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W. U. COTTON, Editor and Prop.

Cotton's Weekly

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H. A. WEBB, BUSINESS MANAGER

This is No. 65

COWANSVILLE, P. Q., CANADA, DEC. 9, 1909

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COMMERCIAL CRISES

Commercial crises frequently afflict modern society. The reason for these crises is plain.

It is a well known fact that the wage worker produces five times the value of his wages. When he gets two dollars a day, he produces ten dollars worth of goods. The eight dollars, which he does not get, does not all go in profit to his employer. Part of it goes in advertising, in bribing politicians, in wine suppers to persons whose influence the boss wants to get, in taxes to support soldiers and police, etc. After all these expenses have been met there is a large aggregate sum left over which goes in profits. The employers take out their living expenses and their luxuries, and still there are many goods produced by the workers which the bosses and their parasites do not consume. Let us suppose that these goods are worth three dollars for every day each workingman works. This three dollar's worth of goods must be purchased by the working classes.

If a workingman gets two dollars a day and produces three dollars a day in goods which he himself must buy back, the unsolvable problem of buying three dollars worth of goods with two dollars pay, faces the workingman.

Every day the worker works he gets two dollars and must buy three dollars. He only buys two dollars worth of goods and the other dollar's worth is not sold. Day by day this unsold surplus value keeps piling up on the market. The markets become glutted with unsold goods and the machinery of production must be shut down until this surplus is disposed of. Then industry undergoes a crisis. Men are thrown out of employment. The business men who have bought large stocks of goods on credit and who have little financial backing become bankrupt. The whole of commerce is paralysed and the industrial system is disorganized.

With the increasing productivity of modern machinery, these crises become more frequent and part of the working population is continually unemployed. The capitalist system breaks down and the capitalists are shown to be incapable of handling the affairs of the business world in the interests of the people who do the work.

AGREEMENT WITH BOSSES

The manufacturers and employers of labor are talking about the sacredness of contract. The bosses inveigle the workers into signing labor contracts. These contracts are unfair. They put all the responsibility on the workers while the bosses undertake no obligations worth mentioning.

In the working agreements between the employers and workers the contracts are usually drawn up fixing the prices which workers are to get. The workers agree to work for certain standards of wages for one, two or three years.

But the bosses do not agree to furnish the workers work at the prices established. The bosses do not agree not to sack individual employees. The bosses do not agree to keep their mines or factories running. All they agree to is that if they employ workers they will give certain wages.

If times are hard the bosses shut down their factories. The wage agreement does not prevent that. If the bosses do not like a certain few men who are engaged to work, they sack them. The agreement does not prevent that. If the mill is shut down because of hard times then the men and the bosses may get together and the men may agree to work for less wages and the original agreement is thrown into the waste paper basket. The agreement does not prevent that.

But if the men should refuse to work at the old wages the agreement is broken and a howl goes up from the plute press about the treacherous, unfaithful workers. If the bosses sack a dozen men and their comrades go on strike to compel their reinstatement, they have broken their agreement and the plute bosses appeal to the plute press and the plute press wails over the perfidy of the workingmen. Then the plute bosses go into their plute courts and the plute judges condemn the union to pay heavy damages to the plute bosses because the plute bosses have been deprived of their legalized plunder in the shape of dividends which they steal from the workers.

Is it any wonder that the Lemieux Act, which is practically a law compelling the workers to enter into agreements with their bosses, should be praised to the sky by the plute press and the plute bosses. But that any workers should be fooled into the notion that the Lemieux Act was passed by the Laurier government for the benefit of the worker's is a sevenday wonder.

The capitalist system breeds drones like stagnant pool mosquitoes.

The members of the House of Commons at Ottawa are still yawning.

The capitalist system breeds criminals like mouldy cheese breeds maggots.

Socialism is the summing up of modern philosophy and science and economics.

Socialism will turn men from competing like brutes to cooperating like loving brothers.

Socialism has been a hundred years growing. It will not die quickly as its slow growth guarantees a long life.

Armies and navies are simply to protect the parasites against the useful workers. Abolish the parasites and an army and navy would not be necessary.

Recorder Weir of Montreal thinks he can judge prostitution out of existence by giving harsh sentences. Nothing of the kind. Prostitution will last as long as low wages for women last.

The worker who tries to fight the economic battles of the twentieth century with craft union tactics is like a warrior who tries to fight modern battles with an old fashion muzzle loading gun.

Ten years ago Canada was howling for capital and capitalists and capitalist exploitation. Now that it is here the humanitarian Canadian has considerable doubts as to whether it is a good thing or not.

Capitalist states frequently introduce socialistic measures with the deliberate intention of so mismanaging the business as to prove to the ignorant that socialist measures will not work.

I have always wondered why men should look up with respect to the plunderers of Canada. Rather should they be looked down upon as baleful weeds in meadows, which suck up sustenance that should go to the support of useful timothy.

The plute papers declare that it is necessary to maintain an army and navy as long as other nations maintain an army and navy. The plute papers might add that as long as capitalism exists the other nation will maintain an army and navy.

When an attempt was made to organize the Bell Telephone employees in Montreal the ringleaders of the attempt were sacked. The Company officials knew that if a union were formed dividends would probably have to be cut. This is but an illustration of the class struggle.

Just as the mosquito fills her belly with the red blood of a man so the capitalist fills his belly with the red blood of the wage slave. But the curious thing about the capitalist is that as he drops off gorged with the workers' blood he actually persuades the workers that he has not been sucking their blood but injecting blood into them.

There is a plute movement on for the abolition of the saloon. The plutes try to make people believe that they want the saloon abolished for purely moral reasons. But every intelligent man knows that the real reason the saloon is about to be abolished is because it interferes with the sale of competing goods. A man who spends his wages on whisky won't buy shoes from the shoe trust nor cotton from the cotton thieves. Therefore the saloon has to go.

Every Member of the House of Commons at Ottawa is an honorable member. He may be the greatest rake that draws breath. He may be a drunkard or a half fool or a scoundrel. Nevertheless he is an honorable member. The theory is that the man a country elects must be honorable or the divine people would not have elected him. When are you workingmen going to surprise Laurier and the rest by electing a Socialist, a really honorable man? When are you going to send a man there who will despise all oppression, whether legalized or not? When are you going to send men there who will pull the house of cards about the ears of the plundering capitalists?

INDIVIDUAL TREATMENT

With the coming of industrial establishments many men work under one employer. The boss does not wish to have the men combine and does all in his power to keep the union out of his establishment. If the employer be a corporation then the corporation officials try to break up all attempts of the men to become unionized. The company officials, who have under them thousands of men, want to treat each individual man separately. They know that when the men combine wages will be forced up and the profits of the concern cut down.

But a time comes when disorganizing tactics on the part of the bosses no longer work. Then the bosses take another method. They are all for agreements and for unions which will be controlled by the bosses. The National Civic Federation has captured Gompers and Mitchell and has made them puppets subject in a large degree to plute control.

In Canada there are corporations which fight unions. There are other corporations whose owners see the impossibility of longer keeping unions down, so the owners plan to control the unions.

As the Canadian government is nothing but an instrument to serve the interests of the master class let us investigate why it passed the Lemieux Act. This act practically forces the men and the bosses to deal together. Why was it passed?

The act was passed to give control to the employers over the men. Industrial revolutionists are getting so powerful in certain quarters that the plutes found it necessary to pass an act which would force the wage slaves to work on the terms of the masters.

The Western Federation of Miners will make no agreements with the bosses. The members will not agree to work a certain time for certain wages. The Western Federation of Miners hold themselves free to quit working when they want and to ask higher wages at any moment.

When the bosses had the individual workers in their power they did not want to recognize unions nor agreements. They wanted to be able to sack a man when it suited them. Now that the workers are following the tactics of the bosses and hold themselves free to tie up the industries out of which the bosses make profits, the bosses don't like it. Hence they get the Lemieux Act passed which makes the workers submit to an investigation of wages and which forces the workers to keep working when a good chance to strike offers.

Now that revolutionary unionism is getting a foothold in Canada the bosses want to make long term contracts with the men. The bosses are finding that the wage workers, in some industries, are powerful, and they want to steal that power away from labor.

Paid in Advance

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

If a Vanderbilt or a Rockefeller is entitled to the millions they scoop in every year, and the working man is entitled to his dollar a day, what an idiot the workingman must be when compared to a Vanderbilt! No wonder the workers are poorly paid—it is a wonder that the millionaires are willing to pay such animals anything. Perhaps after all the working men and voting cattle are right in claiming that the rich are entitled to all they get.

When men and women have food, clothing and shelter, then they can contentedly discuss the questions of the soul and of religion. When men and women are homeless, or hungry, or ragged, or worrying about the near approach of these conditions, then the protection of the physical body looms larger to them than the salvation of the soul.

Gold demonetized silver; Socialism will demonetize gold.

THE HUNT FOR MARKETS

If the capitalists could only find a market in which the unsold surplus value produced by the workers and which they cannot buy back, could be sold, then the problem facing the capitalists would be solved. The surplus would not pile up in the home markets. The workers would be continually employed, and the capitalist system of production would work to perfection. Markets to absorb the surplus values would be the salvation of the capitalists. Hence, in all countries of the world where the capitalist system has developed, the capitalists are frantically searching for those markets in which goods can be sold without the purchasers wanting to sell in return.

Great Britain is overstocked with goods, which the capitalists must sell if they are to survive. The tariff reformers look to the home market for their salvation. They think that if foreign goods were excluded the British market could absorb the home-made goods. In America and Germany, where protection is high, the problem of the unsold surplus is as great as it is in Britain. The British free traders on the other hand, are turning to imperialism. They think that free trade within the empire will solve the problem. But Canada, Australia and the other British dependencies are producing unsold surplus values, and the problem cannot be solved by shipping the unsold surplus from one dependency to another.

Germany is trying to solve the problem by a policy of colonial expansion. The United States is trying to solve the problem by forcing loads on China and by developing the industries of Mexico with peon labor.

The illusive foreign market for the absorption of the unsold home surplus is being chased by every capitalist politician and diplomat of Europe and America. That market cannot be found. Hence, each nation is trying to steal the markets of every other nation. Algeria has been snarled over by the nations of Europe as a bone by hungry dogs.

The fight for world markets has created a brain storm within the head of every European diplomat. At home the unemployed clamor for work. Hunger and poverty and misery stalk the streets of the large industrial centres. Socialism points to the misery created by the capitalist system for the benefit of the capitalists, and then points the finger of scorn at the capitalist. The rulers of every nation sit in insecure places. They are driven to desperation and the world market will alone save them. Hence, the rulers of every nation are bending all their energies to capture that market. War-ship is added to war-ship and regiment to regiment. The government of each nation looks with suspicion upon the government of every other nation. Europe is an armed camp and the burden of taxes becomes unbearable.

Amedee Chenier, sectionman of the G. T. R., was killed near the Bonaventure station, Montreal, in the collision between a G. T. R. and an Intercolonial train. He leaves a wife and ten children the eldest of whom is seventeen. They are practically penniless. Chenier did his duty by his country in raising a large family, and he leaves them in misery. Jones, President of the new Cement Merger, is drawing a salary of twenty-five thousand dollars a year. But all you workingmen should be content. You should not worry about your children starving if you should die. That is your lot. Nor should you question Jones' salary. The plutes are giving it to him and the plutes are God's chosen children. You workingmen should be content to suffer and die and know that your wives and children will suffer too, without complaining. And above all, keep away from those wicked Socialists who will give you foolish ideas about a new state of society in which your preventable sufferings will have been abolished.

Montreal grocers have been buying butter at twenty-four cents a pound and selling it at twenty-two. Between the two operations of purchase and sale sixteen per cent of water had been added. The hunt for profits and private initiative is good for business, but bad for honesty.

Socialism will banner the world up higher.

If a free vote is accorded to a free people, then socialism will come by constitutional methods.

There is a good deal of socialistic sentiment in Canada. Nevertheless the capitalist hell keeps going full blast.

The little employer is being crushed between the upper millstone of the giant corporation and the nether millstone of the giant labor union.

There will be many persons who sympathize with socialism but it will be an awakened proletariat that will put socialism into force.

The budget fight in Great Britain will benefit the Socialist Party. When drones fall out the workers may achieve their economic liberty.

Capitalism allows the bosses to lock the workers out of the mills, socialism will allow the workers to lock the bosses out.

Socialism will raise the struggle from the material plane of food, clothing and shelter, and raise it into the realms of morals, of art, and of intellect.

Taxation of capital is not socialism. Taxation of capital simply means that capital, out of its robbings, shall bear the burden of the capital protecting state.

The haves tell the havenots to get into the ranks of the haves. This the havenots are only too anxious to do—but society, as at present constituted, offers no method of transition.

If a crime is committed by a capitalist, capitalists are sympathetic and kindly. If a crime is committed by a worker then the capitalist minded consider that jail is not a severe enough punishment.

The plute thinks he gives the worker work and rewards him with wages. The socialist knows that the worker is forced to work for the plutes by labor thieves laws and made to give profits to his useless master.

The man who has always had good food, good clothing and good shelter will rarely understand the viewpoint of the worker who has been deprived of these things and who, when unemployed, has nowhere to lay his head.

Socialism will abolish rent, interest and profits. If any man then wants to live he will have to work at something necessary unless the useful workers in union assembled agree voluntarily to support the drones in idleness.

Punch, the English comic paper, is degenerating. It jests at the unemployed and sneers at the hollow-cheeked, sunken gummed woe of the hunger stricken. What a fall since the days when it published Hood's Song of the Shirt.

The workers are getting tired of the intellectuals. This is a good sign. Many intellectuals are great frauds. The average capitalist intellectual spins brain webs and calls them science, when they are nothing but figments of the imagination.

The woes of the slave class are not lessened nor made the more endurable because a strong slave may achieve his own occupation. Nor is the capitalist system rendered any the less harsh to the workers because an occasional workingman may rise into the ranks of the capitalists.

"Every great commanding movement in the annals of the world," said Emerson, "is the triumph of enthusiasm." Yet the Socialists are blamed for preaching class hatred because with burning words they rouse the workers to a knowledge of the wrongs under which the working class suffers.

Thomas Hardy, a plute novelist, declares that war is going to be killed by ridicule. Hardy, being a plute thinker, suffers from the mental outlook of the plutes. The plutes, living a sham, are very sensitive to ridicule and they think it a powerful weapon. Therefore Hardy thinks that war will be killed by ridicule. Nothing of the kind. War is going to be killed by the workers refusing to go to war to fight their masters' battles.

THE BRITISH BUDGET

The capitalist system is nearing its downfall. The British Budget is a symptom.

The increasing armament, which the capitalist rulers must support if they do not wish to see their foreign markets snatched from them, cause heavy taxation. The working people of Great Britain cannot contribute to these increased burdens. The working people are already below the subsistence level. Take but a little more from them in the way of taxes and they will die. The new spirit taxes prove this. A slight tax on whiskey has reduced the excise revenue of Great Britain. The added penny prevented the workers from buying alcoholic beverages as they formerly did.

The increased taxes must be borne by the exploiters. Labor thieves are notorious for their desire to let the other fellow pay their taxes. In Great Britain there are two distinct branches of the labor thieving industry. The one is based on the ownership of land and the other is based on the ownership of the machinery of production and distribution. The capitalists who control the House of Commons, want to shift the burden of taxation upon the landlords who control the House of Lords. The Budget is passed with great fervor by the members of the House of Commons and ignominiously rejected by the House of Lords. If ever there was an illustration of the socialist philosophy of economic determinism the vicissitudes of the Budget is one.

In their attempts to escape taxation both the capitalists and the landlords are telling a good many straight facts. The capitalists are telling the public that the landlords are a set of useless drones. The landlords are telling the public that the capitalists are in the same class with the landlords. If the British people will only wake up to the fact that both the capitalists and the landlords are useless parasites then the British people will take measures to abolish both classes and to introduce socialism.

CLASS ANTAGONISMS

When two people want the same thing it is pretty generally conceded that both can't have it. It is also pretty certain that when two men are after the same thing their interests are not identical. Yet certain knavish or ignorant writers would have us believe that the interests of the laborers and of the capitalists are identical.

If workingmen get more wages and shorter hours it necessarily follows that the capitalist gets less interest and less profits. When wages fall and hours increase then the capitalist gets more dividends. It naturally follows that the interests of the capitalist and of the laborer are opposed.

Every strike and every lock-out, every demand for increase of wages and every fight for an open shop, proves the class war.

As machinery becomes more productive the output of wealth becomes greater and the prize contended for becomes more valuable. Moreover, with the consolidation of industry and the elimination of competition, the middle class disappears and the capitalist and wage worker face each other on the industrial field. Both the laborer and the capitalist are out to get all they can. The laborer produces all the wealth and the capitalist gets his dividends because the law, backed by the police and army, say they shall have them. The class struggle is on which can only end with the abolition of the useless capitalist class.

The rules of the class struggle are laid down in our laws. Those laws declare what rent, interest and profit shall be paid to the idle rich. Those laws declare when the militia shall be called out and when the policemen can use their clubs on the heads of the workers.

If the workers want to win they should change the rules of the game. Let them capture the various legislatures and make laws which will abolish the capitalists. The workers may play the game on the industrial field according to their own idea as to how the game should be played. In that case, their actions will be declared illegal and they will be shot or jailed. The workers will find it a less dangerous way to send their own representatives to make laws against the capitalist and in favor of the worker.

FIRING LINE

Cotton's is published for Propaganda, not for Profit.

Ten thousand subs for Cotton's. Ten thousand votes for Socialism.

A. McLaughlin, Edmonton, Alta., wants Cotton's for six months.

J. D. Peddler, Fort William, Ont., sends in two yearly subs.

C. A. McKim, Edmonton, Alta., takes the dope for six months.

A yearly and four trials come from Montreal per L. S. Jackson.

Another yearly goes to Athabasca Landing, Alta.

Hiram Gilbert, Nelson, B. C., brings in two yearly.

Will R. Shier, Toronto, sends along two half yearly.

Wm. MacIntyre, Toronto, subscribes for six months.

Chas. Kernick, Sydney Mines, forwards the price of six half yearly and a yearly.

A. W. Moore, West Toronto, brings into the wigwam three halfers and three trials.

W. R. Hibberd, Toronto, comes into the wigwam with six mortals weary of capitalism.

Jules Lavenne, the old fighter of Springhill, N. S., forwards ten trials and a halfer from the strike region.

W. J. Carter, Fort Francis, Ont., thinks his economic system is run down and hopes to pull through by taking Cotton's once a week.

S. B. Wambolt, Dartmouth, N. S., wants a yearly as an antidote to the political poison circulating in the brain of one of his neighbors.

Frederick Chadwell, Kakabeka Falls, Ont., brings from his lonely outpost four half yearly as prisoners to the Socialist idea.

H. Martin, Berlin, is camping on the trail for a ten thousand circulation. He brings in two halfers and a yearly.

We want that 10,000 subs in the worst way. Cotton's is eager to get into the fray. Rustle in the sub cards. Make it 5,500 or more for Jan. 1st.

Have you joined the Bundle Boosters. If not? Why not? Ten cents per week will do effective work. Ten copies per week for three months, \$1.00.

C. L. Salstrom, Reid Hill, Alta., becomes a subscriber. Likes the ring of the paper. Wind up his letter with the slogan, "The thieves have ruled too long."

Blatchford's "Merrie England" is a splendid book to hand to anyone interested in Socialism. Has made a million Socialists. Ten cents from Cotton's Book Department.

F. J. McNeely, Wigan, B. C., exchanges fraternal greetings with Cotton's wigwam and wants four copies to be sent regularly for six months to Camp No. 1.

H. E. Hatch, Kelowna, B. C., sends in a yearly and two trials. He writes that these subscribers are half converted Socialists and need clenching with level headed reasoning.

A. Brown of Oshawa sends four half yearly. Comrade Brown is doing his best with voice and literature to make a centre round him for Socialism.

The New Year is getting uncomfortably near. Are you going to put Cotton's over the 5,000 hump and well onto the 10,000 before it rives? A concentrated effort from east to west will do it.

Seven half yearly come from Alex. McDonald, Calgary, Alta. Comrade McDonald admits that we are furthering the cause of Socialism the best we know how and hopes our shadow will never grow less.

Make your friend a Xmas present of a yearly sub to Cotton's. A nice card, with your compliments, will be inserted in the Xmas week copy, if you wish, and paper will be done up separate in a tasty red wrapper. Get busy. No time to lose.

Geo. Penfold, Guelph, comes in with a yearly and pays for a halfer who is not getting his paper. The paper is on the mailing list and the subscriber should be getting it. We credit Comrade Penfold with the quarter.

J. H. Wood, Montreal, sends in two yearly and writes, "I think every comrade should carry a copy of Cotton's in his pocket and give it to the first man he hears talking about how much money the boss is making."

Robert H. Lowe, Toronto, forwards a halfer and says a trial sub forwarded by him is going astray. The new address having been given the paper will reach its destination. The paper has been returned as "no such address," by the postal authorities.

Geo. Wood, West Selkirk, Man., sends along six half yearly. Wishes they were fifty, and adds, "Men can find twenty-five cents any time for cigars or booze, but when it comes to self education the poor fools are dazed when you ask them for a quarter."

A commercial traveller wandered into the Editor's Sanctum last week and deposited the price of a yearly sub. The commercial traveller is from the Eastern Townships of Quebec. He reports that all his friends are more or less Socialists and he considers that Cotton's goes for the system of exploitation in grand style.

Sam. Treasure, Cardston, Wm. Davenport, Brantford, Ont., F. Brignall, Woodstock, Ont., J. Wesley Burns, St. Thomas, Ont., John M. Carmichael, Sudbury, Ont., Wm. Spence, Cherry Grove, Ont., W. E. French, Brockville, Ont., Miss Fanny Levy, Moncton, N. B., each bring six 6-monthers into the wigwam for a grand council against the enemy capitalism.

James R. Shiels, Craven, Alta., in forwarding two yearly, writes, "I am a farmer but I cannot see any

sane reason for a Socialist writer on Cotton's to write to farmers anything but the straight revolutionary proletarian Socialism. I am aware that a great many farmers want a middle class Socialism. But to my way of thinking those people are better left out of the movement. For when the S. P. of C. becomes a middle class party it might just as well join hands with the Liberal Party. Stick to the class struggle.

Chas. Landon, Brockville, Ont., takes a two years sub for himself. He writes "Our local here wish you every success. We are doing nicely here and have a bright future before us. Have just moved into our new hall and are getting ready for business on the wholesale and your paper is a great help to us."

Comrade Desmond is now in Brockville and the Brockville boys report that he has the right ring about him.

Wm. Nesbitt, Tresser, Sask., brings a yearly and five trials. He writes, "Although Cotton's has been diminished in size, it is all that could be desired for the money and we hope that it will get the support it deserves. I have been forty years in this battle and am not able to do much but while I have breath I mean to contend for the principles advocated by International Socialism."

A. W. Baker, Brantford, Ont., sends along six half yearly and fifty cents for the agitation league, and writes, "You can depend upon all the Brantford boys to boost 'Cotton's' at every opportunity and help in the fight for ten thousand circulation. It is very plain to be seen that the time is here to act intelligently and rouse the slaves."

Comrade Baker recently broke into the columns of the Orange Sentinel, a weekly paper with a circulation of over sixteen thousand, with a letter on Socialism.

J. L. Malcolm, Galt, Ont., forwards three yearly. Says that Cotton's received a bad name last summer because so many people took a three month's sub and did not get the paper. I think it must have been the fault of the post office.

However, if Comrade Malcolm will forward me the names of the parties who subscribed for three months and did not get the paper I will put them on for three months now. And if they do not get their paper let them complain both to this office and the post office. I will guarantee they get the paper. Socialism cannot afford to have people complaining about papers subscribed for and not delivered.

From Winnipeg comes the following. "Editor, Cotton's Weekly, Dear Sir—I tried to get some subscriptions for your excellent paper but got only insults and abuse for my efforts and this from workingmen who depend on wages for their miserable existence. You remember the story of John Brown. When he was sentenced to death the first to apply for the job of hanging him was a slave. The average wage slave is not worth the trouble of helping him to gain his freedom. He will not help himself. I am not an organized Socialist. I am not a Canadian citizen. For the past twenty-five years I have known there was something rotten. I could send you a list of addresses (some fifteen hundred farmers.) I will do this much for the cause. But canvassing workingmen—not any for me." When a Socialist goes out to help the workingmen and get thrown down hard, he says, "Never again." But the Socialist next morning or next week is again out hammering away for Socialism. The Socialist just can't help working overtime for Socialism. The letter was evidently written by a Comrade in a fit of blues. But I venture to say that the Comrade ere now has been out trying to hustle subs. Send along the names by all means.

THE CIRCULATION MAN.

A great many people are uncertain as to the definition of the word "revolution" as very frequently used. It does not mean war, riot, bloodshed, murder, but merely a total, or radical, change. There is no horror about the word, although there could be revolution with carnage. This, however, is what the socialists are endeavoring to avoid by bringing about a radical change in our economic affairs in a peaceful manner, through education and the ballot.

If you have money you can fight your way in the courts clear to the Privy Council in London. If you have no money then you get licked in the first court in which you are tried. The labor thieves steal your hard earned money from you and with that money get laws passed to further oppress you and pay judges who will lambaste you into eternal poverty.

When the workers wake from their capitalist dream dope, the commerce and industry of Canada will be quickly reorganized and the necessities of life will be produced for use and not for profit.

The Agitation League

A little over a year ago, as I was running off reform dope, I was informed that a man from Kansas would like to see me. I went to the stranger, who was standing in the printing room, and the man introduced himself as J. A. Wayland, of Girard, Kansas, and the publisher of the Appeal to Reason. In my superior wisdom, I immediately pitched into him. "That anarchist rag," I said. "The government should suppress it." I had not seen an Appeal for years but remembered seeing a few copies and hearing it described as an anarchist sheet. Wayland replied with a string of Socialist ideas and I replied that "Socialism would be tyranny as all would be forced to work in machine runs." "Not at all," answered Wayland. "Socialism will introduce the greatest opportunity for individualism through collectivism." I could not see how that could be and invited Wayland up to the office, the legal office, in order to thrash the question out with him. I pumped questions at Wayland and he answered them with a great deal of patience, with more patience, I am afraid, than I would show in discussing Socialism with a man who, through his collegiate training, was inclined to consider himself a superior highbrow. Well, the result of that conversation, and conversations held subsequently, is Cotton's Weekly, another organ for the advocacy of the co-operative commonwealth based upon the common ownership of the means of production, owned, controlled and run by and for the working classes.

Why do I tell this? Because I am going to use the agitation fund to put the little country weekly papers throughout Canada on the subscription lists of Cotton's Weekly. I was running one myself once and you see the effect of contact with Socialist ideas. This week I am putting thirty-odd Nova Scotia weeklies on Cotton's subscription list. I would like to put every little local weekly on the list.

If we can get but one local editor a convinced Socialist it will be worth while. At any rate by reading Cotton's the local editors will come to realize that Socialism is not such a horrible doctrine of plunder and robbery as the plute writers try to make out.

I have been watching a few exchanges and many of these papers are showing a more friendly attitude to Socialism. Let the agitators get busy and put every local Canadian weekly on the subscription list. It will pay and pay big in propaganda returns.

Maritime Provinces Organization Fund

Following are further contributors to the Maritime Provinces Organization Fund:

Previously acknowledged, \$17.49

Local Bellevue per Com. Drake, 50.00

Total, \$67.49

EXPENDITURES

In connection with Haywood tour, Railway tickets, \$6.00

Hotel, 3.50

Postage, telegrams, etc., 2.91

Total, \$12.41

Amt. on hand Nov. 28, 09, \$54.18

Yours in Revolt

ROSCOE A. FILLMORE.

Secy. Organization Com., Albert, Alberta Co. N. B.

GOOD BOOKS TO CIRCULATE

The following little books should be read by every Socialist, and passed along to those who wish to study socialism. They are attractively bound, and can be carried comfortably in the pocket. Read them in the order as here presented:

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

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

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

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

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

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

Socialist Propaganda Through Moving Pictures

A moving picture theatre in Chicago that will not only amuse and entertain, but in addition teach Socialism and the class struggle, will soon be running off reels of films to ever-changing crowds of working people.

The Adrem Company, the organization formed to carry on this practical plan of propaganda starts with Chicago as its base of operations but will eventually establish a chain of moving picture theatres throughout the United States.

From its Chicago headquarters men will be trained to carry on this practical plan of propaganda and to act as lecturers and managers, and films especially appealing to the working class will be made for the use of its chain of theatres and other show houses that cater to the wage workers.

"Seeing is believing" is the power behind the moving picture business and this way to the minds of men and women means converts by the thousands where cold logic on a windy corner would not hold a corporal's guard.

A strike occurs in a big city, and the moving picture paints the struggle from start to finish; the

rich and greedy corporation turning down the men's demands, the strike-breakers coming in under escort of militia, spies discovered in the secret councils of the union, the final battle which sweeps the men to victory or defeat, all depending upon their solidarity, this and many other films of like character will be the winning cards of the new moving picture theatre to be started by the Adrem Company.

It is even possible to picture the tragedies of a big city upon the very day they have happened. Photographs are taken, rushed to the studio, printed upon films and thrown upon the screens before eager audiences within a few hours after their actual occurrences.

The moving picture is a medium as mighty as the daily newspapers.

In the city of New York, alone two to five hundred thousand people go daily to see the moving picture shows.

The men who have formed the Adrem Company, to carry on this work are J. Mahlon Barnes, John C. Chase, Victor Watia, Henry E. Allen and Carl Stroeve.

It is stipulated in the articles of agreement that fifty percent of the profits on the capital stock shall be paid into the national treasury of the Socialist Party.

Profit-sharing certificates, of one dollar or multiples thereof, are now on sale and prospectus with all information regarding this organization will be furnished upon application to the treasurer, J. Mahlon Barnes, Treasurer, 180 Washington St., Chicago, Ill., U. S. A.

Haywood at Moncton

Comrade W. D. Haywood arrived here November 26th, and lectured at the Music Hall that evening. Mr. Marshall Govang was chairman. He is a splendid orator and frequently lectures himself on free thought. He introduced the speaker in a very neat little speech.

Comrade Haywood spoke about the "Class Struggle" and also related the story of his arrest and all that they endured while in jail. By the frequent applause he received, it was quite evident that it touched their hearts, but regrettably that is as far as it went. When it was announced that a collection would be taken a number of them politely walked out, and as Comrade Gribble says we can't do anything with their hearts.

Here we met again with our old acquaintance A. W. Belyea. Most of Cotton's readers will remember this gentleman in that trial that took place (the King versus Belyea.) He kept continually urging a fellow to ask questions while Comrade Haywood was speaking, thus interrupting him quite a number of times. He was answered several times but as soon as the speaker would commence he would ask another question, in a rude way. He was politely asked to wait until the speaker was through, or to leave the hall, but it was of no avail. So he was warned that he would be thrown out of the door and out of the window if necessary, and no more was heard from that young man.

When Comrade Haywood was through, A. W. Belyea asked several questions and he obviously received satisfactory answers as he has since been known to speak very highly of Comrade Haywood. After making several remarks about Comrade Gribble he departed.

Comrade Haywood was requested to remain and lecture on Sunday afternoon. He consented, as arrangements were made for him to speak in St. John on Monday evening. His subject was "The Existing Revolutions." He gave a vivid description of the revolutions all over the world. He was also asked to tell them about the Western Federation of Miners. He succeeded in making a good impression on the Moncton people. He urged them to read Socialist literature and they would become acquainted with the great economic questions.

Yours in the Revolution

FANNY LEVY.

Gribble Touring the West

Comrade Wilfred Gribble of Toronto, organizer for the Socialist Party of Canada, lately accomplished good work in the eastern provinces, is now working in B. C. All comrades in the provinces of Alberta and Saskatchewan, wishing to see him, should write the undersigned for dates, as Comrade Gribble will soon be coming this way on a lecturing and organizing trip.

C. M. O'BRIEN.

Box 647, Calgary, Alta., Nov. 28.

What It Costs to Print Cotton's

Following are the expenditure and receipts for Cotton's from Jan. 1st, to Nov. 15th, 1909:

Ordinary Expenditure, \$2,827.95

Capital, 907.95

Total, 3,735.90

Cash Received, 1,835.49

Deficit, 1,900.41

Revolution does not mean armed uprisings, assassinations, street riots, blowing up of buildings, though these often accompany reforms and reactionary measures. Revolution means the attainment of political power by an hitherto subject class and their use of the governmental machinery to advance its own interests.

The Progressive Woman for December is a very good number. It is a Children's Edition—full of interesting and instructive things for and about children. There are illustrations—including a three column cut of Comrade Debs and his little Girard friends—stories, poems and sayings of Socialist tots. Sample copies 5c. Published at Girard, Kan.

THE PROPAGANDISTS' FORUM

Conducted by W. R. Shier

Write clergymen occasionally asking them to discuss Socialism and its principles from the pulpit.

Literature, more literature, then more literature on top of that. Propaganda based on this motto will produce exceptionally fine results.

Watch your local paper. Whenever an opportunity affords, send in a short letter explaining the Socialist standpoint and correcting misstatements about the movement.

Sit down and write a postcard to some magazine requesting articles pertaining to the Socialist movement. Do this often. When the demand sets in, the supply will be forthcoming.

Education is the keynote of the Socialist movement. Don't try to educate others until you have educated yourself. The way to educate yourself is to read the best Socialist books.

Socialist lectures should always conclude their addresses by a well-prepared talk on literature. Whenever practical, this talk should be followed up by comrades passing through the audience selling pamphlets and taking subscriptions to Socialist papers.

If a local does not exist in your town, suppose you start an economic study class, or a propaganda club, or some kind of a league, that will stimulate study among its members, co-operate their efforts, set them doing propaganda work and making socialism an issue.

Always be good natured in your propaganda. Make yourself liked. Don't put yourself in antagonism to everybody on everything. The sore-head only succeeds in discrediting his cause. It is not necessary to smash everything in sight. Remember that darkness can only be dispelled by light.

Party organizers should make it their business to teach locals to keep their books, how to raise money, how to conduct economic study clubs, how to turn out lectures through means of speakers' classes, how to sell literature, how to organize a choir, in short, how to organize themselves efficiently.

Socialists should worm their way into organizations of all kinds, seek to become their officers, promote the discussion of our principles at these meetings, win over their most intelligent and active members for our cause. Bend trade unions, churches, literary societies, fraternal organizations to our purpose.

The most that street-corner speakers can hope to do is to sow the seed of discontent and arouse interest in the Socialist movement. This they should recognize, and instead of trying to make thorough-going revolutionists of their listeners, should leave the sound educational work to the sale of pamphlets and papers.

Heresy-hunting is a bad thing. It promotes ill-feeling among the comrades. It leads to factional fights. It blights the growth of an organization. It invites criticism. It keeps many good men outside the party. It saps the energy of members. It delights the capitalist class because it means less attack on them.

The co-operative commonwealth is not so far off as some pessimistic socialists think it is. In fact, it is almost within grasp. Its technical foundations have been laid. The trustification of industry is rapidly reaching a stage of maturity. On top of this the working class is steadily gaining control of the political power.

If the attendance at Socialist meetings falls off or remains stationary, something is wrong. Either the advertising is inadequate or the speakers are not holding the interest of their audiences. An organization that is not growing should look within itself for the reason. Propaganda methods need to be well thought out.

Do you belong to a debating club? Yes? Then why not convert it into a Socialist organization. It can be easily done. Get a list of the addresses of its most active members, those who have a talent for speaking and writing, and without saying anything to any body, quietly have a three month's trial subscription to Cotton's sent to each of them. The results will be most gratifying. A dollar in this connection will work wonders. Try it and see.

A Socialist paper going into a non-Socialist home a number of weeks in succession is likely to make some of its members thorough-going social-democrats, to maintain their interest in the Socialist movement, to keep their enthusiasm at white heat, to arouse them to action, to clinch their vote at election time. Hence the importance of getting people to subscribe for Socialist papers. It is the most effective work that can be done.

Here is what one comrade did. He made out a list of his most intelligent acquaintances. Then he went after them one by one. He impressed upon them the importance of understanding the socialist movement, pointed out how necessary it was for the welfare of those who toil, gave them to understand that no one could be termed intelligent who neglected to inform himself about principles, then wound up with recommending them to subscribe for Cotton's Weekly. He lands about two-thirds of those whom he tackles in this way.

Chas. E. Pike writes in "Justice" on organization. He says: "Why not authorize in every district certain members of the party to act as voluntary canvassers with a view to becoming permanent paid canvassers and organizers? Their duties would be to call on every house in the district, not once or twice or thrice, but till success or forcible ejection were achieved, using literature and argument as weapons, and remembering that every Liberal and Tory is a

possible revolutionary if you can make the light penetrate into their time and tradition-darkened minds. Advertisement and pushfulness are as necessary to a revolutionary movement as to a soap-selling trust."

World Wide Socialism

The policemen of Paris, France, are deliberating as to whether they will go on strike or not.

The Socialist women of England are forming a Socialist Women's Bureau.

The possessions of Ferrer at Barcelona have been seized by the Spanish government.

The Social Democrats in the Russian Duma are demanding an investigation of official outrages upon political prisoners.

Mother Jones, the veteran Socialist, has come to the East to help in the agitation for the release of Carlo de Fornaro.

A new strike of the gas workers in Milan, Italy, may be started. The men are indignant at the bosses not living up to the agreement under which the men returned to work.

Socialists take second rank in the B. C. Legislature. Two Socialists were elected while only one Liberal succeeded in getting into the local House.

John Weaver Sherman, candidate for Attorney General of Massachusetts on the Socialist ticket, received 12,394 votes. The Debs vote in 1908 was 10,781.

The Socialists of Sydney, Australia, are face to face with a free speech fight. The authorities refuse permission to workmen to peacefully assemble and voice their opinions.

The Socialist local at Hartford, Conn., has undertaken a series of lectures to be given every Sunday afternoon in the Unity Hall. The expense of each lecture to the local will be thirty dollars.

The first conviction has been recorded against the Socialist speakers on the streets of Spokane, Wash. An I. W. W. man was sentenced to six months for daring to speak on the streets.

The German Reichstag was opened recently by the Emperor in person. Following their custom the Socialists absented themselves from the Reichstag while the Emperor was present.

While King Manuel of Portugal was at the opera in Paris, the Electrical Union struck and the lights went out. This was done under the direction of Pataud. The theatrical management immediately yielded to the demands of the union.

As the strike in Australia of the coal miners is still on and business is being hampered, the bosses are invoking the aid of the government. The Prime Minister of New South Wales has declared that the government will penalize the strikers for breaking the industrial disputes act, if the strike is not settled.

C. E. Mahoney, vice president of the Western Federation of Miners, has been fined fifty dollars by a capitalist court at Lead, S. D., for the alleged offence of using violent language on the streets. Lead is the place where the Hearst estate is trying to smash the union of the miners.

The German Kaiser, in the speech from the throne, declared that new legislation would be introduced granting more insurance protection to the German workers. The Kaiser fears the rising tide of Socialism and is endeavoring to stop it by yielding a little.

The Anti-Socialist Union of Great Britain, which prepares speakers to combat Socialism, has already cost its backers twenty thousand dollars and is doing fine work for the Socialists as it brings the opponents of Socialism out into the open where their arguments can be annihilated.

Fifty-two delegates, representing every Socialist and Labor organization in South Africa, met in the Johannesburg Trades Hall on November 10th and 11th. Preparations were made for a great campaign of Socialist education, agitation and organization.

The Socialists of Australia are entering a strenuous protest against the attempt of Joe Cook to introduce a bill conscripting the sons of the working class and "the rich" to compulsory military training. This bill, if passed, will be operated only in the cities and industrial centres. "If any one objects," Cook says, "they will be jailed."

Carlo de Fornaro, the magazine writer condemned to a year's imprisonment by U. S. judges for daring to tell the truth about Mexico, has written to the New York Call thanking the Socialists for their help in his defence. While not a Socialist he is almost converted by the broad humanity exhibited by members of the Party.

A Socialist local has been started in Cattaraugus, N. Y., with fifteen charter members. The first meeting was held Nov. 22, with an addition of two new members. As soon as it was made known that the local had been started one of the business men of the village threatened to discharge all his employees who declared themselves Socialists.

BUNDLE PRICES

10 copies per week, for 3 months, \$1.00

25 copies per week, for 3 months, \$2.50

Bundles not less than one hundred, at the rate per 100, of 50c

TO NEW SUBSCRIBERS

All subs received up to Monday night go in this week's issue. Those received after, will go on next week. This is unavoidable as subs must be entered and put in type in a systematic manner.

THE WORK OF MARX

It is first necessary to grasp the importance of what Marx expounded as the "materialist conception of history." He meant, briefly, that the course of historical development is governed primarily by economic facts, and only in a quite secondary degree by political or moral or religious facts. In other words, men do this or do not do that, because such a course of action, or inaction, is best adapted to the industrial, or agricultural, or commercial requirements of the day. That is, all social systems are governed by the need of producing most easily the necessities of life. Society is really governed by the laws of manufacture, agriculture, and trade. As Engels puts it: "The materialist conception of history starts from the principle that production, and next to production the exchange of its products, is the basis of every social system. The ultimate causes of all social changes and political revolutions are not to be looked for in the heads of men, in their growing insight into eternal truth and justice, but in changes of the methods of production and exchange; they are to be looked for not in the philosophy, but in the economy of the epoch in question." For example, we gave up the slave system not because we thought it inhuman, but because the slave owners found the wage system more economical. When we had discovered that slavery was uneconomical, then we discovered that it was inhuman. Progress is governed by the laws of political economy. Marx brought down politics from the airy realms of vague sentiments, and translated political problems into the terms of material loss or gain. It was by teaching that society is ultimately governed by the production of bread and butter that Marx stands as the leader of the politics of Reality, and has stamped Socialism as the doctrine of practical affairs, leaving its opponents as the preachers of sentiment and romance.

Such being Marx's conception of the basis of history, the materialist basis, his next contribution to Socialist thought was to show that Socialism is coming to pass not because people consciously strive for it and hope for it, but just because it must come as the next step in natural evolution. Primitive communism, production by slaves, feudalism with its serfs, the medieval yeomen and craftsmen, the age of the Elizabethan-merchant adventurers, the industrial revolution, which manufactured paupers and millionaires at the same time—all these systems, passing from one into the next, were the result of a mighty law of social evolution, against which it was useless to struggle, had any one wished. The urgent impulse to proceed with the business of creating wealth drove mankind from one system, as it became old and unsuitable, to another which was possible under modern conditions. And now the Capitalist is, in its turn, becoming impossible, rapidly tending to chaos instead of organization. So it will pass into something better; and the next step is to social co-operation, or collectivism. Marx proved that Socialism is just as inevitable as every other phase has been—just as much beyond the control of those who fear it, or of those who deny it. Since Marx expounded the laws and facts of historical evolution, we Socialists can take the haughty stand that we are the expounders of nature; we can taunt our enemies that they are vainly waving their arms and wagging their tongues in a childish attempt to turn back the destiny of the ages. The Capitalist is weaving his own shroud did he but know it. The Utopians had marshalled to their aid the forces of humanitarian goodwill. Marx placed the laws of science at the disposal of socialists. He wrote: "Their work could have no tenable theoretical basis except that of a scientific insight into the economic structure of society, and that this ought to be put into a popular form, not with the view of carrying out any Utopian system, but of promoting among the working classes and other classes a self-conscious participation in the process of historical transformation of society that was taking place under their eyes." Marx said, and proved, that socialism is part of the "historical transformation." He besought men, as it were, not so much to work for socialism, he rather begged them to be conscious of it, to meet the inevitable with open eyes.

The third great work, which Karl Marx did for socialism was to analyse the Capitalist system in its domestic details, to find the place of Capitalism in the social order. In his materialist conception of history, in his statement of the laws of historical evolution, he always had the great fact of Capitalist

production in the front of his mind. It was in his work on Capital that he went behind the enemy's lines, so to speak, and came back with plans and information which laid the opponent's position open to the first army of organized Labour which had wit enough to attack. He tore out the secrets of the employer's methods by the very roots, it was the most ruthless investigation which the world had seen. He tracked Capital to its den; he demonstrated that the rich man's wealth came from one single source—the labour of his wage slaves. The Capitalist paid his men just enough to maintain them in a tolerable, or intolerable, state of existence; sometimes did not even pay that, so that the sweated slave died off prematurely, and was replaced by another. These servants worked all day producing "value." A quarter, a third, a half, perhaps two-thirds of this "value" which they had created was returned to them as wages; the "surplus value" (i.e. all that remained over after the wages were paid) was seized by the master. After the analysis of Marx there can be no doubt as to the verdict against Capital. Proudhon had already declared that "property is robbery." Marx proved it by scientific reasoning; he proved that Labour, physical or mental, alone creates value; Capital is value which the master takes, by economic force, from the men who created it. In short, Marx seized the master "by his pigtail" and branded him as a thief. Of course the victim "squirmed and struggled and gurgled and guggled," declared that his capital was "the reward of abstinence," "the rent of ability," legitimate interest or profits or some sweeter sounding name than "robbery." It may even be admitted that Marx's theory of value will not fit every exceptional case; it may not explain the value of potatoes during a famine, or the value of a house in Park Lane; but in ninety-nine cases in a hundred the Marxian snickersnee reaches the heart. As Engels said: "The theory of surplus value struck home like a thunderbolt out of a clear sky."

—G. M. TAYLOR in Leaders of Socialism.

Brilliant Chips From Brilliant Minds

"Neither despise nor oppose what thou dost not understand."—William Penn.

"Only by studying all sides of all questions can we arrive at truth."—Wendell Phillips.

"The time has now come when no man deserves to be called intelligent who neglects to inform himself about the socialist movement."—Upton Sinclair, author of "The Jungle."

"Socialism being the product of social evolution, the only danger lies in obstructing it."—F. M. Sprague.

"Socialism is undoubtedly spreading. It is, therefore, right and expedient that its teachings, its claims, its tendencies, its accusations and promises should be honestly and seriously examined."—Prof. Flint.

"The capitalist is no more essential to society than the feudal baron of the middle ages or the slave owner of antiquity."—Prof. Clark.

"Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not existed first. A few men own more capital and that few avoid labor themselves, and with their capital hire or buy another few to labor for them."—Abraham Lincoln.

"The question no longer is 'Is Socialism practicable,' but 'how soon will Socialism be realized.'"—Eugene V. Debs.

"He that cannot think is a fool; he that will not think is a bigot; he that dare not think is a slave."

"A thousand men aglow with faith and determination are stronger than a million grown cautious and respectable."—Upton Sinclair

The Modern Refrain

(Acknowledgements to Tennyson) Let Whigs and Tories both unite, There must be stormy weather; And 'gainst the Socialist's rising power All parties work together.

W. R. S.

When Suffragettes are brutally assaulted by gangs of Liberal toughs in Great Britain no one is arrested and no fuss is made. But when in answer a Suffragette dog whips a Cabinet Minister, a great uproar is created and the woman is sent to jail.

If a man can corner wheat or get a cinch on a big area of real estate, he is looked upon by the plutocrats as a god and the editors of the plutocrat press fall down and worship him. The Socialists smile scornfully and dub him a parasite.

In Anglo-Saxon countries the class struggle is not recognized so clearly as it is on the continent of Europe. Nevertheless every strike and every demand on the part of the wage workers for shorter hours, higher pay and better conditions, proves the class struggle to be a fact.

A SYNOPSIS

On the Fundamental Cause of the Breakdown of Capitalistic Rule, and the Inevitable Establishment of Socialism.

By Walter Sheppard, Toronto

If you are unbiased and seek honestly for a remedy for the awful ills which are destroying the body politic to-day, we must first apprehend the importance of natural law versus legal law, for it is by the former law only that the human family can continue its existence. But if we wish to understand the cause of 99 per cent of our social ills, we will find that cause has its root in a privileged class who are sustained and tolerated by "legal" laws enacted by their political and griggish hirelings. Now the structure of the social philosophy must demarcate between these two laws. The proletariat rights are sustained by natural law, and the privileged parasitic class justifies its existence by its own mythical mystical legal laws. Now natural law is God made, and legal laws are man made. If we draw a logical deduction from the foregoing premise, we will clearly see that this privileged "upper" class has never accomplished anything justifying its existence as such.

Now some, perhaps, most people have a hazy idea as to the organization of the curse of "privilege." If I was asked the question, I would unhesitatingly say, when man first put his brother in bondage. There we see the inception of the upper and lower classes, and right from this ancient system of body-snatching through out all history there have been poor and rich, upper and lower, educated and uneducated.

What is causing this stealthy stir in society to-day? And what caused the agitation in the days of the lowly Nazarene? And why didn't the latter ultimately in the salvation of the poor? If we perceive aright we will see that nineteen hundred years ago the proletariat were opaque through their illiteracy, and it was because of this that any signs of revolt were soon stamped out. But let us imagine Jesus with his own newspapers, and an intelligent educated working class behind him as we have them to-day, and it is safe to predict that ere another moon went down, this immortal sentence of Jesus: "I have not come to bring peace, but a sword," would be put into effect. Well then we can safely deduce that all preceding revolts have failed because the workers have not been educated, and through this they have not realized clearly and demarcated precisely the worker and shirker. But a little reflection into modern life or a little logical reasoning with himself, ought to convince the most hide-bound human ass, that there is one class, who get what they don't earn; and another class, who don't get what they do earn; and that this glaring injustice springs from the curse of privilege to manipulate the laws which griggish and political hirelings are paid to enact. Now the moral I am trying to force home is, that the worker has a choice of two roads. One will lead him into untrodden fields of contentment and happiness consequent upon the soul being freed from its insidious bondage of capitalism; and the other road is but a continuation of this present system, which condemns and sentences the many to be but mere harvesters that the upper privileged parasites might have life which retrospection tells us will have an ending in a bloody and chaotic insurrection.

But socialists maintain that by acting now in a class conscious manner, the workers can by voting the Socialist ticket bring a revolution in society that will mean salvation to them and death to the privilege and predatory operations of the upper class. All who will study for themselves will see that no matter which road we take, socialism is inevitable through a total and general collapse of this system; but the best road to take is to work out our own salvation through the social philosophy.

Municipal Socialist Preamble

The following is from the preamble of the Municipal Platform, Socialist Party, Portland, Me., published in pamphlet form and widely distributed. This preamble shows how educational work can be done for Socialism in municipal elections.

"Another winter faces us, with the prices of coal, food, clothing and many other necessities of life very high and still tending to rise, and with wages stationary, or best, only slowly advancing.

What is the end of all this? What are we going to do about it? As all intelligent, thinking people to-day admit, our present difficulties are in main due to the control, by private monopolies, of the means of producing and distributing the necessities of life. In other words, the Trust System is to blame.

No more Tariff Revision, no half-way measure will avail. Nothing can fundamentally remedy the evil except the program of the Socialist Party.

Since the trusts are responsible for present evils, we stand for the people's ownership of the trusts, and of all social means of producing and distributing wealth, i.e. food, clothes, fuel, etc., &c.

Both the Republican and Democratic parties, whatever their claims, are alike in supporting the Capitalist class in those privileges through which we, the people, are robbed.

We declare that these evils together with graft in all its forms, in City, State and Nation, spring from the environment and customary practices of the capitalist system and that they cannot be cured by the election of so-called good, or independent candidates so long as that system continues. Neither can freedom nor the general welfare exist under it.

We further declare that the unbiased conscientious study of the capitalist system, with the aim to know its real character, and its comparison with the proposed socialist system, is the most urgent duty of every citizen."

Carl Harvey (editor "North American Review")—"The time has now come when no man deserves to be called intelligent who neglects to inform himself regarding the Socialist movement."

Prof. J. H. Moore (p. 189)—"The Universal Kinship"—"The only proper attitude to assume towards this growing Socialist movement is the attitude of perfect willingness to investigate its claims."

Archbishop Vaughan (London, England)—"The leaders of Socialism to-day are for the most part clever, and honest men, who fight a severe and unrelenting battle against great odds, and for the sake of humanity and truth."

THE FERNIE ELECTION

John D. Harrington made a clean, honest fight from start to finish, but he lost. However, his loss must make some of the workingmen of the city and district thoroughly ashamed of themselves and it certainly brands them as traitors. In a three cornered fight, such as we had in Fernie, Harrington, with a reasonable amount of support should have had an easy victory, but whisky was predominant. It is seemingly always a factor in the working class and catches more votes for the unscrupulous politicians than honor. It is ever thus. Time and again we have seen the effect, and this election certainly had all others backed of the map. Nearly every saloon, and hotel in the country flowed with the deceptive fluid, supplied no doubt from friends and supporters of Ross and the McBride administration. However the fact that John D. Harrington was defeated (dishonestly) does not for a moment dampen the ardor of the Socialists of Fernie riding, and already they are after new members and new supporters. The Socialist party does not wait until a few days before an election and then spring into the political arena with claws outstretched, and with policies of no end to gull the ignorant and easy going workers; it is always preaching and teaching the doctrines of the betterment of mankind. It is a doctrine of evolution, a doctrine which if properly understood by the men it tries to defend, would reach from pole to pole. It is accustomed to defeat, but so far every defeat has meant a victory. The capitalist parties are realizing more and more every day that Socialism has come to stay and must be reckoned with us.—District Ledger.

Alice in Wonderland, and Through the Looking Glass are stories for children. Nevertheless there are good thoughts in them for grown ups. In Through the Looking Glass little Alice wanders into a strange country where there are kings and queens and knaves. These are queer people and put out funny ideas. She gets into all sorts of trouble with them and finally they try her for treason or something and are going to kill her. She becomes indignant at the injustice of her trial and in a flash of inspiration cries, "You are all nothing but a pack of cards."

With this declaration the knaves and queens and kings all tumble down and she awakes with the pack of cards before her with which she had been playing before she went to sleep. In the same way the worker lives surrounded by lawyers and capitalists and rent collectors who put forth funny, funny ideas as reasons why the worker should allow them to run the country. They shut the worker out of his job and out of his home. They make him go to the city office and pay taxes. And if he does not do just as the lawyer and rent collector and capitalist say he should, he is tried and condemned as a criminal. When is the worker going to awake and tell the judge and the lawyer and the rent collector, "You are nothing but a pack of foolish paper bogies." When labor gets mad and says that, he will awake from the nightmare of capitalism into the pleasant sunlight of socialism.

The labor thief has culture. Have not you wage slaves been set to slaving to print books for him that he may read? Have not you wage slaves been set to toiling long hours that he may have boats and railways to transport his carcass from city to city that his eyes may be feasted with strange sights and that he may talk learnedly of distant cities? The labor thief is physically well. Have not you wage slaves been set to work to produce good food for him and turkish baths and warm houses? The labor thief is sleek and prosperous. You wage slaves are that much the poorer because of his sleekness. Yet the labor thief looks down upon you wage slaves as not being in his class. How long are you wage slaves going to stand being robbed by him in order that you may be held in contempt?

The Appeal to Reason is showing up the corruption of the American Courts in grand style. In the United States the courts are corrupt even from the capitalist standpoint. In Canada we do not have that added corruption. The courts over here are the instruments of the capitalist masters and follow the laws. They are instruments of repression but that oppression in the majority of cases is exercised according to rules of law. Our courts are better than the American—as yet.

LOCAL OPTION

(The following letter is a clipping from the Vancouver World. We wonder how such an article, advocating Socialism so plainly, ever crept into the columns of a plate paper.) Editor World—Will you permit one who has not previously "spoken" to the question, and who will not be permitted to vote upon it, a word or two in regard to local option.

From the attitude of leading Socialists in this province in regard to this measure, and from the fact that the Rev. A. W. McLeod, of Nanaimo, was recently expelled from the Socialist party of Canada, because he would not sever his connection with the Local Option league, the inference is logically drawn that Socialism and Local Option are fundamentally opposed. It is likewise inferred that Socialism and the liquor traffic are on very friendly terms.

Neither of these inferences is correct, insofar as the international Socialist movement is concerned. In Germany the Socialists have just voted a national boycott on whisky—for political reasons, to be sure, but they have previously on frequent occasions advocated temperance propaganda in their ranks and advised alliance with the temperance workers as a means of advancing the interest of the working class.

In regard to local option itself, it is a fact that the principal of referendum is embodied in the platforms of every Socialist organization of any note in the entire world—with the exception of the Socialist party of Canada and the Independent Labor party of Great Britain, and the latter is not admitted by the former to be a Socialist organization. It is only just to announce that the Canadian Socialists are not affiliated with the international Socialist movement. If the name is not entirely a misnomer, local option merely means that the matter in question shall be referred for decision to the voters in any given locality, and that is the principle of referendum—that measures, not men, principles nor persons, shall be the subjects of election. Surely nothing is more reasonable, more just, more democratic than that! The people themselves shall decide whether the licensed saloon shall be abolished or not; those who pay and those who profit to sit in equal judgment upon the "poor man's club" as a revenue producer for the community; those who would be prohibited to unite with those whose interests lie in licenses to settle the burning question, "Does prohibition prohibit?" If, indeed, prohibition does not prohibit, why do we find the liquor interests ranging themselves against any measure even looking in that direction? If more liquor can be disposed of by a "blind-pig" than in a licensed shop why this desperate taste for the sightless rooster? But this is beside the question. All that is asked is a referendum in the matter and, while personally, and as a Socialist, I am firmly convinced that so long as the profit system of production prevails there will be little or no alleviation of the evils of society (the liquor traffic among them), yet I am more than willing to let the people decide whether these evils exist by and through their consent and cognizance.

Why stop at the liquor question, however? I should like a ballot on the social evil. Shall this desperate iniquity continue to brazen itself in our midst or shall it be prohibited? And there is little doubt that such a referendum would decide sweepingly to abolish the evil; but the social evil would refuse to be abolished until such time as these people who voted for its abolition should learn that the means by which people make a living cannot be abolished by popular vote. Other means of livelihood must be substituted first. Another pertinent matter for referendum is the slaughter of the millions of workmen each year by corporate greed and indifference to safety in workshop, mine, railway and ship. If the people were asked whether these things were with their consent "No!" and when the red blood of the workers continued to flow, after their dietum just as freely as before, maybe they would begin to think and decide that no longer must profit be the basis of human industry and undertaking. Socialists generally admit that education is the one thing needful to the success of their cause, and surely it is not logical to deny to the voters so fine a school of experience as that provided by these measures thrusting responsibility upon the back of every man with a vote. Social lessons are learned only by social experience, and every experiment in social action leaves its lesson written fair that all may read whose eyes are unblinded by economic interest or personal prejudice. Even the experiment that fails acts as a probe to the social conscience and awakens it to a search for the underlying cause of the deadly ills of society. The referendum is not Socialism—no, not even when prefaced by the initiative (the right to initiate such measures as may seem desirable to a given number of citizens, but it is a way, perhaps THE way by which Socialism may be promoted and developed in the midst of capitalistic decadence—and it is none the less such a way because introduced by persons of an anti-Socialist tendency. Let us, therefore, have the referendum, local option and as much more of the same sort as may be thrown within our reach. Let us have it and use it, even though it may come to a given agency of persons who have stolen a splinter from a Socialist plank in the hope to ride upon it to some fair haven of office or preferment. The splinter is too little. Bye and bye some wiser body will ask for the entire plank, and finally the corporate wisdom will demand the platform itself. True Socialists for local option.

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The chief cause of all misery lies in the fact that the capital and land is possessed by a few thousands, unlike formerly in this country. In all slave systems, those who held the means of labor were the masters; all who did not were the slaves. No mere capitalist reforms can cure, or even alleviate this great misery; the revolutionary workers will not go back to primitive production and leave the social resources—the modern capital—the result of labour of brain and brawn, of this and former ages—in the possession of useless parasites, who have plundered the workers by profit and interest, and have shown themselves thoroughly incapable of carrying on the affairs of society in an orderly way. Neither will the workers leave the natural resource—the free gift of nature—in the hands of a useless few, to plunder them by rent. No; the only reasonable and progressive alternative for the disinherited workers of the world to take is to unite and gain possession of government, the agent of society, by the revolutionary Socialist ballot, and in uncompromising, class conscious manner to accomplish the historic mission of their class, the overthrow of the last and meanest form of human slavery, the wage-slave system of capitalism; then to institute in its stead the system with the kind of ownership indicated by the present kind and use of the instruments of labor, and by the growing spirit of the age, collective ownership, and also fraternal management of the great monopolies in the means of wealth production, distribution and exchange. Then all useless toil, panics, poverty, starvation, adulteration, and most of the ignorance crime, intemperance and other miseries will be banished from the earth; the hours of labor reduced to one-half, or to one-fourth their present number, the production of wealth be greatly increased, and the introduction of improved machinery be a blessing to all.

Then, and not till then, will true civilization reign, literature, art and the sciences be more general, class distinction be eliminated, the brotherhood of man become a fact, morals take a higher plane, and life become something better and nobler than a weary struggle for mere mere existence.

COLLECTIVIST.

THE BASIS OF MORALS

The old idea was that citizens were subjects because the ruler was a king. The modern idea is that the ruler is a king because the citizens are subjects.

The two viewpoints are diametrically opposed and produce the opposite practical effects when taken as maxims of political conduct. The old idea was that the king was the cause and the subject the effect. The king had royal blood in his veins and was ruler by divine right. His station in life was fixed and stable. He was the cause.

As a result the subject could do nothing to change his position. He was merely an effect and an effect cannot but follow the cause. Therefore, it was useless to struggle to break the power of the king. Nay, more. It was impious and flying in the face of the established order of things.

But when the subjects began to reason that the king was king because they were subjects, they changed the process of reasoning. They said that they were the cause and the king the effect. As a result the king would have to do as the cause wanted. If the subjects were the cause of the kingdom then the subjects could establish a republic and do away with the king who was merely an effect of their wills. The republicans today show that the latter reasoning was correct.

The same process of distinguishing which is the cause and which the effect is being gone through at the present time. The conservative Christian and the moralist take the reactionary viewpoint while the Christian socialist and the materialist take the other viewpoint. The moralist says that a man lives in bad surroundings, wears poor clothing, is weak and dirty and gets poor wages because he is immoral and does not love God. The materialist and Christian socialist declare that a man is immoral and does not love God because he gets poor wages, lives in bad surroundings, wears poor clothing, is weak and dirty, or because he has too much riches and not enough labor.

Just as the king idea worked out in practise in diametrically different ways according as the viewpoint was altered, so the moral idea results in a different line of conduct according as the moralist or socialist viewpoint is adopted. The moralist holding that morals are the cause, sends missionaries and bibles and tracts to the slums. The socialist holding that the material conditions are the cause, works to raise wages, to give the workers all they earn, to abolish the politician and the financier and banker and dividend receiver and rent collector, in short to take the only measures that will effectually abolish poverty, slums, poor clothing, overcrowding and all the physical degradation attendant upon the crowding together of wageworkers to the profit of the parasites.

Socialism will give good homes to the workingmen and women. It will not give palaces to the useless while the useful live in hovels.