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Cotton's Weekly

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This paper is not published for profit. It is published by co-operative effort as an advocate of the co-operative commonwealth. Last week we sent the following number of copies

30,244

Bobbing Up Profit

A good Comrade of Vancouver a fine hustler, refuses longer to even distribute Cotton's, because we do not preach reforms.

In his letter he declares that with development of capitalism more and more of the means of production will become state property and this is good in his eyes. Then he consistently adds that he does not expect any great improvement in the present system until the workers capture the state.

We know that capitalism, as it develops, will compel the state to become more and more active, to own more and more properties, such as railways, telephones and the like. In this it becomes the agent of the capitalist class to collect their profits for them.

When the state under capitalism takes over a service it does not confiscate it. It buys it, and issues bonds which pay interest. If the state gives the service cheaper, it does not benefit the working class. It benefits the capitalists who use the service and get it cheaper under government ownership.

Under capitalism the workers get a living wage only. They create far more than this. All the rest they create surge up to the masters who scramble and claw and fight among themselves for it, and lobby for favorable legislation.

If one set of capitalists get their revenues diminished, other sets find their revenues increased.

The International Socialist, published at Sydney, New South Wales, is running a series of cartoons on the "Adventures of William Mug." In one of them Mug rejoices exceedingly over a "Fair Rent Bill" which his government was introducing. Now, he thought, rents would come down, and he would be better off. But along came the landlord, who told him, "Now that the fair rent bill has pulled down the rent, I'll pull down these houses and build a factory, so GET OUT!" Mr. Mug was left sitting disconsolately saying, "There's something wrong somewhere," while his wife carted the furniture.

It is announced from England that the Duke of Grafton is selling his estates, comprising thousands of acres in Norfolk. The Duke of Newcastle is also parting with some of his property. No doubt these gentlemen see where they can get more profits, probably by buying land in Canada.

Profits killed in one place cause them to bob up in another. The system under which the workers sell their labor power for a daily wage or monthly wage must be abolished before they will get more than a living wage.

A British Republic

In Great Britain statesmen are trained. In Canada they just grow.

At the universities such as Oxford, the young men talk politics and discuss laws and the trend of the times. In Canada the politicians largely graduate from the rough and tumble fight of winning a crooked election.

A young English politician, trained in the political game, in speaking with a graduate of a Canadian college, asked if Canada would stick by the empire if Great Britain changed into a republic. His question surprised the young Canadian.

There is a trembling all through Great Britain. There is upheaval and a mighty shaking. Old things are being tumbled to the ground. The monarchy may be flung to the radicals by the plunderers as a sop to try and stay the progress of revolt.

Throughout Canada the British monarchy is being frenetically boomed. The royalty feel their hold weakening, and wish to get support from the colonies.

The change from a monarchy to a republic would create little difference so far as the actual robbery of the working class is concerned. The workers get a living wage. That is all they will get out of their labor as long as they sell their labor power as a commodity. It is only when the workers cease to sell themselves for wages, when they become collective owners, that robbery will cease.

However, a change of temper will be perceptible when the old outworn forms of monarchy vanish.

In our official language the king is supreme. In the American constitution, the people are supreme.

In Canada writs are taken out in the name of the King. In the U.S. they issue in the name of the people.

In Canada we humbly beg and beseech our most gracious King. In the U.S. there is no such bolly crawling.

Our whole official and judicial language is a lie. We live hypocritically. The preamble to every law passed is an insult to a freedom loving people.

The young British politician abovementioned thought it would be a short while when we shall be living under a republican form of government. Speed the day.

Lost-Cotton's Weekly

(The following drifted into the Temple of the Revolution. No name was attached, but the post mark showed it came from an Ontario town).

Father stamps around and raves;
Little brother misbehaves,
And sister sobs and cries,
And wails from her brown eyes,
And mother frowns and hunts around—
COTTON'S WEEKLY CAN'T BE FOUND.

"Cotton's sure can't walk away,"
I heard my big brother say,
Then took the papers off the rack,
And forgot to put 'em back.
Sister sobs such a dismal sound—
COTTON'S WEEKLY CAN'T BE FOUND.

"Alas, my pleasure all is spoiled,"
I heard dad say, he felt so riled.
Just then a knock was heard. "Come in,"
Dad said, and with a funny grin.
The hired man said "This was on the floor."
Like a jewel Cotton's shone once more.

So wherever you are, Peace reigning content
Over the valley of Discontent.

Where nobody's cranky nor crosses like a bear,
Cotton's Weekly is surely there.
Where nobody laughs and all look round,
There where Cotton's Weekly CAN'T be found.

Can We Blame Borden

Borden is the premier of Canada. He has won his way to the top of the profession of politics in Canada. He has stooped to serve the moneyed interests, the receivers of rent, interest, and profit, and he has shown himself so able in their service that he holds the highest political office in Canada.

He is no Socialist. He is no friend of labor. He serves the interests of the wealth takers and not the interests of the wealth makers.

But, honestly, can we blame him? Had he served the interests of the working class would he be today?

Had he embraced Socialism. Had he fought for the principle that these who produce the wealth of Canada should enjoy the result of their labor, he would be despised. He would not even be elected to Parliament as a back bench.

The capitalist papers would call him an agitator. They would misrepresent his views. They would pour ridicule on him. And the working class would read the daily papers and refuse to support Borden politically.

So he has served the masters. Their organs hail him as a great statesman. And the working class vote for him.

Borden is not to blame, and the workers are not to blame. We cannot expect Borden to sacrifice his economic interests for the good of the slave class of Canada. Nor can we blame the slave class, who have been deceived by politician and press, who have had little time to learn, for voting for an enemy of their class. The workers are the ones who suffer from their own folly.

It is for these slaves who know, to patiently and persistently enlighten their fellow slaves. Teach them that they are robbed, and the working class must capture the state to put an end to the robbery.

It is an educational process the workers must undergo before they can achieve their freedom.

Slaves Must Waken

It is pleasing indeed to see how strong a foothold Socialism has gotten.

Through your noble paper, Cotton's Weekly, it is just hitting the right spot. The poor slaves here will soon be out seeking a new master, for the camps are all closing down on December 1st. They do this every year. The little camps are closed down already. There are about 500 men employed here, so, when they get to Vancouver, with the 7,000 or 8,000 unemployed there, on the spot, there will be surely some rustling for coffee "and" this winter.

One of the foremen here whose initials are J. M., has started a ten and a half hour day. Although in operation for some time, only one Camp has followed suit so far, the one nearest to it. No doubt this man will be promoted in time.

The strike at Nanaimo has opened the eyes of thousands of slaves on the coast and elsewhere. They see the urgent need of getting rid of Bowser, McBride & Co., and their like.

It is high time the slaves woke up and when voting time comes, vote a straight Socialist ticket. No matter what you are, you've got to stand together. Whether you are Labor party, I.W.W., A.P.A., or whatever you wish to call yourselves, just the same you will be under the present system of graft.

I mail all my copies of Cotton's to my friends back east as soon as I am through with them. I think it a good plan to spread the flame of discontent from ocean to ocean.—T. D., Rock Bay, B.C.

At Leith in Scotland the dockers' dispute became so acute that the authorities called upon the navy authorities for gunboats to cow the strikers. Our Canadian government wants to give \$35,000,000 to Great Britain in order that the old land may have still more warships to turn against British subjects. And they say they do it for patriotic motives. What rot.

Four thousand British colliers went on strike recently because a policeman insulted a miner's wife and the company refused to discharge the policeman. Under the capitalist system the sanctity of the home is the playing of company bulls. Socialism will protect the home which capitalism destroys.

King George visited the Kaiser on his birthday. "Since then we have not heard much of the German war scare. If King George can avert a murderous war by simply paying a visit to the ruler of a country, why not keep him on the job all the time?"

Under present conditions when the capitalists take a girl from school and put her at work in their mills, her parents may as well say good-bye to her at the start, for the road she will travel is lined with temptations, and few survive.

Our masters are very generous. They consider work so dignified and are so unselfish that they let you do it all. They content themselves merely with taking the revenues arising from your work.

Free for all fights between drunken American sailors and rowdies occurred all over Coos Bay, Panama, the 6th of Sept. Come on, you Canadian boys, join our little navy and enjoy the delights of navy life.

When a group of workers turn out a machine in one week which sells for a thousand dollars and which will replace four of their fellow workers, and for which the boss hands them about \$100 all told, who are the goats?

A little unity of purpose, accompanied by a very little self sacrifice on the part of the comrades of Canada would show surprising results in the increase of Cotton's subscription list.

The aims of Socialism cannot be accomplished until the majority of the people want them brought about. Then the will of the people will rule. There is nothing to be frightened about the movement.

Socialists believe that the world owes them something better than a living, and that they are being robbed of that "something" by the capitalists.

A horse gets his keep in return for working. What more do you get?

Fleeing the Farmer

By E. N. CRANDELL.

ALMOST all of the farmers know they are undergoing a beautiful fleeing. They realize that there is a very high price attached to nearly everything they have to buy. While, on the other hand, there are in a few cases seemingly fair prices paid for the farmers' products; they are after all nothing to be compared to the out of sight figures he is compelled to pay for such things as he finds necessary in his business. Farm machinery is out of sight entirely.

Coal is high; lumber is higher; groceries and provisions such as products of the canning and packing companies, are high and still going up.

Almost every farmer knows that private ownership of the various industries is responsible for the high prices he is forced to pay. Most farmers believe in public ownership of the mines, the railroads, the elevators, the express companies, the banks, etc. You start and talk to a farmer about public ownership of all these things and he is for it from the word go. He would like to borrow money at one or two per cent. He would like to buy his coal for two or three dollars per ton, and a railway ticket for one cent per mile.

But if you want to get a birds eye view of a farmer's back, just say "public ownership of land."

Now I wish to say to the dear farmers that I happen to be a turf tramp myself. And I am like the rest. I stand ready to support any party that will agree to look for the interest of the farmer and the common people in general, and bring about the public ownership of the mills, the mines, the banks, elevators and steamship lines.

The Standard Oil Company, the International Harvester works, the telegraph companies and many others, we would like to see owned and operated in the interests of the public after the same manner as our postoffice, our public schools, our parks, our roads, bridges, fire departments, experimental farms, libraries and light houses.

All these things are today owned by the public, in other words they are socialized lines of industry. Every farmer sees that the socializing of these things are good for him and for the public in general. We also see that the socializing of many lines of industry would be a fine thing for us all. But few farmers are able to see where the socializing of the land would be of any advantage to the farmer. Yet the truth is that it would be the first thing in the world that would benefit the tillers of the soil.

The most common, most ignorant and blinded of the farmers will have sense enough to see this if they will only stop for a moment to think. The price of land is steadily advancing, the homesteads and free lands will soon be a thing forever passed away. The march of progress is compelling the farmer to invest in modern machinery such as binders, drills, disks, mowing machines etc. All these things have a high price attached to them and require the investment of considerable capital. With all these things necessary on the smallest of the small farms in the middle west, the farmer finds himself in need of another quarter section in order to use them to good advantage. Of course to get the other quarter, section will cost him from \$10 to \$40 per acre which means several thousand dollars.

Here we find that the private ownership of land with the high prices as great hindrance in the farmers' road to success and happiness. Many boys reared to manhood on the eastern farms are forced by the high prices of land in the East to abandon the hope of ever owning a farm in the land of their childhood. The plucky ones come west only to find that the extensive manner in which farming is carried on here closes the door of opportunity. Some of the boys give up hope and turn to different lines of employment while others invest their scanty savings in the land. While others of the more honest and neighborly class go down to defeat in a few months or years.

AF this, you very well know, would be different if the land was all held by the government or the public and each farmer allowed to settle on any unused tract of land and work it as long as he liked without the payment of a dollar to any one and also allowed to move off any time he liked without turning the land over to some real estate company.

I am a young farmer located right here in the great wheat growing belt of Southern Saskatchewan. The real estate men will tell you this is the place where a farmer can't go wrong. But each year I see a number of farms pass into the hands of some loan company or thrashing machine company. I see farms bought today, broken up and improved by some poor Easterner, only to fall back into the hands of the real estate company.

Private ownership of the land closes the door of opportunity to thousands. It keeps other thousands struggling all their lives to pay for a small farm only to lose it again in old age or die and leave it to a dozen children. The children dispose of it to a land man or speculator who in turn deals it off on some poor fool like myself at a handsome profit to his business.

Public ownership of land is just what the farmer needs. He needs it as much or more than public ownership or any other one thing. But the speculator don't need it. You may bet your bottom dollar on that. What would it do to him? It would just say, "Come out of your office. Come off your perch. Come out and get in the shafts of this old plow. Come out on the rich productive fields and soil your soft little hands, dirty your fine silk gloves and be a useful producer and pay your way in the world."

But suppose we go along and take over the railroads, banks, steamship lines, mines elevators and such like and make them all public property, and still the land remains private property, what would happen? The result would be all these multimillionaires would start to buy out all small farmers, and the ones that wouldn't or couldn't be bought out could be mighty soon froze out. And then what? A nation of paupers and more pitiful than anything you ever dreamed of.

Read Socialist papers, study Socialist books, and the light that will dawn on you will be the surprise of your life.

Government by wealth is accumulating as rotten a reputation as the old exploded doctrine of the "Divine right of kings."

Unemployment

The capitalist papers delight to picture the western wheatfields calling the lazy city loafer. They picture the city unemployed clad in rags and stretching lazily and lulled on a city park bench while the western farmer frantically calls for help to harvest his grain.

The smug classes, seeing such cartoons, smile in a satisfied manner. The lazy, unemployed, you know, are themselves to blame. If they would only take what work offered their difficulties would be over.

Such a cartoon recently appeared in the Montreal Star, that organ of the plutocracy which does not hesitate to inveigle the quarters out of the pockets of the unemployed through playing up the "want ad" game.

Such a cartoon is a damnable lie and a cruel outrage upon the working-class.

In Canada labor is largely seasonal. In summer the sun is warm, the ice is out of the rivers, the ground is not frozen. Outdoor work can be done. Hence there is feverish activity. Water navigation, which is closed in winter, is open in summer. Building operations, which close largely in winter, are in full blast in summer. The farmers also have to rush in summer and the climax of their seasonal occupation comes in the harvesting of the grain.

They cry for help, and they cry in the busiest season of the year. It is surprising that at such a time so many thousands of workers can be found jobless who jump at the chance of work for a short period of time. It is a horrible exposure of the expropriated nature of the wage worker when thousands can be de-racinated in the busiest period of the year and hung thousands of miles for a short-period job.

Winter is the time when unemployment becomes life. In British Columbia around Christmas the lumber camps close. The canning rush is over. On the prairies farming operations are slack. In the cities building operations close down. On the rivers and lakes navigation ceases.

Then the unemployed throng the streets. Then the soup kitchens open. But the smug classes, the labor skimmers, the parasites who have fattened on the labor of the workers when busy, remember that cartoon of the beggar crying frantically for help, and say, "The beggars won't work."

The beggars will work. They are anxious to work. We have a letter from a worker who is lamenting that he gets 20 cents an hour and the time the works run has been cut to 40 hours per week. He has a wife and four children to support and cannot do it on eight dollars a week. He wants the shifts made longer so he can work more and get more pay.

It is the lazy capitalist class who won't work. It is the lawyer, the stockbroker, the landlord, the speculator who won't work. Their labor, what little they do, is as much use to society as is the labor of a tramp who walks a couple of miles to sneak chickens in the night. The plutocrats and their henchmen are the beggars who are the ones who should be made to work.

The workers have been too eager to work. They have been willing, not only to support their own families, but to heap luxury beyond the dreams of former kings upon a whole class of parasites.

We have unemployment. Under Socialism there will be no unemployment. All will have a chance to work, and all will have a chance to take holidays. When the working class have produced enough, the working class can take its ease. Now the working class takes the hard work while the job lasts, and has to work hard hunting a job when the job is over. The masters take their ease all the time.

Socialism will make the present master class earn their own living by doing useful labor, and will give useful labor a chance to take its ease.

If you workers want slavery for yourselves, the master class is giving it you. And while they give you slavery they sneer at you for your simplicity.

If you want freedom, join with the awakened members of your class who are working for it.

"The small, cheap editions of standard works are having a tremendous sale. We recently disposed of over two million copies in a few months." This is the statement of Mr. Arthur Spurgeon, of the British Publishing firm of Cassell & Company. They are putting out the best literature at a shilling a volume. A Toronto reporter asked Mr. Spurgeon, "Do you think the placing of this flood of knowledge before the laboring classes is responsible for the recent labor troubles?" Mr. Spurgeon did not know, but the question shows what the newspaper men think. The masters fear the workers getting to know their real condition. When the workers know, the masters go.

The war clouds are again over the Balkans. The Christian Bulgars with the help of Greece and Servia, fought the heathen Turks. The allies won. Then the allies fought among themselves in a second war and the Bulgarians lost. Now the Christian Bulgars are uniting with the heathen Turks to fight the Servians and Greeks. And the European capitalist armament makers rub their hands in glee as the impoverished, mutilated, and ghastly nations engage in the bloody fray. For profits roll in upon the war mongers, wherever they rejoice at the suffering. This is the legitimate result of capitalism.

Justice Higgins of the Federal Arbitration Board of Australia has fixed the minimum wage for unskilled workers at \$2.04 per day. He bases his decision on the increased cost of living during the past six years. In Canada, when the pay is out to Canadian workers in Greece and Servia, fought the heathen Turks. The allies won. Then the allies fought among themselves in a second war and the Bulgarians lost. Now the Christian Bulgars are uniting with the heathen Turks to fight the Servians and Greeks. And the European capitalist armament makers rub their hands in glee as the impoverished, mutilated, and ghastly nations engage in the bloody fray. For profits roll in upon the war mongers, wherever they rejoice at the suffering. This is the legitimate result of capitalism.

Throughout the world 174,917 miles of railroad are state operated, and the capitalist robbers control the states. Under such conditions, do you think state operation benefits the capitalists or the working class?

Crime in the U.S. costs \$100,000 per hour. The present system is a very wasteful one indeed.

Knowledge will break the fetters of a slave class.

Socialism not needed Here

How often you hear it said by smug, self-satisfied parasites, "Oh, Socialism is all right for England and Germany, where the people are fearfully oppressed, but really it is not necessary in Canada. Our broad spaces, our large unsettled lands make it possible for all to live in comfort."

That is the cry of our daily papers. They point out the horrors of living in England. They say Canadian labor should be satisfied with their better position.

But Canada has just as much need of Socialism as England has. Mrs. Row Henderson, Probation Officer of Montreal, took Thos. Richardson, British M.P., through Griffintown. He was shocked at the sights he saw. He declared, "I never in all my life saw slums as terrible, as absolutely filthy as these you have shown me in Montreal. Why, in parts of England we tear down, by order of the Health Board, places that are palaces beside these."

Socialism is not needed in Canada, oh no. Our workers are such low creatures that slums and filth are good enough for them. That is what the newspapers and labor skinners really mean when they say that Canada does not need Socialism. They mean you workers need only the accommodation which many farmers would be ashamed to give their pigs.

ON THROUGH THE NIGHT

By IRWIN FRIDAY, Fertility, Alberta.

The sun shines. The grass and flowers are enjoying the sun. Yet we are in the midst of night! How strange such a statement sounds. But, pray, do not question my sanity. Allow me to explain.

Justice may well be compared to the light of day, while injustice may well be compared to the shades of night. Virtue, brotherhood, and peace may well be symbolized by light, while prostitution, competition and war may well be compared to the darkness of night. Injustice, crime and prostitution abound while far away in the Balkans a terrible war scourges the earth with fire and sword. Am I not right then in saying that we are living in the night of capitalism and we are waiting for the day of brotherhood and justice to dawn?

As day by day through the long night of capitalism we fight out the great struggle for existence, Socialism comes to light the way. No longer need the toilers plod on day by day with no hope of a better and brighter future. The toilers will take possession of the world and use it for the benefit of those who live by the sweat of their brows.

Those who think, see in the not distant future, a time when those who sow and reap shall not be pillaged by a large part of that which they produce. They see a time when Christ's kingdom shall be established right here on this earth. Peace on earth, good will to men shall prevail. Swords shall be beaten into plowshares and spears into pruning hooks. Nation shall not lift sword against nation; neither shall they learn war any more. The workers will use the brains they were given to use. Women will enjoy equal rights with man. All the human race will be free to develop to the fullest extent possible. The worker receiving full value for his labor power will be able to buy more of the necessities, thus stimulating industry as never before. There will be enough and more than enough for all who are useful. The capitalist, the slave and soldier will disappear together. The world will be truly free. Workers speed the day.

Take off your chains of ignorance. Step out into the light of justice, brotherhood and equality of opportunity. In freeing yourselves you free the world.

We want collective ownership of industry. But we know that while the capitalists control the government, collective ownership will benefit them. In the U. S. the government is driving the express companies out of business. The big capitalists are not complaining, although the owners of the express companies are having their capital confiscated. The reason is given by the Appeal to Reason. Express companies paid the railway \$25 a ton to carry their packages from New York to Chicago. The government pays the railways \$71.25 per ton for carrying mail matter the same journey. When the government inaugurates the parcels post and kills the express business, the railways will make almost three times as much carrying the very same traffic. Public ownership is good when the people own the government instead of the railways and the capitalists owning it.

When a savage in Africa is taken with the colic, or is dying of consumption, or is sick unto death with some disease, the witch doctor is called. He does not try to cure the disease, but tries to drown the groans and cries of the sick with hideous noise. Today Canada is sick, sick unto death with poverty and consumption and slums and freezing home-steaders with unsold wheat. Our capitalists and politicians do not try to cure the ills the people suffer, but make a hideous noise. They cry patriotism and imperialism and wave the flag and shout themselves hoarse telling the victim how prosperous and healthy it is. They are like the savage witchdoctors of Africa. When the real doctor comes along, the witch-doctor denounces him, for he knows he will lose many gifts. When the Socialist appears amid the hubbub, the politicians and thieves denounce him for they fear for their unearned revenues which they drain from a burdened and increasingly miserable people.

In a Toronto police court a husband was sent down for 30 days for neglecting to support his family. He had been drinking. He had cooked on the C.N.R. This is no doubt what made him take to drink. Then he got a job as bar-tender, lost the job, and was idle nine weeks. To those who say Socialism will break up the home, it might be mentioned that the wife and four little children had their poor sticks of furniture taken by the bailiff and the door of what they called home locked in their faces. This is capitalism. This is the system upon which is built the wealth of our millionaires. It is a hell of a system.

Sam Hughes has had a long talk with King George. We wonder if he told him how the loyal militia on Vancouver Island kept the low knaves of miners huddled and jailed and the like?

Communist Manifesto

(Continued from last week)

A similar movement is going on before our eyes. Modern bourgeois society with its relations of production, of exchange and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer, who is no longer able to control the powers of the nether world whom he has called up by his spells. For many a decade past the history of industry and commerce is but the history of the revolt of modern productive forces against modern conditions of production, against the property relations that are the conditions for the existence of the bourgeoisie and of its rule. It is enough to mention the commercial crises that by their periodical return put on its trial, each time more threateningly, the existence of the entire bourgeois society. In these crises a great part not only of the existing products, but also of the previously created productive forces, are periodically destroyed. In these crises there breaks out an epidemic that, in all earlier epochs, would have seemed an absurdity—the epidemic of over-production. Society suddenly finds itself put back into a state of momentary barbarism; it appears as if a famine, a universal war of devastation had cut off the supply of every means of subsistence; industry and commerce seem to be destroyed; and why? Because there is too much civilization, too much means of subsistence, too much industry, too much commerce. The productive forces at the disposal of society no longer tend to further the development of the conditions of bourgeois property; on the contrary, they have become too powerful for these conditions, by which they are fettered, and so soon as they overcome these fetters, they bring disorder into the whole of bourgeois society, endanger the existence of bourgeois property. The conditions of bourgeois society are too narrow to comprise the wealth created by them. And how does the bourgeoisie get over these crises? On the one hand by enforced destruction of a mass of productive forces; on the other, by the conquest of new markets, and by the more thorough exploitation of the old ones. That is to say, by paving the way for more extensive and more destructive crises, and by diminishing the means whereby crises are prevented.

The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself.

But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons—the modern working-class—the proletarians.

In proportion as the bourgeoisie, i.e., capital, is developed, in the same proportion is the proletariat, the modern working-class, developed, a class of laborers, who live only so long as they find work, and who find work only so long as their labor increases capital. These laborers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market.

Owing to the extensive use of machinery and to division of labor, the work of the proletarians has lost all individual character, and, consequently, all charm for the workman. He becomes an appendage of the machine, and is only the most simple, most monotonous, and most easily acquired knack that is required of him. Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and also of labor, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wage decreases. Nay more, in proportion as the use of machinery and division of labor increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours by increase of the work enacted in a given time, or by increased speed of the machinery, etc.

Modern industry has converted the little workshop of the patriarchal master into the great factory of the industrial capitalist. Masses of laborers, crowded into the factory, are organized like soldiers. As privates of the industrial army they are placed under the command of a perfect hierarchy of officers and sergeants. Not only are they the slaves of the bourgeoisie class, and of the bourgeois State, they are daily and hourly enslaved by the machine, by the over-laborer, and, above all, by the individual bourgeois manufacturer himself. The more openly this despotism proclaims gain to be its end and aim, the more petty, the more hateful and the more embittering it is.

The less the skill and exertion or strength implied in manual labor, in other words, the more modern industry becomes developed, the more is the labor of men superseded by that of women. Differences of age and sex have no longer any distinctive social validity for the working class. All are instruments of labor, more or less expensive to use, according to their age and sex.

No sooner is the exploitation of the laborer by the manufacturer, so far as an end, than he is set upon by the other portions of the bourgeoisie, the landlord, the shopkeeper, the pawnbroker, etc.

The lower strata of the middle class—the small tradespeople, shopkeepers, and retired tradesmen generally, the handicraftsmen and peasants—all these are gradually being proletarianized, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on, and is swamped in the competition with the large capitalists, partly because their specialized skill is rendered worthless by new methods of production. Thus the proletariat is recruited from all classes of the population.

The proletariat goes through various stages of development. With its birth begins its struggle with the bourgeoisie. At first the contest is carried on by individual laborers, then by the workpeople of a factory, then by the operatives of one trade, in one locality, against the individual bourgeois who directly exploits them. They direct their attacks not against the bourgeois conditions of production, but against the instruments of production themselves; they destroy imported wares that compete with their labor, they smash to pieces machinery, they set factories ablaze, they seek to restore by force the vanished status of the workman of the Middle Ages.

At this stage the laborers still form an incoherent mass scattered over the whole country, and broken up by their mutual competition. If anywhere they unite to form more compact bodies, this is not yet the consequence of their own active union, but of the union of the bourgeoisie, which class, in order to attain its own political ends, is compelled to set the whole proletariat in motion, and is moreover yet, for a time, able to do so. At this stage, therefore, the proletarians

do not fight their enemies, but the enemies of their enemies, the remnants of absolute monarchy, the landowners, the non-industrial bourgeois, the petty bourgeoisie. Thus the whole historical movement is concentrated in the hands of the bourgeoisie; every victory so obtained is a victory for the bourgeoisie.

But with the development of industry, the proletariat not only increases in number, it becomes concentrated in greater masses, its strength grows, and it feels that strength more. The various interests and conditions of life within the ranks of the proletariat are more and more equalized, in proportion as machinery obliterates all distinctions of labor, and nearly everywhere reduces wages to the same low level. The growing competition among the bourgeois, and the resulting commercial crises, make the wages of the workers ever more fluctuating. The unceasing improvement of machinery, ever more rapidly developing, makes their livelihood more and more precarious; the collisions between individual workmen and bourgeois, take more and more the character of collisions between two classes. Thereupon workers begin to form combinations (Trades' Unions) against the bourgeoisie; they club together in order to keep up the rate of wages; they found permanent associations in order to make provision beforehand for these occasional revolts. Here and there the contest breaks out into riots.

Now and then the workers are victorious, but only for a time. The real fruit of their battles lies, not in the immediate result, but in the ever expanding union of the workers. This union is helped on by the improved means of communication that are created by modern industry, and that place the workers of different localities in contact with one another. It was just this contact that was needed to centralize the numerous local struggles, all of the same character, into one national struggle between classes. But every class struggle is a political struggle. And that union, to attain which the burghers of the Middle Ages, with their miserable high-waters, required centuries, the modern proletarians, thanks to railways, achieve in a few years.

This organization of the proletarians into a class, and consequently into a political party, is continually being upset again by the competition between the workers themselves. But it ever rises up again, stronger, firmer, mightier. It compels legislative recognition of particular interests of the workers, by taking advantage of the divisions among the bourgeoisie itself. Thus the ten-hour bill in England was carried.

Altogether collisions between the classes of the old society further, in many ways, the course of development of the proletariat. The bourgeoisie finds itself involved in a constant battle. At first with the aristocracy; later on, with those portions of the bourgeoisie itself, whose interests have become antagonistic to the progress of industry; at all times, with the bourgeoisie of foreign countries. In all these battles it sees itself compelled to appeal to the proletariat, to ask for its help, and thus, to drag it into the political arena. The bourgeoisie itself, therefore, supplies the proletariat with its own elements of political and general education, in other words, it furnishes the proletariat with weapons for fighting the bourgeoisie.

Further, as we have already seen, entire sections of the ruling classes are, by the advance of industry, precipitated into the proletariat, or are at least threatened in their conditions of existence. These also supply the proletariat with fresh elements of enlightenment and progress.

Finally, in time, when the class-struggle nears the decisive hour, the process of dissolution going on within the ruling class, in fact, within the whole range of old society, assumes such a violent, glaring character, that a small section of the ruling class cuts itself adrift, and joins the revolutionary class, the class that holds the future in its hands. Just as, therefore, at an earlier period, a section of the nobility went over to the bourgeoisie, so now a portion of the bourgeoisie goes over to the proletariat, and in particular, a portion of the bourgeois ideologists, who have raised themselves to the level of comprehending theoretically the historical movements as a whole.

Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the face of modern industry; the proletariat is its special and essential product.

The lower middle-class, the small manufacturer, the shopkeeper, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class. They are therefore, not revolutionary, but conservative. Nay more, they are reactionary, for they try to roll back the wheel of history. If by chance they are revolutionary, they are so, only in view of their impending transfer into the proletariat, they thus defend not their present, but their future interests, they desert their own standpoint to place themselves at that of the proletariat.

The "dangerous class," the social scum, that passively rotting mass thrown off by the lowest layers of old society, may here and there, be swept into the movement by a proletarian revolution; its conditions of life, however, prepare it far more for the part of a bribed tool of reactionary intrigue.

In the conditions of the proletariat, those of old society at large are already virtually swamped. The proletariat is without property; its relation to his wife and children has no longer anything in common with the bourgeois family relations; modern industrial labor, modern subjection to capital, the same in England as in France, America, as in Germany, has stripped him of every trace of national character. Law, morality, religion, are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.

All the preceding classes that got the upper hand, sought to fortify their already acquired status by subjecting society at large to their conditions of appropriation. The proletarians cannot become masters of the productive forces of society, except by abolishing their own previous mode of appropriation, and thereby also every other previous mode of appropriation. They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property.

All previous historical movements were movements of minorities, or in the interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, of the vast mass of the oppressed stratum of our present society, cannot stir, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air.

Though not in substance, yet in form, the struggle of the proletariat with the bourgeoisie is at first a national struggle, the

proletariat is at first a national struggle. The proletariat of each country must, of course, first of all settle matters with its own bourgeoisie. In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie, lays the foundation for the sway of the proletariat.

Hitherto, every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classes. But in order to oppress a class, certain conditions must be assured to it under which it can, at least, continue its slavish existence. The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. The modern laborer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule, because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society.

The essential condition for the existence, and for the sway of the bourgeois class, is the formation and augmentation of capital; the condition for capital is wage-labor. Wage-labor rests exclusively on competition between the laborers. The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the laborers, due to competition, by their involuntary combination, due to association. The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie therefore produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.

PROLETARIANS AND COMMUNISTS.

In what relation do the Communists stand to the proletarians as a whole?

The Communists do not form a separate party opposed to other working class parties. They have no interests separate and apart from those of the proletariat as a whole.

They do not set up any sectarian principles of their own, by which to shape and mould the proletarian movement.

The Communists are distinguished from the other working class parties by this only: 1. In the national struggles of the proletarians of the different countries, they point out and bring to the front the common interests of the entire proletariat independently of all nationalities. 2. In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.

The Communists, therefore, are on the one hand, practically, the most advanced and resolute section of the working class parties of every country, that section which pushes forward all others; on the other hand, theoretically, they have over the great mass of the proletariat the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement.

The immediate aim of the Communists is the same as that of all the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.

The theoretical conclusions of the Communists are in no way based on ideas or principles that have been invented, or discovered, by this or that would-be universal reformer.

They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes. The abolition of existing property relations is not at all a distinctive feature of Communism.

All property relations in the past have continually been subject to historical change consequent upon the change in historical conditions. The French Revolution, for example, abolished feudal property in favor of bourgeois property.

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonism, on the exploitation of the many by the few.

In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

We Communists have been approached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labor, which right is alleged to be the ground work of all personal freedom, activity and independence.

Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has, to a great extent already destroyed it, and is still destroying it daily.

Or do you mean modern bourgeois private property? But does wage-labor create any property for the laborer? Not a bit. It creates capital, i.e., that kind of property which exploits wage-labor, and which cannot increase except upon condition of getting a new supply of wage-labor for fresh exploitation. Property, in its present form, is based on the antagonism of capital and wage-labor. Let us examine both sides of this antagonism.

To be a capitalist, is to have not only a purely personal, but a social status in production. Capital is a collective product, and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Capital is therefore not a personal, it is a social power.

When, therefore, capital is converted into common property, into the property of all members of society, personal property is not thereby transformed into social property. It is only the social character of the property that is changed. It loses its class-character.

Let us now take wage-labor.

The average price of wage-labor is the minimum wage, i.e., that quantum of means of subsistence, which is absolutely requisite to keep the laborer in bare existence as a laborer. What, therefore, the wage-laborer appropriates by means of his labor, merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labor, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labor of others. All that we want to do away with is the miserable character of this appropriation, under which the laborer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

In bourgeois society, living labor is but a means to increase accumulated labor. In Communist society, accumulated labor is but a means to widen, to enrich, to promote the existence of the laborer.

In bourgeois society, therefore, the past dominates the present; in Communist society, the present dominates the past. In bourgeois society capital is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom! And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying.

But if selling and buying disappears, free selling and buying disappears also. This talk about free selling and buying, and all the other "brave words" of our bourgeoisie about freedom in general, have a meaning, if any, only in contrast with restricted selling and buying, with the fettered traders of the Middle Ages, but have no meaning when opposed to the Communist abolition of buying and selling, and of the bourgeois conditions of production, and of the bourgeoisie itself.

(To be Continued)

House Rent to be Abolished

BEAUTIFUL MODERN HOMES AND NO LANDLORDS TO WORRY YOU, WHEN ENOUGH OF YOU WORKERS WANT IT THAT WAY.

When capitalism goes out of existence it will take with it that terrible trinity of trial and tribulation, Rent, Interest and Profit.

It certainly will be an unusual world to us wage slaves, when we no longer have to answer the door to the knock of the landlord. Let us consider it.

Rent we have to pay to the individual who owns the house, flat room, shack or cabin we happen to be unfortunate enough to live in.

A habitation is an absolute necessity for us all, we must have some place to shelter from the elements. To be the owner of an habitation is almost equal to being possessed of capital. We know that the average worker does not own his own home, since he owns nothing but his power to labor, so he has to sell that power to the landlord for the hire of his shelter etc. The Socialists are out for such a condition under which rent is non-existent.

We Socialists claim that every individual needs free access to those things that are necessities, and their provision must be a social institution.

No individual shall be allowed to benefit from another's needs. Why should landlords grow rich and fat because you and I must live in some kind of a habitation?

The working class have got to forget that unholy reverence they have for the triple tragedy—R.I.P. These things are man-made, and must be destroyed by us slaves, before we shall be free.

By Rent, Interest and Profit we are held in bondage; for them we have lived and slaved, fought and died, always in ignorance, blindly, never knowing the reason why.

But knowledge is ever advancing, ignorance and superstition always retreating. Rent, Interest and Profit are not for us, but for our masters; let us not forget it.

We must have a new order of society, wherein we all shall benefit by the experience of our fellows throughout the ages.

Houses we must have, and their provision shall be in the hands of those most capable of constructing them for use. USE, mark you, not RENT. Houses shall be made to live in, not to sell.

Nature is lavish in her supply of material: there is no stint of wood, stone, brick and metal. The workers of the present day can construct such dwellings as have never been seen previously. Such houses as result from the experience of ages of builders. And the people shall build such houses, and shall build them to live in, and they shall be their own landlords. There shall be no master-class, no idlers, parasites or drones, no army or navy. Everyone who is physically fit shall be a worker, engaged in useful production of some kind. Those who manifest dispositions cultivated under capitalism, such as graft, laziness, etc., shall be treated in institutions such as experience shall show to be best.

Now just think of the huge army of workers engaged in useless toil under present conditions of competition. The advertiser, the drummer, the salesman, those engaged in producing munitions of war, protecting capitalist property. A whole host, they will take part in producing things that shall make for life and happiness. And all those at present unemployed shall be at work, for there will be created a great demand for all the good and beautiful things of life.

Mankind, when it shakes itself free from its shackles and steps forth to view the world, will see much to be done. There are millions to be fed, clothed and sheltered.—W. S. in the Vancouver New Review.

TO KEEP MY JOB.

I know more youthful women sniff as I pass by Lynx-eyed, they penetrate my poor deceit. They note the falsely blooming cheek, the Titan dye.

The tight-bound hips, the smartly high-heeled All the week long I pace in studied ease. A costume model in a busy store—

My whole life has been spent in scenes like these. For this work I am fit, and nothing more.

Only one prayer at night I humbly sob: "Dear God in Heaven, help me hold my job."

Ah! once I hoped my own small home to keep. To mother little ones, to cook and sew;

Then as my hair turned grey I need not weep, Advancing years to loved ones never show. But that is past and gone; all that remains, Is to find courage for the weary track;

The long, slow days are full of aches and pains; No one must guess that I am on the rack:

Thou' love and hope and youth the sad I help me, God, for I must keep my job.

—New York Times

The Civilized Monkeys

By FRED D. WARREN.

A great traveler went to Africa. He penetrated far into the interior where the foot of civilized man had never before left its imprint. He found a tribe of Monkeys contentedly living on the things which Nature had provided in abundance.

Each Monk gathered what he needed, and his Neighbor did the same—and there was none that lacked. The Man was surprised at the ignorance of these simple-minded creatures, and he concluded to give them a few lessons in Political Economy. He called together several of the Brightest Looking Fellows, and folded to them his plans to Live Without Work.

"In my country we do not gather the fruits of the Fields and Forest—others do that for us."

"How so?" inquired one.

The man, lowering his voice, gave his audience of Select Persons the Secret.

On the following day, before the rest of the tribe were astir, the Select Few under the guidance of the Man, took possession of the Forest and the Coconut Groves. When the other Monkeys came forth to partake of the Morning Repast, the Manager of the New Company stepped forward and said:

"Dear Fellow Monkeys, it has seemed best that we (indicating the Select Few) should take possession of the Land and the Coconut Groves. We have, however, decided to give you all work for which we will pay you Wages, so that none may lack for food," and, with a pleasant smile and a kindly twinkle in his eye, he explained the Scheme of Civilization which the Great White Man had brought with him.

The other Monkeys seemed well pleased with this arrangement—for was it not a step toward Civilization?—and went to work with light hearts and willing hands, gathering the fruit of the trees. One-half of the nuts picked were turned over to the new Owners, while the other half was retained by the working Monkeys as their Wages. In a short time the members of the Company were in possession of all the nuts they could eat, and having need of no more—a notice was posted by the Manager, stating that operations would cease for the present, and the Workers could take a vacation.

Presently they became hungry and would have plucked the fruit of the Trees, but the Manager said: "Nay, when we have work for you to do you can gather the fruit for us and we will give you a part of it as your wages. But see, we have all we need for some time to come, and it will not be necessary to resume operations yet."

Though the trees were laden with nuts, and the Monkeys were willing to work, the Manager could not be prevailed upon to resume operations—because there was a surplus on hand.

A consultation was held, and one of the Monkeys—more rebellious than the rest—openly advocated taking possession of the Grove and satisfying their needs, saying that they had as much right to the fruit as the pretended Owners.

This seemed good in the sight of some, but others shook their heads and said that it was not the way of Civilization—that they should wait until times "picked up." Others (these who had received favors from the Company) said that those without nuts should have saved from their supply while at work, so that when the company no longer needed them they would not be in want.

As the Monkeys got hungrier the grumbling became louder. To their untutored minds it seemed ridiculous that they should be hungry while the Coconuts rotted on the ground. After a time many Good and Conservative Monkeys openly advocated taking possession of the Grove and supplying their needs as they did in the days before Civilization.

And so it was decided.

The Monkeys in a body went to the Manager and demanded of him the keys to the Grove, and the Manager was much afraid at this outcry among the people, but his appeal to observe the "law"—the law made by the Select Few, under which they took as their private property that which was intended for All—was of no avail.

The Monkeys possessed themselves of the Grove and the Fruit. There was plenty for All, including the Manager and his former Friends—but they were invited to do their share of work, which they did, as no one else would gather for them.

QUESTION—ARE WE AS WISE AS THE MONKEYS?

The Discontent of Tom Mann

Toronto Daily Telegram, September 27. "God Save the King" is an anthem abhorrent to Mr. Tom Mann, the English labor leader now visiting Canada. Mr. Mann would not stay in the hall at Windsor while the National Anthem was being sung. Canadian trades unionists were refused fellowship with Thomas Mann unless they shared Mr. Mann's hatred of the Church, the Throne, the Empire and every other agency or symbol of established order and government.

Canadians might also prefer the war-song of revolution to the anthem of British freedom if British freedom meant no more to Canadians than British freedom means to the people whose condition is the source both of Tom Mann's anger and of Tom Mann's influence. The railway workers of the United Kingdom number 600,000. Of these workers at least 100,000 earn \$5 or less per week. The Board of Trade returns show that sixty per cent. of the workers covered by these returns earn less than \$7.25 per week. The average wage of the woollen workers in the Keirley district is quoted at \$3.40 per week. The Board of Trade returns do not cover the casual and lower grades of unskilled workers. The workers who are not covered by the Board of Trade returns are the casual and unskilled laborers who supply victims for Tom Mann's leadership. The minimum trades union rate for carpenters and joiners illustrates the rate of wages for skilled labor, as follows:—London, 21 cents per hour. Hinkley, Leicestershire, 15c. per hour. Penryn and Falmouth, Cornwall, 9 cents hour.

Canadian critics of Tom Mann would not be vociferous in their chorus of "God Save the King" if they toiled among the unskilled laborers whose earnings are indicated in the scale of wages demanded by skilled labor in the British Isles. Tom Mann would teach the workers to reverence Mr. Mann rather than reverence King George. He would teach them to chant the revolutionary anthem rather than the National Anthem.

Almost every fool thing imaginable has been taken up as a fad by the "smart set"—except work. Honest work is too degrading for the pink-cheeked aristocracy; let the common trash do that!

B. C. EXECUTIVE MEETING

Dear Comrade:—At the executive meeting, Sept. 7th, it was resolved that whereas many members of the party are at present imprisoned for participating in the protests made by the miners of Vancouver Island against the working conditions being forced upon them by the mine owners, that a special appeal be made to all locals, comrades and members of the working class for funds with which to undertake the defence in the courts of our comrades.

All contributions to be sent as early as possible to the provincial treasurer, O. L. Charlton, City Heights P.O., Vancouver.

It was further resolved that as many comrades and members of the general public as possible should write individual protests to their provincial representative, objecting emphatically: First, against the discrimination shown by the provincial government in not forcing the mine owners and government mine inspectors to carry out the provisions of the coal mines regulation act, general rules, page 153, section 87, and yet on the first opportunity sending militia and special police in to the district and arresting wholesale the miners upon trivial charges of contravention of provincial laws, which charges have already in many instances been proven in the courts to be false.

Second, Against the employment of the militia in labor troubles and always in opposition to the interests of the striking workers, especially seeing that assurance has always been given that the militia was for the purpose of national defense only—not for breaking strikes, which is the purpose of their present use.

Third, Against the inhuman and unjust treatment of the prisoners awaiting trial, inasmuch as they have been refused access to their families, confined in inadequate cells with other prisoners infected with virulent and contagious diseases, browbeaten by the judges and refused bail pending trial.

Fourth, Demanding the compelling of the mine owners and government mine inspectors to immediately carry out the provisions of the Coal Mines Regulation Act and the withdrawal of all militia and special police, and the discharge or release on bail of all miners now awaiting trial.

The immediate action of all comrades is expected.

Resolutions, Recommendations and References.

Organizer Sam Atkinson will arrive in Vancouver this week to take up his duties, and Com. Charlton was appointed to attend to arrangements concerning same until next meeting.

Vancouver Local reported subscribing for one Lyceum course. Particulars of same have been sent to all locals, and it is hoped that as many as possible will subscribe for same.

District organization information has been sent to all locals in the province, and the immediate formation of the district committees should be undertaken.

All locals having money on hand received for sale of Cotton's sub cards must send in at once to the secretary. Yours fraternally, The Executive.

STOCK IN COTTON'S

The following is a proposed referendum re taking stock in Cotton's, which is now before the S.D.P.

The Toronto Finnish Local No. 2 at a meeting held Aug. 18th, 1913, decided to submit the following proposed referendum to the party membership. The object is to receive the consent of the membership to collect the assessment voted to assist in defraying the expenses of holding a Dominion Convention, and use such sum to assist in wiping out the debts of Cotton's Weekly, which will enable this organ to be more effective as a propaganda sheet.

We sincerely trust that every member of the S.D.P. will vote for this referendum and that the assessment will be promptly paid. Finnish and Ukrainian locals will send their assessment direct to the secretary of their respective language executive committee. English locals of B. C. to O. L. Charlton, City Heights P.O., Vancouver, B.C. Winnipeg locals to J. J. Jones, Box 1682, Ontario locals to P. C. Young, 82 Waverley St., Toronto, and all other locals and members at large to the secretary, D.E.C., H. Martin, 61 Weber St. East, Berlin, Ont.

PROPOSED REFERENDUM.

1. That the 50c. assessment recently voted to defray expenses of holding a Dominion Convention be now collected and used to wipe out the debts of Cotton's Weekly.

2. When the sum contributed by any local is equal to a share of \$10, such local shall receive stock certificate for one share of Cotton's Co-operative Publishing Co. Locals shall receive as many shares of \$10.00 each as can be purchased with their contribution, any balance shall be used to purchase further shares, these to be held by the respective executive committees.

3. Those locals who have already forwarded contributions to be applied to Cotton's shares, shall when such amount is sufficient receive share or shares in due course. Any local may increase their contribution to full amount of share, \$10.00.

Signed on behalf of the Finnish Local, J. W. Ahlquist, Chairman; J. Salpa, Secretary. This referendum was dealt with at Cowansville local No. 1, at its meeting September 21st. It was resolved to withdraw the Cowansville referendum in favor of Toronto Finnish No. 2.

Cowansville referendum proposed that the stock in Cotton's be held by the Dominion Executive. This would give the Executive voting power and practically control of the paper. Toronto Finnish referendum is that the individual locals hold the stock, which will give them voting power. The opinion of the membership seems to be that the Executive should not control too much the party paper. For this reason Cowansville local desires to withdraw its referendum, and support the Finnish proposals.

SPEAKS HIS MIND.

A comrade who received a copy of the list of subscribers to Cotton's in his town writes: "I don't know how you got these names, but I know at least at a distance that Dr. — is the Mayor, and a political grafter, inasmuch as he is Indian Doctor through political pull. Cotton's is wasted on him. The — newspaper is Grit, and the owner and editor is a putrid political grafter, who on the Grit defeat at general elections tried to change to Tory. — is J. P., and a general snake in the grass."

We do not know how these names got on our lists. We take what names come to us in the regular way. But Cotton's has worked on some mighty tough material, and we despair of no one.

Discontent is the foe of tyranny.

HARD PULLING

Herewith is published the receipts of Cotton's Weekly from the circulation end of the paper for every month the paper has been published as a Socialist organ. Study this table well, and get to work and see if you cannot make October, November and December of the present years record months.

SUBSCRIPTION RECEIPTS.

	1910	1911	1912	1913
January	154.56	281.30	820.56	574.06
February	158.67	262.86	760.46	740.84
March	640.99	443.64	546.30	766.20
April	481.49	346.15	587.04	704.19
May	311.15	256.45	573.05	567.65
June	282.20	344.85	529.57	424.80
July	242.08	252.75	681.60	624.22
August	306.35	294.67	470.75	510.95
September	389.95	589.90	330.75	
October	365.45	484.00	878.88	
November	349.50	277.17	408.30	
December	307.76	437.04	614.90	

4,054.15 4270.78 7292.16

It will be noticed that September, 1912, was worse than September, 1910, and far worse than September, 1911. This year September appears to be as bad as it was in 1912. Our receipts for subscriptions for the first 23 days of September were only \$284.85.

It will be noticed also that our receipts for the first eight months of the present year have been \$56 less than they were for the corresponding period of last year. This is what makes it hard pulling.

You can change all this, comrades, by turning in a large number of subscriptions. Two bits for a paper for forty weeks should not be a heavy item of expense. And if all our hustlers get the spirit of hustle for the revolution, Cotton's difficulties will be over for good.

St. John, N.B., Boosting the Cause

St. John, N.B., has on hand a number of pamphlets entitled, The New Brunswick Farmer, showing how the capitalist system exploits the farmers. Comrades in the province of N.B. who can distribute the pamphlet to advantage, may secure free copies by sending return postage to the secretary, Colin McKay, St. John Hotel, St. John, N.B.

Comrade Geo. R. Knapstad, author of "War, What For?" will shortly make a lecture tour through New England, and the St. John, N.B., local are trying to get him to come to the New Brunswick city to deliver his lecture, "The Iron Fist." He is touring Maine early in December.

Nothing further has been heard from J. E. Potts, Organizer of the I. B. of Carpenters and Joiners. Local Portland has a standing challenge for a debate with him, expenses and railway fare paid. Now John, come out of the woods. It is all right to make a holler against Socialism. There is one thing, however, if you attack Socialists, John, they are bound to come back.

Has anyone seen Gribble? Last heard of in Toronto. He is to tour New Brunswick, where it is on the tapis to form a Provincial Executive.

A local will shortly be formed at White's Mills, N.B., entirely a farming community. Miss Mushkat lectured at Baywater, where another local can shortly be expected.

Stratford, Ont., Strike

Stratford, Ont., freight handlers numbering twenty men of all grades were told on Sept. 22nd that they must be content with less pay, and a smaller scope of work. Down tools was their reply. An official notice stated that unless they started at noon, their places would be filled. The news spread fast and freight handlers at other points thought the air at Stratford would not agree with them, and refused to scab.

Next day the strikers went back with no pay reduction, except five men of one grade—no submitted to a three per cent instead of a ten per cent cut, as originally proposed.

The workers show a new spirit. The high cost of living compels these workers, some with wives and families, to object to giving more dollars and dimes to those who toil not, neither do they spin, who in England ride at their ease in their motor cars, enjoy their yachts and their country house, don't you know, paid out of tribute in the shape of dividends from Canadian workers.

As usual the Stratford Herald could not report a labor dispute without bias. They stated that the men split the difference, when in fact, all (except five) went back at the pay ruling before the dispute. The Herald cynically and sneeringly spoke of the workers as walking around town literally on strike, but actually out of a job. The business editor might realize that less wages means cutting out that 35 cent subscription every month, and less money to spend with the advertiser. The workers are learning that only with the workers' aid, may capital break a strike. The workers are learning to organize. They are learning that to vote for a Liberal or Conservative government is no good for them, for both these parties have voted large sums to the Canadian railroads. The workers should support Cotton's Weekly and vote for the Socialist candidate and vote for Socialism.

Hamilton Bucking Up

Hamilton is fast taking its rightful place in the Canadian Socialist movement. Our organization meeting on the 23rd ult., proved that our organizer had unearthed a bunch of real live ones. Such a large and enthusiastic meeting of full-fledged Socialists was indeed a most gratifying sight. We got through a mass of business, most of which was in the way of getting down to system in the running of the local. This was impossible before as we had neither membership nor funds for the purpose. As was intimated in our last report, a comrade has been appointed to take charge of Cotton's sub list. We realize the necessity of keeping our paper not only in existence, but ever on an increasing circulation. It is essential to the movement as a solidifying and educational agency. A committee was selected to draw up a syllabus for our winter's meetings, and power was given the executive committee to make arrangements for holding a smoker and rally. We intend to cater to the social as well as the intellectual instincts of our readers. I think it is clear therefore that it will be worth the while of all Cotton's readers, and all unattached Socialists and semi-Socialists to get into touch with us at once. I refer readers to our card which now adorns the Socialist Directory, and which is another indication that Hamilton is now on the map.—J. A.

Ontario comrades should be on the lookout for candidates at the next provincial elections. There is no deposit needed. You don't want Whitney? Well, whack Whitney well.

A COMPARISON

By IRWIN FRIDAY, Fertility, Alberta.

Once there lived a mythical robber named Robin Hood. He roamed the forests and held up whoever he pleased. He feared not the sheriff nor the soldiers, as he could easily evade them. He was denounced by preachers, etc., etc., as a very useless and undesirable lawbreaker.

Today we have many who are worse than the outlaw Robin Hood. True, they do not frequent the forests and hold us up at the point of a sword. Not they. They have too much respect for their well-filled carcasses, clothed in the best of raiment. They run no risk of being shot so full of holes that they wouldn't hold baled corn fodder. They have a perfectly sane as well as extremely safe system of piracy. "It came with the machine that made investments profitable. By investing in the C.P.R. stocks, Imperial Oil, etc., an income can be realized without laboring or risking their lives. How very much more civilized than Robin Hood's way of doing business! This modern hold-up succeeds every day in the year. One only met Robin Hood occasionally; but now we are robbed by day and by night. That Mackenzie and Mann deal is a fine example of modern Robin-hoodism.

Robin Hood had the opposition of the power of state, but the powers of the state assist in picking our pockets today. No troops will be sent to corral the C.N.R. owners for having dipped into the national purse to the extent of about fifteen million dollars at one haul. Of course not. The heads of the state assisted in the deal. Of course, some excuse was forthcoming. The C.N.R. Co. had not received as many shekels as the C.P.R. and G.T.R. had. Great excuse that.

Supposing some of you workers had been fortunate enough to have 12 cents about your old clothes; also suppose that you were going to town for a big blowout. One thief would go to soon after you leave home and take five cents away from you. Another thief would come after you have gone half way and take five cents more, and finally when near town the third footpad nabs you and finds that you have only the price of a postage stamp left. Immediately he sets up a howl because you haven't any more coin and demands your hat, coat, trousers, shoes, etc., and leaves you to go on to town clothed in the grace of God, whereupon the police arrest you for indecent exposure.

That is what the plute governments allow to go on in Canada, and they call the thieves eminent financiers. DO THE PREACHERS, ETC., ETC., DENOUNCE THESE MODERN ROBIN HOODS? WHY NOT? Because they dare not do so.

The outlaws robbed only the rich, but our Robin Hoods of today rob the poor from the cradle to the grave, and will continue to do so until you workers elect workmen to the office of the state and make each one subject to the recall by vote. You must also demand the initiative and referendum. In this way the recall will hang over the head of the officer like the sword of Damocles and the referendum will permit you workers to repair any damage he may have done. And you must demand laws that will give you the full product of your toil.

Our financial outlaws dominate our parliament, corrupt our courts and muzzle the public press. Destroy the profit-taking system, and these hold-up men will vanish like a fog before a strong wind. Socialists demand the destruction of the hold-up system. Join the party, vote its ticket and free yourself. Be a man, not a fool.

Kingston Readers Attention

Comrade Cotton—I wish to address a few words to the readers of Cotton's Weekly living in and near Kingston, Ont. I have put in an application with Secretary Martin of Perlin, Ont., for the services of Alex. Wilson, of Kansas to speak in Kingston when he passes through Ontario in the latter part of October. Wilson is one of the best public speakers the Socialist movement has produced anywhere in America, and is well worthy of the largest audience we can get for him. However, unless some of you "Cotton" readers come forward promptly with assistance to finance, advertise and conduct the meeting, it will have to be abandoned, as it would be a shame to bring a speaker of Wilson's ability here unless we can guarantee him a fair-sized audience. The amount of work and money necessary to produce a proper-sized audience is too great for the three or four comrades who are now carrying on the organized propaganda work in this city. Out of the two hundred and sixty or seventy Kingston subscribers to Cotton's Weekly were surely ought to be at least a dozen or two who are sufficiently interested to contribute 25 or 50 cents or a couple of hours' work in distributing literature, etc., etc., to make the Wilson lecture meeting a grand success.

Now, comrades, don't let "George" do it all; do a little yourself; communicate with H. E. Bushey, secretary of the Kingston Socialist propaganda club, and he will tell you how you may help. Address 371 Division St., Kingston, Ont.

Albert Chevalier, city relief officer of Montreal, predicts a hard winter for the working class. He points out that the increasingly large amount of public works carried on by the city will cause many to be thrown out of work when winter comes. The city's laboring bill since last May has been \$100,000 per week, and the workers numbered 10,000. Living on \$19 a week in a city of 500,000! The ten thousand workers will all be thrown out of work, besides tens of thousands of others. You workers create the wealth, and you get sacked the moment your masters can no longer use you. They live in affluence while you go hungry. Each of you who uphold the present system have to bear your share of blame for this unhappy condition.

The giant, Labor, is being prodded and kicked into a rapid awakening. In a country where the seasons are backward, but the soil and seed of revolt is now being prepared and the growth promises to be rapid and vigorous. Capitalism has about finished its course. The mental senility and the moral depravity of its representatives prove it, and the workers are everywhere reaching out for the reins of power.—W. J. Curry, Vancouver.

If someone consumes the products of labor without working, some workers must evidently be producing wealth without getting anything for it.

Every "probe" and investigation only prove the necessity of depriving "big business" of the power to corrupt and bribe our public servants: the only way this can be done is to abolish private ownership of "big business."

When men lose respect for the courts they soon lose all fear for the power that is behind them.

Capitalism breeds crime at both ends.

Preparing to Settle Bread Riots

W. J. CURRY, Vancouver.

In spite of the "cheerful liars," representing the McBride government and those who have something to sell, the fact is that before long we of Vancouver will be facing unemployment and economic problems of a most serious nature.

"Is any preparation being made to meet these conditions of unemployment and financial distress which are daily growing more serious?" I asked of an acquaintance last week. "Sure there is. Several new regiments are being organized; the Highlanders are always on the job and gun-men and special police can be sworn in from the ranks of the unemployed any day, and what other preparations could you expect?"

My friend was quite right. The capitalists who control the powers of state and who own the earth have no other remedy, and exploiters of labor can have no other remedy than clubs and bayonets to settle the problems of hunger which their ownership of the means of life makes inevitable.

It takes force to rule. Through the right of might the manufacturing and commercial classes overthrow the feudal lords and become the rulers. Through fraud and force today they wield the sceptre of power, and when the powers of state are taken away from them by the people, their right to rule and rob the workers will end.

But the McBride Government and the Liberal party do not even recognize the existence of the unemployed problem in B.C. and yet today our saw mills and logging camps are closing down, while the hordes of Asiatics and the country boys are being dumped into the country by the transportation companies and immigration agents, because it pays.

When my friend spoke of the militia settling bread riots I thought of "Bloody Sunday" in St. Petersburg, when that wretched band of mothers and fathers with their famished children defied the law and marched to the gate of the Czar's palace to beseech their "Little Father" to give them food that they might not die. The sharp orders of the Cossack guards commanded these starving peasants to halt, but still they moved on toward the palace and the order "Fire" came, and these bloodhounds of the Russian autocracy, who are bred to slay, poured a volley into these outraged slaves. Hundreds of them fell dead and wounded in the streets of St. Petersburg and were dumped into a trench and forgotten.

Considering these things and the galling guns and bayonets which subdued the strikers last month on Vancouver Island, I can see no difference between the rulers of the past and the present, or between the methods used to feed the hungry peasants in Russia and those methods which our rulers are today preparing for the economic problems of Canada.

The workers must save themselves, we can expect nothing from the corporations or the governments which represent their interests.

THE ONLY REMEDY.

Here in Canada the S. D. Party represents the only organized protest against these inane and savage methods of dealing with our economic problems. But we need more men and women and money to assist in the building up of an organization for the purpose of educating the people regarding the cause and remedy for the ills which afflict them and for developing a political machine by which their acquired knowledge can be expressed through the ballot. Only a movement of this kind based on education can save the world from chaos and from going back to the dark ages. Only the workers can save society.

The world today is a vast storehouse of wealth. Why should poverty and unemployment exist, since labor creates all the comforts and luxuries of life? Our masters are few while we are many. What, then, except ignorance of these social problems stands between us and a world of peace and plenty?

Atkinson in Vancouver

The Dominion theatre in Vancouver was crowded to its utmost capacity last Sunday evening to hear Sam Atkinson lecture.

The comrades and the public have waited patiently for six months to hear this really great Socialist orator. The serious illness of his wife and his work amongst the street car men of Buffalo has kept him from us, but finally all difficulties were cleared away and he arrived in Vancouver with his wife last Thursday. We expected great things from him, but his first public utterances stamped him as a far greater revolutionary character than we had dared hope could be secured for British Columbia. We had the largest crowd, the largest collection, and sold more literature than at any meeting ever held in this province.

With the slump in real estate, the trouble in Nanaimo and the financial depression, we feel that this is our opportunity to make men and women think and win them to Socialism.

TIS OF THEE.

There was a wench in our town,
She was a poor wage slave;
Her son, her only pride and joy,
He was a soldier brave and bold.
One day he went out on strike—
What did the brave boy do?
He took his Governmental Gun
And shot his Ma in two.
And when he saw his Ma was dead,
That tolling Ma of his'n,
He heaved a sigh, and shed a tear,
And said, "Well—'t's Patriotism."
—Mary Field in the Saturday Review.

British employers fear the rising labor class. They have got together the tremendous defense fund of \$250,000,000. To read that, one would think they were being besieged and that they were in imminent peril. That tremendous fund has been collected to be used to break strikes. Any employer will have millions of dollars at his back to fight his workers with. This shows the masters fear. The unions are accepting the challenge. Many of them are stopping the indemnity part of their funds and turning their funds into the fight to meet the master class. The old land is rocking beneath the approaching labor war, the like of which the world has never before seen.

"Industrial crisis near in England," the newspapers declare. A hundred thousand cotton operatives are facing their masters. Lord Northcliffe recently declared that families in the cotton factories made from fifty to seventy-five dollars a week. If this were true, the labor unrest would not exist.

Socialism is at last beginning to get a hearing before the people, and the people of Canada move fast, once they are set in motion.

When men lose respect for the courts they soon lose all fear for the power that is behind them.

The Crime and Punishment of Poverty

Matthew Wayman, Socialist organizer of Toronto, was recently condemned to pay a fine of ten dollars or spend thirty days in jail for making a Socialist speech on the streets of Toronto. Judge Cohen was the tool of the master class who imposed the fine. The following is part of the speech which Cohen considered it a crime to make. Our masters have servile judicial tools and the masters set them in action, for they know that if the workers see the light, the days of riches reared on poverty will be no more.

"Blessed are the poor. The poor ye have always with you." To him that hath shall be given, and to him that hath not shall be taken away even that which he hath. Phrases like these have been uttered and reiterated by persons and people whose stock of phrases exceeds their wisdom that we have come to look upon them as true, and any man or set of men who would seek to stem the tide of, or abolish the cause of poverty, is looked upon today as an impossibilist, utopian or dreamer.

I see nothing blessed in being poor. I've been poor all my life, and I am a good judge of poverty and its blessings.

I see no reason why there should be poor people.

I am not a dreamer or a utopian. I am a Socialist, a member of the Social-Democratic Party. I seek to make people discontented with poverty, and urge them to demand all the good things of life and to fight against those who would deny those things to us. Nearly all working people are poor.

Nearly all the idle people are rich. Poverty is the crime of being born of, reared by, or belonging to the working class. The punishment is that the poor shall bear the burden of feeding, clothing, sheltering and supplying all the comforts of those who won't work—the rich class.

This burden, this cross upon which the working class is crucified, the consequent struggle, pain, anguish, misery and oppression, has been the theme of philosophers, poets and martyrs, throughout the ages. These men never divined the cause, and could not abolish the effects.

They were compelled to make belief in another world beyond the stars in order to even up the miseries and joys. The rich to have the good things in this life and hell in the next, the poor to have the tears in this life and pleasures in the after world.

The Socialists and unionists have taken upon themselves the task of attempting to show the workers how the process can be evened up on this side of the grave, and consequently their daring step has brought upon their unucky heads all the calumny, hatred, and malignant spleen that can be vented by those who voice the interests of the idlers.

The wealthy class know no sentiment in this matter. Poverty may be blessed, and riches may be accursed, but the rich like this arrangement and seek to retain it. They punish with cruel vindictiveness every attempt to change this state of affairs. They pay and pay and pay well, the men who had and uphold the present system, and that is why we hear, so much about the Socialists being the class who wish to break up the home and the family who seek to smash the state, from politician, parson, press and powerful purse-owners.

I said that I see nothing blessed in being poor. Can you, comrade?

Can you see anything blessed in the life of a factory who irons collars all day long for five dollars a week?

Or in the laborer seeking a market for his labor—selling his lifetime like merchandise or carillon?

In the defiled and trampled bodies of women forced into a life of shame harassed by vigilance committees and morality squads?

Can you see anything blessed in the lives of thousands who daily are summoned and punished in our masters' police courts, because they cannot afford to get conveniences in their shacks?

Is there anything blessed in standing over a hot iron cauldron, or scrambling up shaky buildings, or in creeping through a wet drift in a mine, in the hardships of a deckhand, in the nervous monotonous hasty making of cigars or in the fetid dust of a furniture factory?

Can you see anything blessed in the miserable shacks, the shoddy clothes, the cheap food, the jiggering, flickering picture theatre?

I do not think so.

There is nothing blessed in being maimed, broken, or killed in hazardous industry, sweated while employed, starved while unemployed.

I see nothing blessed in these things, and I see no need for them.

Here in Canada we have all the necessary raw material, the machinery, the resources for making everybody comfortable and happy, and that is why I am a Socialist. I seek to abolish poverty, I seek to overthrow the present system of giving the good things to idlers and the dirt to workers.

The Social-Democratic Party is the Party of the working class, who know the sting of poverty. The other parties are the representatives of the rich class.

And these other parties cannot do anything for you. As the speaker said to Whitney:—"Sir James, you cannot understand the working class. You do not work in their factories or live in their homes, or share in their discomforts," and Whitney had no word to say.

The poet says:
Little do the happy guess the sum of human wretchedness.

Or dream amid the fond farewell that time of them is taking.

How frequent tolls the funeral knell, what noble hearts are breaking,
What myriads to their tombs descend without a mourner, creed or friend.

Tolstoy says, "The rich will do nothing, but get off the backs of the poor."

Engels says, "The emancipation of the working class must be the class conscious action of the workers themselves."

The Social-Democratic Party is the party of the working class. That is why they are harassed by the masters' police and persecuted by the masters' law. But, comrades, they are fighting your battle. Their struggle is your struggle, the task of throwing off our backs the burden of riches, out of our lives the gall of poverty; to give to the worker the full proceeds of his toil, to abolish oppression, persecution, poverty and slavery; to build up society upon a congregation of free and intelligent people, to make all who can take their share in the necessary labor.

And he who will not strive to this end is dead, indeed.

He who hurts his own class is a traitor. He who sells his soul to the oppressor, for gain is a fool or knave.

The end of justice is the beginning of the reign of lawlessness.

SOCIALIST DIRECTORY

DOMINION Executive Committee, Social
Democratic Party of Canada, meets
every first and third Monday at 8 King
St. East, R. Martin, sec., 11 Foster St.
East, Berlin, Ont.-28.

LIBERTY Co-operative Club, P. Q. 31
Butler Ave., Point St. Charles. Pro-
gramme meeting every Sunday 3 p.m. So-
cial and political problems every Wed-
nesday 8 p.m. Co-operative club every
Friday 8 p.m. Woman Club every Thurs-
day 8 p.m.-22.

WINNIPEG Executive Board S.D.P. of
C., meets every second and fourth
Monday night at Headquarters Hall,
113 Jarvis Ave. For information and
literature write to: Prov. Sec., J. Pen-
ner, Box 100, Winnipeg, Man.-22.

NANAIMO Local No. 11, S.D.P. of C.
English Business meeting held on Sun-
day afternoons, 3 o'clock, above Beattie
& Hopkins, Printers, Wharf St. Pro-
gramme meetings all time in open air at
Temple, rec. sec., box 655, Nanaimo, B.
C.-24.

NUMMOLA Finnish Local No. 6, S. D.
P. of C. Post office address, S. S.
Oorto, Nummola, Sask.-22.

BRITISH COLUMBIA Executive S.D.P.
of C., meets in Vancouver, British So-
cialist Hall, Pender St. E., on the first
and third Sunday of each month at 3 p.m.
General business meeting on third
Sunday 8 p.m. For information and
Station P.O., Vancouver, B.C.-26.

LOCAL VANCOUVER No. 12, meets for
business and propaganda every Tues-
day 8 p.m., Dominion Hall, Pender St.
Public meetings in Dominion Theatre
Granville St., Sunday evenings. Sec-
retary, O. L. Charlton, City Market, Main
Street.-25.

BERLIN Local, No. 4, S. D. P. of C.
meets every second and fourth Wed-
nesday, 8 King St. E., Berlin, Ont.-28.

PORT ARTHUR Local S.D.P. meets in
Labor Temple, Bay St., 2nd and 4th
Wednesdays, 8 p.m., for business, and
1st and 3rd Wednesdays to discuss
matters of interest to every worker. Workers
and run Port Arthur for the benefit
of the workers. Herbert Barker, 141 Pine
St., Sec.-23.

SOUTH PORCUPINE Local No. 2, S. D.
P. of C., holds business and pro-
gramme meetings every Sunday at 3 p.m.
in Miners' Union Hall, South Porcupine.
P. Dore, Sec., Box 121.-23.

TORONTO Local No. 1, S. D. P. of C.
Business meeting first and third Tues-
day in month, Labor Temple, 141 Church
St. 3 p.m., second floor. Attend street
meetings Wednesday and Saturday eve-
nings in different parts of the city. Al-
fred Corry, 36 Simpson Ave.-27.

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We have got busy and made up a
list of fifty subs to go into E. W.
Nesbitt's riding. We have gone into
every street in our end of the city
for subs, so Cotton's is well spread
in Woodstock East. All I wish is
that the comrades in the west end
would get busy and do the same. We
hope these fifty will cause the rufes
pains and joy to the comrades, as
they will shout, "Hurrah for the Red
Flag and down with capitalism!"

A few hard working slaves of Wood-
stock, Ont.

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MONTHLY PLEDGE
Quite a number of comrades are
pledging themselves to get a certain
number of subs per month or to make
up the difference by contributions to
the Battery, or purchasing sub cards.
This movement has been perfectly
spontaneous. If comrades will set
themselves a definite amount of pro-
paganda to do each month they will
find their work far more effective and
they will bring their freedom nearer
in a much shorter time.

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(The biggest company in the world)
The total assets of the U. S. Steel
Corporation for 1912 are given as \$177,
256,000, this being "exclusive of charges
for interest on bonds and mortgages of
subsidiary companies." The interest
charges which are not given add mil-
lions of dollars more to the net pro-
fit.

The average number of employees in
the service of the corporation for 1912
was 21,255, as against 16,500 in 1911, a
total annual salaries and wages in 1912
amounted to \$10,350,000, an increase of \$2,
327,971 over 1911.

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THE A. B. C. OF SOCIALISM.
Q. What is a Socialist?
A. Socialist is a human being like
yourself.

Q. What do Socialists propose to do?
A. A Socialist proposes to do the
things that are now being done by
the capitalist, but in such a way as to
benefit the whole community instead of
a few.

Q. How do Socialists propose to do
these things?
A. Socialists propose to do these
things as they are now being done with
such added improvements as may be
invented from time to time.

Q. What, then, is the difference be-
tween the present capitalist system and
Socialism?
A. Socialism is the system of the
future.

**MEMBERSHIP OF THE SOCIAL DEM-
OCRATIC PARTY**
On December 31, 1912, there were 224
members of the Social Democratic Party
in Canada. These members were
divided by provinces as follows: In On-
tario there were 225 members, British
Columbia 28 members, Manitoba 28
members, Saskatchewan 15 members,
Alberta 135 members, Quebec 150 mem-
bers.

This membership is contained in 126
localities divided by provinces as follows:
Ontario 52, B. C. 24, Manitoba 22, Sas-
katchewan 22, Alberta 12, Quebec 26.
In the first three months of 1913, 13
new locals were chartered.
During the last six months of 1912 cash
receipts of the party were \$107.72, and
expenditures were \$108.62.

SOME AMERICAN MILLIONAIRES.

John D. Rockefeller \$100,000,000
Andrew Carnegie \$100,000,000
William Rockefeller \$100,000,000
Estate of Marshall Field \$100,000,000
George F. Baker \$100,000,000
Henry C. Frick \$100,000,000
William A. Clark \$100,000,000
Estate of J. P. Morgan \$100,000,000
Estate of John D. Harriman \$100,000,000
Estate of Russell Sage \$100,000,000
W. K. Vanderbilt \$100,000,000
Estate of John S. Kennedy \$100,000,000
W. W. Astor \$100,000,000
J. J. Hill \$100,000,000
Inaac Stephenson \$100,000,000
Jay Gould Estate \$100,000,000
Mrs. Henry C. Frick \$100,000,000
Estate of Cornelius Vanderbilt \$100,000,000
Estate of William Weightman \$100,000,000
Estate of Ogden Goelet \$100,000,000
J. P. Morgan \$100,000,000
Arthur C. James \$100,000,000
Estate of Robert Goelet \$100,000,000
Estate of John S. Kennedy \$100,000,000
Thomas F. Ryan \$100,000,000
Edward Morris \$100,000,000
J. O. Armour \$100,000,000

MONTHLY PLEDGE

Quite a number of comrades are
pledging themselves to get a certain
number of subs per month or to make
up the difference by contributions to
the Battery, or purchasing sub cards.
This movement has been perfectly
spontaneous. If comrades will set
themselves a definite amount of pro-
paganda to do each month they will
find their work far more effective and
they will bring their freedom nearer
in a much shorter time.

U. S. STEEL CORPORATION.

(The biggest company in the world)
The total assets of the U. S. Steel
Corporation for 1912 are given as \$177,
256,000, this being "exclusive of charges
for interest on bonds and mortgages of
subsidiary companies." The interest
charges which are not given add mil-
lions of dollars more to the net pro-
fit.

The average number of employees in
the service of the corporation for 1912
was 21,255, as against 16,500 in 1911, a
total annual salaries and wages in 1912
amounted to \$10,350,000, an increase of \$2,
327,971 over 1911.

A WORLD REVIEW OF SOCIALISM

By the best writers in Europe and
America will be found in the REVIEW
VIEW, which deals in an authoritative
way with all phases of Socialism—not
for agitation but education. Canadian
edition 25 cents per year. Send for a
sample copy. Published monthly. NEW
REVIEW, 125 Nassau St., New York
City, N.Y.

THE A. B. C. OF SOCIALISM.

Q. What is a Socialist?
A. Socialist is a human being like
yourself.

Q. What do Socialists propose to do?
A. A Socialist proposes to do the
things that are now being done by
the capitalist, but in such a way as to
benefit the whole community instead of
a few.

Q. How do Socialists propose to do
these things?
A. Socialists propose to do these
things as they are now being done with
such added improvements as may be
invented from time to time.

Q. What, then, is the difference be-
tween the present capitalist system and
Socialism?
A. Socialism is the system of the
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BUNDLE PRICES

The bundle prices of Cotton's are very
low. Why not take a bundle and make
the people of your neighborhood realize
the truths of Socialism? The prices are
as follows:

1 copy per week for one year \$1.00
5 copies per week for one year \$5.00
10 copies per week for one year \$10.00
15 copies per week for one year \$15.00
20 copies per week for one year \$20.00
25 copies per week for one year \$25.00
30 copies per week for one year \$30.00
35 copies per week for one year \$35.00
40 copies per week for one year \$40.00
45 copies per week for one year \$45.00
50 copies per week for one year \$50.00

SOCIALISM AS AN IDEAL.

The ethical means of Socialism have
attracted to themselves people and
enlisted in its ranks the best adherents.
It is these ethical ideals which have in-
spired the rank and file of the Socialist
army with fiery zeal and religious devo-
tion. It may be said, indeed, that no-
thing in the present day is so likely to
awaken the conscience of the ordinary
man or woman, or to increase the sense
of responsibility, as a thorough course
in Socialism. The study of Socialism
has proved the turning point in the
lives of many, and converted self-seeking
men and women into men and women
for the masses. The impartial ob-
server can scarcely claim that the bible
has so marked an effect upon the
daily habitual life of the average man
and woman, who profess to guide their
conduct by it, as Socialism does upon
its adherents.—Prof. Richard T. Ely.

FULL ORGANIZATION.

We believe in the people, one and
independent, so organized as to har-
monize the individual families with the so-
cial ideal. Living by the fruits of their
own labor, united in seeking after the
greatest possible amount of general well-
being in respect for the rights of
individuals. No achievement of the future
is rejected. Before us is the evolution
of a future in which the two eternal
enemies of every organization, the in-
dividual and humanity, liberty and as-
sociation, will be harmonized.—Maxwell.

HELPLESS WITHOUT IT.

I cannot forget that the laboring class,
so-called, must like any other, stand up
for its own rights, or be content to see
them trampled under foot; and that
strength given it by organization,
superinduced upon its own, is its
effectual defense against the unchecked
tyranny of capital eager for the profit
made by the sale of other rights. The pro-
cess developed by combination may be
abused like any other power, but labor
is a child and a prey without it.—Eber-
son Greely.

Strong reasons make strong actions.

Shakespeare.
But what confounds the intelligence is
that in all countries the poverty stricken
and the distressed, the overworked
bodies of burden, ill-fed, badly housed,
badly clothed, badly educated, are
three-fourths of the laboring class of every
country, march like one man, at the
first call, whatever may be the cause of
the war. People who would not take
one step to render a service to their
neighbors, workers like themselves,
will march in millions to the front
killed for the masters who sweat them.
—Gustave Hervé.

SUBSCRIPTION RATES.

One Year \$5
Six Months \$3
In clubs of four or over, 25 weeks. The
same rates apply to the British
colonies except Australia. Sub-
scriptions direct from England are two
shillings single yearly; in clubs of four
or over, one shilling each. U. S. and foreign
subscriptions \$1.00 per year.

THE FIDING LINE

Thirty more subs from Kingston,
Ont.
"I herewith send five subs. I work-
ed pretty hard to get them."—Tor-
onto, Ont.

Eight sub cards go to Nokomis,
Sask. Another dab at the plute rule
of Humboldt district.

From Weldon, N.B., come six. Just
six more mails in the political coffin
of Mr. G. W. Fowler, M.P.

"I enclose postal for \$3. I man-
aged to bum this around from a few
of the boys at the works."—Maison-
neuve, P.Q.

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neuve, P.Q.

Ten subs pour in from Brancepeth,
Sask. Another whack at the rule of
the lords of profit in Prince Albert
district.

Eight from New Liskeard, Ont. Our
hustlers in Nipissing number eighty-
three. Go to it, comrades, and elect
a Socialist.

"I am sending \$20 to your weekly
paper. Have been reading it for
some time and it suits me all right."
—Dawson, Y.T.

Two dollars worth of sub cards go
into Galt, Ont. They will act as en-
lighteners to show the slaves the
way to freedom.

"While visiting in Canada I met a
comrade who told me about your pa-
per. I herewith enclose twelve subs
for Weldon, Ont."

From Ashworth, Ont., come ten
subs. Wm. Wright, Tory M.P., for
Muskego, will not like this hustler
springing up in his constituency.

Twelve sub cards go to Sointula,
B.C. H. S. Clements, M.P. for Co-
mor-Hatlin, can feel his district shake
with the throes of the revolution.

Five subs from Silver Park, Sask.
D. B. Neely, M.P. for Humboldt,
ought to wake up. His district is be-
ing permeated with revolutionary
ideas.

From Gananogue, Ont., comes a
list of eight. Geo. Taylor, Tory M.
P., for Leeds, has four hustlers busy
spreading Cotton's among his sup-
porters.

"Enclosed please find \$5 for twenty
subs. We Finnish comrades are col-
lecting some money to spread your
paper before election time."—Porcu-
pine, Ont.

From Pembroke, Ont., come six
subs. Gerald Vernon White, M.P. for
Renfrew North, has five hustlers for
Cotton's working for his defeat in
the interests of Socialism.

From down in the toe of Cum-
berland Co., N.S., come seventeen
subs. Edgar N. Rhodes, M.P., can
feel the tapping of the Socialist re-
volt on his political dreams.

Norfolk, Ont., now has six hust-
lers. And twenty more copies are go-
ing into this district than went in
last week. W. A. Charlton, Liberal
M.P., will be forced to talk Social-
ism next elections.

A Winnipeg, Man., comrade sends
in \$2 for sub cards, \$3 to the Bat-
tery. This is the kind of support
that encourages the rebels here in
Cowanville to keep up the fight
against the labor skimmers in high
places.

Niagara Falls, Ont., gets twenty-
two more subs. The boys there are
after the political scalp of W. M.
German, M.P. for Welland. As he
wants to see him replaced by a So-
cialist, and as a preliminary step they
spread Cotton's to waken the voters.

Three dollars worth of sub cards
go to Stratford, Ont. This is good
news for those workers who want to
see H. B. Morphy, M.P. for Perth
North, retired to private life while a
revolutionary red goes to Ottawa to
make laws against the white slaves of
Canada.

"Am sending you a few more bones
from Melfort, Sask. Will get more
when the busy season is over."—
Jimmy McKay, M.P. for Prince Al-
bert, will have to do some hustling
to hold his job at Ottawa—in the
face of the growing Socialist senti-
ment in his district.

Five subs from Port Bruce in El-
gin East, Ont., district. David Mar-
shall, who defends the canners on the
floor of the House of Commons, he
being a canner himself, may as well
know now as later that the slaves no
longer want their masters to make
the laws that make slavery.

From Brantford comes a list of 8.
These are getting tired of W. F.
Cockshutt, the Tory M.P. and farm
implement maker who had the effron-
tery to declare in public that the
workers of his city, many being his
own slaves, were happy and content-
ed on around \$400 per year.

"I enclose subscription card for
one whom I believe will be a live
wire for Socialism. He is an ex-
mounted policeman, and yet one copy
of the paper has taken the blinders
off his eyes and he is eager for more
information and showing the great-
est enthusiasm."—Winnipeg, Man.

"I am a stranger here, but on the
job to spread the gospel of truth. I
will get the plugs later on. A fool
can see the system is wrong. If I
had time I could get hundreds of
subs for our epistle paper, but I
have to be on the job of making pro-
fits for the plutes."—Trenton, Ont.

"I am only a little woman. The
family are to all intents and pur-
poses broken up, and we are very close
to the starvation line. Three boys
and myself. However, enclosed find
one dollar, for which please put me
down for a year and send the paper
to the two enclosed names."—West-
ern Comrade.

"Enclosed please find \$3 to cover
the above list. Please send Facts."
—Kenora, Ont. Facts should be in
the hands of every Socialist. It is
full of statistics of interest to Can-
adian Socialists. It is given away
free to anyone who sends in \$3 for
subs sub cards, bundles, or agita-
tion. It is not for sale. If you want

a copy, send \$3 to spread Cotton's,
and ask for this book.

"Your paper is away ahead of other
papers. I can see where the other
ers are lying. Here are three dol-
lars for enclosed subs. I went and
heard a Baptist minister recently.
He preached on Socialism and came
out in its favor as much as he dared.
He will lose his job if he is not
careful."—Brandon, Man. The subs
from this comrade go to Napinka, in
the Souris district, which is repre-
sented by F. L. Schaffner, M.P. New
light in new places is what is giving
our plute rulers the shivers.

"While I am not a member of any
of your locals, I am interested in the
movement. I often wonder what will
have to happen to wake the people
You have used so many substantial
arguments in such a plain, simple
of Canada to their class interests.
way that even I grasp their mean-
ing. As we are living in an age of
dollars, enclosed please find \$10, \$5
being for sub cards and \$5 for Bat-
tery."—Winnipeg, Man. Winnipeg is
revolving. For a long time Cotton's
had little foothold in this city where
the masterless slaves from Europe
flock to compete for the non-existent
jobs with the masterless slaves of
Canada. Now Cotton's is getting a
splendid reception. On with the revo-
lution.

AGITATION BATTERY

The following is the statement of
Agitation funds since last report. We
still have a balance of nearly \$50 on
hand. This will be used to break
new territory. All contributions to
the Battery will be used to the best
advantage for the spreading of the
gospel of discontent.

Any sum cheerfully received and ap-
plied to undermine the system of ro-
bbery.

AGITATION BATTERY TO OCT. 1
Balance on hand \$97.15
Ottawa, Ont. 2.00
Echo Bay, Ont. 1.50
Timmins, Ont. 3.50
Wadena, Sask. 1.00
Sinclair, B.C. 1.00
Halifax, N.S. 2.00
Montreal, P.Q.50
Quebec, P.Q. 1.00
Copper Cliff, Ont. 1.00
Sioux Outlook, Ont. 1.00
Winnipeg, Man. 3.12
Dundurn, Sask.50
Montreal, P.Q. 3.00
Brookville, Ont.25
Toronto, Ont.25
Jubilee Stat., B.C. 1.50
Winnipeg, Man. 1.00
Winnipeg, Man. 5.00
Viking, Alta. 1.00
Dawson, Y.T. 1.00
Rock Bay, B.C. 1.00
Wauchope, Sask.25
Hanover, Ont. 1.00