

making to the
ing in mod-
aning Mills
J. O'Brien,
contractor
y, the man
on, Mass.,
to keep his
en the con-

mistake of
ed article by
tells the
man can-
not pay the
employe want-
life interest
ys plug
comes around
nments in
to getting
ments that
nada knock
ungrateful
they talk
the pay 1
P. Willey,
Mill.

opportunity
le Fred Bu-
s, how under
e man have
over their
hands, how
ing their feet
and, how
y, they talk
a. Such
a of the On-
ch requires
es. These
which Wil-
put their
ck and take

but how pay
reases, and
tem results
same work
ed.

acred has
their class
they can see
rien, who
and the long-
st pay for
against the
are who are
of what they
O'Brien and

rd to more
rew. Willey
the capi-
er of fact,
out of the
ave of cap-

whether you
sincerely con-
CIALISTS.
are bring-
ing evening
concluded a
strike. Out-
up. A hun-
dred men
men had
temperature
ero. The
ble, just now
s, but they
sm.

your town,
resting place
on's has a

t Home
So Simple
Even a
It.

the founda-
ed catarrh
consumption.
remedy will
be the cat-
tion.
ch are a dis-
own from
drops into
he; a stop-
and head;
cold, etc.
and to noise
ore throat,
restion and

of the above
of the proper
Remedy is
to medical
It cures

Free
e virtues
ent will be
any inter-
of the Rem-
one month's
d. Address
adina Ave.,

We show you
Chance to
e. J. Linder
Canada.

ing now
ake good
chance to be
y employe
the position
right now
Mail particu-
lars write me
President
Rock, Chicago

ELLING
... So
... So
... So
... So
... So
... So
... So
... So
... So
... So

STORE
COWANVILLE, P. Q., CANADA

RRY
at Building
... and from
... C. 26

JOIN THE 1917 CLUB

\$1.00 Pays for Four-Year Sub

We have reopened our offer of a four-year sub for \$1.00. It has proven popular, with old subscribers of Cotton's Weekly. We recommend all readers to join the 1917 club. The larger the number the more time and expense saved on printing and changes in sub list, enabling us to put more energy on the spread of Socialism. Join at once. Your present sub will be extended for 28 issues. Over \$1.00. Save yourself trouble of renewing for four years.

IF No. 234 IS ON THE RED LABEL, RENEW AT ONCE AS YOUR SUBSCRIPTION EXPIRES NEXT ISSUE

30c a Year 28c for 28 Months Clubs of Four or more (40 weeks) 25c

Cotton's Weekly

W. U. COTTON, B.A., S.O.L., Editor

ESTABLISHED DEC. 2nd, 1908

Published Every Week at Cowansville, P. Q., Canada

Thursday, Feb. 27, 1913

This is No. 233

H. A. WEBB
Gen. Mgr.

This Paper is not Published for Profit It is published by Cooperative Editorial and Publishing Co., Ltd. It is the only Canadian Weekly Paper at the low Subscription Price of 1c a copy of four or more. Single Yearly subscriptions 5c.	25 CENTS FOR 40 WEEKS
Total Number of Subscribers for week of Feb. 20	27,690
Number of New Subs.	728
Number of Expired Subs.	782
LOSS FOR WEEK	54
Total Edition Last week 31,000	

MAIN ADVANCES! The Age of Knowledge Replaces Age of Faith

MORE PAY TO MINISTERS

At a joint meeting of five committees of the Methodist church held recently in Toronto it was pointed out that many ministers of the church are not getting the minimum salary laid down by the conference for ordained married men, which is \$900 cash, a free house, and maintenance for a horse. A recommendation was passed that the payment of a minimum salary be enforced.

According to this standard, the minimum pay for the Methodist parson will be equal to \$1,100 a year. The average pay of the wage slave of Canada in 1910 was \$469 per year.

We have no objection to the minister getting as much as he can. Let him get two, three, four, five or ten thousand a year, if he can shake the plum tree to this extent.

But when the lowest pay of the minister is \$1,100 a year, with whom do you think his tastes, his inclinations will be? Will they be with the wage slave who works from eight to twelve hours a day and gets \$469 per year, or they will be with the gentlemen and ladies of leisure who dress nicely, have time to read books and who enjoy afternoon teas?

This is not a question of religion. If the fundamental belief of Christianity is the brotherhood of man under the fatherhood of God, as I have heard the Rev. Graham Taylor, of Hull House, Chicago, fame, declare, then Christianity is not practicable under the present system. The chasm between the non-owning producer who gets hardly a living wage, and the owning non-producer who gets many times a living wage, absolutely forbids the practical application of Christian ethics. When the non-producing Methodist parson in return for a sermon or two a week and a few pastoral calls gets a wage double that of the average wage worker who works till he is exhausted, that parson's outlook is warped by his economic condition. He cannot see the anti-Christian class antagonism at the heart of our so-called Christian civilization. The most he can babble about is a "living wage" for the working class. He can babble about this to his heart's content and his parasite parishioners will fervently echo "amen," for if the worker does not get a living wage he dies, and the parasite parishioner would no longer have any wage slave to rob.

PREPARING TO HOP

A special despatch to the Montreal Star from London, Eng., opens thus: "Year by year England observes religion less. No change so marked as this has come over the character of the country. It is especially true of London."

So pronounced is this tendency become that the Bishop of London, representing the Anglican church and the Rev. F. R. Meyer, Secretary of the Free Church Council, which represents the Baptists, Methodists, etc., have written the "London Daily News and Leader" requesting that paper not to proceed with its usual ten-year census of church attendance throughout the London area. Says the despatch, "There is not a thinking bishop in England who does not admit that nine out of ten of the population are entirely apathetic, as regards religion." This, of course, has reference to religion as promulgated in the conventional churches.

To show what kind of religion is objected to, and why the people do not go to church, the Nottingham County council has centered attention upon this verse in frequent use by the Episcopal church:

"The rich man in his castle,
The poor man at the gate,
God made them high and lowly
And ordered their estate."

A prominent member of the council has pointed out that the Almighty did nothing of the kind. It was on a par, he declared, with the line:

"May we to our betters bow."
The Vicar of Brixton, a well known London clergyman declares, "I do not think God made men rich or poor. Many of these hymns are bad theology, bad economics, and bad everything."

Within the churches in England there is a growing body of preachers who are on the verge of throwing in their lot with the workers. There are many ministers who are Socialists.

We Socialists do not jump with joy because the churches are showing signs of coming our way. We do not think that now that the churches are awakening, there will be a great new cause at work producing the social revolution. We simply say that the churches are preparing to hop. For the coming of the churches to Socialism is not a cause producing Socialism, but an effect of the Socialist spirit pervading the mass of the people.

Primitive Christianity was a movement of the oppressed for economic justice. That movement was seized by the officials and perverted. Since then organized Christianity has been a parasite movement.

When the feudal system came into being, the ecclesiastics with their organization hopped to the support of the feudal lords. They stood with

the rulers against the people. The morality they preached was a class morality wholly in favor of the feudal ruling class. This was the medieval Catholic church which covered Europe simply because the feudal system covered Europe.

When Henry the Eighth of England seized the Catholic domains many of the Catholic ecclesiastics hopped to the side of Henry the Eighth. Thus was founded the Church of England. They have preached a class morality to uphold the rulers of England against the people. These ecclesiastics who did not hop, got expelled from England. The ecclesiastics who did hop got fat livings for hurling their spiritual thunders against those who would not bow down to the rulers and those set over them.

When the capitalist system began, the rising capitalist class had clashes with the king and nobles of England. The Church of England stood with the old order, so the capitalist class started dissenting pastors going, and the schismatic churches were born. These were schismatic because they would not hurl their spiritual thunders in unison with the Anglican church, but often denounced it. The economic and political interests of the king and nobles clashed with the economic and political interests of the rising capitalist class, hence the spiritual thunders of their respective spiritual henchmen were hurled at each other. The hand that fed the rival churches controlled the style of thunder launched.

Now the people are forsaking the former rival churches. They are not listening in awe to either brand of thunder. If the people cannot be spiritually cajoled, the ruling powers will be confiscated, and the donations to the dissenting will no longer be forthcoming. The Salvation Army is competing heavily now for they have discovered a brand which is fooling some of the people.

What will the churches do in this crisis? They prepare to hop again. The working class are rising to political and economic supremacy. The master class are shaking in fear. So the ecclesiastics are preparing to hop. They are flirting with the common working man. They are talking about God never having made the rich and the poor. They are talking about the enormity of the exactions of the ruling class. This is all a bid to the working class. The ecclesiastics are practically saying, "If you will let us hop on to your backs, we will hurl our spiritual thunder against those who oppress you. We will lambaste them in the name of God and religion." In other words, the ecclesiastics are again preparing to turn traitors to the hands that formerly fed them, providing the workers will let the priests, parsons and vicars ride their backs directly.

Wherefore we Socialists do not jump with joy when we see the religious exhorters flirting with us. We have read history, know that the organized churches are in for a great economic cropper, and the ministers are looking round for a soft place to fall on.

We are glad to see the rats leave a ship we want to see sink, because then we know the ship is so unseaworthy that it is going to go down. When the ecclesiastic rats leave the capitalist ship we are glad simply because it is a portent of its quick sinking. But then, do we want the rats to board us?

We are perfectly willing to have the Ministers come to us as Revolutionary Comrades willing to abolish the capitalist system. But in this way they come as brothers, not as ecclesiastics.

THE DIFFERENCE

There is a difference between an ecclesiastic coming to Socialism as a comrade and as an ecclesiastic. As a comrade he comes as one of the rank and file. He takes his place in the political fight against privilege and organized robbery. He is one of many. But if he comes as a minister, an ecclesiastic, he comes with the odor of sanctity about him. He comes with spiritual weapons to help fight the carnal battle of the workers for their full social value of their produce. There is a great difference.

The Anglican clergy are the present benchmarks of the English rulers. Mark you, I do not say spiritual benchmarks, for the question of spirituality is something apart from the functions of the Anglican church.

Every Sunday the Anglican clergy pray for the King and the Royal family and the welfare of other parasites. With regard to the king, they pray, "Grant him in health and wealth long to live." The wealth of the king is stolen from the workers. He is a legalized robber. Laws are maintained giving him part of the wealth the master class have stolen from the working class. The Anglican clergy pray that his wealth may long continue. When the system of robbery continues and the wealth continues, they lay it to the Supreme Being, instead of laying it to the robber laws on earth. If we protest against dragging the Supreme Being into the rotten business, we are told that we are irreligious.

Supposing the clergy swung round to the side of the workers and got their fat living in return for their spiritual services. What kind of services would they render? They would get the workers into some public place where the light was

dim and teach them to chant some such hymn as the following:

INTERNATIONAL ANTHEM.
God save the working man,
Long live the useful man,
Save the working man,
Serve him with sirloin steak,
Plum-pudding and angel cake,
And do it all for mercy's sake.
Save the working man,
God save the worker's mate
In every land and state,
She'll absorb your beauty
With downright gratitude,
In every latitude.
Save the worker's wife,
Paralyze the parasite,
Knock him out with all your might,
Save the man with shovel and pick,
Save Tom and Harry and Dick,
And do it mighty well,
With blessings galore.

Does that sound blasphemous? It sounds no more blasphemous to you than the singing of the National Anthem sounds to me. In that they sing about the king, "Send him victorious, happy and glorious, long to reign over us," etc. Why should the supreme intelligence back of the universe be invoked to help George smash the Boers for the sake of a Diamond Syndicate, kill hundreds of Chinamen for refusing to buy opium and bleed the bones of thousands of English trained murderers on the plains and in the hills of India, so that the British capitalists may suck the life blood of the natives? Is not the singing of the National Anthem nothing but arrant blasphemy? If you take off your hat while it is sung, are you not supporting blasphemy, if, as the ecclesiastics tell us, God is love?

However, we need not worry over the church organization slipping on to the backs of the workers directly. The very nature of such a change would render the churches on their political and economic side so ridiculous that they would not be able to carry through the deal.

Suppose the preachers tried to teach us some such hymn as the above suggested. The workers would not stand for it. They know that if they want angel cake or plum pudding they have to hustle for it. If they want sirloin steak, they have to hike to the butcher for it. And they have to have the wherewithal, obtained by hard work, to pay the butcher.

You see the working class produce the wealth. The master class do not. The workers know where the material necessities of life come from. The master class, if they know, are ashamed to say it. So the master class steal from the working class and lay it on to the Supreme Being, while the working class produce what they themselves consume, and also what their masters and their masters' priests consume.

When the priests and preachers, therefore, try to step on to the shoulders of the working class and tell them they ought to support their spiritual advisers in order that the Supreme Being may furnish them houses, to live in and beef to eat and clothes to wear, the workers will reply, "Get out, you've got things twisted. What we get we have to buy, and if we've got no work, we starve. God don't feed us. We feed ourselves."

The workers also know that God does not paralyze the parasite, any more than he kills the African with the dum dum bullet. If the workers want to paralyze the parasite, they have got to do it themselves by strikes and by political action. God won't raise wages nor shorten hours nor make the landlord put new floors in the place of rotten boards. Finally they know God won't abolish the master class. The workers have to do the job themselves.

RELIGION

The above articles are not an attack on religion. If we confound hierarchies and conventional moralisms for religion, then every attack on an institution is considered to be an attack on religion. But such attacks are not religious attacks. They are attacks upon those things which hinder the progress of the race, and which shroud the broadening spirit of humanity in swaddling clothes. Humanity has advanced by escaping from the control of its hierarchies.

In primitive times the religious element was large, because the scientific element was small. The thunder and lightning, the storm, the flying of birds, the winking of a frog were all religious portents and the doings of the gods.

In early civilizations the priest, is not only the religious adviser. He is also the doctor and the lawyer. Men are sick, because they have offended the gods, and men who do wrong according to the customs of the times offend against the gods.

The Romans were practically the first people to distinguish between divine and human law. They called the first "fas" and the second "jus." They took the handling of the laws out of the hands of the priests and placed it in the hands of lawyers. The system of jurisprudence was built in the light of reason which is the basis of the law of all the Latin countries today.

Medicine was taken out of the hands of the priests, much to the benefit of medical practice. There were then left to the priests the preaching of morality, the persuading of men to do their duty towards God, the dealing with the question of

the life after death, and the mediation between the spirits of heaven and the souls in men.

The preaching of morality is slipping away from the church. With the modern science of economics, it has been discovered that morality is not a universal thing, but that it is a class thing. Thus the workers have one standard of morality and the masters have another. The scab is the hero of the master while he is the accursed of the worker. If the spiritual adviser preaches a morality pleasing to the masters, the workers leave his church, and if he preaches working class ideals, the masters leave. So he preaches a hodge-podge mess which can be referred to no standard of ethics.

There remains the question of life after death, the comforting of the dying and the cheering of those bereft of the loved one, and of man's relation to the eternal. Even here the functions of the church are being invaded by science.

The study of comparative religions has been carried on by earnest students and they have investigated and collected the phenomena which are common to all religions. They have sifted the accidental from the central facts around which the religions have been built. Societies for Psychological Research have been at work studying apparitions, thought transference and other allied phenomena. Scientists have been studying the question of mediums and the materialization of the dead. A whole literature has grown up upon the question of man's survival after death. These books have been written by men who have approached the question from a scientific point of view.

Alfred Russell Wallace, co-discoverer with Darwin of the theory of evolution, has declared that the fact of man's survival after death has been proved as much as any other scientific truth. Sir Oliver Lodge, William Crooks, Frederic Myers, Wm. T. Stead and a host of other men have approached this question from an investigating spirit and they declare that we do survive death. So even the death-bed functions of the ecclesiastic is being shorn from him by the discovery of ascertained facts.

There remains the question of man's relation to the supreme being, which the religious leaders still claim as their prerogative. Even this the common man is denying as their right. For the common man has been studying evolution. He has learned how life, implanted on the earth in primitive form, has through the ages grown and branched and become more and more complex till all the orders of animal life on this planet have developed to their present state. In spite of all the adverse forces of nature, all the destructive epochs in geological history, all the fightings of animals with animals, all the wars and pestilences which afflicted primitive tribes of man, all the cruelties and slaughters and religious persecutions of historical ages, he has seen that the life force has pushed onward marching from triumph to triumph.

He begins to see that the intelligence or power moving the universe which was at work millions of years before the ecclesiastic appeared on the scene, can be trusted to carry us on to higher heights of evolution, and that the meddling parson who seeks to tell us what is God's relation to us, ninety-nine times out of a hundred is speaking from a monumental ignorance as to what the plans of the Eternal are.

We are not departing from the religious spirit, we are coming into it. We are arriving at that age when every man shall be his own priest. The age of knowledge is replacing the age of faith. The doctor knows medicine, the lawyer knows law, the economist knows morals, the scientific investigator is slowly winning knowledge of our state after death, when the spirit has sloughed off the trammels of the flesh.

A comrade in Vancouver denies the statement of the Encyclopedia Britannica that the ethics of Socialism and of Christianity are identical. He says that the ethics of Christianity are low, while those of Socialism are high. He forgets that the capitalist class has captured organized Christianity and made it a stench in the nostrils of all decent people, just as the feudal lords captured it and made it a stench in the nostrils of the peasants. There is no grander story in the past history of the world than the story of primitive Christianity. The ideals of the brotherhood of man and economic equality therein preached caused the common people to flock to it, and Christ was killed because he stirred up the multitude and caused the rulers to fear the rise of the people against their thievery. Because of the equality and brotherhood doctrines, the slaves of Rome flocked to Christianity and all the horrors of Christianity and proscription were showered upon the Christians by the terrified rulers and exploiters of that day. Modern Christianity, with the politicians and capitalists and financiers and the modern "respectable" element occupying the pews of our churches bears the same relation to primitive Christianity that margot meat bears to rare roast beef.

Christianity has departed from the churches of Canada, therefore the common people are departing from the churches. When the churches begin to preach economic justice, they will again grow in respect.

IT'S PAID FOR.

If you receive Cotton's Weekly regularly and did not subscribe for it it is paid for. You will receive no bill for subscription, and the paper automatically stops at the end of the time paid for.

A strike began there seven months ago. There was some hocus-pocus arbitration proceedings as usual with a handful of employees claiming to represent the workers. Strikebreakers were imported. One striker was bludgeoned to death. Others were brutally assaulted. The police continued at and at times aided the outrages of the scabs. The red flag was burned in the street amongst a howling mob of scabificationist scissorblades business people and armed and half-drunken scabs. The union hall was broken into, the union safe was chiselled open with the aid of the police, the money stolen and the private letters of the union published by the capitalist press. Many of the strikers were pursued by whiskey-mad scabs and had to flee for their lives, assaults innumerable were committed by the scabs and the women-folk of the strikers were threatened with nameless atrocities. Strikers were imprisoned in the Waikato lock-up and subjected to unprintable jeers. Others were railroaded to jail. The government refuses any kind of an investigation, after the manner of the McBride outfit in the case of the railway construction workers in British Columbia.

The New Zealand "Paradise for the workers" is a damnable myth originated and maintained by the capitalist press.

ECHOES FROM THE ANTIPODES

Far off Governments Look Good to those who Believe Capitalist Press

A comrade of Mission City, B.C., requests that Cotton's give an article on New Zealand government, and says that a little about Australia would not hurt. Several views, he declares, are expressed in that neighborhood upon these topics.

These two countries are supposed to be better governed than other capitalist countries. Their legislation has been hailed as ideal. As a matter of fact these reports are put out to make people think that reform legislation will produce widely beneficial results. The reports are fakes. Capitalism rules in both countries, and the same ruthless means to suppress strikes and to pile up profits are adopted. Advancing capitalism is shoving the workers down into the usual misery.

NEW ZEALAND.

As to New Zealand, the Maori Land Worker, published at Wellington, N. Z., declares, "In the past, it is true, owing largely to certain local conditions that cannot now be set forth, the wage-earner here did enjoy conditions somewhat superior to those enjoyed in older lands. But those days have passed, with the result that the average worker is up against it here as elsewhere. Yes, the old story about New Zealand being a paradise for the workers is badly punctured. It has been shattered by the onward march of capitalism."

Those conditions largely resulted from New Zealand being a new country. The reform laws which were hailed as so wonderful had little to do with the prosperity. The scarcity of wage workers formerly forced the price of labor up, as it does today in certain few parts of the Canadian west. But competition among job seekers have changed these conditions.

The wonderful laws of New Zealand prevented large land holdings by taxing the big estates. There was much government ownership. The railways were and are government owned. There was and is compulsory arbitration, and legislation requiring fair conditions for sheep shearers. All these loudly hailed measures do little for the workers.

Charles Edward Russell visited New Zealand and Australia a couple of years ago. He found both countries highly exploited by the capitalist class. Cheap railway fares in New Zealand did not benefit the workers. The country was in the grip of a steamship combine and a bank monopoly which plundered the small scale producers and exploiters. The model houses of the municipalities were too expensive for the wage workers who were huddled in slums just like in other countries. Russell pronounced the capitalist reforms as huge fakes.

Let us examine the facts concerning this marvelous country as shown in one issue of a Socialist publication, the Maori Land Worker above quoted.

The debt of New Zealand is \$400,000,000. With a population a little over a million, it has a larger debt than Canada with a population of over seven millions. It is drained of \$13,000,000 interest on its public debts, most of which goes to Britain. The government has announced an increase in rates on its railways in order to pay 31 per cent to the bondholders. The government owns the railway and owes the purchase price and construction price of the railways upon which the parasites still get unearned revenues.

New Zealand has a conscription act in force. This was passed in 1909, and amended in 1910. Children as well as grown men are forced to learn the art of murder. This law has added \$3,000,000 to the debt and the burden is constantly increasing. 73 boys have been jailed for refusing to drill, 50 men have also been jailed, while thousands have paid fines, and other thousands have refused to serve, with the government not daring to touch them.

The law to protect the sheep shearers is flagrantly disobeyed by the masters. The shearers are compelled to sleep on the floors of sheds without any bunks at all. The bosses laugh at the awards granted the shearers. In one case Campbell, M. P., laughed at the agent of the shearers on his Peka Peka station, declaring that the award was not worth the paper it was written on. If shearers insist on their legal rights, they are blacklisted. But the law is enforced against the workers, just as the Lemieux Act is used in Canada.

In this "Paradise for the Worker" there is compulsory arbitration. As usual the law is crooked and made for a crooked purpose. A handful of workers can apply for an arbitration board, and all the workers are bound by the award. Such a law can be used and is used to compel a majority of dissatisfied slaves to submit to the wage which a handful of tame and obsequious slaves are content to accept.

Besides all this, there is the illegal use of the police to smash strikes. At Waikato, N.Z., is a famous gold mine. \$50,000,000 in gold has been taken out, of which \$22,500,000, or almost one half, has been paid in dividends. Every week \$57,500 is taken out in gold, of which \$25,875 is paid in dividends. As the normal number of employees is 1,100, this means that for every employee working \$23.52 goes to the parasite-capitalists each week.

A strike began there seven months

ago. There was some hocus-pocus arbitration proceedings as usual with a handful of employees claiming to represent the workers. Strikebreakers were imported. One striker was bludgeoned to death. Others were brutally assaulted. The police continued at and at times aided the outrages of the scabs. The red flag was burned in the street amongst a howling mob of scabificationist scissorblades business people and armed and half-drunken scabs. The union hall was broken into, the union safe was chiselled open with the aid of the police, the money stolen and the private letters of the union published by the capitalist press. Many of the strikers were pursued by whiskey-mad scabs and had to flee for their lives, assaults innumerable were committed by the scabs and the women-folk of the strikers were threatened with nameless atrocities. Strikers were imprisoned in the Waikato lock-up and subjected to unprintable jeers. Others were railroaded to jail. The government refuses any kind of an investigation, after the manner of the McBride outfit in the case of the railway construction workers in British Columbia.

The New Zealand "Paradise for the workers" is a damnable myth originated and maintained by the capitalist press.

AUSTRALIA.

In Australia conditions are about as bad. In Australia there is a labor government which has passed many reform laws. But capitalism has its grip on the country and the workers suffer. In the coming elections the Liberals have put forth a platform as radical as the labor party platform. They are willing to grant like reforms. The labor party holds power only by bowing to the will of the capitalist class.

In Australia the labor party maintains a compulsory arbitration system. In Sydney fifty-seven slaughterers' assistants have been fined from \$15 to \$50 for going on strike in opposition to the decision of the Wages Board. To show how reactionary this is, we need only point out that the deadly Canadian Lemieux Act does not demand compulsory obedience to the arbitration award. After the award the parties can follow it or not in Canada. The British exploiters would like to have a Lemieux Act in England, but Sir George Asquith has told them that OWING TO THE REVOLUTIONARY TEMPER OF THE WORKERS the act with its thirty days notice of a strike would not be workable. From these facts it can readily be seen how reactionary the so-called advanced Australian government is.

Australia has a compulsory military service. School boys are forced to drill or they are flogged and are now going to be detained in the military barracks until their drill is done. Anyone who knows what military barracks are like will know what disastrous results to school boy morals will result from being incarcerated in these more pest places. A military caste is being created and snobbish officer-buttcher trainers are parading the cities in the usual swashbuckler style. This is the work of the labor government.

At Wollongong, New South Wales, a free speech fight is on in which policemen pull Socialist speakers off the box and the prisoners are hauled to court for "creating a nuisance."

In the state of New South Wales, are 12,000 coal miners. They want the eight hour day. A labor government was in power, yet it did nothing. The outcry of labor rones louder and louder, till the government was forced to pass the eight hour day in the lower house. It was thrown out by the upper house. Of the four labor members chosen by the labor government to fill vacancies in the upper house NOT ONE DEFENDED THE EIGHT HOUR BILL. The whole-four of them absented themselves while the bill was up for slaughter.

Cotton has exposed the banking graft of Canada. In Australia the banks are just as rapacious. There are twenty-one of them there. The labor government proposed the establishment of a Commonwealth Bank. With a Commonwealth Bank run by the government it was considered that competition with the private banks could be carried on and drive them out of business. Then the state-owned bank-controlling credit could be used to beat down the trusts and establish publicly owned utilities to be run for use and not for profit. The government named an obscure financial hack named Miller as "Governor" of the national bank at a salary of \$20,000 a year. After being chosen, Miller declared, "I intend to make the national owned bank a strength to other banks." A few weeks later Miller published a statement of the operation of the nationally owned bank, showing it was lending money to the private banks. When questioned on these transactions, Miller laughingly declined to answer, saying the bank was to be free from political influence.

Thus the national bank lends to the private banks and the private banks lend to the trusts to help them extend their operations, and the national bank, instead of fighting the trusts for the benefit of the people, is hand and glove with the trusts against the people.

Faroff hills look green, and faroff governments are "paradises" for the workers if we are green enough to believe the capitalist press.