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WOMAN'S RIGHTS

The Rev. E. I. Hart, B.A., Pastor of the Dominion Methodist Church, Montreal, on November 10th, preached a sermon on woman's rights. Socialists will agree to every proposition laid down by the Rev. Mr. Hart. The enemies of Socialism slander it. They declare that Socialism aims at breaking down the marriage tie, destroying the home and creating a condition of free love in the sense of free lust. Because we advocate those things which would give to women rights they should have, we are howled at by ignorant priests and low-down lying scoundrels who go round in expensive clothes and spend more in one day than the useful producers receive for a month of hard labor.

Mr. Hart lays down four rights which every woman should have. "The first right of every woman is the right to her own person." Socialists are fully agreed that this is what every woman should have. For this reason we are spoken ill of by foul-thinking people. We are said to want to break down the marriage tie. If the husband did not have the right to rule over his wife he would break loose on earth, and we Socialists, therefore, want hell loose. That is the kind of silly arguments used. Tyrants who let hell loose on earth snarl at Socialists who wish to chain hell down. Mr. Hart quotes a case at the Yorkshire, England, Winter Assizes not so very long ago. A man was charged with knocking his wife down with his fist and striking her with a poker until the blood flowed from her ears, because she had gone to a place of amusement without asking leave. Mr. Justice Day, in addressing the jury, said that our common law made provision for the chastisement, and it was a waste of time to bring the case before the jury. The jury found in consequence that the man acted within his rights and the prisoner was discharged. That is our glorious law, the sacred marital rights which Socialism would abolish. The sooner Socialism gives woman the right to her own person, the better it will be for the home, love, marriage, religion. Socialism will not destroy these things. Socialism will produce conditions under which these things will flourish more than ever.

"A second right that women should enjoy is the right to an equal moral standard with men." Every Socialist will agree with the Rev. Mr. Hart. In England a man can divorce his wife for one case of infidelity. The wife can divorce her husband and not a word of reproach. Both must be combined. We all know the double standard of morals in our Canadian cities which makes women of the red light districts outcasts, the prey of every corrupt policeman, of charlatans, doctors, and buccannery. Future historians will make the men who patronize the red light districts—respectable citizens, pillars of the churches, prominent politicians, and leaders in every walk of life. These are the conditions of capitalism. Because Socialists protest, we are discredited, immoral agitators. Future historians will marvel at the stupidity of the oppressed people of today in opposing the Socialist movement.

"A third right that women should have is the right to an equal wage standard with men," says the Rev. Mr. Hart. And so say Socialists. He points out the fearful pressure brought upon women by low wages, particularly in England, where women work in the fields for a shilling a day, in the Cradley forging works, making heavy chains for four shillings a week, in Nottingham, carrying loads of wire on an equal footing with stoves where it is dried, for eight shillings a week. This is in glorious old England, our motherland, where the parasites are gross, selfish, corrupt, brutish, immoral, oppressive and richer than the dreams of avarice. The poor fellow motherland into whose rotten maw Bosden is pouring millions of the money of Canada for ships to protect the brute rulers in their brutishness. Because Socialists protest, we are "unpatriotic," and many other things. O Canada!

"A fourth right of women is the right to a voice in the framing and administering of the laws by which she is governed." Thus speaks the Rev. Mr. Hart, and every Socialist agrees. In the Social Democratic Party women are on an equal footing with men. They have an equal vote. In neither the Tory nor the Liberal party is this the case. Were women granted the franchise, many things would be different. They would see to it that we had better homes, cleaner cities, less corrupt officials, more protection for women and children. The national life would be on a higher plane.

Socialists go a step farther than the Rev. Mr. Hart did in his sermon. They add that woman should have the enjoyment of the full social value of the wealth she creates. This, of course, is absolutely impossible until the revolution is accomplished. Such sermons as that of the Rev. Mr. Hart go a long way to raise the church in the opinion of many to whom it was getting to be a stench in their nostrils.

MUCH SOUND AND LITTLE SENSE

And, down in the sphere below, the evil increases, the workmen agonize with hunger and exasperation, while above them an enormous foot of systems are bandied about, and well meaning persons exhaust themselves in attempting to apply ridiculously inadequate remedies. There is much stir without any progress, all the while bewildering what precedes great catastrophes.—Emile Zola.

The Canadian Pacific Railway was built with the money of the people of Canada. It was given over to a group of men who do nothing useful for a living. They were to own the road and get dividends, but when they had got so much after those who operated the road had been paid wages, they were to reduce the railway charges for freight and passenger service. That time has come, but the rates have not been reduced. The reason given is that if the C. P. R. reduced rates the other railways could not compete, their parasite owners could not get revenues, and so the C. P. R. parasites continue to be big hogs, giving as their excuse the altruistic motive of protecting the smaller hogs. This is the glorious capitalist system which the big hogs say is the best ever.

BENEVOLENT POSTAL SYSTEM

The rural postal system is being established in many sections. Rural routes are laid out. Some favored farmers will be able to have their mail placed in a box on a post in their front yard, provided they live on the favored roads.

This great triumph of modern civilization, it is alleged, will cost the farmer nothing. All he will have to do will be to pay three dollars for a government postal box, set it on a post, and get his mail free forever after.

This is the story put out by the postal department. Pelletier wants to make a name for himself. Our Postmaster General wants to be praised by the roadside farmer. The capitalist press has been praising this system of his until recently. Now you do not hear so much about his generosity.

For the newspapers have found out that Pelletier is going to make them pay for the farmer's free mail delivery in such a way as to compel them to raise their subscription prices. After all, the farmers themselves will pay through the nose for the benevolent generosity of Mr. Pelletier our Postmaster-General.

Hitherto newspapers have been delivered by the postal system for one-fourth of a cent a pound. This rate has been so cheap that newspapers have been able to spread themselves into the country regions. Montreal daily newspapers in Cowansville cost only a dollar a year. The lonely farmer can pay his dollar and be put into touch with the city life. The low postal rate has made possible the wide expansion of current news among the lonely people.

Coincident with the setting up of numerous rural mail routes, comes the announcement that newspapers are to be made pay a cent a pound postage. This is an increase of three hundred per cent upon the old charge. Upon such papers as the Montreal Star the increased postal rate will amount to a dollar a year for each subscriber.

The new postal rates will mean the disappearance of the cheap Canadian daily. The lonely farmer, where he now pays one dollar a year, will have to pay two dollars a year. The village worker, who does not get the benefit of the rural route, will have to pay double for his daily paper. Many of the workers will find the item a heavy burden. They will cease to subscribe. To the Montreal Star the added postal rates will mean an added postal bill of \$40,000 a year. Even to a small weekly paper like Cotton's Weekly the additional postage will amount to \$650 per year.

The government at Ottawa can give thirty millions to protect the parasites of Great Britain. It can give millions to private railways. It can snatch a newspaper out of the hands of the country slaves and farmers while claiming to be granting them a great boon.

The national government at Ottawa is rotten. It is in the hands of big business. The poor fellow newspapers are expensive so as to be the perquisite of the well-to-do alone. Reactionary Pelletier wishes to lead us back to high postal charges and dear newspapers.

You can help fight Pelletier and reaction by writing the Member of Parliament from your district, requesting him to vote against any law which has for its aim the raising of the postal rates upon newspapers.

The King of England is more to be pitied than blamed. The poor fellow means a big income, it is true, but he has so many parasites feeding off him that he has hard work to make both ends meet. He is bound down by court etiquette. He must say those things which his political masters tell him he must say. He is not free. If you feel sorry for the King of Great Britain and wish to help him to become free, join the Socialists, who will revolutionize the political structure of society and replace government of persons with a system of administration of things.

FOR COLLEGE STUDENTS. The Intercollegiate Socialist Society now has a foothold in forty-eight colleges and universities. These have regularly constituted chapter societies, while in many others study clubs on Socialism have been formed. There is only one chapter in Canada. This is in Alberta. Study groups are being formed in Queen's and McGill. Those knowing students interested in Socialism will do well to write to the I.S.S., Room 1210, 105, West 40th St., New York City.

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The Porcupine Miners' Strike

Folly of the Masters Hastens the Revolution

The incidents connected with the strike of the Porcupine, Ont., miners illustrate the class nature of society, and on which side the daily press is. With the exception of Pearl Lake, Schumacher and Three Nations mines, the miners walked out when the mine managers announced a reduction in wages and in some cases an increase in hours. The three mines still working signed up with the union.

The reason why the lengthened hours and reduced pay were announced was to put the Porcupine miners on the same basis as the Cobalt ones. Hitherto the Porcupine district has been far from a railroad. Living expenses were high, prospectors many and miners few. To attract miners the pay had to be higher than in Cobalt. Now that the country has become more settled and the government of the master class situated at Toronto has improved the means of communication "to benefit all the people," the mine managers at once attempt to reduce the wages paid labor power. The cost of living has gone down, and it being thought there were more slaves upon the market bidding against each other for the opportunity of being robbed, the employing class at once attempt to reduce the standard of living of the working class. Under class ownership of the means of production, improved highways, and cheaper food do not benefit the workers. They benefit the masters by allowing them to pay less wages. The workers get a living wage. All the reason for the strike is the class. The press is on the side of the masters. There are many blind pigs in the region. These sell alcoholic beverages illegally. The government agents permit the illegal dispensing of whiskey because there is a profit in it. The Cobalt miners' strike of November 16th declared that Inspector Blackwell had closed the blind pigs during the strike. This is not true. The miners themselves called upon the sellers and ordered them to close down. They did. The workers were the victors. The Cobalt strike is the Nugget declares the strike is assuming vicious tendencies. It is but on the part of the Thiel detectives hired by the mine owners. The paper declared that Thiel detective P. Akin was hit over the head by a blackjack in the hands of a group of seven who boarded the train before it reached South Porcupine. He was hit over the head by the fist of a passenger whom he had insulted, who knew nothing of the strike. Many other lies of a like nature are published, not only in Cobalt, but in Toronto and elsewhere, in which the truth is perverted to make labor appear to be blackguardly, boozey and murderous.

Hollinger is one of the mines affected. It can declare a dividend of three per cent for four weeks, a rate of 36 per cent upon the cost of the stock. Thiel detectives and other creatures \$600 per day, but it cannot pay the men the wages it could before it was as prosperous as it is now.

The miners are slaves. They cannot go into the mines save at the wages and under the conditions imposed by the masters. They must starve themselves to even try and hold the same pay as formerly. If they get rowdy at all, the troops are called out, civil law is suspended and the wealth producers are shot down. The get their own way. They are not rowdy. At Cumberland, B. C., where a coal strike is on, the Provincial Government has appointed one hundred special provincial police to patrol the town, the whole district is being patrolled night and day, and the central government of the province has suspended all the local authorities while the strike lasts, and has appointed a special prosecutor to railroad to jail any worker who impinges in the slightest against the laws made by the politicians of the masters against the workers.

Were present conditions to continue, there would be bloodshed. Persecuted workers would assassinate our financiers, politicians and labor suckers. There would be blind class hatred which, God knows, the master class has done their very best to inaugurate by the mill bosses. Scores of workers are flung into jail. Women are beaten up. At once the I.W.O. of Prince Rupert sends out the notice, "Send all funds you can to the Central Committee, Matilda Rabinowitz, O. Box 455, Little Falls, N.Y. Never mind us. They need it more than we." The W. F. M. backs up the Porcupine strike. The Montreal Trades and Labor Council backs up the strike of the cap-makers on Notre Dame Street, (where also the police are active on the side of the masters). Thus labor stands solidly together.

Have a care, you labor thieves who live fat on the toil and sweat of the only useful class of society. Your wives and daughters dress sumptuously. They hobnob with royalty. Your coffers are full. But we, the united working class, are organizing. Our vision is clear. The trickeries by which you oppress us. Slowly we come, but tremendously. Your days are numbered. We do not want your lives. We are long-suffering and patient. We will win. Have a care, perhaps the patience of ages will become fierce rage. Do not press too hard.

We come, by tens, by hundreds, by thousands, by millions. You, the oppressing parasite class, will be forced to do your share. The detectives and gunmen you hire are being chalked up against you. For every blow you deal a worker you make a dozen

blind fools, you parasites of the Hollinger, you parasites of the Dome, you parasites of the Pender plant, you parasites of the Dunsmuir coal mines, you parasites of the whole of Canada. Your folly hastens the revolution. It is well.

O blind fools, you parasites of the Hollinger, you parasites of the Dome, you parasites of the Pender plant, you parasites of the Dunsmuir coal mines, you parasites of the whole of Canada. Your folly hastens the revolution. It is well.

Recently a deputation representing the Trades and Labor Congress of Canada waited upon the Minister of Labor, T. W. Crothers, and the Premier, R. L. Borden. James Simpson of Toronto pointed out that a great financial trust was being formed in Canada. Whereas a number of years ago there were fifty banks, now there were only half that number. He called upon the premier to introduce legislation granting cheap, effective and simple facilities for forming co-operative societies. Borden promised his careful consideration, but would pledge nothing. Borden draws \$8,000 a year from his bank stock holdings. Will he be likely to do anything in a legislative way to hurt his own private income? Will he be likely to grant to co-operative societies anything which will hurt the banks? Simpson spoke about the formation of a great financial trust. He considered the reduction of the banks to be in this direction. It is. But the money trust can work through the banks without amalgamation. The Canadian Bankers' Association is already in the field, welding the banks into one corporation.

On November 14th the annual banquet of this association was held in Toronto at the York Club. At the meeting of the Association in the Bank of Commerce Chamber in the afternoon, the following officers were elected:

Hon. Presidents—George Hague, Montreal; Sir Edward Clouston, and Sir Edmund Walker. President—D. R. Wilkie, General Manager Imperial Bank. Vice-Presidents—George Burn, Ottawa; Alex. Laird, Bank of Commerce; E. L. Pease, Royal Bank; H. B. Meredith, Bank of Montreal. Council—E. H. Helden, General Manager Merchants' Bank; T. Bienvenu, Provincial Bank; R. B. Stevenson, Quebec Bank; T. P. How, Bank of Toronto; Jas. Elliott, Montreal; N. Lavoie, La Banque Nationale; G. P. Schofield, Standard Bank; C. A. Bogert, Dominion Bank; G. H. Balfour, Union Bank; W. D. Ross, Metropolitan Bank; H. A. Richardson, Bank of Nova Scotia; B. Mackenzie, British North America; Jas. Turner, Bank of Hamilton; Col. James Mason, Home Bank. Secretary-Treasurer (re-elected)—John Knight, Montreal.

These men sit in council upon financial affairs. Their banks represent credit lines of a billion dollars. We need not look to the States for a money trust, or any other kind of trust. We are loaded with them in Canada. However, we do not want to bust them. We want to socialize them for the common good.

If you are a Christian and wish to help your minister purify private and public life, join the Socialists and help to overthrow the master class.

The seed you sow will bear good fruit. You may talk to a man for months and he will not become a red. But the seed has been sown. Although it lies as dead, when a strike takes place, or when the boss kicks his worker out of the job he has been holding down, or when the mortgage on the farm has been foreclosed, then the man sees the point. He becomes a red. He wishes to change the system. Another rebel has been added to our ranks. Had you not spoken to that man, had you left him alone, he would not know the remedy when he gets crushed by the weight of the exploiters.

THE LYING PRESS

An attack of hysterics has swept over the Canadian daily papers. Throughout Canada, Liberal and Conservative alike, the daily papers are screaming war at us. In big headlines they tell us of the approaching conflict in Europe. According to them, a universal conflict is at hand.

The same lie has been worked in every country in Europe during the past few years. When the international financial vultures wished to get a bigger grip upon a nation through war loans, the bought press have raised the war bogey. In the United States the press trumpeted the yellow lie that the Japs were seizing Magdalena Bay in Lower California. This lie was issued when the armor plate and shipbuilding sharks were endeavoring to persuade the government of that country to lay down six new dreadnaughts. They did not succeed.

When the building program of Great Britain was inaugurated, the press foamed and went mad over the German war bogey.

Why is all this clatter of war news now spread broadcast throughout Canada? The answer is simple. Borden and all his gang of robbers at Ottawa are going to hand over millions of dollars to the shipbuilding and armor plate thieves in England. To make the robbed people of Canada quiescent, the war scare is blared forth. We are young at the game. We are backwoods. We are like the country jays gone to New York. The jays who are the workers and producers of Europe see through and laugh at, we as a nation swallow whole. We are the easiest jays the plunderers of Great Britain have run across for a long time. A dukeling slipped over to us at \$45,000 per year, please pay, c. o. d., sets us a pat on the back. Borden's back, and hey presto, thirty-five millions out of Canada's pocket.

Surely we are the cheap jays, the easy marks, the sport of the international come-ons.

There is many a preacher of the Gospel who would like to come out for Socialism, but cannot. He is in bondage. He must preach that which he would not to get his food, clothing and shelter for himself and wife at the hands of the labor skinner. If you wish to help these ministers, if you wish to free them and make them men indeed, get into the ranks of those who rebel against the class nature of society and help us cast off the rule of the cold-blooded thieves.

The memoirs of Sir Richard Cartwright which have just been published have created a feeling of consternation among the capitalists and other anti-socialists. Cartwright speaks plainly about events. He tells of the corruptions of the government. He says that Sir A. Macdonald lowered the tone of political life in Canada from which it has never recovered. Sir John used any methods to gain his ends. He put millions to railways. He put through the protective system, which rests its life on the formation of Canadian trusts. Sir Richard adds that he had known public life in his early days as he got to know it later on he would not have been so harsh on Sir John. This means nothing else but that corruption and rottenness at the foundation of our political life, the capitalists buy what they want politically. They bribe the laws they want into being. No one with the desire of cleaning up the public life of Canada can vote either Liberal or Conservative. They will vote Socialist.

MAN NO FALLEN ANGEL

It is useless to think of man as a fallen angel. If the fallacies of absolute morality are to be admitted in the discussion at all, he must be considered rather as an obstinate and selfish devil; who is being slowly forced by the iron, tyranny of Nature to recognize that in disregarding his neighbor's happiness he is taking the surest way to sacrifice his own.—G. Bernard Shaw.

THE CHRISTMAS SUB.

Dear Comrades,—The members of our local here are going to give a year's subscription to Cotton's Weekly, present to their friends. One or more, they will follow later. Also they wish to intimate to you that it would be advisable to make a special note of it in your paper, and urge other locals and comrades to do the same. Truly a great Christmas present, and one which will increase in value as the year goes by.—Yours in the revolution—R. P. Niagara Falls, Ont.

Many of the readers of Cotton's take capitalist papers. When you subscribe it would be well for you to ask the paper to give more articles and news to Socialism. Economic determinism is at work in the newspaper offices as elsewhere. If the owners see cash coming in with request for a certain kind of news, they will give more of it.

THE SERBIAN PIG

We have read of the bravery of the Servians in the war against Turkey. We have read of the terrible atrocities committed by the Turks against Christians in Macedonia. Some Canadians may be foolish enough to think that the Servians have joined in the war on religious grounds. It may be thought that a passion for humanity and a desire to protect the children of the true God from the Mohammedans animate the Servians so they give themselves to the slaughter for the sake of a glorious cause. Let us not deceive ourselves. There is a cause for which the Servians die, but it is not for the sake of religion. They die in the cause of the Servian pig.

Let us turn to page 687 of Volume 24 of the Encyclopedia Britannica, and there we will read, "Relatively to its population, Servia possesses a greater number of sheep (3,160,000 in 1905) and pigs (908,000 in 1905) than any country in Europe. Large herds of swine fatten, in summer and autumn, on the beechmast and acorns of the forest, returning in winter to the lowlands. The Servian pig is pure white or black, but other breeds, notably the Berkshire and Yorkshire, are kept. Despite American competition and Austro-Hungarian tariffs, the export of swine remains the principal branch of Servian commerce."

There you have the cause of the deaths of the Servians at the hands of the Turks. There you have the reason d'être for the fierce assaults upon Monastir. There you have the cause of the Servian's defiance of Austria when Austria forbids the Servian demand for a port on the Adriatic.

Servia exports hogs. She now exports them at a great disadvantage. Austria takes some, but there is the high duty on foodstuffs imposed by the agrarian nobles of the Empire. Roumania, Bulgaria and Turkey are all agricultural countries like Servia herself. Hence Servia desires a port where ships can come and carry the Servian pig to grace the Christmas board of the English labor skinner, or feed the slaves in the mines of Nova Scotia.

Wars are founded upon material considerations. The Crusades of the middle ages were kept up, not so much by Christian enthusiasm as by the hope of plunder from the fabulously wealthy East on the part of the noble and Christian robber barons of Europe. The anti-Semitism of France and Russia is not due to any religious animosity, but because the Jew can outshine the Christian parasite thus rendering the Christian parasite poor. In both cases, however, the cloak of religion was flung over the greed, and the Christian adherents went forth to rob in the sacred name of religion. In Servia now, the cloak of religion is flung over a war fought about the question of the export of hogs.

There is religion. There are religious motives. There is the longing in all of us for a future life better than this. This is well. But when the labor skinner of Canada, and their religious henchmen, are attacking Socialism, we can rest assured that such henchmen have an economic motive.

When the fat plute or his henchmen denounce Socialism in the name of religion, remember the Servian hog.

We are apt to think the United States is more rotten than is Great Britain. We read of the divorce suits across the border, while we hear nothing of the British ones. We read of American scandals and not of the British scandals. We see exposures of the private life of the American financiers and politicians, and never a word against the morals of the British financiers and politicians. This is not on account of the superior morals of the British politicians and financiers. It is a question of law. In the United States the truth of a scandal can be pleaded in extenuation of its publication and in justification thereof if it is in the public interest. In Great Britain the libel laws are different. You cannot plead the truth as an extenuation. There the capitalist judges the private life of a politician or a financier as his private business with which the public have nothing to do. So if a newspaper publishes the small misdeeds of a fairly decent man, the fairly decent man can get small damages. If the paper publishes the rotten record of a scoundrel, the scoundrel can get big damages. So the newspapers dare publish nothing. They dare not even publish the proceedings of a divorce court. The evidence may be true and given under oath in a public court, nevertheless the newspapers can be sued for helping spread the details and bringing the parties into wider disrepute. The Britishers have a reputation for superior morality because the capitalist judges sit upon the stench and prevent the public knowing it is there. No wonder the lords and dukes and eminent financiers consider that the British law is the best on earth.

HUMOROUS SITUATIONS

There are many funny things happening in Canada which ought to be given publicity. When a Socialist tackles a staid old Conservative for his sub, when a red interviews a rabid Liberal, humorous situations are apt to arise. If any such have happened in your experience, why not send the account to Cotton's? Write briefly and on a separate sheet of paper. Let us have a little fun to relieve the stress of the fight.

The ballot is the only tool that the worker has never learned to use to the accomplishment of great things.

BILLY'S BEDTIME STORY

He Didn't Just Get His Daddy

By R. Winn, Cowansville.

"Once on a time," said daddy, after he and little Billy had settled down for their bedtime story, "a great Duke came from across the seas to reign over us here in Canada. He was a prince of the royal blood. He came in a big steamship, and had a lot of servants to wait on him at all times. The people liked the duke who was a very nice old gentleman, and they made him welcome to the whole country. They had big regiments of soldiers and immense receptions to meet him every where he went, and he rode through the country in a private train which was beautifully fitted up. He—

"Where did the Duke get the train, daddy? And whose steamboat did he ride on? Was it his?"

"Well, no, my son. You see the people supplied the Duke with all these things. It is the custom, you know."

"Did he have to put a ticket in the box the same as we do when we ride on the street car?"

"No, no. The train was kept for him. He used it when he wanted to. All he had to do was to order it made ready for him, and it was done at once."

"Was the Duke the engineer on his train?"

"How silly! Dukes cannot run engines, or any work like that. Of course he was not the engineer. He rode in the palace car."

"Could we ride on that train if we wanted to?"

"Of course not. It was the Duke's train."

"Who paid for the train?"

"We did, but we kept it for the Duke to use when he wanted to."

"Gee! I'd like to be a duke. Did he have to do any work?"

"Certainly not. You see, he came over here to rule over us. He was here in place of the king."

"Didn't he have to work like you do—build dandy houses like you did on the avenue last year?"

"Well, no, my boy. People of the royal blood do not have to work. They were born to rule."

"Well, who keeps them, then?"

"Why, boy, what questions you ask. We do, of course. We give them money to spend so they can keep up appearances; buy clothes, automobiles, and so forth."

"What for?"

"Why, so we can have some one to rule over us. We must have a ruler. Everything must have a head, you know."

"Well, haven't you got one now, daddy?"

"Now, look here. If you want me to tell this story you must listen, and not interrupt. Well, as I was going to say, the regiments of soldiers would be lined up, the Duke would inspect them, and—

"Was the Duke afraid of the soldiers?"

"No, no. The Duke liked the soldiers. He has been used to them all his life. Well, he—

"What did the soldiers come out for? I thought soldiers were for to kill people."

"Soldiers are to defend our country from invasion from foreign foes, and—

"When was our country invaded last, daddy?"

"Oh, about—well—never mind just when, but as I was saying, the Duke lived in a grand house at Ottawa called Rideau Hall. It was a beautiful big building."

"Was it as big as the houses you build?"

"Yes, much larger and nicer. I could build a hundred houses for what it cost. So, when parliament opened the Duke would read a speech from the throne, telling the members what a grand country Canada was getting to be. You see, he was doing this in the king's place—acting just as if he were our real king."

"What else did he have to do?"

"Oh, he had lots of social duties to perform. He gave great dinners, and held great receptions, and opened fairs, and laid corner stones, and lots of other things."

"Did he have many people at Rideau Hall?"

"Yes, sure. All the best people used to go there regularly."

"Why didn't we go?"

"Well, you know we don't belong to that set. They would not care to see us there, Billy."

"Who paid for the big dinners, and things?"

"The people did, of course."

"Well, why couldn't we go if we paid for it all? I can always get in the nickle-show when I pay my nickle."

"Never mind why. Don't interrupt the story. Rideau Hall was surrounded by beautiful grounds all laid out with flower beds, and planted with trees which were nice and shady in the summer. It had lovely drives, and—

"Did many of the people go there, daddy?"

"Well—no—you see they used to go there by the thousand, but after the Duke came, they closed the grounds to the people, so that the Duke and his family would not be disturbed."

"Who closed the grounds up?"

"The people did, of course."

"Didn't the people want to go to the park?"

"Yes, I suppose so, but they didn't want to bother the Duke."

"Who owned the park?"

"The people do, but they are not allowed in, though."

"But suppose they went in, what then?"

"They would be arrested, and probably charged with trespassing on the Duke's land."

"Say, daddy, when you come home from work tomorrow night can I have you arrested when you come in our yard, and—

"That will do. I told you not to interrupt. You have spoiled the story. Off to bed you go immediately."

Dr. J. T. Finney, member of the Quebec Legislature, declares that the average domestic servant of Montreal gets twenty-five per cent more salary than the BETTER PAID average school teacher in the rural parts of the province. He declares that Japan is away ahead of Quebec, and that the present policy is reducing our province to the level of Spain, where twelve millions out of a total of fourteen millions are illiterate. Would it not be better for the bishops, archbishops and priests of the Catholic church to get busy educating their people instead of blindly attacking Socialism?

CHIPS FROM A BLOCKHEAD

By G. Prager, Berlin, Ont.

Reforms are mere palliatives, because behind each evil affecting society lies a cause. And this cause no palliative can reach.

In far off Eastern Europe nations war upon another. Several hundred Bulgarians leave Northern Ontario to go to the scene of battle. Work on railway construction has to be abandoned. Small storekeepers at Cochrane lose their business. The world is getting small indeed!

At Hamilton a drunken brute rapes a young girl. He is let go on suspended sentence. A man there steals an umbrella. He is sent to jail for six months. Capitalist justice says: "Property rights must be protected."

The sun was shining brightly. We said to a man: "Isn't it good to enjoy the pleasant warmth of the sun?" "I would rather it were cold and nasty," replies he. "I am in the clothing business!" There is economic determinism with a vengeance! The system forbids us to look up!

The time is passing for people to say: "I believe." We are coming to the time people will be expected to "know." "We know" humanity has struggled upward from savagery to barbarism, through chattel slavery to feudal slavery, thence to wage-slavery. Hence "we know" the day of industrial democracy are coming! We know institutions are constantly changing. The evolution goes on!

The battleship builders, the makers of guns and ammunition, those who ride on the backs of humanity, tell us that to have peace, we must prepare for war. So the merry dance goes on! But in 1812 there were nearly a hundred forts on the American-Canadian frontier. At Fort Niagara there were 6,000 troops. On the Great Lakes were a hundred fighting ships. And there was war between brethren! On April 28th, 1817, two men met at Washington. One was Richard Rush, American Secretary of State, the other Chas. Bagot, England, Minister to the United States. They drew up an agreement. There was to be only one small armed vessel on Lake Ontario, no more than two on the Upper Lakes, no more than Lake Champlain. The agreement has been kept, and for well on to a century there has been peace between Canada and the Republic. "If thou wouldst have peace, prepare for peace!"

And now let the kind reader try and act upon that old maxim: "I must try and get a few more subs for Cotton's."

The Personal Worker

By Samuel W. Ball.

There are probably as many persons converted to Socialism through conversation and argument among friends and shopmates as in any other manner.

Every Socialist should aspire to become a clever propagandist among his associates.

The essentials are, first, a clear understanding yourself, and second, the patience and tolerance not to antagonize.

Assuming that every Socialist understands the necessity of confining his arguments to the statement of truth, the next thing is to support your statements with convincing proof.

To illustrate a point, confine yourself to the experiences of your listeners. If you are talking to a farmer, you will find him more interested in the cost of farm machinery than in the history of the Paris Commune.

If you are talking to a carpenter, build a house for him; for a railroad man, run the trains and build the engine. They know more and care more about these things than they do about the continuity of the germ plasm.

You will find it harder to convince a merchant that he is robbed at the point of production than that the trusts cannot be "busted."

In every case testimony of prominent scientists and writers is effective argument.

It is usually better to let your opponent lead the argument. You will not have to assume the aggressive, but will find it easy to show capitalism responsible for most of the crimes usually laid at the door of Socialism.

Do not permit your opponent to lead you away from the issue by introducing irrelevant matter, which he will be inclined to do when driven to the wall, as they all are, sooner or later.

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A GOOD CHRISTMAS PRESENT. Editor Cotton's: Our local is suggesting a plan to boost the subscription of Cotton's Weekly, by members of the local, and subscribers of the paper making some friends a Christmas present of a year's sub., and we intend to carry it out as much as possible, and would urge that other locals carry out the same plan.—Yours for freedom, E. N. Sec'y Local Niagara Falls, Ont.

The Canadian Farmer Under Capitalism

By T. EDWIN SMITH

(Continued from last week)

Robbery of the Farmer

I said at the beginning that the farmer had notes at the bank for payment, and the interest on his mortgage was due, and it was to get the money that he rushed upon the market with his labor power done up in wheat kernels. I hear the righteous champion of capitalism say, "The farmer ought not to go into debt. There is no need for him to mortgage his farm. It serves him right for being ambitious and extravagant."

The objector is wrong. The average farmer can not keep out of debt. We must judge the farmer by the great majority of them, and not by a few exceptions. There are a few men who are not in debt to their eyebrows, but they are few and far between. The standard of men is the average man, and not the exceptions. If, under a certain system, nine-tenths of the people are prosperous and the one-tenth poor then the system is perhaps with the one-tenth. But when we find that nine-tenths are poor and the one-tenth fairly well to do, then we must assume that there is something wrong with the system. To-day in the districts with which I am acquainted more than nine-tenths of the farmers are mortgaged and in debt in other ways. This being so, there is something wrong besides the farmer's debt.

The reason the farmer is in debt for his equipment is that today in farming as in all other industries the cost of the machinery is so great that one man cannot own it by himself. The value of a decent farming outfit for the prairies is about two thousand dollars. No man can save that amount out of his wages as a farm hand in time to do any farming for himself in this world. He can not get this money, working anywhere else, for wages all over the world are reduced to the bare cost of living. The farmer must have the assistance of all society in order to start farming, and it is here that the capitalists come in. All the equipment that the mechanics of the world have made is in their hands, and they allow the farmer to use it on terms that suit them. And as the machinery of farming (I use the term in its local meaning now) must be spread over a wide area, and they can not keep their eye on it so easily, they give the farmer a paper title to the machinery so that he thinks it is his own, and on that account takes better care of it than he would otherwise. They protect themselves by loaning him money on mortgages and notes so he can pay for a part of the equipment, and so becomes still more thoroughly tied up.

Farming today is passing through the stages that other industries did several decades ago. As long as one man or a few men acting together could make and operate their own machines there could be no involuntary wage slavery. And as long as one man could own the machinery there could be private property in the agencies of production. In the evolution of the tool into the machine it first became too great for one man to build, although one man could operate it. Then the machine became more complicated and division of labor crept in demanding more skill than the jack of all trades could acquire, and several men became necessary. At this stage wage slavery becomes the rule, but private property has not been threatened. The next step was the expansion of the machine into not only several machines, but into several factories. This required a more complicated and great for one man to acquire, and hence we have the company, the corporation and the trust. The final act in this drama is being played now with one group of men extending their sway not over one industry, but over all industries. When this has become a fact the reign of capital will have passed.

Farming is going through the same evolution. The machinery of production that the farmer uses is so complicated and extensive that it requires expert mechanical skill to build it. The farmer cannot build it himself, and so trades work with the mechanics. Today the individual farmer cannot operate his own machinery, even that on his own farm. Harvesting requires two men to do it properly, and to avoid danger of rain while threshing means the combined efforts of about twenty men. Haying is two men's work, and so the greatest possible result is four men should work together. The steam plow needs from four to seven men and a cook. The combined harvester is operated by five men. Individual production on the farm is past and consequently the farmer is subject to the laws of all other producers.

However, it is yet possible for one man to own the complete outfit, though very few of them do so. This possibility is passing away. The value of an up-to-date outfit of farm machinery is above twelve thousand dollars. The number of farmers who can own that amount of property is very few, and they are becoming fewer, while the cost of the outfit is going up. The average farmer CAN NOT own his outfit, and therefore must go to the capitalists and get permission to use the tools in his hands of the capitalists, and by this very act sells himself into virtual slavery for the rest of his life.

We have seen now that the farmer can not own even the tools on his own farm, much less the complete machinery of food production, and consequently must go to the capitalist class and get access to the tools he must use in order to live. That the manner in which the capitalist class allow him the use of the machinery, compels him to deliver the products of his toil as soon as he has finished, and that the capitalists, by virtue of their ownership in these agencies of production, compel him to deliver to them all but a bare living.

These three characteristics place the working farmer in the ranks of the wage slaves, and in spite of his clear ownership of land and tools, he is still a servant.

I have stated the theory, and now some carping critic may want some thing more definite than a mere argument and analysis. He may say, "Yes, that sounds all right, but are the facts as you have stated them?"

They are indeed. To convince the critic we must try to lead his mind along the same track that our own mind has gone, so that the same things will impress him. As we can not forcibly compel him to follow us we must merely direct him on his way. I will now show him how to prove all I have said.

Let us analyze the production of a sack of flour and see how many groups of people are engaged, how much they are paid, and how much profit is made over and above the costs. We want to see whether we are getting the full product of our labor.

According to a letter in my possession from one of our western milling companies, one bushel of No. 1 wheat will make 42 lbs. of No. 1 flour, and leave 18 lbs. of bran and shorts. A sack of flour contains 98 lbs. of flour net, although we pay for a hundred lbs. By simple division we can see that it requires two and one third bushels of wheat to make 100 lbs. of flour and 42 lbs. of bran and shorts. There are lower grades of flour and lower grades of wheat too, so we will only discuss one of them. Now the flour is selling for \$3.85 per hundred, and bran and shorts average \$1.30 per hundred. Let us arrange this in a table.

Table No. 1.

1 bush. wheat makes:	
42 lbs. Flour	
18 lbs. Bran and Shorts.	
2-1/3 bush. wheat makes:	
98 lbs. flour	\$3.85
42 lbs. bran and shorts	.55
Total	\$4.35

Divide \$4.35 by 2-1/3 = \$1.86. 1 bushel of wheat milled is worth \$1.86.

Remember this is not what the farmer's wheat is worth, but what that bushel of wheat is worth after it has gone through the whole process and has acquired the value of other men's labor.

The Canadian Bank of Commerce in an article given to the press estimates the value to the producer of wheat at 62 cents. In order to have our enemies' own figures to condemn them let us take the bankers' word for it and figure that the farmer receives for his wheat \$1.11. I will say that the last load of wheat that went to town from my district brought that amount. We can see that the difference between what the farmer receives and what the final product is worth \$1.24. This amount represents several items. It includes the part of the farmer's product of which he has been deprived, and also the value added by the other workers. After a good many months of effort I have worked out the amounts given to the various groups of workers who take part in the production of flour. They are as follows:

Table No. 2.

Farmer (gets)	62
Elevator (cost)	2
Freight to lake (cost)	9 3/5
Mill (cost)	3
Freight back (cost)	13
Jobber	1
Retail	21
Total	\$11.35

For the benefit of the skeptic I will explain how I got some of the figures. The Dominion Government, which can hardly be said to be unduly hard upon great corporations, has decided that any elevator must elevate grain, store it 85 days, and load it out again into any car desired and make a charge for so doing not to exceed one and three fourths cents. Since the government decided this it is fair to decide that this amount allows the company a profit.

However, there is the weighing and inspecting of cars that comes to one tenth of a cent per bushel more, so I have lumped the whole and said two cents so as to leave my friends the enemy a good margin.

The freight from my town, Carmangay, Alberta, is fifteen cents per bushel. Last year on a business of more than \$22,000,000, the C. P. R. made a net profit of more than \$43,000,000. This shows that more than 35 per cent of the total income was profit. In other words, for every dollar this company took in as freight rates a little more than 35 cents went to the shareholders' pockets, and not to pay for any productive purpose. Applying this to the freight on wheat from my town I arrived at the cost given above. The cost of hauling the flour back was arrived at in the same way.

The cost of milling given is the average cost of all the mills and all the wheat ground in Canada. The mills make a return to the census department once a year, and this figure was deduced from their own sworn statements.

The wholesalers and jobbers with whom I am acquainted, make a charge of 25 cents for handling each sack of flour. I have known several cases in which a retailer had ordered flour from a wholesaler and the orders had been filled from the mill. Nevertheless the wholesaler collected his 25 cents. If they do handle the flour 2-1/3 cents will pay for hauling it from the freight shed to the warehouse and back.

One miller with whom I am acquainted told me the mills priced the flour to the retailer at such a rate that they could make 50 cents on a 100 lb. sack. This works out at 21 cents for each bushel of wheat that had gone into the flour. I do not consider that the average retailer makes a profit, so I have put down the entire charge as a cost to him. Most of the retailers are working for

the banks, and receiving only day wages for their trouble, so I have not considered him a capitalist.

From the two tables given above, you can see that on every bushel of wheat that is raised this year the capitalist class makes a clear profit of 74 2-3 cents. This is a great deal more than the farmer gets. The Canadian wheat crop this year will be nearly 200,000,000 bushels, and the capitalists who do no work at all will receive \$148,000,000 that we of the working class have earned. No wonder Sir Edmund Walker wants the farmers to produce more. They do not take all this out of the farmers, although they do take the greatest part of it from him.

We will find out how much they do take from the farmer, and what share of his product they allow him to retain.

You see by the above tables that the total amount given to the different members of the working class for making flour is \$11.35 for every bushel ground up. Of this the farmer receives 62 cents. We may assume that the work a man does is determined by the money he receives. On the average one dollar given in wages to a man in a certain locality represents the same amount of labor man in the same locality, although the labor power may not all be applied at the same time. The competition for jobs among the men will make this so. (A doctor may receive three times as much per hour as a ditch digger, but you must remember that the doctor has applied a great deal of his labor power years before while he was preparing for his profession, and is getting his pay for it now). Keeping this in mind, examine the following table:

Table No. 3.

Total cost	\$11.35
Farmer receives	.62
His share is (of cost)	5.55 p.c.
Value of 1 bush.	\$1.86
Farmer's share	\$.104
\$1.04 : .62 :: 100 : 59.	

The farmer receives 59 per cent of his product. 59 : 100 :: 100 : 169. For every dollar the farmer receives today for his wheat he is really earning \$1.69. This means that if a farmer hauls a four-horse load to town and receives \$100 for it, that load was really worth \$169, but he gave this extra \$69 to the capitalists. In other words he divided up with those who did no work whatever.

Now, Mr. Farmer, even if you are not hard up, and if you are free of your mortgage you are no better off than the poorest neighbor beside you. If you have been able to keep clear it means that you have worked a lot harder than the average farmer. You have gained by the weakness of your brother. Your strength has been his weakness. Still you have a kick coming the same as he has! You have not received all you have earned. You should have been far better off than you are. The capitalists have taken a lot of you, and we would like to see you get it.

(To be Continued)

The Invisible Army for Us

Dear Comrade,—Out here the Social Democrats feel deeply the loss of Wayland, who fought such a good fight, but we must admit he had a right to a rest if he desired to take one. I understand that like a number of other Socialists he believed "there is no death, what seems so is transition." Possibly his idea was to rest for a time, join his wife and enjoy with the invisible part of the army. A fine idea if it were only possible.

Well, thoughts are things, and there are many things not dreamed of in our philosophy.

We are in the material plane because our powers are mainly expended in the struggle for food, clothing and other material things. When we break the shell of capitalism we will grow wings and fly.

An old bible story illustrates a fact not yet realized by our comrades.

The armies of Israel under Ahab were ordered to attack the hosts of the Syrians, who outnumbered them ten to one, and the soldiers were becoming panic stricken. The prophet, I believe Elisha, prayed that the eyes of Ahab and his army might be opened so that they might see the forces fighting with them. And their eyes were opened and behold the mountain side and plain were covered with chariots and horsemen of fire. Ahab's army took courage and the Syrians dared not fight and retired and troubled Israel no more.

Today if the workers and Socialists realized this power, and understood the visible and invisible forces on their side and at the same time could know the fear, the decay and rapid disintegration of the capitalist class, we would sail in and put the corporations out of business in less than a year.—Yours for the Cause, W. J. Curry, Vancouver.

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The "mining camp" for the man who brings the world comfort is a shame to the system, a proof that it destroys the home.

The only way in which capitalism can escape conviction of criminality is to plead insanity.

DEBS HURLS DEFIANCE

At Capitalist Bloodhounds

Terre Haute, Ind., Nov. 24. — The indictment of Warren, Shepard and myself is based upon our alleged attempt to obstruct justice by inducing a witness against the Appeal to Reason to leave the jurisdiction of the court. The indictment is based upon a made-to-order lie. The prosecutor knows it is a lie, the court knows it is a lie, and everybody connected with the case knows it is a lie.

This infamous lie is intended to support the indictment. It is sufficient. All that was needed was a pretext and this foul lie was hatched by the blackmailing scoundrels who control the court machinery and who have openly boasted that they would put us in the penitentiary and bankrupt and destroy the Appeal.

This case is but a continuation of the brutal persecution by the Federal court of the Appeal to Reason for exposing the crimes of capitalism, especially the venal judges placed on the bench by corporate influences, the corrupt courts and the sink-holes of filth and horror known as federal prisons.

If the crimes committed behind the walls of the federal prison at Leavenworth were known it would shock and horrify and eternally disgrace the nation.

For having drawn aside the curtain for but a brief hour the Appeal has been marked by the official mercenaries who have rioted in the proceeds of these crimes against the nation's unfortunates, and they have sworn that the Appeal must be wiped out of existence.

For six years these bloodhounds of capitalism have been on the track of the Appeal, backed by the Federal Administration at Washington and the plundering powers of Wall street. And according to Harry Bone, the agent provocateur who draws a salary as prosecuting attorney, the end of the Appeal is now in sight and we shall soon be in convict's stripes.

I want to serve notice that here and now, so far as I am concerned, the working class shall not be held up for a single cent for my defense by the blackmailing thieves and corruptionists who wear the livery of court officials in which they serve the buccaners who are robbing this nation and destroying the people's liberties.

I defy the whole infamous gang of judicial cutthroats and mercenary hirelings of capitalism to do their worst. I will accept no quarter at their hands. I scorn their mercy and hold their hideous travesty on justice in loathing and contempt.

Having been the candidate of the working class for the White House, I can now well afford to be the candidate of the robber class for the penitentiary.

I am ready for the fight. I know what it involves and am prepared to stay to the bitter end.

They have us on trial now, but it will not be long before we will put them on trial before the American people.—Eugene V. Debs.

B. C. MINISTERS FOR FREE SPEECH

At the Ministerial Association meeting held in Victoria, B.C., on November 9th a ringing resolution in favor of free speech was passed. The capitalist press refused to publish the resolution. When the ministers act for the capitalist class they are praised and their remarks get extended notice in the capitalist organs. When they support labor their resolutions and remarks are ignored. The resolution has to do with the difficulty Socialists and industrialists have with the present Victoria mayor and police commissioners over street meetings. The mayor was elected by the notorious Conservative Tammany organization known as the Beaver Club, and he certainly has the brand of the machine over him. All honor to the Ministerial Association for passing the following resolution and taking their stand with the right:

"That we earnestly affirm the rights and liberties of the people to hold public assemblies and to exercise the fullest liberty of speech whenever and wherever they will in conformity with the common law of the land governing all such rights and liberties."

"And that whilst fully recognizing the duties and responsibilities of the civic authorities in maintaining the peace and welfare of the community, we believe that the common law of the land gives sufficient protection to the public, and we believe any by-law contrary to the spirit of the foregoing resolution to be altogether unnecessary."

That copy of this declaration be forwarded to the Mayor and City Council, the Police Commissioners, the Provincial Government, and the Press."

The Weekly News of Victoria was the only paper to publish the resolution.

We are sorry for the women and children and Socialist voters. The others have voted for what we got and will have to struggle along without our sympathy.

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