

**I**n the Mean Time, when they were Gathered Together an Innumerable Multitude of the People, Inasmuch that they Trod, one upon Another, He began to say unto His Disciples First of all, Beware Ye of the Leaven of the Pharisees, which is Hypocrisy.—Luke 12, 1.

## DEFINITIONS

There are many who say that Socialism is against religion, and that religion must be fought. There are many who say that religion is against Socialism and that religion must be fought. There are those who say that Christianity is against Socialism and that Socialism is against religion.

There is much jangling upon these questions. Epithets are mutually hurled between contending arguers and the question is left as clouded as when the arguments or epithets began. This is due principally from the fact that the parties to the argument have not defined the "question about which they were arguing."

The first rule of a debate is to carefully define your terms. I have heard many persons argue a question for an hour or more, and when the argument was concluded it was found that the disputants were at one on the question discussed. They had neglected to define the terms they were using and each had misunderstood the position of the other. They were standing on the same ground and were disputing over the terms used, not the thing in itself.

Let us therefore define "religion" and "Socialism." When these are defined we can more accurately discover wherein the two do not conflict, and wherein the two may come into conflict.

Webster's International Dictionary defines the word "religion" as follows:

"The outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service, and honor are due; the feeling or expression of human love, fear, or awe of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety; as ethical religion; monotheistic religions; natural religion; revealed religion; the religion of the Jews; the religion of idol worshippers."

The Standard Dictionary, published under the editorship of the Reverend Isaac K. Funk, editor of the Literary Digest, and an ardent believer in the unseen world, defines religion in a briefer way:

"A belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent; also, the practise that springs out of the recognition of such relation, including the personal life and experience, the doctrine, the duties and the rites founded upon it."

The Standard Dictionary also gives Robert Flint's definition:

"Religion is man's belief in a being or beings mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and actions which flow from such belief."

So much for the definitions of religion.

Webster's Dictionary defines Socialism as follows:

"A theory or system of social reform which contemplates a complete reconstruction of society, with a more just and equitable distribution of property and labor. In popular usage, the term is often employed to indicate any lawless, revolutionary social schemes."

The Standard gives the following: "Socialism is a theory of civil polity that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor, through the collective ownership of land and capital, and the public collective management of all industries. Its motto is every-one according to his deeds." (This definition is given, word for word, in the Standard Encyclopedia.)

Definitions are dry things, but they are necessary for the clear understanding of the points at issue. We have them in the above. Let us proceed and discover wherein Socialism and religion may conflict.

## RELIGION

Religion touches a sphere which Socialism does not pretend to touch. That sphere is the sphere of the unseen world.

Our bodily organs convey to us certain impressions of the seen world. But each of us realizes the limitations of our senses. Each of us realizes the shortness of our stay in this earthly body. To each of us comes the question of what exists where our present senses cannot reach.

We know that even these imperfect

senses will not last long. We know that the body will cease to be tenanted by its animating force and will disrupt and return to the material elements of which it is composed.

What worlds lie beyond our material senses? What powers are operative unperceived by our bodily organs? What is the final Power that operates the universe? What relation does that Power bear to us finite creatures of a few years' existence in our present physical frame? When this body disrupts where goes its animating power? Will conscious, personal existence continue for us in some other surroundings?

These are important questions and Socialism has no answer for them. Socialism does not deal with them at all. This is the sphere of religion.

Man cannot help but think on these things. Man cannot help but ponder his destiny. Carlyle declares that we live at the conflux of two eternities. We have penetrated the eternity of the past but a little way. We know that creatures have lived on this earth for a few thousand years. But where came their consciousness? We know not. We have penetrated the eternity of the future hardly at all. And what will happen to us when the body drops away is not explained by science.

We take thought of ourselves and our surroundings. We lay plans for our future on this earth. We make friends and try to surround ourselves with an environment that will be conducive to what we think will be our happiness.

But the problem of after death must be faced. Is it to drop in vacant darkness and to cease? Or is there to be a continued existence?

These questions are questions for religion. Not for Socialism.

There are states of the mind? There are attempts to hold converse with the creatures of the unseen world. Spiritualists claim to communicate with the departed. Hindoo Yogis claim to hold converse with higher intelligences. Christians claim to draw strengthening power from prayer. These are functions of religion and Socialism has nothing to say on these questions.

There are rites and ceremonies to be performed. The Catholic makes the sign of the cross. The protestant holds family worship in his house. The Jew wends his way to the synagogue to perform the rituals of his religion.

These are questions of religion, not of Socialism.

## SOCIALISM

Socialism has to do with giving earthly justice. Socialism is a political movement for the conquering of power for the working classes and the freedom of humanity from economic tyranny. Socialism aims at the reconstruction of society on a basis where all shall have a chance to work at something useful and be rewarded according to his deeds.

Socialism aims at preventing the surplus values of a worker's labor going to those who do not earn them. Socialism aims at the abolition of wage slavery. As long as one set of persons own the machinery of production and the workers are in an expropriated condition, the workers have to sell themselves day by day to the tool owners in order to get a chance to work. The workers, owing to competition among labor sellers, are forced to sell themselves day by day for just enough to feed, clothe and shelter themselves and for a certain number of them to raise families of wage slaves after them to go on the wage market and sell themselves in the place of their fathers. The products of their labor belong to the master class. These products are far more valuable than what the master class purchase the labor of the wage slaves for. Thus surplus values go to the possessing class from the labor of slaves. This is possible owing to the masters owning the means of production and the expropriated condition of wage slaves.

Socialism aims at expropriating the master class and establishing an industrial democracy. It is a political movement for the ending of the age long slavery of the workers.

Socialism has nothing to do with life after death. It has nothing to do with man's relation with the Supreme Being. It has nothing to do with rites and exercises and worship of a religious nature.

Socialists are human creatures and as such they may be religious. To Socialists come the desire to know

what is in the beyond, what lies outside the perception of their physical senses. But this line of investigation they pursue, not as Socialists, but as men and women.

We are united in a political party, Jews, Christians, Catholics, agnostics, for the establishment of the co-operative commonwealth and the abolition of rent, interest and profit. Socialism is a movement of the here and now. It has to do with the material sustenance of our material bodies. It has to do with the visible things of this visible world. Socialism is a political movement for material justice. It is not a mystical movement for relationship with unseen powers.

## THE SPHERE OF CONFLICT

Where, then, is the sphere of conflict? Go back to the definitions and the ground of conflict becomes at once apparent. Religion is man's belief in the unseen gods to whom he must render honor and service, together with THE ACTIONS THAT FLOW FROM SUCH BELIEF.

As long as religion stays in the realm of the unseen world, Socialism does not conflict. As long as it stays in the realm of feeling, then the religion of the individual is secure from Socialist activity. As long as religion shows itself in actions that have to do with the religionist alone, Socialism is not interested.

But when, pursuant to the belief in the unseen god, the religionist enters into social activity, political activity; the moment the religionist takes upon himself to rule my conduct, to bring about a state of social organization antagonistic to the social state, then Socialism and the expression of religious belief comes at once into conflict.

There is nothing in Socialism antagonistic to religion as such. But there is much that is antagonistic to the actions which certain religious people consider they must impose on society in order to express their religious beliefs.

When religious people consider that the being they worship tells them to so order their conduct as to enter the social, political and economic arenas and strive to perpetuate wage slavery in the interests of religion, then Socialism at once rises up to fight, not the religion, but the actions that result from the inward belief. The Mormons believe that the god they worship requires them to so conduct their actions as to become polygamists. The Criminal Code of Canada, article 310, declares that everyone is liable to five years imprisonment and to a fine of five hundred dollars "who practises, or, by the rites, ceremonies, forms, rules, or customs, OF ANY DENOMINATION, SECT OR SOCIETY, RELIGIOUS OR SECULAR," any form of polygamy. The Mormon squeals that Canada is interfering with this religion. Canada replies, "hold whatever religious belief you like. But if we catch you exercising your religion in the ritual of polygamy, pop you go to jail." The East Indians used to burn the widows on the funeral pyres of the husbands, this was in obedience to the will of the unseen gods they worshipped. The British stopped the practise because they called it murder. The Catholics used to catch Protestants and Catholic priests used to pull their limbs apart, and tie them to a stake and light a fire under them, and fill their bellies full of water till they would almost burst. The Catholics called this exercising their religious beliefs. As soon as the Protestants grew strong enough, they put a stop to this form of expression of the Catholic belief. And to this day the Catholic church whines that the Protestants are interfering with the free expression of the Catholic religion. The Reverend Father Vaughan echoed the complaint while in Montreal.

## EXAMPLES OF CONFLICT

Socialism aims at the reconstruction of society and the abolition of wage slavery. This can only be brought about by the abolition of rent, interest and profit.

The man who, through the ownership of the means of production, lives on the work of others, the man, who through the ownership of the homes inhabited by others, lives on the rentals thereof, tolling the labor of others, such a man is a parasite, and his parasite position must be abolished for the triumph of Socialism.

If that man says he is a religious person and his religion teaches him that the workers must not steal his income away from him, the Socialist answers that the religious person will have to earn his own living unless he be an incapable.

There are churches with immense revenues. The Catholic church in Montreal is untaxed. It possesses vast estates in the heart of the city. It is a labor thief. It charges men high rents. It engages in the printing industry. It calls its revenues, the revenues of the Lord. It hides its plunderings of labor behind the name of the Supreme Being. It calls it its religion to have unearned revenues.

The Socialist tells the Catholic church that it can hold what belief it likes. But the Socialists are out to stop the robbery of the workers, and when Socialists become powerful the church dignitaries will not be able to enforce wage slavery. The Church says that Socialism is against the Catholic religion. And the Socialist replies that it is only against wage slavery.

The Methodist Conference at Vancouver declared, "we admit the right of both labor and capital to combine to guard their interests."

"Wherever vested interests are not interfered with, we recommend legislation that will prevent any individual from profiting hereafter from the unearned increment in the value of land." The Methodist church here pronounces upon economic questions. We Socialists say that all unearned revenues, save to the disabled and unfit, should be abolished. If the Methodist church holds it as part of the expression of their religion that vested interest in land values is right, then Socialism must fight that expression of the Methodist religion.

The Methodist church admits the right of capital to combine to fight labor. If capitalism smashed the unions would the Methodist church hold that it was part of their religion to keep the capitalist triumphant over labor?

Reverend Dr. Barclay, Presbyterian divine of St. Paul's, Montreal, was given seventy-five thousand dollars as a present by Lord Strathcona. Lord Strathcona gets millions in unearned revenues which will go, when labor awakens, to those that earn them. He divides a little of his legalized swag with a servant of the Lord. There are other rich men who give direct to the churches. When these churches are supported by the free will offerings of workers, of those who earn their revenues, then Socialism has nothing to say. But when churches are raised in which the wealthy may perform their rites of worship, the Socialists say, "We do not object to your performing religious rites at all. But we do object to your getting the wherewithal to build your temples to your god out of the revenues based upon the slavery of the workers."

## THE ANGLICAN CHURCH

Reverend Dr. Ingram, Bishop of London, was recently in Halifax. There he declared that the Anglican church was not reaching the workers. It could not seem to get their point of view. The question puzzled him and he said that the workers must be reached. Let us look into the question of the Church of England from a Socialist point of view.

The Church of England is a state church. It has the right to exact tithes from all the inhabitants of England. Whether you are a Methodist, Freethinker, Jew, Catholic or Shaker, you must contribute of your funds to the support of the Anglican Church.

Let us take the Anglican Prayer Book and see if we can get any tabs on the attitude of the Church of England with regard to Temporal affairs. We, as Socialists, are not interested in the spiritual views of the English Church. Its doctrines of the Trinity, of Free Will, of Sin after Baptism are religious views with which we have nothing to do.

But let us look at the conduct that flows from its religious beliefs. Let us look at how it thinks it ought to act in political matters. The Athanasian Creed declares "And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." What is this good and this evil in so far as political matters are concerned for which people, after they are dead, will be burned everlastingly, in the opinion of the Anglican Church?

Article XXXVII of the Westminster

Confession of Faith declares that the prerogative shall appertain to the Princes of England, "which we see to have been always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and the evil doers."

This is the prayer that the Church of England gives for George, "grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies."

What does this amount to? The king has entrusted to him the exactions of the tithes of the Church of England. These are the things Ecclesiastical. The king's duty is to restrain with the civil sword the stubborn and evil-doers who would try and deprive the Church of its exactions upon the people of England whose religious beliefs tell them to worship the Supreme Being in some other way. And the Church makes it part of its religious belief to hope and pray that the king may long live in wealth. That is the king must get toll of humanity, plunder labor, in order that he may have the wherewithal to wield the civil sword to put down the stubborn and evil doers who would attack the legalized graft of the Church of England.

With the penalty laid down by the Church upon the evil doers, namely, everlasting fire, we as Socialists have nothing to do. With the pious hope and prayer of the Anglican Church that George may long be wealthy, we have nothing to do. That is the religious side. That is the side of the unseen world.

But when the Church rakes in the golden shekels from the workers of England, without the consent of the workers, then the Socialists have to interfere. They say, "Here you preachers and religious worshippers. Shiny on your own side. Worship your god as you like. Make what prayers you like. But take your paws off the wage slaves. Let go your blood-sucking tentacles from labor. You may think your god likes your prayers born of the breath of your lips which have been well fed out of the food that should have come to our kiddies. But you will have another think coming when we Socialists get the power."

There are many queer things done in the name of religion. Slavery has been upheld in the name of religion in the past. Those who fought slavery were declared blasphemous wretches and fighting the will of God. And Karl Marx, who attentively studied the attitude of the Church of England in matters Temporal and Ecclesiastical, has been dubbed a blasphemous wretch because he declared that the rulers of the Church of England would surrender all their thirty-nine articles of belief rather than one-thirtieth of their revenues. This was said in a bitter moment. The Socialists say that the church may keep its articles as long as they surrender thirty-nine-thirtieths of its revenues based on wage slavery.

## The Matter With the Churches

I have delimited the boundaries of religion and Socialism. Now I want to speak of the churches, not in my capacity of a Socialist striving to bring about a political revolution, but in the capacity of a person who is watching the trend of events and the vast, far reaching changing outlook of the peoples.

What is the matter with the churches? Every church is sending up the same cry about itself. What is the matter?

The matter is that the churches of today are filled with hypocrisy. "Why don't you come to church?" asked a Methodist minister of a workman. "Why don't you preach what you believe?" the workman asked the minister. "Because," answered the minister for once openly, "the people are not ripe for it."

There you have the trouble with the churches, the leaven of hypocrisy. I care not to what church you go, you will find the same thing.

I know many ministers. I have boarded in theological colleges. I looked behind the scenes. THE MINISTERS DO NOT PREACH WHAT THEY BELIEVE.

At the Conference of the Methodists held at Vancouver, the charge was brought up that the laymen could not trust the ministers of the church

as the ministers were at heart unitarians.

"Change takes place in everything. The old order changeth, yielding place to new, and God reveals himself in many ways, lest one good custom should corrupt the world," says Tennyson.

New occasions teach new duties; Time makes ancient good uncouth; We must upward still and onward, Who would keep abreast of Truth. Lowell.

These changes have taken place. The feudal system has broken down. The complex machine has made labor social and the socialization of humanity must take place if the race is to survive.

The churches in general no longer respond to the need of the times. They preach a moral line of conduct which is impossible of fulfillment for the vast mass of men and women, under the present system. But the churches do not come out and preach a changing of the system. They try to graft their morality upon the system that robs men. They try to justify the thieving of the labor thieves while condemning the thievings of the tempted poor.

The workers do not go to church, and the church blames the workers. But what have the workers to gain from going to church? I have been to church after church and have heard sermon after sermon preached about the duties of people in this world. The Methodist church is going into politics. The Catholic church is always in politics. The church of England is a spoon fed baby that lives in England off government pay.

These churches busy themselves with political, moral and economic conduct of men and women in this world. The ministers preach about worldly conduct and the people know that the preachings of the ministers on these subjects are false.

The Salvation Army started out to save men's souls and it has turned itself into a recruiting agency for scabs and blacklegs.

The fact is that the churches of Canada are like babes lost in the woods. The ministers are nice little, pretty babes, many of them. But they are lost in the woods.

Is it any wonder that the workers of Canada, the strong men who must earn their living and fight the beasts of poverty, underpay, overwork, unemployment, occupational diseases, slum evils, is it any wonder that the workers do not listen to the babbling of the babes who are spoon fed on charity doles from the successful labor skimmers?

But the ministers are not all babes. Many of them know what they are doing and they preach the slavery of the working class just as the Baptist church preached in favor of the slavery of the negroes before the civil war of the states.

There are many ministers who are consciously preaching false doctrines as to conduct of life in order to earn their salaries.

And the rich men control the churches.

One example. S. H. C. Miner is a millionaire of Granby, P. Q. He is one of the chief promoters of the Granby mine in British Columbia. You wage slaves of B. C. know what working for the Granby mine is like.

There is a Congregational College in Montreal for the education of callow youths for the Congregational ministry.

S. H. C. Miner gave forty thousand dollars to this college and almost simultaneously his son-in-law was given the presidency of the college.

How hard is it for a rich man to enter into the Kingdom of Heaven? How hard is it for the son-in-law of a rich man to teach youths to preach the Kingdom of Heaven? How hard is it for such instructed youths to preach the Kingdom of Heaven?

Sometimes people ask me if I am a Christian. I say no. To be a Christian in this Christian land would cause you to starve, or be hung as a rebel, or to be shut up in an insane asylum. I do not desire any of these fates, so am not a Christian.

What about the Christian ministers you ask. In my opinion, I can speak for myself alone on this question, they are Pharisees.

In every city of Canada gambling is prevalent. The police try to stop it but cannot. For the capitalist system is based on the gambling principle and the police are but small cogs in the great gambling machine.

## Beating Women and Killing Men

By Robert Hunter.

I gather from a recent article I have read that Rudyard Kipling once said to Theodore Roosevelt, "Your's is a barbarous country. You place no value on human life. Look at your railroad accidents, your murders."

"Very true," replied Theodore, "but every nation has its peculiar vices. Now we kill men and you beat women."

Now that retort is very clever, but which of these two distinguished gentlemen, think you, had the better of the argument?

It is said that it is very common in England for husbands to beat their wives.

We know it is very common in America for men to be crippled and killed in the interest of trade.

And two eminent men discuss these matters, and each one thinks he has the other in a hole.

England beats women: Is America, therefore, humane because it only kills men?

America kills men: Is England, therefore, humane because it only beats women?

Theodore Roosevelt isn't bothered about America killing men; he is bothered about England beating women.

Rudyard Kipling isn't bothered about England beating women; he is bothered about America lynching negroes and killing men.

Probably there are no two men in the world more fitted to carry on a conversation of that character than Theodore Roosevelt and Rudyard Kipling.

Both men are utterly blind to the brutalities of their own peoples.

Rudyard loves the pomp and glory of imperialism, whether it shows itself in the bravado of a man beating his wife or the glory of the white man ruling the brown.

Theodore loves noise, bluster and push. He can forgive anything that goes with a rush. He is thrilled by the wild whoop of the cowboy, and he sees grandeur in the ruthless sacrifice of life that profits the strenuous captain of industry.

Rudyard likes the imperious nature, the proud aristocrat that can teach his dog, his women, his servant and his horse, to keep their place.

And both men are the same breed. The one has a mania for the ruler of blood; the other has a mania for the ruler of might.

The one glories in the victories of breeding, the other glories in the victories of power.

"You are a barbarous country," said Rudyard Kipling to Theodore, and he is right.

"You are a barbarous country," says Theodore to Rudyard, and he, too, is right.

And the one is content with the barbarism of his own country because it means only the killing of men—poor men, and the other is content with the barbarism of his own country since the worst of it means only the beating of women.

## Can't You See?

Capitalist daily papers should convince you that the present system is so bad that it ought to be changed. It ought not to need any Socialist argument to prove to you that something radical should be done and done at once. Do not the crimes reported, the suffering of men, women and especially the little children in the sweatshops and mills and mines appeal to something in you? Have you no spark of good and humane feeling for others in your soul? Can't you see that the present system is impractical? That it is not producing the conditions you want to live under? Are you so dull of reason that you do not see that every crime is done for profit and, therefore, profit is the active cause of the crimes and removing the cause would remove the crimes? Do you believe that another system that would do away with the profits, that would go in billions a year to a few, could give you less for your industry than you are getting today? If it did not go to the rich, to whom would it go? You get only a small part of the wealth you produce. Do not the products of your hands and brains pile up the millions represented by the colossal fortunes of modern times? If they do not come from you, from whom do they come? Surely you must have brains enough to see, if you will but think, that when others make millions you lose what they gain. You see it is not like your work. Your work actually produces things—your work is only in manipulating you and your products so that they gain without production. Can't you see that you are being robbed by a system based on profits to the extent that other gain? If you raise a crop, that crop is not profit—it is your products. But the men who manipulate it and get millions out of it—that which they gain is profit. We know enough, science has proven it, that you could have three to five times as much for your crop or your labor as you now get. Would you be injured by getting more from your own products? It would not be right for you to make a profit off the products of others. That is why the present system is wrong. All the great fortunes, all the thousands of kingly palaces, all the great factories and shops and mines and machinery

and office buildings and business blocks of the nation are what has been taken from you and your fathers before you. Oh, please think about it. It will not harm you to think. I don't want to think for you. That would do you no good. Do your own thinking and then you will not be deceived. I might want to deceive you. But if you read up you will know. Is that unfair? Isn't such action good for you? Socialism may be wrong, it may not be a remedy at all, but you can only know by studying the matter for yourself. You will not learn what it is from those who are opposed to it. Read all you will against it. We do not ask that you do not. But please read it from those who believe in it also. Then you will have both sides. Then you can form some judgment. Truth does not fear to be attacked if it is free also to be heard. Somebody poisoned your mind, as they did mine, against Socialism before you or I knew anything about it. I read; I studied; I know now why. Don't you want to know?

## Stray Shots

(Contributed.)

The employer objects to installing safety appliances in his factory because they cost money. Profits are more to him than human life. Since this is so, he must be forced to do what he is unwilling to do. He can be forced only by the workers becoming an organized power.

We will never have working class laws until we have working class legislators. We will never have the courts administered in the interests of labor until we have working class judges.

The militia and the police are used to crush strikers. Why? Because the governments that issue orders to the police are controlled by the employing class.

The eight hour day will help the Socialist movement because it will give the workers time to study and think.

Politicians beg from workingmen one day in the year, and workingmen beg from politicians the other 364.

The Conservative and Liberal parties, being controlled by business men, promote the interests of business men.

The Socialist Party is organized for the purpose of bringing the federal, state and municipal governments under the direct control of the working class. But political dominion is only a means to an end. It is only a preliminary step toward the realization of a program that will place all the comforts of modern civilization within the reach of everybody.

## We Want YOU

We want you, comrade, to join the Socialist Party.

We want you not only to vote the Socialist ticket, but to belong to the party organization.

We want you to co-operate with us in making our aims understood among the workers.

We want you to help distribute leaflets and secure subscriptions to Socialist papers.

We want you to borrow books from our library and attend our economic study clubs.

We want you to attend our business meetings, even if you have nothing to say, for there is inspiration in numbers.

We want you to pay dues regularly into the organization to help finance its work.

Look up the local in your town. Get acquainted with your comrades. Join the party of your class. Get into the thick of the fight.

W. R. S.

## A CHRISTIAN COUNTRY.

There are millions of Christians, professing Christians, in the United States. At a recent religious gathering at Old Orchard Beach, Maine, a collection of \$60,000 was announced to have been taken up, in a few minutes, and yet in that same United States, and at about the same time the \$60,000 collection was lifted, a poor woman and six children were evicted from a tenement for non-payment of rent and while they were homeless in the street a sixth child was born to the distressed woman. While sending money and missionaries to convert the heathen of foreign lands, are we overlooking the heathen at home, for we doubt if ever a heathen would use an unfortunate woman and children as that landlord used the woman and children in question.

—Truro, N. S., Citizen.

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## The Remedy for Hard Times

The signs of the immediate future all point to another partial collapse of the present system of industry. Not many moons ago the financial journals, that keep tab on the business pulse of the United States, were warning the financial magnates to sit tight and watch their credit. In the city of Detroit to-day 16,000 people walk the streets because the owners of a certain automobile factory cannot find purchasers for their wares. Everywhere, on the railway trains, in the street cars and in the hotel lobbies, where men of business are wont to congregate, one hears the following dialogue:—"Well Bill, how is business?" And the response inevitably comes back, "Going to hell entirely."

Fellow worker, to you, who have done nothing in your life but work unceasingly in order to eke out a miserable existence, which you have been mistaught to call a living, these conversations and newspaper articles may mean nothing, so you think. But if you paid as much attention to the plain every day facts of life as you do to the murder news and divorce proceedings with which you dope your brains from the daily papers, you would soon begin to realize that these rumors foretell a storm on the industrial field which will reek its awful fury on you and your class.

Do you know that decade upon decade you and every one of your fellow workers all over the (civilized) world have been creating vast amounts of wealth that you do not enjoy?

Do you know that the reason you do not enjoy the greater portion of what you produce is because you work for wages? Do you know that the reason you work for wages is because you and your class do not own the means of life? If you do not know these facts, it is high time you did. It is up to you to study the industrial world through your own eyes instead of looking at these things through the dust begimmed spectacles of the capitalist press.

Go into the factory, mill or any other industrial establishment, and you see gigantic machinery rearing along untiring, at the behest of the worthy worker. I suppose you think these machines are running and assisting you to produce wealth for use. If you do, it is time for you to clear your mind of such deception. While it is true that the articles created by you and your class with the aid of this machinery may in many cases be the object for which the machinery does your bidding. The machinery, the factory and all the accessory means of life belong to another; and this other permits you to work for what it costs you to purchase hay and oats, not for the purpose of making articles for use, but for the purpose of selling those articles at a profit for the owner.

The whole of our present industrial fabric consists of buying and selling. Even you yourself buy and sell when you get the chance. You have only one thing to sell, that is your power to labor or your life's energy and you must sell it day by day in order to get enough to buy that portion of pork and beans, and rent that shack with its pallet of straw that you have been taught to miscall a home.

You must sell yourself day after day, week after week, and year after year to the other class; the class that holds the deeds of ownership to the land and machinery of production. And when you sell yourself you are forced by the competition on the labor market to accept the price of an existence, because there are always sufficient men out of a job who are willing to work for the price of an existence if you refuse. And you know it.

This price of an existence means at the present time that you can exist at about one-fifth of what you produce; or in other words, if what you and your class produce, sells at an average of ten dollars a day, each one of you get on an average two dollars per day for the glorious privilege of being shut up in a musty dungeon ten hours of each day.

The class who own the means of life only let you work when they can make a profit; and they can only make a profit while they can continue to sell the goods which your labor has created at more than your cost of existence, or what you have received in wages.

If you have received in wages only enough to buy back one-fifth of what you have put on the market, the capitalist must find other buyers in order to dispose of the goods and keep you employed. It is perfectly clear that you cannot, under the wage-system, keep the market clear and keep yourself employed, and the capitalist has not now and never will be able to find other buyers to keep the market clear. In fact, the capitalist is becoming less able to keep the market clear every day, as is shown by the continually increasing army of unemployed and the ever increasing frequency of hard times. So when the goods are stacked up on the shelves you are thrown out of work. Then your wages cease. But when you are thrown out of a job, you do not ask the capitalist to give you back the stored up wealth which you have created. No, you go about like the advertisement labelled "Gold Dust Twins," saying "We want more work."

If you would only stop to think a bit it is not work you want; it is a living, and the reason your living is no longer visible at present, is because you have worked too much. Fellow worker, get wise. Seize the reins of government and convert the ownership of the means of life into your own hands. Then if you create more than you immediately need, you won't need to howl for more work, but will get a chance to take the family for that long promised trip to the country, and live, not merely exist.

—LORNE CUNNINGHAM.

## Most Lets the Cat Out

What ho, ye chumps! Here's something you don't know, although it has been published and emphasized again and again by Socialist writers in many countries and in many languages. Listen! This is absolutely true:

Dr. Otto Most, director of the Statistical Bureau of the city of Dueseldorf, one of Germany's delegates to the congress on unemployment in Paris, and recognized as the leading authority on the subject of unemployment in Germany, in this month's English Review, puts forward some remarkable figures showing that as much as 4 per cent of the German population could be returned as unemployed during the winter of 1908-9. Dr. Most does not take his stand on the assumption that all forms of unemployment are regrettable and call for a remedy.

"On the contrary," he says, "in the labor market, as in all others, a certain excess of supply over demand must be constantly present if business is not to stagnate. A certain number of unemployed, a reserve of labor, is an indispensable condition of economic progress."

What do you think of that? Big Business would stagnate if there were no unemployed! Dr. Most is most delightfully candid, and no doubt Big Business all the world over is mad with him for letting the cat out of the bag. But the statements will not be very harmful to Big Business, because the great mass of the workers are too dense to see that there is any connection between business interests and unemployment. Even after reading Dr. Most's naive admission, which is being widely published, most of the chumps who persistently vote for old party candidates will not understand why "a certain number of unemployed, a reserve of labor, is an indispensable condition of economic progress."

The stupidity of the workers as a whole, is sickening. It seems to be true what a young man said to me the other day: "You will never get Socialism until the present race of old fogies die out and a new race of some intelligence take their place."

Are our Canadian workers more intelligent than the workers in the United States? They do not seem to be. They, too, fight for concessions on the industrial field and sometimes win a point here and there. But whatever they win on the industrial field they give it away again on the political field. They vote for Big Business and then go on bended knee to beg for favors and privileges that they should take!

They hold long discussions at their union meetings and pass resolutions to petition Parliament and legislatures to enact laws that will put an end to unemployment being too simple (apparently) to understand that it is the end and aim of Parliament, of Congress and of legislatures to assist Big Business in keeping an army of unemployed, so that a strike may speedily be broken without much loss to business, but more particularly to keep wages down to the point where business can make good profits. In a vague sort of way they seem to understand that Big Business puts up the campaign money for both old parties, but they do not seem to have sufficient intelligence to connect up. They do not realize that the campaign fund has to be repaid by favorable legislation.

Oh, well, it is probably useless just yet to try and stir up thought in brains that have never been used to think with. To do their thinking for them they elect a leader who is smarter than the majority, because he does know on which side his bread is buttered, and they blindly follow his mandate of "no politics in the union," and vote as he tells them.

Like Gladstone said of the Bulgarians, we will have to "let them stew in their own juice" until they become class conscious, and then they will surely begin to think.

Unemployment will never cease until we live under the Co-operative Commonwealth, and may that be in our time!

NORTHY, British Columbia.

A hundred and fifty thousand cotton operatives are locked out in England. The master class own the mills and can tell the workers to keep out. The workers keep on voting their masters to political power and the masters make laws to give themselves the power over the jobs of the workers. The workers, having the power, could vote themselves into the places where laws are made and could make laws giving themselves titles to mills. Then the workers could not be locked out by anyone. That would be Socialism and the workers do not want Socialism. They want to let their bosses continue owning the jobs so that the workers can have a chance to belly ache with hunger when the masters want to shut the mills down.

If a pound of beefsteak costs 24 cents, and it takes Cook 90 years to prove that he discovered the North Pole, and the New York Board of Health requires farmers to sweep their barns three times a day with a six inch brush made of mosquito eyebrows, how long will it take a snail to travel from Stamford to San Francisco in six inches of snow, wearing a pair of rubber boots which cost \$4, and stopping to dust off every telegraph pole on the way, with an ordinary broom which cost \$1? If some of our readers can give a correct solution of the above, we feel that we might then ask where the working man is going to obtain the necessities of life in the future.

—Stamford Mirror.

Get your renewals in at least a week ahead if you do not wish to miss a copy of Cotton's.

## NINETY AND NINE

There are ninety and nine that work and die

In want and hunger and cold,  
That one may live in luxury  
And be lapped in a silken fold;  
And ninety and nine in their hovels bare,  
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,  
And the forest before them falls,  
Their labor has builded humble homes  
And cities with lofty halls;  
And the one owns cities and houses and lands  
And the ninety and nine have empty hands.

But the night so dark and dreary and long  
At last shall the morning bring;  
And over the land the victor's song  
Of the ninety and nine shall ring  
And echo afar from zone to zone:  
"Rejoice, for labor shall have its own!"

—Exchange.

## Socialism Getting Them

The press is coming round. It is no longer possible for the plutocrats to ignore Socialism. It is filling the daily press more and more.

The letter of Moses Baritz to the Toronto Globe declaring that a Socialist could not be a Christian and a Christian could not be a Socialist was the incident that has stirred up the greatest amount of newspaper controversy. Not only the Toronto papers discuss the matter, but also the Montreal papers and the western papers, the Edmonton Bulletin and the Nanaimo Herald both having editorials on the question.

The next question that broke the silence of the capitalist press on matters of Socialism was the action of the Toronto Socialist Local number 24 in requesting James Simpson, one of the government commissioners for the investigation of the question of technical education, to submit his report to the Local before he submitted it to the government. Simpson resigned from the Local while declaring that he would still keep up his fight for Socialism. This incident has created much discussion among the Ontario papers. All the Toronto papers discuss the incident. The Ottawa Citizen, Hamilton Herald, Hamilton Spectator, and St. Thomas Times are among the papers devoting space to the incident.

The next question of interest is the growth of Socialism in Germany. The New Westminster News, the Vancouver World, the Vancouver Province and the Saskatoon Phoenix are among the western papers who give space to this subject. The Montreal Star published a long editorial in which it declared that the signs of social unrest in Germany were ominously like the ones that preceded the outbreak of the Revolution in France.

In the east, both the Halifax Herald and the Halifax Mail give a two column article on the lecture of Roscoe Fillmore, Provincial Organizer, delivered in Halifax in the Masonic Hall.

Socialism is forcing itself into public discussion. They can't keep it back much longer.

The Osborne decision declaring it illegal for the trades unions to supply money to their M. Ps is in a fair way to be reversed by the action of the Labor Party. This body exacted a pledge from the M. Ps paid by it to vote according to the decision of members of the Labor Party. This is the Osborne decision declared to be illegal. It was held that it would be considered illegal for a rich man to pay a Member of Parliament a salary for doing his bidding, and that the same principle held good when the payer was a group of citizens. The M. P.'s of the Labor Party now have done away with the pledge, thus defeating the Osborne decision. This will help the Socialist wing as the Socialist M. Ps before had to vote not for Socialism, but for what the trades unions wanted to get. Now the Socialist members will be able to vote for Socialism and will not have to waste their time by arranging compromises with the Liberals in order to get some almost worthless immediate demand.

The Rev. Cannon Wade in the Church of the Ascension, Hamilton, Ont., in a sermon, reflected on the veracity of the business men of today. The Hamilton Board of Trade met in indignation and accused Wade of calling them liars. They then suggested that they censure Wade, but thought better of it and did not. Wade came too near the truth. He broke through the mask of hypocrisy and let loose a little about the rottenness that exists among capitalist plunderers. The capitalist plunderers dared not deny the accusation but thought Wade ought to have kept his mouth shut. For capitalism lives on shams and wants shams preached.

## A Bare Ten Thousand

Over the ten thousand again, but not by a good margin.

There are many offs to come and should the sub hustlers relax their efforts we will go away below the ten thousand mark.

You want to see the sub list climb and I want to see it climb. Parliament is to meet soon and I want to follow the debates very closely. I want to show the people of Canada what piffle their members talk.

They cannot be shown unless the paper is brought to their attention. You can bring it to the attention of your neighbors and friends.

They feed the enlightenment and Cotton's needs a bigger circulation.

Last week's income did not cover the expenses. This is a dangerous state of affairs and if continued long, means that Cotton's must go out of business.

You can prevent this by hustling in the subs.

And one way of doing it is the distribution of the Eureka Leaflets.

These can be got from Cotton's for twelve cents a hundred, eighty cents a thousand. They each contain an article on Socialism and a notice that they are published by Cotton's and an invitation to subscribe to Cotton's Weekly.

The Eureka Leaflet is a cheap way of spreading Socialism. Why not order a hundred or a thousand of them? Shove the paper. Make it boom. You have put it well up among the first hundred papers of Canada. You can put it well up among the first fifty.

## Circulation Statement

Following is the statement of circulation for the issue of October 6th.

	OFF	ON	TOTAL
Ontario.....	41	208	4268
British Columbia.....	57	37	1232
Nova Scotia.....	112	19	1204
Alberta.....	60	44	1219
Saskatchewan.....	3	30	654
Prov. of Quebec.....	30	45	553
Manitoba.....	5	118	548
New Brunswick.....	6	4	310
Elsewhere.....	6	10	126
Yukon Territory.....	0	1	40
Prince Ed. Island.....	6	0	15
Newfoundland.....	0	0	13
Total.....	326	316	10,182

## Gain for week 190

Total issue last week was 11,000

## SUB PRICE OF COTTON'S

Canada and England.  
Six Months, 26 copies ..... 25c  
Six Months, clubs of 5 ..... 1.00  
One Year, 52 copies ..... 50c  
One Year, clubs of 5 ..... 2.00  
Three Months, club of 5 ..... 50c  
Three Months, club of 10 ..... 1.00  
Subs to the United States are \$1.00 per year. This is on account of the postage, which is one cent per copy.

A painstaking compiler has just written a paper which gives the estimated cost of reproducing the great pyramid of Cheops, in Egypt. Should the material be as good and should the interior chambers and passages be reproduced the writer estimates that the pyramid would cost \$36,000,000. That is how capitalism interprets the cost. In ancient Egypt the dollar sign was not known. The rulers took a certain number of slaves and set them to work building the pyramid. They took other slaves and set them to work furnishing material to supply the workers, and they took other slaves and set them to work raising food to supply the slaves on the pyramids and those preparing the supplies. Today we say it would cost \$36,000,000. But the ancient Egyptian way of reckoning is the more correct. The \$36,000,000 are symbolic figures to hide the fact that the work would be done today by slaves as it was in the days of ancient Egypt.

\$10.00 will send 100 copies of Cotton's for three months to 100 different addresses in Canada or the British Isles.

That "Banner Collection" is a dandy for the man who is just starting to read up. Seven of the best books for only 50 cents.

## COTTON'S PRINTERY

does good JOB PRINTING, Stationery, Cards, Handbills, Leaflets, etc. Let us figure with you on your Job Printing. Send for samples of stationery and prices, JEN. DEPARTMENT, Cotton's Weekly, Cowansville, P. Que.

## SHERIFF'S SALE

PIERRE FACIAS DE BONIS ET DE TERRIS  
SUPERIOR COURT—DISTRICT OF BEDFORD  
Province of Quebec: WILLIAM H. LEARN  
District of Bedford: ED. Plainfield, vs.  
No. 842. The goods and lands of  
DAME DEJAZ, TRIAUX and VERDINE  
COURSER, jointly and severally, Defendants.

1. As belonging to Verdine Courser, a piece of land of irregular figure now known on the official plan and book of reference of the township of Sutton, as number three hundred and sixty-four (364), containing one hundred and sixty-six (166) acres, more or less, with all improvements thereon.  
2. As belonging to the said Verdine Courser, a piece of land of irregular figure, now known on the official plan and book of reference of the said township of Sutton, as number four hundred and fifty-four (454), containing one hundred and four acres, more or less, with all improvements thereon.  
3. As belonging to both of the said defendants, a piece of land, now known on the official plan and book of reference of the said township of Sutton, as number four hundred and fifty-four (454), containing one hundred and four acres, more or less, with all improvements thereon.

To be sold at the church door of the parish of Saint Andre de Sutton, in the County of Bromont, on the TWENTY-SIXTH day of OCTOBER next, at the hour of TEN of the clock in the forenoon.

CHAS. S. COTTON, Sheriff.

Sheriff's office, Sherbrooke, 26th September, 1910.

THE FIRING LINE

TOP NOTCHERS.

(We're the boys who are galloping the plutes.)  
Edgar Smith, Vernon, B. C. .... 20  
Allain Burk, Montreal ..... 15  
Cockney Comrade ..... 11  
J. Wood ..... 10  
A. Rowe, Fort William ..... 8  
R. A. Rigg, Winnipeg, Man. .... 6  
C. J. Gustafson, Elm Park, Ont. .... 7  
Two subs from Comrade A. W. Galloway, Strathroy, Ont.  
Comrade I. J. Peel has swiped another yearly from the plutes.  
Comrade R. B. Vogen, Dundurn, wants three yearlies enlightened.  
Comrade Nels Sorlie, Milden, Sask., makes Cotton's five subs to the good.  
Comrade H. Gottschlieb, Lacomb, Alta., makes five more revolutionaries.  
Comrade Chas. Sandquist, Dominion, Y. T., wants one yearly made a revolutionist.  
Comrade H. H. Bellor, Elkhorn, Man., fights the plute system with five halfers.  
Five more halfers yield to the persuasive arguments of Comrade James LeBrocq, Halifax.  
Comrade A. Rowe, Fort William, quietly drops in with six yearlies and two halfers.  
That "Industrial Combination" is a hummer. Ten dandy little books for 25 cents.  
Comrade L. J. Cole, Athabasca Landing, Alta., rushes a yearly to the army of revolt.  
Comrade James Jackson, Nanaimo, B. C., wants five halfers taught to abhor economic slavery.  
Comrade I. I. Killoran, Nanaimo, B. C., lands a string of five halfers for the abolition of capitalism.  
Comrade R. M. Beal, Lindsay, Ont., boosts five halfers over from capitalism to Socialism.  
Comrade D. Julien, Porcupine, Ont., picks up four halfers to be energized for the fight on plutocracy.  
Comrade N. J. Sonder, Lang, Sask., captures five halfers and turns them to fighting for their freedom.  
Comrade Keith McLean, Dominion, N. S., ropes a halfer and breaks him into the goose step of the revolution.  
Comrade John Keen, St. Catharines, Ont., picked up Cotton's in the workshop and immediately shoved along his sub.  
"Have been hustling subs the last few days. Enclosed seven halfers," Comrade C. J. Gustafson, Elm Park, Alta.  
Better land your order for "Eureka Leaflets." Ten different titles. Look up advertisement in another column. 12 c. per 100, 80 c. per 1,000.  
"Enclosed find my subscription for another year of the grand, little pithy Cotton's Weekly." Comrade John Green, Central Park, B. C.  
Comrade G. Heal, Victoria, B. C., is hewing away at the roots of capitalist oppression by carrying light to five more halfers.  
Comrade A. Morris, Montreal, plunks three yearlies into Montreal, the city noted for its religion and wickedness, its priests and harlots.  
Comrade Robert Small, North Cobalt, Ont., has found a halfer ready to look at the position of the wage slaves in a true light.  
Any Sub Cards laying around the house? Why not put them at work, instead of moping away in a corner. Nail down the 10,000.  
Comrade W. T. Farrell, Hespeler, Ont., will see five halfers growing in discontent and rolling up their sleeves to do battle with robbery.  
Comrade J. F. Malcolm has been out stirring the wage slaves of Galt, Ont., and gets two to take a year's supply of the dope.  
Comrade V. A. Hintz, lets loose a yearly in the wigwam and watches him stretch his snarled arms in a longing for economic freedom.  
Comrade Will Nafe, Preston, Ont., renews his sub and says that two halfers will be on the road to Cowansville in short order.  
Comrade K. Knudson, Hamilton, encloses his sub and remarks that the Hamilton boys are working away at effective organization.  
Say boys, take my tip. Get your order in for "Cotton's Compendium of Facts." It's going to be a hummer.—The Manager.  
Comrade Edgar Smith, Vernon, B. C., feeds five bones to the bulldog in return for sub cards for wage slaves who want to see the dog fight.  
"I hope your subscription will soon reach the twenty thousand mark," writes Comrade Alex. McPherson, Killam, Alta., who nabs five halfers.  
"Have captured one yearly and expect more. The truth is hard to resist and after one dose they long for more," Comrade Stephen Granger, Fort William, Ont.  
"Am sorry to see things looking so blue. But cheer up. The boys will stay with you," Comrade Woods who feeds three bones to the bulldog as teeth sharpeners.  
"I enclose one dollar for my bundle for another three months. My time is scarce as I have to work several nights a week," Comrade E. F. Simmonds, Woodstock, Ont.  
"Comrade Cunningham wakened a few and they want a little more light," writes Comrade D. A. Buf-felt, North Bay, Ont., as he deposits a string of four halfers.  
Socialists agree that under the Co-operative Commonwealth everyone must work. Why not make everyone of those Sub Cards work? They're only happy when carrying the message.  
Clear the way for the revolution in Montreal. Comrade Alain Burke, rushes into the firing line with fifteen halfers hurrahing after him and all ready to help free humanity from the burden of its plunderers.  
"I am glad there is one paper in English that stands so strongly for

the working class. I have been trying to get subscriptions for your paper, but could get only one. So here he is," Comrade August Zikman, Port Arthur, Ont.  
Comrade Alex. Anderson, Pearl, Ont., wants five half yearly sub cards to waken the minds of the wage plugs and work for the replacing of J. J. Donnelly, Conservative M. P. for South Bruce, with a Socialist M. P.  
"Allow me to congratulate you on the increased circulation of the paper. It is an indication that the people are exhibiting a desire to investigate and learn for themselves the principles of truth, justice, equality and progress," Comrade Phil Leeder, McIntosh Mills, Ont.  
Comrade R. A. Rigg, Winnipeg, writes, "Enclosed find the necessary for five halfers. Four of them I secured on my way home from Port Arthur Convention. My opportunities for canvassing are somewhat slender, but will do my best and thus aid the cause."  
Comrade M. Nix, Renfrew, Ont., forwards two halfers and writes, "You can rely on me. I am gathering them into the fold of Socialism. Please tell the boys to hustle in the subs. It's fine work. The two wage plugs enclosed have been badly exploited. They are good subjects."  
Two yearlies and a halfer from Comrade Richard Moore, Hillcrest Mines, Alta. John Herron, Conservative M. P. for MacLeod, had a majority of 293 votes in the last elections. In the near future the Conservative majority will melt away under the hammerings of the Socialist revolters.  
Comrade James Duxbury, Amherst, N. S., had the experience of having a wage slave step up to him and ask him to get a year's worth of the dope. He is getting it now and the plute politicians are moaning over another easy mark who has got the habit of winking the other eye at capitalist hog wash.  
"Enclosed please find my sub. Was an S. L. P. man when that started in Toronto. Am often on labor and other platforms advocating Socialism. Am sixty odd years old and work at shoe repairing. Have spoken under the red flag in London, England. Came to Canada in 1870." Comrade Edward Amer, Toronto, Ont.  
"I am sorry to see that the wage slaves of the Dominion are not supporting their paper as much as they might. I have found out that it is mighty hard work to penetrate their skulls and get to their thinkers," writes Comrade Alex. McEneaney, Kelowna, B. C., as he stabs three yearlies at the political hopes of Martin Burrell, M. P., of Yale-Cariboo and boosts the Kelowna list from eighteen to twenty-one.  
Comrade J. D. Davidson, Bellevue, Alta., lands three yearlies and writes, "I have not been a very active member this season. One gets so out of patience with the wage mules. At times one is forced to think that a process of elimination would be the most efficient propaganda. The great majority of the wage mules are but little superior in intelligence to the other animals raised and slaughtered for the sustenance of the predominating class."  
Comrade J. Cameron, Ottawa, brings in another yearly. Every little bit added to the revolutionary flame makes the fires of discontent just that much brighter.  
"Find enclosed the price of eleven halfers. It is time I gave Cotton's a push. So here is my first whack at the system that maintains Hell upon earth. It saddens me to observe some of the specimens of material out of which we must make Socialists. It is amazing to see the apparent contentedness with which they jog along in the same old rotten rut, so to speak. Still these chuckle headed mutts are to be pitied in a way. Do not put my real name in the Firing Line as I am holding down a steady job, and I might have to hit the ties again were it known that I was an agitator." A Cockney, Comrade.  
"I take great interest in Socialism; I have for fifty years, and always shall as long as my heart beats. I am glad to know that my name is on the grand Army List. Always keep it on. You can always count on me to do my very best for the cause. Never count me out until I am laid to my long rest. The reason you have not heard from me is that I went mother who is very near the end of life's journey. I am not one of those that can have their passage paid out of unearned revenues. I am a laborer just living from hand to mouth. That means they are grinding every bit out of me that they can. On the ship they treated us worse than the cattle. The cattle had clean straw, which was more than we had." Comrade J. H. Wood, Montreal, renewing his sub and adding a halfer.  
"Dear Brother, I am at present in an unsanitary lumber camp. Accidentally, while expressing my views, I ran across a copy of your weekly in the hands of a brother worker. I am Canadian born. Have no country, no home. But was in the U. S. from '99 to 1910. Am more than pleased at having at last found a revolutionary paper. Am an I. W. W. No bourgeois schemes for mine. For ninety-two days I was in jail charged with vagrancy. Was shipped to Porcupine Road. From time I entered jail till I got out I did not do fifteen minutes work. I asked the Mayor of Webb-wood for work on a job mixing concrete. He offered me a job in the woods at \$26 a month, when wages were \$150 a day, and board. I refused. He had me do three months. I did a good many days on bread and water. Slept on the floor, cold and shivering. Thin blankets, no mattress. Windows out. No change of underwear from July 15 to Sept. 19. Had fat mutton or bones. Meat of rotten." Chas. W. Connors, Widdifield, Ont.  
the 1912 nomination for president and has picked John Hays Hammond as his campaign manager. Hammond is the general manager and salaried political expert of the Guggenheims who are stealing the coal fields of Alaska and backing up Balminger. The American people are easy fooled if they think Roosevelt is on the side of reform and against graft.  
King Manuel of Portugal has been deposed. The people were wretched and starving and taxes were heavy. Manuel, however, spent half a million dollars in jewels for his mistress a French actress, whom he lodged in the palace and flaunted in the face of his starving subjects. The personal extravagances of Manuel's mother and grandmother also contributed to the discontent of the people.  
Fifteen thousand persons thronged Union Square, New York City, and listened to addresses of three Socialist candidates for governors of three states: Russell for New York, Kill- ingbeck for New Jersey, and Hunter for Connecticut. Charles H. Matchett, one of the first Socialist candi- dates for President of the U. S., was present. There were many banners carried in the crowd. Among them were the following legends, "Three million children are toiling in mills and factories; three million men are idle. "A Socialist president in ten years from now." "Don't waste time watching the antics of Roosevelt. Read a book on economics." "Keep your eye on Milwaukee." "Not a politician in this crowd—all wage earners."  
We mix brains with our printing, and put on lots of ink. Good, clean, sharp printing from Cotton's Job department. Samples and prices for the asking.  
Are You Wise  
To what the Battery is doing these days?  
Have you followed the Battery's work during the past months?  
Do you know of the good results from the Battery's efforts?  
Are you interested in the Battery?  
Interested enough to help keep the Ammunition Box filled?  
Ah! there's the point. The ammunition box must be primed or the Battery is stalled.  
Maybe, you are asking yourself: What is the Battery?  
The Agitation Battery carries on special propaganda with contributions supplied by readers of Cotton's. Just now the special effort is being made to send a six months sub to 641 trades union officials.  
YOUR interest is solicited for the Battery. Dip in and have yourself in the next list shown. Here's the latest:  
K. Stone, Westville, N. S. .... \$1.00  
A. McLennan, Kelowna, B. C. .... .50  
J. W. Barge, Medicine Hat ..... 1.00  
L. J. Cole, Athabasca Landing ..... .50  
H. Martin, Berlin, Ont. .... 1.00  
H. Fraz, Montreal, P. Q. .... 1.00  
T. C. Woods, Sandwick, B. C. .... 1.00  
S. Jones, Toronto, Ont. .... 1.00  
A. L., Port Arthur, Ont. .... 8.00  
Since last report ..... \$15.00  
Previously acknowledged ..... 69.31  
Total received ..... \$84.31  
\$84.31 is the amount yet needed.  
Jules Lavenne  
A telegram just received from Comrade Jules Lavenne at Halifax declares that his case is on. Comrade Lavenne has been annoying to the labor skimmers of Nova Scotia. Therefore the courts are being used to put him down and to let the labor skinner rule the country in quiet. Comrade Lavenne will later report his trial.  
NOT GUILTY.  
Just as we go to press another telegram comes from Comrade Jules Lavenne which says:  
"VERDICT NOT GUILTY HOIST THE FLAG."  
This is the culmination of a long fight on the part of the Springhill mine owners against Jules Lavenne, the rebel who has been fighting the mine owners to a standstill.  
There will be great rejoicing among the wage slave revolters and gloom among the exploiters.  
Socialists everywhere will rejoice in the freedom of Comrade Lavenne.  
The Federal Government of Australia is introducing a bill to amend the constitution so as to give the Federal Parliament complete control over trade and commerce, and corporation and industrial matters, including power over wage disputes, combinations and monopolies. While Australia does not possess a Socialist government, it possesses a labor one, and the time is soon coming when the plutes will avoid Australia as tramps do a place where they have to work. Already the society leaders from England are going back to where they came. They do not like to walk behind the wife of a mechanic who happens to be a cabinet minister. Nor do they like the way the government members treat servants and other like creatures who are inferior from the viewpoint of snobocracy.  
It has a bright scarlet cover, and teems with the revolutionary spirit, does "Cotton's Facts." In fact it is the Reddest little book ever printed in Canada. Facts cannot be bought for money, neither can class-conscious Socialists. The only way you can get it is by digging out a list of subs to the extent of \$3.00. Get busy.  
Are you a sticker? Why not get some of Cotton's Stickers. Fine to stick up in all sorts of places. Nicely printed in red or blue. They carry the message.

World Wide Socialism

Cholera has been discovered in New York harbor.  
The Socialist vote of the state of Maine was 1,568. This is a gain of ten per cent.  
The American School Peace League has been organized to fight the Boy Scout Movement in the U. S.  
92,329 deaths from cholera have been reported from Russia since the outbreak of the plague.  
The Standard Oil crowd have invaded Japan and are cutting prices to squeeze out the Japanese oil dealers.  
Thirty persons were wounded in conflict between the police and the striking excavators, in Cologne, Germany, on Oct. 4th.  
Evno Azeff, the head of the fighting Russian Revolutionists who was also a Russian police spy, has been assassinated at Wiesbaden, Germany.  
In Great Britain a strong movement is on foot among the craft unionists to change the form of organization to that of industrial unionism.  
The Portuguese have revolted and dethroned their king. It is doubtful whether the monarchists can hold Spain much longer from following the example of her neighbor.  
The German press is lamenting over the forsaking of the churches by the German masses. Millions of Germans now look upon the church as an antiquated and obsolete institution.  
The street railway employees of Warsaw, Russian Poland, struck for higher wages on Oct. 3rd. The police arrested one thousand of them and the men were forced back to work.  
The Khedive of Egypt wants to resign. Roosevelt's laudation of British tyranny has stirred up such activity among the Young Egyptians that the Khedive finds his position very difficult.  
On October 13th, Fred D. Warren, fighting editor of the Appeal to Reason is to speak at Munie, Ind. On the same day in the same place, Theodore Roosevelt will also speak. The Socialists will have the bigger meeting.  
Jim Larkin, associate editor and business manager of the Harp, has been ordered to be released from the Dublin jail. He was imprisoned for activity in uniting the Irish workers. His release comes as a result of widespread agitation on the part of Irish workers and Socialists.  
The Socialists of Spain have a dues paying membership of ten thousand. The headquarters of the Socialists in Madrid cost \$75,000. 150 Socialists hold offices in the various municipal bodies, and the party has 12 weekly papers.  
The Indian cotton mills are closed owing to the price of cotton. Some Massachusetts mills are also closed. There is a lookout of cotton operatives in England. Yet a little one million dollar cotton mill has opened with a great flourish of trumpets in northern Quebec and Quebec capital is jubilant.  
A strike of the Bricklayers, Masons and Plasterers' International Union is now on in New York City. The New York World refused to accept a paid advertisement from the striking union explaining their position. Capitalism can advertise anything. But labor will not be allowed space even when it will be paid for.  
The labor exchanges of Great Britain have been hailed as a great benefit to the working class. As was predicted by the Socialists, these labor exchanges have become the recruiting ground for seabs, and strikers have had to picket the labor bureaux as well as the shops where the strikes were in force.  
Citing more than a score of alleged instances of cruelty to Americans in Mexico, Dr. J. Edward Buckley of Chicago charges in a petition filed in the Supreme Court of the Chicago district that the intolerable conditions are due to the laxity of American diplomats and prays for a writ of mandamus to compel the Department of State to do its duty.  
At the Trades Union Congress held at Sheffield, England, the temper and speeches of the delegates showed that organized labor was in a mood to defy the law courts on the question of the Osborne decision. Kier Hardie, at Frankfurt, Germany, in speaking of this congress, declared that before a year was out trade union leaders would be in prison, and the British working class would be making a revolution.  
In order to stem the tide of Socialism in Japan the government has inaugurated a policy of semi-state Socialism and has nationalized the railways, the mails, the telephones and telegraphs, and at the same time they are subjecting the revolutionary Socialists to persecution unequalled at the present time in any country except Russia. Many Socialists are in jail in Japan awaiting secret trial on charges of attempting to overthrow the government. What becomes of them will probably be never known.  
A munition plant. The Times building of Los Angeles, has been blown up with dynamite. From Atlantic to Pacific the plute press is howling against the wickedness of unionism, for it is at once announced that the unions did it. At the same time nineteen persons lose their lives on an American naval boat. Not a word is said about tallow that has been used for rivets in the fleet. In Illinois there is a wreck of electric cars due to scab labor and lack of safety appliances. Thirty-six persons are killed. Not a word is said about the fatalities due to capitalist exploitation.  
Theodore Roosevelt is in control of the New York Republican machine. He has nominated Stimson as governor of New York. Stimson prosecuted the little grafters in the sugar trust, not the big ones. He prosecuted Morse the ice king, at the command of his rival, T. F. Ryan. He is the partner of Elihu Root, the reactionary. Roosevelt is working for

Socialism in Canada

Ymir, B. C., local No. 31 has been reorganized with 13 members.  
C. M. O'Brien has addressed 38 meetings in Alta. and 2 in B. C.  
CUNNINGHAM AT STRATFORD.  
Not much to report this week. Have had four meetings here. First poor. Second broken up by rain. The other two had better results. Have managed to get five half yearly subs. So that is a little more progress than last visit here.  
I also had a noon meeting at the G. T. R. shops, and had a large attentive audience till the whistle blew. So far as I can learn, none of the employees who went out on strike have been taken back from here.  
LORNE CUNNINGHAM.  
BRANTFORD, ONT.  
Out door propaganda wound up here on Saturday last.  
E. Drury, of Toronto, was the speaker of the evening, and, after the local Comrades had had their say from the soap-box, Drury got down to business.  
The propagation of Socialism is not a very funny thing, neither is capitalist exploitation much of a joke from a worker's point of view. Nevertheless Drury made the crowd grin as he dealt with the position of the worker in capitalist society. Poor mutt. He produces everything—and gets nothing. The master class produce nothing—and get everything.  
Beautiful is it not? Yes, for the master class. But then you see, the master class OWNS. That's why they enjoy the fruits of the workers' toil.  
They own because they control the power. They control the political power just because the working class lets them do so. So get wise. Join the S. P. of C.  
This, in short, was Drury's message. It will bear fruit.  
WHAT ONE SUB HUSTLER DID.  
Comrade Gordon Cascaden, who has been hustling in Elgin county, Ont., has gone back to Chicago. Since Comrade Cascaden and the local Comrades began hustling in West Elgin they have secured fifty subs. This is a rural district where no village of a thousand persons exists. Comrade Cascaden went up one side of the business street of Dutton and then down the other side. He got more subs than he expected. There were several who spoke of subscribing in a little while, and several who have subscribed say they are going to try and get others.  
Comrade Cascaden says that West Elgin is a good place for propaganda. The M. P. is T. W. Crothers who was defeated, years ago by Dr. Cascaden. Thus writes Comrade Cascaden, "A Socialist candidate in the next provincial election should be able to do some good propaganda work, for St. Thomas is a railroad centre and are voters of the rural municipalities are also discontented. Already the politicians of both capitalist parties are beginning to take note of the drift towards Socialist thought, and they did not like my canvassing among those most likely to spread the message of Socialism; once that message was given them."  
Fedorenko Still in Danger  
Winnipeg, Man., Oct. 5.—With the conclusion of the closing arguments, which began late today, for and against the liberty of Savva Fedorenko, it is expected that the prisoner will be freed. The trial before the chief justice of the Court of King's Bench, resumed here late yesterday after a recess from the middle of last week came to a dramatic crisis with the testimony of Dr. Longin Geras, member of the Second Russian Duma, which ordered the now famous investigation into the tortures employed by the Russian government in extorting confessions from men and women who participated in the revolution of 1905 and 1906. The offense committed by Fedorenko was in the province of Kiev. In the town of the same name there was in use at that time, Geras testified, the "comb of Kiev," which shredded human flesh and was one of the means used to force confessions from men, women and children.  
TORTURES ADMITTED.  
An admission was made in which the then Russian minister of the interior confirmed the charges of torture used in province, asserting that the state of revolution then existing during 1905 and 1906 justified such measures for the protection of the state. At the time of the offense charged against Fedorenko, the province of Kiev was under martial law, a revolution then being under way, so that the offenses committed by the prisoner at the bar, while acting in the service of the revolutionary party, are clearly political acts, and political offenses are not extraditable.  
FOUR REMAINING CHARGES.  
If the prisoner is released on the present charge, now being tried, that of armed resistance to a police officer, who was fatally shot while attempting to arrest Fedorenko as a suspected revolutionist, Russia will push the four other charges which relate to the execution, ordered by revolution authorities, of a man who had acted as an informer against the revolutionists, to certain allegations of theft and to charges of arson. According to law prevailing here each of these charges must be heard separately, at the extradition treaty provides extradition shall be granted only on evidence which is accepted for conviction in a Canadian court.  
EXPENSE IS GREAT.  
This will mean that the witnesses, or at least many of them, who have testified in the present trial will be called to testify again at an expense which the local forces of the defense are unable to meet. An appeal will therefore be made to friends of Russian freedom throughout the country.

Boosters! Boosters!

Wanted, for Bundles of Cotton's. Men and women who will take a bundle every week, and distribute in their locality. Good results have been obtained from Bundle Propaganda—we've felt it down here, and many have been reached by the Bundle Boosters that could not be caught otherwise.  
So be up and doing, comrade, and get something going in your town. If you can't distribute them yourself, work it by others. Organize a couple of boy scouts; let 'em sell enough to make it pay. Where there's a will there's a way.  
Here is a list of Boosters who have recently annexed themselves to the staunchest bunch of patriots in Canada. See the bundle prices below.  
D. White, Aylmer West, Ont. .... 20  
John Wold, North Bay, Ont. .... 10  
G. H. Townsend, Dundas, Ont. .... 5  
Cobalt Miners' Union ..... 100  
S. B. Stevenson, Toronto, Ont. .... 6  
A. L., Port Arthur, Ont. .... 4  
BUNDLE PRICES.  
10 copies per week, for 3 months ..... \$1.00  
25 copies per week, for 3 months ..... \$2.50  
5 copies per week, for 6 months ..... \$1.00  
10 copies per week, for 6 months ..... \$2.00  
5 copies per week, for one year ..... \$2.00  
10 copies per week, for one year ..... \$4.00  
Just what you've been aching for, "Cotton's Compendium of Facts." The little book that can't be bought by the richest plute in America. \$3.00 in subs brings it free to the humblest wage slave.  
Locals, take notice that \$10.00 will send 100 copies of Cotton's for three months to 100 separate addresses anywhere in Canada.  
The fellows who do the hardest work get the least pay and the least respect. Do you wonder why?  
COTTON'S WEEKLY is published in the interests of Socialism by Cotton's Co-operative Publishing Company, Inc., Cowansville, P. Q., W. U. COTTON, General Manager and Editor, H. A. WARD, Sec.-Treas. and Business Manager.  
Hereby Hangs a Tale  
Once upon a time a little goose made for himself a home, and during the summer went forth in search of food to lay by for the winter, but some day a goose tempted him to give him the food he had gathered, and when the winter came he died through his own generosity.  
Don't be like the silly goose and give your printing to outsiders. Help on the Movement by sending your printing to  
COTTON'S WEEKLY  
JOB DEPARTMENT  
Cowansville, P. Q., Canada  
Samples, Price List and Estimates on application  
Special Subscription Offer  
Everyone who appreciates our work Cotton's Weekly is doing, is invited to co-operate along the lines of this Special Subscription Offer. Printed government postal cards, each good for six months subscription to Cotton's Weekly, will be furnished in lots of five, at the rate of \$1.00 per lot.  
Anyone ordering these cards may sell them at 25 cents each, thus making a commission of 25 cents on the dollar, or he may place them to his satisfaction in other ways, finding compensation in the fact that he is forwarding the cause of education and enlightenment in the forward movement of the race.  
These cards may be paid for when ordered, or may be ordered and remittance made after they are sold. A coupon is printed below for the convenience of those who desire to increase the circulation of Cotton's Weekly.  
COTTON'S SPECIAL OFFER  
Application for Six Month Subscription Post Cards  
5 10 15 20 25 50  
Cotton's Weekly, Cowansville, P. Q.  
I am interested in increasing the circulation of Cotton's Weekly, and desire you to send me a supply of Half-yearly Subscription Cards. I agree to use my utmost endeavor to sell the cards, and will remit for them at the rate of \$1.00 for each Five Cards, when sold.  
NAME  
Box or Street No.  
TOWN PROV.  
Indicate the number of Cards wanted by marking X under one of the numbers printed on top of this blank.  
If you believe this paper is doing a work that merits encouragement, fill out the above coupon and mail it to COTTON'S WEEKLY, Cowansville, P. Q.

The secretary for the local defense committee, J. Bernthal, is the man in charge of the funds here, his address being 523 Pritchard avenue.  
Winnipeg, October 6.—An adjournment for ten days has been made in the case of Fedorenko, the Russian fugitive; and in the meanwhile notes of the evidence are to be transcribed. All evidence has been heard, and addresses of counsel will complete the Winnipeg hearing.  
If a warrant for extradition should be issued by Chief Justice Mathers, an appeal will be taken to higher courts here, and if necessary, to the Minister of Justice at Ottawa.  
Boosters! Boosters!  
Wanted, for Bundles of Cotton's. Men and women who will take a bundle every week, and distribute in their locality. Good results have been obtained from Bundle Propaganda—we've felt it down here, and many have been reached by the Bundle Boosters that could not be caught otherwise.  
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## RELIGION AND MORALITY

Look at the definitions of religion and see if you can see anything about morality in them?

You cannot, because morality has nothing to do with religion as such. It is only a comparatively late development in religious ideas to associate morality with religion.

Formerly the gods were looked upon as wrathful beings who had to be propitiated with bloody sacrifices and all kinds of unholy exercises.

Later the will of the gods began to be associated with a sort of morality. That morality was the morality which was pleasing to the master class.

It was pleasing to the gods to have slaves obedient to their masters, to have heavy burdens placed upon the backs of the slaves and for the slaves to murmur not.

In the feudal ages the morality that was taught was the morality that was pleasing to the master class, the feudal barons. It was taught as a religious duty for the serfs to yield homage to the lords of the land. As the church owned one third of the land of France the church found it profitable to identify religion with the kind of morality on the part of the serfs that would give great revenues to the lords of the land.

When the bourgeoisie rose they began to teach a different kind of morality. It was a morality that would redound to the financial advancement of the bourgeois class. The religious upholders of the feudal state declared that the bourgeois morality was impious.

Today we have a triumphant capitalist class.

The Socialists preach a morality that will redound to the progress and benefit of the expropriated proletariat. For this morality to be exercised the capitalist class must be abolished.

The religious upholders of capitalism declare that the Socialist morality is impious.

The bourgeois preachers are playing the same kind of a religious game on the Socialists as the Catholic preachers played on the bourgeoisie.

And the Socialists who have studied history smile at the antics and moral maxims of our modern religious preachers.

The Socialists are neither for nor against religion. But they are against the moral precepts of the churches which declare wage slavery is proper and right.

And the Socialists do not bother with religious questions. All they want to do is to give each man the full value of his labor product.

And they do not bother with the religious exhortations of those preachers who want to cast a religious glamor over the operations of the labor skimmers and to shield robbery behind the skirts of God.

The Socialists let all such crawling creatures be. They do not stop to fight with shadows. They press forward to the conquest of political power for the abolition of wage slavery.

## Improvement in Cotton's

Cotton's is going to improve. This summer I have been editing the paper on rafters. The building was far from completed when Cotton's moved in and it was impossible to find a quiet spot where I could trace the capitalist beast to his lair through the intricacies of government reports.

But now the carpenters are departing. I have an office away from all noise at the back of the second storey, and here I can stalk the graft of the labor thieves through the newspapers, public documents, and financial statements.

But you must do your share of the fighting. Cotton's has never carried itself. You cannot expect me to give my time without any consideration and in addition keep getting deeper into debt in order to pay for the regular deficit that the paper costs week after week.

This state of affairs cannot continue. If it does continue I will take it as an intimation that Cotton's is not fulfilling the idea of the Socialists of Canada as to what a Socialist paper should be, and go out of business.

The world is swinging to Socialism. Socialism is bound to come sooner or later. Every country has a Socialist press. Canada has two Socialist papers. Neither one nor the other is carrying itself and paying its way.

The only deduction to be drawn is that these two papers are not giving the Socialists the style of propaganda they want.

Do you want Cotton's? If you do prove it, not by words, for words are cheap, but by hustling in the subs and showing that you are willing to work and get readers so that there may be funds to carry on the paper.

Cotton's wants to put in a sub editor. There are many lines of investigation that should be followed up.

Roll in the subs as you should, and you will get your money's worth back in a better equipped fighting organ.

Socialism is a demand for responsible industrial government.

Socialism means the triumph of the working class.

The individual liberty of the capitalist means license to take unto himself the social labor produce of others.

The Ontario tour of R. L. Borden has been called off because, it is stated, there are not large auditoriums throughout the province to accommodate the crowds. Borden must have got a frost down in N. S. That is the real reason that Ontario is not to be stumped.

Earl Grey is to visit the West Indies in the interests of trade. Once upon a time the noble earls of the past would have looked in disgust at mere traders. Now the Earl trots off to the South as the paid agent of Canada's business men. This shows how triumphant has been the industrial revolution.

Sir Henry Pellatt, the labor thief and murder booster, announces on his return from England that he interviewed numerous bankers and financial interests while over there and that he found things promising. This gives the key to the motive that induced Pellatt to pay the passage of 632 legalized murderers over to England. He was listened to by the British labor skimmers with far more attention. His patriotism was a cunning advertisement scheme for his financial deals.

The Associated Charities of Toronto have a scheme on to stop begging. The beggars will be set to work and if they will not work then they will be made to get out of the city. This sort of thing is what the labor unions find they are up against. The charity organizations of the land are being turned into agencies for the recruiting of seaf labor. It will only be by the coming of Socialism that this condition of affairs will be made to cease.

The population of Berlin, Ont., is 14,660. The assessed value of the city is \$6,764,551. This means a property valuation of \$476 per individual, or \$2,380 per average family of five. I wonder if each wage plug of Berlin owns that much value in real estate. But of course the wage plugs do not want to "divide up," so they let the bosses collect rent from them and then go and hire out to the bosses in order to get the money with which to pay rent. How nice and kind the wage plugs are to the bosses!

Roosevelt has won out in New York state. His man has been chosen as Republican candidate for governor. Roosevelt feels that if the riot of anarchy is allowed to continue among the nations' resources on the part of the plethoric rich, then there will be revolution by bullet and his pile will be swept away along with the piles of his wealthy friends. Roosevelt therefore is out to do battle, not against the greedy, but against the over-greedy. For they are killing the goose that lays the golden eggs.

The ladies of England are threatening that there will not be jails enough to hold them should they not be given the franchise this year. At the Copenhagen Women's Congress the English suffragettes wanted to pass a resolution favoring a limited suffrage for women. The continental delegates overruled the motion and voted for unrestricted female suffrage. This got the English delegates provoked. If the English suffragettes go to jail, therefore, over the question, it will show that the bourgeois class can still supply martyrs.

The cost of living has advanced tremendously in Vienna, Austria. The landlords have raised the rents and do not want to take workingmen with children. The night shelters for the homeless are crowded. The proletariat are facing a gloomy winter. Yet the capitalists continue to declare that the position of the workers is improving. The Socialists of Vienna are increasing in numbers, not because the workers love Socialism, but because their increasing state of misery is driving them into intelligent revolt against the domination of the possessing class.

## Next Week

The coming session of Parliament the Bank Act will be revised. Finance is a thing which yields big revenues to those who do nothing. This is the year in which the banks will be given a renewal for ten years of their vast powers. Next week, therefore, Cotton's will take up the question of the banks.

This is an issue you want to see. It will be interesting.

## Wage Slave Parsons

I was once in a group of five or six Socialists discussing social questions, when a minister walked in.

The Socialists at once began to talk about other things, but the minister said, "Don't mind me, gentlemen. Remember I'm a wage slave like yourselves and must sell myself for a salary."

That is the position of the ministers of the gospel today in Canada. They are wage slaves.

They have spent money in education. They can talk. They sell their talk like a lawyer sells his talk.

They must sell the kind of talk that will give them a job. They cannot preach what they want. They have got to preach what is pleasing to the bosses who pay their salaries.

Now the wage slave who sells the labor of his hands does not sell the words his tongue utters. He can soap box on the street corner after his day's work is done.

But the parson must sell the words of his mouth. His slavery is all the more severe and galling.

The lawyer sells his talk on the principle of piece work. He gets paid by the job. One day he is paid to talk one way and the next day he is paid to talk the other way. This gives the lawyer a rest and a change of thought.

But the parson must always talk the one way. He is hired by the year and must give the same line of dope the year round. This is monotonous.

Another thing. The lawyer is recognized as selling his talk for a fee. He is not supposed to believe what he pounds into the ear of the judge.

But the parson is not supposed to sell his line of talk. He is supposed to be working in the vineyard of the Lord not for pay, but because he is in love with the job.

So the parson is the most horrible kind of a wage slave. He sells his brains, not his hands. And he cannot let the people know that his brains are sold. If he did his job would be gone. He must make the people believe that what his brains give forth are the words of God and that men must be guided thereby.

He sells his brains for a salary from the petty bourgeoisie or the big labor skimmers of the church, and then he must lie about it and declare that his brains are not sold.

This is hypocrisy, pure and simple hypocrisy.

So the minister becomes a hypocrite for a salary.

The workingmen know a hypocrite when they see one. So they stay away from the churches.

Then the parson whose brains have been sold for a salary tells the masters that the workers will not come and listen to what the sold brains declare to be the words of God.

And the labor skimmers wonder at the decay of the churches and the plute press take up the cry and pretend to wonder why the workers do not go to church.

The Socialists know.

The ministers are wage slaves who have sold their brains for a salary and must be hypocrites to earn it.

Ministers of the Churches of Canada. Answer it. Is not this true?

There is competition among capitalists. The weaker capitalists go to the wall. Capitalism is as bad for many capitalists as it is for many workers.

## THE BOOK YOU WANT

Cotton's Compendium of Facts will be the Greatest little Book ever printed in Canada. It will fill a long felt want. There isn't an agitator in Canada who hasn't felt the pressing need of a reference book that could be carried in the pocket, ready at a minute's notice to confound a whole regiment of supporters of the capitalist supporters of the capitalist system.

It will be a book of 32 pages or more, bristling with facts and figures showing up the robbery of the Canadian worker, and giving valuable information as to the growth and standing of Socialism in Canada.

Cotton's Compendium of Facts will contain facts and figures on Canadian Agriculture, Banks, Insurance, Railroads, Electric Railways, Public Debt, Infant Mortality, Manufacturing, Waste in Industry in U. S., Loss of Life in the great wars; Naval Expenses of the Powers, Definitions of Socialism and the Class Struggle; Socialist Vote of the World, Famous Martyrs, etc., etc., etc.

The Compendium will be printed on good paper and strongly bound. It is to be a substantial book, and it is NOT for sale. The biggest plume in Canada cannot buy a copy. But YOU can have one FREE of all COST, if you will send Cotton's 7 yearly or 15 half-yearly subscriptions, or take postal Sub Cards to the same extent or join the Bundle Boosters for a weekly bundle to the amount of \$3.00.

Equip yourself with this valuable book—and you would not for many times the cost, part with it. Remember—\$3.00 in Subs, Sub Cards, or Bundles secures this Compendium.

Ready on or before November 1st.  
Who will Be the First to Register?

## A CAPITALIST DEAL

David Russell, a financial agent of Montreal, is suing James Green-shields, a lawyer also of Montreal for \$1,250,000. No. Green-shields did not earn that money practising law. He got it from the system of tolling the people for the benefit of the few. The squabble arises from political deals for the robbery of the people.

The Qu'Appelle, Long Lake and Saskatchewan Railway and Steamboat Company is the sonorous name given to a company framed to plunder the people of Canada and make money for a bunch of insiders. The government granted this railroad 6,400 acres a mile as a bonus to build the road. The government held back one-third of the land until the road was completed. Otherwise the bunch would have sold the acres without building the road and the politicians had to have some excuse to give the people for the deal. It would have been too raw to give the land and have no excuse for having given it.

The land held back amounted to 493,269 acres. This land the company sold to William Pugsley, now Minister of Public Works, Edmund Osler, M. P., and President of the Dominion Bank; Herbert G. Hammond, and Charles S. Melnes, prior to May 1906.

The government gives the land, and the Members of Parliament buy it from those to whom the land was given. No. There is no graft in this. The government gives the land and no Members of Parliament are interested. But after the transfer, two Members get one-third of the land by purchase.

These men sold the land to Russell and Green-shields and now the two are squabbling over the division thereof.

Do you see how money is made, you work mules who rise at seven a. m. and work till six p. m. for a plunk and a half or two plunks when you are in a job? Can't you see how your government is skinning you as close as it can and still keep the breath of life in your body?

You get a daily wage. Your masters get the land on which food is raised to feed you. Your masters through rent, take toll of your food. You elect Members of Parliament to look after your interests, and they straightway give the heritage of the people of Canada to a few favored ones and then get back part of what they had given away.

Keep right on voting for the Pugsleys and the Oslers and the other capitalist politicians and you will be kept hustling like blazes for a living and will get your bellies filled with lead instead of food should you revolt.

You are such wise guys, you anti-Socialist workers, that the Socialists can teach you nothing about the skin game played upon you. You know all about it.

Get your eye-teeth cut, you workers who are stolen blind by your masters.

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Socialism is in the air.

## COTTON'S COMPENDIUM OF FACTS

1910

How hard it is for a rich man to enter into the kingdom of Heaven—or get off the backs of the workers.

Three Chinese banks have failed owing to rubber speculation. Did someone say that China was behind the times?—Wall Street Journal.

You don't like being called a wage slave do you? Hurts what you call your finer sensibilities? The remedy is easy. Help the Socialist revolution and prepare for yourself a way of escape by the overthrow of wage slavery.

In their material prayers certain Scotch Presbyterians pray, "Oh Lord, please keep the minister humble and we'll keep him poor." The Catholic clergy pray, "Oh Lord, please keep our Congregations humble and we'll keep them poor."

Capitalism is doomed. Socialism is everywhere advancing. The blind apologists for the system claim that the Socialism that is advancing is not revolutionary Socialism but a sort of meek thing that does not intend to bring about collective ownership. There are none so blind as those who will not see.

The Canadian manufacturers do not want free trade. They want protection. They claim to be patriotic. Their patriotism is easily explainable. They have a nice juicy melon they are sucking and they don't want any outsiders getting a suck. As far as the workers are concerned their aim is to stop the melon from being sucked by those who did not produce it.

There is a big merger on in Montreal among the public utilities companies. Nine have been swallowed and the two most powerful are now going to merge into one. The men with the backward look are frightened that competition will cease. The Socialist with the forward look will not worry, but will work for the awakening of the people and the confiscation of the trusts.

The Brotherhood of Railway Trainmen at Cleveland, Ohio, have set out a lot of questions to be answered by politicians. If the politicians do not answer the questions satisfactorily, then the railway votes will go elsewhere. This is as far as this organization has got. If you don't like one of your enemies, vote for the other. When will the trainmen wake up and elect proletarian representatives?

Even the capitalist apologists declare that a vast change is taking place in the mental outlook of the peoples. But they will not admit that Socialism is at the bottom of the change nor that Socialism is the end towards which society is drifting. They feel the changing outlook but do not know that Marx and the Socialists predicted many years ago what we are now experiencing.

The Diocesan Theological College of Montreal declares that it is easier to get money for the church than it is to get men for the ministry. This is because of the development of the capitalist system. Men make money out of the labor of others. Then they try to do good by having men go to preach to those who have been robbed. It shows the goodness in humanity that the ministry is shunned when it is led captive to greed.

In receiving the delegates to the International Prison Congress, President Taft cautioned them against making jail so comfortable as to tempt people to violate the law to get into jail. Taft knows what is good for the capitalist system. Wage slavery is so abhorrent that jail is almost preferable as it is. The humanitarians must look out not to encourage wage slaves to become jail birds. The former make money for the robbers. The latter cost the robbers money.

George Stephens, a Toronto night watchman out of a job, got despondent and committed suicide. Timothy Candy, a Montreal nightwatchman, stole a few boots and they are going to hang him. The plutes of Canada prefer the Stephens way of solving his difficulties. Stephens cost nothing to get out of the world. Candy has cost the plutes jury expenses and the time of a seven thousand dollar judge. The crimes of capitalism are many, including murders and suicides.

Mr. Justice Grantham has arrived in Liverpool after touring Canada. He declares that Canadians are intensely loyal, but that economic reasons might outweigh this. Did a Socialist declare that financial considerations came before sentiment the people would say, "shocking fellow." But when a judge of an English court says the same thing, then the people admire the words and give the judge credit for great insight. Economic determinism again. The judge is a plute. The Socialist is generally an exploited wage slave.

## B. C. PROFIT-SHARING SCHEME

The Toronto Globe, a couple of weeks ago, published an editorial upon a profit-sharing failure. It calls this particular profit sharing scheme a socialistic one.

The employees of the British Columbia Electric Railway Company, Vancouver, B. C., were given a share in the profits of the company. In 1909 the wage slave share of the profits amounted to \$57 per employee. The men did not think they were getting enough and demanded bigger wages. The Globe draws the conclusion that the men prefer the certainty of fixed wages to the hope of a share in the profits. The conclusion the Globe comes to is that working males like wage slavery in preference to joining the bosses in the profits. As to the possibility of the abolition of profit, the Globe says never a word.

Let us look at the profit sharing and see how it worked out. The company allowed itself six per cent interest upon its capital stock. This amounted to \$500,000. Then there was four and a half per cent to pay on the bonds. This amounted to \$200,000. Here goes \$700,000 in interest and profit and the workers do not get a smell.

After these sums are paid there is left \$145,245. Do the workers get all this in bonus? Not at all. This sum is divided into three parts, two of which goes to the owner of the road. The other third part \$48,245 is divided as a bonus among 850 employees. The workers earn for their bosses \$845,000 dollars and they get as their share of bonus \$48,000, just a shade over a twentieth of the profits.

All the profits come from the unpaid labor of the workers. The company makes nearly \$1,000 net from the labor of each employee. And the Globe wonders why the workers are not thankful when the bosses offer five per cent of the robbery back to the robbed and grandiloquently call it "profit sharing."

The men were not satisfied. So the company abolished the bonus and raised the wages from two to three and a half cents an hour. As the men work nine hours a day week days, and eight hours Sundays, the average increase in the men's pay will be \$78 per year. As they were getting \$57 bonus which stops, the men are twenty-one dollars a year better off than they were under the "profit-sharing" scheme which has "proved a failure."

Profit sharing schemes and welfare plans are traps for the workers to be led into the capitalist wage slavery pitfalls. The B. C. boys recognize them for what they are and fight shy of them accordingly.

But whether wage slavery straight, or wage slavery plus "profit sharing" is better or not, is a side issue. The main thing is to abolish wage slavery in all its variations. Were wage slavery abolished, the wage slaves of the British Columbia Electric Railway Company would each be nearly a thousand dollars a year better off.

In the U. S. between 1881 and 1906 there were 36,757 strikes, involving 181,407 establishments. There were 6,728,048 strikers, and 8,703,824 persons were thrown out of employment. During these years there were 1,546 lockouts, involving 18,547 establishments; 716,231 employees were directly locked out and 825,610 persons were thrown out of work—47.94 per cent of the strikers were successful. 57.2 per cent of the lockouts were successful. Between 1890 and 1907 money wages rose 28 per cent. But real wages, measured in purchasing power, were highest in 1896. The strikes and suffering caused the laboring population in the hopes of bettering their condition has only succeeded in keeping wages at about the same level for those who have a job. If the workers would get possession of the means of production then their earnings would increase enormously and the benefit of improved machinery would go to labor.

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