

CATHOLIC LEADER

Says Religious Attack on Socialism is Unjust

American and Canadian Catholics are much interested in a speech just reported from England in which the Hon. Charles Russell, son of Lord Russell, declares that there is no reason why Catholics should attack Socialism on religious grounds.

Stating emphatically that he is not a Socialist himself he reviews the action of Catholic leaders who have sought to make their religion the basis of opposition to Socialism and tells them that they are unjust to the Socialists.

The British Catholic leader takes the same attitude as the Socialist party, that Socialism is an economic question and must be discussed on that ground alone.

For the present evils of society, he says, the Socialists are the only ones to propose a remedy.

The speech was delivered before the annual congress of the Catholic Young Men's Society of Great Britain.

It is being printed in all the Catholic papers of the United States and will do much to create a better understanding of the Socialist party on the part of Catholics.

The greater portion of the speech is reprinted below. The arguments advanced by the speaker on economic grounds can be easily answered by any Socialist speaker or writer.

The value of the speech lies in the clearing up of prejudice and for that reason it is reproduced here without comment.

HERE IS THE SPEECH OF NOTED CATHOLIC LEADER.

The first thing we have to consider is the question, what is the origin of the present Socialistic movement? It is to be found in the present deplorable and appalling state of society. We have, on the one hand, prodigious growth of wealth in a few hands, nearly three-fourths of the land of England is held by ten thousand people, while twelve thousand men own two-thirds of our industries. Accompanying this we have amongst the rich an unparalleled growth of luxury and extravagance; on the other side we have growth of poverty and destitution, a want of work, an increase in sweating and misery amongst the poor.

The race is deteriorating, and we have to admit that out of a population of 45,000,000, 12,000,000 are on the verge of starvation. We have the greater part of the owners of great wealth doing nothing to remedy the evil conditions of the poor. As Cardinal Gibbons has said, "No friend of his race can contemplate without painful emotions the heartless monopolists and grasping avarice which has dried up every selfishness which is deaf to cries of distress. Their whole aim is to realize large dividends without regard to the claims of justice and charity. These trusts and monopolies, like the Car of Juggernaut, crush every obstacle that stands in their way, they compel their operatives to work for starvation wages, especially in mining districts and factories, where protests are but a feeble effort and are easily stifled by intimidation."

That is the state of affairs which has brought about the rapid growth of Socialistic views, and it is to be wondered at that thoughtful men should seek a new remedy and should have come to the conclusion that the present condition of affairs must be ended and cannot be remedied. Of course, if all the world were to live up to the teachings of the Master things would not be as they exist, but the human race being what it is, a remedy remains to be found. I do not for a moment suggest Socialism as the remedy, but this is true, I think, that except upon lines of Socialism there is at the present moment no other remedy proposed. THE BURDEN IS UPON ANYBODY WHO DENOUNCES SOCIALISM TO SUGGEST AN ALTERNATIVE, BUT UP TO THE PRESENT MOMENT SOCIALISM ALONE HOLDS THE FIELD.

Now, Socialism is denounced by many of our Catholic priests and Catholic laymen as something abominable which no Catholic can support or tolerate, and Socialists are declared to be fools or knaves; and that is the attitude which I wish you to examine today. Again, I repeat I am not a Socialist, but I want to ask you whether this attitude towards Socialism is either just or wise?

Its definition is well known and admitted. It is the municipalization of the sources of production of wealth. In other words, it is a system under which the State is to own all the productive business and manufacturing in a country instead of their being owned, as at present, by a fortunate and favored section of the community.

Now, in the first place, a moment's reflection will at once reveal this: that Socialism is not a thing which can be brought about by either violence or revolution. Being a state of affairs which means a complete change in the habits and thoughts of mankind, it can only be achieved by a slow, gradual change. It must be accomplished by evolution not revolution.

In the next place, may I point out that at first sight, and indeed I may say at second sight, THERE IS NOTHING ON THE FACE OF THAT PROPOSITION WHICH IS CONTRARY TO CHRISTIANITY OR CATHOLICISM. Indeed, in this and other Christian countries we have gone a good way along the road which leads to the ultimate realization of that condition. The State in different instances owns telephones, water supply, tramways, gas supply, telegraphs, the postal service, the railway service and the tobacco, and I confess I have not noticed any material change for better or worse taking place in the religion or morals of the telephone operators or passengers, or of the telephone operators, since those systems have been transferred to the State.

In what, then, can it be said that Socialism is un-Christian and un-Catholic? One way in which this is endeavored to be established is the assertion that it means the expropriation without compensation by the State of private properties of individuals, but this is not necessarily so, and the leading Socialist parties in this country do not advocate for a moment any such proceeding. They are, in fact, strongly opposed to it. We have already arrived at the municipalization of industries representing tens of thousands of millions of money without adopting such a course.

But even supposing that Socialism did mean the expropriation without compensation (which it does not), I am tempted to ask, is it therefore either anti-Christian or anti-Catholic? It is admitted that the State has a right to tax property of the subject, BUT DOES NOT A RIGHT TO TAX INVOLVE NECESSARILY A RIGHT TO TAKE IF IT SHOULD BE FOR THE PUBLIC GOOD THAT THE PROPERTY SHOULD BE TAKEN?

It is perfectly moral and right to take a twentieth part of a man's property, as is done by income tax at present, or a tenth part, as is done often by death duties, or a fourth part, as is done by increment tax. But if it be admitted that it is right and proper to take a twentieth, a tenth, a fourth for the good of the State, why is it un-Christian and immoral, if the State needs it, to take the whole? Where does virtue cease and vice begin? I submit that it must logically follow that the right to tax must necessarily involve the right to take. Test the matter in another way. Does anybody deny the right of a State to insist upon its subjects becoming soldiers and giving up their lives for the good of the State? If the State can take a man's life when it is for the good of the nation to do so, surely it has also the right to take his property for the same object.

Again, I wish to repeat I am not a Socialist. I STRONGLY OBJECT AND PROTEST AGAINST SOCIALISM BEING FOUGHT UPON WRONG LINES AND TO MY MIND, IT IS FIGHTING IT ON WRONG LINES TO DENOUNCE IT ON THE GROUND OF RELIGION AND MORALITY. It is not only unfair fighting, but, like the rest of unfair fighting, it is a very foolish procedure, because if all the forces of religion are turned against Socialism it will inevitably follow in course of time that all the forces of Socialism will necessarily be turned against religion, whereas if Socialism is met, as it ought to be met, and fought on the battleground of economic principles, we will then be meeting it and fighting it on a fair field with no favor. Of course, I am quite aware of the argument which will be mentioned against me: that I should have referred to the writings and speeches of individual Socialists who denounce religion and discourse upon a grotesque morality of their own. Those are the views of individual Socialists. Those views are to be deplored and denounced, but they are the views of individual Socialists. It is a mere confusion of the very serious and grave issues at stake to rely upon them in a discussion like this. It would be as logical to denounce the medical profession because many of them abuse their knowledge, or artists and poets because so many stoop to use their talents to pandering vice. It would be as reasonable to denounce Liberalism, the Liberal party, because John Morley is an avowed agnostic, or Toryism because Mr. Balfour to a large extent shares the same views. The enemies of religion and the enemies of morality are to be found in all ranks and in all parties. IT IS A CURIOUS THING TO SAY THAT THE MOST VIOLENT ANTI-CHURCH POLITICIAN IN FRANCE IS ALSO ONE OF THE MOST VIOLENT ANTI-SOCIALISTIC LEADERS; I REFER TO M. CLEMENCEAU.

Now, as I have said, let us meet Socialism and fight it with the proper weapons. Let us point out the evils of Socialism; that it must necessarily destroy all incentive to effort and invention.

These and kindred arguments, which it is not our business to go into tonight, are those which are to be employed to battle Socialism, but I PROTEST MOST STRONGLY AGAINST THE FULMINATION OF RELIGIOUS THUNDERBOLTS, EVEN WHEN THEY ARE DELIVERED BY OUR GENIAL FRIEND, FATHER VAUGHAN, FROM A SELECT PLATFORM IN THE QUEEN'S HALL, A DUKE IN THE CHAIR, AND ROTHCHILD'S BAND DISCOURAGING SWEET MUSIC!

Persuasion sometimes makes converts—denunciations never. NOTHING YOU CAN SAY OR DO WILL PREVENT THE MASS OF THE NATION LISTENING TO THE TEACHINGS OF SOCIALISM. The people know and feel the mortal disease and the ill from which they are suffering, and they will listen to all serious people who propose a remedy. They will listen, too, to you if you are prepared to show the falseness of the remedy; but mere wholesale abuse and denunciation will merely make them turn away in disgust and drive them in the very direction from which you wish to divert them.

USE COTTON'S.

There are numerous candidates running on the Socialist ticket. Cotton's Weekly will be glad to publish the manifestos of these candidates to the electors whose votes are being sought. Let Cotton's help along the campaign by publishing matter that will help you in your district.

There is destiny that makes us brothers; None goes his way alone; All that we send into the lives of others, Comes back into our own.

—Markham.

BUNCOME & SCRAPP'S

By R. W. NORTHEY

WRITTEN EXPRESSLY FOR "COTTON'S WEEKLY"

CHAPTER XXII.

"There's Nothing Half so Sweet as Love's Young Dream."

(Continued.)

"Yes, he said all the creeks had been gobbled up by big syndicates and there was no more chance for independent miners to stake claims anywhere in the district. The big Rocky-Guggins syndicate had obtained possession of hundreds of square miles of placer ground and was using immense dredges and hydraulics to gather up the gold whole-sale; and as their concessions carried the water rights no independent miner could obtain water without paying them rent for it. They gave employment to a lot of men and paid the standard rate of wages, but Bob said in his letter he had never worked for a master yet, and he was too old to begin now. He wouldn't become a wage slave, so he was going to try his hand at prospecting in some other part of the country. He said he would write again when he got settled and mentioned that a letter addressed to the Miners' Hotel would be forwarded. As he didn't write I came to the conclusion that he had not found anything worth locating."

"I think it must be Robert all right," said Mr. Harris. "He had those sentiments when he was a boy. I've heard him say no man was good enough or great enough to control the means of livelihood of another. He got that from reading the life of Lincoln, I suppose, but it made a deep impression on him and I'm not surprised that he lived up to it. But what a contrast to his father, who was a patient wage slave all his life and saw nothing wrong in the system of master and man."

"Oh, Henry, how can you say so?" exclaimed Mrs. Harris. "You were not a wage slave when you were head bookkeeper at the Eagle Works." "Simply that and nothing else, Mother," he replied. The only difference between me and the lowest paid laborer in the works was that my job was a better paid one and I could wear better clothes because my work was not so dirty as his. But his job and mine were both dependent on the will of our boss."

Mrs. Harris could not refute that and she didn't try. She again turned the conversation back to her boy, wondering why Robert was so tardy in writing. "I think I know the reason why he did not write," said Miss Wimple. "Like all mining men, who live in a state of excitement from sun-up till dark digging and panning and sluicing for the yellow metal, and after dark discussing the merits of their respective claims, Bob Harris hated to touch a pen. He would have everything typewritten, even if it was only a note of three or four lines, and he would have had his signature typewritten too had it been customary. The two or three letters I received from him were typewritten. Nearly all mining men are like that, and the only pen they ever use is a lead pencil when they stake their claims and write the legal notices on the location posts. It was owing to this idiosyncrasy of the average mining man that I was enabled to earn such big money. Why, I have made as much as \$40 a day."

"That's the true explanation, Miss Wimple," said Mr. Harris. "I remember the boy throwing down his pen one day at the office, saying: 'I hate this eternal scribbling, father. I was built for heavier work than this. I want to be out in the open; not perched up here on a high stool all day long! You see, I had him at the office for a month or two thinking to make a bookkeeper of him, but, as he said, he was built for heavier work than driving a pen. He was a fine lusty youth of eighteen then. I suppose he's a fair-sized man by now Miss Wimple?'"

"Oh, yes, quite a well-built, square-shouldered man, taller than you are and in robust health, or at least he was then."

"And good looking, too," interjected Mrs. Harris. "Robert was always a handsome boy. I wonder why he never married."

"Oh, mining men haven't time to waste on such frivolous things," returned Miss Wimple. "Besides, they see so few women that they have no opportunity."

"But there are women in Dawson," persisted the old lady, "and I'm afraid some designing hussy has married him, and probably that's why he doesn't write to his poor old mother. I wish he had asked you to marry him, Miss Wimple."

Miss Wimple blushed, because that was just what Bob Harris had done, but it would never do to hurt the old lady's pride by telling her she had turned him down. So she sidestepped by saying:

"Oh, mining men never care to marry until they have made their pile. It was rumored in Dawson that Bob Harris had made and lost two or three fortunes, and to do that he must have been too busy to think of marriage. Life in a placer mining camp is too strenuous for any such fragile thing as love to exist, although there is not a more courteous or chivalrous class of men in the world than prospectors and miners. But from the very nature of their occupation they are not marrying men."

It will be observed that Miss Wimple was not exactly consistent. But what woman is? Inconsistency is, perhaps, one of her greatest charms. Her little prevarication in this case was solely for the purpose of reassuring Mr. Harris.

"Oh, I'm longing to see my boy," continued the old lady. "Write at once, Miss Wimple, and if it is our Robert tell him to come home as soon as possible. Tell him we may not be here much longer; we're both old people now. And tell him he is the only one we have left; his sister

Emma died four years ago. He doesn't know that."

"You've had your share of trouble," said Miss Wimple softly.

"I used to think we had more than our share," said Old man Harris, but since my eyes have been opened by the study of things from the Socialist viewpoint I can see what I never noticed before. Trouble is widespread and misery is the common lot of the poor, and the chief cause of it all is their poverty. They have to bear not only the grind and deprivation of their sordid condition, but a host of other unnecessary troubles and afflictions. Our daughter died because we were too poor to provide the one thing that would have saved her. She contracted consumption in a large dry goods establishment where she was a leading saleswoman. The hours were long and the pay was only just sufficient to support her, and yet it was more than the ordinary shop girls received. The small amount she had contrived to save was soon exhausted and my own savings began to melt away rapidly. The high-priced physicians we called in had all agreed that unless she was removed to a warm, dry, southern climate, there was no hope for her."

"It was just at this time that my eyesight failed—and this affliction, a specialist informed me, was brought on by worry—and I lost my job as bookkeeper. So you can easily understand, Miss Wimple, how, after spending the balance of my little bank account in useless endeavors to find a job elsewhere, I was forced to go back to Buncome & Scrapp's and beg for work of any kind. Scrapp might have had some inkling as to how things were with us. I don't know. Probably he had, as it was then he created for me the special job of general utility man at nine dollars a week. Nine dollars a week, and my daughter dying for want of a warm, dry, southern climate!"

"I didn't tell them of our dire extremity. Of what use would it have been? Buncome & Scrapp's would not continue to pay my salary as bookkeeper or even as clerk when I could do no clerical work at all. I could not expect it. Under the system when a worker becomes unfit he is thrown out. It was not really Scrapp who pushed us down into the mire of poverty and barred the way to our daughter's recovery. He couldn't have done otherwise. It was the system! It was not until I understood what Socialism and co-operation meant that I understood what the Capitalist system really is. I saw plainly then that Emma's death could only be charged to the system. I see plainly now that thousands of workers and workers' children are being killed or crippled every year by the soulless, brutal thing known as the Capitalist system."

"It might be thought I was to blame for not explaining our critical circumstances to my employers. It might be that they would have done something for us; either given us a few dollars, or brought our case to the notice of some charitable organization. Not to save my daughter's life or my own could I have asked or received a cent from Buncome, and naturally I felt considerable resentment at the time against Scrapp, a new-comer and young enough to be my son, for discharging me from a position I had held for the greater part of my lifetime."

"But as the great light of Socialism made things clear to me I came to see that it was foolish to blame Scrapp. After all my years of service to the firm I had no more right to be considered than a cog-wheel in any one of the machines up in the workshops. The firm had paid an equivalent for such service in the shape of wages. The length of my service had nothing to do with it. Legally the firm owed me nothing. I had become useless for the work they required, and so, like an old wheel whose cogs have become worn out, there was nothing for me but the scrap-heap. I could no longer make good."

"As for their organized charity, it hurts. It kills out some of the finest attributes of human nature—honor, independence and self-reliance—while it breeds such contemptible traits as sycophancy, hypocrisy and servility. It is not charity that will ever rectify the great wrong done the workers by the Capitalist system. We demand justice."

"In England during the depression last winter, when organized charitable associations were collecting money for distribution amongst the deserving poor, large bodies of the unemployed paraded the streets of some of the large cities, with banners that bore the words: 'Curse your charity. We want work!' And that's what the workers of the world are beginning to demand everywhere."

"Did you ever notice what an ugly meaning the word charity conveys, Miss Wimple? To the honest poor it carries the sting of pauperism, while from the pulpit it is extolled as a panacea for all the ills that poverty is heir to. The rich are exhorted to give out of their abundance to the poor, who are expected to be content with the scraps and leavings that are doled out to them in the name of organized charity. 'Charity covereth a multitude of sins,' quotes the preacher, and this unwholesome and misleading text offers a fine inducement for the wealthy to commit a multitude of sins, because abolition is so easily obtainable by the action of a little charity. The original meaning of the word charity was love, and in that sense it would cover a multitude of sins. But charity now-a-days means nothing more than the giving of money, old clothes, loaves of bread and a few basins of soup in the winter. Charity! When the workers grow intelligent enough to understand what Capitalism stands for

they will put an end to pauperizing charity by ending the Capitalist system itself."

Again the old man relapsed into silence, and it seemed to Miss Wimple that the painful story of his daughter's death because of their poverty had brought to his face old-age lines that she had not noticed before, so she cast around in her mind for a topic that would lead his thoughts back to his wonted cheerfulness.

"Oh, Mr. Harris," she said, "wasn't that a splendid address Mr. Maynard gave Friday night? Every word of it was true and the subject so affecting, and yet the crowd that stood there seemed as stolid and unmoved as if they had been so many wooden blocks."

"But there was some applause and cheering, Miss Wimple."

"Oh, yes, but only at points where they had to cheer or burst. It was a great speech, and Maynard is one of the most eloquent speakers I ever listened to. But how could you say he was an atheist? I'm sure he doesn't talk like one."

"Oh, you mistake me, Miss Wimple," he replied. "What I said was: 'They say he's an atheist.'"

"Oh, yes, that was it. I remember perfectly now. But who are they?"

(To be continued.)

SOCIALISM.

Socialism is, briefly, the public collective ownership of all publicly used industries, under democratic control of the people, with equal opportunities for all. It means the abolition of the present system of rival monopolies under which the few are the legal owners of all instruments of wealth production, and the many are their wage-employees and tenants. Socialism proposes that through public ownership, national, state and local, the nation, state and municipality shall take the place of the capitalist, and thus make every citizen an owner of industry, as well as a producer. We aim at nothing less than the abolition of the capitalist class, as such, and the making of each citizen into an owner as well as a worker in industry.

On the other hand, few people are property owners today, in the essentials of life, and we propose that all people shall be allowed to secure the full amount of private property for their private and family use, to which their labor entitles them. Thus, we favor public ownership of the means of employing labor, and conducting industry, and full private ownership of the products of labor.

Socialism further proposes such necessary changes in the national and state constitutions as will make this nation absolutely democratic, taking the government out of the hands of the capitalist class, which today thoroughly dominates national, state and municipal government.—Ex.

WHAT WAS HE?

Some years ago I got a job on a city directory. I did splendidly until about four o'clock when I met my Waterloo.

"What is your name?" I asked a stumpy-looking chap. He told me.

"What do you do?"

"Nothing."

"Don't you work?"

"No."

"Haven't you got a trade?"

"Nope."

I was puzzled.

"How do you earn your living?"

"Don't earn any."

"Well then, how do you live?"

"I get a check every three months."

When I returned to the office I told the manager of my difficulties.

"Oh, said he, 'We mark them guys down as Gentlemen.'—Ex.

CANDIDATE IN RED DEER.

The Socialists of Red Deer, Alta., have selected Samuel Welch, a farmer of Bowden, as their candidate against Clark, Liberal and McGillevray, Conservative. Red Deer is a large constituency, comprising nearly all central Alberta, but there are Socialists in practically every part of it, and they are going into the fight with the winning spirit, and a strong candidate. The election committee is soliciting funds. Comrades wishing to help, can remit to Comrade H. E. Branscombe, Olds, Alta.

LATEST IN INJUNCTIONS.

Washington, Aug. 6.—Because his prayers for rain during the recent dry spell were followed by such a copious and prolonged downpour that their cotton crop was damaged, neighbors of the Rev. Dr. Moore, a Methodist preacher of Florence, S. C., threatened to sue out an injunction restraining him from offering such prayers in the future.

History's pages but record one eternal song that mossbacks e'er do sing, and that is: "It can't be did."

Thousands of These Books Selling . . .

Riddle of the Universe, by Haeckel 25c
Life of Jesus, Renan 25c
Age of Reason, Paine 25c
The Teachings of Huxley 25c
God and My Neighbor, Blatchford 25c
Origin of Species, Darwin 25c
Ingersoll's Lectures 25c
Evolution of the Idea of God, Grant Allen 25c
Postage prepaid on books.

The People's Bookstore

152 Cordova St. W., Vancouver, B.C.

RUTLAND AND NOYAN RAILWAY COMPANY

NOTICE IS HEREBY GIVEN THAT the Annual General Meeting of the Shareholders of the RUTLAND AND NOYAN RAILWAY COMPANY will be held at the Head Office of the Company, at Noyan Junction, in the Parish of St. Thomas, County of Middlesex, in the Province of Quebec, on the 5th day of September, 1911, at 11 o'clock in the forenoon.

Shall This Continue?

Cotton's Weekly should have an on list of subscriptions of at least one thousand a week. The sub hustlers regularly, persistently, and as it were with malice aforethought, refuse to put the sub list where it really should be.

I am getting tired of begging for an increased sub list.

Are you in earnest, Comrades, in your desire to see the spread of Cotton's Weekly? Or do you want to see its power hampered, curtailed?

I am going to talk plainly to a lot of you loafers. The Socialist movement in Canada until recently suffered from superfluity of dogma and a paucity of human impulses.

Because scientific Socialism declares that in the great majority of cases the greater part of the daily actions of men are necessarily guided by the way in which they get their living, a certain type of Socialist leaps to the wrong conclusion that all the actions of men are based on the desire to capture the almighty dollar.

This class will not work. It will allow struggling Socialist papers to die. It will sit back in time of strike and pass sarcastic remarks about the strikers. The Socialists of this class say that we are in the grip of economic forces and it is useless for us to fight because when conditions get ripe Socialism will come.

This type of Socialist has rested like a dead hand upon the enthusiasm of the Comrades who are eager to spread Socialism.

Thank goodness, this type is passing. It has been thrust aside. Experience shows that while in order to get our daily living we must sell ourselves to a boss and thus for ten hours a day our actions are guided by the way we get our living, nevertheless we are all human men and women, dowered with a hoping, loving, suffering heart, and consequently, in the hours the boss does not buy, and sometimes in the hours he does buy, we are preaching Socialism, giving our time, our energy, our very life at times, for the awakening of the exploited many of Canada.

It is to that enthusiasm that Cotton's appeals. It is to the enthusiasm that all men and women in all ages have had who have brought a cause from darkness and ignominy to light and power.

Owing to the chaotic condition of the Canadian Socialist movement, produced by the bursting of the new enthusiasms through the organized cynicism of the older type that treated man as a complicated machine to be run by scientific dogma in all cases and at all times, the Socialist movement is more or less disrupted. This disruption, however, is due to the advancing spirit of Socialism. It is no reaction. It is a distinct advance. From it will arise a nobler movement, a more humanitarian spirit which, while not departing from the economic basis of scientific Socialism, will recognize that humanity is molded, not alone by the capitalist system of the last hundred years, but also by the struggles of all the past and the heartaches, bitterness, joys, tumults, loves and hates inherited from unnumbered centuries.

In the meantime, while this new movement consolidates itself, Cotton's suffers for subscriptions.

Will YOU, Comrade, help us by spreading the paper into as many hands as possible? Perhaps you have never tried your hand at getting subs. Then humanity waits for you. Canadian brotherhood and the loving kindness that must be inexorably based on economic justice, halts because of the lack of your efforts.

Comrade. Will YOU help us fight the battles of the exploited many?

Circulation Statement

Following is the statement of circulation for the issue of August 17th.

	OFF	ON	TOTAL
Ontario	68	140	3549
British Columbia	54	87	1262
Alberta	40	56	1488
Prov. of Quebec	38	71	1064
Nova Scotia	22	59	945
Saskatchewan	10	15	752
Manitoba	10	21	517
New Brunswick	2	24	222
Foreign	1	2	145
Yukon Territory	0	1	64
Newfoundland	0	0	15
Prince Ed. Island	1	0	6

Total . . . 246 476 10,629

Gain for Week 230

Total issue last week was 16,100

A Special Propaganda Issue of Cotton's Weekly will be put forth on Sept. 28th, the first issue after the election. The Socialist campaign never stops. It goes on unceasingly. Needless to say, we have been preparing for it some time. No. 159 is the official number and 50c. per hundred the popular price.

An Extraordinary Offer

\$1.00 worth for \$1.00
We want to see Cotton's Weekly reach the 20,000 circulation mark this year. And to help secure them, make the following remarkable COMBINATION OFFER:

100 Assorted Copies of COTTON'S WEEKLY 50
2 Subscriptions of 6 mos. to COTTON'S WEEKLY 10
1 Copy of "Industrial Unionism" 10
Just out: 1 Copy of "Shop Talks on Economics" 10
Just out: 100 "GET OFF OUR BACKS" pamphlet, 4 page 7 x 11, illustrated 25
100 Copies of "BOY-O-UT" pamphlet, 4 page 7 x 11, illustrated 25
1 Handy Pocket Scribbling Pad 10
Set of Election Propaganda Post Cards 10
Total \$1.00

Send us a ONE DOLLAR BILL and you will receive everything listed above by return mail. This combination offer is limited, and you will have to act quick.

GENERAL Executive Committee, Canadian Socialist Federation, meet every first and third Mondays at 9 o'clock street south, third floor, 214 Market, secretary, 61 Water Street west, Berlin, Ont.

TORONTO LOCAL 1, English, C. & F.—Business meeting held on the first and third Thursdays of each month at the Finnish Hall, 24 Adelaide St. W., at 8 p.m. Second Socialistic class, second and fourth Wednesdays of each month held at 17 Chestnut St. at 8 p.m. Secretary, W. Bellemore, 115 Church Street.