

BILLY'S BEDTIME STORY

He Didn't Just Get His Daddy

By R. Winn, Cowansville.

"Once on a time," said daddy, after he and little Billy had settled down for their bedtime story, "a great Duke came from across the seas to reign over us here in Canada. He was a prince of the royal blood. He came in a big steamship, and had a lot of servants to wait on him at all times. The people liked the duke who was a very nice old gentleman, and they made him welcome to the whole country. They had big regiments of soldiers and immense receptions to meet him every where he went, and he rode through the country in a private train which was beautifully fitted up. He—

"Where did the Duke get the train, daddy? And whose steamboat did he ride on? Was it his?"

"Well, no, my son. You see the people supplied the Duke with all these things. It is the custom, you know."

"Did he have to put a ticket in the box the same as we do when we ride on the street car?"

"No, no. The train was kept for him. He used it when he wanted to. All he had to do was to order it made ready for him, and it was done at once."

"Was the Duke the engineer on his train?"

"How silly! Dukes cannot run engines, or any work like that. Of course he was not the engineer. He rode in the palace car."

"Could we ride on that train if we wanted to?"

"Of course not. It was the Duke's train."

"Who paid for the train?"

"We did, but we kept it for the Duke to use when he wanted to."

"Gee! I'd like to be a duke. Did he have to do any work?"

"Certainly not. You see, he came over here to rule over us. He was here in place of the king."

"Didn't he have to work like you do—build dandy houses like you did on the avenue last year?"

"Well, no, my boy. People of the royal blood do not have to work. They were born to rule."

"Well, who keeps them, then?"

"Why, boy, what questions you ask. We do, of course. We give them money to spend so they can keep up appearances; buy clothes, automobiles, and so forth."

"What for?"

"Why, so we can have some one to rule over us. We must have a ruler. Everything must have a head, you know."

"Well, haven't you got one now, daddy?"

"Now, look here. If you want me to tell this story you must listen, and not interrupt. Well, as I was going to say, the regiments of soldiers would be lined up, the Duke would inspect them, and—

"Was the Duke afraid of the soldiers?"

"No, no. The Duke liked the soldiers. He has been used to them all his life. Well, he—

"What did the soldiers come out for? I thought soldiers were for to kill people."

"Soldiers are to defend our country from invasion from foreign foes, and—

"When was our country invaded last, daddy?"

"Oh, about—well—never mind just when, but as I was saying, the Duke lived in a grand house at Ottawa called Rideau Hall. It was a beautiful big building."

"Was it as big as the houses you build?"

"Yes, much larger and nicer. I could build a hundred houses for what it cost. So, when parliament opened the Duke would read a speech from the throne, telling the members what a grand country Canada was getting to be. You see, he was doing this in the king's place—acting just as if he were our real king."

"What else did he have to do?"

"Oh, he had lots of social duties to perform. He gave great dinners, and held great receptions, and opened fairs, and laid corner stones, and lots of other things."

"Did he have many people at Rideau Hall?"

"Yes, sure. All the best people used to go there regularly."

"Why didn't we go?"

"Well, you know we don't belong to that set. They would not care to see us there, Billy."

"Who paid for the big dinners, and things?"

"The people did, of course."

"Well, why couldn't we go if we paid for it all? I can always get in the nickle-show when I pay my nickle."

"Never mind why. Don't interrupt the story. Rideau Hall was surrounded by beautiful grounds all laid out with flower beds, and planted with trees which were nice and shady in the summer. It had lovely drives, and—

"Did many of the people go there, daddy?"

"Well—no—you see they used to go there by the thousand, but after the Duke came, they closed the grounds to the people, so that the Duke and his family would not be disturbed."

"Who closed the grounds up?"

"The people did, of course."

"Didn't the people want to go to the park?"

"Yes, I suppose so, but they didn't want to bother the Duke."

"Who owned the park?"

"The people do, but they are not allowed in, though."

"But suppose they went in, what then?"

"They would be arrested, and probably charged with trespassing on—let's see—

"Say, daddy, when you come home from work tomorrow night can I have you arrested when you come in our yard, and—

"That will do. I told you not to interrupt. You have spoiled the story. Off to bed you go immediately."

Dr. J. T. Finney, member of the Quebec Legislature, declares that the average domestic servant of Montreal gets twenty-five per cent more salary than the BETTER PAID average school teacher in the rural parts of the province. He declares that Japan is away ahead of Quebec, and that the present policy is reducing our province to the level of Spain, where twelve millions out of a total of fourteen millions are illiterates. Would it not be better for the bishops, archbishops and priests of the Catholic church to get busy educating their people instead of blindly attacking Socialism?

CHIPS FROM A BLOCKHEAD

By G. Prager, Berlin, Ont.

Reforms are mere palliatives, because behind each evil affecting society lies a cause. And this cause no palliative can reach.

In far off Eastern Europe nations war upon another. Several hundred Bulgarians leave Northern Ontario to go to the scene of battle. Work on railway construction has to be abandoned. Small storekeepers at Coburg lose their business. The world is getting small indeed!

At Hamilton a drunken brute rapes a young girl. He is let go on suspended sentence. A man there steals an umbrella. He is sent to jail for six months. Capitalist justice says: "Property rights must be protected."

The sun was shining brightly. We said to a man: "Isn't it good to enjoy the pleasant warmth of the sun?" "I would rather it were cold and nasty," replies he. "I am in the clothing business!" There is economic determinism with a vengeance! The system forbids us to look up!

The time is passing for people to say: "I believe." We are coming to the time people will be expected to "know." "We know" humanity has struggled upward from savagery to barbarism, through chattel slavery to feudal slavery, thence to wage-slavery. Hence "we know" the day of industrial democracy are coming! We know institutions are constantly changing. The evolution goes on!

The battleship builders, the makers of guns and ammunition, those who ride on the backs of humanity, tell us that to have peace, we must prepare for war. So the merry dance goes on! But in 1812 there were nearly a hundred forts on the American-Canadian frontier. At Fort Niagara there were 6,000 troops. On the Great Lakes were a hundred fighting ships. And there was war between brethren! On April 28th, 1817, two men met at Washington. One was Richard Rush, American Secretary of State, the other Chas. Bagot, England, Minister to the United States. They drew up an agreement. There was to be only one small armed vessel on Lake Ontario, no more than two on the Upper Lakes, no more than Lake Champlain. The agreement has been kept, and for well on to a century there has been peace between Canada and the Republic. "If thou wouldst have peace, prepare for peace!"

And now let the kind reader try and act upon that old motto: "I must try and get a few more subs for Cotton's."

The Personal Worker

By Samuel W. Ball.

There are probably as many persons converted to Socialism through conversation and argument among friends and shopmates as in any other manner.

Every Socialist should aspire to become a clever propagandist among his associates.

The essentials are, first, a clear understanding yourself, and second, the patience and tolerance not to antagonize.

Assuming that every Socialist understands the necessity of confining his arguments to the statement of truth, the next thing is to support your statements with convincing proof.

To illustrate a point, confine yourself to the experiences of your listeners. If you are talking to a farmer, you will find him more interested in the cost of farm machinery than in the history of the Paris commune.

If you are talking to a carpenter, build a house for him; for a railroad man, run the trains and build the engine. They know more and care more about these things than they do about the continuity of the germ plasm.

You will find it harder to convince a merchant that he is robbed at the point of production than that the trusts cannot be "busted."

In every case testimony of prominent scientists and writers is effective argument.

It is usually better to let your opponent lead the argument. You will not have to assume the aggressive, but will find it easy to show capitalism responsible for most of the crimes usually laid at the door of Socialism.

Do not permit your opponent to lead you away from the issue by introducing irrelevant matter, which he will be inclined to do when driven to the wall, as they all are, sooner or later.

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Editor Cotton's: Our local is suggesting a plan to boost the subscription of Cotton's Weekly, by members of the local, and subscribers of the paper making some friends a Christmas present of a year's sub., and we intend to carry it out as much as possible, and would urge that other locals carry out the same plan.—Yours for freedom, E. N. Sec'y Local Niagara Falls, Ont.

The Canadian Farmer Under Capitalism

By T. EDWIN SMITH

(Continued from last week)

Robbery of the Farmer

I said at the beginning that the farmer had notes at the bank for payment, and the interest on his mortgage was due, and it was to get the money that he rushed upon the market with his labor power done up in wheat kernels. I hear the righteous champion of capitalism say, "The farmer ought not to go into debt. There is no need for him to mortgage his farm. It serves him right for being ambitious and extravagant."

The objector is wrong. The average farmer can not keep out of debt. We must judge the farmer by the great majority of them, and not by a few exceptions. There are a few men who are not in debt to their eyebrows, but they are few and far between. The standard of men is the average man, and not the exceptions. If, under a certain system, nine-tenths of the people are prosperous and the one-tenth poor then the system is perhaps with the one-tenth. But when we find that nine-tenths are poor and the one-tenth fairly well to do, then we must assume that there is something wrong with the system. To-day in the districts with which I am acquainted more than nine-tenths of the farmers are mortgaged and in debt in other ways. This being so, there is something wrong besides the farmer's debt.

The reason the farmer is in debt for his equipment is that today in farming as in all other industries the cost of the machinery is so great that one man cannot own it by himself. The value of a decent farming outfit for the prairies is about two thousand dollars. No man can save that amount out of his wages as a farm hand in time to do any farming for himself in this world. He can not get this money, working anywhere else, for wages all over the world are reduced to the bare cost of living. The farmer must have the assistance of all society in order to start farming, and it is here that the capitalists come in. All the equipment that the mechanics of the world have made is in their hands, and they allow the farmer to use it on terms that suit them. And as the machinery of farming (I use the term in its local meaning now) must be spread over a wide area, and they can not keep their eye on it so easily, they give the farmer a paper title to the machinery so that he thinks it is his own, and on that account takes better care of it than he would otherwise. They protect themselves by loaning him money on mortgages and notes so he can pay for a part of the equipment, and so becomes still more thoroughly tied up.

Farming today is passing through the stages that other industries did several decades ago. As long as one man or a few men acting together could make and operate their own machines there could be no involuntary wage slavery. And as long as one man could own the machinery there could be private property in the agencies of production. In the evolution of the tool into the machine it first became too great for one man to build, although one man could operate it. Then the machine became more complicated and division of labor crept in demanding more skill than the jack of all trades could acquire, and several men became necessary. At this stage wage slavery becomes the rule, but private property has not been threatened. The next step was the expansion of the machine into not only several machines, but into several factories. This required a more complex capital too great for one man to acquire, and hence we have the company, the corporation and the trust. The final act in this drama is being played now with one group of men extending their sway not over one industry, but over all industries. When this has become a fact the reign of capital will have passed.

Farming is going through the same evolution. The machinery of production that the farmer uses is so complicated and extensive that it requires expert mechanical skill to build it. The farmer cannot build it himself, and so trades work with the mechanics. Today the individual farmer cannot operate his own machinery, even that on his own farm. Harvesting requires two men to do it properly, and to avoid danger of rain while threshing means the combined efforts of about twenty men. Hence two men's work is done by the greatest possible result. Four men should work together. The steam plow needs from four to seven men and a cook. The combined harvester is operated by five men. Individual production on the farm is past and consequently the farmer is subject to the laws of all other producers.

However, it is yet possible for one man to own the complete outfit, though very few of them do so. This possibility is passing away. The value of an up-to-date outfit of farm machinery is above twelve thousand dollars. The number of farmers who can own that amount of property is very few, and they are becoming fewer, while the cost of the outfit is going up. The average farmer CAN NOT own his outfit, and therefore must go to the capitalists and get permission to use the tools in his hands of the capitalists, and by this very act sells himself into virtual slavery for the rest of his life.

We have seen now that the farmer can not own even the tools on his own farm, much less the complete machinery of food production, and consequently must go to the capitalist class and get access to the tools he must use in order to live. That the manner in which the capitalist class allow him the use of the machinery, compels him to deliver the products of his toil as soon as he has finished, and that the capitalists, by virtue of their ownership in these agencies of production, compel him to deliver to them all but a bare living.

These three characteristics place the working farmer in the ranks of the wage slaves, and in spite of his clear ownership of land and tools, he is still a servant.

I have stated the theory, and now some carping critic may want some thing more definite than a mere argument and analysis. He may say, "Yes, that sounds all right, but are the facts as you have stated them?"

They are indeed. To convince the critic we must try to lead his mind along the same track that our own mind has gone, so that the same things will impress him. As we can not forcibly compel him to follow us we must merely direct him on his way. I will now show him how to prove all I have said.

Let us analyze the production of a sack of flour and see how many groups of people are engaged, how much they are paid, and how much profit is made over and above the costs. We want to see whether we are getting the full product of our labor.

According to a letter in my possession from one of our western milling companies, one bushel of No. 1 wheat will make 42 lbs. of No. 1 flour, and leave 18 lbs. of bran and shorts. A sack of flour contains 98 lbs. of flour net, although we pay for a hundred lbs. By simple division we can see that it requires two and one third bushels of wheat to make 100 lbs. of flour and 42 lbs. of bran and shorts. There are lower grades of flour and lower grades of wheat too, so we will only discuss one of them. Now the flour is selling for \$3.85 per hundred, and bran and shorts average \$1.30 per hundred. Let us arrange this in a table.

Table No. 1.

1 bush. wheat makes:	
42 lbs. Flour	
18 lbs. Bran and Shorts.	
2-1/3 bush. wheat makes:	
98 lbs. flour	\$3.85
42 lbs. bran and shorts	.55
Total	\$4.35

Divide \$4.35 by 2-1/3 = \$1.86. 1 bushel of wheat milled is worth \$1.86.

Remember this is not what the farmer's wheat is worth, but what that bushel of wheat is worth after it has gone through the whole process and has acquired the value of other men's labor.

The Canadian Bank of Commerce in an article given to the press estimates the value to the producer of wheat at 62 cents. In order to have our enemies' own figures to condemn them let us take the bankers' word for it and figure that the farmer receives for his wheat \$1.11. I will say that the last load of wheat that went to town from my district brought that amount. We can see that the difference between what the farmer receives and what the final product is worth \$1.24. This amount represents several items. It includes the part of the farmer's product of which he has been deprived, and also the value added by the other workers.

After a good many months of effort I have worked out the amounts given to the various groups of workers who take part in the production of flour. They are as follows:

Table No. 2.

Farmer (gets)	62
Elevator (cost)	2
Freight to lake (cost)	9 3/5
Mill (cost)	3
Freight back (cost)	13
Jobber	1
Retail	21
Total	\$11.35

For the benefit of the skeptic I will explain how I got some of the figures. The Dominion Government, which can hardly be said to be unduly hard upon great corporations, has decided that any elevator must elevate grain, store it 85 days, and load it out again into any car desired and make a charge for so doing not to exceed one and three fourths cents. Since the government decided that it is fair to decide that this amount allows the company a profit. However, there is the weighing and inspecting of cars that comes to one tenth of a cent per bushel more, so I have lumped the whole and said two cents so as to leave my friends the enemy a good margin.

The freight from my town, Carmangay, Alberta, is fifteen cents per bushel. Last year on a business of more than \$22,000,000, the C. P. R. made a net profit of more than \$43,000,000. This shows that more than 35 per cent of the total income was profit. In other words, for every dollar this company took in as freight rates a little more than 35 cents went to the shareholders' pockets, and not to pay for any productive purpose. Applying this to the freight on wheat from my town I arrived at the cost given above. The cost of hauling the flour back was arrived at in the same way.

The cost of milling given is the average cost of all the mills and all the wheat ground in Canada. The mills make a return to the census department once a year, and this figure was deduced from their own sworn statements.

The wholesalers and jobbers with whom I am acquainted, make a charge of 25 cents for handling each sack of flour. I have known several cases in which a retailer had ordered flour from a wholesaler and the orders had been filled from the mill. Nevertheless the wholesaler collected his 25 cents. If they do handle the flour 2-1/3 cents will pay for hauling it from the freight shed to the warehouse and back.

One miller with whom I am acquainted told me the mills priced the flour to the retailer at such a rate that they could make 50 cents on a 100 lb. sack. This works out at 21 cents for each bushel of wheat that had gone into the flour. I do not consider that the average retailer makes a profit, so I have put down the entire charge as a cost to him. Most of the retailers are working for

the banks, and receiving only day wages for their trouble, so I have not considered him a capitalist.

From the two tables given above, you can see that on every bushel of wheat that is raised this year the capitalist class makes a clear profit of 74 2-3 cents. This is a great deal more than the farmer gets. The Canadian wheat crop this year will be nearly 200,000,000 bushels, and the capitalists who do no work at all will receive \$148,000,000 that we of the working class have earned. No wonder Sir Edmund Walker wants the farmers to produce more. They do not take all this out of the farmers, although they do take the greatest part of it from him.

We will find out how much they do take from the farmer, and what share of his product they allow him to retain.

You see by the above tables that the total amount given to the different members of the working class for making flour is \$11.35 for every bushel ground up. Of this the farmer receives 62 cents. We may assume that the work a man does is determined by the money he receives. On the average one dollar given in wages to a man in a certain locality represents the same amount of labor man in the same locality, although the labor power may not all be applied at the same time. The competition for jobs among the men will make this so. (A doctor may receive three times as much per hour as a ditch digger, but you must remember that the doctor has applied a great deal of his labor power years before while he was preparing for his profession, and is getting his pay for it now). Keeping this in mind, examine the following table:

Table No. 3.

Total cost	\$11.35
Farmer receives	.62
His share is (of cost)	5.55 p.c.
Value of 1 bush.	\$1.86
Farmer's share	\$.104
\$1.04 : .62 :: 100 : 59.	

The farmer receives 59 per cent of his product.

For every dollar the farmer receives today for his wheat he is really earning \$1.69. This means that if a farmer hauls a four-horse load to town and receives \$100 for it, that load was really worth \$169, but he gave this extra \$69 to the capitalists. In other words he divided up with those who did no work whatever.

Now, Mr. Farmer, even if you are not hard up, and if you are free of your mortgage you are no better off than the poorest neighbor beside you. If you have been able to keep clear it means that you have worked a lot harder than the average farmer. You have gained by the weakness of your brother. Your strength has been his weakness. Still you have a kick coming the same as he has! You have not received all you have earned. You should have been far better off than you are. The capitalists have taken a lot of you, and we would like to see you get it.

(To be Continued)

The Invisible Army for Us

Dear Comrade,—Out here the Social Democrats feel deeply the loss of Wayland, who fought such a good fight, but we must admit he had a right to a rest if he desired to take one. I understand that like a number of other Socialists he believed "there is no death, what seems so is transition." Possibly his idea was to rest for a time, join his wife and enjoy with the invisible part of the army. A fine idea if it were only possible.

Well, thoughts are things, and there are many things not dreamed of in our philosophy. We are in the material plane because our powers are mainly expended in the struggle for food, clothing and other material things. When we break the shell of capitalism we will grow wings and fly.

An old bible story illustrates a fact not yet realized by our comrades. The armies of Israel under Ahab were ordered to attack the hosts of the Syrians, who outnumbered them ten to one, and the soldiers were becoming panic stricken. The prophet, I believe Elisha, prayed that the eyes of Ahab and his army might be opened so that they might see the forces fighting with them.

And their eyes were opened and behold the mountain side and plain were covered with chariots and horsemen of fire. Ahab's army took courage and the Syrians dared not fight and retired and troubled Israel no more. Today if the workers and Socialists realized this power, and understood the visible and invisible forces on their side and at the same time could know the fear, the decay and rapid disintegration of the capitalist class, we would sail in and put the corporations out of business in less than a year.—Yours for the Cause, W. J. Curry, Vancouver.

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The "mining camp" for the man who brings the world comfort is a shame to the system, a proof that it destroys the home.

The only way in which capitalism can escape conviction of criminality is to plead insanity.

DEBS HURLS DEFIANCE

At Capitalist Bloodhounds

Terre Haute, Ind., Nov. 24. — The indictment of Warren, Shepard and myself is based upon our alleged attempt to obstruct justice by inducing a witness against the Appeal to Reason to leave the jurisdiction of the court. The indictment is based upon a made-to-order lie. The prosecutor knows it is a lie, the court knows it is a lie, and everybody connected with the case knows it is a lie.

This infamous lie is intended to support the indictment. It is sufficient. All that was needed was a pretext and this foul lie was hatched by the blackmailing scoundrels who control the court machinery and who have openly boasted that they would put us in the penitentiary and bankrupt and destroy the Appeal.

This case is but a continuation of the brutal persecution by the Federal court of the Appeal to Reason for exposing the crimes of capitalism, especially the venal judges placed on the bench by corporate influences, the corrupt courts and the sink-holes of filth and horror known as federal prisons.

If the crimes committed behind the walls of the federal prison at Leavenworth were known it would shock and horrify and eternally disgrace the nation.

For having drawn aside the curtain for but a brief hour the Appeal has been marked by the official mercenaries who have rioted in the proceeds of these crimes against the nation's unfortunates, and they have sworn that the Appeal must be wiped out of existence.

For six years these bloodhounds of capitalism have been on the track of the Appeal, backed by the Federal Administration at Washington and the plundering powers of Wall street. And according to Harry Bone, the agent provocateur who draws a salary as prosecuting attorney, the end of the Appeal is now in sight and we shall soon be in convict's stripes.

I want to serve notice that here and now, so far as I am concerned, the working class shall not be held up for a single cent for my defense by the blackmailing thieves and corruptionists who wear the livery of court officials in which they serve the buccaners who are robbing this nation and destroying the people's liberties.

I defy the whole infamous gang of judicial cutthroats and mercenary hirelings of capitalism to do their worst. I will accept no quarter at their hands. I scorn their mercy and hold their hideous travesty on justice in loathing and contempt.

Having been the candidate of the working class for the White House, I can now well afford to be the candidate of the robber class for the penitentiary.

I am ready for the fight. I know what it involves and am prepared to stay to the bitter end.

They have us on trial now, but it will not be long before we will put them on trial before the American people.—Eugene V. Debs.

B. C. MINISTERS FOR FREE SPEECH

At the Ministerial Association meeting held in Victoria, B.C., on November 9th a ringing resolution in favor of free speech was passed. The capitalist press refused to publish the resolution. When the ministers act for the capitalist class they are praised and their remarks get extended notice in the capitalist organs. When they support labor their resolutions and remarks are ignored. The resolution has to do with the difficulty Socialists and industrialists have with the present Victoria mayor and police commissioners over street meetings. The mayor was elected by the notorious Conservative Tammany organization known as the Beaver Club, and he certainly has the brand of the machine over him. All honor to the Ministerial Association for passing the following resolution and taking their stand with the right:

"That we earnestly affirm the rights and liberties of the people to hold public assemblies and to exercise the fullest liberty of speech whenever and wherever they will in conformity with the common law of the land governing all such rights and liberties."

"And that whilst fully recognizing the duties and responsibilities of the civic authorities in maintaining the peace and welfare of the community, we believe that the common law of the land gives sufficient protection to the public, and we believe any by-law contrary to the spirit of the foregoing resolution to be altogether unnecessary."

That copy of this declaration be forwarded to the Mayor and City Council, the Police Commissioners, the Provincial Government, and the Press."

The Weekly News of Victoria was the only paper to publish the resolution.

We are sorry for the women and children and Socialist voters. The others have voted for what we got and will have to struggle along without our sympathy.

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