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Cotton's Weekly

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

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The Catholic Church and Socialism

Our correspondent in Newfoundland in this issue says that Cotton's Weekly was held up as the frightful example of Socialism among the Catholics in the late elections.

The Tories held up Cotton's Weekly as the biggest man to Catholics that if they did not get out and fight Socialism, irreligion would be theirs.

Cotton's is neither for or against the Catholic church.

We must admit that when priest after priest gets up and denounces us as being all manner of evil, we become somewhat provoked.

We are neither for nor against the Catholic church, but we must look at facts as they really are.

The Catholic hierarchy are fighting Socialism.

They are fighting the temporal interests of the working class.

They are standing in with the labor skinners to oppose the working class freeing themselves.

In Germany, the Catholic church runs yellow or seab unions, to hamper and defeat the work of the trade unions run by the working class.

In the last convention of the American Federation of Labor, priests were given the floor and issued warnings that the unions must not admit Socialism into their discussions and hopes or the church would have to take steps to organize Christian unions.

In Italy for the first time the church sent its voters to the polls to vote against Republicans and Socialists.

In Ireland the clergy prevented the strikers sending their children to England. Even in these cases when arrangements had been made to have the children visited by priests, the sending was stopped.

Thus the Catholic church fights Socialism. But we need not worry over this.

The Catholic church is not a homogeneous body.

It is composed of powerful prelates who handle the church revenues, on the one hand, and on the other it is composed of poor parish priests who labor, hear mass, charge pew rents, collect the revenues, and forward it to the powerful prelates to spend.

The economic interests of the hierarchy and the parish priest ARE ANTAGONISTIC.

Hence, when the revolution breaks, you will see the Catholic church split wide open on ECONOMIC questions.

This happened before in the French revolution. The high prelates of the church sided with the king and nobles and robbery. The country priests sided with the revolutionaries.

In the Catholic church of the twentieth century, the high prelates will side with the capitalists. The poorly paid priests drawn from among the toilers will side with the working class and Socialism. At present they must keep quiet for they are under the thumb of the princes of the church.

What Everyone Should know

A community is composed of so many individuals. Every individual in that community forms a particular part of it, and is dependent each upon the other for existence. Each performs certain functions, and these functions collectively form the life of the community.

The shoemaker is dependent upon the tailor, the tailor upon the shoemaker, and both upon the agriculturist, and so on. One cannot exist without the other. All are the product of each and each of all, and therefore each has as much right as another to maintenance in the community. When, therefore, a community is composed, as our community at present is composed, of individuals who do not recognize the right of each to each and each to all, that community is founded upon the grossest injustice.

The instruments of production are in the possession of a few individuals; such possession is a misappropriation of the community's goods. All goods are produced as a consequence of life in society, and if any individual lays claim to any goods that claim is unjust. Now, a few individuals have appropriated the land and the instruments of production, and have made that appropriation legal. They possess these, and compel men to work for their pleasure, and by virtue of their legal possession restrict the requirements of society. As a consequence of this we have men able and willing to work who cannot get work to do—although there is plenty of useful work that could be done—because no profit can be made out of their labor by the owners of the instruments of production. Thus we get poverty, crime, prostitution and other evils of the vilest description; evils which, we say, can be remedied only by the whole of the functions of society working together in union, and harmonizing into one complete association, all having one common trend. No community can be just, no community can be moral, which is so constituted as to enable any individuals to secure economic dominance over others. Association is the only morality; therefore Socialism is the only system of justice.

Socialists desire to abolish the present economic system of production for profit, whereby a few individuals appropriate more than their just share of the goods produced by society, and to establish a system of society wherein everything should be owned and controlled in common, for the best material advantage of every individual. From whence comes all the wealth that we see around us today? It has come only by the application of labor to natural products; from these alone comes wealth. Our system of society, however, is so constructed that when an individual is possessed of much wealth—wealth obtained as a result of centuries of life in society—that individual can legally exploit and dominate his fellow-man. Socialists, therefore, wish to abolish such an iniquitous system, and to ensure all wealth passing into the possession of the whole of the people—by whom it rightly should be owned—to be used in their mutual interest.

There are two hundred and ninety-four millions population in India, and Great Britain is watching the growing unrest of the country like a mouse watching a cat.

Mr. Worker, why do you sub-let your thinking powers to the masters. You had better think wrongly than not at all.

(Special correspondence)

We have just closed a strenuous political campaign, and I have been designated (rightly so) as the first Socialist elected in Newfoundland, though I regret to say not on a Socialist ticket. There are three political parties in Newfoundland at the present time: The People's Party (commonly known as the Tory Party), led by Sir E. P. Morris; the Liberal Party, led by Sir Robert Bond; and the Fishermen's Union Party, led by W. F. Coaker.

The latter party sprang into existence about three years ago when W. F. Coaker organized the first local in Herring Neck, Twillingate district, with a membership of nineteen. Touring the whole of the northern coast of Newfoundland, Mr. Coaker succeeded in the short space of three years in organizing some one hundred and sixty-five branches, having a total membership of eighteen thousand members. He and the organization have met with bitter opposition, every despicable means being resorted to to crush Coaker in order to kill the organization. And why? The organization was formed to include fishermen, miners, farmers and lumber workers, for the purpose of obtaining on behalf of the fishermen (who form the greater portion of the membership) the highest price for fish and oil that the market allowed to pay; for the miners, to improve their condition and obtain higher wages; for the farmers to obtain from the government such encouragement in the way of bonuses as to make farming a paying venture; for the lumbermen improved conditions in camps, better food and higher charges.

Previous to the formation of the Fishermen's Union, the fishermen had been accustomed, when getting their supplies in the spring, for fishing purposes, to be asked by the merchant from whom they obtained their supplies to pass over the fish and oil to him. As soon as they had caught a certain quantity, say late in July or early in August, they would wire to the merchant what they had in hand and he would advise the forwarding of it, giving whatever the current price was in Newfoundland. Usually the merchants would meet about that time and fix prices to suit themselves. When the fish were sent in by the fisherman, he was credited with the price the merchants had fixed, if he had an account, or he was paid in cash. If fish was scarce, the combine would often not work well, as all the merchants who formed it were eager to get a share and would bid against each other (to the advantage of the fishermen) almost up to the point that the market would allow. When fish was plentiful the combine worked better, as, getting all the fish they desired, they would tumble down the price (although the foreign market was firm) to almost nothing. The consequence was the fishermen realized they were fleeced, but were powerless to help themselves.

The same thing happened in the seal fishing, until one of the seal fishers, W. F. Coaker by name, in his little homestead at Coaker's Cove, who had felt many times the extortion and exactions of the capitalists, began to think for himself instead of letting others do his thinking for him.

The result was that he called together a number of his friends at Herring Neck and outlined a plan whereby they could get a better share of the wealth they helped to create. The plan was the formation of the union as already outlined.

After succeeding in getting several thousand workers to form the union, Coaker established a weekly paper called the Fishermen's Advocate. The object of the paper was to keep the membership informed of what was being done in connection with the union, what the capitalists were doing, and the government as well. This proved to be a good educator for the fishermen, who soon got imbued with unionism and were determined to follow Coaker, where he willed.

Having established many councils in the fishing centres, Coaker had the chairman of each council instructed to telegraph him at his head office in St. John's what quantity of fish was caught, and what was being offered by the merchants. He (Coaker) in the meanwhile kept in touch with the foreign market (where most of the fish go) and knew what could be given for fish. Like all capitalists, the merchants always gave as little as they could, which more often than not was far below what could be given, as the members of the union controlled the supply of some hundreds of thousands of quintals of fish. Coaker would wire back "hold back your fish." The result was that in many cases no fish could be had, and as the summer fish had to be delivered in a certain time, the merchants had eventually to put up the price. The result has been that since the Union was established, fish has fetched anywhere from twenty to forty per cent bigger prices. The same applied to oil.

Having succeeded so far, the next step on the part of Coaker was the making of the Union into a political party so as to be able to get certain legislation enacted into law that would help further to benefit the people. All persons in the union and those wishing to join had to pledge themselves to support only the Candidate of the union. Any member refusing to do so was expelled. Out of the eighteen electoral districts in the island would wire back "hold back your fish."

Three of these members of the union were a majority of voters, Trinity, Bonavista, and Major districts. The first and second are represented in the Legislature by three members each, the latter by one. In the remaining five, Port-De-Grave, Harbor Grace, Bay-De-Verde, Twillingate, St. Barbe, the union members represented about a third of the voters in each district.

The platform of the union contained what Socialists would call mere reforms. (Be that as it may, it does not do away with the class character of the fight in which the union is engaged.) The platform called for the adoption of the following:

Referendum and Recall.
Appointment of Transport Commission to regulate freight and passenger rates on railways and steamships.

Adoption of a minimum wage.
Free and compulsory education.
State insurance.

Old age pensions for men and women seventy years and over.

Government to advance cash for purchase of motor boats for fishermen.

Bonus of twenty dollars an acre to farmers for each acre of newly cleared land.

Recognition of the department of marine and fisheries with a view to assist fishermen and all interested in the fishery to help make it more productive.

And other matters of local interest.

The political campaign opened about the last of September, but President Coaker started about two years ago attacking the crown lands policy of the government, and charging those who form the cabinet with selling crown land at a nominal price to party supporters who were re-selling them to American and English companies and getting some millions of dollars of which cabinet ministers were given a goodly share of the swag. The result was a libel suit against the Advocate by each of the nine members of the cabinet. After some weeks the editor, Mr. Winkler, apologized and paid costs. It did not then seem to give away information until later. Then the public was made aware that there was good ground in the sweeping charges made against the cabinet, for Coaker on behalf of the Fishermen's Union, lodged a protest to the governor against the reformation of the Minister of Justice, Hon. Donald Morrison, as one of his advisers, and asked for Morrison's dismissal from the cabinet. After several weeks, Governor Williams gave his final announcement that he absolved the Minister of Justice of the charge on the ground that he believed the Minister when in reply to the Governor's letters asking him as to his connections with these lumber companies, the Minister admitted some of the charges, but declared he had forgotten the law in relation to secret criticism for his staggering decision, which ended in his retiring from the governorship.

A few months later, the government organs bitterly attacked the Advocate, and Coaker himself, in the vilest manner possible. They also attacked the Union Trading Company.

The Union Trading Company was formed about eighteen months ago, with an authorized capital of \$100,000, divided into shares of ten dollars each. Shares could only be purchased by union men. No one person could purchase more than \$5000 worth of shares. The shares were not transferable to any but members of the union. Inside of six months \$10,000 was subscribed, and a dry goods, provision and grocery store was established in St. John's. The first six months operation was successful far beyond anticipation, and it was seen a dividend could be paid to the shareholders. By the end of the year \$40,000 had been subscribed. Branch stores were established in a dozen different outposts, most of them being very successful. None of these stores were to make profit, but were to sell goods at cost and charges, which included rent, salaries, transportation, fuel, light and wharf expenses. Shares still were being bought until now the total subscribed capital amounts to \$90,000. A steamer was purchased in England with a carrying capacity of about 400 tons for carrying freight of the company, and to carry coal from Sydney. This coal is supplied at cost, after the usual freight charges and expense of operating the steamer are met. This means a saving to union men of from a dollar to two dollars on a ton of coal, according to the place where the coal is landed. The plan on which the Trading Company is operated is to furnish goods at the lowest possible price. A central store is operated in St. John's, which is the centre of distribution for the twenty stores now in operation in different parts of the island. Dry goods, hardware, provisions, groceries, coal, are imported. Coal is sent direct to each place from Sydney, the rest is sent from the central store here. No big salaries are paid, the highest being \$500—from that downwards. This enables the company to handle its central store in such a way as to be able in most cases to undersell competitors, and pay a dividend of from eight to ten per cent profit besides. It is the central store that makes the dividend possible; the branch stores as already stated sell their goods at cost and charges. The total amount of business last year was a little over \$200,000, and this year it is likely to go close to \$400,000. To be sure, the Trading Company has met with the fiercest opposition from many of the merchant class. In the government press, charges of short weight and false measure were made. Libel suits were entered against the Plaindealer, Chronicle and Herald, and they ended in the three papers making abject apologies and paying costs.

This spring Coaker, who is also manager of the Union Trading Co., imported 20,000 hogsheads of salt for union fishermen. The merchant combine had fixed the price at \$1.50 per hogshead. The Union Trading Company sold it to their union men at \$1.20. The merchants became furious. They reduced the price to \$1. (less than it cost) with the hope of killing the Trading Company. But the union men were loyal, and preferred paying the 20 cents more, knowing that if the Union Trading Company was killed they would be worse off than ever. Such in brief is an outline of the co-operative part of the union.

Returning again to the political side, up to the latter part of August the political situation was very complex. There were three parties in the field—the People's Party (known as the Tory Party) led by Sir E. P. Morris, and which had been the governing party for the past four years; the Liberal Party, led by Sir Robert Bond; and the Union Party, led by W. F. Coaker, President of the Union. As the Union party was organized in only 8 of the 18 electoral districts, it could only put up candidates for these districts with only three, Bonavista, Trinity and Fogo, that would likely elect union men. The others as already stated, had only a third of their voters as unionists. The Liberal Party saw that its only chance of defeating the government was by a coalition with the union forces. Mr. Coaker submitted the platform of the union party which the Liberal party agreed to with the exception of three, Referendum and Recall, State Insurance, and the advancing of cash to fishermen to purchase motor boats. Mr. Coaker also asked the Liberals to support the twelve union candidates selected. A fifth occurred here, and matters stood. Mr. Coaker then sought about for means to go into the fight without alliance with any political party. It was soon seen that the Liberal Party would not enter the field with the opposition forces divided, and that therefore the Union Party would have to fight the

Tory Party single-handed. This meant the sure return of the Tory Party, and as there was certain legislation of a beneficial nature to the people sure to follow should the coalition (Union and Liberal) be the victorious party, it was decided to unite with the Liberals, the leader, Sir Robert Bond, agreeing to accept ten of the twelve union candidates.

About the middle of September the parties were lined up, and the battle commenced. Toward the close of the campaign the Tory Party saw the union was much stronger than expected, and so they centred all their attacks on Coaker and the union. As I have always espoused Socialism in debate and in conversation, every one recognized me as a Socialist. As soon as I was selected candidate by the council of Port-De-Grave district, and it was made known, Coaker and all candidates, Liberal and Union, were dubbed as Socialists. I assure you, I was not in any way disconcerted, but rather pleased. To add further to the force of their attacks the Tory party and their papers stated a vile sheet known as Cotton's Weekly was being distributed in the country by Grimes, Coaker and company to destroy the churches, institute godless schools, and do away with all priests, ministers, nuns, prayer-books, etc. This was worked most effectively in Catholic districts, with the result that of the 14 Catholic members, only two were returned on the opposition side and they by narrow majorities. Extracts from Cotton's denouncing the Roman Catholic church were read from the platform, its attitude towards Salvation Army and everything else that referred to religion in any way. The Tory papers, Herald and News, were filled with it, and Coaker was challenged to deny that he was responsible for the circulation of Cotton's Weekly and a paper called the Menace.

A few days before polling day a maniac rushed on Sunday morning into the Roman Catholic cathedral at Harbor Grace and attempted to shoot Bishop March while so mass. This was taken up immediately by the Tories, who said the man was a Socialist and a brother of Coaker.

This latter charge has led Mr. Coaker to enter a libel-suit against the Daily News, which also includes the charge that he is circulating Cotton's. Mr. Coaker is not a Socialist, far he has not asked me to refrain talking Socialism. Few of the union men understand it, and they were not desirous of me talking it from the platform. Without mentioning the word Socialism, I spoke of the class struggle, public ownership of the railways, electric light plants, co-operation in industry, and most of them said it was good. They had never heard anything like it before. Opposed to me was the Speaker of the House, the Hon. Mr. Warren. I invited him at one of the meetings where we had a joint debate to a discussion of these points. He quite understood, and thought it very revolutionary, but refrained from discussing that part of my address, keeping nearly all the time to a defense of his government. The election resulted in the return of the government by a majority of six, they getting 21 seats, and the opposition 15, the unionists getting 8 out of the 15. The government bought its election with the aid of the Reid Newfoundland Company, a powerful corporation, which runs all the railways in the country, the docks, and the electric light plant in St. John's. Contested election petitions are likely to be filed before January.

The newspaper discussion has now boiled down to a religious question. The opposition press takes the stand that the Roman Catholic element voted for the government because its leader was a Roman Catholic, and threw aside all other consideration in the matter. The opposition press declares there must be a redistribution of seats to give the Protestants greater representation.

The government party stands 12 Catholics, 9 Protestants, the Opposition 13 Protestants, 2 Catholics. Although a Protestant myself, I do not relish antagonism between Catholics and Protestants, as it makes it difficult to get the workers combined regardless of denominations. More than two-thirds of the Fishermen's Protective Union are Protestants.

In France the government runs the tobacco factories as a state monopoly. Receipts are \$100,000,000 per year, of which \$88,000,000 are profit. We can get these figures because the tobacco industry is a state function and open for inspection. We say the profit arising from the working class is enormous. The capitalist class pocket millions.

The Bowser-McBride combination of B. C., allows the immigration grafters in England to go on flooding that country with ads. setting forth the attractions of B.C., while the capitalist papers of the city of Victoria say there are hundreds of unemployed in that city and vicinity who are facing actual starvation.

Montreal Power net earnings for the month of August last were \$248,117. For four months the net-profits were \$968,624. That is what one set of parasites get in four months from one company. Can you understand now why your pay envelopes are so light, you worker?

The city council of Victoria has opened a bureau where men begging for work can register their names. Why don't they go further than this, and vote that the nation supplies work for its hungry workers? But that would be too much like Socialism.

Men who suffer from dropsy of the think pores, owing to the swelling of the ale-mortal canal, firmly believe that a baby boylet born in a rose-tinted bed chamber is the superior of the child of the street sweeper born in the slums.

If the people owned the land and lived on it instead of allowing vermin too much breathing space, that would destroy incentive to work, and would break up the home. Oh, happy home.

What the Liberal and Conservative governments did for your father and grandfather, they are doing for you today. Do you never get tired of the raw deal?

The capitalist owns the means of life, therefore owns the workers who must come to him and beg for life.

The War Trusts

The eight greatest Powers of the world spend \$170,000,000 a year on their navies. Great Britain spends nearly £50,000,000 a year on her navy—twice as much as Germany. Since the Liberal Party was returned to power in 1906, despite its election cry of "peace and retrenchment," the expenditure on naval construction has increased by nearly £4,000,000 per annum.

Who benefits by this colossal expenditure upon the instruments of destruction and death?

The Nations do not benefit. The race in armaments does not make any nation more secure. As soon as one nation begins to build more ships its rivals follow its example. Instead of gaining security from attack by building a bigger navy, a nation only excites suspicion and enmity, and encourages other Powers in their turn to build against it.

Then, why do the Governments of Europe waste the people's money in this way? Because they are dominated by the War Trust. The War Trust makes huge dividends and profits out of the orders it obtains to build warships.

In Great Britain the five largest armaments firms are members of the War Trust. The Government has its own State shipyards for building ships, but it dismisses its workers because work is slack, and so completely is it dominated by the War Trust—gives its orders to private firms.

In 1909 a German "scare" was engineered. Afterwards it was proved that the scare was unjustified. But it served its purpose. The Liberal Government increased its naval construction by £4,000,000, and of this over £4,400,000 went to the contractors.

The British War Trust, though it thrives by appeals to "patriotism," does not allow patriotism to come before profits. It readily builds ships for Great Britain's "enemies"—Italy and Austria are Germany's allies—but the British War Trust builds for them.

How is it the War Trust has so much power? Because it controls the Liberal and Conservative Parties. Both in the House of Lords and in the House of Commons leaders of the Liberal and Conservative Parties represent the War Trust. They are directors and shareholders.

Their names? Here we can only give a few of them. We will select ten from the Liberals—Lord Abercromby, Lord Asquith, Lord Grey, Lord Curzon, Lord Balfour, Lord Haldane, Lord Kitchener, Lord Lansdowne, Lord Milner, Lord Rieu-Lafayette.

These are almost picked out at random. We could give many more and Tories too.

How can this scandal be stopped? Only by the workers capturing the Governments of the world.—British Labor Leader.

Shall Woman Work

By John M. Work.

It has sometimes been said that Socialism would bring about a condition wherein there would be no women working in the industries. But that is a great mistake.

To be sure, we Socialists intend to abolish the long hours and the undesirable conditions under which women work at present.

So also we intend to abolish the long hours and the undesirable conditions under which men work at present.

We do not intend to prohibit men from working altogether.

And it would be just as ridiculous to suppose that we intend to prohibit women from working altogether.

Possibly the women will not choose to work in the mines and fields. But, in my humble opinion, there will be millions of them working in the mills, factories, offices and elsewhere. And they will work in the mines and fields if they so desire.

It would be fatal to our prospects of reaching the women with the message of Socialism if we were to give the millions of wage earning women to understand that we did not intend to let them continue to earn their own living, but proposed to compel them to become dependent upon men. They prize what little independence they have, and they want more of it.

It would be equally fatal to our prospects of reaching the women with the message of Socialism if we were to give the married women to understand that they must remain dependent upon men. It is one of the most hopeful signs of the times that they are chafing under the galling chains of dependence.

Moreover, if we really did intend to shut women out of the industries, Socialism would not be worth having.

Even the rather pitiful measure of economic freedom secured by some women under capitalism is exceedingly wholesome and beneficial.

It is one of the greatest glories of Socialism that it will extend economic freedom to all women, and extend it to them in abundance.

Far from shutting women out of the industries, Socialism will do just the opposite. It will open up to every woman a full and free opportunity to earn her own living and to receive her full earnings.

This means the total cessation of marrying for a home.

It means that there will be no more prostitution, either inside or outside of the marriage relation.

It means that the sex relations between men and women will be raised to a plane of purity which can scarcely be imagined under the present degrading and impossible conditions.

We are living in an age of sham, shoddy, cinders, and salmon tins. The age of production for profit. Jerry built houses, dead house sausages, fruitless jams, pneumonia brown paper boots, and adulterated communion wines.

If the people owned the railways and worked them for the benefit of the whole people, that would be Atheism, according to the masters.

The Krupp Armament Works of Germany netted during the year 1912 \$9,150,000 profits, a gain of \$2,000,000 over the previous year. Krupps thrive on wars and war scares.

The ancient Peruvians were sun worshippers. Canadians are success worshippers. And at what a price!

CO-OPERATION

Cotton's Weekly has no grudge against co-operative endeavors and co-operative success. May they increase and prosper.

But we must realize that as long as the wages system lasts, as long as men sell their labor power at its value, namely at what it costs to reproduce that labor power in food, clothing and shelter, just so long will the workers get a living wage and a living wage only.

The cost of living has been rising tremendously. In the U. S. the cost of living has gone up 66 per cent in the last fourteen years and wages have advanced but 22 per cent. The working class are forty-four per cent worse off than they were fourteen years ago.

The pressure upon the working class to live has become tremendous. The result has been black hand organizations, white slaves, gang bandits, suicides, increased disease, bread-lines, etc.

The co-operative movement comes along and offers to reduce the cost of living—at the expense of the retailers and of some petty manufacturers.

The petty manufacturers oppose the co-operative movement. The retail merchants associations oppose it.

But the employing capitalists as a whole are rather in favor of the movement. It will give their slaves better food on the same wages. This will increase the productive capacity of the working class, and the profits of the big exploiters will increase.

In the States the railway employees are getting advances in wages totalling many millions of dollars. The advance is given simply because the cost of living has gone up.

In Canada the railways are encouraging the co-operative effort among their slaves in order to reduce the cost of living and prevent demands for increased wages.

We approve of the co-operative movement in the same way that we approve of trusts, amalgamations, swatting the middlemen and the like. We approve of these, not because they improve the condition of the working class, but because they put the little parasites out of business and reduce them to the ranks of wage workers. They become propertyless slaves peddling their labor power and are ripe to become revolutionary Socialists demanding the full product of their toil.

The Grain Grower Grain Co.

No system of ownership collapses until it has saturated its state of society with its mode of production and ceases to respond to the needs of the people as a whole. Capitalism replaced the worn-out feudal system, and will be replaced as it fetters the productive forces instead of encourages them.

The Grain Growers Grain Company, a co-operative effort among the farmers of the west, is assisting the death of the capitalist system by hastening production and making industry more productive.

On November 11th the annual meeting of the Grain Growers Grain Company met at Winnipeg. Four hundred and fifty shareholders of the fourteen thousand members attended.

The president reported that the company had handled \$50,000,000 worth of business and the profits were \$370,000. The company had shipped the grain of the members at lesser price than the grain dealers.

He also reported that the company had purchased 300,000,000 ft timber limits in British Columbia, and that next year the company expected to be able to sell lumber in carload lots to members of the association in the prairie provinces at 25 to 40 per cent lower than the present retail prices.

Better prices to the farmer as a producer, and lower prices to the farmer as a consumer will increase the net revenues of the farmer. The money formerly put into the pockets of the grain, lumber and other dealers will find its way into the pockets of the farmers.

This will not introduce Socialism, nor is it a step in the direction of Socialism save as it hastens the capitalization of farm values and turns the big farmers into capitalist exploiters.

The commission merchant will be forced out of business. Instead of doing useless work and getting a rakeoff, he will have to turn his hand to useful production. He will have to become a wage slave and increase the total of commodities now on the market for sale.

The farm values will increase in value, which will give a greater incentive to install costly farm machinery. The small farmer will be bought out or crushed out by his big competitors.

Whereas now the farmer of the west is largely his own slave, the added income of the farm will produce two classes, the farm slave doing the work and the capitalist owner drawing unearned revenues from the farm slaves.

The Grain Company a Labor Skinner

In the Grain Growers' Guide of Winnipeg, the woes of the consumer are pathetically and indignantly painted. A scientific Socialist does not talk of the woes of the consumer. He talks of the robbery of the producer.

The Grain Growers' Grain Company has purchased a 300,000,000 foot timber limit in British Columbia. It is going to run this timber limit, hire lumber jacks, pay them wages, and sell the lumber produced to the farmers at cost.

The result will be to fling the working farmer into antagonism to the lumber jacks. The lumber jack will have higher wages and shorter hours. The Socialists and Industrial Workers of the World will preach revolt to the slaves of the forest. They may strike, and the Grain Growers' Grain Company may appeal to the capitalist repressive forces to beat the lumber jacks back to their slavery. For bigger pay and shorter hours to the lumber jack will mean higher prices for lumber to be paid by the prairie farmer members of the Grain Company.

We must not blink the fact of economic determinism. We must cling to this and follow the result of economic determinism logically to its conclusion.

A group of farmers owning a timber limit and collectively exploiting timber slaves will want the slavery of the timber slaves to continue and to be as severe as large profits will warrant.

The farmer will want to climb into the capitalist class over the backs of farm slaves or any kind of slaves he can force to pay him tribute through his ownership of the means of production.

Were the peasant proprietorship of the west to continue, there would be little hope of Socialism coming to Canada for a long time. But just as a group of farmers composing the Grain Growers Grain Co. want to climb to economic dominance on the backs of slaves, timber and farm, so the individual farmers within the group will struggle to gain dominance over the wrecked lives and failures of their fellow farmers.

Competition among the farmers will be keen. AND THE FARMER WITH THE BIGGEST MASS OF CAPITAL WILL SURVIVE AND GROW MORE POWERFUL. The big farmer will swallow up the small farmer. The little farmer will have to be a slave to his more well-heeled neighbor. As the bigger farmer grows bigger still, farm will be added to farm, and the joint-stock company will become the ruling feature of farming as it is of manufacturing.

At first the joint stock companies will be small. They will compete and some will grow big at the expense of the others or there will be mergers.

The trust will come to farm production as it has to other lines of industry.

For capitalism makes all things into its own likeness.

The crushing out of the useless middleman by the Grain Growers' Grain Company is the first step to the farm trust.

When the farm trust comes, its slaves on the farm will groan under the weight of their burdens. They will make common cause with the lumber jacks, the forest and farms will be expropriated from the capitalist exploiters, and the collective working class will come to its own.

The Revolt of Labor

Fred. S. Faulkner, Vancouver, B. C.

Many Socialists are guilty at times of a pessimistic feeling regarding the imminence of the overthrow of this damnable system we suffer under. But one feels that this despondent outlook should be a thing of the past now, when we see masses of labor forces moving in every corner of the earth. On all hands discontent is rampant; and it may truly be said that a crisis in world affairs is near us. We who know something of economic forces are beginning to realize that consciously or otherwise, labor is rising in its strength, and feeling its embryonic might, is tempted to start something. Let us look and see.

Every daily paper now, bears news of some strike, somewhere; true, we only get smatterings of news, carefully censored by our wise and paternal rulers, but enough to let us know that something is doing. Yesterday it was the Dublin strike, or the New Zealand strike, or Calumet, or Trinidad, Colorado, where the miners showed real revolutionary spirit, in going gunning for their enemies. Today, it is Natal, New South Wales, Russia. It may be objected that these are commodity strikes, such as have occurred from the inception of capitalism.

But mark this: In every struggle that now takes place on the industrial field, of any magnitude, the repressive forces of the ruling class, make their appearance, and any incipient revolt is crushed in blood if necessary. The masters are throwing off the mask, and relying less on their mental chloroform, and more on the real thing, force.

For this in the last analysis, is the arbiter of destinies, and only that will our masters respect.

In the parliamentary field, too, the working class of the world, in its blind groping, is soon to try conclusions with its oppressors. Signs point that way everywhere, the masters know it, too.

Further, the working class, at present is a mob; very inadequately organized, but hunger and misery wait not on organization, and for real or woe, all reds will soon have to assume the responsibility of guiding that revolt, that may wipe out class lines; at least this is the goal to which we must unceasingly direct labor's onward rush.

To revolutionists, be ready, for you know not the day nor the hour when the working class revolt will occur, and we must prepare.

The 36th Peel Regiment of Ontario is likely to go the way of many others which of late have blown up and disbanded. Officers are having a mouthy battle among themselves, and are hurling serious charges at each other right and left. Incompetency on the part of some of the officers, illegal recruiting of men, misappropriation of county grants, and maladministration in departments are charged by officers, who are probably sore because they could not get a finger in the pie. Aside from this the regiment for years past has had the hardest time imaginable in securing recruits. We have it on good authority that the regiment never went into Niagara full strength or anywhere near it. Recruits cannot be secured for love or money. The game is foolish and unpopular. The 36th is drawn from among the farm lads and school kids of Peel county, and is a misfit organization from start to finish. Still, the disbanding of this regiment will mean a few hundred less bayonets pointed at the breast of the working class by Sam Hughes's knee-sprung aggregation of brainless boobies.

Lord Northcliffe advises the British government that the difficulty in securing army recruits might be overcome by an alert advertising campaign in the daily press. The government has taken up with the idea, and ads will appear inviting the men to join the army and "setting forth the army's attractions." Tommy Atkins knows all about the army's "attractions," that is why he is steering shy of the recruiting offices. The boasted prestige of the British army is becoming a well known myth. Tommy is sick of the job. Undergoing hardships and getting shot up for the sake of being called a hero and having a seison of the royal family of insects pin a medal on his coat appeals to Tommy Atkins no more. And did you notice where the squeal over the lack of soldiers came from? The noble parasite horde are the first ones to give tongue. Not a sound comes from the useful working class over the decadence of Britain's hired murderers.

The British are going to send their blood-thirsty Lord Kitchener to India. They say the situation in India needs a strong hand. Kitchener and his bunch of assassins slew 12,000 Dervishes in Egypt in a few hours, a few years ago, and now he is to be sent to India to oppress and enslave the natives to such an extent that they will forget their revolutionary spirit and submit to the lash. But India of today is not the India of a hundred years ago. The native Indian is becoming educated. He knows that he lives in one of the grandest countries on earth, and that if it were not for the oppressive tactics of the foreign oppressors his people would be comfortable, and famines would be a forgotten memory. Some day the British will find they have bitten off more than they can chew in the case of India.

There were no mine-owners injured in the Welsh mine explosion which resulted in the death of several hundred members of the working class. If an earthquake occurred in Monte Carlo it might be different.

Canada, the Land of the Free

H. B. F., Brockville, Ont.

How many thousands, I wonder, have read the above assertion, with eyes and mouth wide open? How their hearts have leaped for joy as the steamship company's agent or the Salvationist has filled them full to the brim with their glowing stories of this fair Dominion. How readily have they paid their hard earned cash in order to reach this land of freedom. As they cross the ocean how they build up hopes of what they are going to do when once they set foot on Canadian soil. They picture the land of freedom in their mind's eye. "If only I had known I would have come before," some poor, innocent creature is heard to say.

They land at last, and the first sight that catches their eye is a poor, ragged little child. They nearly faint. The next sight they witness is a real live policeman with baton in hand. "At home," says one, "they do keep it out of sight."

What sort of country can this be? Before they know where they are, they are lined up and examined, and all their business is dragged from them. Says the cockney to his mate: "We ain't cattle, are we? I never seed 'em ask these first class blokes if they was going farming, and I'm darn sure they did't even look at their bloomin' ayes. Ain't they got a nerve!"

They board the train. Married and single, old and young, packed in together. Mother, father, and the youngsters down below, single ones overhead. They arrive at their destination and start looking around, expecting some one to put their arms about their necks and shake their hand, tickled to death to see them. It don't come off, unless some skinflint is looking for a new arrival to do in good shape.

Imagine their surprise when they start to look for work and can't strike a job for love or money. Their hearts sink and they pray very earnestly to just get one more look at the agent who sold them their tickets for this land so free and so fair.

Their only friend, their money, is all gone. "What next?" Along comes a gentleman with a nice blue suit with a beautiful piece of red braid down the pants leg and a dandy peaked cap, and in anything but comforting words he says, "What's your business? No money and no work, eh? Why, bless my soul, old chap, you're a vagrant," and that's the last we hear of the immigrant for some time. The government has given him bed and clothing and a little food, also a shelter and a little work in a large establishment.

But the men are not the only ones who are up against the game. Look at "Montreal with all its wealth, churches and goodness knows what else. There you will find girls working 13 hours per day and for this stroke of business they draw the handsome sum of five dollars per week and are perfectly free to spend it as they please. Will some kind parson or other sacred gentleman tell the people how these girls live on five dollars a week in Montreal and keep straight? They have no answer, unless it is in a wee, faint whisper. The upper crust of the church might get next to him for speaking the truth too loud.

Even the parson is not free to tell the truth too loudly. Hundreds of them would like to, but dare not, in case they offend, and they lose their jobs. We all know this class of society are not used to work (that is useful work) as a rule. If they were they wouldn't mind a little bit. But leave it to those rats. Capitalism causes them to lie rather than to work.

Freedom you have not even at election time. Your boss names the man who is going to represent you. How is it that you so seldom have a voice in the nominating of a candidate. You have the two evils, Grit and Tory, each painted a little different colors. Both are out to skin you, and who's to blame? As long as the workers are tickled to death to be fooled, there will be Grit and Tory ready to fool them. Wake up, workers, and learn what freedom means.

"We have freedom now," do you say? Yes, to pay rents, to work for a boss or slave. Freedom to leave one job and hunt for another. Freedom to keep single until you can earn enough to keep a wife, or marry when you like if you are fond of destitution and poverty, and are anxious to have a family of ill-fed, poorly clad children around you. Oh, that the workers would wake up to their own interests! You have slept long enough. The next time you run up against it good and hard, think of the gent who tells you that this is your country, this land of the free; and then reason up how much you own of it. Boys, oh boys, it is stupid for any sane man to tolerate such conditions as exist today. You are just a slave to the system that is bringing humanity to the level of the animal kingdom. How the eyes of some of our darlings would sparkle if they got a glimpse of the cat's dinner in the mansion across the way, or the up-to-date stable of the millionaire's horses. How she would like to have that pretty piece of silk ribbon that is around that puppy's neck. Wouldn't it look nice on her?

When will these conditions end? Not until the slaves of Canada become intelligent and use their intelligence not only at election times, but day in and day out. Take up your share of humanity's burden. Help to carry the load of emancipation. Put your shoulder to the wheel, and when the time comes and all things are ready, once and for all, up boys, and at 'em. Turn the loafers out of their arm chairs, help yourself to some of the cigars you made. Take a trip to a warm climate when you are indisposed. A trip in an auto, didn't you? Pass a suit of overalls over to the gent who has been lazy for so many years. Give him a chance to work. He might tackle it. (If he don't he'll starve). Just remind him that capitalism is dying very, very fast, but Socialism is very much alive, and the sooner he realizes it the better. Comrades, stick to your guns and victory is ours.

The fight is long, the battle hot. But we shall win the fray. The capitalist is bound to rot. The Socialist comes to stay.

The suffragettes are organizing armies over the east end of London, and a rent strike is in progress. They will wait till everything is ready, and no one will pay rent until the vote is given women. The brokers will be powerless against the 10,000 strikers it is proposed to organize. The strikers are ready for the law to throw them into the workhouses, which could never hold them all; as they are already overcrowded with the poor of the richest little country in the world.

"The Common Cause" was a twenty cent magazine which was commenced with a great blare of trumpets in New York city to fight Socialism. It has recently deceased. Peace to its ashes.

Masters Steal a Month's Pay

(Special correspondence.)

Cordova Mines, Ont., Nov. 23.

I am writing you a few lines to let you know the conditions of the wage slaves in this part of prosperous Ontario. We have been working in the mines here for some two years past under conditions that were so rotten that some wouldn't believe they could exist in a civilized country where laws are presumed to be made to protect human life. But we find that laws are made to be broken or covered up.

Up here, when a mine inspector came on the job, he was taken over only the best part of the works, and there was always some repairs being made on the other parts which were never done. When any protest was made the owner said that the working man was no more than a dog in his estimation.

When the men who lived in camp kept fighting for their rights, the scab class was brought in, who could not do the work of ordinary underground men, let alone mine ore. Some of these scabs are still here taking the places of local men who have gone to the lumber woods. The wages are thus kept down and the cost of living still goes up.

To make matters worse, many of the transient workers get goods on credit and leave camp without paying for them. Those who live here are thus forced to pay more for their goods by paying for bad debts.

The master class claim that every one of these immigrants is worth from one thousand dollars up, to the country. They may be to the masters to overstock the labor market and force wages down, but not to the wage worker.

During the last year in the month of March the mining company here has done the men out of one month's pay, amounting to about seven thousand dollars, and the system of law here gives us no chance of getting even our slaves' pay. The owners claim a registered mortgage on the mine given to two of the directors has priority over other claims. The men filed a lien under the wage workers' lien act, and then at the end of ninety days entered court for action, but the lawyers claim that they can do nothing until the mortgage is settled. Wonderful system or rights in a country whose claim is equal rights to all men and special privileges to none.

Wage workers, wake up and look after your rights and use your ballot for the defense of yourself and family. Get into the Socialist movement and away from worshipping the old parties that have been leading you for years, and every year getting you worse into the power of your masters.

We have been reading Cotton's for nearly a year through the local union of the W.F.M., and it is setting some of them thinking. I have been hoping to see a Socialist organizer here in the near future.

Bowser Meets Hot Reception

(Special Correspondence.)

At a meeting of the Conservative Party of Ward 3 Vancouver City, on Friday evening, November 14th, the Hon. Attorney General, Mr. Bowser, was the advertised speaker. The meeting was held in the Orange Hall, and was presided over by Mr. McLennan.

Mr. McLennan opened the meeting by asking the audience to sing the Maple Leaf. Less than twenty voices were heard.

Mr. Bowser on being introduced said he welcomed the several old faces and the many new and hoped they were good conservatives from the old country, who were prepared to support that good old conservative party which had kept British Columbia in a prosperous condition for the past twelve years. He then dealt with the Land question, the Railroad policy, and the Vancouver sewerage scheme, and said he hoped the various contractors and Vancouver City Councils would employ citizens of Vancouver, and married men at that, on any employment to be given.

A question was then asked from the body of the Hall "What about the strike situation on Vancouver Island?" He replied, that he had not come to deal with the strike situation, but only to address the conservatives of Ward 3. However, since the question had been asked he would deal with it. He misrepresented the whole situation, saying that the miners had no complaint relative to gas in the mines, or other dangerous conditions, but only demanded the recognition of their Union. He said so far as he was concerned he was prepared to enforce the law, whether it be mine-owners or miners in mob-rule, and he believed the judge and jury would determine in an impartial manner whether or not mob-rule had existed.

Mr. George Pettigrew, International Board Member, District 28, Vancouver Island, then took the floor and asked the platform for fifteen minutes, as Mr. Bowser had lied absolutely on the whole question. Mr. Bowser said he would allow no United States agitators to occupy his platform, trying to delude the audience that Mr. Farrington was the speaker. On the question being brought to his attention that Mr. Pettigrew was a British born subject, and a Canadian citizen, he apologized, and said he could ask any question, but he would not allow him to occupy his platform.

Mr. Pettigrew then asked him if he would come to Nanaimo or any of the other mining camps and make the same statements that he made that evening. He replied that he would go any place where he could get a fair hearing. The Chairman then announced the meeting closed by asking each and all to sing "God Save the King," but Ward 3 Conservative meeting ended with the singing of the "Red Flag" and a motion passed declaring Mr. Bowser's cowardice. George Pettigrew then personally went to him and asked him when he would come to Vancouver Island as they could guarantee him a fair hearing, and he replied that he would only come when it suited his own convenience.

Calgary has a department store which represents a capital of \$3,000,000; another is going up in Vancouver at a cost of 4,000,000; Victoria gets one which will cost \$1,250,000; and Winnipeg tops them all with a \$7,000,000 store. When do the little Canadian retailers expect to get off? Toronto has immense mail order houses; Montreal has them, and is building more. With the advent of the parcels post this string of stores across Canada will extend their business to such an extent that the little fellows will have to throw up the sponge and fall back with the workers.

Cash dividends of Standard Oil have so far this year amounted to over \$111,000,000, equivalent to more than 111 per cent on the capitalization of the former parent corporations. Every cent of this money was taken from the hides of slaves, and goes to fatten the parasite class. Socialism is sweeping over the world, and the game of grab is about at a close.

Mother Goose Rhymes

(Corrected to Date)

C. P. Cullford, Beachville, Ont.

There was a little man, and he had a little gun;
And was going to fill his brothers full of lead, lead, lead;
But he read Tom Mann's address, and said,
"I must confess,
I had better fill my brothers full of bread,
bread, bread."

Jack Spratt could eat no fat,
His wife could eat no lean;
The price was too high for the poor folks to buy,
Thus their platter was always kept clean.

Dickery, dickery dock, the plute is dead;
At stock.

He goes by gasoline, in a big limousine,
Which throws dust on the people who walk.

The worker owns his labor power,
It's all he has to sell.
The capitalist owns the railroads,
And the worker's job as well.
It surely would be better for all the working slaves,
To own their jobs, the railroads too
And dispense with idle knaves.

Jack and Jill worked with a will
To serve their lordly master;
He robbed them of their labor power,
And made them work the faster.

A plutocrat, known as a knave,
Advised for an honest wage-slave
It made him feel bad, when a Socialist lad
Kindly offered to dig him his grave.

Goosey, goosey gander,
Where will the worker wander?
Go where he will, he's in poverty still,
Because of the capitalist's plunder.

Little Jack Horner, sat in a corner;
Hungry and cold and damp;
This caused him to think, I am surely a gink,
To vote for the parasite scamp.

Sing a song o' sixpence,
Looking for a job.
From the capitalist master,
Oh, isn't he a snob?
To live in luxury and wealth
Produced by working men,
And should they kick and go on strike,
He puts them in the pen.

Reports from the State of New Jersey show that \$4,566,650 were lost to the workers in that state through strikes during the twelve months ending September 30th, 1913. The capitalist statisticians always publish such figures to make it appear how foolish workers are to strike. But they do not publish statistics showing how much the workers lose when thrown out of work by the master class and they take mighty good care not to publish how much the workers lose when they do work, through giving billions of what they produce annually to their masters.

"Do your Christmas shopping early." This is the advice the capitalist does sheets give to the tens of thousands of unemployed workers throughout Canada who have no money.

SOCIALIST DIRECTORY

BRITISH COLUMBIA Executive S. D. P. of C., meets in office 304, Labor Temple, Vancouver, on the 1st and 3rd Sunday of every month, at 2 p.m. General business meeting on third Sunday. E. Winch, Prov. Sec., Jubilee Station P. O., Vancouver, B.C.—250.

DOMINION Executive Committee, Social Democratic Party of Canada meets every first and third Monday at 55 King St. East. H. Martin, sec., 61 Weber St. East, Berlin, Ont.—265.

EDMONTON Local, No. 21, S.D.P. of C., meets every Thursday at 8 o'clock, in Moose Hall (over Snowflake Laundry), Fraser Ave. All are heartily invited to meetings. C. Spencer, 55 Clara St., Secretary.—268.

LIBERTY Co-operative Club, P.O. 31 Butler Ave., Point St. Charles. Propaganda meeting every Sunday 3 p.m. Economic and social problems every Wednesday 8 p.m. Co-operative club every Friday 8 p.m. Woman Club every Thursday 3 p.m.—272.

MANITOBA Executive Committee S.D.P. of C., meets every second and fourth Monday night at Headquarters Hall, 213 Jarvis Ave. For information and literature write to Prov. Sec. J. Penner, Box 1682 Winnipeg, Man.—264.

NANAIMO Local No. 11, S.D.P. of C., English. Business meeting held on Sunday afternoons, 3 o'clock, above Beattie & Hopkins, Printers, Wharf St. Propaganda meetings all time in open air. R. Temple, Rec. ever, box 656, Nanaimo, B.C.—256.

NUMBOLA Finnish Local No. 6, S.D.P. of C. Post Office address, S.S. Osorto, Nummola, Sask.—262.

LOCAL VANCOUVER No. 12, meets every Tuesday 8 p.m. for business and propaganda in Hamilton Hall, corner of Hamilton and Dunsmuir Streets. Public meeting every Sunday at 8 p.m., in Dominion Theatre, Granville St. Sam Atkinson, organizer, 301 Dominion Bldg., Vancouver, B.C.—265.

ONTARIO Provincial Executive Committee, S.D.P., meets the 2nd and 4th Thursdays in each month, 8.15 p.m., Labor Temple, 167 Church St., Toronto. Secretary, P.C. Young, 82 Wrexeter Avenue.—270.

BERLIN Local, No. 4, S.D.P. of C., meets every second and fourth Wednesday, 55 King St. East. Chas. Nicholson, Sec., 115 Benton St., Berlin, Ont.—263.

PORT ARTHUR Local S.D.P., meets in Labor Temple, Bay St., 2nd and 4th Wednesdays, 8 p.m., for business, and 1st and 3rd Wednesdays to discuss matters of interest to every worker. Workers unite and run Port Arthur for the benefit of the workers. Herbert Barker, 147 Pine St., Sec.—252.

SOUTH PORCUPINE Local No. 32, S.D.P. of C., holds business and propaganda meetings every Sunday at 3 p.m. in the Miner's Union Hall, South Porcupine. Tom Meyers, Sec., Box 521.—252.

HAMILTON Local No. 61, S.D.P. of C., meets every 1st and 3rd Sunday evening of the month, at 7 o'clock, in Swales Hall, (cor. Barton & Kinrade). This is an invitation to attend. J. Alexander, Sec., 41 Fraser Ave.—274.

COTTON'S WEEKLY is published in the interests of Socialism by Cotton's Co-operative Publishing Co., Inc., Cowansville, P.Q. W. U. Cotton, Pres., Roy Winn, Sec.-Treas.

What Socialists Want

"Last spring I induced a man here to take Cotton's Weekly for a year, and while talking to him a few days ago he asked me the question, 'What do the Socialists want anyway?' I asked him if he read Cotton's, and he said he read every copy."

"What do the Socialists want?" That is a big question to answer to the satisfaction of the capitalist taught, blind slave. When we tell him what we want, he says our aims are impossible. It is not so hard to say what we want as to show the questioner how what we want is sure to come about.

We want the abolition of unearned revenues save in the case of need. This means that the capitalist class will get no revenues unless the members thereof become workers and produce wealth. It is said that Sir Wm. C. Macdonald of Montreal receives a million dollars a year in rent, interest and profit. Under Socialism he will receive an old age pension. An ordinary man, and he will get Hill, from rent, interest and profit. Lord Strathcona gets many millions unearned revenues each year. Under Socialism he would get no unearned revenues save an old age pension. All rent, interest and profit will be abolished. Consequently all capitalists will cease to be capitalists. Their revenues will flow to the working class.

We want the working class to own and control industry and dispose of the revenues arising therefrom. The revenues now going to the capitalist class will then go to the working class. This does not mean that we want to take the revenues of Strathcona and Macdonald and other labor skinner and divide them among the people. No. We want the workers to get the social wealth they create. The tramp and the lazy man will get the equivalent of what they produce, which will be very little compared to what the steady worker gets. And yet, when the workers get the equivalent of what they produce, the lazy man working little will get more than the active wage slave gets now, while the active wage slave will enjoy several times the income he now gets.

Because we want the collective ownership and democratic management of the means of production and distribution, the owners of capital fight us and say all manner of ill about us. They do not want the working class to get the benefit of the things the working class produce. If the workers got this the capitalists would get nothing.

The Way to Get Socialism

Our demands are revolutionary. They mean the entire wiping out financially of every capitalist in Canada, and the world wherever the Socialists finally win out. Every capitalist will go broke. They do not want to go broke.

To many, the capitalists appear to be very strong. They have the law on their side. They have the courts to decide in their favor. They have the bailiffs, the police, the soldiers to enforce their claims. How, then, can the workers triumph against employers and put the employers out of business?

The principle is simple. The laws give the ownership of the means of wealth production and distribution to the capitalists. The laws are made by the provincial legislatures and the Dominion parliament. The members of these bodies are elected by the voters.

Let the voters vote for working class candidates pledged to vest the ownership of the mines, mills, etc., in the collective working class. When the voters have elected a majority of the legislative bodies pledged to do this, the majority can make laws different from our present ones. They can make laws taking the ownership away from the present master class.

"It will never be done," says the non-Socialist. When the full import of our aims break upon him he thinks they are so great and so few people believe in them that they can never be accomplished.

Such a non-Socialist does not know that millions of workers are voting the Socialist ticket, and that every year sees an increase in the Socialist vote.

To some non-Socialists our aims appear so visionary and high that selfish people will not support them. This is just where the non-Socialist makes a mistake.

It is true the selfish interests of the master class are against us. We will put them out of business and they do not want to go out of business. Hence they oppose us and will continue to oppose us until they are finally beaten.

But the selfish interests of the working class are on our side. If a worker produces \$2,000 worth of wealth a year and gets in wages but \$500, and he awakes to know this, he will be dead anxious to get that other \$1,500 a year, will he not? Of course he will. He turns Socialist and votes Socialist.

But, it may be urged, the workers are not numerous enough to vote themselves into power. The farmers are against him. The retail storekeepers are against him, the lawyers are against him. The middle class are against him. He cannot win out.

The Proletariat Increasing

Cheer up. The beauties of the present system is that it is putting the middle class out of business. They are sinking into the ranks of the working class.

The small farmer is being squeezed out by the big farmer. The traction plow in the west and the new pulverizer costing many thousands of dollars are sounding the death-knell of the small wheat raiser.

In the east we are in a dairy country. It is said that the dairy farm does not lend itself to big scale operation. But the machine is at work. Ten or fifteen years ago in this district farm implements were few. Now the farmer has to have many. He has to have a separator to separate the cream from the milk. He has to have a gasoline engine, corn cutter, seeder, and many other machines. The small farmer is giving place to the big farmer employing wage slaves. Those wage slaves when they were small farmers did not want Socialism. Now Socialism appeals to them.

The small merchant who opposes Socialism is fighting for his life. He is between the devil of the mail-order house and the deep sea of the co-operative store. He will soon have to go out of business and become a hired hand of the giant distributing centres. Then, being a wage slave, he will want Socialism.

The lawyer is feeling the pinch. He is being put out of business. Just an instance of how he is feeling the vanishing of his business. In Montreal there is the C.P.R., and there is the Windsor Hotel, one of the big hotels of the city.

Let us say the hotel wants a consignment of \$10,000 worth of champagne. The C.P.R. brings it to the hotel. In transit the champagne is a loss. The C.P.R. refuses to pay the loss, the hotel company then goes to a lawyer, who takes suit against the railway for goods lost in transit. The railway em-

ployes another lawyer, and two lawyers get a job. In the course of a year quite a few cases may arise.

But the latest rumor is that the C. P. R. is buying the Windsor Hotel in Montreal. When this deal goes through, there will be no suits between the C.P.R. and the hotel, for both will be owned by the same company and the company will not sue itself.

This process of consolidation is going on. The trusts are growing bigger and the field for suits between rival exploiters is narrowing with the concentration of wealth into the same hands. Many lawyers will have to do something really useful, will have to become slaves. Then they will want Socialism.

The big capitalists are forcing more and more of the people into the ranks of the slave class. The exploiters are growing fewer and the slaves are growing more numerous. It will be but a little while when the many slaves will rise against the few masters and take the ownership away from them.

Socialists have every reason to be confident of the triumph of their cause. The time, however, seems long to the afflicted slaves for the coming of their emancipation. Society today, is sick with the fever of capitalists, and to the ill, the road to Wellville seems long.

From every city in Canada comes the cry of idle men begging for work. There is an over production. The commodities the workers have produced lay in warehouses waiting for buyers. Outdoor occupations have ceased, and the men have trekked to the cities looking for jobs. The jobs are not there; the workers are up against it. Their money gone, credit impossible, work impossible, they are idle by thousands. Not only the men, but the women and children are the sufferers of the insane system which drives workers under the lash of competition for a few months, then lets them starve for the remainder of the year.

The London Daily Citizen, the paper of the working class, has been reporting Jim Larkin's speeches, and the daily capitalist press jealously says that "A labor paper which is printing them has found its circulation going up with much leaps and bounds that its affairs have been transformed in one week from the verge of bankruptcy to comparative affluence." The dailies are trying to feel the public pulse and are sitting on the fence watching the labor turmoil, and labor in Great Britain is worth watching by anybody. A few men of the Larkin stamp and a few papers of the Daily Citizen stamp will push the revolution on many, many years.

Commissioner Lamb of the Salvation Army says every immigrant is given a hearty welcome here in Canada? Who gives them this hearty welcome? Surely not the working class, who are displaced by the immigrant. The masters loosen up on their bank rolls to enable the Army to flood the country with job seekers. Over 80,000 have been brought to Canada since the Army went into the emigrant business. They are still coming fast, though the Canadian worker is walking the streets and wondering where he and his family are going to eat this winter.

A general strike in Christchurch and Wellington, New Zealand, has almost created a famine in those cities, and the authorities are appealing to the Australian government to send workmen to relieve the situation. Why don't they use the money of the capitalists? Why should they require labor to relieve the situation? If money is such a good and powerful thing as we are led to believe by the capitalists, why don't they eat it? Strange that only labor has to be called upon as a last resort.

When baby begins to cry mamma dips the teat into milk, then she dips it into sugar, then she dips it into the baby's dental depot. Baby keeps on sucking long after the sugar and milk is worn off. Similarly the Liberal and Tory workers keep on sucking the Laurier and Borden promises. And they get only a slight taste of the sugar at that, and the milk is skimmed by the politicians of the masters long before it reaches the baby mind of the old party voter.

The city council of Victoria, B.C., has decided to shut out the unmarried men on the city works being opened up. What do these seers suppose the unmarried men are going to do? They cannot get work to enable them to get married, and cannot get work unless they are married. The only thing left for them is to steal and land in one of the McBride-Bowser legalized hell pens.

Mr. Rufus D. Smith, general secretary of the Charity Organization Society, Montreal, declares that some 15,000 women and children in that city are in distress yearly through the failure of the husband to support the family. This is what capitalism does. And some people are so blind as to oppose Socialism because they think it will "break up the home!" Foolish people.

Mayor Lavallee of Montreal is to bring up the question of the high cost of living in that city before the Board of Control. The cost of living has gone so high that many labor skinner are bitterly complaining it is costing them too much in added wages to feed their slaves. Lavallee is looking out for the interests of the labor skinner, not of the skun workers.

The capitalists are saying that James Larkin is the cause of the unrest in Britain. Larkin is not the cause. He is the effect. Larkin would be powerless were conditions not so intolerable. The reception Larkin is receiving should warn the master class that the revolution is upon them.

"I dare not vote the Socialist ticket," said a worker recently; if I did I would lose my job." This worker will lose his job anyway. Besides, it is not "his" job to lose. It is the job of his master, and he had to beg to get it, and he can be disposed of as easily as his master flips the ashes off his perfect.

The existence of the exploiter is not bound up with that of the exploited. The worker and his wife and children can at any moment be turned into the street, with starvation staring them in the face, without causing the slightest change in the position of the exploiter who has fattened on him.—Karl Kautsky.

"Socialism is the one movement I fear in America. It is a menace that must be reckoned with."—The late J. P. Morgan to Lord Northcliffe.

Freedom will not come to the working class until the wages system is abolished. Reforms are merely the trimmings the masters fringe their slavery with to deceive the workers.

Simpson Scores Success

Editor "Cotton's Weekly" Just a few lines to say that our propaganda lecture meeting held last Sunday, Nov. 10th, and addressed by James Simpson of Toronto, was a distinct success, and the best we have ever held in Kingston. The theatre was filled to the doors with a fairly representative gathering, including Queen's University students, with two or three professors; merchants, professional men, city councilmen, the more wide awake working men, and about a score of women. Comrade Simpson handed out just the right kind of stuff, and plenty of it. When he had finished, and Comrade Baxter, the Chairman, called for questions from the audience, not one had a word to say. Either they were all too timid or Comrade Simpson succeeded in making himself so clear that even the densest mind in the audience understood. At the conclusion of his address he described Ben Wilson in such glowing terms of praise that every one present became eager to hear Wilson.

In concluding I may remark that our collection amounted to over \$17.00 the largest we have yet taken up. Yours fraternally H.E. Dushy.

Montreal Active

I have had to resign my office as Secretary of the Liberty Co-operative Club as my family is large, but I still keep putting out the literature among the poor blind slaves of this city. My little boy distributed the bundle at the G.T.R. shops the week I was in bed. I like to go myself to the different factories at the noon hour with my bundle and see that none but the real slaves get a copy. I do not think the seed of discontent is sown in vain. Of course in many cases the poor workers cannot afford even the twenty-five cents for the paper. The Montreal system of exploitation is one vast breeding ground for revolutionaries.

The slaves will get their eyes open. I get some talks with the men I give the papers to and I use tact. I believe we waste too much time in getting together as Comrades and lecturing on the ideals of Socialism to already Socialists, and neglect to get out and seek to arouse the workers to the true reason for their poverty. I do not see much of the Comrades, but they are safe in the fold. It is the unawakened slaves I want to arouse.

I am going out to see a few interested ones at a large boarding house tonight, but who work for the Grand Trunk are all on short time. I have been thinking how many free banquets the workers would hand out to the non-producers of this city while they themselves would go without the common necessities of life. Best wishes to all Comrades at Cowansville.—Mrs. E. Sharpe, Montreal.

Sovereign, Sask., in Bad

I was intending to send you quite a few subs this fall, but the farmers are so poor out here that they cannot afford to spend a quarter for the paper. I have paid for quite a few farmers. For every farmer you will meet this fall, you will meet six collectors, loan sharks, etc., but the poor farmer thinks it God's will. Every paper you pick up now has something about Socialism, but if you try to tell a farmer the new movement will help him, he won't listen. When I became a Socialist I knew that, whatever its enemies might say about it, it could not be worse than what we suffer.—James Kisseck, Sovereign, Sask.

Facts a Hammer

Your letter, with copy of Facts, to hand. I must say that the present edition of Facts is a hammer. I started right out today using it on a real hardshell and I am glad to say I created some considerable impression. But as you readily can understand, a good Socialist cannot be made in a day, however. I intend to follow up the advantage gained, and hope to capture his scalp yet.

You suggest that we try and form a local here. I thought you knew we were already organized. We were originally organized in St. John's here as local No. 1 Socialist Party of Newfoundland, but after running a number of years, we thought we could do better by calling the party the Newfoundland Socialist League.

We are working away quietly, distributing literature and getting subs for Cotton's, and watching an opening. We cannot afford to put an organizer in the field, as the population is so scattered. When you consider so many Cotton's are coming to Newfoundland, and figure that five or six persons read each paper, there must be a good crowd waiting and eager for the man who could and would come along to organize.

We are a small local, numbering twelve, all workmen. At present we have to see capitalism getting a strangle hold on the masses. But we are pleased to see the work the Fishermen's Protective Union are doing.—J. E. M., St. John's, Nfld.

Formerly the master hunted the slaves. Now the slaves hunt masters.

TORONTO READERS PLEASE NOTE

The S. D. P. has 10 locals and 1000 dues-paying members in Toronto. It is a fighting organization only. We are all learners. Have good literature and plenty of it. Dues 25 cents month. Come to local No. 1 (Ontario) Room 5, Labor Temple, 1st or 3rd. Leaders of the month, in the first column, or write Secretary, Social Democratic Party Labor Temple, Toronto. If you are tired of the present system, join. Only organization affiliated with International Movement. All languages welcome. Telephone Central 2627.—27.

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Letterheads, on first-class bond paper, any weight, while stock lasts, for the low price of	\$2.75	\$3.75
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The above quotations are based on such printing as is used by the average business house. All the above stock is good, but we aim to clear it out and standardize our lines, therefore are willing to make a sacrifice on the stock in order to clear.

Cotton's Co-operative Publishing Co. Cowansville, P.Q.

The to Working Woman

By Theresa S. Mackel.

You are the daughter of a working woman. Your mother has worked the greater part of her life.

She brought you into this world with no brighter prospects before you than she has known. As soon as you were old enough to get a job you had to go out and earn your living. Your mother could not afford to feed and clothe you.

You never cared for the work for its own sake—you worked because you needed the money. When you needed more money you tried to work harder until your body became exhausted.

You long for a chance and hope that it will come with your marriage. But you must turn back and consider your mother's fate. She made the change that you are longing to make, only to find that she had to work harder and receive no pay at all for her work.

You are not different from your mother. You belong in the same class with her, and marriage alone will not relieve you from hard toil. On the contrary, comparing the cost of living today with the cost of living when your parents married, your father earned more and needed far less than will your future husband. Today it is more difficult to make ends meet than it was then.

You may not be aware that every woman working outside of the home is in part responsible for the lower rate in wages. The girls go out of the home to earn something, and gladly accept anything that is offered to them. You must realize that it is to the interest of the boss to get his work done as cheaply as possible. He sends away the men whom he had had to pay twice the wage for which the girls will work, and employs girls instead.

But the men, being left without a job, must live, and they seek some other work. They are compelled to offer themselves for less wages than they had formerly received. The wheel of life turns until it reaches the man you are about to marry. Thus it happens that in your great desire to earn something you are unknowingly cutting the wages of your husband to be and lessening the chances for your own betterment.

It is in your power, however, not single-handed, but together with all the other working women, to prevent this ever-increasing evil. If you will but come to the conclusion that the girls who work side by side with you are your friends, that you must join hands with them to fight a common enemy, you will in the near future be able to better your own and, through you, your husband's condition.

It depends wholly upon the working people themselves to make that real change for the better, for which you and every other working woman and every working man are longing. For upon the working people depends the welfare of the world. They build the houses, till the ground, run the railroads, bake the bread, make the clothing, sail the ships, dig the earth for copper, iron, silver, gold and coal.

They do everything, only for someone else to enjoy the proceeds of their labor. The working people themselves live in abject misery. It is terrible, this great injustice to the working people. You must stop and reason it out for yourself. Is it right that you and your loved ones shall work throughout the long years and have nothing to show for it, while the owners of the shops and the railroads and the mines have money to squander in idleness and evil-doing?

How did they come by it? Money does not grow like grass. Someone must earn it. If we are the ones who do all of the work, then we are the ones that earn all the money. That which they have they took from you and from all the rest of the working people. They can do this because they own all of the tools which you must use to do the work. If you refuse to let them take as much as they want, they will no longer give you the use of the tools. They lock up the mills and the factories and the mines and shut the workers out. Therefore, because we must live, we bow our heads and accept anything that they give us.

But why should they own the tools? If this is a free nation they should not keep you in wage slavery. Why should not the nation itself own all of the factories, the mines, the railroads, the shops? This would save the working people from giving three-quarters of their earnings to the bosses. The nation would manage its own affairs for the benefit of all the people, something after the manner in which the postoffice, the public schools, the bridges and the parks are supposed to be managed today.

This idea is known to the world under the name of Socialism. The Socialists are working people like yourself—tired of giving their life, their strength, in order to keep a whole army of idlers, who suck the very life-blood out of the workers.

The Socialists were the first to foresee the great change for the better which is bound to come as soon as all the working men and women become united into a strong force. It is, therefore, the duty of every honest working man and working woman to study Socialism, and when they are convinced that the Socialists are right, to join their ever-growing ranks.

The Red Flag

Why have Socialists used the red flag? asks a subscriber.

Every country has its flag, which is proper no matter how badly that flag may be misused. The Socialist movement is an international movement, and the red flag signifies that the blood of all nations is red. It stands for unity of nations and the brotherhood of man. It was the flag of the early Christians and has for centuries been the flag of the oppressed.

It is the only international flag in existence, and when finally all countries unite in common council and abolish war and burden of standing armies, there can be selected no fitter emblem of international peace and justice than the pure red flag to float over the Parliament of the World.

A Scrub

There was an old woman crept out with her basket. Late every night with the rise of the moon. And where she was going I couldn't but ask it.

For in her old hand she would carry a broom. "Old woman, old woman, old woman," called I.

"Why do you go in that building so high?" "To mop the Philanthropy Offices dry. And I shall come down again by and by." —Mary Field, in the Masses.

The Liberals and Conservatives claim to have a platform. They have, but that platform stands for only two things—subservience to the capitalist class, and oppression of the workers.

Will Put Millions Out of Work

(Buffalo Socialist)

A large proportion of the men who are at present swelling the ranks of the unemployed, lost their jobs through the introduction of labor saving machinery or more efficient systems of manufacture. Their employers have advised them to "try elsewhere." This "elsewhere" has been so much sought after the past few years, that its discoverer would confer an everlasting favor to four million Americans by publishing geographical location, care, fare, etc. Some optimists, better posted on baseball scores than on the history of mechanical development, have stated that the introduction of new machinery brings with it such increased trade that the number of men put out of work is more than balanced by those required to take care of the new volume of business. Reference to cases analyzed by Marx and others prove conclusively that this optimistic belief is entirely unjustified. It is pointed out that three men working one year are able to create a machine which supplants fifty men for a period of ten years or more, depending on the life of the machine. Just where the other forty-seven men fit in is a question which the optimists dodge and do not try to answer. The answer is, that they are "unfits," the four million who have no place in the present system of society, even though they be the very men who produced the new machinery.

The coming of automatic machinery has sounded the crack of doom to thousands of machinists, weavers and other hand-workers. There remain thousands that believe their jobs secure. They are laboring under the delusion that the mechanical operations which they perform are beyond the powers of a machine. For their benefit I will present a description of a new system of mechanical production, adaptable to all sorts of manufacture with very few changes in the existing machines.

This system has been in the minds of inventors for some time, but its practical application is a recent matter. The germ of the idea lay in the records used to operate player-pianos. These records are now made by a pianist whose music is reproduced on the paper strip while he is playing the instrument. The record may be transferred to another piano and it will continue to reproduce the exact playing of the master until the paper wears out.

A little reflection will bear home to the man who knows anything about machines, the fact that this principle can be applied to other machines besides pianos. There are few mechanical operations so complicated as the playing of a piece of music. The records used in the Jacquard loom, for example, are simple in comparison, as are also the records used on the Monotype composing machine.

Henry Harrison Supple, a noted inventor and engineer, has done considerable writing in the technical press, indicating the possibilities of manufacturing under the new system. It is pointed out by Supple and others that in place of, say one hundred men employed in a machine shop doing various standard jobs on lathes, milling machines, etc., there will be one master workman operating dummy machines which make nothing but records. These will be prepared with great care, the worker corresponding to an expert toolmaker in the present system.

The records once made, it will simply be necessary to place them in the various machines and they will do their duty as faithfully as in a Pianola. The actual mechanical movements will be executed by means of electricity and compressed air as in player-pianos. Where there are a number of machines doing the same job, one master record will be used. It will be possible to execute the most complicated movements by this method.

It requires an active imagination to force the effect this new system will have upon the labor conditions of the world. In the opinion of the writer the result will be disastrous as was the introduction of the power loom to the weavers of England. We must remember, too, that development is much more rapid in these days than it was at the dawn of the machine age. Nowadays only a few months elapse between the first announcement of an invention and the day when the workers get their last pay envelope.

Why We Organize

By L.E. Katterfield in the Buffalo Socialist Did you ever stop to think why we organize?

Is it because we enjoy each other's company? Is it because we admire each other's talents? Is it because we love each other?

Some Socialists seem to think so. They give as a reason "for not joining the party that they don't like some individual who is active in it."

Or they are holding aloof because they consider the rest of us such chumps. Or they don't like the way we sometimes snarl at each other.

These good comrades have an entirely wrong view of the "why" of our organization.

It is not a pink tea affair, nor a social club, nor a literary society, nor a love feast. It is based on mutual attraction.

It is based on necessity. We get together because we have to. I have learned from bitter experience that alone I am weak.

My comrade has learned in the same way that alone he is weak. We are both learning that together we are strong.

It is not a question of preference. It is a question of power.

It is a question of hitting harder.

I am trapped by fire in a great building. Thousands of others are trapped like me. Our only exit is barred by massive doors. The doors are locked.

My feeble hands cannot push them open. Neither can yours, nor yours, nor yours. But here lies a great beam. Alone I cannot even lift it. Together we can swing it aloft and use it as a battering ram to break our way to freedom.

Take hold there! Be quick about it. The air is full of smoke. I am choking.

I don't know you. You don't know me. But we both want to get out.

I don't care if your breath stinks and your clothes offend the eye. I don't inquire into your ancestry nor your moral character. I don't ask you about your religion nor your opinions. I don't look at the color of your skin nor care what gibberish you talk. I may loathe your entire person, but—

The fire is scorching my back. I must have air.

I want to get out. So do you.

Take hold with me. Heave! Hit hard!

This is the why of our organization. Pay your dues, comrade.

