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Cotton's Weekly
W. U. COTTON, S.A., S.C.I., Editor
ESTABLISHED DEC. 2ND, 1908
Published Every Week at Cowansville, P. Q., Canada
Thursday, Jan. 2nd, 1913
This is No. 225

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GRAVE DEFECTS

There are grave defects in the churches. This is patent to all. In my opinion, these defects are growing worse.

On December 10th, 1912, the Right Rev. Edward LeBlanc was raised to be a bishop in the St. John, N.B. cathedral, by an imposing ceremonial with His Excellency Most Rev. P. Magni, Apostolic delegate. Later on, Bishop LeBlanc gave a dinner to the Catholic clergy, of which the following was the menu:—

THE MENU.
Huitres sur Coquille
Consomme a la Royale
Potatoes au Beurre
Pommes-de-terre a la Duchesse
Roast Squab en Croutard
Gauvre Jelly
Combination Salad
Jeune Dinde Rôtie
Sauce aux Pommes-de-terre
Garniture aux Pommes-de-terre
Jambon.
Pommes-de-terre a la Creme
Belvedere
Assorted Jellies, with Whipped Cream
Steamed Plum Pudding
Brandy Sauce
Apple Tart
Golden Cake
Biscuit
Fruit Cake
Fromage Suisse
Fromage Canadien
Apples
Laver Raisins
Salted Almonds
Candy
Cigars

This is the dinner partaken of by the followers of the Man who had not where to lay his head. Whether they were justified in partaking of that beautiful repast, as Christians and followers of the lowly Nazarene is a matter which I am not interested in at all as a Socialist. However, as a Socialist, I am interested in another aspect of the matter. Labor power produced that repast. Non-producers enjoyed it. Compare that repast with the repast of the average slave and see the difference in the style of the two banquets. The best of the land for the clergy, skimpy living for the wage-slaves. Even this is all right, IF THE WORKERS WANT IT. If the producing class want to keep their numerous spiritual living on the fat of the land, that is perfectly all right. But when the master class rob the working class, and hand over a part of the proceeds of their robbery to the ecclesiastical dignitaries, then everything is all wrong. The slaves are robbed, and LeBlanc and his crowd are living fat off the stealings of the labor skinnings. They share in the booty blackjacked out of the working class by the class ownership of the state. If the working class got all they produced and then freely gave of the wealth they produced to the church, well and good. Let the bishops and priests live as fat as the workers desire them to. But if their revenues are drawn from the capitalist plundering of labor, I would have them live so lean that you could see their backbones from the front.

When I was in Kingston, Ont., I was told that now the Catholic clergy are telling their followers not to buy flowers for the graves of the dead, but to use the money to give to the priests to pray the souls of the dead out of purgatory. I have nothing to say on this point as a Socialist. If a Catholic wishes to have prayers for the dead instead of flowers for the grave, I as a Socialist am content. But there is another aspect of the case, an aspect which is very serious for the Catholic workingman who believes that prayers bought from his clergy will help his loved and honored dead in their spiritual struggles beyond death. It is this. The workingman, because he is robbed CAN BUY AND PAY FOR VERY FEW PRAYERS. The capitalist, because he robs the worker, robs many workers, CAN PAY TENS OF THOUSANDS OF DOLLARS TO HAVE PRAYERS SAID FOR HIS LOVED AND HONORED DEAD.

Socialists as such, have nothing to say upon religious questions. We only want to give justice to the worker upon this sphere. The workers, Catholic, Protestant and atheist are alike robbed. If the Catholic religion is right, then the Catholic worker who allows himself to be robbed by his master, who gets but a living wage, CAN ONLY HAVE A FEW PRAYERS SAID for his dead. If he got the full product of his toil he could have many prayers said. Those who now rob him, the capitalists, would have to go to work to produce wealth, AND COULD HAVE NO MORE PRAYERS SAID THAN OTHER WEALTH PRODUCERS. Thus justice would be meted out to the departed friends of the Catholics AND ALL WOULD HAVE A FAIR SHOW OF BEING PRAYED OUT OF PURGATORY.

Now the rich who rob the poor can buy many prayers. The poor who are robbed can buy but very few. CONSEQUENTLY THE CATHOLIC CHURCH IN OPPOSING SOCIALISM ARE TRYING TO KEEP ALIVE THE SYSTEM WHEREBY THE RELATIVES OF THE CAPITALIST ROBBERS HAVE A BETTER CHANCE OF ESCAPING HELL THAN THE DEAD RELATIVES OF THE USEFUL WORKERS!

I, as a Socialist, do not oppose religion. I only want to give economic justice to all workers, so that they may use their full social value of the wealth they create as they see fit, either for religious purposes or otherwise.

If you are a workingman and a good Catholic, you will feel very sorry that your church is attacking Socialism, and you will use what influence you have in the councils of your church to make your spiritual advisers leave you free to follow your best interests along political lines. Those interests are bound up with the spread of Socialism, the

aim of which is to stop all robbery, and give to those who produce wealth the enjoyment of the full social value of the wealth they have created.

As long as man looks up to his fellow mortal and says "master," just so long will there be a master to be looked up to.

The dove of peace lays no eggs near a capitalist nest. Well she knows they would be destroyed before they could be hatched.

The Lord "tempers the wind to the shorn lamb." The wind that is cutting the shorn lamb of labor is keen as the years roll by, and the lamb gets sheared more often.

The coming winter will hold all the concentrated miseries of haves for many a wage slave. Many will get tired, lay down their burdens, and take the short route.

The loud yawnings of the capitalist peace shouters all over the world will amount to little as long as the big moneyed interests sit with the trigger of death and destruction in their hands.

Carnegie gives medals for heroes who save the lives of their fellow beings. The medal is accompanied by a gift of money. Carnegie didn't care so much for the lives of men in his steel mills. Both medal and money are stained with the blood of Homestead strikers in the massacre ordered by this little Scotch gold find.

The union man is striving for better working conditions, better wages, and shorter hours. The Socialist "sees him," and goes him one better, and wants all these and then some. He wants the full social value of what he produces, and won't be satisfied until he gets it.

England is afraid of invasion. Instead of spending untold millions in battleships they might try the plan of putting a live wire fence around the tight little isle. German soldiers who would face the muzzle of a Krupp gun in the hands of Britons, would back away from a live wire fence in quick order. (Patent for this idea is applied for by Dome mine properties in Porcupine.)

Waitresses in a large fashionable eating house have quit work because of not receiving a sufficient amount of food at their meals. They carried the choicest to the rich customers, and had to live on the scraps from the dishes. Many of these girls were forced to spend their tips buying food at the common restaurant around the corner. The shameful results of King Capital are far-reaching.

Notice the expression on the face of the average worker as he slouches home from his ten hours' grind. The call of the capitalist system has taken its toll from his very heart. He has no thoughts of merriment. Little childish voices are not music to him. The sky is cloudy, and everything seems painted a dull drab. All he wants is a bite to eat, and a chance to crawl into his peastraw. Verily, he is the Gloomy Gus.

Night schools in the cities and towns are heralded as a great blessing by the capitalist press. Young men may toil ten hours or more in the corridors of the capitalists, then spend their few leisure hours improving their minds. This pleases the plutocrat. The worker is getting a little more knowledge which can be applied to his daily tasks, and also loses no time from the shop. He also knows there is no danger of the worker acquiring too much knowledge. The system that compels anyone to burn midnight oil to improve his mind after a hard day's work, should be abolished.

Battleships are useful to convey the remains of diplomats who have died in the "service" of their country back to their native shores. The ties of our great transcontinental railways are staided with ballast shovelled from the unmarked graves of workers who have died in the "service" of the railway contractors. These men were foreigners too, and useful and necessary members of society. No ships with flags half-masted to convey their bodies back to their home land. No burial honors for them. Just a hurriedly shovelled hole in the railway property is good enough for the worker who dies with his boots on.

The Victoria Cross is given for personal bravery on the field of battle. Its intrinsic value is probably about two cents, but its owner is envied by thousands of British soldiers. This little piece of iron has caused more foolhardy deeds to be performed than can be imagined. It is a fine bait to hold out, and pleases the capitalists immensely, both on account of the slaughter it causes and the cheapness of its production. It has been dealt out very sparingly, and for every one hanging on the breast of a soldier, it is calculated hundreds have paid the supreme price trying to gain possession of the bauble. This is a reward for murder. Where are the medals for bravery for the toilers? The structural iron workers, the steel mill slaves, the miners, the bridge workers, the steepjacks, the railroaders; the lumberjacks, the sailors; and countless other occupations have thousands of cases of personal bravery performed daily among their fellows. In most of the above callings it takes the very acme of personal bravery to perform the easiest task in the daily grind. Bravery is not counted here by the capitalist. It goes with the day's work. The capitalist press often terms these men "a cowardly mob."

The Communist Manifesto

The Communist Manifesto, written by Karl Marx and Frederick Engels in 1847, is the great classic of the Socialist movement. He who knows his Communist Manifesto knows more of the Socialist movement than many an economic professor of the universities. It has been the guide book of the social revolutionaries for fifty years. In it are analysed the conditions of society, the interests of the various classes, and the way they will act. (Cotton's sells this book at ten cents a copy). In this book the workers are called the proletariat and the capitalists are called the bourgeoisie.

THE MIDDLE CLASS.
What function is the middle class to play in the development of the Socialist movement? We see them calling for this measure and that measure. We see them denouncing the trusts and wanting anti-trust laws. We hear them calling themselves Progressives. Marx and Engels thus show their true position. "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 FRACCTIONS 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."

I know small storekeepers who are Socialists. Their business is becoming smaller and smaller. They want the Socialists to win because they see they cannot much longer make a living in their present way and do not want to become wage slaves. Hence their anxiety for the Socialists throughout the civilized world to win. Marx and Engels, in 1847 foretold their condition and hopes.

RULING CLASS SECTION.
A Fabian Society has recently been formed in Montreal. It is in a flourishing condition. It is formed of lawyers and wageworkers and small capitalists and manufacturers. A member of the Socialist Party Local of Montreal declares "They are a queer bunch." The impossibility of Socialists looking upon them with little favor. Few of them are proletarians. Are they therefore useful to the movement? The Communist Manifest has this to say on the question. "Finally, in times 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 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 movement as a whole."

The Fabian society is reaching this section of the ruling class. The greater number of the bourgeois ideologists we can capture, the better for the movement. Every capture means less support for the political power of the capitalist class. This section of the Communist Manifesto explains the presence in the Socialist movement of Karl Marx himself, of J. A. Wayland, H. M. Hyndman, William English Walling, and men like R. M. Beal in Canada. It also accounts, in a smaller way, for the presence of W. U. Cotton in the Socialist movement.

A Fabian of Montreal told me a couple of weeks ago that he felt very humble in the presence of a member of the proletariat. This Fabian had never had to work. He was raised amid luxury. He did not and could not get the proletarian outlook upon life. However, he is contributing money to the movement and is doing

THE CONDITIONS FOR SOCIALISM

The introduction of the Socialist regime depends on two main conditions:—

First—The economic conditions of the country must be ripe for the change.
Second—The people of the country must be ready for it.

The first condition takes care of itself. The task of the Socialist movement is to bring about the second condition, and it is this aim which determines the methods and the practical program of the movement. Whether the Socialist order is to be ushered in by a revolutionary decree, or by a series of legislative enactments or executive proclamations, it can be established and maintained only by the people in control of the country. In other words, Socialism, like any other national program, can be realized only when its adherents, sympathizers and supporters are numerous enough to wrest the machinery of government from their opponents and to use it for the realization of their program. The only previous time in the history of the United States that the country could boast of a political party with a social program was when the Republican Party was first organized for the

all he can to help the proletariat in its struggles.

THE DANGEROUS CLASS.
We have to face the scab. Where does he come from? Again read the Manifesto.

"The dangerous class," the social scum, the 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."

It is a well known fact that the slums are swept for strikebreakers, for scabs. It is the slums, the rotting wrecks of the capitalist system, which furnish the scab vote, the repeaters, the sandbag brigade which the big interests rely upon to vote their corrupt politicians into control of the cities to give away the franchises, to plunder the working class, to appoint brutal police officials to beat up men on strike, and in return this scum is allowed to run the cities wide open to prey upon the victims of the community. The top scum of the millionaire class and the bottom dregs of the slum unite to prey upon the proletariat to the injury of the only useful section of the community. Marx and Engels foresaw this in 1847.

WORKING CLASS WILL TRIUMPH.

The Communist Manifesto is a gold mine for the Socialist. It is rich in information, and richer still in the spirit of revolt which breathes through it. Many quotations could be given. However, we will give but one more, which shows the inevitable nature of the triumph of the working class.

THE WORKERS SURE OF VICTORY.

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 bourgeoisie, under the yoke of feudal absolutism, managed to develop into a bourgeoisie. 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 bourgeoisie 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.

CONCLUSION.

Study the Communist Manifesto. It is a wonderful book. If here and there the movement swings a little bit differently than predicted, we need not be surprised. The wonder remains that a book written sixty-five years ago should be so applicable to the Socialist movement of today, when the deaththroes of capitalism are tearing the vitals of the nations and producing so much misery.

abolition of slavery, and that program was not realized until the party was strong enough to win a national election. The Civil War does not alter this cardinal fact. It simply meant that the minority was not ready to give up without a fight, but if the abolitionists had not been in control of the government there would obviously have been no provocation for the fight and no chance for the victory.—Morris Hillquit in the September Metropolitan.

Many a man says, "Oh, Socialism may be all right, but it won't come for five hundred years. Who is going to wait all that time? What's the use of bothering with it at all?" This man intends to grind out the remaining years of his life for the capitalist system with its accompanying vices and horrors. He intends to keep his fellow slaves in the same condition as himself, and he selfishly and miserably sentences his children and generations to come to five hundred years more of lash and shackles. This is the kind of creature who when the revolution of industry is accomplished will want to shake hands and gurgle: "I knew it. What did I tell you?"

Socialism is the headlight on the locomotive of labor.

Capitalism is the ingrate of modern times.

The hope of unjust men lies in capitalism.

Socialism is the best stimulant for the toiler.

Each disgusted capitalist means a smiling Socialist.

The worker makes handcuffs, and often wears them.

In the game of tag between labor and capital, labor is always "It."

The worker has a checkered career, but Socialism is urging him to the "king row."

"Money or your life," says the footpad. "Labor and your life," say the capitalists.

Socialism will rid you of that package of Dull Care you have been carrying around.

Socialism is the 6-cylinder, high-power car that will carry the toilers to a land of freedom.

After you teach your son his A. B. C's, tell him of the horrors of war, and the cause of war.

Socialism is the shrapnel shell of the working class which is causing havoc in the ranks of capitalism.

A few disgruntled Socialists mean a horde of satisfied capitalists. Many Socialists means disgruntled capitalists.

Capitalism has many apologizers. Socialism has none, needs none. The precepts of Socialism are easy of understanding, and need no scientific juggling and kalsomining.

We will not be good Socialists until that inherited tendency towards the worship of kings, with their accompanying pomp and splendor, and their ragtag and bobtail followers, is entirely eliminated from our minds.

In the eyes of too many people, a "great" man is a famous capitalist with an iron-fisted control over the commodities they consume, and a wonderful ability to keep those commodities at starvation prices.

Workers are showing signs of the revolutionary spirit. Ever alert capitalism is using every means in its power to subdue and browbeat the toiler. The fires of Socialism may be smothered for a time, but inevitably break out stronger than ever.

We are in the period of the breakdown of the capitalist system. The great changes in the law suggested by the capitalist politicians themselves show this. Old age pensions, workmen's unemployed insurance, state ownership of railways and mines, state control of public health point to the fact that even the beneficiaries of the present system recognize the old competitive order is almost dead. Industry, even now, is largely socialized. It remains but for the benefits of that socialization to be conferred upon those who socially create the wealth.

We, as Socialists, do not blame the capitalist class in doing what they do. They are forced to defend their unearned revenues, or else get crushed down into the ranks of the wage slaves, into work which they are not accustomed to do and doing which, they will hardly make a living. Whereas, by remaining capitalists and clinging to their place on the backs of slaves, in so far as they can cling to their parasite position, they get a good living without doing useful labor. The system is unjust. Change the system.

While capitalism lasts there will be two classes, the robbers and the robbed. You must be in one or the other of these two classes. If you are in the robbed class you are in a position of unjust superiority. Consequently, as long as capitalism continues, economic justice cannot be done. It will only be when class antagonisms disappear that justice can be done. Socialists do not oppose a just state of affairs. They wish to bring such a state of affairs into existence. Those who support the present system wish an unjust state of things to continue.

Laurier and Borden both owe their power and influence to the ignorance of the workers. The average worker thinks that Borden or Laurier is really doing things which benefit the workers. Hence the mass of the toilers divide along the lines of old party politics. It is only when the workers realize, or are educated into a knowledge of their slave position in society, that they will cease to support the old parties. The Socialists must bend their energies to the education of their fellow slaves. They realize this and as a result there is the constant agitation and discussion of Socialist topics throughout the length and breadth of Canada.

"Rescue the perishing, care for the dying, snatch them in pity from sin and the grave," sing thousands of voices in the choirs of churches each Sabbath. For ages they have been doing the rescuing, caring and snatching stunt, and there are always plenty of subjects to work on, and will continue to be if church-goers persist in voting for the system which causes its victims to perish. If these choristers would stop and think a little they would discover there is no need for perishing, or sin, or misery; that it only follows in the footsteps of the capitalist system in its giant strides o'er the broken bodies of the masses.

NOT NECESSARY

Why is it necessary for Socialist papers to be continually pointing out that the Socialist party and the Social-Democratic party make no pronouncement upon religion?

There is not one word about religion in either of the two platforms.

The platform of the Socialist Party of Canada calls for the working class to unite for three things, (1) The transformation, as rapidly as possible, of capitalist property in the means of wealth production into the collective property of the working class. (2) The democratic organization and management of industry by the workers. (3) The establishment, as speedily as possible, of production for use instead of production for profit.

There are no demands there about religion. Nothing is said about religious questions.

The platform of the Social-Democratic party of Canada declares for the education of workers as to their class position in society, their economic servitude to the owners of capital, and for the organization of the workers into a political party to seize the reins of government to transform all capitalist property into the collective property of the working class.

There is nothing for or against religion in that declaration. It is a political declaration.

The Conservative party is not called irreligious because it goes in for political action. The Liberal party is not called irreligious because it goes in for political action. Yet the Socialists are looked upon as irreligious.

This is due to one thing. There is a cunning and damnable attempt being made by the master class to use the churches and religious bodies as their agents to fight Socialism. The churches are being used for corrupt and unholy purposes. They are being used to lie about the Socialists in order to keep men and women from studying Socialism.

The way this is worked is simple. Churches are expensive institutions to keep up. The working class have not the money to support the churches. The capitalist class have. Hence the capitalist class pay the expenses of running the churches, and the salaries of the ministers. Paying the piper, they can call the tune. The ministers must preach as the capitalist class wish.

So far as my experience goes, there is, to say the least, as great a proportion of deeply religious people in the Socialist ranks as outside of them. I wish the people of Canada to know that each Socialist is free to hold what views on religion he desires. The agnostic and the atheist (if there really do exist any true atheists) who are also Socialists, when they speak of agnosticism or atheism, do not speak for the Socialist movement, but for themselves personally.

Facts for Montreal Workers

WHAT CAPITALISM DOES.

It breaks up the home.
It produces slums.
It produces unemployment.
It produces poverty and crime.
It produces prostitution.
It increases the cost of living, without a corresponding increase of wages.
Every increase in the cost of living is a reduction of wages.
It gives nothing to look forward to in old age.
It is a premium on graft and corruption.
It causes men to adulterate food.
It causes the death of millions of the workers by preventable accidents.
It blights the lives of thousands of children.
It denies to the children of the working class a good education.
It is an enemy of the family; it puts a man out of a job and puts a woman or a boy in his place.
It destroys individual initiative.
It reduces the masses of the people to a dead level.

WHAT SOCIALISM WILL DO.

It will pay every man full value for the wealth he produces.
It will abolish slums.
It will abolish poverty.
It will abolish wage slavery.
It will abolish faking of food.
It will give to all a good education.
It will encourage invention, because it will provide for workers the food, shelter, clothing, and education necessary first to have brains, and then to use them.
It will abolish bums and parasites — all will be workers.
It will abolish the necessity for prostitution and vice.
It will make the machine the slave of man, instead of man the slave of the machine—as he is today.
It will hold the welfare of humanity as the most sacred thing in the world.
It will build up a society based on the Brotherhood of Man.

ARE YOU A SOCIALIST?

The progress of Socialism is rapid, and the end sure.
Every worker SHOULD be a Socialist.
Every worker WILL be a Socialist.
If you are a good union man all the year round, why not election day?
A Socialist is a man who knows his own and his fellow workers' best interests.
Learn more about it.
Socialist literature is very cheap, and of vital interest to you.
Socialist meetings are held every Wednesday night at 45 Dorchester St. West.
Come along; you will be welcome, and it is free.
Workers of the world, unite.
WAGE SLAVE, Montreal.

Socialists have no intention whatsoever of destroying property. What we desire to have the workers do is to capture the government so that the benefit of the wealth they create may be enjoyed by the producers.

The growth of the Socialist spirit in Canada during 1912 was marvelous. The growth of the spirit during 1913 will be still more marvelous.

The proper time for the Socialists to run candidates would be the day after never, according to the capitalist class.

THE WAGE-EARNING WOMAN

By Mary E. Garbutt.

I want to ask the wage-earning woman this pertinent question: If you are not a Socialist why not? Perhaps you do not know what Socialism is. You do know this, however, and it should lead you to question and to find out what is wrong.

Daily you go to your work, rain or shine, whether it be in the factory, the office, the store, the laundry. You render your best service. You do this six days in the week, week in and week out. What do you get in return for this body racking and nerve exhausting service? You get a mere pittance for a wage, insufficient for the bare necessities of life, to say nothing of its comforts.

Dr. Scott Nearing of the University of Pennsylvania in his book "Wages in the United States," tells us that one-fifth of the women workers get less than two hundred dollars a year, or less than four dollars a week; two-thirds of the women wage-earners get less than three hundred dollars a year, which is about six dollars per week. Practically one-half of the working women of this country are young women under twenty-five years of age. Fifty-nine per cent of these young women are between the ages of sixteen and twenty, frequently with others dependent upon their earnings.

You know perfectly well, for you have tried it, the strain upon a working woman to try and make both ends meet upon such paltry wages. Numerous cases end in awful tragedy. First, she must get lodgings the very cheapest, usually some little back hall bedroom where she gets bad smelling odors and where the bright sunshine never penetrates. The room is not only a place to sleep in, but it becomes a kitchen where she prepares her scanty meal, a laundry where she does her week's washing and ironing, a sewing room, in fact a place where the various duties of her life are performed. You know how sorely she is tempted to accept a bit of brightness that comes to her through dangerous channels. You know the utter weariness and hopelessness of her life, little or no recreation, no opportunities to enrich and beautify life or to appropriate any of its joys.

Socialism has an entirely different view of the worth of the working class. It says that the workers make everything that contributes to the needs and comforts of human life, therefore they are entitled to the things. There is enough produced in this land of plenty, if we abolish profits and waste and organize society into a class of workers, for every single worker to have all his necessary wants satisfied and sufficient to surround him with comforts and give him opportunities to enjoy art and music and travel or whatever his tastes demand for his development.

The very fact that Socialism is the demand of the working class for its own, what it has a full right to, ought to lead every working woman, whose condition is doubly unfortunate in the working world to listen to its message of freedom and of hope. It includes women in its program of emancipation. There is no other way out of your bondage.

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AWFUL AWFUL ITCH

FREE TRIAL of my Mild, Soothing Guaranteed Treatment SENT ON REQUEST

If you have Eczema, also called Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc., and will write me today, I will send you a free trial of my Wonderful Treatment that will stop itching and should cure to stay. Besides this I will send you, free and post-paid, the most perfect book that was ever printed on Eczema, (16 pages). ECZEMA CAN BE CURED TO STAY and when I say cured, I mean just what I say, CURED—NOT and merely patched up for a while, to return worse than before. Remember, I make this broad statement after putting twelve years of my life on this one disease and handling in the meantime nearly a half million cases of this dreadful disease. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will send for a FREE TRIAL of my mild, soothing treatment you will be more convinced in a day than I or anyone else could in a month's time, tell you what my treatment will do for you. If you are disgusted and discouraged I dare you to give me a chance to prove my claims.

Thousands of patients all over the country, will gladly testify that I have cured them of Eczema, and I believe I can do the same for you. If you will give me a chance, by writing me today you will enjoy more real comfort than you ever thought this world holds for you. Why not send for free trial treatment now?

DR. J. E. CANNADAY, Eczema Specialist
421 Court Street, Sedalia, Missouri
Reference: Third National Bank, Sedalia, Missouri.

Could you do a better act than to send this note to some poor sufferer of Eczema?

The soldier is not a bad fellow. He is human like the rest of us. He has worse conditions than many wage slaves. His trade is to butcher strikers and other workmen. He does not like his job. The masters know this, and so they do not allow the soldiers the benefit of civil law. He is tried, not by the civil courts, but by military tribunals. If an ordinary wage slave commits murder he is tried by a jury of men, and he is hung. If a soldier does NOT commit murder when told to do so, he is tried by his boss butchers AND SHOT. The soldier should have our sympathy. Once in the army he cannot get out. If he quits his job, he is arrested and put into a military prison. In Europe the workers in the shops extend the fraternal hand to the wage slave who has been hired to tote a gun. In Canada, among the soldiers, there are many who will be glad to see the day come when Socialism shall triumph. In Canada as well as in Germany, France, England and America, there is much education to be carried on among our soldiers. They must be shown how they are wage slaves like their comrades in civil life with like interests in the abolition of the capitalist class.

ATTACKS INEFFECTIVE

The Catholic church has for many years been conducting an anti-Socialist campaign. Since the Appeal to Reason has spread Socialism throughout Kansas and captured many Kansas political offices the Catholic clergy have become more active and virulent.

Socialism is a political movement for the freedom of the working class. It does not engage in religious matters. It busies itself with educating the working class along political lines. Yet the Catholic church attacks Socialism.

When the Catholic church attacks Socialism, its attacks do not hurt Socialism. The attacks hurt the Catholic church. For when any church forsakes its religious mission to oppose a movement like Socialism which has aroused the hopes and aspirations of millions of people for a better life upon this earth, it cannot help but suffer. Neither Socialism nor religion is hurt by the attacks of the Catholic church. Both remain as strong as ever. But the Catholic church is bound to be hurt, cannot help but suffer severely, when it leaves its true sphere. When it forsakes its mission of being a medium through which may flow religious feelings to its adherents and goes in for political brawlings, its adherents, to put themselves in touch with things religious, are forced to go elsewhere. The attacks of the Catholic clergy upon Socialism do not worry me. I only pity the attackers.

We Socialists do not attack religion. If any of us do, then we are forsaking our political mission AND ONLY HURTING OURSELVES. We Socialists who act upon the political field, enter the lists against religion as Socialists, the same thing happens to us as happens to the Catholic church. We neither hurt religion nor Socialism. Only we force people who want to spread Socialism to seek other channels for their activity. Our little organization grows weak, but the great struggle towards the co-operative commonwealth forces its resistless way into the future, leaving our particular body circling slowly in some stagnant backwash. In my opinion no church, no matter how hard it might try, can prevent the growth of Socialism, and no Socialist body, even if it should try, can hurt the growth of the religious spirit in man.

CONSCRIPTION—A TRAP FOR WORKERS

It is difficult to regard any agitation of the moment in its proper perspective; but we shall probably not widely err if we take the actual movement towards conscription as belonging to a clearly marked political tendency, of which the purpose is the restoration to the aristocracy through militarism of much of the powers of which the history of the nineteenth century gradually deprived it. A hundred years ago the aristocracy ruled the country with but little let or hindrance from the classes beneath them. Large towns had no representation in parliament, and the working classes in town and country had no political existence. The course of history altered these conditions till the government of the country approximated in form to a democracy, which still threatens increasingly the remaining privileges of birth and wealth.

But these privileges, well-nigh lost on the political side, may to some extent be recovered by covertly introducing such military changes into our constitution as may again subject the poorer classes of the country to the domination of those classes which alone have leisure to devote to military organization.

Conscription is the object by which this is to be accomplished. That it is really needed to protect us from invasion, or to improve our morals, or our wealth, or our industries is the greatest imposture with which it has ever been attempted to delude us. In short, the principle of aristocracy has everything to gain, the principle of democracy everything to lose, by the militarization of the country; and more especially by the military capture of our schools.

Nothing more need be feared from Labor, nothing more need be hoped for by Labor, if only the laborer can be made a conscript by compulsory military training.

This is the trap that is really laid for us beneath all the fine phrases with which the conscriptionists regale us, and into this trap only too many appear as willing to walk, as the fly of the fable into the spider's parlor.—Australian Socialist.

"Every little movement has a meaning of its own." The Socialist movement is a big movement, and also has a meaning of its own, fraught with importance to the working class.

How Helen Keller Became a Socialist

By Helen Keller, Deaf Mute, Whose Intellectual Development Against Her Infirmities Has Won the Sympathy of the World.

For several months my name and Socialism have appeared often together in the newspapers. A friend tells me that I have shared the front pages with baseball, Mr. Roosevelt, and the New York police scandal. The association does not make me altogether happy, but, on the whole, I am glad that many people are interested in me and in the educational achievements of my teacher, Mrs. Macy. Even notoriety may be turned to beneficial uses, and I rejoice in the disposition of the newspapers to record my activities results in bringing more often into their columns the word Socialism. In the future I hope to write about Socialism, and to justify in some measure the great amount of publicity which has been accorded to me and my opinions. So far I have written little and said little about the subject. I have written a few letters, notably one to Comrade Fred Warren which was printed in the Appeal to Reason. I have talked to some reporters, one of whom, Mr. Ireland, of the New York World, made a very flattering report and gave fully and fairly what I said. I have never met Mayor Lunn. I have never had a letter from him, but he has sent kind messages to me through Mr. Macy. Owing to Mrs. Macy's illness, whatever plans I had to join the workers in Schenectady have been abandoned.

On such negative and relatively insignificant matter have been written many editorials in the capitalist press and in the Socialist press. The clippings fill a drawer. I have not read a quarter of them, and I doubt if I shall ever read them all. If on such a small quantity of fact so much comment has followed, what will the newspapers do if I ever set to work in earnest to write and talk in behalf of Socialism? For the present I should like to make a statement of my position and correct some false reports and answer some criticisms which seem to me unjust.

First—How did I become a Socialist? By reading. The first book I read was Wells' "New Worlds for Old." I read it on Mrs. Macy's recommendation. She was attracted by its imaginative quality, and hoped that its electric style might stimulate and interest me. When she gave me the book, she was not a Socialist and she is not a Socialist now. Perhaps she will be one before Mr. Macy and I are done arguing with her.

Mr. Wells led to others. I asked for more books on the subject, and Mr. Macy selected some from his library of Socialist literature. He did not urge them on me. He merely complied with my request for more. I do not find him inclined to instruct me about Socialism; indeed, I have often complained to him that he did not talk to me about it as much as I should like.

My reading has been limited, and slow. I take German bimonthly Socialist periodicals printed in braille for the blind. (Our German Comrades are ahead of us in many respects). I have also in German braille Kautsky's discussion of the Erfurt Program. The other Socialist literature that I have read has been spelled into my hand by a friend who comes three times a week to read to me whatever I choose to have read. The periodical which I have most often requested her lively fingers to communicate to my eager ones is the National Socialist. She gives the titles of the articles and I tell her when to read on and when to omit. I have also had her read to me from the International Socialist Review articles the titles of which sounded promising. Manual spelling takes time. It is no easy and rapid thing to absorb through one's fingers a book of 50,000 words on economics. But it is a pleasure, and one which I shall enjoy repeatedly until I have made myself acquainted with all the classic Socialist authors.

In the light of the foregoing I wish to comment on a piece about me which was printed in the Common Cause and reprinted in the Life Line, two anti-Socialist publications. Here is a quotation from that piece: "For twenty-five years Miss Keller's teacher and constant companion has been Mrs. John Macy, formerly of Wrentham, Mass. Both Mr. and Mrs. Macy are enthusiastic Marxist propagandists, and it is scarcely surprising that Miss Keller, depending upon this lifelong friend for her most intimate knowledge of life, should have imbibed such opinions."

Mr. Macy may be an enthusiastic Marxist propagandist, though I am sorry to say he has not shown much enthusiasm in propagating his Marxism through my fingers. Mrs. Macy is not a Marxist, not a Socialist. Therefore what the Common Cause says about her is not true. The editor must have invented that, made it out of whole cloth, and if that is the way his mind works, it is no wonder that he is opposed to Socialism. He has not sufficient sense of fact to be a Socialist or anything else intellectually worth while.

Consider another quotation from the same article. The headline reads: "Schenectady Reds are Advertising: Using Helen Keller, the Blind Girl, to Receive Publicity."

"It would be difficult to imagine anything more pathetic than the present exploitation of poor Helen Keller by the Socialists of Schenectady. For weeks the party's press agents have heralded the fact that she is a Socialist, and is about to become a member of Schenectady's new Board of Public Welfare."

There is a chance for satirical comment on the phrase, "the exploitation of poor Helen Keller." But I will refrain, simply saying that I do not like the hypocritical sympathy of

such a paper as the Common Cause, but I am glad if it knows what the word "exploitation" means.

Let us come to the facts. When Mayor Lunn heard that I might go to Schenectady he proposed to the Board of Public Welfare that a place be kept on it for me. Nothing was printed about this in the Citizen, Mayor Lunn's paper. Indeed, it was the intention of the board to say nothing about the matter until after I had moved to Schenectady. But the reporters of the capitalist press got wind of the plan, and one day, during Mayor Lunn's absence from Schenectady, the Knickerbocker Press of Albany made the announcement. It was telegraphed all over the country, and then began the real newspaper exploitation. By the Socialist press I was hailed as a Socialist. The Socialist papers printed the news, and some of them wrote editorials of welcome. But the Citizen, Mayor Lunn's paper preserved silence and did not mention my name during all the weeks when the reporters were telephoning and telegraphing and asking for interviews. It was the capitalist press that did the exploiting. Why? Because ordinary newspapers care anything about Socialism? No, of course not; they hate it. But because I, alas, am a subject for newspaper gossip. We get so tired of denying that I was in Schenectady that I began to dislike the reporter who first published the "news."

The Socialist papers, it is true, did make a good deal of me after the capitalist papers had "heralded the fact that I am a Socialist." But all the reporters who came to see me were from ordinary commercial newspapers. No Socialist paper, neither the Call nor the National Socialist, ever asked me for an article. The editor of the Citizen hinted to Mr. Macy that he would like one, but he was too fine and considerate to ask for it on my behalf.

The New York Times did ask me for one. The editor of the Times wrote assuring me that his paper was a valuable medium for reaching the public, and he wanted an article from me. He also telegraphed asking me to send him an account of my plans and to outline my ideas of my duties as member of the Board of Public Welfare of Schenectady. I am glad to say I did not comply with his request, for some days later the Times made me a social outcast because of the range of its righteous sympathies. On September 21 there appeared an editorial called "The Contemptible Red Flag." I quote two passages from it: "The flag is free. But it is none the less detestable. It is the symbol of lawlessness and anarchy the world over, and as such is held in contempt by all right-minded persons."

"The bearer of a red flag may not be molested by the police until he commits some act which the red flag justifies. He deserves, however, always to be regarded with suspicion. By carrying the symbol of lawlessness he forfeits all right to respect and sympathy."

I am no worshipper of cloth of any color, but I love the red flag and what it symbolizes to me and other Socialists. I have a red flag hanging in my study, and if I could I should gladly march with it past the office of the Times, and let all the reporters and photographers make the most of the spectacle. According to the inclusive condemnation of the Times I have forfeited all right to respect and sympathy, and I am to be regarded with suspicion. Yet the editor of the Times wants me to write him an article! How can he trust me to write it for him if I am a suspicious character? I hope you will enjoy as much as I do the bad ethics, bad logic, bad manners that a capitalist editor falls into when he tries to condemn the movement which is aimed at his plutocratic interests. We are not even entitled to sympathy, yet some of us can write articles that will help his paper to make money! Probably our opinions have the same sort of value to him that he would find in the confession of a famous murderer. We are not nice, but we are interesting.

I like newspaper men. I have known many, and two or three editors have been among my most intimate friends. Moreover, the newspapers have been of great assistance in the work which we have been trying to do for the blind. It costs them nothing to give their aid to work for the blind and to other superficial charities. But Socialism—ah, that is a different matter! That goes to the root of all poverty and all charity. The money power behind the newspapers is against Socialism, and the editors, obedient to the hand that feeds them, will go to any length to put down Socialism and undermine the influence of Socialists.

When my letter to Comrade Fred Warren was published in the Appeal to Reason, a friend of mine who writes a special department for the Boston Transcript made an article about it and the editor in chief cut it out. The Brooklyn Eagle says, apropos of me and Socialism that Helen Keller's "mistakes spring out of the manifest limitations of her development." Some years ago I met a gentleman who was introduced to me as Mr. McKelway, editor of the Brooklyn Eagle. It was after a meeting that we had in New York in behalf of the blind. At that time the complaints he paid me were so generous that I blurted out to him, "But now that I have come out for Socialism he reminds me and the public that I am blind and deaf and especially liable to error. I must have shrunk in intelligence during the years since I met him. Surely it is his turn to blush. It may be that deafness and blindness incline one toward Socialism. Marx was probably stone deaf and William Morris was blind. Morris painted his pictures by the sense of touch and designed wall paper by the sense of smell."

Oh, ridiculous Brooklyn Eagle! What an ungallant bird it is! Socially blind and deaf, it defends an intolerable system—a system that is the cause of much of the physical blindness and deafness which we are trying to prevent. The Eagle is willing to help us prevent misery, provided, always provided, that we do not attack the industrial tyranny which supports it and stops its ears and clouds its vision. The Eagle and I are at war. I hate the system which it represents, apologizes for, and upholds. When it fights back, let it fight fair. Let it attack my ideas and oppose the aims and arguments of Socialism. It is not fair fighting or good argument to remind me and others that I cannot see or hear.

I can read all the Socialist books I have time for in English, German and French. If the editor of the Brooklyn Eagle should read some of them he might be a wiser man and make a better newspaper. If I ever contribute to the Socialist movement—the book that I sometimes dream of, I know what I shall name it: "Industrial Blindness and Social Deafness."—New York Call.

WORLD NOTES

The Socialists in Switzerland have just captured five more seats from the old parties. It happened at Schaffhausen.

Engineer Knox, of Newcastle, England, who was reduced in rank because of a charge that he was drunk while on duty, has been reinstated on his old locomotive. This was due to a strike of thousands of employees of the North-eastern Railway.

This is a sad day for kingship and all such nonsense. The capitalist papers have been telling with tears of joy and genuine hearts how the Montenegrois loved their aged Sovereign like good subjects should. But the war has not been going very favorably, and now the Montenegrois are thinking of dethroning their sovereign and declaring themselves a republic.

Lloyd-George has offered the doctors \$1.00 per insured person under the British Insurance Act, and the doctors are standing out for \$2.00 per insured person per year. As fifteen millions of people are to be insured the difference amounts to \$2,000,000 per year. Lloyd-George is threatening to establish a state medical service, thus practically creating a state socialism of public health.

The British have announced that it refuses the demand of the Social Democrats for an alteration of the constitution on the subject of suffrage because it was accomplished by a threat of a general strike. How touchy some of these poor governments are! No one takes any notice in the reason, however. It is the unequal suffrage to continue because it keeps the hand of the master class on the throats of the people. But it is labor's next move.

Viscount Hardinge, Viceroy of India was very nearly assassinated as he was leaving the Indian National Congress, Delhi. An Indian threw a bomb from a house top as the Viceroy was entering the city gate. The bomb killed the attendant instantly and severely wounded the Viceroy. The would-be assassin escaped capture. India is held by British capitalists and is being starved. Seventy millions of Indians are continually in a state of partial starvation. The British have trampled on India for the sake of profits and reaped assassinations of her officials chosen to keep the peace in power.

European papers are declaring that the war correspondent's art is gone. Formerly special correspondents from the front newspapers would follow a war and sketch vivid pictures of the fighting and the conditions surrounding the troops. This has all changed since the Russo-Japanese war. In that war the correspondents were herded in the rear, and were allowed to transmit only the news given them by the war officials. In the present Balkan war the correspondents are kept fifty miles in the rear of the battle lines. The documents at war do not want vivid pictures of the fighting to be sent broadcast among the civilized peoples. The common people against war, and real war correspondents make the people indignant at the atrocities committed. In the future the news of the war will be given in the form of a story, and the official bulletins will be kept secret.

A labo has been put on Socialist and other progressive speeches in the fourth Russian Duma, which has been dubbed "black" when the National Council of Education the Russian Supreme Council, reaffirmed its decision that members shall be held strictly accountable for "levity" of speeches delivered on the floor of the Duma. While this decision does not specify the nature of speeches or at whom this decision is aimed, it is generally understood that it means the putting a stop to Socialist speeches. The Duma is entirely "black," as even semi-progressive, the Octoberists, have only 100 members in the present Duma. It is composed of clergymen, business men and nationalists who have been very active in the various groups of the Black Hundred, which so ably assisted the Czar's government in its fight on the Socialists and progressives. The reactionary action in the Duma was taken following Premier Kokovtzev's denial of the demand of the revolutionary methods under which the recent elections were held.

A grain train was wrecked by a broken axle on one of our trunk lines a short time ago. Twenty-two box cars were smashed into kindling wood, and piled promiscuously all over the station yards where the accident occurred. Twisted iron rods and broken timbers and grain were piled to a height of ten or twenty feet over the switches and main line of the railway. The auxiliary was soon on hand with the wrecking crew and the work of clearing the main line was hurriedly begun. Of the crew of the wrecked train only two were missing, and their comrades were busily overhauling the grain at the point where they believed them to be buried. Along came the huge crane of the auxiliary, diving into the wreckage and swinging tons of iron and wood to one side. "Clear out of the way," shouted the man on the platform of the crane as he swung the huge arm in the direction of the men engaged in digging for their "mate." "But our 'brakeys' are under here," cried the men, as the crane swung round. "Never mind the 'brakeys,' this line has to be cleared," shouted the operator, and the crane pounced upon two trucks of a car sticking up through the grain, and with a rending, sickening sound tore them loose and tossed them to one side. In a few minutes the panting passenger trains that had been held up by the wreck, passed on their way their wheels stained with the blood of Labor. And the division superintendent gave a sigh of relief. The line was clear.

It will indeed be a glorious sunrise that heralds the day of freedom of the slave from the chains which have bound him for ages. Many a fervent "Thank God" will be uttered on that morn.

Fur-lined coats for the plute, overalls for the worker.

NOT BREAKING NEW GROUND

Owing to the rush of the Christmas season and the two holidays, the circulation statement has not been able to be made up. Many comrades are availing themselves of the four year subscription offer for one dollar. There is, however, a regrettable lack of new subs. The comrades are not breaking new ground as they should.

There are places where the comrades are going ahead, as in Kingston, yet the list remains steady, or falls off. We could make Cotton's a real, exciting, and raising excitement and bluster. We prefer, however, to give you a more solid paper. Yet with the solid paper, there is a tendency to become the sub hustlers to remain quiet, to read and not assert themselves. This does not refer to the good comrades who read now the ones who are maintaining circulation. This refers to those comrades who can be excited by exposure of capitalist rottenness.

But muckraking gets us hardly anywhere. It is the solid, educational, and organization work which tells.

Many of our readers have ample opportunity to get a new idea. Why will you not get them? I think it is because you do not feel your own responsibility, your own power, your own worth. You have been looking down upon your masters, you have got their viewpoint, and you look down upon yourself. Now I want you to look up to yourself, to admire yourself, to feel that you are worth while, just as much worth while, yet more worth while in the world than Lord Strathcona or Laurier or Borden. You are a useful producer. They are parasites.

You get the spirit, the brotherhood spirit, the idea that you, an equal comrade of the revolution, are needed in the fight, then you will become active.

Get over the viewpoint you get from your master, your employer. YOU ARE OP MORE IMPORTANT THAN HE IS. Although of more importance, you are shut up, tied down to your job, while in the world of importance, he is far wider liberty. I wish you would help yourself to your freedom. Awaken your fellow workers to Socialism, to their own worth, to their own unity. Get them to read Cotton's Weekly.

The freedom of the workers of Canada lags because you underestimate your own power and worth and importance as a means of spreading the light of Socialism.

I want YOU, to send me a list of subscriptions as big as you can as soon as you can. I want you to know that you have awakened to your own powers. If you think little of yourself, your fellow workers will also think little of you.

By sending in a list of subs and the way you write your letter in sending them in, I know how far you have realized yourself.

Let me hear from you soon, as an active worker. I want to hear from YOU, THE WORKERS NEED YOUR REPORTS in hustling subs for Cotton's.

Shall I hear from you?

MEETING OF SHAREHOLDERS

PUBLIC NOTICE.
Public notice is hereby given to the shareholders of Cotton's Co-operative Publishing Company, Incorporated, a body politic, created according to the laws of the Province of Quebec, having its head office and chief place of business in the City of Montreal, District of Bedford, that the annual general meeting of the shareholders of the said body politic will be held at Cowansville, at the Hotel Windsor, on Monday, the third day of February, 1913, at one o'clock in the afternoon, for the purpose of electing directors to wit: To receive and consider the annual statement of the business transacted during the year; to elect the directors for the coming year; to transact all other the various business which may arise and which are within the powers of the general annual meeting to deal with.

WILLIAM ULRIC COTTON,
Cowansville, December 28th, 1912.
President.

Subscribers who send in a single 55 cents will please take notice that they receive a six months subscription only. The single yearly sub rate is 50 cents.

GEORGE KELLY, Architect, Trenton Ontario. Building Plans from \$3.00 up and price of several plans to select from—10 cents.

TAPE-WORM

Expelled from the system in 10 minutes with Dr. J. E. CANNADAY'S Special Tape-Worm Expeller. 50 cents. Sold by all druggists. U.S. M. REYNOLDS, Specialist, 445 S. 12th St., St. Louis, Mo.

SOCIALIST DIRECTORY

DOMINION Executive Committee, Social Democratic Party of Canada, meets every first and third Monday at 8 King St. East, H. Martin, secretary, 4 Weber Street East, Berlin, Ont. 25
NEW WESTMINSTER, B.C., Local No. 4, S.D.P. of C. Meets first and third Sunday at 8 p.m. at the Commercial Hotel, South Westminster, P. O. Box 553, E. A. Brown, Sec., 401 Royal Ave. 22
NANAIMO Local No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoons, 3 o'clock, above Beattie & Hopkins, 215 Commercial St. Propaganda meetings all time in open air. A. Jordan, Sec. Box 418, Nanaimo, B.C. 23

BRITISH Columbia Executive S.D.P. of C. meets in Nanaimo. (Wharf Street) above Beattie & Hopkins, 215 Commercial St. Propaganda meetings all time in open air. A. Jordan, Sec. Box 418, Nanaimo, B.C. 23

LOCAL VANCOUVER No. 12, S.D.P. of C. meets Sunday evenings at 8 o'clock in the Labor Temple, 1250 Commercial St. Propaganda meetings all time in open air. A. Jordan, Sec. Box 418, Nanaimo, B.C. 23

VICTORIA Local No. 9, S.D.P. of C. meets in each month in the Political Equality League Room, 617 Fort Street. John L. Martin, Sec., 515 Shelburne St., Victoria, B.C. 21

BERLIN Local, No. 4, S.D.P. of C. meets every second and fourth Wednesday, 8 King Street East. Chas. Atkinson, Sec., 15 Benton St., Berlin, Ont. 20

BROCKVILLE, Ont., Local No. 18, S.D.P. of C. Business meetings 1st and 3rd Fridays at 8 p.m. Propaganda meetings every Wednesday at 8 p.m. to 9 p.m. and Sunday at 2 p.m. A.O.U.W. Hall, 16 King St. East. G. Hase, Sec. 168 Pearl St. East. 24

FORT ARTHUR Local meets every Thursday evening at 8 o'clock in the Labor Temple, 1250 Commercial St. Propaganda meetings all time in open air. F. O. C. Rupert Lockhead, Sec. 21

SOUTH PORCUPINE Local No. 2, S.D.P. of C. holds business and propaganda meetings every Sunday at 3 p.m. in "Miners' Union Hall," South Porcupine. J. A. Walker, Sec. Box 21. 22

TORONTO Local No. 1, S.D.P. of C. Business meeting held first and third Sunday each month. Labor Temple, 1250 Commercial St., 3 p.m. Second floor. Propaganda meeting every Sunday at 3 p.m. in "Miners' Union Hall," South Porcupine. J. A. Walker, Sec. Box 21. 22

WOODSTOCK Local No. 2, S.D.P. of C. meets at 20 Finkle St. General business meetings Sunday mornings at 10 o'clock. Open every evening for business. George Hampe, Sec., Woodstock, Ont. 20

COTTON'S WEEKLY is published by the International Socialist Publishing Company, 421 Court Street, Sedalia, Missouri. Editor and Publisher: H. A. Webb, General Manager and Secretary-Treasurer.

SOCIALISM AND LIBERTY

By William English Walling.

The Socialist movement gives the only hope of developing personal liberty and democratic government.

Our forefathers in America, France and other countries were fighting a hundred years ago for the rights of man. Today Socialism alone maintains the great struggle for the sacred rights of the individual.

The enemies of this new individualism which we call social democracy are found of race the origin of the present Socialist faith back to Plato's republic and other despotic paper states. A scheme of government drawn entirely on paper and with the most benevolent purposes in the world, may be just as tyrannical in its proposed annihilation of individual liberty as any form of benevolent despotism in actual practice. Plato's republic is as far removed from Socialism as the enlightened despotism of Frederick the Great.

The real spiritual progenitors of Socialism were those among the early Christians—Christianity being the first serious attempt to establish universal brotherhood who actually tried to put into execution some form of primitive communism. After the fusion of the Christian church and the Roman empire, this Christian communism fell into abeyance. The proposal to apply the idea of complete human brotherhood in government and the production of wealth as well as in moral relationships, was revived again when the great material invention of printing made possible the world-wide movement called the Reformation. Luther and Calvin, to be sure, were mere state Socialists of the most obnoxious variety, and the great peasant revolt was almost a primitive slave uprising, the peasants being without that education and leadership which the invention of printing was just beginning to make practicable; but the Anabaptists in Germany, followed by the Levellers in England, were already half educated and often demanded the absolute freedom of the individual, an equal distribution of worldly goods and co-operative production as far as it had become possible in that day.

When these Socialist sectarians began to come to America, they were soon able to put their socialistic principles of the sacred and inherent rights of the individual into partial execution, and at the time of our Revolution the same social democratic conceptions were put into our Bill of Rights, and they were adopted largely from this source as the doctrine of the French Revolution.

Of course co-operative production on a national scale was not yet possible in those times in any field of industry; but it was these people who were leading the political and social thought of their times, and doctrine of the Rights of Man of the

French Revolution was the first origin of the Socialist thought of today. Like the Reformation, the French Revolution developed, along with advanced democratic institutions, the most obnoxious form of state Socialism. The philosophy of Rousseau and the politics of the Jacobins were about as tyrannical and undemocratic as any movement the world has ever seen; undemocratic, because crushing out the civil and social freedom of the individual. From Danton we have inherited a glorious social tradition. Robespierre gave to the reactionary forces of the whole earth the most powerful argument that has ever been employed against the social democratic movement.

Our forefathers assumed, it must be confessed, that private property could assure economic and social equality. But those of them who doubted this supposition, so largely true, indeed, at that time, were already proposing abortive Socialistic schemes, the germs of our present Socialism.

We Socialists have no quarrel with the doctrine of the Rights of Man. On the contrary, we are its only true and loyal defenders today. We propose to convert the political and civil rights of the individual into social rights. To the negative right of freedom every form of oppression and to political rights, otherwise meaningless, we propose to add the right of a decent livelihood, the right of a thorough education, the right to an equal share in all the material goods of the earth, and the right to an equal opportunity to compete freely for that occupation and position in the community that most suits our individuality.

We are the only true followers of Danton, of Jefferson and of Lincoln. The economic conditions were not ripe for the institution of co-operative industry in their day. But those who have read the papers of these immortal and revolutionary demagogues cannot doubt for a moment that all three of them would be Socialists if they were living out their young manhood today.

Socialism is the only force in the world that stands for the complete and absolutely free development of the individual and the race.

WORKINGMEN WANTED AT ONCE

By Roland D. Sawyer.

Workingmen wanted at once to join with their comrades in making a new world. Friend, do you know it is a good time to be living, the best the world ever saw, if you are a live one?

We are living in a time in which a great epoch-making change is going on—the Industrial Revolution. John Stuart Mills said: "The industry of the future will be an association of the workers themselves on terms of equality, collectively owning the capital with which to carry it on, and working under managers selected and removable by themselves."

Socialism is the world movement bringing that to pass. The failure of the 1848 revolution in Europe gave political power to the middle class. Their liberal parties with schemes of social reforms by means of soup kitchens, charity, taxes on incomes and the like have failed, and Europe passes on to Socialism. The same situation prevails in Canada. Socialism is a movement of the working class, the common people. The workers alone have the economic motive to make a better world, the people at ease are satisfied with things as they are.

We depend not on brilliant leaders, but on the solidarity of the common people—are you with us? It is a world gone wrong that we live in, it's the duty of every true man to set it right.

The hour has struck. Capitalism is tottering to ruin. Poverty, want, unemployment, vice, disaster are evident. The capitalist class can no longer keep the wheels a-going. Hirelings in universities, editorial rooms, pulpits and on the bench madly shriek against Socialism, but don't be fooled by them. Our Socialist clubs are stronger than ever before; we are winning seats in the legislative halls of the world; one after another will the civilized countries raise the banner of Socialism triumphant. We are going to remake the world, and leave it to our children a golden place with want, poverty and vice banished.

And this is not a movement dependent upon the great and wealthy, it is a movement depending on the workers—on you and me.

Our times pay the dues—our hearts feed the fires—ours shall be the joy and reward of victory. Are you in with us?

If you do not know where the nearest Socialist club is, write to Secretary H. Martin, 61 Weber St. East, Berlin, Ont., and he will tell you how to join the movement.

That buzzing sound in the worker's ears is the advance guard of Socialism trying to force its way through the armor plate of bigotry, prejudice and king worship with which the capitalist class has incased his brain.

If you didn't create profits for the boss, he would fire you, wouldn't he? What condition of affairs can this be when a man has to crawl on his belly to another man and ask permission to make profits for him?

The black smoke nuisance is to the fore in Montreal. No, Reginald, the black smoke doesn't come from the chimneys of the working class. That thin, whitish smoke comes from their chimneys, and is caused by charcoal and chips.

The toilers have come marching up through the ages, leaving a trail of blood and bones to mark the cruel journey. But still they come, steady and strong; and hark!—they are singing the International.

Capitalism sees its danger. Its lookouts are madly shouting "Breakers ahead!"

From the Standard Encyclopedia of the World's Knowledge, recently published by Funk & Wagnalls Company.

SOCIALISM. According to Mr. Holyiacke (in his History of Co-operation), the word originated in 1835 in connection with the Association of all Classes of all Nations, founded in that year by the Socialist Robert Owen. The name laid special emphasis on the necessity for social reconstruction and renovation, as contrasted with the political reforms which were then so much agitated, and was therefore soon adopted as a suitable and distinctive. It was borrowed by Reybaud, an eminent French writer, in his *Revue des Modernes* (1839), and gained a wide currency. In this article our chief aim obviously is to expound Socialism as a historic phenomenon or as a set of phenomena.

If Socialism be essentially a form of communism, then it is simply a revival of one of the oldest phenomena in history. Again, if we regard Socialism as a social and economic system by which the individual is unduly subordinated to society, we must still pronounce it to be an old phenomenon, because in many primitive societies and in many ancient states, both in Greece and Italy, the subordination of the individual to the community in which he lived was excessive. Or again, if we define Socialism as a systematic discontent and revolt against prevailing economic conditions, the wide range of the phenomenon at the present day may give it a unique place in history; but it cannot reasonably be considered as a novel phenomenon.

The claim of Socialism to be distinctly a new movement may be regarded as resting on two great facts—the industrial revolution and the development of the modern democracy. Historic causes led to the divorce of the worker from the land, which is at once the material of labor and the source of subsistence and of culture. The discovery of America and of the sea-route to India opened vast countries to European enterprise and colonization, resulting in the establishment of a world-market, which again gave fresh impetus to the economic change at home.

The demand for goods created by the world-market particularly stimulated invention, till during the course of the 18th century a series of new mechanical appliances brought the industrial revolution into full activity. This revolution is still going forward. It is spreading over all countries in the world; and the motive-power, electricity, is already beginning to supersede steam. The results of the industrial revolution in so far as they have a bearing on the present day subject, may be thus summed up. Production is no longer carried on by individual or family labor for local or family use. The laborer has no control of the instruments of labor. Instead of working on his own account with his own small capital, he toils in large factories and other undertakings under employers who own and control the capital embarked in them. Industry is carried on by the united efforts of thousands of men, and is therefore a social and collective one. On these grounds Socialists maintain that the energetic individualism which originated and established the industrial revolution has been superseded by the results of that revolution. Individual industry is no longer the normal or prevalent form of industry.

The general result of the industrial revolution, therefore, has been the growing concentration of industry and of the capital with which it is carried on; and the development of democracy hastened to inspire workingmen with a desire for a larger share of political power and for a fairer distribution of the means of culture and happiness. The rise of Socialism as a modern phenomenon was conditioned by the revolutions. It was the industrial revolution, which had made the working people the victims of machinery and the factory, that Robert Owen had chiefly in view: the great aim of his Socialism was to render mechanical invention subservient to human well-being. Saint-Simon was a Frenchman who had lived through the troubles and excesses of the Revolution, and his theories were modeled by that great event. According to the Saint-Simon school a better society is possible only through the abolition of the hereditary principle, by which ruling classes are from generation to generation secured in the possession of the good things of the world, while the other classes are handed over to perpetual misery. There is only one way to break the fatal chain of the continuity, and that is to vest instruments of production in the state, which will administer them for the benefit of all its members. The state would delegate to associations the practical industrial work, and each man would be rewarded according to his services.

The system of Fournier is in several respects an entire contrast to that of Saint-Simon. While the school of Saint-Simon gave the state the ownership and control of the instruments of production, Fournier left the capital in private possession, thus securing a fresh guarantee for freedom, but providing against the abuses of private capital by placing it under social control. And Fournier devised another guarantee for freedom by making the commune, or local association, which he called the phalanx, the cardinal and decisive factor in social reconstruction. In the Saint-Simon school the state is the point of departure and the controlling power, to which the associated bodies are subordinate. With Fournier the commune is substantive, self-sufficing, and independent. The federal organization into which his communes may enter is entirely voluntary. In short, Saint-Simon's is a centralized Socialism. Fournier's is a communal Socialism. In this respect Owen agrees with Fournier. Their theories, however, never really took root in the practical life of the time.

SOCIALISM

The French Socialism of 1848 had a solid basis in the real life of the time, inasmuch as it entirely and enthusiastically accepted the domestic principles. The first condition of the Socialistic proposals of Louis Blanc was the thoroughly democratic organization of the state; the first duty of such a state was to place its resources at the service of the poor. The state, he maintained, was the banker of the poor. In the social workshops which he advocated, membership was to be voluntary, and they were to be self-governing, as became the institution of a democratic state. It has now been fully proved that Louis Blanc's schemes never had a fair trial under the republican and Fr. Engels in 1847-48. But their work did not really become historic till a later period. Lassalle, the youngest of the three, was the first to run a very remarkable career as the founder of the social democracy of Germany. His proposals for the founding of productive associations were substantially the same as those of Louis Blanc, and were even to some degree enforced by the same arguments.

While Lassalle therefore was greatly indebted to Louis Blanc for his practical schemes, he derived this theoretical principle to a large degree from Robertus and Karl Marx. It would be unjust, however, to regard him as an ordinary borrower. We may point out that, while Lassalle dwells chiefly on the small share of the result of production which goes to the laborer as a subsistence wage, Marx finds the keynote of the evolution of capitalism in the large share which falls to the capitalist under the name of surplus value. Both start from the open contradiction in the Ricardian economics, according to which labor is the source of value, but of this value the laborer only gets enough for subsistence according to the usual standard of living, surrendering the remainder to the possessors of land and capital. These deductions from Ricardo formed also the basis of the system of Robertus. In other respects, however, he differed greatly from Lassalle, and particularly from Marx. His general position was social, monarchical, and national. The Socialism which he advocated was a thoroughgoing national Socialism. He proposed that the two classes of landholders and capitalists should continue to enjoy their present share of the national income, but that the results of an increasing production should go entirely to the workers. The state would establish a normal working day, a normal working day's work, and a normal wage, which would be periodically revised, and increased according to the increase of production. In this way the practicality and superiority of a national Socialism would be shown, the characteristic note of which would be that all income should be dependent on service, as contrasted with the ancient income derived from property in slaves, and the incomes of the existing era, drawn from private property in land and capital.

During the last generation Socialism has undoubtedly made great progress throughout the civilized world. The growth of the Socialist voting power in Germany was remarkably exhibited in January, 1912, when 110 Socialists were returned to the Reichstag. Although communist societies had existed from early times in America, Socialism in the modern sense was first introduced into the United States by immigrants from Germany (1850-1860). In 1868, disciples of Lassalle founded an organization, which, along with the International Workmen's Association, united to form the Social Democratic Workmen's party of 1874. This in 1877 became the Socialist Labor Party, from which about twenty years later, the Socialist party split. Both these parties advocated the abolition of private property in the means of production and looked to the struggle of classes as the process which was to realize their schemes. The strength of Socialism in the United States was, until recent years, insignificant, as good wages, and the opportunity given to settle on the land and so to rise above the wage earning class, have served to allay discontent. The movement, in fact, failed to attract the sympathy of American workmen until the rise of proletarians like Victor Berger, Robert Hunter, Morris Hillquit, A. M. Simons, and John Sparro, and recent economic developments drew serious men and women of all classes to look with favor on its tenets. There has been since 1901 only one great Socialist party in the United States—the Socialist party now numbering (1911) 67,000 members. A small body of a few hundreds, known as the Socialist Labor Party, still advocates, however, the class war. The Socialist party has now 42 state organizations with an aggregate of

3250 branches. In the last presidential election (1906) the Socialist vote was about 447,652 out of a total of about 15,000,000. In the elections for Congress (November 1910) Victor Berger was returned for Milwaukee, Wis.; in the state election of the same year 30 Socialists were returned, chiefly for Wisconsin. There are now 9 Socialist Party daily newspapers, 3 of which are in English and 6 in the foreign tongues.

The general result is that outside of Germany and Denmark the number of avowed and active Socialists is comparatively small. On the other hand, few will doubt that the direct and indirect influence of Socialism on social economic and political thought has been great.

Looking to the main drift of speculation on this subject, both in the past and present, we may briefly define the fundamental principles of socialism as follows: Socialism holds that the present system of industry which is carried on by private competing capitalists, served by competitive wage-labor, must be superseded by a system of free associated workers utilizing a collective capital with a view to an equitable system of distribution. On this theory capital will be abolished, and rent and interest will cease. The method of distributing the fruits of labor advocated by many Socialists cannot be distinguished from communism. But this is not an implicate of the historic Socialism. Several methods of remuneration professing to be equitable have been put forward, and each member of an association of workers would be free to use his special income as he pleased. In fact, all such moderate wealth as would be devoted, not to production, but to consumption, might be regarded as at the free disposition of the owner. And a method of distribution which fixed the remuneration of each in proportion to his services might admit of a very considerable variety in the amount of incomes. But the individual ownership of capital and the free disposal of it and the individual appropriation and the possession of advantages derivable from private capital in the form of rent and interest would terminate.

So far as the movement has proceeded we may justly say that it has had the following permanent results: (1) It has greatly helped to give prevalence to the historical conception of political economy. (2) Socialism has greatly deepened and widened the ethical conception of political economy. It has in season and out of season taught that the entire technical and economic mechanism should be made subordinate to human well-being, and that moral interests should be supreme over the whole field of industrial and commercial activity. (3) Socialism has brought the cause of the poor most powerfully before the civilized world. (4) Socialism has given an exhaustive criticism of the existing society and of the prevalent economic theories. In many things the criticism has been exaggerated, but it has been also in many things most valuable. Almost every economic treatise now appearing bears the marks of Socialistic criticism of the present society.

In short, Socialism is the extension to industry and economics of the free self-governing principle recognized in democracy. It is industry of the people, by the people, for the people. When we remember that the present type of organization has taken more than six centuries to attain the imperfect realization, it will be clear that it cannot succeed in the industrial sphere in a day. It may be maintained, however, that we can see the substantial beginnings of such an economic change in the extension of social control through (1) the state and (2) the municipality or commune, and (3) in the growth of the co-operative system.

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THOUGHT REVOLUTION

By Grace D. Brewer.

Before we can hope for the overthrow of the present system of society and the establishment of a just economic form of industry, we must have a revolution of thought.

We must first change the old ideas of most of the people, and cause them to see the unjustness of the present order, the possibility and necessity of inaugurating a new. We must induce every thinker to make the comparison between the prevailing form of industry outlined by the Socialists, and set about to dissolve the prejudice existing in the minds of the workers so that they may get a clearer vision of the realities of the future.

We must engender enthusiasm along with logic that the revolution may be forcible.

We must point out to all workers the individual need for such a change of government as well as for the collectivity. Once convinced of this the revolution of thought will have been started. Once started it will sweep through all the crevices of the brain, crushing the old ideas of 'let well enough alone,' 'every man his own master,' etc. When this has been accomplished we will find an ardent revolutionary worker for Socialism has been produced.

We, as Socialists, have many weapons at our hands with which to bring about this desired thought revolution. Our literature is varied in tone and style, and we can select that best suited to our victim. If we are to accomplish the best results we must go about this matter systematically. We must not allow ourselves to undertake this important task half-heartedly. The world is ours for the taking. Our logic is sound, our aims high and victory is already within sight.

Then let each of us set about to produce a thought revolution in the minds of all we come in contact with. We must not grow weary in well doing. We can afford to work slowly, knowing that to build well requires patience. We must work unceasingly and painstakingly, and lose no opportunity. Every victory won over prejudice and old-line thoughts will add another voter to our ranks.

On with the thought revolution!

There are those who believe in free thought. We meet many of them. They seem to think because they have freed their minds from the influence of old religious traditions, that they think freely. This is not so. Formerly their minds were filled with and hypnotized by the old religious beliefs. Now their minds are filled with and hypnotized by the writings of scientific men. They were hypnotized by the old. They are now hypnotized by the new. Others still, who formerly believed in old religious dogmas, consider they have got an insight into deeper spiritual truths. They are hypnotized, as it were, by religious thoughts, which go deeper than their old religious thoughts did. There is no free thought. Even the positivist Socialist will admit this. If this be so, then it is well for us, in our propaganda, to substitute higher conceptions for the old with regard to Socialist ideas. When we show how the worker is robbed under capitalism, it is well, at the same time, to show how much better the little child itself will be cared for by his loving father who does the useful work of the world when he co-operative commonwealth comes. A workingman may not want to do away with the income of his masters. He certainly wants to give his family better living conditions. You often find a man to Socialism through picturing the broader life of the child in the new state to be, than in picturing the robbery under the system which now is.

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BOUND BY HIS SPELL

Paris Hypnotist Subject of a Weird Story, Claimed that His Photograph Alone Would Throw Others into a Trance

HIS SECRET EXPOSED IN A FREE BOOK



This is a figurative picture of Svengali, the great Hypnotist of Paris, who, according to the story, hypnotized Trilby, a simple country girl, and made of her the greatest singer in the world and the sensation of Paris. The photograph alone of this weird-looking gentleman was said to be sufficient to throw his beautiful subject into the hypnotic trance. See how kind you can look his picture straight in the eye without feeling a strange sensation creeping over you. This simple test will give you a slight idea of the wonderful fascination of the hypnotic eye. Hypnotism is the most wonderful, mysterious and powerful force in all the world. But it is not at all necessary to look like Svengali in order to exert this strange and magic power over others. Anybody who can read and write may become a Hypnotist and accomplish all that Svengali ever did and more. Age, sex or physical appearance make no difference providing you possess the most ordinary intelligence. You may now master this fascinating science at your own home. By a few hours' study you may learn all about the secrets, methods, uses and wonders of the Hypnotic trance. You can surprise and mystify your friends by placing others under this weird and magic spell and compel them to see, think, feel and act precisely as you wish. You can perform the most wonderful and astounding feats and create fun and amusement for hours at a time. If you wish to MAKE MONEY, you may do so by giving entertainments, treating diseases, or by teaching the art to others. Why work for others when you can master this money-making profession so easily? Investigate NOW. It costs nothing to find out about it. Just write for a free copy of the book "A Key to the Mysteries of Hypnotism." Your request for it by letter or postal will bring it to you by return mail, free and postpaid. It is truly an astounding work in the elegance of its make-up, the number and beauty of its pictures, and the absorbing interest of the subject with which it treats. You will be surprised to learn of the wonders and triumphs of Hypnotism, Magnetic Healing, Personal Magnetism, and the allied branches of occultism. But you will be more surprised to learn of the ease with which YOU YOURSELF may master these arts and practice them as well as any operator in the land. This wonderful book may be had for the asking. It will be sent ABSOLUTELY FREE OF COST to all who write for it. Whether you wish to use Hypnotism as a power, a profession, or as a means of entertainment, this FREE BOOK TODAY, ADDRESS: M. D. BETTS, JR., 258 JACOBSON, MICHIGAN