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THE GALILEAN REFORMER

Epoch Making Discovery

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

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

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

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

Letter From Com. Barnes

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

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

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

I have nothing to sell anyone.

Neither am I going to offer you anything of my own calculated to dishonor the "Church of Christendom."

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

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

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

You are fighting against the Profit "System."

So did he, the Socialist of his day.

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

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

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

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

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

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

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

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

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

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

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

The True Christ

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

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

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

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

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

Not to Hurt the Church

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

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

So do both of us.

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

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

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

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

I am on their side, tooth and toenail.

For that institution mothered me with her ALL.

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

Reason for Publication

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

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

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

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

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

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

SAVING

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

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

There is no more arrant nonsense than this.

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

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

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

WOULDN'T YOU?

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

Of course you would.

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

Of course you would.

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

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

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

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

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

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

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

You would think just as the Socialists do.

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

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

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

NO MOSES

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

A Moses could not do it if he wanted to.

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

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

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

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

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

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

PARASITES

Capitalists work, but they do no useful work.

Parasites is a good word to describe them.

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

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

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

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

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

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

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

COME ALONG

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

SOCIALIST EDITOR BANISHED.

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

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

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

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

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

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

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

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

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

THE TWO CLASSES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE TWO CLASSES

(Continued from page 1.)

act. The law compels us to give our master thirty days notice before leaving his service in order that he may have time to fill our places as soon as we are gone. This one bit of liberty that we had cherished has been taken away from us along with the rest.

The farmer with his paper title to a quarter section of this earth's surface thinks of his deed, and fondly imagines the possession of that little bit of land as the cause of his misfortune of the rest of the workers. Because, sometimes, he owns a bit of land, a few implements and at rare seasons hires a man to assist him in harvesting his grain, he thinks he is a capitalist and conducts himself and votes as one. Most of the farmers own nothing any more than the rest of the workers. It is true that he has his tools or his farm implements but in some places the miner owns his pick, and the carpenter owns his kit of tools. This does not remove him from the ranks of the proletariat, for the capitalist class takes the product of his hands as soon as he has finished it and gives him his slave's portion. He sometimes owns a bit of land and can use it as a tool to exploit some slave more miserable than himself; but as a rule the mortgage company really owns the land and takes all the pseudo capitalist can skin his brother out of. As a rule the mortgage companies own the farms, the implement houses own his machinery, and the bank owns his horse.

But even though he is not in debt, though he has no mortgage or no lien notes outstanding against his horse or machinery, he is not free. The feature that makes the worker out for a slave is that he does not own those agencies of production to which he must have access in order to apply his labor power. The farmer engaged in the production of wheat is really merely performing the first stage in the production of flour. To complete the production of flour the farmer must send his grain through the elevator, the railway, and the mill as well as the various distributing agencies. His product is not complete until it has reached the ultimate consumer, and between him and the final stage stands a great array of agencies of production which are owned by the capitalist class and who use them merely as instruments of exploitation.

The farmer is not a day wage earner like the carpenter, but a piece worker like the coal miner. The coal miner is a wage earner. Though he is paid by the ton, he sells his labor power and not coal. The coal miner's piece rate is fixed by the inexorable laws of the market at such a figure that the piece rate multiplied by the average number of units that pass through his hands in a year will equal an amount great enough to buy food, clothing, and shelter sufficient to maintain life. The price the farmer receives for his wheat is his piece rate and is fixed by those same laws which operate to keep the rate so low that at the end of the year he shall have merely enough to live on during the next year.

In spite of his apparent superior position the farmer who actually works on the land is but a propertyless proletarian who has been given a little greater liberty in order that he may work a little harder. In spite of his occasional fortune, in the long run he receives his slave's portion along with the other workers and nothing can change his position until we abolish this system of masters and slaves.

The genius of our people is all for peace, the peace of strength and self-control, not that of cowardice or indifference. It is our privilege among the nations to spread the spirit. This we may do by the power of example. We have no enemies. We hate no nation. No nation hates us. We have no revenge for old defeats, no ranklings of old victories, no altered boundaries, no banished dynasties. We have only our own affairs to attend to, with the dignity that befits a nation which minds its own business. It is for us to say, we will not threaten, we will not fight, we will not preface to fight, we will not load ourselves with weapons which tend to provoke a fight. We will not mortgage our future to the invisible empire which owns and controls militantly Europe. We will leave our disputes to the decision of a tribunal of just men. The world war shall be erased from our national speech—David Starr Jordan.

If half the energy put into strikes by the working class were put into capturing the state away from the masters, the workers would be supreme.

How to Lose Your Tan, Freckles or Wrinkles

(From Woman's Tribune)

A day's motoring, an afternoon on the tennis ground or golf links, a sunbath on the beach or exposure on a sea trip, often brings on a deep tan or vivid crimson or, more perplexing still, a various crop of freckles. A very necessary thing then is mercurized wax, which removes tan, redness or freckles quite easily. It literally peels off the affected skin—just a little at a time, so there's no hurt or injury. As the skin comes off in almost invisible flaky particles, no trace of the treatment is shown. Get an ounce of mercurized wax at your druggist's and use this nightly as you would cold cream, washing it off mornings. In a week or so you will have an entirely new skin, beautifully clear, transparent and of a most delicate whiteness.

Wrinkles, so apt to form at this season, may be easily and quickly removed by bathing the face in a solution of powdered salicylic, 1 oz., dissolved in witch hazel, 1 pt. This is not only a valuable astringent for all countries will soon be in their but has a beneficial tonic effect also.

A Crime to be Crazy

The Dominion government has ordered an investigation into the circumstances surrounding the removal and deportation of Miss Beatrice Hoad, a Scotch woman of 23 years of age, from the Toronto General Hospital, about a week ago.

The officer in charge was Mrs. Klein, of Ottawa, a woman of about 200 pounds weight, while the patient in her charge, and that of a male assistant, was about half that. Miss Hoad was taken away from the Hospital handcuffed and allowed to remain in a Methodist-Episcopal Church, the subject being "The Challenge of Socialism."

It was rather a surprise to many others, to hear a subject so widely and vigorously condemned as Socialism expounded and defended from the pulpit of a Christian church.

History repeats itself. Time was when Christianity in early days was vilified and hounded. It had not then become respectable. Instead, it was the opposite—the extreme opposite, a rabble band composed of a few fishermen and others with a new idea, "The Brotherhood of man."

Their reckless leader flung vile epithets at the upper classes, so-called, of his time, "whited sepulchres," "wolves in sheep's clothing," hypocrites who professed the good things of the kingdom, a sort of "dog in the manger" lot. These and many other choice terms did this "agitator" use in expressing his hatred for a vicious but evidently a smug and self-satisfied upper class.

This "agitator" becoming overbold, he is seized by those whose economic interests are at stake. He is mocked and spat upon and treated most cruelly, then put to death by crucifixion. But his ideas live on and are spread abroad among the down-trodden and the slaves of his time, and for some two or three centuries it really is a religion—one of love that which its originator intended it should be. But there comes a time when it becomes respectable. It is made the religion of the governing class—the religion of emperors, Christianity compromises. It is made over to suit, nation and Christian, and in consequence becomes debased—a matter of mere convention, a religion recast in paper moulds and adopted for convenience and selfish ends of a class whose chief interest in the people lay in their exploitation.

But to return to the matter of that Socialist lecture. I suppose many Socialists would feel inclined to say good things about the Methodist church for conceding to stoop so low! And to hear one of her advocates so ably discussing "economic determinism" and the "materialistic conception" might indeed have seemed a rare treat—but I am inclined to think it was "wasted fragrance" on "desert air."

Is it possible that the churches, composed as they are, of business and professional men, good men no doubt, can be interested in Socialism? Men whose economic interests prompts them to defeat any tendency in society that shall secure to the worker the full social value of his labor. Impossible! The Gospel of social salvation can never appeal to the average overfed, self-righteous church goer. Also, on the other hand, I cannot see why Socialism should seek to hamper itself by an alliance with conventional hypocrisy. The membership card of the party on which is inscribed the legend, "No compromise, no political trading," may be good politics, but why should we include "no religious trading" as well, for in my opinion the day Socialism seek expression by the same channels through which the Phariseism of today expresses itself that moment it compromises and becomes debased. "No compromise" is the word and let it extend to capitalism and its religion, for no anything in common with a church that upholds a system which stands for the exploitation and robbery of its producing class—ET TU, BRUTE.

What on earth would we do without the social evil? Imagine the chaos if it should happen to be abolished.

There would be no restricted area to be alternately broken up and reconstructed by politicians seeking the "public good" and elective offices.

There would be no dreadful sin to form the pith and marrow of sanctimonious sermons, and congregations would dwindle to a few sad remnants.

There would be nothing for good government leagues to do, and no circulation for the blackmailing papers.

There would be no exorbitant rents flowing from respectable landlords to respectable landlords.

There would be no female wrecks to be held up by the eminently decent trades people, pursued and robbed by policeman, held up to the scorn by collection hungry parsons and used as a perpetual subject for sociological treatises.

So let us not take the necessary steps to get rid of the Social Evil. Let us beware lest we remove the universally profitable industry by removing the commodity—nature of human beings in general.—B. C. Federationist.

Italian laborers on the city work in Montreal claim they are forced to pay from \$1 to \$2 to the foreman in charge in order to secure a chance to wield pick or push a wheelbarrow. It is bad enough to work hard and see the results of labor going to another class, but when a worker has to buy his chance to do all this, it is time for a change. Of course the usual "investigation" is being made, but the men higher up will not be affected by any investigation. If anyone has to suffer, it will be the tools who do the work. Those who direct these tools will have their tracks well covered.

The King of Norway has lost his divine right to veto bills passed by the Norwegian parliament. The kings in all countries will soon be in their proper places.

Dr. Clarke, Superintendent of the General Hospital, where the woman was kept for some six weeks after arrival in Toronto, stated to-day that she was mentally deficient, besides being of a hysterical nature.

There is no doubt that the woman could have been taken away without the handcuffs," said Dr. Clarke. "She was a little noisy and violent at times but we could always quiet her. The nurse who went out with her to the police ambulance when she left here weighed only 85 pounds, and the woman went quietly enough."

There is a great laxity on the part of the public in connection with these cases," said Dr. Clarke. "IN THIS COUNTRY IT IS A CRIME TO BE INSANE. The simple minded and mentally afflicted are placed in jail and too frequently kept there for hours. We want you to understand it. Will you give a moment to thoughtfully consider these propositions? They mean something for you and your children. Now then, Socialism means just this:

That the community shall take all property not obviously personal, and administer all industrial affairs under the democratic management of all the people, for the good of the people, and not for the profit of a small class as at present.

LOOK AT THESE SCIENTIFIC PROPOSITIONS—WHY WE WISH TO DO THIS:

First: Labor (the thinking brain and the skilled hand) exerted on the resources of Nature produces all the good things in life.

Second: This labor uses a great and complex machinery, our social heritage from the society of the past. No man, nor class of men, living to-day created it nor has any right to it. It was created by all the society of the past; it should belong to all the society of today.

Third: We find here when we come on the planet, all the resources of Nature, land, water, air, coal, the laws that grow things and generate power, no men nor class of men made any of it nor have any right to own it.

Fourth: Under the present political and industrial system, a small class own or control these resources and this machinery, and the mass of men and women must apply to the Capitalist class for the chance to use it.

Fifth: This Capitalist class allow the willing workers to use it only on the ground that it shall return to them in the shape of dividends, rent and interest.

Sixth: The workers who will operate so as to give the biggest profit get the chance; that means that work goes to the cheapest worker.

Seventh: As the inventive genius of man constantly improves machines, it means more men constantly thrown out of work; this means that more and more, only those who are hardy and willing to work at lowest possible wage can get work.

Eighth: This means just a living for the working class; no education, no pictures, no luxury. A pretty prospect, is it not, that capitalism offers to you?

Ninth: The capitalist parties, like the Democrats or Republicans, can remedy these things, even were they honest in trying, which is not the case.

Tenth: The only relief in Socialism, which will go to the root of the matter, and take over the means of production and distribution and operate them for the good of all.

If you want a part in this grand movement and don't know any local Socialist write to Secretary—H. Martin, 61 Weber St. E., Berlin, Ont., and he will put you in touch with the movement.

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The FIDING LINE

Green Court, Alta., gets four.
Aberdeen, Que., gets four copies.
A list of eight from Kingston, Ont.
A Comrade of Brooks, Alta., sends ten.
Nokomis, Sask., gets four copies of "How to Organize."
Jewish Local No. 3, Toronto, take \$10 worth of sub cards.
Two Comrades of Montreal each send \$2 to spread the light.
A Calgary, Alta., Comrade shoots \$2 in for subs and agitation.
Three dollars for subs and sub cards from West Toronto, Ont.
A Comrade minister of Ontario sends \$10 for a share of stock.
"Am still in the fight to keep Cotton's alive." Halifax, N. S.
Local Port Arthur, Ont., sends \$10 for sub cards and \$1 for bundle.
"Please enter these four on your mailing list at once." Bentley, Alta.
"Kindly give these attention as I did some hard rustling to land them." Rosthern, Sask.
Herron's Mills, Ont., climbs out of the lonely class. A Comrade of that place sends four.
A Comrade of Local S.P. of C. Glace Bay, N. S., sends four sub cards and orders eight sub cards.
Three dollars worth of sub cards hurry to Niagara Falls, Ont., to do faithful work on the heads of the slaves.
"What I have lost in material things I have gained in principle which is dearer to me than filthy lucre." Cardston, Alta.
"Never say die as long as there is a shot in the locker." says a Granton, Ont., Comrade with a dollar for sub cards.
"Here are six. I hope to be able to send in some more in the near future, but the boneheads are fearfully stubborn." Togo, Sask.
"It is with pleasure that I renew my sub. I also include subscriptions for eight others. Please put me in line for Facts." Lamont, Alta.
"Please put me on for four years. Been out of work nearly a year and sick. Am now working in the bush at \$1.00 per day." Elk Lake, Ont.
"The way you talked to Mulvena and Boisvert in the issue of July 17th is worth five dollars to any man who respects himself." Selkirk, Man.
"I hope to see the circulation returns looking better. I will try and do my little part so that we may have Cotton's with us always." Maisonneuve, P. Q.
"This makes eighteen subs I have scraped up here. Go for the plumes. I will do all I can to get subs. I am only a workman skinned to the last inch." Fosters Falls, Ont.
"Here are four. It is a little previous to start a Socialist local at the few Socialists are widely scattered while the majority are still drunk on old wine." Delia, Sask.
"I herewith enclose eight. I am afraid you will have to miss my August list as I am taking a holiday. I have not been out of Fernie for eight years." Comrade Mrs. M. A., Fernie, B. C.
"You will find enclosed 29 subs and \$1.50 for the battery. I have sent 22 subs outside this batch. I am only a laboring chap, but I try to do my little bit. Comrades helped me with the battery funds and subs."
"I can't let you go under, so enclose five dollars for the battery. I have a small farm and a large family of nine and money short, and I thought there must be a lot of Socialists who had more." B. C. Comrade.
"I have tried to do something for Cotton's ever since it started. I sent a sub to a Comrade in Kildickville and he tells me that now nineteen copies go there. I wish I knew where I could duplicate the job."
"Please send Cotton's to the following addresses and give the people of this district a good rub on the firing line. I am the only one who tries to talk up the cause here. They all expect to be little capitalists some day." Stephentown, Man.
"Am sorry to see the subs go down. Two of us have got busy and sent you in \$2.75 for subs, \$1.25 for sub cards and \$1 for the battery. Hope the other Comrades will get busy. We are always doing a little for Cotton's." Woodstock, Ont.
"Cotton's must be maintained. The sharks would only laugh to see it go down. I am only a laboring man with poor education and getting \$1.75 per day. There are three of us in the family. Am sending one dollar for sub cards. Am sorry to say our local does not meet again till September." Galt, Ont.
"Do not get discouraged, you may have cause but none of us dare do it for our own sake and for the sake of humanity. Cotton's Weekly is feeling the great slump in the national credit. We in the west are feeling it

badly. Enclosed find \$2 taken out of the bread-basket. Am pleased to do all I can." Herschel, Sask.
"I got rid of every one of my bundles again on Friday at our open air meeting. My husband is interested but got a surprise when I mounted the soap box. I am even the bearer of a newsboy's license. I have been sowing the seed of discontent among the workers these past eleven years." Montreal, P. Q.
"Cotton's must not go down. I am so to speak new to the movement, having sent in only two batches of previous subs, but you can count on me. I will agree to send in \$5 a month for the next three months, if not for sub cards, then to the Battery. Keep up your courage. We have got the downhill pull on this rotten system." Port William, Ont.
"Here are twenty more farmers and wage workers who want to study Socialism. I bet you that when this twenty have read Cotton's for forty weeks, they will be able to do their own thinking and just laugh at the Liberal and Conservative liars when they come around and beg them for their vote. Another Comrade has helped me with this list." Georgina, Sask.
"I have been out west for the past four years but have not found it all milk and honey as the capitalist would have the working stiff believe. Trade in the building line is dead all west of Winnipeg, including Winnipeg and I decided to beat it back east. Trade is better here but it will not improve as I hear that several factories are to close down owing to their being overstocked." London, Ont.
"Enclosed please find one bone to keep the dog of intelligence growling at the capitalist parasites. We had Comrade Reid of Calgary here speaking in the open. The slaves showed proof of the big dose of mental chloroform they have got from the rotten system of society today. Now if we could get speakers to tell the poor slaves what is wrong. The west is in an awful condition for lack of the god of capitalism, the almighty dollar.
"Enclosed please find two small soap wrappers. Would send more, but am on the black list and haven't worked for months. I savvy these work rubes here from A. to Z. They are afraid to even talk to me for fear of getting fired. A lemon pelt told me that the Company had a plug sent to the can for thirty days for talking Socialism, and believe me, my fist is sore yet, and I guess the yap's snout must be sore too from the looks of it." Chase, B. C.
"I hope the Comrades will roll in the subs. A new jail and much larger than the old one is being built here, and justice for the tramp is as bad as it is within a mile of Cowansville. A tramp who is dead broke is told to move on. A tramp with a few dimes is relieved of them and put in jail. My heart aches when I look at the cage for the able bodied men and boys. A new and better school building is needed here, but they build prisons." North Bend, B. C.
"Cotton's has confirmed my Socialist views and is making me a nice good Socialist. I am the wife of a subscriber here. I read the paper myself, lend it to two or three other people, get it back and send it to my husband in St. John, N. B. He reads it and passes it on. He was a Conservative in politics, but Cotton's and the way the people in high places act has clinched his views in favor of Socialism. I am glad Socialist literature is spreading around here." Edgett's Landing, N. B.
"There are thousands of slaves out of work who cannot get a job. The cost of living is so high that the slaves find it hard to live and have not one cent to rub against another after he has bought the bare needs of life. No one on earth knows this better than do. The game of the ruling class is to make conditions so that the wage slaves will not have a cent to spend on keeping up a paper that is in their own interest. I have just \$3 in the world. I am going to get half a cord of mill wood. That will take \$1.75, and I am going to send you \$1 for the Battery." Lindsay, Ont.
Dear Comrade Cotton:—I received your letter yesterday stating the financial condition of Cotton's Weekly, and you may be sure of our support. We are busy, and up to now we have got 30 subs, and hope to make 50 by the week end.
We are a little gang of four, and it only means about 12 each, so if as your hustlers will get 12, well Cotton's ought to swim. And it must swim by any means.
Don't publish our names, as we hold decent jobs as they go these days, and we are risking quite a lot by rushing about in working hours getting subs at this your urgent call.—GOOD LUCK.
"You want to take my property away from me," some little business men exclaim to Socialists. And as they talk, the big trust opens its mouth and swallows their little business while leaving the little fellows on the outside broke.
PARTICULAR PRINTERS
SEND US YOUR COPY, and we will quote you the lowest price consistent with good stock and workmanship. We have a well equipped job plant and make a specialty of commercial work of all description. We have special facilities for the making of books, pamphlets, and folded, stitched and bound work of all classes, and can execute all orders promptly. Our prices are reasonable—and we pay express to all points.
We work the 48 hour week, and pay better wages than any other country printing office in the Province of Quebec.
COTTON'S CO-OPERATIVE PUBLISHING CO., INC.
COWANSVILLE, P. Q.

Membership of Com. Williams

Ladysmith Finnish Local of the S. D. P. of Canada, at their meeting of the 20th of June, 1913, discussed amongst other matters the question of Parker Williams, M.P.P., for British Columbia, not being a member of the Social Democratic Party.
The explanation that Comrade Williams gave the English-speaking locals, on June 16th, as to his non-membership, and with which explanation, the English Locals were satisfied, the Finnish Locals could not approve of, because it seemed rather shady. We therefore, suggest that a meeting should be called of all the locals of the Socialists in Newcastle, and that Comrade Williams should be present at the said meeting, and that the said question be decided upon there and then to the fullest satisfaction of the S.D.P., and that the agreement reached at the meeting will be left for the acceptance or non-acceptance of the Provincial Executive Committee.
We, by no means, wish to appear as dictators, but to our minds if such happenings are allowed to occur without restraint, the whole party will soon be on the rocks. If persons elected to serve the party are allowed to be outside of the membership for reasons of their own, personal interests, then we are raising the individual above the Party and then the party is reduced to a means by which individual interests and gains are sought. Comrade Williams, as an old member of the Party, will, of course, understand that cases like this cannot be handled with "kid gloves." We must openly discuss it, and talk upon it in order to come to an agreeable understanding.
Now that Comrade Williams has been a member of Parliament for over 10 years as a delegate for the S.P. of Canada, and because of what has happened during that time, he now refuses to become a member of the Social Democratic Party. Such a state must not be allowed to continue, because it leaves the Party open to all kinds of characters and individual gain hunters, for in the name of the Socialist movement, will be of such a power as a political factor that it will force in others, not only those who are now working in the interests of the party.
If members employed in the most vital parts of the machinery of Socialist political activity are allowed to stay above or outside of the Party discipline, who can say that there will not be those who are self seekers pure and simple becoming members for personal interests? Such members might use their voice and influence until they win the hearts of the members or the hearts of the masses, and are elected to positions where they should be of interest and service to the Party and the masses. And then when they see that they can be at a better advantage to their own interests in such positions by refusing to be members of the party any longer, they would do so and thus refuse to obey the will of the electors.
This is the danger spot that forces us to act in such a way that these things cannot happen. We do not know why Comrade Williams refuses to submit to party rule, just now, but be it what ever it will we only understand that there is required an open explanation.
We do not see why there should be any secrecy about this, or any other matter in the Party.
If there is no public explanation forthcoming, then we understand that the individual does not want to be connected with the party.
We do not say whether Comrade Williams has been working for his individual interests or not—the future will show the truth. We have nothing to say against Comrade Williams' past actions; but at the present, things look rather mixed. It is absolutely necessary to do something, otherwise our hard work of many years will be sacrificed for personal interests like ashes to the wind.
Much could be said about this question, but it would surely seem childish to talk at length upon such a clear matter to old party members. We are only saying what is absolutely necessary. The Ladysmith Finnish Local holds that it is its duty to take this matter under consideration, so much the more because at the last naming of a provincial representative the Finnish Local was the only local with a charter, and we understand that Comrade Williams intended to fulfill the wishes of the Social Democratic Party, and to carry out the demands of its members, understanding, of course that the demands were reasonable.
On account of the above we suggest the following:
(1st) That Comrade Williams become a member at once, if he wants to enjoy the confidence of his electors.
(2nd) If not, then he give us a satisfactory explanation why he cannot join the Party.
(3rd) That a committee of five be elected to investigate the reasons given by Comrade Williams, and if they are of such nature that said reason would warrant his non-membership to be reasonable and necessary.
(4th) If such committee cannot reach any agreement, then it shall be left for the decision of the Provincial Executive Committee.
It is just possible that this action on the part of the Finnish Local will give cause to some misunderstanding amongst the English-speaking members. But we can assure all such that we mean only to hold the party together, and we think that the Social Democratic Party should be able to hold control over its members no matter how responsible the position is that such member may hold. But if we raise any individual above the Party, then it is useless to play with Socialism.
Forthwith if Comrade Williams had the welfare of the Social Demo-

Shadow Fighters Go Hungry

According to its annual report, the Montreal Tramways Company need have no fear of the wolf stopping at its door. The gross earnings for the year were \$6,754,227, the working expenses, \$4,032,664, and the net profits from operation therefore amounted to the tidy sum of \$2,721,562. This money is taken out of the pockets of the masses and goes to swell the bank accounts of capitalists who do no actual work to earn it. They hire the brains to conduct the business and when their hirelings have raked up a big pile of wealth they calmly reach out and take the whole swag.
Of all the silly manoeuvres which the boys who join the Canadian militia are forced to go through, the sham battle is about the silliest. At every camp the authorities pull off this stunt, and the dailies report the doings of the "great battle." Men are marched miles over "farmer's" fields through wooded acres hunting for an imaginary enemy. Thousands of dollars worth of blank cartridges are shot at this enemy every year while the militia, while thousands of children are suffering for the necessities of life which this money could buy.
Lads in sham battles have been ordered to wade through creeks and bogs, and forced to pay for soiled uniforms when the "battle" was over. Along with the rest of the foolishness performed at the military camps, the Canadian militia is becoming mighty unpopular, and each year the feeling grows stronger in the breast of the worker that the man who dons a military uniform is helping to suppress the class whom the militia is aimed at—the workers.
The following letter will give our readers a fair idea of what takes place in every military camp, and shows what the boys who think it manly to be a soldier have to put up with from the authorities who are spending more than \$7,000,000 each year on a useless and foolish proposition.
Port Arthur, Ont., July 13, '13.
Dear Cotton's:—As a member of the Canadian Militia, I feel justified in asking for space in your paper to portray to the workers of the Dominion the treatment meted out to our national defenders.
The officers of the 96th regiment of this city experienced some difficulty in getting men to go out camping this year. In their search for recruits one of them approached five fair colleagues and myself with a fair story about the good time in store for the volunteers at Sewell. Among the promises made was one of abundance of food, and another of a three days stop-over at Winnipeg on the way back.
We left Port Arthur about 8 p.m., June 28th, and were led to believe that supper would be provided on the train. Most of the boys, in their excitement over the good time they expected to have, neglected to eat any supper before leaving. About 10 o'clock we began to get hungry. Then asked the sergeant for food only to be informed that there was none on board. However, my colleagues and myself raised a kick that they brought us a sandwich each, but the rest of our company received nothing to eat until we arrived at our destination the following afternoon.
Thus, most of our company had a nice little fast of over 24 hours. The old saying, "You can't fight on an empty stomach," does not count in Canada.
The boys endured their hunger patiently on the strength of the word pictures painted by the officers about the good dinner we would get when we reached camp. But, alas! the dinner for which we waited so patiently was composed of corned beef, bread, and about enough butter to grease the point of a hypodermic needle.
We arrived at camp on Sunday and the following day was spent sham-fighting. Oh! How we slaughtered that imaginary enemy!
On Tuesday we marched ten miles in the forenoon, and fought spoofs all the afternoon. Tuesday night was spent on the open prairie for our barracks, and our blankets got saturated with the heavy dew. At five o'clock Wednesday morning we started back to camp pursuing our supposed victims all the way, and, judging from the position we were placed in by our officers, it was very fortunate for us that the enemy was an imaginary one, there would be no one left to tell the tale.
Fighting, even with your shadow, from five o'clock in the morning until two o'clock in the afternoon will scarcely ever fail to develop a real appetite. At two we were invited to partake of a dinner of bread and cold rice without any flavoring whatever. This was the climax. Most of us, including men who had been through the South African war, refused to eat such trash, and instead of going out to drill that afternoon we went on strike. This required more nerve than all the fighting we had done, for we remembered the fate of the freight-shed and the coal-dock workers in the train cities, and we didn't know how soon we would be called out to shoot ourselves down for disobedience to our masters. But there were no scabs available. So we won our strike, and got a little better grub afterwards.
On the following Friday we started home, but found on arrival at Winnipeg that the promised "three days good time in Winnipeg" was to be limited to three hours. And instead of being escorted around the city of Winnipeg as Canada's gallant defenders, or as princes of war had a right to expect, we were forced to remain in our coaches under guard, armed with rifles and fixed bayonets.
Upon arriving at Port Arthur the boys were charged with \$1.40 for food on the train which they did not get.
"Socialism won't work," say the plumes who won't work.

St. John, N. B. Notes

Local Portland Socialist Party of Maine has issued a challenge to J. E. Fotts, Organizer of the Brotherhood of Carpenters, to a debate. This organizer has been touring Maine and New Brunswick making such statements as the following: Karl Marx invented Socialism. That Socialists believe in free love, and that they should practice what they preach, and such like chestnuts that did service in Europe 25 years ago, and were as long ago demolished. Any Socialist local will arrange a debate, and the youngest Socialist speaker would be able to confute any of these arguments.
The mill lookout at St. John, N. B., still continues. J. Fraser Gregory (the man who opposed the eight-hour day movement because it would hurt the city and then closed down all the saw mills in St. John) has issued his ultimatum that when the workers see fit to go back at the old wage he will be open for business. The employers have refused all offers of arbitration. The workers are asking for 25 cents a day increase. The only solution to the difficulty would be for the workers themselves to take hold and work the mills for their own benefit. We have this chance if the workers would only use the ballot right on election day.
The Labor Party has sprung into existence again after being buried since April, 1912. These Local Labor parties can never amount to much, for they generally stand for the wage system and the upkeep of capitalism. Seeing that the third party is already in the field, why waste energy creating a fourth party which will die as soon as the elections are over? It would be better if trades unionists organized thoroughly on the industrial field and studies socialism and put their organized power in political field with a movement that is world-wide and stands for the same objects in all countries, viz: "That the workers should receive their full product of their toil." When the workers realize what solidarity means they will vote as one man for the only real working class party, which consists of organized, unorganized, skilled and unskilled workers. It would be well if the trade unionists organizers before they attack Socialism should understand it. It is no use in attacking individuals. Let them attack the principles of Socialism, and down it if wrong; if right, fight for it. A Socialist trade unionist is better equipped for the fight than any ordinary trade unionist. Just note how the progressive trade unions have Socialists as officers. Why? Because they understand the situation, and can fight intelligently. All Comrades in New Brunswick, or Trade unionists who can arrange a meeting for Comrade Gribble should communicate with F. Hyatt, Organizer, 104 Moore St., St. John, N. B.

AGITATION BATTERY

To July 23rd inclusive	
Balance on hand, July 26, '13	\$13.40.89
Hastings, Coulee, Alta.	25
Fernie, B. C.	25
Fernie, B. C.	75
Alameda, Sask.	75
Cumberland, B. C.	3.00
Norris, Sask.	1.00
Mapes, B. C.	.75
Sweetsburg, P. Q.	1.00
Cessford, Alta.	1.00
Calgary, Alta.	1.00
Hill End, Alta.	1.00
Cowansville, P. Q.	.25
Kenora, Ont.	5.00
Montreal, P. Q.	1.00
Ottawa East, Ont.	.25
Lindsay, Ont.	1.00
Montreal West, P. Q.	.75
Sydney, N. S.	1.50
Box Grove, Ont.	.50
Balt., Ont.	2.00
Montreal, P. Q.	1.00
Woodstock, Ont.	1.00
Toronto, Ont.	5.00
Stroud, Ont.	1.00
Ottawa, Ont.	1.00
Sweetsburg, P. Q.	5.00
J. H. Bridgeburg, Ont.	1.00
R. I. Fort William, Ont.	2.00
A. A. Woodstock, Ont.	1.00
H. S. Berlin, Ont.	1.00
G. Z. Fort William, Ont.	1.00
S. C. Fort William, Ont.	2.00
T. K. Montreal, Que.	1.00
H. W. Shelburne, Ont.	1.00
J. S. Lindsay, Ont.	1.00
O. K. Kamsall, Sask.	1.00
Six Comrades, Montreal	1.50
J. B. Chase, B. C.	.50
G. W. West Selkirk, Man.	1.00
Comrade A. Giroux Lake, Ont.	5.00
A. G. Montreal, P. Q.	1.00
J. B. Calgary, Alta.	1.00
A. C. London, Ont.	1.00
J. M. Dot, B. C.	5.00
J. D. Wawanesa, Man.	2.00
N. M. Gowganda, Ont.	1.25
A. A. Herschel, Sask.	1.00
Total to August 1st	109.39
Spent since last report	31.39
Balance on hand	78.00

The agitation battery can stand all the money it can get. At present we have a surplus on hand, but this surplus will go when we swing one of our campaigns. This money is to be used in breaking new ground for Socialism, for strengthening the movement where it is very weak. All contributions acknowledged through Cotton's.

The capitalist system has begun to squeeze a few of their heretofore special pets in the war of elimination, and the pets don't like it. A lot of them are beginning to turn on the capitalists, and are swinging into the Socialist ranks. As long as Capitalism bothered only the wage worker and the weak, those who helped to feed off the toiler sided in with capitalism. But the minute it was applied to the little parasite he turned for relief. And where did he turn to? Socialism, of course. Almost everybody but the working class have long since known that Socialism was the only hope of the working masses, and now the movement is being swelled and made powerful by those who were formerly opposed to it.

The Blacklist in Berlin?

Berlin, July 29, '13.
To the Editor:—At a meeting held in Bricklayer's Hall a few weeks ago to consider the housing question, Mr. S. J. Williams said he had a few foremen from Southern Europe working for him, but it was because he could not get white people. Now I want to show that Mr. Williams deliberately misrepresents his position in order to make a goody-goody fellow out of himself and make people think he is better than the other manufacturers, in the city, and that he does not pursue the same tactics they do; which idea I can disprove to the satisfaction of any thinking person.
To begin with to make things plain I will say that last winter in the factory where I was employed an attempt was made to reduce my wages, which as any other man would do I resisted, which created a feeling that made it disagreeable to continue there permanently. So I kept an eye open for a position at some other occupation. Finally taking the advice of my wife and several relatives and friends, who held up the W. G. & R. as a paragon of virtue, I quit my job and applied for a position there, which I received the promise of and was told that I could start to work immediately.
I started one morning at 7 a.m., and worked unmolested until 2 p.m. The one who was teaching me in the meantime saying that I was doing finely. At that time one of the assistants came to me and asked me to fill out a blank application, which all their employees are required to do, and which I did. Among the questions was the one—Where were you last employed? Inside of an hour I was told by the foreman that I could not be employed there for the reason that the manager said that they did not need help bad enough at present to go to the expense of teaching them, but that he would give me a chance later. I appealed the case to the manager who said that the reason was not the reason at all.
That they should continue to instruct new employees and that I would have no chance either now or later. But that the real reason he had no right to say.
Now, Mr. Editor, I look to me like a case of blacklisting which I have heard a great deal about in this city, but would scarcely have believed would be practised for the small offence of objecting to a reduction of wages six months before. We own our home right near the afore-said W. G. & R. factory, and I can give any amount of references to the right here in our own city as to my good character which no one can say anything against. There is every reason why I should have been employed there if they were sincere in wishing to employ white men instead of Bulgarians. We will probably have to ask for property, perhaps at a sacrifice, and go to some other city.
For if the blacklist is used at the W. G. & R. it will undoubtedly be used in the other factories in this city. It is high time, Mr. Editor, that not only working men, but business men, especially merchants, trades and professional men, raised a protest against blacklisting good citizens and hiring Bulgarians and other irresponsible people in their stead.
Thanking you in advance for publishing this letter, I am, Yours for the right, CHAS. NICHOLSON, 115 Benton St., Berlin, Ont.

Islay, Alta., Resolution

At a meeting of Islay, Alta., local No. 17, S. D. P., the following was passed.
Resolved—That in the opinion of the local the interests of the party will be best served by neither moving Cotton's nor holding a Dominion Convention, but by expending all available energy and funds on propaganda work.—Carried—Gerald J. Lively, Secretary, Islay, Alta.

Com. Wayman Visits Stratford

Stratford Local 57, were pleased to have Comrade Wayman on the 24th and 25th July. He spoke to large audiences of workers, who gave him close attention, and who appeared to agree with his masterly analysis of present social conditions.
His talk on the first evening, showed the fix the irresponsible capitalists have got things into, and that the present system won't work.
The second evening was given to a review of Socialism and trade unions, a subject ever interesting, and dealt with by Comrade Wayman, in his tactful, sympathetic, yet convincing manner.
These meetings were postponed from end of May, and Stratford comrades are grateful to the Toronto locals for altering their own arrangements so as to allow Comrade Wayman to visit Stratford.

Risking Their Jobs for Socialism

Dear Comrade Cotton:—I received your letter yesterday stating the financial condition of Cotton's Weekly, and you may be sure of our support. We are busy, and up to now we have got 30 subs, and hope to make 50 by the week end.
We are a little gang of four, and it only means about 12 each, so if as your hustlers will get 12, well Cotton's ought to swim. And it must swim by any means.
Don't publish our names, as we hold decent jobs as they go these days, and we are risking quite a lot by rushing about in working hours getting subs at this your urgent call.—GOOD LUCK.
"You want to take my property away from me," some little business men exclaim to Socialists. And as they talk, the big trust opens its mouth and swallows their little business while leaving the little fellows on the outside broke.

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HARD LINES

By W. J. Chamberlain.

The factory whistle has just blown and a long stream of women and girls of all ages is slowly passing before the little hole in the wall behind which sits the manager, doling out the wages to each according to the book in front of him.

As each woman and girl grabs her precious packet, one can detect a wolfish gleam in her eyes not at all pleasant to see; it sets one wondering what would happen if they had their money stolen from them. To the girls at the back it seems an eternity before they get within reach of the pay-table, and there is a lot of unseemly pushing and struggling and swearing among them.

Suddenly the procession stops dead. Someone is speaking. To the manager through the pigeon-hole. A second later a grey-haired woman staggers back, and would have fallen but for the friendly aid of a girl who caught her and sat her on a box by the wall.

The stream moves forward again. A few sympathizers ask after the woman on the box, but she either cannot or will not answer them. All are gone now except the woman, the girl who had helped her and the manager. There is a single money and keys and the banging of doors as the manager makes everything safe for the week-end. He steps out into the passage with a satisfied look on his face and a cigar in his mouth, and is about to leave when he notices the woman and girl are still there.

"Not gone yet, then, Mrs. Smith," he remarks, with a trace of irritation in his tone.

The woman rises unsteadily and walks towards the door.

"No sir," she replies in a trembling voice. "I thought I would like to make quite sure you meant what you said just now. Am I really to go next week? Oh! sir, you can't serve me like this after all these years! I've been with the firm now ever since my husband died, and that was thirty years ago." She catches him by the sleeve of his coat and bursts into tears.

"Please let me see the Guv'nor on Monday," she goes on between her sobs. "I'm sure he doesn't mean to turn me off like this! I haven't a friend in the world to go to and nobody would take me on if I left here; I should have to go to the 'House' or starve. Do, please, do what you can for me."

The manager shrugs his shoulders; he is obviously uneasy.

"I'm very sorry, Mrs. Smith," he says in a softer voice. "But you know your work has been very good lately, and if I don't turn you out good work, then the Guv'nor will soon get someone who will. You see my position, don't you? I'm only a paid servant as you are. The last batch of work from you was quite unfit to send out, and I was told to get rid of the operator who did it. I really can't help myself in the matter; and it would be quite useless your seeing the Guv'nor—in fact, he wouldn't see you anyway. But, cheer up! You've got a whole week in which to find some other work; and a lot might happen in a week."

High Lights of Militant Suffrage

By Burke McCaffy.

London is the storm centre of one of the most extraordinary revolutions the world has ever seen. Its scope envelopes the earth and yet the real facts are submerged in deepest mystery to nine-tenths of the people outside of England.

On the surface it appears to be a battle of the sexes, in which, on the women's side all class lines have been completely wiped out. A sex earthquake has ripped open the whole social organization from upper crust to foundation stone.

A titled woman at the top on down to the scrub-woman are fighting earnestly, desperately, shoulder to shoulder.

The "Social and Political Union" (militant suffragists) are but the signal corps, calling the attention of the world to the conflict.

That England is the storm centre is due neither to accident nor chance. It is the logical spot, for in no other country, perhaps, in the civilized world, have women been so suppressed, exploited and dominated as there.

Now the question which arises is what has occurred to change a nation of conservative-submissive women into a set of fighting, window-smashing, bomb-throwing furies?

The fact that over 400 British women, all of respectable, unblemished reputations, should serve jail sentences of various durations, endure hunger strikes and go to the brink of the grave as a result of forcible feeding, is a thing that cannot be lightly passed over.

Their higher natures are stifled in the struggle for bread and butter. They are bounded from city to city, from country to country, in the effort of making a living. They are sometimes forced to beg or steal in order to avoid starvation. They are despised, robbed, duped, and oppressed in all conceivable ways.

THE NAKED TRUTH

By W. R. Shier.

All self-respecting workpeople want the best of food, the best of clothing, the best of housing.

They want security of employment, short hours of labor, healthy conditions in the shops and mines and factories.

They want education for their children, freedom from the fear of want, a voice in the management of industry.

They want the means and the leisure with which to enjoy life. But these things they are deprived under the reign of capital.

Notwithstanding the fact that all wealth is produced by labor, they must be content to get cheap food, to wear shoddy clothing, to live in tenements or miserable-looking houses.

They work in dingy factories, have long hours of labor, wear the badge of inferiority, and must cringe before their masters in order to hang on to their jobs.

They never know when illness, accident, hard times, or the caprice of their employer may throw them into abject poverty.

Their children are often snatched from home at a tender age to help eke out the family existence. Their daughters are frequently forced into a life of shame through the pressure of economic want.

Simply nobody but themselves. The workers are getting exactly what they have voted for these many years. By voting their masters into power election after election they have voted for the continuation of all the harsh conditions they are now living under.

LE FUTUR

Workers, attention. Can't you see the tension? Not only can you see it, but you have it, you feel it; it is instinctive now. The system is nearing its end. The Brotherhood of Man, The Co-operative Commonwealth is to be established.

Soon all the revolting organization such as the S.P., S.D.P., will unite and adopt the same method, and throw off the shackles of capitalism, i.e., slavery.

The time is fast approaching when we will crush out fakirs such as Ald. Blumenthal and Constable Boisvert, who pretend to tell us what is right and wrong.

It is not far off when every man shall work for his bread, when our motto shall truly be established, "Each for all and all for each."

It is not very distant when that famous prophecy shall come true: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more."

It is not far off when child labor shall no longer exist, and the factory shall drop the motto, "Suffer the little children to come unto me."

It is not far off when the words, prostitution, dividends, etc., shall be of the ancient school.

It is not far off when the capitalist and the toiler shall earn their bread alike.

It is not far off when we shall ask the capitalists to hand over society which they have so badly managed, and if they don't they can take the consequences. And lastly it is not far off, when "Cotton's" shall have a circulation of 100,000.—C. Y. Harrison, New York City.

The Modern Newspaper

The modern newspaper lives upon its advertising and upon the subsidies it receives from the capitalist class.

There is ink to pay for, and labor and metal and heat and light and rent and many other expenses.

To meet these bills, and to make a profit for the owners, a newspaper must have large additional revenues.

Advertising is one of the principle sources. The daily newspaper, to command a large volume of advertising, must please the capitalist class of its city. Its editorials and news must be so edited as not to hurt the "business interests."

That is why the newspapers refuse to give the working class a fair show. That is why they persistently misrepresent Socialism. The business people live by robbing the working class. The daily paper must support the robbery, praise the skimmers, and ignore or misrepresent the revolutionary working class movement.

Other sources of revenue are open. A scandal in high life can be judiciously ignored, and the "incidental" receipts of the paper will show a gratifying increase.

The manufacturers want higher protection. They form a fund. The owner instructs his paper to demand higher protection. He sells his editorial space for more than what he gets for advertising. Or the warship builders appreciate his efforts to help them sell their expensive junk to the government.

Or, you, as a capitalist, have some scheme you want put through. You own a paper and that paper forms public opinion. You make the scheme a fact and it pays you.

Thus the modern newspaper has become the handmaid of big business. If it does not suit big business, it loses patronage, revenues fail, and it dies. It is left for the working class to build their own papers to express their own interests. They can maintain their publications only by constant vigilance.

MISSING!

Robert Woodhouse left his home on the morning of June 11th, and has never been seen nor heard of since that time by his friends and relatives.

He was wearing a suit of dark blue serge and high brown fedora hat, white shirt with blue stripes, collar and cuffs black, black button boots. Height 5 feet, weight 200 pounds, greenish blue eyes, plain shaven, had two scars from burn on right side of neck. May have been a beard, which would be inclined to be sandy. May also have assumed the name of Bob Grey. Any Comrade or person knowing his whereabouts should send word to his wife, who is anxious to hear from him.

Address: Mrs. Robert Woodhouse, Lindsay, Ont.

St. Thomas, P. Q., August 7, 1913. NOTICE IS HEREBY GIVEN that the Annual General Meeting of the Shareholders of the RUTLAND AND NOYAN RAILWAY COMPANY will be held at the Head Office of the company, at Noyan Junction, in the Parish of St. Thomas, County of Missisquoi, in the Province of Quebec, on the 3rd day of September, 1913, at 11 o'clock A. M.

DWIGHT W. PARDEE, Secretary.

A World Review of Socialism. By the best writers in Europe and America will be found in the NEW REVIEW which deals in an authoritative way with all phases of Socialism—not for agitation, but education. Canadian subscription \$1.20 per year. Send 10c for a sample copy. Published monthly. NEW REVIEW, 150 Nassau St., New York, N. Y.

COTTON'S WEEKLY is published for the interests of Socialism by Cotton's Co-operative Publishing Company, Ltd., 1000 University Avenue, Toronto, Ont. C. W. U. Cotton, President and Managing Editor. Roy Wain Secretary-Treasurer.

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THE NEW CHALLENGE COLLECTION. Have you started on the study of Socialism yet? Good progress made only by study. The Challenge Collection of Books are the very best obtainable for the beginner in the study of Socialism.

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4—The ABC of Socialism (B. L. Lantry) 2c
5—The ABC of Socialism (B. L. Lantry) 2c
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8—The ABC of Socialism (B. L. Lantry) 2c
9—The ABC of Socialism (B. L. Lantry) 2c
10—The ABC of Socialism (B. L. Lantry) 2c

HOW TO ORGANIZE. "How to Organize" is a little sixteen page pamphlet published by Cotton's Co-operative Publishing Company, Ltd., 1000 University Avenue, Toronto, Ont. It is written by Comrade E. Martin, Secretary of the Dominion Executive. It tells how to start a local of the party.

The local is the unit of the organization. You who have read Cotton's no doubt are anxious to get busy in your locality to capture your own constituency either federal, provincial or municipal. This pamphlet shows you the way to begin. Cotton's sells this pamphlet 4 copies for 5 cents, 8 for ten cents, 20 for 25 cents. The following places have comrades who have purchased copies: Banff, Man. 2; Botha, Alta. 2; Fertile, Alta. 2; Springfield, Alta. 1; Grandview, Man. 2; Athabasca Landing, Alta. 2; Noyan, Sask. 2; Kamistikiwa, Ont. 2.

This pamphlet should be in the hands of every Socialist.

TAPE-WORM. Expels the tape-worm from the system. It is a powerful medicine for the expulsion of tape-worms from the system. It is a powerful medicine for the expulsion of tape-worms from the system. It is a powerful medicine for the expulsion of tape-worms from the system.

Thin for Years---"Gains 22 Pounds in 23 Days"

Remarkable Experience of F. Gagnon. Builds Up Weight Wonderfully



50c BOX FREE

"I was all run down to the very bottom," writes F. Gagnon. "I had to quit work. I was so weak. Now, thanks to Sargol, I look like a new man. I gained 22 pounds in 23 days."

"Sargol has put 10 pounds on me in 14 days," states W. D. Roberts. "It has made me sleep well, enjoy what I ate and enabled me to work with interest and pleasure."

"I weighed 120 pounds when I commenced taking Sargol. After taking 23 days I weighed 140 pounds. Sargol is the most wonderful preparation I have ever seen," declares D. Martin, and J. Meier adds: "For the past twenty years I have taken medicine every day for indigestion and got thinner every year. I took Sargol for forty days and feel better than I have felt in twenty years. My weight has increased from 120 to 130 pounds."

When hundreds of men and women—and there are hundreds—with more coming every day—living in every nook and corner of this broad land, voluntarily take to weight increasing ranging all the way from 10 to 35 pounds, given them by Sargol, you must admit, Mr. and Mrs. Thin Reader, that there must be something in this Sargol method of flesh building after all.

Hadn't you better look into it, just as thousands of others have done? Many thin folks say: "I'd give most anything to get my weight back, but when someone suggests a way they exclaim, 'Not a chance. Nothing will make me plump. I'm built to stay thin.' Until you have tried Sargol, you do not and cannot know that this is true."

Sargol has put pounds of healthy "stay there" flesh on hundreds who doubted and in spite of their doubts. You don't have to believe in Sargol to grow plump for its use. You just take it and watch weight pile up, hollow vanity and your figure round out to pleasing and normal proportions. You weigh yourself when you begin and again when you finish and you let the scales tell the story. Sargol is absolutely harmless. It is a tiny concentrated tablet. You take one with every meal. It mixes with the food you eat for the purpose of separating all of its flesh producing ingredients. It prepares these fat making elements in an easily assimilated form, which the blood can readily absorb and carry to every part of your body. Plump, well-developed persons don't need Sargol to produce this result. Their assimilative machinery performs its functions without aid. But thin folks' assimilative organs do not. Their fatty portion of their food now goes to waste through their bodies like unburned coal through an open grate. A few days' test of Sargol in your case will surely prove whether or not this is true of you. Isn't it worth trying?

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