

ENGLISH Subscriptions direct from England—single copies Two Shillings. In clubs of four or more, for 4 weeks, One Shilling each. English Subs sent from Canada, Four for \$1.00. U.S. and Foreign Subscriptions \$1.00 per year.

NO MAN is great enough or rich enough to get this paper on credit or for a longer time than paid for. If you get a copy regularly its paid for. It stops automatically at the end of time paid for. That's the only way to do business.

FOUR SUBSCRIPTIONS TO CANADA OR ENGLAND, \$1.00

IF No. 258 IS ON THE RED LABEL, RENEW AT ONCE AS YOUR SUBSCRIPTION EXPIRES NEXT ISSUE

25 CENTS FOR 40 WEEKS

This is No. 257

Cotton's Weekly

W. U. COTTON, S.A., S.C.L., Managing Editor Established Dec. 3rd, 1908 ROY WINN, Associate Editor

Published Every Week at Cowansville, P. Q., Canada Thursday, August 14th, 1913

\$1.00 Pays for a Four-Year's Subscription in Canada or England

This Paper is not Published for Profit. It is published by Cooperative Effort as an advocate of the Co-operative Commonwealth. It is the only Canadian Weekly Paper as the law requires. Subscription Price of 25 CENTS FOR 40 WEEKS. In clubs of four or more, Single Yearly subscriptions \$1.00.

Total Number of Subscribers for week of Aug. 7th 28,383

Number of New Subs. 655
Number of Existing Subs. 677
GAIN FOR WEEK 122

Total Edition Last week 31,000

THE GALILEAN REFORMER

Epoch Making Discovery

In next week's Cotton's we will begin the publication of an epoch making contribution.

This epoch making work is written by Comrade C. Stuart Barnes of Dawson, Y. T. It deals with the rediscovery of primitive Christianity. It rediscovers the historical Christ from the early writings.

This is a work that will shake conventional Christianity. It will work a revolution in the historical field of Christian thought.

On April 29th last I received my first letter from Comrade Barnes, from which I quote the following:

Letter From Com. Barnes

Do you yourself allow that a great impetus would be given to the True Socialism if, from a source of the First Century indisputable writings, hitherto undiscovered and therefore unused, the True Socialism is taught by the Galilean Socialist of his day were published to the world through today's Socialistic channels for publication?

That is to say, would the authority of the Galilean Reformer add weight or not to your aims? To unearth from existent historical records the simple undisfigured life of that Galilean Reformer is but a plain matter of historical research. Such an event will obviously tend to simplify his teachings on Socialism; beneficially to the disgusting, now-burden of Church additions, now hampering his own True Socialism.

Your fight for the blind, against their own wills so blind, has struck my attention today while looking over the ground for a publication with the aims and using the methods you use to the best of your powers.

I have nothing to sell anyone. Neither am I going to offer you anything of my own calculated to dishonor the "Church of Christendom."

Gibbon, as you know, stated that, for him, the "Origins" of the Christian Religion were wrapped in a "veil" of mystery.

As it happens, and largely through his labors, I have won through, from where he was blocked to stand still, the Tacitus records of A. D. 110.

I am now looking for a fitting means of placing my information before the "Moses," from the view point of Socialism in its broadest sense.

You are fighting against the Profit "System."

So did he, the Socialist of his day.

For it is rooted in injustice and can only fruit in misery for the weaker-equipped while here.

Our modes of speech were not his modes of speech, but our meanings are his meanings.

He goes deeper than Marx in diagnosing ills for remedies applicable.

If you are interested, and if you are willing to read and judge for yourself the historical evidences on which I base my conclusions I shall be glad to furnish you with all the information I have gathered together regarding the actual Jewish Reformer of that time, his teachings, and the men and events that fruited from his teaching and company. Also regarding the up-growth later of our now known "Church."

I have nothing to sell anyone at any price whatever. You can do just exactly what you please with the information, except affix my name to anything not first reviewed by myself and signed by me. The information is at anyone's disposal whose aims and methods are such as yours.

The reason why I cannot permit anyone to sub-edit and publish any work of my own without my own revision and authority, it is plain reason.

To the very best of my small ability I try to eliminate any offensive or harsh judgement notes from my own "disputations" regarding the mistakes (according to my eyes) made by others.

It is easy to throw stones, it is not easy to recall them. Not to throw stones when fighting to defend the weak from the injustices of the strong, is the most difficult job confronting human nature.

It is not possible to quit this stone throwing method of defence of the weak until one has learned a more "practically profitable" method of defence.

That Galilean did so learn. His would-be biographers had not so learned, and therefore they saddle him with their own abusive stones at others. Even the Dives-Biographer who hated his Socialism as "Heretical Anarchism" relates of him: "This man was not at all like the rest of those who succeeded him" (in carrying out his Socialist views).

I am not willing to say more until you will say that you would be interested to learn more. I myself do clearly perceive the great impetus inevitably approaching for Socialism when backed up simply, clearly, intelligently, and stoutly by the authority of the First True Socialist, the Galilean. To accomplish that, it is but necessary for Socialists to take his Eastern phraseology and translate it into our Western phraseology of today; after stripping off the church's "Superstition garments" now clothing him as Saviour-Anointed (Jesus-Christ), and placing the actual historical teacher in his

The True Christ

This letter naturally whetted my curiosity. Few of the ordinary slaves know what the words "Jesus Christ" really signify. They think that these words are proper nouns. The word Jesus comes from the Greek Iesous, and this in Hebrew is Yeshua, which comes from Yah, signifying Jehovah, and Hoshia, which means "Jehovah's helper, or Saviour."

There are those who hold his Christism as which means "anointed" being the past participle of the verb christ to anoint. So Jesus Christ means "The anointed Saviour."

What was the real name of this individual? Have we any trace of him in historical works apart from the gospel records?

There are those who hold he did not live at all. There are those who hold he did live. Very many honor, love and revere him as the Son of God.

Comrade Barnes has thrown a whole new flood of light upon early Christianity. He has done it by a method so simple, so easy, that it is a wonder the discovery was not made before. No doubt his Socialistic views by which he could reinterpret old writings anew gave him power to do this work.

Not to Hurt the Church

As to the effect this discovery will have upon the Church, Comrade Barnes writes in another letter,

If your judgement agrees with mine, you will realize the "Critics" will all hasten to hurl stones at "The Church," when you publish the facts. I do earnestly beg you to judge that Church and its teachings JUSTLY. Gaze at your Churchmen-whom you yourself LOVE, in particular. You will then be judging the Church justly; for you will see LOVE that is BLIND aiming to honor or Truth.

So do both of us.

You will then continue to Love an institution whose eyes you are aiming to open.

And you will array the influence of your paper to defend that institution from the stones of BLIND stone-throwing critics.

I have trusted in you to do this. For I have furnished you first with the ammunition to do with as your free will directs.

The Hirelings will flee from that Institution, Comrade, the LOVERS OF JESUS will not.

I am on their side, tooth and toenail.

For that institution mothered me with her ALL.

I know it is not easy to stick to that way of curing her blindness. We can but do our best. By so doing we are honoring the true principles of Socialism.

Reason for Publication

We know the church is divided on the question of Socialism. Some of the Church are with us in fighting robbery. A part of the church is against us and take the name of Jesus Christ upon their lips to oppose us in our fight for brotherhood, justice, freedom.

Is it not the duty of Cotton's Weekly, when it has the opportunity to show that this Galilean was on the side of the oppressed and his followers were on the side of the Lazarus classes, to print the indisputable truth, in order to strengthen the hands of those Christians who are with us?

Is it not our duty to rescue the first great Comrade from the slanders of many of his alleged followers?

If we can throw light upon the struggles of the oppressed of Palestine, the ancient lowly among the Jews, is it not our duty to do so? Wherefore we have resolved to publish the great discovery of Comrade Barnes. The first instalment will appear in next's issue. Comrades will do well to mark this week's article and the following articles and place them in the hands of the ministers of the churches in their locality.

The Moose Jaw Times, in a front page editorial, declares that the west has never seen such a financial stringency since the eighties, and blames the banks. It declares that the city cannot get a cent from the Bank of Commerce to even pay the wages of the employees. The Times states that scores of men are being discharged, and wages are unpaid everywhere, and the folly of the whole matter is that a few millions would relieve the situation if circulated. Western people think the government should do something to relieve the money stringency. What does the government care about the little business men of the west? Nothing. The Canadian government is too busy looking after the interests of the big business to bother about a few hundred firms failing in small business. Bill and Dan must be served first; the smaller fry may sink or swim.

Did you notice that in the last few years numerous knackers of Socialism have thrown away their little hammers?

SAVING

The capitalists are never tired of telling the workers the reason they have nothing is because they do not save.

If the workers would only cut out smoking, and taking a little beer and walk instead of taking a car, everything would be alright and the workers would become prosperous.

There is no more arrant nonsense than this.

Supposed the workers stopped taking their daily paper, walked instead of taking the car, stopped smoking, chewing and drinking, wore cheaper clothing, etc., the workers would be worse off than they are now.

For, the demand ceasing, many lines of goods would no longer be sold. This would cause the merchants to stop buying, the whole salers from buying and the manufacturers could not sell. Factories would close down and many workers would be thrown out of work. These workers thrown out of work would cause still harder times, and wages would sink. It is impossible for the working class to save under capitalism.

Why, then, do the capitalists tell the workers to save? To fool the workers, and prevent them thinking for themselves.

WOULDN'T YOU?

If you had an income rolling in upon you of a hundred thousand dollars a year through your ownership of stocks and bonds, would you not take it?

Of course you would.

Supposing you knew it came from the labor of slaves, would you not take it just the same and enjoy it?

Of course you would.

You would unconsciously use the Socialist reasoning. You would say that for you to give up your wealth would not help free the slaves. They would be just as bad off after as before.

For wage slavery rules and wages are governed by the cost of living. There are over \$600,000,000 each year taken annually in rent, interest and profit from the producing class of Canada.

Your \$100,000 per year would be but one-sixth thousandth part of the annual robbery taking place. Your giving up your \$100,000 per year would be like a man who picks up \$1 out of \$6,000 stolen and throws it in the ditch because it is stolen money.

If you get \$10,000 per year, you get only one-sixty-thousandth part, or one-six hundredths of one per cent.

If you refused your income, it would be but a mere drop in the sea of robbery. And it would not go, even then, to the producing class, for they get but their wages.

You would take your revenue and say you were powerless to change the system, and that system would remain until the people who are robbed united to stop the robbery.

You would enjoy your stolen income and would consider those from whom the vast annual wealth is taken were very foolish not to stop the robbery.

You would think just as the Socialists do.

We want the workers themselves to unite and with their ballots storm and capture the ramparts of parliament to make laws to stop the robbery practised upon their class.

The daily papers, inspired by the authorities, make glowing accounts of the condition of the Canadian militia. The fact of the matter is that the profession of soldiering has fallen in and had routes all over Canada. Sam Hughes has provided no liquor camps, and devised other schemes in order to induce the youth of the land to enlist. But his schemes have not had the desired effect. The class who attend military camps want their booze. They just hanker for a chance to get away from the home town and have a whirl with old John Barleycorn. Sam cut off their booze, so they stay away. The city regiments are also being devastated from another cause. The citizen soldiery of the large towns and cities is drawn from the ranks of union labor, and workers are fast coming to the conclusion that they should not be used as cannon fodder for the sake of those who sit in high places in absolute safety while the useful citizens of the nation rush to the slaughter. The unions are doing their utmost to discourage the wearing of the uniform. The Street Railwaymen's Union of Vancouver recently passed a resolution ordering all members of the militia among its members either to quit the militia or leave the union. Twenty members of the Highlanders regiment are street railway men. What is the matter with the unions in other cities following Vancouver's example? Will the Toronto unions do it? If they did they could break up the three big regiments at one swipe. The power lies in the hands of the Toronto officials of the unions. Will they use it, or will they continue to encourage the organized workers of the city to take up arms against their own class, and protect property which they themselves have produced but do not own?

The men of the Montreal fire brigade say their small pay is not worth the risks they take in their daily occupation, and are leaving the service of the city in numbers. The authorities fear that the brigade will be crippled, but they let the men go just the same. The smaller the brigade, the smaller the chance a worker's property has of being protected. If a big fire breaks out, the brigade will be called to the large properties of the masters.

NO MOSES

The working class must free itself. No Moses is coming down from the upper classes to strike the shackles of wage slavery from the workers of the world.

A Moses could not do it if he wanted to.

Freedom does not come to men and women who are contented to be slaves.

Before freedom can become a fact the spirit of freedom must be in the hearts of the working class.

As long as the majority of the workers think they have got to have capitalists to rob them, as long as they think they have not the brains to run industry or their politics, so long will they remain in bondage to the exploiting class.

If a Moses came to such slaves, he could not lead them out of their bondage, and if the slaves had freedom in their hearts, a Moses would not be necessary.

We must dispel the false notions from the brains of those who toil. The Social-Democratic Party must educate.

When solidarity and the spirit of freedom comes to those who toil, the capitalists will be found to be entirely unnecessary and their going will be after the manner of the feudal lords who sold themselves so necessary to society that the serfs could not live unless they were robbed and kept in poverty by the nobility.

PARASITES

Capitalists work, but they do no useful work.

Parasites is a good word to describe them.

Capitalists will not make shoes or shovel coal or teach school or build houses.

But they will work hard quite frequently, trying to rob the producing class still more of the wealth they create.

A mosquito will work hard buzzing round till it finds a nice place then it will work hard sucking blood out of its victim.

A capitalist will buzz round trying to find a way of getting his clutches upon the working class. When he finds the chance he settles and draws the lifeblood of the working class.

A capitalist will work hard trying to buy up a townsite and selling land to suckers, or he will work hard trying to extract more rents from his tenants, or he will work hard bribing members of parliament to give millions to his railway, or to have laws passed that will help him suck more blood from the workers.

The capitalist is much shocked when he is told he is useless and recites how he buzzes round and how active he is. When told that it would be a good idea to direct his activity to useful production, he is horrified.

The capitalist is a parasite and the harder he works at his parasite business the worse it is for the working class victims.

COME ALONG

"Somebody in Montreal who does not seem to take kindly to the manner in which Socialism is taking hold in that city, sends us the following clipping from his favorite capitalist sheet:

SOCIALIST EDITOR BANISHED.

Dr. B. K. Leach, a Socialist editor, was driven out of Brandon, Ore. following a notice served on him at a mass-meeting of 600 citizens that his presence no longer would be tolerated.

Leach was placed aboard a boat and sent to Coquille, where he was landed, and directed never to return to Brandon.

Leach was driven away because of utterances in his paper attacking the American flag and supporting the Industrial Workers of the World propaganda.

Beneath the article he adds: "Take notice. Some people in Canada might repeat this 'Oregon' stunt with you."

All right; come along. People connected with the Socialist movement in Canada are well aware that all the powers of capitalism may be erected against them any time.

Editors of Socialist papers are jailed in the U. S. and railroaded to prison almost every week. Socialist papers all over the world have been suppressed and their offices wrecked time and time again. Socialist editors have been hounded by sneaking sleuths from detective agencies, and their every move watched over. The capitalists were never known to fight fair, and no class is more aware of this fact than the editors of papers devoted to the emancipation of the workers.

The agents of the capitalists banish agitators from a country, and fondly imagine that their troubles are over. Not so. If they are not allowed to come back they simply ally on the fight in some other locality. Socialism is not a little provincial affair. It is world wide, but the capitalists do not seem able to grasp the idea. The helping hand of Socialists is always extended to exiles of other lands, and the fight goes on without a break.

A belt with a blackjack in the hands of a thug on a dark night, or a pig-faced policeman walking in the door with a blue paper will never cause surprise to any member of Cotton's staff. Come along.

Jack London pertinently asks: "What should there be an empty belly in all the world when the work of ten men can feed a hundred?"

THE TWO CLASSES

T. Edwin Smith, of Yetwood, Alta. The person reading our literature or hearing our speeches for the first time will notice the continual recurrence of the words "working class," and will wonder at it. He has been taught in our schools and told by the press and pulpit that there are no classes in the country, so often that if he is a kerson who looks only on the surface of things he will actually believe it. The fundamental principle that is supposed to underlie this free country is the absolute equality of all the people in it. The statement that all men are born free and equal which has been hurled at us so frequently has numbed our perceptive powers to such an extent that we neglect to look about us and see if it is so.

There has never been a greater lie told on this earth than that we have no classes. There are two distinct classes in this country just as truly as there are in any place in the world; only here we disguise them by a little thicker layer of soft soap. It is true that there is a chance for a small number of the workers to creep or crawl into the ranks of the master class, and it is equally true that some of them have done it and are doing it at the present time. But it is also true, as we shall easily see if we read history, that in the old feudal times it was possible for a commoner to creep into the ranks of the nobility and that a great many of them actually did so. Though some members of the subject class are able to creep into the ranks of the masters, the great majority of them cannot do so; and the fact that a few of the subjects become masters is not sufficient to overthrow the general statement that there are masters and subjects.

Let us examine the present system and see if we can find the two classes and the lines of demarcation between them.

In all ages the various classes have been differentiated by economic conditions, regardless of titles, orders or insignia. In every age the subject has been distinguished by his dependence upon the will of some one placed above him and who did not obtain his superior position by personal valor or strength.

In slave Rome, the slave was bound to his master by a title (Though the master might live in a distant land) and he was compelled to remain loyal to the master by the Roman laws which punished a recreant slave. In feudal France, the assal or serf was compelled to render tribute to his lord though that lord might be a babe in arms and he was compelled to remain in the subject condition by virtue of the laws of the land which were backed up by the lords' personal men-at-arms and the army of the crown.

Today, though we have abolished the conventional form of servitude, we have retained the essence.

We are living today under a form of society termed capitalism. Under this form of society and government everything is based upon ownership of something. Ownership is the only condition that is considered in our laws, courts or governments. We have insisted that everything be owned by some one, and that it be the best interests of all the people or not. All the land in the country is owned, all the mines, all the timber limits, and all the factories and railroads. Ownership is not so much the expression of a claim to an article or a piece of property as it is the right to deny access to that property. When I own my land, my farm it is not so much the expression of my own claim to that quarter section of this earth's surface that interests me as it is the fact that I may prevent another man from coming on that land. I have the right to keep others off. And most important thing about it all, is that the owner of the land will back me up in keeping that other man off. It is the same with a factory. The ownership of that factory consists in the power of the owner to restrain other people from trespass and from taking articles away; and the most important thing about it all is that the law through the police, the courts, and the militia will back the owner when he says "keep out."

Ownership is the power to deny access to others. Our system of society recognizes ownership and nothing else. We have insisted that everything in this earth shall be owned. Therefore the owners of the earth and the machinery are all powerful because all the powers of the state, that is the police, the courts and the militia are at the disposal of the owners to deny access to the earth and the machinery of production to all others.

If this condition worked out to the benefit of all the people it would be good. If it gave half the people in this world a fair show we would not condemn it. But as things have actually worked out this system of ownership has been a benefit to about one twelfth of the population, and to the detriment of nearly all the others.

In some means or another all the ownership in this world has concentrated in the hands of a very small section of the population. It does not matter to us in what manner this concentration has come about. We do not care in what manner or manners the present owners came into their ownership. They may have bought their property in some cases and paid out good money for it. They may have got it by plain ordinary stealing, by an act of parliament, a supreme court decision or by inheritance.

We do not care a rap for the particular method in each case. The fact remains that all the ownership in this world is at present vested in about eight per cent. of the population, and that is sufficient for us. The rest of us own nothing, and because we are not owners we are not considered in the eyes of the law. We have no rights that the owners are bound to respect. The rest of the people who own nothing are by far the most numerous. They have the ability and the willingness to work. They also have an appetite and this appetite must be satisfied. Aside from their ability and their willingness to work, which we call labor power and their needs they have nothing.

Man has certain very definite needs and wants which can be satisfied by certain definite things. The things which we need and must have are these, food, clothing, shelter, and a certain amount of enjoyment, this last depending upon the individual. Food, clothing and shelter with the means of enjoyment constitute wealth. All these articles are made by the exercise of this human labor power expended upon the raw material of the earth provided by nature. Man is asserted by certain simple tools or more complicated tools which we call machinery. The machinery which man uses instead of the simple tools that were the aid of the primitive man in turn are only the product of human labor power applied to the natural resources of this earth. As Mr. Scwab the President of the U. S. Steel Trust said "analyze all wealth and you will find that it is all labor. Labor is all there is in the world."

Labor, then, is the producer of all and is the only producer. But this human labor power that is extant today is tied up in the hides and carcasses of the working class. It is produced day by day and must be used day by day. In order that these working people may have the food, clothing, shelter and the means of enjoyment that are needed to satisfy their natural wants and to reproduce their human labor power they must have access to the earth and the machinery of production. Unless they have access to the earth and the machines they will perish. The life force inside the men will not let them die. Something deeper and greater than the man himself impells him on to every extremity rather than death.

Since this is the case he must have access to the earth and the machines. The earth and the machinery of production, which is the only crystallized labor of the working class, are in the possession of the capitalist class who number but eight per cent. of the total population. The rest of the people, the working men and women, must go to the masters and secure permission to use the earth and the machinery.

Though we are strong and they are weak, we must ask their permission to use those things which our brains and our own strength have made. Though they are few and we are many we must go down on our knees and humbly supplicate their favor. We must do this because they own the things to which we must have access in order to live. Our laws and our system of society and government take cognizance only of ownership, regardless of whether the owner is a child, a criminal or a lunatic in an insane asylum. Not only does the law and the government guarantee his title to ownership, but it furnishes to the owner the sheriffs, police and in need the militia to defend his titles. In case the owner is not old enough or intelligent enough to look after his interests or to hire a lawyer to do it for him, the law will look after it for him through the probate court and protect his interests.

The owner of a piece of property may prevent other having access to it though he is unable to use it himself. The owners combined may keep nine-tenths of the people off the earth entirely. They have the power to keep us off and having this power, they fix the conditions of our access. The tenure of our land and our terms of employment are dependent upon the whim of the owner regardless of his virtue or our needs. Our comforts, our happiness and our very existence are dependent upon his will. It is this fact that makes us subjects. As long as such a condition exists we are not free no matter how loudly some political ass may bray or how fondly we may cuddle our delusions to our breasts. The only liberty that we have today is the freedom to choose our master. For their own interests the masters of our lives wished labor to be mobile, to flow freely where it was needed. Therefore they gave us the liberty of motion in order to free themselves of the trouble of guiding our actions outside the factory gates. We have no liberty. We do not say who our boss shall be. We do not write the conditions of employment. We have no say in fixing our wages or the prices we pay for our food.

We do not even decide where we shall live, but are compelled to travel hither and yon over the face of the earth where the masters wish us to be, in the search for the elusive thing called a job. Within certain limits we have the freedom to change our masters. At times we may quit the service of one master and enter the service of another. This boasted liberty which we are guaranteed under the glorious British empire is threatened now by the far famed Lemieux

(Continued on page 2)