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This is No. 73

COWANSVILLE, P. Q., CANADA, FEBRUARY 3, 1910

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## WHY REFORM?

Why should Socialists want to bother with reform? Reform means the doing away with the more glaring abuses that arise from the antagonisms between capital and labor. The capitalist system is so constructed that these reforms will be brought about by capitalists themselves.

The workingmen and workingwomen want to be given the whole product of what they receive or its equivalent. In primitive society when one man raised cabbages and another man made garments, then these two things were exchanged without robbery to the workers and there were individual producers getting all they earned.

But with the development of the capitalist system such individual production and exchange is no longer possible. No man in a factory can get the full value of his labor in the shape of goods he produces. One man makes a car wheel and another man makes a soda water bottle. It would be useless for the maker of the car wheel to go to the maker of the soda water bottle and ask to exchange the bottle for the car wheel.

In modern industry production has been socialized. Even the car wheel is not made by one man. It is made by a number of persons, performing separate operations, or working together at the same operation. So individual production has vanished and with individual production has vanished individual exchange. "We have social production with social exchange."

But with the coming of social production and social exchange, the laws have not been changed to meet the changed conditions. Our laws are still based upon the principle of individual contract, individual sale and individual purchase and individual appropriation.

All wealth is based upon labor. If a man has riches and does not labor then that man is robbing some labor or group of laborers. He appropriates to himself a part of the socialized product of the worker without taking part in the social work of production.

The more society develops the more the antagonism between the forces of robbery and the forces of labor come to be apparent. These antagonisms cannot be done away with until the system of private property and private contract are done away with.

Now the reformer is a man who sees that socialization is here and that there are some glaring examples due to private exploitation. He looks into the intricacies of the matter and comes to the conclusion that there should be reform. He therefore starts to fight for his little hobby and wastes his energy in attacking some little point where the robbery is manifest. But he will not attack the system that makes the robbery possible.

The Socialists attack the system itself. They are frequently told by the little reformer that they should help him conquer his little reform as a "step in the right direction." The Socialist only smiles.

The reforms are bound to come anyway. Old age pensions, conservation of the national resources, workmen's unemployed acts, etc. These are bound to come because with the development of socialized production the capitalists must see to it that the laborer and the national resources shall be socially cared for. The laborer and the raw material are the basis of the wealth of the capitalist and as the capitalist draws his wealth from socialized industry it is but natural that he himself will see to it that the basis of his wealth is socially cared for so that he may draw his wealth from social production by private appropriation.

The Socialist wants the whole circle socialized. The capitalist wants the basis of his wealth socialized. But he does not want his profits, his unpaid labor that he appropriates, socialized also. So the capitalist himself will introduce measures which will be socialistic in appearance, but the central demand of the Socialists that the workers be given the full value of what they produce he will fight to the bitter end.

So the little reformer can look to the capitalist for support for his schemes, while the Socialists can only look to the robbed worker for support or for aid for his demand that the workers shall get all they produce.

The little reformer is the natural ally of the capitalist. He has no place in the ranks of the militant Socialist parties who are out to free

the worker from the robbery of the capitalists based upon private appropriation of socialized production.

The power of capitalism is based on unpaid labor.

Were it not for the labor the worker performs and which is not paid for the capitalists would have to go to work.

Sir Wilfrid Laurier wants to refer one small section of the graft charges on the G. T. P. to a committee of his own selection. You do not have to go to the U. S. for government by Cannonisms.

There is a standing offer from the U. S. for free trade in agricultural instruments. Will the Liberal government accept that offer? Just watch it hide behind a pretext when the question is mentioned.

Clifford Sifton has started out to conserve the natural resources of the Dominion. But Clifford's conservation will simply have for its aim the conservation of natural resources for private exploitation and robbery of the wage slave.

Revolutionary Socialism in Canada is out to capture the political control of governments. Revolutionary Socialism is no less revolutionary because it aims at carrying out its demands through the political machinery established by capitalism.

There are 40,750 members of local trades and labor unions in Canada. If these men would all unite on the political field and demand the full product of their toil, there would be a mighty seammering to cover on the part of the dwellers in pluteland.

The unionism of Canada are starting in to boycott beef. If the union men of Canada get into the habit of living on porridge and other cheap foods the bosses will hug themselves with delight. The cheaper the workers can live the less the bosses will have to pay them.

In the days of chattel slavery the masters took all the product of the slaves and gave them food, clothing and shelter. In the days of wage slavery the masters take all the product of the slaves and give them a little money called wages with which the workers can go and buy their own food, clothing, and shelter. How much better off are the workers?

The temperance people of the States are suggesting that the American government refuse to allow liquor advertisements to be transmitted through the mails. This would put the liquor dealer out of business. But the temperance forces must first capture the government. The prohibitionists, as well as the Socialists know that the political organization is the organization through which the collective will of the nation is expressed and that it must be captured before political demands can be made effective.

The plutocrats are never tired of saying that Canada is prosperous and that Canada does not suffer the woes of the old lands. This is true to a certain extent because Canada is a new country and as yet possesses free land. But the capitalist system is at work producing misery in many places, and the machinery is perfect for it to produce the misery experienced in older lands, when the time and development is ripe. The only hope for the avoidance of the misery in Canada lies in the Socialist movement.

The charity organizations of Toronto are reporting that they are doing excellent work. They are feeding hungry tramps and the tramps in return are obliged to work. The charity organizations call good work. But the heads of charity organizations are usually very foolish persons who know not the consequences of their own acts. The charity organization feeds tramps. The tramps do work in return for their food. The result of the work is sold. The dearer free labor article is not sold because of its higher price. The free laborer is therefore thrown out of employment. He becomes a tramp. He is fed by the charity organization whose feeding of tramps made him a tramp. Then the circle keeps on and the charity organization reports good progress. If the charity organization considers the manufacturing of free laborers into tramps progress, then it is a very progressive institution.

## BEEF BOYCOTT

It is easy to understand why the parasites want cheap meat and are willing to start a boycott to force the price of meat downwards. The higher the price of a food like meat the more of their incomes the parasites will have to spend on other things. The higher the price of meat the more the bosses will have to pay their workers and the less unpaid labor can the bosses suck up unto themselves. But why the union men of Canada should start to boycott meat is a mystery wrapped up in the peculiar mental processes which the union men call thinking.

It is a law recognized by capitalist and by socialist economists that the workers work for a bare living. Of course a bare living differs in various countries according to the things the workers consider necessary. If a Mexican is willing to live on beans and grass, the bosses will see to it that he gets just enough pay for him to buy beans and grass with and a few rags to cover him. If the worker is accustomed to live on roast beef and to live in a fairly decent house and to smoke a cigar, and if the workers demand that they be given enough pay to buy these things then this becomes the bare living cost of those workers and the bosses will have to pay up. The standard of living of the workers is therefore higher in such a country than where the workers will live on less.

Now in Canada the workers have been eating some meat. That is a part of the bare cost of their living expenses. Laborers, therefore, have been engaged in raising animals and in butchering and the result of their labor has gone in part to the support of other workers.

Meat prices are suddenly hoisted and the foolish union men go to work and say they will eat no more meat. They want to punish the meat trust. So they are going to live on porridge and other foods. They are going to live on food that costs two or three or four cents a pound instead of meat which costs twelve or eighteen cents.

The bosses are just tickled to death over this resolve of the workers. The power to work of the workers will not be made up of costly meat but of cheap cereals. The workers who work in producing meat will no longer find work in the meat industry. They will have to hunt jobs and they will come and try to get the jobs of the union men. The bosses will tell the union men that they will have to work for less pay or unemployed meat workers who are now scabbing on union men will be hired. The union men will find that it does not cost them so much to live on porridge as it does on meat and they will find that they can work for less. If they do this they will get lower wages and their standard of living will have shrunk. If they do not the scabs get the jobs.

When the union men resolve to starve themselves to spite their bosses the bosses are glad. What the union men should do is to demand an increase of wages in order to meet the increased cost of living. Or better still, they should get it into their heads that the bosses are a set of parasites and should be abolished.

Labor has many hard battles to fight. But until the working men, scabs as well as unionists, demand the full product of their toil and get it, they are bound to be robbed. And the attempt on the part of the union men of Canada to deliberately lower their own standard of living is but preparing an opportunity for the bosses to rob the workers still more.

The question of bank inspection which is now creating such a rumpus in pluteland is of no interest to the workers. What share of the swag the banks get is a matter of indifference to the workers. Let the workers get the full product of their labor and the question of bank robbery will be settled once for all along with the similar questions of rent robbery, interest robbery, and profit robbery.

Donald Macmaster, a Canadian running on the Tory ticket over in England, sent a personal letter to every voter in the constituency. Personal letters to thousands of voters cost money. But the wage slaves of Great Britain are easy marks and stand for being robbed by the labor thieves. Therefore election bills do not worry the Tories. The wage plugs pay all the costs of the elections, so what matters it to Macmaster how much he spends?

## AN M. P. ON CRAFT

Listen to these extracts from a speech made in the House of Commons on January 1th., 1910 by T. W. Crothers, Conservative M. P. for West Elgin. T. W. Crothers is not a Socialist. He is a Conservative who wants his party to get into power. Listen to what Crothers has to say about political corruption.

"Seats in Parliament have been exchanged solely for political consideration without regard to quality or patriotism. Even the Bench, Mr. Speaker, even the judiciary has not been spared the blighting influence of this pernicious system. In many cases in the Province of Ontario the County Court bench, and in some of the other provinces even the High Court bench has been prostituted to the necessities of political exigencies, and we have seen here about twelve months ago a high and important office of a judicial character bartered for a minimum of mentality plus a maximum of perpetual political pull."

Here is another quotation from the same speech.

"In Japan one constantly hears the question: What can I do for my country? But in this Canada of ours, one blushes to confess it, thousands are asking the question: How can I do my country?"

Still a third quotation.

"The people have been taught to believe that public property is a legitimate game for all those cunning and bold enough to seize it; and as a consequence we have them reaching out a greedy hand to grasp at anything of a public character, whether seen or unseen. It seems to me that the most lasting impression which the government will leave on history is that their reign was signalled by the blight of greed and the absence of patriotism and that this era will be known in Canadian history as the golden age of graft."

What else can Crothers expect from the capitalist system than graft? Both the Conservatives and the Liberals want to run Canada in the interests of those who want to live without useful work. The Conservatives in power were the best friends of the manufacturers of Canada and gave them protection. The Liberals are now the best friends of the manufacturers and give them a lot of cheap foreign labor in order that the organizations of workers may be smashed. The Conservatives were the best of friends to the railway barons and gave them millions of public money. The Liberals are the best of friends to the railway barons and give them millions of public money.

When the Liberals were in opposition they cried aloud to heaven against the iniquities of the Conservative government. The Conservatives were robbing the Dear Peepul. If only the Dear Peepul would vote for the Liberals then the Liberals would see to it that the Dear Peepul were protected.

The Liberals have been in power many years now and the Conservatives are crying aloud against the iniquities of the Liberal Government. Crothers puts forth a wail over the robbery of the Dear Peepul.

If the workers of Canada are wise they will read carefully the wail of Crothers and vote against the Liberals. They will read the wail carefully and vote against the Conservatives. They will band themselves together into the political party that stands for giving to labor everything it earns. In that way the robbery, graft and corruption now rampant among both the Liberals and Conservatives will cease. The little political thieves will then find their jobs gone and the men higher up who get the swag will have to go to work at something useful.

Every little while the capitalist press reports cases of capitalist governments stealing a march on the socialists by giving to the workers some measure which the Socialists have advocated. The yielding of the capitalist governments to social pressure under the guise of stealing a march on the Socialists is on a par with the action of the general who, when his army was beaten, made a "strategic movement to the rear."

Japan is to try the effects of goat's milk in treating tuberculosis. The only effect it has is that of any other rich food. Give human beings sufficient nourishment, and allow them plenty of fresh air with decent conditions of employment, and tuberculosis will soon be as rare as leprosy.

In modern capitalism, usury wears the mask of interest and is called blessed.

The masters do not like to have the workers get ideas about Socialism into their heads. The workers might wake up to the fact that they are robbed.

Will labor ever awaken? Labor has got to awaken. The development of the capitalist system is guaranteed to jar the grey matter in the brain of every man who has nothing to sell but the labor of his hands.

Thirty stocks on the New York stock exchange have slumped in value to the tune of eight hundred million dollars. That is nothing to the slump that will take place in the market value of plutocrat securities when the Socialists capture the U. S. government.

"Let us be just before we are generous," says an old saying. But the capitalist believes in founding his wealth on injustice to the workers and then being stingily generous with his stolen funds to the sycophantic and absolutely needy among the robbed.

Capitalism gives a great incentive to the burglar to burgle, to the safeblower to crack safes, and to the gamblers to gull the people. There are great incentives in capitalism all right for numerous brands of thieves to get in their hands at many profitable games.

Our Canadian capitalists are not quite so brutal to laborers as are the U. S. capitalists. Canadian capitalists want more wage slaves. So they are soft spoken and mumble about the rights of labor. When they get all the laborers they want then their tune and treatment with regard to the Canadian toiler will change.

The Montreal Board of Trade has just elected its annual officers. The labor thieves are organized in many organizations. They talk glibly of what they are doing. But all their revenues, their influence and their organizations could not exist under their control, did not the laws of Canada allow the workers to be shamelessly robbed of the results of their toil.

The capitalist believes in production by the worker and appropriation by the capitalist. He also believes in the relief of the poverty stricken worker by charity out of the funds appropriated by the capitalist from the workers. The Socialist knows that were the workers to appropriate for themselves their own productions the charity of the thieves would be unnecessary.

A wit has recently declared that under an absolute monarchy the people are controlled, under a limited monarchy they are cajoled and under a republic they are sold. Of course wits are not supposed to study political economy. If this wit studied political economy he would be able to tell us why political democracy is barren of results for freedom.

A question now agitating the plutocrats is as to whether the banks should have external inspection. That is to say, should the banks be forced to allow a government inspector to examine their accounts and find out whether they are financially "sound." This will be a phantom now for the little reformers to chase after. There is no talk of stopping the robbery of the people perpetrated by the banks upon the people.

There is a movement on foot among some Canadian highbrow reformers to take away part of the swag gotten by the banks. The idea is to make the banks pay a heavy tax to the Dominion government. It does not matter to the wage plug whether the banks get the swag stolen from the workers or the Dominion government gets it. If the banks get it then we will have bankers' wives wearing low-necked dresses and leading poodle dogs round by the string. If the Dominion government gets it, Laurier and his gang, backed up by R. L. Borden, will pop it into murder ships. And a wage plug gets as little benefit out of the murder ships as he does out of the low necked dresses and the poodle dogs. Let the plutocrats quarrel and wrangle over the division of the swag. Let the workers unite to stop the robbers getting the swag.

As a result of the elections in Britain, the Liberals return to power with a minority. The Laborites and the Nationalists hold the balance of power. The Tories, while they made great gains, are still powerless.

The situation perhaps is the best that could have happened. The Liberals went to the country with what they thought was a great program. That program was a conglomeration that did not look very well to the people. The Tories appealed to the people on various grounds. They too have not had the success they expected at the polls.

When the parties appeal to the people on a multitude of confused issues the will of the people cannot be judged by the votes given as to their support or condemnation of any particular issue. So the Liberals and the Tories have been in the habit of putting forth confused issues and asking the people to choose between them. That is an old trick for the prevention of expression of the popular will. Another trick is for two parties to appeal to the people asking them to choose between two issues about which the people care little, while neither side puts before the people the questions the people are interested in.

In the British elections there were just glimmerings of questions in which the people might take interest. There was the gentle tapping of the land question. There was the hint of an unemployed insurance bill. But the glimmerings were so dim and the people have had these glimmerings prove false so often that many of the people listened in apathy.

The result of the elections places the two parties in the power of the Laborites and the Nationalists. This is the best that could have happened. Had the Liberals been returned to power with a great majority they would have settled comfortably down to office and would have forgotten many of their promises. Or they would have fulfilled their promises to a certain extent and the needed legislation for social amelioration in a further degree would be held up for five or six years until the next elections were due.

Now the radical element will have to keep close tab on the pulse of the people. The Laborites will either prove that they are alive or they will become discredited as political timber. That in itself would be a good result. The public discussion of the social needs of the people will be keen. And wherever there is discussion, wherever the question of what the people need comes up, the result cannot fail to be a greater appreciation of the Socialist position that the social ownership of the machinery of production and distribution is the only thing that will cause the misery of the mass of the people to cease.

The plutocrat government of Germany gives an unemployed insurance act and an old age pension act. The plutocrat government of Great Britain gives an old age pension act and an unemployed insurance act. Canada will have to fall in line and give these acts also. There is a great upheaval due in the U. S. because the plutocrats have sat too long on the safety valve. While the Socialists like to see such things as old age pensions they will not waste their time on half measures. The capitalists are giving these half measure to save their economic necks. Why should the Socialists waste their efforts upon little measures which the capitalists will have to give anyway?

One set of parasites get a cinch on the unpaid labor of the workers on one industry, and another set of parasites get a cinch on the unpaid labor of the workers in another industry. Then these two sets of parasites erect a stock exchange and swap the paper certificates of their respective cinches the one against the other. The workers go to Ottawa and ask to be relieved from the labor robbing operations of the parasites. Then the henchmen of the parasites, elected by the votes of the robbed laborers, gravely point to the stock exchange operations and inform the laborers that nothing can be done because any relief would injure "innocent investors." It is to laugh.

The capitalist believes in production by the worker and appropriation by the capitalist. The Socialist believes in production by the worker and appropriation by the worker.



## THE INCENTIVE OF TO-DAY

By E. N. Crandell.

There is no incentive like that furnished by capitalism. "Profit." Profit is the incentive of today, and will be as long as capitalism lasts. Profit is the incentive that leads men to invest their money in means of production.

It leads men into every line of business that they may profit, gain and accumulate from the products of others' toil. It leads to craftiness and dishonesty. It leads to swindling and cheating. It leads to theft, robbery and murder. It leads to strife, disturbance and war. Profit is the incentive which leads to neglect which means accidents in mills and factories. Accidents on land and sea, neglect which leads to all kinds of filth, disease and death. Profit is the incentive which leads in a world of war, strife and competition.

It makes millionaires and paupers, slaves and tyrants. It builds prisons and penitentiaries for its victims, and palaces and mansions for its beneficiaries. It is the mother of the white slave traffic. It has reduced millions to trampdom and hopelessness.

It works the child to death, while strong men walk day after day in search of work and wages sufficient to keep their children in school. It debauches the legislature, rules the inspector and silences the preacher. It reduces the people to hypocrisy in order that they may live and tempt them to lie that they may not starve.

Profit is a great incentive. A great incentive indeed. An incentive to evil and evil alone. It is the love of money, the root of all evil that leads to everlasting destruction. A great incentive that stands condemned by every honest and thoughtful man. A incentive condemned by scriptures; condemned by Christ.

Private ownership of the nation's wealth is the mother of the wicked profit incentive.

Public ownership, common ownership, community of interest means co-operation and brotherhood, which leads to friendship, affection, love and goodwill among men.

Private ownership is the cause of the profit incentive. Public ownership is the slayer of that incentive.

The only way to vote against the profit incentive is to vote for public ownership. The way to vote for public ownership is to vote the Socialist ticket straight.

Vote for Socialism which means public ownership and popular management of the means of production and distribution; namely: The land, the mills, mines, factories, shops, banks, foundries, railroads, telephone, telegraph, commission and wholesale houses, elevators, steamship lines, etc.

Christian friend, fellow-worker, brother voter, where do you stand? I stand ready to vote and work, read, write and talk and put forth every effort to defeat competition, to wipe out the profit system and establish public ownership, co-operation, peace, brotherhood and goodwill among men.

Study socialism and find out what it means. It means public ownership, popular management. It means an industrial democracy. It means the absolute rule of the people. It means a nation owned in common by all its inhabitants and ruled by its owners. It means brotherhood, peace and goodwill among men. It means the end of war. It means the Golden Rule instead of the Rule of Gold.

## How the System Works

I.

He was old and stoop-shouldered, his beard and hair was unkempt and ragged. The only friend he had in the world seemed to be the can of beer which he gripped tightly in his hand as he turned into the wretched alley in which he made his home.

I followed him to the little tumbledown shanty which he called home, and which was the picture of desolation and squalor.

"Why do you drink it?" I asked, pointing to the beer.

"It makes me forget," he replied, in a tremulous voice.

"Forget what?"

"The past," came the low response, and a tear gleamed under the seared, red eyelids that recalled for a moment the luster of the eyes once bright and keen but now dull and soulless.

"You had a past, then," I mused, forgetting almost that this thing we call the drunkard has ever been here to anything save poverty and future misery and disgrace.

"A past—a heaven! That's what it was." The old man straightened up as he spoke, and one could yet trace the powerful and athletic workman in the lines of the wasted form.

"Yes, a heaven it was," he continued. "Before the strike, I had a wife, a home, a future, but I refused to work for less than a living wage.

I was brave and strong then, we were crushed. The leaders of the strike were blacklisted; I was one of them. Since then my life has been a hell. Out of work and money, I saw my wife pine and sicken for want of proper nourishment; I saw my home go under the mortgage to a heartless scamp up the avenue there, who hardly waited until it was due. My wife died—starved! I was crazed! I am now when I think of my happiness turned to hell because I fought for the right. Is it wonderful that I took to drink? I drank to forget the past; to forget the world. I slipped a coin into his emaciated hand as he rocked back and forth in the agony of his remembrance, and passed out.

II.

"Hello, Charlie, old boy!"

"How'dy, Sam; where did you drop from?"

"From Hardluckville, Charley. I am entirely out of money, and am trying to raise enough to get out of town; in fact, I have come to ask you for a loan of five dollars."

"Well, I am not overfluent, but I can and will help you out. Here is the money (passing him a five dollar bill) and why are you rushing away from town—what has gone wrong?"

"My business has gone to the dogs; too much competition for small enterprises. I expect to go west and retrieve what I have lost if my health permits. Have worried a great deal lately; my folks back east have great ideas of what I am capable of doing, and my failure here has quite unnerved me. You will hear from me, Charlie; I will send you this five, so do not lose faith in human nature if you do not hear from me for some time."

"Lose faith in you, old boy? Never! I know your loyal heart."

"Good-bye, Charlie."

"Good-bye Sam. Don't worry too much."

In a far western town an unknown man committed suicide. He was discovered stiff and stark with a bullet hole in his temple. In his hand is clutched a letter fully addressed. In the letter was a note and a five dollar bill. The note read:

Dear Charlie—Have secured the West for an opening; seems worse here than in the city. Have lost all hope. Guess I am not one of the 'fit-test' and might as well give up now. This is my last moment of struggle. My act may be cowardly—may be criminal—but man is human. It is easy to die—brave to die facing an enemy, but it requires superhuman bravery to live when the struggle for existence has become so painful as to outweigh the desire of life. Do not inform my friends. I return the money as promised; I will not need this all-important commodity longer. Good-bye.

Sam.

The last few lines were blotted by a tear.

## The Banner Collection

We recommend the following books to those who wish to make a study of Socialism. There are no better books to start on. Start at the beginning, with books easily understood, and then take the harder books as you are more fitted. Comes easier to the new student. These books are attractively bound and can be carried comfortably in the pocket. Read them in order, as here presented.

1. "Merrie England" by Robert Blatchford. Has made over a million and a half Socialists.

2. "The Socialists" by John Sparrow. An easily understood presentation of scientific socialism.

3. "Socialism, Utopian and Scientific" by Frederick Engels.

4. "The Communist Manifesto" by Marx and Engels. Necessary to every Socialist.

5. "Value, Price and Profit" by Karl Marx. One of the text books of the international movement.

The price is 10 cents per copy. Fifty cents takes the bunch from Cotton's Book Department.

## THE INSURANCE SPECIAL

The Insurance Special will be out on February 24th next. It will show up the Insurance graft in Canada. This will be a good one to get distributed. Facts and figures in connection with life insurance never before published. It will be a hummer. Get in line for a bundle of No. 76. Only 50 cents per hundred. As the Agitation Battery will not be able to send this special to every Insurance Agent in Canada, comrades are asked to order at least enough to supply every insurance agent and other interested parties in the town. Use Blank on Page 4.

## SOCIALIST SONGS

With music, by Wm. Morris and others. This is the only American song collection written in the spirit of revolutionary Socialism. The tunes are for the most part old and familiar. Trashy music and sentimental words have been carefully excluded. In paper, strongly bound, 45 pages, just 10 cents from Cotton's Book Department.

Prosperity and poorhouses are the two ends of capitalism. Guess who gets the poorhouses.

## Toilers and Idlers

Our Serial Story

Copyrighted, 1907 by John B. McMahon.

(Continued.)

### CHAPTER XI.

Rensen laughed and slipped a gay, atoning arm about her waist. "Are there recent proselytes from the camp of the nouveaux riches, auntie?"

"They come and go. Any change is on their side," Mrs. Morris lifted her chin two inches. "We had one good oldtime custom, Otis," she resumed, looking at him with her clear blue eyes. "And I have thought about it lately, especially since learning of your changed ideas. Every young man should have a home."

He was suddenly very grave and a trifle disconcerted.

"To-day young men think it is the thing to see the world before they settle down; but formerly we held it impossible that recklessness, inexperience, lack of sympathy and love, could equip any one to see the world."

"Are we speaking on general principles, aunt?" he asked with disguised interest.

"Suppose one referred to Gracia Blake-Lawrence?"

"Oh, yes," he was less interested. "She is charming. It seems to me, however, that you used to think Gracia—flirty, wasn't it?" and her father quite as bad as myself.

Gracia's father, since one has come to know him better, has many qualities. Certainly the family is one of the best. And she herself, if she were ever—are you sure I used that term?—is now quite different. It was really pathetic how anxious the poor child was during your illness."

"Every one seems to be more or less different nowadays."

"Yes, my dear. . . . Do you know I have just noticed the unusual selection of your wardrobe. Is it something new or perhaps an accident?"

"It's the newest thing in Scammel street," he reddened a little under the quasi-maternal scrutiny. At the moment a short, stout man with smooth florid cheeks, white hair parted in the middle, scented, nail-polished, and dressed altogether like a young clubman, entered the gallery. He carried head and shoulders well back; the lower part of an embroidered silk waistcoat had a spherical effect.

"Dear Mrs. Morris! And my long lost Otis!" Extending chubby moist hands, Blake-Lawrence came to them. "My boy, how are you, how are you?"

"Thanks, quite well," said Rensen. "Of course. You are bound to be fit, conquering all mortal ailments, though the Belvedere has gone to ruin. What is Hebeba to him? All the rounders have lost heart, not having the encouragement of youth, feeling their white hairs and their folly too deeply!" Small wrinkles, not entirely mirthful, edged his lively brown eyes.

"It is time they should," observed Mrs. Morris. "Ah, I expected such a remark." The tone of banter was as if it were an understood amusement. "Y'know, Otis, I have become a convert, since Mrs. Morris showed me the error of mingling with the merely rich."

"There is not much evidence of your conversion, Rufus."

"My dear Sarah Rensen! When I refuse invitations right and left, touch not a card—except to please the ladies—have lost interest in wines and dishes—except to sustain life—in short, have become a sedate, respectable old gentleman, who calls here twice a week!"

"I suspect, because our quiet affairs are restless after the chatter of newfangled entertainments."

"No, no, I am a convert. I feel my social responsibilities. I wake in the night thinking of a blighted, despoiled wanton past, call myself an old ruffian and vow to set an example to youth."

Rensen thought, in extenuation, that he himself used to make such speeches; like an actor.

"And why this gravity, Prince Hal?" The chubby hands slipped under the tails of his coat. "Y'see, we went to the theatre last night, and I was reminded that the characters of Harry and Falstaff, barring an ancient rudeness."

"Don't be absurd, Rufus," admonished the hostess.

"No, let us be young and serious. In moments of repentance I wish I had accepted the offer of my step-brother to go into business—not to be like the nouveaux riches, Mrs. Morris, but for the sake of one's moral nature." He turned to the young man. "Step-brother, y'know, is president of the Foundry Employers something. Come to think of it, you have a property of that sort?"

"Yes," said Rensen, "something of the kind."

"Where is it located? In the city?"

"Let's see. Really, I think it must be."

"Ah, property. It's deuced inconvenient not to have any and a nuisance to have it, what with the lawyers and the labor leaders. Sometimes one sympathizes with the movement to abolish property and substitute checks."

Mrs. Morris smiled. "Does not Gracia relieve you of many cares?"

He threw up his fat, well-kept hands. "She is beyond me. She is out of reach. The modern self-evolutionary daughter. I have quit the responsibility of a parent. We try to be good friends, of course."

"Really, Otis, they are most affectionate together," said the aunt.

"I am glad to hear it," said Rensen.

"Thank you, thank you, both!"

A rather high soprano voice, a short, plump figure and a fluff of blond hair drew attention to the door.

"O-o-h, papa! Always boring people in a corner."

"You see, you see—that's the attitude," Mr. Blake-Lawrence spluttered in delight. "Most affectionate together."

"Well, you are, just as if dear Mrs. Morris and her guests, who are threatening an insurrection. . . . Oh, oh! Truly, I didn't recognize you, Otis! Isn't this lovely. I'm so glad."

"We retire," said the elder man, offering arm to the hostess, "and leave posterity to knock us."

"Dear papa, you are so slangy. Isn't he, Otis?"

Mrs. Morris had a benignant smile for them, and Mr. Blake-Lawrence, at the door, called out that he expected to meet Prince Hal at Akeley Smith's studio tea a few hours later. It would be a pleasant little wind-up for the evening.

Gracia, whose voice and manner had become degrees softer, took a few steps that reminded one of her misfortune. Beneath the lace-trimmed, fawn and gold velvet frock, her feet moved with a slight mysterious uncertainty. The right foot, or perhaps the left, had been twisted at birth.

"We have not seen you in an age," she sighed, tucking a fluffy curl behind her ear.

"Yes, it has been some time." The distinction of her gait had a pathetic; but he remembered that she could dance and ride.

"You just dropped out of our lives of a sudden. Of course illness one can't help this." The pale blue eyes dropped, and again sought his face.

"We were such chums, and when I heard of your being in that terrible hospital it quite broke me up. Wasn't it terrible, alone, with nobody but doctors and nurses?"

"It might have been better and worse."

"Oh, yes, men are brave, but if I were in a hospital I should do nothing but scream. I was awfully put out because they wouldn't allow visitors, and I sent flowers by my maid—that is, we drove to the place in my touring car. Did you get them?"

"I'm afraid the authorities confiscated all flowers."

"How horrid of them. And the florist said they were just right for the sickroom—lilies, gladiolus and forget-me-nots. You are looking so well, strong and all that, only different. I suppose it affects one to be a long time indoors and no amusements."

"Yes," he said, "the lack of continuous amusement makes one different."

Gracia paused. "This is going to be a splendid season, so one can make the most of it. Have you met anybody to-night—that miniature girl your aunt is fond of?"

"I believe we met, if you mean Miss Tenney."

"A character, isn't she? Everybody tells of her cleverness and how quickly she has risen from nothing."

Gracia thoughtfully twisted a finger in her necklace. "Of course, she has a marvellous statue style that is quite effective."

"You concede a great deal," said Rensen pleasantly.

"Oh, we are the best of friends." She looked aside casually, a trace of color in the light features. "I have been so interested, Otis, in your philanthropy—doing things for the work people. Your aunt told me all about it."

He frowned, started to speak and was silent. It came to him that the art of conversation, if one cared to express true thought, was difficult.

"It must be awfully picturesque to see people melt and pour iron, like wine sauce on pudding. I suppose they are like the village blacksmith in the poem. But how in the world do they melt the iron? Isn't it dangerous?"

"Sometimes a man loses a foot. The iron burns it."

Gracia looked down at her own, bronze-slipped and velvet-headed. "How sad. And they can't afford to pay thousands of dollars to specialists."

"It isn't necessary; there is nothing left for the specialist to work on."

She sighed with emotion. "Don't let's talk about it. . . . Next week is patrons' night at the Settlement House. There will be an amateur play, you know. I expect to go and take papa. Shall we see you there?"

"I have been thinking of it."

"That will be so nice. Poor papa, he is all broken up since he can find no young man to dissipate with—that's his playful expression. Often he comes home by ten o'clock and just goes to bed. He needs the society of young folks."

The guests began to stroll into the gallery. A liveried servant came up to them and asked whether they would like to have refreshments. The servant was a well-built, distinguished looking man.

Gracia resorted to philanthropy. "It's a most fascinating thing to look into the lives of the poor, they are so grateful and so ignorant."

### CHAPTER XII.

For the occasion of the midnight tea, Akeley Smith's studio had been fitted in Japanese style. A frieze of silk and paper fans went around, and trailed over the skylight slant. The furniture, low and fragile, was twisted bamboo. There were brass lamps hanging by chains; tabourets with ivory and satsuma were, transparent, and dream-pictured; three tall and monumental cloisonne vases, set apart with jealous care. The rough neutral walls displayed prints of Nippon's masterpieces, masks and faces, gaudy little water colors on snowy strips of pith. By the devices of stage management the nooks and corners, with their silk or lacquer screens, overhung with gay umbrellas, made the studio seem spacious. Nor was this effect lessened by the cushions strewn on the floor for seats in lieu of the impractical furniture. Charcoal braziers gave heat and spread an odor of sandalwood.

Somebody said that the Japanese now had steam heat and sat in Western chairs, but it was the aesthetic duty of foreigners to preserve the old customs.

(To be continued.)

## "UP SHE GOES"

Another gain last week—103 to the good. Quebec, Ontario, British Columbia, Alberta, Saskatchewan and Manitoba show-gains. Wake up comrades in the Maritime Provinces. You are behind in the grand race for the 10,000. Cotton's needs your help.

The number of New Sub Hustlers showing up is encouraging, and the constant influx of New Blood is needed. The Hustler Corps is now close on 500. Keep it growing. The larger the list, the more incentive for others to join in and "push her along."

Develop "Hustleritis" for Cotton's. Get the spirit and make it epidemic.

Following is the circulation of Cotton's for the issue of last week Jan. 27th.

	OFF	ON	TOTAL
Ontario	41	44	1595
Prov. of Quebec	32	63	906
British Columbia	6	30	831
Nova Scotia	7	2	494
Alberta	2	21	507
Saskatchewan	15	302	
New Brunswick	6	2	269
Manitoba	3	18	191
Elsewhere	3	6	56
Yukon Territory			15
Prince Ed. Island			6
Total	100	203	5182
Gain for week			103
Total issue last week 6,000.			

## THE PEOPLE'S POEMS

### AN OPTIMIST

Mrs. B. J. Seaman.

Say, ain't yer glad yer livin' in an optimistic age? Though the capitalists are givin' such a very scanty wage, Sort of makes yer heart ter flutter, When yer think of things to be, Things that's more than bread and butter, That us optimists can see.

Things that makes us fellers wonder That we did not see before, Till we turned our glance out yonder Where we saw so many more Honest fellers wantin' learnin', Couldn't get it, had to work, Had to give his folks his earnin', While the bosses son could shirk,—

Even school and have the good things That we earned, Dad and I, While we scarce could buy our shoe strings, Since the livin' soared so high, But the world is growin' wiser, And the time is comin' too, Man will be his own adviser On what callin' to pursue.

Feller wantin' education Won't go huntin' fer a job, Just to keep him from starvation, And soul and body rob, I don't reckon none on hank notes, Ner in bonds or stock or deals, Ner position won with bought votes, At the cost of public weal.

What I'm countin' on is givin' Honest toil for honest gain, And enjoy it while yer livin' Time to rest and feed yer brain. Oh, its comin', I can see it, For its heralds are in view, Every wrong helps to decree it, I'm an optimist, are you?

Written expressly for Cotton's.

### THOUGHTS

On revisiting a centre of commerce where a vast cathedral church is being erected.

City of merchants, lords of trade and gold, Traffickers, great as they that bought and sold.

When ships of Tarlish came to Tyre of old;

City of festering streets by Misery trod, Where half-fed, half-clad children swam and dived.

While thou dost rear thy splendid fane to God,

O rich in fruits and grains and oils and ores, And all things that the faithful Earth outpours, Yet lacking leechcraft for thy leprous sores!

Heal thee, belimes, and cleanse thee, lest in fire He whom thou mock'st with pomp of arch and spire

Come on thee sleeping, with a stythe of fire.

Let nave and transept rest awhile; but when Thou hast done His work who lived and died for men, Then build His temple on high—not, till then.

WILLIAM WATSON ("New Poems," John Lane).

### SUB PRICE OF COTTON'S

Six Months, 26 copies . . . . . 25c  
One Year, 52 copies . . . . . 50c  
Three Months, club of 5 . . . . . 10c  
Three Months, club of 10 . . . . . 15c

## Wage Workers who Understand Socialism

are usually socialists. Better look into the question for yourself. Write your address on the lines below, send us the coupon with 12 cents, and you will get a hundred-page illustrated magazine and a 66-page illustrated book that will help you decide very quickly which side you are on.

Name . . . . .  
Address . . . . .  
City . . . . .  
State . . . . .  
Send this coupon straight to  
Charles H. Kerr & Co., 120 North La Salle St., Chicago.

## PUBLIC NOTICE

Province of Quebec, Municipality of the Village of Sweetsburg.

To the Inhabitants of the Municipality of the Village of Sweetsburg.

Public Notice is hereby given by J. B. Bujman, Secretary-Treasurer of the Village of Sweetsburg, that a Public Meeting of the Municipal Council of the Village of Sweetsburg, will be held at the usual place of meeting of the Council of said Municipality, on Cadastrol Lot No. 70 of the Official Plan of the Village of Sweetsburg, at ten of the clock in the forenoon, on Monday, the fourteenth day of February, one thousand nine hundred and ten, for the purpose of approving or disapproving, of By-Law No. 89, a By-Law to provide a System of Waterworks for said Village of Sweetsburg, and to provide for the payment of same, and that a Poll for such object be then and there held, and that all ordinary and necessary proceedings may be made in order to carry out the exigencies of the Law concerning the same.

Given at Sweetsburg this twenty-sixth day of January, one thousand nine hundred and ten.

(Signed) J. B. Bujman, Secretary-Treasurer. Certified a True Copy.—Jas. B. Bujman, Sec. Treas.

PROVINCE OF QUEBEC, MUNICIPALITY OF THE VILLAGE OF SWEETSBURG.

BY-LAW NO. 89

At a general Session by adjournment of the Municipal Council of the Village of Sweetsburg, held at the usual place of meeting in said Village of Sweetsburg, on Thursday, the Twentieth day of January, 1910, in conformity with the provisions of the Municipal Code of the Province of Quebec, the following By-Laws were presented and adopted by the Council, to-wit:

1. That a Poll for such object be then and there held, and that all ordinary and necessary proceedings may be made in order to carry out the exigencies of the Law concerning the same.

2. That a Poll for such object be then and there held, and that all ordinary and necessary proceedings may be made in order to carry out the exigencies



## THE FIRING LINE

## Always On Duty

## THE TOP NOTCHERS

P. Ashby, Cobalt, Ont. 13  
A. W. Munro, Nelson, B. C. 12  
G. Yale, Outremont, P. Q. 10  
A. Clyde, Victoria, B. C. 9  
J. M. Staples, Cloverdale, B. C. 7  
O. Iverson, Bawlf, Alta. 5

Two yearlies drop in from Com. Elmer Youngberg, Burgland, Ont.

Two yearlies come dropping in anonymously from Brockville, Ont.

Comrade I. H. Wilkoff, Bentley, Alta., becomes a subscriber.

Com. Thomas Roberts, Ottawa, pays up for five half yearlies.

Comrade L. S. Jackson, Montreal, forwards two yearlies on behalf of the Montreal Local No. 1.

Comrade A. McDonald, Calgary, Alta., is responsible for a half year.

Another new hustler, Comrade Jas. Carson, Phoenix, B. C. Four halfers fall to his hustling.

Comrade F. A. Ravin, Galtus, Ont., is to hand with five trials to sample the doctrines of Socialism.

Com. R. H. Lowe, W. Toronto, is on the war path and captures a sub which he asks us to register.

Comrade A. H. Broad is responsible for three half yearlies finding their way into the sub lists from Oshawa, Ont.

Comrade Wm. V. Saunders, Crystal City, Man., captures five trials and forwards them for economic treatment.

Comrade Geo. Yale, Outremont, P. Q., shoots in ten halfers which were picked up at the meetings of Montreal Local No. 1.

Comrade Isaac Parkin, Sandwick, B. C., captures a yearly, forwards him and signs himself, "Yours in the scrap."

Comrade A. F. Cobb, Okotoks, Alta., reminds us with two halfers that Socialism is a live question in the woolly west.

Here is Comrade Angus McMillan, Midway, B. C., with four half yearlies tagging after him to learn their way to the dope counter.

Comrade Frank Edney, Sherbrooke, P. Q., orders one hundred copies of the Eye-opener edition of Cotton's Little Old Quebec is waking up.

Comrade B. C. Mantle, of Toronto, walks quietly in and quietly out and between the coming in and going out a new yearly is added to the lists.

These new hustlers are shoving themselves into the front rank alongside the Old Guard. Comrade Olaf Iverson, Bawlf, Alta., with five halfers behind him.

Comrade L. P. Green, Valparaiso, Sask., turns up as a new hustler. Five trials come tumbling into the wigwam from the push given him by Com. Green.

Comrade C. B. Babcock, Amherst, N. S., orders a bundle of Cotton's Twenty-five copies will go forward to Amherst for the next three months to help waken the workers in that vicinity.

A yearly and three trials come tumbling from a new sub hustler. Com. H. Gottschalk, Lacombe, Alta., must plead guilty to the charge of lese majeste to capitalism.

Com. Bert Mabe, Cobalt, Ont., wants to know why we have discontinued sending his paper. His paper should be going all right as it is on the sub list in proper shape.

Com. J. F. Johnson, Enderby, B. C., has captured a yearly and takes pleasure in forwarding same for economic enlightenment, although the boys in the west are well enlightened as it is.

The new hustlers are just tumbling over themselves to get into the army to give the old guard a breathing spell. Here comes Comrade H. W. McKerr of Port Arthur with two yearlies.

Comrade A. W. Munro, Nelson, B. C., sends along eight yearlies and four halfers and writes, "Here is a little bunch to go on with. If the S. P. of C. cannot keep two papers going they are not much good."

Another new sub hustler used the sub blank in his paper. Comrade Wm. Ogilvie, Ottawa, Ont., faces the future with a determination to spread Socialism. Two halfers are the results of his first efforts.

Another new sub hustler. Used the blank sent out in his paper. As a result nine halfers are swelling the lists towards the ten thousand mark. Comrade Archibald Clyde, Victoria, B. C. is the guilty person.

Here is another new hustler. Here's Comrade Wm. H. Duney, Warnock, Sask., coming in to subscribe for himself, and seeing to it that his father in Ontario shall get a copy also for a year.

Comrade I. Churgin, Calgary, swats the capitalist system over the head by capturing a yearly. Reports that Com. Gribble hands out the right dope. He has been passing that way and been getting packed audiences.

Comrade Geo. Penfold, Guelph, Ont., comes into the office with four halfers who are anxious to get into the mental habit of looking at things from the only right standpoint under the regime of this decadent capitalist system.

And still the new hustlers keep crowding into the wigwam. Comrade N. R. Lee, Dickson, Alta., brings in three yearlies and a halfer. If Cotton's hustlers increase at this rate the capitalist system will be crowded off the map of Canada before many moons are past.

Comrade Gilbert Roy, Westville, N. S., writes, "Dear Comrade, I now send in three subs for your paper, a yearly and two halfers. Was intending to wait a few days till I could get more, but can't bear to think of the paper going below the five thousand mark. I will send in some more in a little while."

Com. Archie F. Berry, Rossland, B. C., writes as follows: "Enclosed please find one dollar for which send Cotton's Weekly for one year to the two addresses below. I received a sample copy a short time ago; like it splendidly and think it a paper worthy of support."

Comrade David W. Cullen, Dawson, Y. T., writes that he is more pleased with Cotton's Weekly than all the other Socialist papers he receives because it is published in the Province in which he was born, and he wants to see them get their eyes opened down here.

Comrade J. M. Staples, Cloverdale, B. C., says he wants to see that ten thousand. Sends along a dollar and sixty cents to turn four trials into four yearlies. That does not satisfy him so he sends along two halfers. Still that does not satisfy him and he adds another halfer on the back of his letter.

Comrade A. Smart, Montreal, picks up subs before you can say "Jack Robinson." Is to hand with another string of five trials and writes, "That makes thirteen this month. I may say I have no difficulties in getting these. Some are quite pleased with the paper and intend keeping it on. If all the readers would boost, how quickly that ten thousand would be reached."

These new hustlers are fairly tumbling over themselves to help spread the light of Socialism throughout dark Canada. A Comrade away up in Sask. starts off his sub hustling career by shooting the sub chutes with a halfer and seven trials. Is a German who wants to be nameless, for he is aware that when a man wants a job it is not always good to let the light of his Socialist candle shine from a high hill.

Comrade Percy Ashby, Cobalt, Ont., has been doing some tall hustling. To prove it he says so himself, and lest the office staff doubt his word he sends along the goods. Seven yearlies and six halfers looks pretty good at this end of the post office.

He writes, "I know something about how the workers are robbed. But just as soon as the farmers will think a little, there will be no stopping this mighty revolution that is coming our way to show the workers how to live and let live."

Comrade W. Sutherland forwards a yearly and fifty cents for the Agitation Battery and writes from Gilbert Plains, Man., "Success to your paper. Every workman in Canada should subscribe. In the name of all that is reasonable I don't see how workmen cannot realize that as long as a few own all the natural resources the rest of us will have to be slaves toiling more and more to produce things for the drones to squander."

Comrade W. H. Bambury, Phoenix, B. C., calls my attention to the following paragraph that appeared in the firing line a few weeks ago, "We do not want Christianity attacked, although we are opposed to Christianity." This is a regrettable mistake.

What I wrote was, "We do not want Christianity attacked, although we are opposed to Christianity," a very different thing. I get many letters declaring that people will not take Cotton's because it is atheistic and anti-Christian. I think that a little personal history will allay many misgivings on this score.

A great grandfather, an Anglican clergyman, my father was an Anglican clergyman. My mother's father was a Congregational minister. I was brought up more or less under the guiding care of the widow of the Congregational minister who made me sit in church half an hour before service began learning sacred hymns. Till I was nine I went to a Congregational church. From nine to fourteen I attended an Episcopal church. From fourteen to eighteen I went to a French Baptist boarding school where missionaries were engaged in trying to convert Catholic scholars to Protestantism. From eighteen to twenty I boarded in a Methodist college and attended service in a Presbyterian church. I spent a year in boarding with a French Catholic family. I have many warm personal friends among ministers of the Gospel and I realize that the ethics of Christ are the ethics of Socialism. And I realize that many ministers are coming to see that the ethics of Christ must have a scientific economic basis upon which to build before they can become effective. I do not write this with any idea of entering into a religious discussion. I write this just to reassure those Comrades who think I am a wild-eyed atheist who can see nothing good in any history or morality. My present task is not to discuss Christ's teachings, for or against. My duties lie in the freeing of a slave class. All those who help in the freeing of that slave class are my helpers. All those who are against must be opposed as enemies of the cause I am helping. That's all. The Socialists are aiming at that state where there will be neither bond nor free Jew nor Gentile. I am fighting that battle along economic lines because I believe that is the only way the bondage of the wage slave can be overcome. I am out to free the wage slave. I have nothing as a Socialist to do with other peoples' personal religious convictions.

What a wonderful civilization we would soon have if the people would only allow themselves to think, and to try to lay aside their superstitions! When people talk to suit others, or to follow customs because it is as others do, or believe certain theories to please that class of teachers, or allow themselves to be controlled by usurers in opposition to the true laws of nature, such people are still infants and need the aid of those who have progressive ideas to advance themselves. Those who will not learn to think should not try to interfere with the progress of others.

—Progressive Thought.

Socialism is a demand that the world be given to the worker in stead of to the shirker.

## World-Wide Socialism

The Werner publishing company, the three million dollar non-union printing concern at Akron, Ohio, has been forced into bankruptcy.

The strike has broken out again at McKees Rocks. The American axle turners are on strike. Work on four hundred cars is completely stopped.

The Executive Council of the Socialist-Democratic Party of Great Britain has passed a resolution dissociating itself from the articles on England and Germany by Mr. Blatchford.

Four strike leaders of the Australian coal miners' strike have been sentenced to from eight months to one year's hard labor for inciting workmen to refuse to sell their labor power to labor thieves masters.

Miss Anne Morgan wants to organize a shirt waist union that will be law abiding and that will utterly expunge the tenets of Socialism. Miss Anne Morgan is taking a course that will cause her to run up against many snags.

A radical Belgian paper recently criticized a representative in the chamber of deputies and was fined four thousand francs. This looks like the establishment of a press censorship to prevent free discussion. The case has been appealed.

Reports from India declare that the war trumpets are being blown in the Hindoo temples. When Hindoo mothers hear the sound of the trumpets they dedicate one of their children to the service of fighting till death for India the Sacred Mother.

The boycott of brandy on the part of German Socialists has decreased the consumption of brandy from thirty to eighty per cent. The falling off of the revenue from the brandy tax, owing to decreased consumption, is worrying the German government.

Robert H. Loomen, formerly of Paris, France, but now a manufacturer of Japan, declares that manufacturers can almost double their money in profits every year in Japan. In the factories under him twenty-five hundred girls work for four cents a day apiece.

An electric device designed to lift one thousand bricks from the yard cars to the drying kilns and in the same manner load freight cars is being installed in the brickyards in and about Chicago. The machine will cause the sack of about fifteen hundred workers.

Brainerd, Minn., a city of ten thousand population, has elected a Socialist mayor. It has previously elected a Socialist chief of police and three aldermen. As the city pays no salary to its mayor the mayor works in the railroad shops during the day and attends to his civic duties at night.

The United Mine Workers in annual session at Indianapolis, are taking measures looking to the amalgamation of the United Mine Workers and the Western Federation of Miners. If the two orders become amalgamated the united society will be the largest single labor organization in the world.

Max Hayes, of the American Trades and Labor Council, declares himself as follows with regard to the meat boycott. "Instead of demanding sufficient wages to buy meat with, the workers are meekly saying, 'we will go without these articles of diet if our employers will not give us enough money to buy them.'"

China is getting into line under the banner of Socialism. Marxian literature is being circulated and pictures of Karl Marx, minus his flowing beard and with an expression of oriental calm in his eyes, are also being circulated. The leader of this new Chinese Social-Democracy is Sun Ysien, a man forty years old who was born in the Sandwich Islands.

There is a strike on the workers at Hammond, Ind., in the Standard Street Car Works. Sheriff Grant has had difficulty in getting deputies to shoot at the striking workers. He could get none at Hammond and had to go to Hobart. Even there he could get none. Only ten would come when the deputies found out to what duty they would be assigned.

Ben Hanford the Socialist writer and worker died last week in New York city. The last years of his life were racked with pain but he kept on writing till the last. Knowing that he was to die he gathered his last strength together and penned the following message: "I would that every heart's beat should have been for the Working Class, and through them for all mankind."

Judge Ben Lindsay of the Children's Court of Denver, is exposing the atrocities committed by the authorities of Colorado against the striking lead miners of Telluride. This is an old story now and was exposed by the Socialist press at the time. But it is good, even at this late date, for the truth to find its way into print through the medium of a radical pulp magazine.

Cleveland, O., has been having more or less trouble with its ministers over Socialism. The Rev. Albert Ehrhott was forced to resign from the Cedar Avenue Baptist church because of his Socialistic sermons. The Rev. C. S. Davidson, pastor of St. Mark's Episcopal church, thereupon invited the Rev. Ehrhott into the pulpit of St. Mark's although the Bishop objected. Now the Rev. Mr. Davidson is without a pulpit, and the two gentlemen are going to issue a Socialist publication.

Comrade H. W. Wilkins, one of the oldest and best known workers, in point of service, in the Socialist movement of America, has been stricken down by the hand of death. Comrade Wilkins during his long service lectured in nearly every state from the Atlantic to the Pacific. His last year of service to the Party was rendered under extremely trying conditions as he had been afflicted with cancer. At the close of the campaign of 1908 he was forced to give up all active participation in propaganda

work and retired to his home in Waverly, Mass.

The planters of Hawaii are meeting with no end of trouble in carrying out their immigration policy. On December 31st ninety-four Philippine laborers arrived in Honolulu, they having been imported under contract for the Sugar Planters' Association.

The bosses, contrary to agreement, refused to pay for the time occupied in transportation and placed a charge of \$7 against the amount of \$18, which the laborers would receive after a full month's work. The Philippine refused the new terms and the Association's agents turned them loose in the town without food, shelter or money. At the same time reliable information places the number of unemployed in the city of Honolulu at seven thousand.

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## ECONOMICS FOR BEGINNERS

What the Worker Sells, How he is Robbed and the Remedy for Economic ills.

Undoubtedly the immediate demand of the Socialist is to thoroughly understand the system under which we live, the capitalist system. For without a thorough knowledge of capitalism we cannot hope to overthrow it. Let us examine capitalism and its workings. Foremost is the class distinctions, the capitalist class ruling, because of the ownership of the means of production, also because of that magnetic power of theirs, with which they fool the workers into voting their birdlings into power. Alongside of the capitalist class, is the working class, who own nothing but their physical energy, their power to work, that being their only possession and they have to live, they are compelled to sell their labor-power to the owners of the means of life, to the capitalist class. This makes the capitalist the master, the workers their slaves. The worker under capitalism, can make his own bargain, he has freedom of transaction, he can choose his own boss and make his own terms, and all the other glories of capitalism; he is a free man: free to revolt and starve!

The worker does not belong to any one particular employer, he can leave his boss when he likes, and incidentally the boss can fire him when he ceases to make a profit out of him, or fails to make as large a profit as he requires. Yes, that seems to be a square deal: But the worker whose only means of living is the sale of his labor power, can leave an individual employer, whenever he likes, but he cannot escape from the whole class of his employers. He does not belong to any individual capitalist, but he does belong to the capitalist class, and more than that, it is his business to find his employer; that is, it is his business to find amongst the capitalist class, his own particular purchaser.

But the capitalist pays you wages, he pays you for your work. Yes he pays you wages, yet what are these wages, how are they determined? Under capitalism the labor-power of the workers is included in the category of commodities. A commodity is that which is made for exchange, and money being the means of exchange, we say it is made for sale. Therefore wages, the price of labor power, are determined by the same means as the price of other commodities are determined. By labor-power becoming a commodity it, (and also the worker who owns it) is reduced down to the level of the machine, or the raw materials he works on, or the horse he drives, and is bought and sold on the market just the same as they are. The exchange value of a commodity is determined by the amount of labor necessary to produce or reproduce it. And as today no man makes an article by himself, any article is the product of the community. Therefore we must say the social necessary labor required to produce or reproduce it. The same laws which apply to commodities in general, apply to wages, the price of labor power. What is the amount of social necessary labor, or in other words the cost of production of labor-power? It is simply the amount of food clothing and shelter, necessary to generate it and reproduce it day by day. But the worker being a mortal being, he will some day die. So in his wages the capitalist has to allow enough for him to marry, and perpetuate the race. This explains how the single man can save money sometimes, whether he is beating the system or scabbing it on the married man.

Of course wages rise and fall according to the supply and demand of labor-power, but these fluctuations balance each other, and the increasing army of the unemployed tend to keep wages down to the subsistence level. Now we see it is not your work, but your power to work, which you sell to the capitalist, and you, having sold your labor-power, have no title to what that labor power produces; that belongs entirely to the purchasing capitalist. During working hours both your labor-power (which means you), and your product belong to the capitalist who purchased your labor power.

Let's look at profit. It is the difference between the value of your labor power and the value that labor-power creates, that is the sole source of profit. That is what is called surplus value. Out of this surplus, the landlord gets his rent, the capitalist his profit, the banker his interest. No reform which does not strike at this surplus value, can be of any material benefit to the working class. That is how you get paid for your work: you get paid for your power to work, and that is all you will ever get as long as labor-power is a commodity. Your wages represent a part usually about one-fifth of what your labor-power produces. Let us examine wages a little further. Remember it is on the buying and selling of labor-power that the capitalist system is based. First we have the money wage which is the amount of money you receive. Second we have the real wage, which is the amount of commodities you can buy with your money wage. An increase in the money wage does not necessarily mean an improvement in the worker's lot, for as wages go up, so does the price of commodities go up neutralizing any advantage the workers may have seemed to gain. With a shortening of the hours of labor, the capitalist retaliates with a speeding up process. In the debate of the Eight Hours Bill in the House of Commons in England, the "Labor" members admitted that with a decreased working day the existing output could be maintained without increased expenditure to the employer. This is the position of Karl Marx. Capital, Chap. XV. P. 417.

Shorter hours mean intensifying of labor and capital always works with the cheapest labor possible. This

makes the capitalist look around for improved machinery, to take the place of the skilled worker, and to reduce the "handed" while labor power is a commodity it is subject to the same economic laws as other commodities. It is this commodity nature that prevents all sentimental efforts from improving the workers' position, and prevents the application of the golden rule.

On the economic side capitalism is strongest, but on the political side the workers are in an overwhelming majority. Capture the political power, then you can usher in the industrial democracy. With present conditions no reform can have any great or permanent benefit to the working class. Reforms such as old-age pensions etc., benefit one portion of the workers at the expense of the rest, and in some cases as in England are a saving to the capitalist class. Socialists must not be led into supporting any reform which does not benefit the workers as a class.

No capitalist politicians will ever dole out to the capitalist workers, anything that will benefit them, unless they see a solid body of class-conscious workers, with the one battle-cry, "the full product of our labor!" Then they will not be able to hand palliatives fast enough.

It is not our business to try to patch up capitalism, that is the business of those interested in its maintenance. The louder we shout for its demolition the harder will they try to patch it up to last a little longer. We want the abolition of wage-slavery and for this end we must exert every effort and victory will be ours.

J. S.

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## QUEBEC COMPENSATION ACT

A Workman's Compensation Act has come into force in the Province of Quebec. The Act has a lengthy title, "An Act respecting the responsibility for accidents suffered by workmen in the course of their work, and the compensation for injuries resulting therefrom." The act came into force the first day of January 1910.

The Act applies to injuries received by workmen, apprentices and employees in practically all cases where employees work together. The exceptions are with regard to machinery moved by man or animal, agricultural industries and navigation by means of sails. The compensation applies in the case of all accidents happening by reason of or in the course of their work to the workers mentioned above.

In case of absolute and permanent incapacity the compensation to be paid is one-half of the yearly wage. In case of partial incapacity the compensation is one-half the difference. In case of death the compensation is four times the yearly wage. The total sum to be paid is never to exceed a capital of two thousand dollars.

The compensation is entirely at the charge of the employer. The employer shall not deduct any part of the employee's wages to provide a fund for compensation, even with the consent of the workman himself. Moneys paid by insurance companies and mutual benefit societies shall not relieve the employer from payment, unless he proves that he has been responsible for the payment of the premiums of the policies.

The above are the main provisions of the act. The act no doubt is looked upon as a great improvement upon the former state where workers would have to employ expensive lawyers in case of accident and get little whether they won or lost. The Act is looked upon as showing that the worker is well treated under capitalism and that the worker can look to the capitalist politicians for protection.

Undoubtedly the act is of advantage to the workers. The workman now can get some little compensation in case he is injured. The G. T. R. can no longer contract itself out of liability for the accidents of the workmen. The corporation with money can no longer frighten workmen who get injured with the possibility of expensive litigation. The act certainly is an improvement.

But the question to be decided by the workers is not whether the act is an improvement over the former state of affairs. The question before workmen is as to whether they shall continue to be subjected to wage slavery and robbery.

In the days of chattel slavery there were many abuses. The slaves were absolutely at the command of the slave owners and there were many unscrupulous ones among the slave owners. So the various Southern States passed slave laws for the improvement of the condition of the slaves. They were not allowed to be starved and they had to have certain clothing, etc.

Because such laws were passed the abolitionists did not stop their agitation for the freedom of the slaves. They kept right on at work. When the slaveowners argued that they were humane and looked after the interests of the slave, abolitionists replied that the whole system of slavery was unjust and laws which still kept the slave chained in steel were not to be born even if laws were passed that made the chains that bound the slave a little less galling. If a man is to be punished by the cat-o-nine tails, it relieves the man but little to be told that the cat has only eight tails.

So with the Quebec Compensation Act. The laborers of the Province of Quebec are still in slavery. They are bound with hands of hunger and cold to the plundering capitalists. The workers will have still to hunt for jobs. They must still fight each other at the factory gates for the chance to work. They must still work for a bare living wage and see themselves robbed of four-fifths of what they produce. The Forgets, the MacKays, and the other wage slave drivers still own the machines of production and the workers must beg for the right to work.

All the Compensation Act does is to give the worker a right to not more than two thousand dollars in case he is injured in his master's employ. All the Act says is practically this, "If in performing dangerous tasks for your master in return for a bare living wage you become incapacitated from performing more dangerous tasks, then your boss will pay you not more than two thousand dollars in return for having deprived you of your power to labor."

The masters and their parasites take four-fifths of what the workers produce. If the slave can no longer produce that four-fifth's surplus value

then the master will repay to him a part of the surplus value stolen from him or will surrender a small part of the surplus value robbed from his fellow wage slaves.

If the workers of the Province of Quebec are grateful to their masters for this small thing, then the spirit of manhood is dead within them. But the workers will not be grateful. They will say, "You are giving to us but a small portion of that which rightfully belongs to us. Shall we be grateful to robbers for giving us but a little of what they have stolen. Give us all that belongs to us ere we rise and take it from you."

A copper merger is being formed by the copper magnates of the U. S. Taft in on a trust-busting campaign but the trusts have no fear of the slogan of Taft, Cannon, et al., "Let the trusts' friends bust the trusts."

An Insurance Bill passed the House of Commons last session. This Insurance Bill was not liked by the Insurance Companies. The bill went up to the Senate and was laid over for the session. If there were no Senate that bill would now be law. But the Members of the House of Commons want the Senate to continue its bill eating functions.

The House of Commons last session passed a Co-operative Bill. The Senate spued it out. If there were no Senate that bill would now be law. Do you see why the Members of the House of Commons want the Senate to continue? If there were no Senate the House of Commons would have to stand the odium of throwing out the bills the people want. Now the House of Commons can pass the bills the Dear Peepul want and can trust the Senate to eat 'em alive. The Senate is very useful to the corporations.

## REASONS FOR THE NOVA SCOTIA STRIKE

Springhill, N. S., Jan. 3, 1909.

Editor Mine Workers' Journal:

Kindly allow me to give the readers of your Journal the reason why we are on strike in Springhill. We are on strike just because we have industrial paternalism, which means slavery under the present capitalist system. A few men own the industries of the country and they have the masses under their control. They can starve them to death, or freeze them to death, or work them to death. They can and do dictate for the most part when they state where they shall work and what income they shall receive. That is paternalism and wage slavery. We are the slaves of a ring of greedy, grasping fools, a coterie of rich barons. If your readers knew our conditions they could not imagine a more terrible despotism. Our Canadian capitalist press describe the U. M. W. officials as paid foreign agitators, and they have shouted like mad men, Canada for Canadians, and our labor papers and our speakers have been charged with pandering to the worst passions of the mob.

Canada for Canadians was their cry at the beginning of the strike, but now they put their claim in action by putting in foreign scabs and to hell with Canadian labor. Their false and pretended patriotism is the last resort of a scoundrel. Their patriotism is a pure buncombe and a pure pretense for the fact that they import foreign scabs to take the place or rather the bread and butter of the Canadians. Here are a few facts: Canadians must work ten and twelve hours while the scabs work six and eight; Canadians get from \$1.20 to \$1.50, scabs get from \$3.00 to \$5.00 per day. Canadian coal diggers are striking for a minimum of wages of \$2.50. The company refuse, while the same company are willing to pay from \$3.00 to \$5.00 per day to their scabs. So much for their patriotism. According to our Canadian capitalist press and one certain bully preacher of Springhill, the paid foreign agitators (U. M. W. speakers) are not desirable in our dear Canada. They distrust the calm McCullough, who has shaken the old rotten institution with a rude hand. T. L. Lewis has dragged into the light of day some loathsome and dangerous abuses which respectable rascality or cowardly conversation has carefully covered up and concealed under film of hunting; Harry Bousfield has trampled upon venerable shame; Peter Patterson has injured old established reputation; A. R. Powers of Indiana has bawled out the shameful truth from the house top. They are fierce and noisy, use strong language and very often in their rage against wrong or in the heat of their talk or over suffering they mix their own truth with some small error and carry their righteous denunciation.

All this, Mr. Editor, does not please our Canadian plutes. Our Canadian privileged class and capitalists and bully preachers hate them. If the paid foreign agitators of the U. M. W. are not nice men and don't suit our subsidized press it must be said that our pleasant, enthusiastic, courteous, easy gentlemen are nice, but they are the unconscious upholders of all the wrongs and injustice of our great Canadian capitalist patriots.

Yours truly,  
J. W. GILLING  
—Mineworker's Journal.

The shackles of the wage slave are stronger than iron, but the blind cannot see them and so imagine they are free.

## THE DEPARTMENTAL STORE

Have you put your ear to the groined? Have you heard the wail of the little store keeper? The goblins are getting him. A wail is going up from Atlantic to Pacific against the mail order houses. The mail order retailers who do their own manufacturing and who sell their goods for cash are practically doing a retail business at wholesale rates. There are no salaries of commercial travellers to pay. There is no large stock of goods to carry over and pay interest on till the goods are sold. Therefore the department store has the little retailer beaten to a frazzle.

The little retailers are complaining. The commercial travellers are declaring that they are not selling so many goods to the retailers. Right here in Cowansville hundreds of dollars a year goes off to these departmental stores.

The little retailer will have to go under. A revolution is taking place in the methods of distribution. The commercial travellers, who number over seven thousand and cost over two thousand dollars apiece every year, or \$34,000,000, will have to hunt some other job. The little retailer will have to go too.

Then these gentlemen who do not like Socialism will have to hunt some kind of a job. They would like some soft nice job, but such jobs, under capitalism, are not found every day. They will have to take cheap work or rely on charity for their existence.

Competition is but a passing phase of industrialism. The one central organization can beat in trade the hundred competing little concerns. The little concerns have to go. Those who drew their revenues from the little businesses will have hard times. There is only one hope of escape for them, that hope is the quick coming of the social revolution with the confiscation of the trusts.

It is for the little merchants to see their own interests and to get into the only movement that has in it the possibility of bringing about an equal opportunity for all to get next the means of life.

On January 17th, E. A. Lancaster, M. P. for Lincoln and Niagara, moved in the House of Commons that the Senate should be abolished. All the Cabinet Ministers present, Laurier, the head of the Liberals and Borden, leader of the Conservatives, all voted against the motion, together with the great majority of the members of Parliament. The Canadian Members of Parliament do not want to see the Senate abolished. Were the Senate abolished then the common people might get a few bills through which the labor thieves would not like. At present the Members of Parliament can pass radical legislation and rely upon the Senators to throw the bills out. Then the Members can go before the common herd who vote for them and tell the voting animals that the beastly old Senate won't pass the Peepul's bills. The Members of Parliament do not want the Senate to be abolished. It would make the skin game now being played on the Dear Peepul too thin. So the Senate stays.

John Burns, M. P. for Battersea, England, and cabinet minister, used to declare that no man could earn more than a couple of thousand dollars a year. He now gets many times that sum. When heckled on the subject he replied that he was obeying union principles in accepting the whole of his salary. The other cabinet ministers got the same sum and it was against union principles to work for scab wages. His answer was a good one for those who believe in the aristocracy of labor based on craft divisions. But his reply looks like a snowball in the tropics when looked at in the light of industrial unionism.

## Paid in Advance

Every copy of Cotton's Weekly is paid for before it leaves this office. If you get Cotton's through the mail with a colored address label on it, numbered, your subscription has been paid by some friend who wishes you to look into the truths of Socialism. You need not hesitate to take Cotton's from the post office as no bill will be rendered, and the paper will be promptly discontinued when the subscription expires.

Socialism means that the workers, the useful workers, whether manual or mental, shall get all they earn. They cannot get all they earn as long as there are parasites. So before Socialism is introduced, rent, interest and profit will have to be abolished.

Unless we are much mistaken there is a fellow living almost next door to you that is wondering why you, a Socialist, do not put some of your literature in his way. Eh, how about it?

Under Socialism you would not seek employment from another because you would be able to employ yourself.

Trust busting is useless. Trust confiscation would be going some.

It just depends upon the laborers themselves, as to how long the system of robbery under which they suffer shall continue.

The downfall of capitalism will be for the benefit of humanity. But there will be many persons who will not like the change. A human parasite does not like to cease being a parasite.

The world over the workers are organizing. Many of these organizations may not see the aim for which they must work to free labor. But these organizations are a hopeful sign of the times.

The copper merger is under way in the U. S. These trusts would be good were they owned, controlled, and operated by and for the people who work. But the private ownership of trusts is what causes the trouble.

The agitation in Great Britain for social amelioration must have some reflex effect in Canada. The reflex action is seen in Laurier and Borden both shouting for murder ships and armies to keep the Canadian people down.

There is likely to be a split among the Liberals of Great Britain. George and Churchill and the more radical will separate themselves from the conservative Liberals. The half-goats, as it were, will separate themselves from the true goats.

The Honorable Wm. Patterson, Minister of Customs, got himself all tied up in a debate the other day in the House of Commons by trying to prove that the two cents paid for a stamp was a tax while the money paid for a trip on the I. C. R. was just business. Some government men are awfully ignorant chaps.

The common people are going to boycott meat. The dear things. They are not going to play with the wicked trusts even if they have to starve themselves. It never seems to enter into the heads of the dear people that they could expropriate the whole machinery of production and get meat by paying the price of the labor therein embodied.

There is a great outcry against the beef trust because its profits are too large. Will the plute economist kindly inform the breathless public when profits are too large and when they are not? The scientific discovery of the line that divides honest from dishonest profits would be hailed with joy by the profit mongers. They could then know when they are squeezing the public to just the right turn.

Our legislative bodies are out for bourgeois reforms to help the little chaps who do business in competition with the trusts. Our legislative bodies wonder why so many workers do not fall over themselves to help the little reforms. The workingmen are wiser than the legislators. They know that reforms are useless when science has revolutionized industry and decreed the extinction of the little fellows in business.

The Honorable Sydney Fisher declared at Ottawa that the prices of foodstuffs were soaring but that the farmers were not getting the benefit of the rise in prices. He said that he would leave the audience to draw their own conclusions. The Socialists have long ago drawn their own conclusions. The farmers are working plugs and must therefore be content to work for a bare living. It is the labor thieves who get the benefit.

John Hay wrote a poem about the race on the Mississippi river between an old wood burning steam boat and a modern one. The race was an exciting one and the captain of the old boat would not be beaten so they shoved her a l she was worth, "with a nigger squat on the safety valve, and her furnace crammed with resin and pine." The result was that the old boat burned up. If she hadn't burnt up she would have exploded. That is the way it is in the U. S. There is the old capitalist system in the old fashioned steamboat of the American Constitution racing the modern Socialist movement. It won't be beaten so the old capitalist system works the old American Constitution for all its worth. Nigger Taft squats on the safety valve while the furnace is crammed by Aldrich and Cannon with all sorts of combustible measures. The public are watching for the fire-works. The nit end of the old boat is catching fire where the insurgents are and the Socialist steam is about ready to hoist nigger Taft and all the world is holding its breath to see whether it will be a burn up or an explosion.

## THE COMING REVOLUTION

There are many persons who wonder what the Socialists are aiming at. Socialists do not go in for immediate demands. When the capitalist comes round and offers to give his employees eight hours a day, when the Province of Quebec passes a workmen's compensation act, the Socialists do not get down on their knees and thank the bosses or politicians for what they have done. The Socialists consider that such things are but a small drop to what the workers are rightfully entitled to.

The workers are entitled to all they produce. The workers are entitled to have full control of the machinery of production at which they must work. The workers are entitled to own, operate, and receive the benefit of the machinery of production as at present established, or as it is to be established in the future.

This is a big order. This means a complete revolution in the functions of government. This means the complete abolition of all rent, interest and profit. This means the economic downfall of every capitalist who is now busy robbing the people.

The one thing the Socialist is careful against and that is utopianism. He does not build a picture of the future. He has read sufficient history to know that it is impossible to predict just what form of government will rise in the future.

But there are certain things he knows that will not be. He knows that with the collective ownership of capital the power of the individual capitalist will be utterly broken. He knows that the worker, instead of being subject to wage slavery will be free economically.

There are many men who cannot see the possibility of the change. These men are narrow men. They cannot grasp a great principle. Here is the way these men reason.

It is impossible, they say, for the workers to run industry. Let the workers be put in control of a plow factory and the plow factory would soon have to close its doors. The workers could not run the factory. They would go under in the struggle. How then can the workers run industry? They need the capitalist.

This is the kind of talk the non-Socialist puts forth and calls his reasoning. Now because the workers cannot run one little plow factory, it does not follow that they cannot run industry.

It is because of such reasoning that the word revolution is so prominent in Socialist literature. The control of the entire machinery of production must be revolutionized. The workers are not to control one little factory. They are to control all the factories, all the mines, all the railroads.

If a group of workers should start a plow factory, they would be robbed just the same. The banks would charge interest and discount. The government would still charge taxes for the maintenance of armies, etc. The landlords would still charge rent. The workers would still be subject to competition by the harvester trust and would be squeezed out of business just as the little plute manufacturers are being squeezed out at the present time.

The revolution that will bring in Socialism cannot take place in one little corner, any more than free trade can be practised in Jericho Four Corners, Vt. The revolution will have to take place in the control and ownership of all the machines of production.

That will mean that the Toronto Street Railway, the Montreal Street Railway, the Winnipeg Street Railway and all other street railways in Canada would cease to yield revenue to the labor thieves. The trusts would have their property confiscated. The workers would not start a little plow factory off in some obscure town. The Harvester Trust would lose its mills. The people would take them. In the same way the flour mills, the banks, the mines, the forests, the retail stores would cease to be private property and become public property. The people would not be such fools as to take over one department store while allowing other department stores to continue in competition.

So with the coming of the revolution the entire capitalist system of private ownership will cease. Of course such men as Van Horne and

Strathcona and Senator Drummond do not like the prospect of losing the revenues they now derive from the robbery of the workers. But a revolution in property ownership cannot be accomplished without the old controlling class losing their revenues.

Competition is giving way to trusts and the trusts will be confiscated by government action. Those who are enjoying the robbery by the exploitation of Canadian labor see the revolution coming. That is why Strathcona wants to fasten a military class on Canada to dominate the workers. And that is why Laurier and Borden unite as brothers for the fastening upon the Canadian people the burden of murder ships.

The temper of the Canadian people is becoming roused. We have our Trades and Labor Councils and our labor unions are getting glimmering of the light ahead of them. So the government of Canada is preparing in advance to hold the people in bondage to the labor thieves through an armed force.

## Food for Thought

Socialism, while destroying individualism would develop the individuality of each man or woman to an extent never before reached in any civilization. This would be brought about by having the opportunity of choosing an occupation within the reach of each person. When every one can follow the vocation he likes best, he will develop in that line more than he could in any other. Now people have to follow any vocation that offers—not what they would prefer.

"Labor is free," says the subsidized press. Yes, labor is free to fight the battles, pay the taxes, and produce the wealth. Labor is free to pay the trust prices for food, pay tribute to Shylock, and beg for leave to toil. Labor is free to work for what it can get, live in overcrowded tenement houses in back alleys, and vote the monopoly ticket or be discharged. Labor is free to work out fines under vagrancy laws, sleep in jails and live on bread and water. Labor is free to starve, free to die, and free to fill a place in the potter's field. What glorious freedom!

And yet without workers—"laborers"—there could be no nation, no wealth, no society—no anything. Without these "officials" all things but their vices could and would be. When one steps to think that ninety men out of each hundred belong to the class of "workers," and that they hold members of this class in such neglect that the killing of three is not deserving of even knowing their names, one has but to wonder that workers are as well off as they are—They certainly do not consider themselves better than stray dogs.

In the struggle which this system forces most men to chase the almighty dollar, they lose sight of the fact that labor, misapplied is labor lost. That is when four men are set to do a thing that one could do equally well in the same time, the labor of three men is lost. So when they permit a system that forces on them fifteen stores when one could sell them all the goods to better advantage, they pay for the keeping of the fourteen and get no benefit. The one store would take no advantage of a monopoly if it were conducted on the same plan as the postoffice.

Is there a way to deal effectually with the trusts and stop their march upon the wealth of the people? There is, and it is the only way for the merchants to get satisfaction, for they are bound to be forced out of business for themselves: All stores (or departments of distribution) must be national and operated on a plan similar to the postal. No man, or set of men, has a natural right to control any public utility, but the present competitive system gives that right. Merchants can kick and howl till doomsday, but the cobwebs will finally grow over their doors, because the department store has come to stay. It is an institution that is going to do the business; capital will die.

It is the policy of the ruling classes all over the world to arm to the teeth to preserve peace. The masses of all nations are taxed to employ soldiers, militia and sheriffs, to arm, to clothe them, to feed them. They do not have to work to get the capital of armory. But if some laboring man should be guilty of the heinous crime of having a weapon on him, unless acting under these ruler's orders, he is arrested and put behind the bars of steel or chained on a rock pile for his audacity in doing what the rulers show by their example is the proper thing to do. I am glad of it. If the poor people in this country, where a ballot is placed in their hands, have not enough sense to use that ballot intelligently to make their condition equal to that of the ruling classes, they have not intelligence enough to use fire arms. The ways of right are ways of peace. The ballot is the way of peace,—more potent than the armament of any tyrants.

—By Ashby.

## The Insurance Special

COTTON'S WEEKLY, Cowansville, P. Q.

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