast him away to hunt out his own salvation. They have no more use for him until the next camp season, when they will call on him once more and take him away from another job, if he has one. If his former employers chose, they could blacklist him, and keep him from getting employment at his trade, and if the military authorities chose, they could force him to attend camp or serve the time in prison.

Military authorities laugh at the idea of anyone being fired for attending camp. They say there is a law which will attend the master who discharges a slave for the above offence. There may be, but did you ever hear tell of it being enforced? The masters make the laws, and the military authorities will not back up against the masters, for they are the servants of the masters; and will do as they are told. Too many people in the Canadian militia are enjoying a lazy, unproductive life for them to try any manoeuvres in the law game against the class which employs them.

What are the use of peace societies, peace conferences and pulpiter babbling over the cause of peace at an enormous expenditure? No society or church has the least influence with the warmongers. The whole thing is silly in the extreme. A very prominent financial man of America has recently made the following statement: "The bankers of the world will no longer allow foolish and unnecessary wars to be waged."

It was in a hasty moment when he allowed himself to utter the above words, and he has probably regretted them ever since. A foolish and unnecessary war would be one in which some unlucky nation would be robbed of all its ready money and be tied up for the next five hundred years with debt to the banking fraternity.

If poorhouses are a sign of prosperity, the province of Ontario is prosperous. County councils think they have transacted a wonderful piece of legislation when they grant money for a farm and building for the poor. The worst slaves in these institutions are compelled to work the farm and attend to the live stock. Annual reports of the houses of refuge often show a surplus. Thus is the discarded slave of the shops of the masters exploited till he lays down and dies, and is buried in an unmarked grave in the corner of a field on the prison farm, no house of refuge.

The doubting Thomas comes across with the old chestnut, "Socialism will never work." What he should say is, "Capitalists will never work."

A WILD SCREECH AGAINST SOCIALISM

We have received from a St. John's Newfoundland, Comrade, a copy of the Plaindealer, published in that city and known among the Socialists of the Island as the Plainfooler, in which is contained a virulent attack upon Socialism, Cotton's Weekly and the Fisherman's Advocate, official organ of the Newfoundland Fishermen's Protective Union. This Comrade says that Cotton's would be helping the 260 Newfoundland subscribers and the Newfoundland movement if we make a reply.

The article is too long to publish in full, as it occupies almost the whole of the front page, with a scarce heading across the whole front page "COTTON'S WEEKLY WHO IS DISTRIBUTING IT?"

We quote the opening part of the article.

Plaindealer Slush

A Clergyman residing in one of the northern outposts sends us copies of the Socialism paper known as "Cotton's Weekly" with the comment: "This is a sample of the literature which is being distributed among our people north, particularly along the French Shore and the Straits of Belle Isle."

Now "Cotton's Weekly," published at Cowansville, Quebec, is one of the most rabid Socialist papers in America. It is a vile sheet existing for the avowed purpose of sowing the seeds of discontent in the hearts of the masses and advocating the overthrow of all authority in Church and State. It preaches disrespect for religion and advocates the destruction of existing social order, the abolition of the present school system, the establishment of Godless schools, the inauguration of the era of "Free love" and the common ownership of public utilities, means of production and the products of labor.

Nearly every issue of the sheet reeks with the vilest insults to religious bodies, public men, and all who stand for Christianity and the maintenance of Social and Industrial order.

The most inflammatory appeals are made to the masses against capitalists and all grades of employers of labor, and against religious bodies and prominent religious leaders in all denominations.

Here are two characteristic samples from one issue: "The capitalist class are great admirers of the Salvation Army. This Army, UNDER THE GUISE OF RELIGION, RUNS THE GREATEST OF SCAB AGENCIES. It is shipping into Canada tens of thousands of jobless slaves to hunt a master with other jobless slaves of Canada."

This is a mild form of its insults to religious bodies. It serves, however, to show what kind of paper it is, and what respect it has for efforts of religious organizations to improve the lot of the poor and unfortunate of other lands by assisting them to make decent homes on this broad continent.

Then again it has this to say of the Roman Catholic body: "The American press declares Schrank who shot Roosevelt is a Socialist. As a matter of fact, Schrank is a Roman Catholic, Democratic saloon keeper of New York. Here is another would-be assassin graduated from the RANKS OF SUPPORTERS OF THE R.C. CATHOLIC HEIRARCHY. We can now expect another big blast against Socialism from Archbishop Ireland or Bruchesi of Montreal."

The truth is, as the Socialist writer of the above knew very well, the man who attempted to assassinate Roosevelt was a professed Socialist and not an adherent of any church.

He was the product of Socialism and Socialists' doctrines.

He was the product of such teachings as our Socialist paper, "The Advocate," is spreading among our people, a great deal of which is but a reprint with variations of the literary filth that appears in the columns of the "Menace," "Appeal to Reason," and "Cotton's Weekly."

We are informed that some members of the F.P.U. are distributing Cotton's Weekly.

We have often wondered if the authorities, both Church and State, are aware to what extent these misguided men are disseminating the literary filth of foreign Socialist organizations among the people of the outport districts. If they do not, they ought to. If they do, why don't they take some action to stop it.

Socialism in this country may be, at present, regarded as a negligible quantity. But the Socialist propagandists form a nucleus which may grow into a powerful faction and prove a menace to the peace, harmony and social order of the country in the coming years. It will not

be the fault of the Newfoundland Socialists if this surmise be not realized. They are untiring in their efforts to propagate their views.

If their Socialist campaigning were confined exclusively to economic questions the propagation of their teachings would not be so great a menace to our people as well being. But the Socialism which they are propagating inevitably leads to the negation of the fundamentals of Christianity and the ultimate rejection of religious teachings and religious influences in the affairs of daily life and the throwing off of all moral restraints in the relations of the sexes.

Sowing Discontent

This article is so childish, so illogical, so erroneous, so ignorant that I am almost ashamed to answer it. However, as the article is a good one to hang a Socialist discourse on, let us take up the statements of the Plaindealer and examine them in the light of reason and of fact.

The first charge against Cotton's is that we sow the seeds of discontent. Admitted at once. We do sow the seeds of discontent and the more seeds we sow and the more take root, the better we are pleased.

Every great advance humanity has made, has been made by the men becoming discontented with the old conditions. The old prophets of the bible sowed discontent. Christ sowed discontent. The ferment of the primitive christianity shook to its base the authority of church and state of the old pagan Roman empire. Enthroned privilege is ever despotic and ever preaches content to those over whom the tyranny is exercised. Every fiery spirit, endowed with courage to fight the injustice, is looked upon by those who enjoy the power of tyranny as dangerous, seditious, irreligious. Yet these spirits rouse the people against the wrongs they suffer. We preach discontent and we glory in it.

Authority of Church and State

The Plaindealer says Cotton's advocates the overthrow of ALL authority in church and state. What a great big difference one little word makes. ALL. The Plaindealer editor thought he could slip that word in and get away with it. Cotton's has never advocated this. Cotton's wants everyone to have the fullest religious liberty.

Daniel Webster declared, "The contest of the ages has been to rescue liberty from the grasp of executive power. On the long list of champions of human freedom there is not one name dimmed by the reproach of advocating the extension of executive authority."

There has been a sinister development in the constitutional histories of all countries. This is the development of the executive power at the expense of the legislative. The Cabinet has been getting more and more powerful while the elected M.P. member has been sinking in importance. At the same time industry has been falling into the hands of a few trust magnates. The industrial oligarchy is in close alliance with the political oligarchy and the people have been losing control, both of industry and politics. Because Cotton's advocates the rule of the people, the useful people, not only in politics, but in the management and control of the industries and the wealth created by their labors, the people of Newfoundland are told we are against ALL authority both of church and state. We want the authority to be exercised by the people. This is our heinous offence for which the plunderers hate us, and the plundered love us.

Religious Restraint

We are accused of preaching disrespect for religion. We deny this absolutely.

We are accused of advocating the rejection of religious restraint. This we are in the same sense with Christ, pretty good company to be in, is it not?

This question of religious restraint is one that disappears when examined. The old priests of Baal used to restrain the people with the powers of priestcraft and tomfoolery. When Elijah showed them up, no doubt the priests of Baal said, Elijah was interfering with the restraints of religion.

When Christ came, the Pharisees of Jerusalem exercised a beautiful example of religious restraint. They would not allow people to heal on the Sabbath, and when Christ healed on that day, and he and his disciples plucked and ate corn on the Sabbath, they declared he was rejecting religious restraint.

Things could be held about it and the price of postage stamps could have as low a specific gravity as that of eggs, coal and meat.

As it is, the post office is of use only to the people, and no use whatever to the commission-brokers or the captains of industry or the master minds of Wall Street.—New York Life.

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The Existing Social Order

We are accused of wanting to destroy the existing social order. Looked at from a slightly different angle, it can be just as easily proved that we wish to FULFIL the existing social order, by making it come to its own.

Industry has been revolutionized in the past hundred years. A hundred years ago the little shoemaker owned his own tools. The little printer owned his own plant. The little carrier owned his own team.

Now the tools are not owned by the people that use them. They are owned by one set of men, while another set of men do the work. The railroads are run by the workers. The printing plants are run by workers. We have the working class doing all the useful work. There is, however, a great injustice. Although doing the work, the workers only get a living wage, and a class who do no work, enjoy the greater part of the wealth created. We want the social order to be so modified that the workers who work will also enjoy the wealth they create. We are in an industrial condition now wherein industry is carried on by the working class. We wish to fulfill and round upon the present system of production by abolishing the class of capitalists who are nothing but parasites upon the labor of the working class. For this heinous offence the plunderers hate us, and the plundered love us.

Free Love

Here we come to this old question, a simple question, and yet the filthy minds of some of the Catholic clergy and the filthy minds of some of the anti-Socialist editors can only see our attitude in an obscene way.

Under the present system we have bought immorality. We have immorality, not love.

Workers are propertyless. They are frequently unemployed. When they are employed their wages are frequently too small to marry on. The migratory worker is forced from place to place in search for a job. He cannot marry. His economic condition will not let him.

Girls are forced to work for a living. Their wages are low. They cannot live on them.

The result is that girls are forced into a life of immorality and the men patronize them and buy—the women from time to time, as their finances and passions dictate.

This is purchased immorality, outside the marriage bond. There is a purchased immorality within the marriage bond. Women frequently marry the men they do not love because the men have money, have a parasite income and can furnish comforts.

The Plaindealer, by opposing Cotton's and supporting capitalism is supporting prostitution, both within and without the marriage bond.

We Socialists advocate that the workers get the full value of the wealth they create. Then each producer, whether man or woman, could live in comparative affluence. The man could then support a home, and the woman, if she did not want to marry, could remain single. Love, the attraction of the right man for the right woman, could have free scope. Love, in its manifestations would become free to act as the dictates of the man and the woman desired. This does not mean that we would abolish marriage. This means that people could get married when they wanted to, without do-away with prostitution, legalized and illegal.

The majority of people cannot marry now when they want to. Socialism would arrange conditions so they could marry. This, instead of being against the bible, would be in accord with its teachings.

Let us turn, brethren, to the Holy Scriptures and see what Saint Paul has to say on the question. In the first chapter of Corinthians, verses seven, eight and nine, we read: "For I would that all men were even as myself. But every man has his proper gift of God, one after this manner, and another after that."

How to Become a Millionaire

Save one dollar a day for a million days; or, get a job at \$1,200 a year (that's easy), spend only \$200 a year and save \$1,000 a year for 1000 years—and you'll be a millionaire.

Or, be wise in the selection of your parents. Pick out a father who is rich and can leave you a few thousands, and then hire men who are compelled to sell their labor power to live, pay them \$2 a day, or enough to live on and produce children to take their places. Also hire a bunch of mental prostitutes and loud-mouthed politicians to keep your workers contented by giving them hot air before election about liberty and our glorious country, and after election give them

the inquisition used to torture heretics to death by the most atrocious methods. Brave men arose and condemned such practices. The inquisitors damned these brave men or interfering with religious restraint.

Thus saith Saint Paul. We Socialists want to bring conditions about so the command to marry can be fulfilled. Why then does the editor of the Plaindealer think filthily of us? Let us turn, brethren, to the 22nd chapter of Revelations and read the 11th verse.

11. He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is holy, let him be holy still.

In which class, brethren, shall we place the editor of the Plaindealer?

Salvation Army

The fact of the Salvation Army under the guise of religion, running a scab agency in a broad sense, is very frequently asserted in the west of Canada. The carpenters of London, England, have complained of the competition of the Salvation Army with the organized carpenters.

The editor of the Plaindealer thinks we ought to praise the S. A. for bringing workers from England to decent homes on this broad continent. There is a reason for the activity of the S. A. The capitalists of Great Britain have an oversupply of human work animals on the labor market. The condition in Canada is not quite so bad. In some quarters, until recently, the capitalists were in want of more human animals in Canada. So the S. A. started to do the will of the master class, shipping the work animals from one place where the capitalists did not want them to another place where the capitalist might want them, which pleased the labor thieves immensely.

Then the S. A. sang, "Hallelujah, Glory to God." We showed up when the S. A. were doing, and the reply comes, "Listen to their Godly words. Don't interfere with the servants of God."

And we are told we insult religious bodies. Christianity and the maintenance of the social and industrial order. If you say that Christianity and the legalized thievery, the slums, the exploitation of men, women and children, are one and the same thing, we plead guilty. But we do not associate Christianity with robbery save in the degenerate form conventional Christianity has sunk into today.

Schrank

Here comes the question of Schrank. The Socialists of Milwaukee investigated the record of Schrank and found it as we say. The Plaindealer denies this and says Schrank was the product of Socialism and Socialists' doctrines. So far as fact is concerned, it is a question of veracity, between the two papers. We could get proof that he was not a Socialist.

However, one thing certain, he was not the product of Socialist doctrines, but rather of Catholic doctrines.

Socialists say conditions are the fault, that man is moulded by his environment, that the individual can do little, to change the conditions, that Roosevelt was the result of the times. We must change the system in order to get better people.

The Catholic doctrine is individual. The individual is to blame. The individual can do much to raise or lower conditions.

We hold conditions make the man. The Catholics hold that the man makes conditions.

If Schrank were a Socialist, he would have said, "Roosevelt is the product of conditions. It is no advantage to kill him."

What Schrank proved he thought was, "Roosevelt makes these conditions. If I shoot and kill him, the conditions will be bettered."

It is easy to see that Schrank was not the product of Socialist doctrines.

Conclusion

I think the above answers all the statements referring to Socialism in the article quoted.

It may be interesting to our readers to know that the editor of the Plaindealer recently had to pay \$400 damages to W. F. Coaker, president of the Fisherman's Protective Union for libelling him.

Socialism grows stronger. It is founded on science. It is to the interest of the useful people of the world. The useful people are many. The light spreads.

The Plaindealer may wish to shed darkness around him, but he cannot hide the rising light by scattering foolishness among his readers.

At the Methodist district conference held May 29th in Hamilton, Ontario, the Rev. Thomas Voaden, B. A., declared that Socialism was coming because Christ was coming. In his opinion, the political Socialists will continue to strive to capture the political power.

The farmer plows, sows, reaps and threshes, and the capitalists then take the grain from him and store it in elevators till the price goes up so they can make a nice profit on it.

PERFECT NONSENSE

After asserting that it is "perfect nonsense" to suppose that there is any necessary connection between low wages and immorality on the part of the working girls, Miss Anne Morgan, J. P. Morgan's daughter, goes on to say that, "we will all have to see that women are paid wages on which they can live." But at the same time, she declares the minimum wage to be "perfect nonsense" and the girls themselves the first to represent the idea that a higher standard of morals can be secured by a minimum wage.

If that is the case, the reason is that the particular girls she refers to have as little sense in regard to the entire question as Miss Morgan has. But the fact is, they believe it just as little as she does. And that she does not believe it is readily perceived by her statement that, "of course we will all have to see to it that women are paid wages on which they can live," a statement which, if it means anything at all, denotes a belief in the minimum wage. "Wages on which women can live" presupposes a definite sum to be ascertained by investigation. If not, it is without meaning, "perfect nonsense," as Miss Morgan might say.

A working girl lives by her wages. If those wages are not sufficient to permit her to live, what then? Does it follow inevitably that if she doesn't get sufficient wages she will die? Not at all. That would be inevitable only if there were no other way of living, except on wages. But for many girls, there is another way of living. And as the will to live is stronger than any consideration of how to live, many of them find that way and take it, rather than die. It may be a shameful life, but despite all preaching to the contrary, a shameful life is more desirable to the majority of human beings than ceasing to live.

And when it is considered in addition that there are innumerable inducements purposely held out to girls which run along with the mighty current of this impulse to live, and that these inducements take the form of promised pleasures and desires that cannot be realized on small wages, it is not difficult to see that the "easiest way" is made still easier to enter upon. The will to live, on the part of the people, the white slave traffickers, the cadets, is also a factor that weakens the resistance of girls, and impels them more strongly toward the downward path, from "virtue" and prospective starvation, to vice and, at least, temporary luxury and ease. And though Miss Morgan may not have noticed it, it is when the girls are at the lowest economic stage, as in a strike, when low wages have become no wages, that the white slave is most active and most successful.

It is one thing to say that the establishment of a minimum wage will prevent all immorality, but it is quite another matter to declare that wages and immorality have no connection whatever. The former may be reasonably disputed, but the latter is palpably absurd.

There would be much more sense in asserting that a maximum wage would tend to reduce prostitution to a minimum, if by a maximum wage is understood, the whole social value created by the labor of the worker, whether man or woman. In such case, there would be the minimum of economic pressure upon the girl impelling her in the direction of prostitution, while at the same time, men could much more easily and safely undertake and support honorable marriage and would have little or no need of recourse to prostitution. But that would be Socialism, a condition of society which no doubt Miss Anne Morgan would regard as "perfect nonsense."

To put the matter bluntly, Miss Morgan is not an intelligent woman when this question is concerned. She is ignorant, unclear confused and contradictory on the entire subject, and if she were not the daughter of her father, she would get no more attention than would those ignorant girls whom she declares agree with her. It is her money that is talking, and though it talks "perfect nonsense," money always gets at least a pretended respectful hearing in the capitalist press.—New York Call.

Thirty-eight moneyed men control Canada. These thirty-eight do not quarrel among themselves, or at least if they do the quarrel is kept silent. They may differ on policies as to how to get still richer, and that the worker is getting poorer. This group are out to skin the working class, and are doing it. Do you think the politicians at Ottawa would dare to put through any legislation affecting the finances of Canada without first consulting the thirty-eight masters of money? Nit, if they did they would lose their jobs. Other men would appear before the "intelligent" (?) electorate and be sent to Ottawa. The politician fears the big thirty-eight, and laughs at the workers.

The masters entice boys from the farm, and a yowl goes up about the scarcity of farm help. The farm boy is a good thing for the masters. He takes in all the fairy yarns about rapid advancement, large salary, etc., and is content to drudge along on hope for a year or two until he gets his eyes opened. During that time he fights shy of unions and labor organizations, as he naturally fails to understand them or their aims. The capitalist system plucks the farmer, and then turns its attention to the farmer's son.