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**Cotton's Weekly**

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W. U. COTTON, S.A., S.O.L., Managing Editor

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This Paper is not Published for Profit. It is published by Co-operative Effort as an advance of the Co-operative Commonwealth. It is the only Canadian Weekly Paper at the for	
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Do soldiers fight for what they want? Do they get what they fight for? Soldiers fight for \$15 a month, board and clothes. They get it.

Small conquests pave the way for larger ones, therefore Socialists should enter candidates wherever they can.

It takes brains to overthrow the capitalist system and establish the Co-operative Commonwealth. That's why we appeal to you to help us.

One non-producer in a uniform with a rifle on his shoulder looks as good to Sam Hughes as a hundred workers in overalls with picks and shovels.

The capitalist class just love freedom of competition by which the slaves are free to compete against each other to produce for the lowest wage the most wealth for the capitalists.

"Socialism will break up the home," say the capitalists. Then they throw out the few poor sticks of furniture from the shacks a slave has rented to house his family in because the slave is out of work and can't pay the rent.

"Common jail prisoners working on the public highway with ball and chain attached to their legs," says a daily paper. Oh no, this is not in Siberia or other such uncivilized place. It happens in Truro, N. S. Christian Canada has a lot to learn about humanity.

Two things are very noticeable wherever the mining industry prevails—bad houses for the living and beautiful homes for the dead. Insanitary cottages with no conveniences for those who are always breathing the bad air, and beautiful tree-lined roads, flower-strewn pathways, foliage, and green acre for those who cannot breathe at all.—Ex.

Italian laborers on the C. P. R. are denied water to drink by their foreman. A laborer near Montreal asked a foreman for a drink, and was pushed away and insulted. He struck the foreman with a shovel, and was arrested, of course. The magistrate discharged the laborer and lectured the foreman. Refusing a man time to take a drink of water is getting the speeding-up system down to a nicety.

"Houses I have been into are as dirty as it is possible to have them, and food there is none. Bread and molasses is almost all the children get, and, indeed, all the family has. The mothers have to go out to work and the children are left to practically take care of themselves. They simply waste away." No, this is not Constantinople or Whitechapel. It is Montreal that is being described by a slum worker.—Montreal Herald.

Gunner Gauld, of the R. C. H. A., Kingston, was sentenced to six months in jail for military conduct. This is the third time this soldier has deserted from various Canadian crops; he hates the idle, lazy life of the soldier; he deserts, because there is no other way in which he can be free, except he has money to buy himself out. The masters have a strangle hold on their hired murderers, and the courts give them the limit. If a man has money enough, he can buy his release from the soldier's life. If he has no money, he is sent to jail for trying to get his release. This is a fine law for the masters, and is formulated only for the benefit of sons of the rich, who have been enamored of the soldier's life, and wish to be freed.

The banks of Toronto are able to borrow millions from the city at three per cent, and lend the money back to the city at five and three-quarters per cent. Toronto has to borrow \$6,000,000 from the banks which the banks borrowed from them, and pay the difference in interest, and they don't like it. What are they going to do about it? Toronto is getting a dose of capitalist medicine. The city supports Borden and his trailblazers to the limit. Political spellbinders can put the Toronto voters to sleep any time they please, and get the vote. The banks of Canada are all powerful with the government, the government are running snooks with the banks and high financiers, and there you are. If the banks were unable to extort interest in cases such as the above, they could not live. The Toronto voters supported the god of interest, and are only getting what is coming to them.

Some English immigrants in London, Ont., have been evicted from a building in which they had been living under the supervision of the City Inspector. The bedding and clothes they have been using were taken away from them, and they have been cooking meals by lighting fires in the park drives. The city authorities are determined to make them obtain houses for themselves, and they retort that there are no houses to be obtained.—Daily Paper.

Come along, lads, there's plenty of room in this glorious, free and prosperous Canada. Come along, sleep in the open, and eat at the free lunch counters. When there are enough of you here, the masters will be able to sell their jobs away lower than they are sold in the old country, and you may take their jobs at your own price or starve. There is lots of room here. There are thousands of miles of territory, and not nearly so many capitalists as at home. Only about forty have the control of all of Canada, and they are certainly making hay while the sun shines—for themselves.

# The Josephus Puzzle of the Ages

In the last issue of this paper, we promised to publish the discovery of Comrade C. Stuart Barnes which would throw a great flood of high upon primitive Christianity and revolutionize men's conception of that age. We also stated that the discovery was so simple that it is a wonder it had not been made before. Comrade Barnes has investigated the writings of Flavius Josephus the Jewish historian. Josephus writings have been diligently read by Bible students for ages. He deals with the days during which Christ lived, having been a commander of troops in Galilee. He describes the history of Judea up to and including the destruction of Jerusalem. He makes no reference to Christ save in one or two places, which modern students consider to have been put in by later writers and not to be written by Josephus at all.

The puzzle of the ages has been why Josephus, who dealt with the age of Christ did not deal with Christ or his followers. Why should he be so silent?

By applying this class theory we get the key to the riddle. It is only a Socialist who could have made the discovery.

Josephus writings are full of references to impious wretches, to seditious people, to robbers, to arch robbers, to ignoble weavers, etc. These people he continually sneers at, berates them, lays the ruin of his country at their door. Comrade Barnes shows that these despise and berated seditious were the early representatives of Christianity. The scholars of the ages have been seeking in Josephus for him to praise the followers of the Galilean reformer. They could not find the praise, and thought he did not deal with them at all. The scholars have looked at history with Josephus eyes and praised what he praised and condemned what he condemned. They did not suspect that a Pharisee historian, for this is what Josephus was, would denounce the lowly followers of the new sect, and so through the ages, they have berated the primitive movement with Josephus and wondered why they could see nothing of the primitive movement in his writings.

## Josephus

As the puzzle hinges upon Josephus, a little of his personal history is in order. He was born in Palestine, A. D. 36. He was descended from the noblest families of Palestine, being sprung from the Asmonean family, which held at one time the kingship and the high priesthood. He tested the different sects, and from the age of nineteen on conducted himself according to the sect of the Pharisees. He belonged to that class which Christ so thoroughly castigated and who hated Christ bitterly.

He was of the priestly faction and fought for several years in Galilee against the revolting people. He went over to the Romanizing party was present with Titus at the siege of Jerusalem on the side of the Romans against the Jews. After the destruction of Jerusalem he went to Rome, A. D. 70, with the Roman Emperor. He latinized his name from Joseph to Josephus. He was given the temple records and wrote the history of his country. The exact date of his death is not known, but it is between A. D. 95 and A. D. 106. His writings left us are four in number. A "Life" of himself is the shortest. He wrote the "Antiquities" of the Jews, which is a history from the earliest time down to the destruction of Jerusalem. It is divided into twenty books. Books 14 to 20 deal with the period between Herod to the siege of Jerusalem, and is the interesting part of the history. He wrote the "Wars" of the Jews in seven books, dealing with the period between Antiochus the great and the destruction of Jerusalem. He wrote a short treatise entitled "Against Apion" the object of which was to show he was not telling lies in his histories.

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## The Pharisee Viewpoint

What was the Pharisee viewpoint concerning the Galilean reformer? Let us examine the Matthew record alone. Chapter 9, 3, reads, "And, behold certain of the scribes said within themselves, This man blasphemeth." 11th verse, "And when the Pharisee saw it, they said unto his disciples, Why catech you Master with publicans and sinners?" Chapter 12, verse 2, "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath day."

Chapter 12, verse 24, "But when the Pharisees heard it, they said, This fellow doth cast out devils, by Beelzebub the prince of devils." Chapter 21, verse 15, "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, saying, Hosanna to the son of David! they were sore displeased."

Chapter 26, verse 4, "And Jesus said by subtilty, and kill him."

Chapter 26, verse 65, "The high priest rent his clothes saying, He has spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy."

Chapter 27, verse 41, "Likewise also the chief priests mocking him, etc."

Evidently the Pharisees had no love for Christ. Their teachings were the opposite of his.

Josephus, allying himself with the Pharisees, got their viewpoint, and would have no love for the follower of the Galilean.

## Judas the Galilean

Is there any character in Josephus which, if stripped of Josephus additions or distortions due to his Pharisee outlook, could be the historical Christ?

Barnes identifies the Josephus Judas the Galilean with this figure. In Antiquities, book 18, chapter 1, an account is given of Cyrenius becoming governor of Judea and ordering a statement of the substance of the Jews for the purpose of taxation. Joazar, the high priest persuaded the people to submit Josephus then adds:

"Yet was their one Judas, a Gaul onite, of a city whose name was Gamala, who, taking with him, Sadouk, a Pharisee, became zealous to draw them to a revolt, who bot said, that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty, as if they could procure their happiness and security for what they possessed, and assure enjoyment of a still greater good which was that of the honor and glory they would thereby acquire for magnanimity. They also said, that God would not otherwise be assisting them, than upon their joining with one another in such counsels. A might be successful, and for their own advantage; and this especially if they would set about great exploits, and not grow weary in executing the same: so men received what they said with great pleasure and a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree. One violent war came upon us after another, and we lost our friends who used to alleviate our pains; there were also great robberies and murders of our principal men. This was done in pretence indeed for the public welfare, but in reality from the hopes of gain to themselves, whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) sometimes on their enemies: nay, the sedition at last increased so high, that the temple of God was burnt down by the enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together: for Judas and Saddouk, who excited a fourth philosophical sect among us, and had a great many followers therein, filled our civil government with tumults at the same chapter he gives the views of the Pharisees, the Sadducees, and the Essenes. Then he goes on to describe the fourth sect which had infected the nation to an incredible degree, in the following terms:—

"But of the fourth sect of Jewish philosophers, Judas the Galilean was the author. These men agree in all things with the Pharisees; not only they have an inviolable attachment to liberty, and say, that God is to be their only ruler and Lord. They also do not value dying any kinds of deaths, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord. And since this immovable resolution of theirs is known to a great many, I shall speak no farther about the matter, nor am I afraid that anything I have said of them should be disbelieved; rather fear that what I have said is beneath the resolution they show when they undergo pain. And it was in Gessius Florus time that the nation began to grow mad with this distemper."

Would not that be the language of an honest Pharisee who is trying to write, in Rome, a history of his dismembered nation? Could we expect a Pharisee, a member of the ruling caste, to know the ambitions of the masses?

the hopes, the inspiration of the taken to Rome, tormented and burnt ancient Jew in the struggle for alive.

Throughout his works, Josephus refers to the modern party in Palestine as the innovators, the seditious ones, the impious ones. He calls those who fought the Roman occupation in a sort of guerrilla manner the "robbers." He also refers frequently to the Sicarii, or "dagger men" or assassins. These assassins, as Comrade Barnes shows in his researches, are the followers of Judas the Galilean. Josephus, like the modern capitalists, talking about Socialists, continually denounces these overturners of old customs.

Here is what he says of John in the "Wars," book seven, chapter eight, "Yet did John demonstrate his actions that these Sicarii were more moderate than he was himself for he not only slew all such as gave him good counsel, to do what was right, but treated them worst of all, as the most bitter enemies that he had among the citizens; nay, he filled his entire country with ten thousand instances of wickedness such as a man who was already hardened sufficiently in his impiety towards God would naturally do for the food was unlawful that was set upon his table, and he rejected those purifications that the law his country ordained; so that he was no longer a wonder if he who was so mad in his impiety towards God, did not observe any rules of gentleness and common affection towards men."

This John was one of the important followers of Judas the Galilean. Under the Josephan outlook, it was more wicked to eat pork and go unwashed before meals than it was to kill common people. Is it an wonder that he has so portrayed the early followers of the Galilean that the scholars who have looked with respect upon Josephus could not recognize them?

## Spread of the Movement

We know that the movement spread from Judea abroad to other nations until Judas, under the name "The Anointed Saviour" has grown to be one of the greatest of world figures. Is there any record of this in Josephus?

In the last book of the "Wars" in the last two chapters, he gives instances of how the "sedition" spread abroad. In speaking of the capture of Massada, which was held by the "Assassins" or "Sicarii" he called them, he says, "Yet did this war afford disturbances and dangerous disorders even in places very far remote from Judea; for public warfare, but in reality from the hopes of gain to themselves, whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) sometimes on their enemies: nay, the sedition at last increased so high, that the temple of God was burnt down by the enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together: for Judas and Saddouk, who excited a fourth philosophical sect among us, and had a great many followers therein, filled our civil government with tumults at the same chapter he gives the views of the Pharisees, the Sadducees, and the Essenes. Then he goes on to describe the fourth sect which had infected the nation to an incredible degree, in the following terms:—

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Josephus calls these men assassin and no one save Comrade Barnes has seen that these people are the founders of our religion.

In the last chapter of the "Wars" we find the following paragraph "And now did the madness of the Sicarii, (or assassins) like a disease reach as far as the cities of Cyrene for one Jonathan, a vile person, and by trade a weaver, came thither, and prevailed with no small number of the poorer sort to give ear to him; he also led them into the desert upon promising them that he would show them signs and apparitions, and as for the other Jews of Cyrene he concealed his knavery from them and put tricks upon them: but those of the greatest dignity among them, informed Catullus, the governor of the Libyan Pentapolis, of his march into the desert and the preparation he had made for it. So he sent out after him both horsemen and foot men, and easily overcame them, because they were unarmed men, of these many were slain in the fight, but some were taken alive, and brought to Catullus. As for Jonathan, the head of the plot, he fled at this time, but upon a great and very diligent search, which was made all over the country for him he was taken also. And when he was to Catullus, he devised a way whereby he both escaped punishment himself, and afforded an occasion to Catullus of doing much mischief; for he falsely accused the richest men among the Jews and said they had put him upon what he did."

Catullus then ordered three thousand of the richest Jews to be slain and confiscated their property. Jonathan accused Josephus also, was

The two viewpoints can be admirably illustrated by this account. Josephus wrote the history and makes Jonathan out to be a vile ruffian justly punished.

Had the members of the primitive movement which later resulted in Christianity reported this incident, Jonathan would have been made out a martyr and a saint.

He was courageous for he was one of the political refugees from Judea. He spread the gospel of liberty and life, leading unarmed men out into the wilderness to explain the new views to them.

When captured, laid the blame upon the rich and powerful of his country, who had robbed and oppressed and mistreated his countrymen. He particularly singled out Josephus.

Josephus, from Jonathan's point of view, was a traitor of the deepest dye, fighting with the Romans against the Jews.

Jonathan denounced Josephus, was a brave man. For Josephus was the special pet of the emperor of Rome.

Jonathan, for his bravery, was tormented and burned alive. No one, until Comrade Barnes, could see that this "assassin" this "ruffian" was an early martyr of the new philosophy first preached by Judas the Galilean.

## A Revolutionary Discovery

Comrade Barnes has made a revolutionary discovery. His unravelling of the Josephus puzzle will set the religious world by the ears.

Perhaps we will not hear much of his discovery for awhile, for he has chosen to make his life work known to the world through the channels of Cotton's Weekly.

And the capitalist class will not recognize anything published through our columns.

Just as Judas the Galilean was denounced by the Pharisees of his day, so many mammon-ruled churches of today will condemn, if they cannot ignore, the work Comrade Barnes has done and is doing.

Let the truth will prevail. There are many earnest men and women in the churches today.

They will be joyful for the work done by Comrade Barnes.

Josephus will be studied more closely than ever now.

He will be searched diligently and every word he has written about the robbers, the assassins, the seditious, the rogues, the knaves, the impious, the innovators, will be studied by keen-eyed critics.

And we will get a flesh and blood Christ. He will stand out in his true light. His followers will be better known.

Christianity will not suffer. Judas the Galilean believed in the future life, the oneness of humanity, the fatherhood of God, the brotherhood of man, the importance of the least and smallest upon earth.

The mist of ages that has shrouded him will be swept aside, and he will stand forth, the first Comrade, the lover, the passionate hearted, mystic seer.

The Angus shops in Montreal have reduced the working hours from 54 to 40 per week, and the men suffer a loss of from four to eight dollars each week by the company's action. A large number of the workmen are Englishmen, who came out here on contract, not knowing that a contract for services here made in another country was not binding. Although the thousand men affected by the reduction will feel the loss of their earnings very keenly, there is said to be no likelihood of a strike, as the C. P. R. company has obtained an agreement with the Federated Trades Council that the hours of the whole staff may be reduced at the company's pleasure. There is the manner in which big business circumvents any efforts put forth by the workers to better their conditions. The workers may join their unions, secure shorter hours and better conditions, but they are still at the mercy of the masters, who can close their shops and starve their workmen whenever they chose. Workers in the Angus shops secured little better than a living wage. What will they do now that their wages have been reduced nearly 25 per cent.?

In their search for a movement which will not allow them to be sold out to their masters, they will naturally turn to Socialism. Under Socialism the whole people will own the C. P. R. and all other railroads, and with the road will go the Angus shops. If workers come from England they will have the assurance of work before they start, and they will be treated as brothers and be given the social value of what they produce.

We say that the producers of wealth should own the wealth they create. Our opponents say we want to make the active divide up with the lazy ones. We do not want to do any such thing. We are so founded on truth and reasonableness that our opponents cannot answer us logically and so lie about us.

Arbitration is a fine thing—for the bosses.

The capitalists do not love a thinking slave.

The system is to blame, not the individual capitalist.

Arbitration has proved to be a bad thing for the workers.

The patriotism of the capitalist class lies in its breeches pocket.

"Patriotism," said the philosopher, Dr. Johnson, "is the last refuge of scoundrels."

Socialism will free not only the slave, but the slave-driver and the slave owner.

Don't wait for Santa Claus to bring Socialism to you. Get into the band wagon.

Most of the diseases which now afflict humanity will be unknown under Socialism, because their causes will have been removed.

"Lord Strathcona, the great railway builder," says a daily paper. Let us think. Just what railway was it that the noble lord built?

The price of meat has increased from 50 per cent. to 300 per cent. during the past twenty years. How much have your wages increased?

Socialism today makes war upon the enemies of the working class. When it is victorious the enemies of the working class will embrace it.

The Krupps will have to wait two or three weeks after the exposure before the people will be in a proper frame of mind to take up another war scare.—Toronto Globe.

Modern warfare is murderous and costly. People in this country have probably not taken a very acute interest in the Balkan war, but it may interest them to know that this war has cost a billion and a half dollars, and a million lives. Question: Who knows just why this war was started, and who started it?

The capitalist class know how easy it is to pull the wool over the eyes of the workers with the old "sacred contract" gag, and the bosses never fail to get away with it. They say "let the men holler as much as they like, the officers of the unions will hold them to the agreement because they respect an agreement."

According to the Dominion census figures for 1911, the Canadian manufacturers employed in 1910 471,126 men, women and children, and paid them \$197,228,701 in wages. That makes an average yearly wage of \$418.63. The 376,872 men employed receive \$175,435,642, or an average of \$460.19 a year. On a salary such as this, Cockshutt, M. P., of Brantford said in parliament that the workers were living in affluence.

On land and on sea unrest among the workers grows apace. The crew of the C. P. R. liner Lake Manitoba struck at Montreal, and vessels in ports all over the world are having trouble with men who man them. Battleship crews are deserting whenever the chance permits, and the merchant marine crews are reported to be short-handed everywhere. The worker is awakening. The spirit of discontent is uplifting his soul. He is becoming less a slave and more a man.

Canada is paying a million dollars a month for the upkeep of the militia, or \$1.65 per year for every inhabitant of Canada. Sam Hughes manages to spend this money in his department, while the Minister of Agriculture is forced to be content with about two millions and a half. The working farmers of Canada voted for the above conditions. They learn slow. If they out Borden and his spendthrifts from power and replace them with Laurier and his spendthrifts they will be no better off.

At a recent convention of police chiefs it was claimed that white slavery did not exist in Canada. The people were supposed to swallow this bunk as they have swallowed it in the past. If the police do not know of white slavery in this country, they are certainly living up to their reputation. An agent of the government who has been working on the matter, reports that Montreal is the centre of the white slave traffic, and that girls are being lured there from Quebec and the United States. The police of Canada do not see the destruction of womanhood which is being accomplished. "Business" interests must be protected.

Crown prince Alphonse Pius Christian Edward Francis William Charles Henry Eugene Ferdinand Antoine Venancio prince of the Asturias, is six years old and a lieutenant in the Spanish army. Will this young lad ever reach the age when he will fight for his country? Nit. He will remain safe at home with the sons of his capitalist masters, and the slaves of Spain will do the fighting. Machine guns are not made to mow down the aristocracy; they are for the working class. The little prince will be educated along lines of brutality and warfare. Instead of the golden rule the poor little fellow will have the rule of capitalism and murder instilled into his mind. Has this little prince even half a chance to become a useful man? Hardly any. He is of the stock which has existed for centuries on exploitation and war, and is taught by that class to uphold all that is cruel and brutal. He has little chance to be any different than his ancestors.



# A Plain Statement of Facts Concerning a Jew Socialist of the First Century of Importance to Workingmen of the 20th Century

BY C. STUART BARNES, DAWSON, YUKON TERRITORY

Go to your city library and ask for the History of the Jews written by 'Josephus' the Jew. (A. D. 75 and later.) You will get the translation written by a Christian scholar named Whiston.

The edition used in the writing of this Statement of Facts is published by the 'International Press' and the 'John C. Winston Co., of Philadelphia' publication.

Josephus, according to his own statement, was born in A. D. 36. He was a member of the Jewish Aristocracy and he writes about Jewish Socialists from the same point of view from which the capitalistic press of today write about Socialists or Union strikers or Suffragettes. Josephus damns the 'Socialist' Jews of his time as being the enemies of mankind and of religion. Read Section 1 of Chapter VIII. of the seventh book of his 'Wars of the Jews,' to learn this for yourself. He begins his vilifying abuse of these Socialists in Chapter I, book XVIII. of his 'Antiquities,' where he introduces the original Jew who began to teach Socialism to Jews. Christian Gentiles call this teacher of Socialism their 'Saviour Anointed' (Jesus Christ.) Josephus names him 'Judas the Galilean.' Josephus cordially hated this man's 'New Philosophy for Jews,' and the Socialists Jews who fought with the Jewish Aristocracy in their determination to enforce his Socialism.

But Josephus says of Judas the Galilean: 'This man was not at all like the rest of those teachers.' Read Section 1, Chapter VIII, book II. of his 'Wars,' to learn this for yourself. Josephus declares (from his point of view as an Aristocrat) that this man was at the bottom of the Common People's 'force' unwillingness to submit to the new 'Taxation Proceedings' instituted by Rome when the Jewish Aristocracy begged Rome to become their Over-Lord instead of their own native Kings, and Rome agreed to do so. (A. D. 7.) (Chapter I, Book XVIII of the 'Antiquities.')

Christians say, also, of their 'God on Earth' that the Jewish Aristocracy accused him of 'forbidding the common people to pay tribute to Caesar.' Luke 23, 2. Christians say that this happened in A. D. 33 to their God. Josephus declares that it happened in the 37th year of Caesar's victory over Antony at the battle of Actium, viz. A. D. 17. Read Sec 6 of the first chapter of book 18, Antiquities, and learn for yourself. Josephus declares that this teacher created amongst Jews a new party or sect of his own originating, a Fourth Sect.

He exhausts his vocabulary of abusive epithets in his references to these Socialistic Reformers, as he struggled to make use of the new found Liberty of the Individual, taught so convincingly by Judas the Galilean as the natural inheritance of All.

They accepted with pleasure his teaching that:

All men were at Liberty;  
All men were equal inheritors of Liberty;  
All men were safe in this Liberty;  
All men owned One, sole Providential influence overruling their lives, one sole Ruler 'The Almighty' (which, as Jews, they understood was not to be personified); Josephus relates that the teaching of this reformer included the statement that the Greatest Good possible to be acquired by men fell to those who made magnanimity of character, their ultimate Ideal. Read Sec. I, Chapter 1, Book 18, 'Antiquities of the Jews,' to learn this for yourself.

In summing up these statements of this Reformer, Judas the Galilean, it is but necessary for each individual to listen each for himself to a teacher saying: 'If you understand life as I understand it, you will consider yourself a Free-Will Possessor to please yourself, an equal Possessor of Liberty with all others. You will realize that you are absolutely safe in your Freedom as an Individual. And you will realize that 'To be Magnanimous' in your use of your Liberty contains your 'Duty' and also your 'Rewards'.

Josephus also relates that this Reformer states that if men would but pull together for the 'Common Good' or 'Advantage,' 'The Almighty' would be assisting them; but not otherwise. Especially would the 'Almighty' be assisting them if they dared the Greatest Issues in a Dauntlessly Unafraid and Unwearying spirit. It is necessary to keep clearly in view these Rock-bottom Facts, so convincingly taught by this first Century Jew Reformer, viz. Liberty, Equality, Safety, Magnanimity, One Sole Providential influence overruling All.

With these teachings clearly in view turn to the books called the Gospels, which contain the Version at greater length of this Galilean

Teacher's teaching; and contain them in a fashion suitable to the thoughts and character ideals of Gentiles, who hated Jews for rejecting their Version of Jewish Historical events, of Gentiles on earth 1800 years ago. The nearly 300 pages of History which Josephus devotes to the period between A. D. 7 and A. D. 70 (and later), and the 'Gospel' and 'Acts' Version of that period have existed together in front of eighteen Centuries of Christian and of Jewish scholars without any recognition of the fact that they are but duplicated Versions of the same man and of the same events; Duplicates so terribly at variance with each other that neither Jew readers nor Gentile readers have ever seen that they are Duplicates.

As regards 'Duties,' this teaching is contained in such statements of 'Jesus' as 'The Truth shall set you Free.' (John 8: 32). As regards 'Equality' it is contained in the teaching of 'Brotherhood' as members, under one Father, of one 'Family.'

As regards 'Safety' it is contained in such statements as, 'Fear not, Little Flock, it is your Father's Good Pleasure to give you the Kingdom.' (Luke 12: 32). 'Happy are the Pure in heart for they shall see God.' Verily, thou shalt not come out from thence until thou hast paid the uttermost farthing,' and in the fact that Death vanished from the Eyes of those who heard and kept his sayings, the essence of which was 'Safety.'

As regards Magnanimity as a 'Duty,' it is the lesson contained in the Parable of the Full-Table-Dives feeding crumbs to his brother Lazarus without any table at all—and the result of so doing. Also in the statement that to Gain the All there is to be gained, you must always be willing to give away your All, or 'To Gain All you must Lose All,' which is the essence of magnanimity. It is very clearly obvious that the two teachings did originate as one teaching of one Teacher.

Next memorize the Gospel Men who took a Chief part in carrying on the Reforming work started by the Gospel-named 'Jesus Christ'; such Notables as: Simon, James, John of the Banishment, Levi or Matthew, Simon Zelotes, Judas, Judas the Traitor, Bartholomew, 'The Twin Doubter' (Thomas or Didymus), Simon the Canaanite, James and John (brothers), Saul, Silas, Niger, Manahem, Timothy, Bar-Nabazus, Lazarus, Jairus, Stephen of the Riot, etc., etc.

Then turn to Josephus to find these men at their work as Associates of the various active Reforming Parties, birthed by the Teaching of the Original Reforming Teacher, Judas the Galilean.

Taking them in the above order, they are to be found most in evidence when the Reformers have gained control of the National Affairs, and nearly all pass from view as killed in the Dauntless Rebellion from Rome. Simon (Antiquities, Book 20, Chapter V, Section 2) was crucified by Tiberius Alexander, the Procurator, about A. D. 46. James was crucified at the same time. These two were sons of Judas the Galilean. John (of the banishment) was sent into perpetual imprisonment by Titus (Wars, Book VI, Chapter IX, Section 4.) Levi was the father of this John and belonged therefore to the same generation as Judas the Galilean (Levi or Matthew, who originated Matthew's 'Logia,' 'John the son of Levi,' ('Life,' Section 10) Simon Zelotes was the Simon Bar-Poras (or Bar-Gioras) who was crucified in Rome A. D. 71 ('Wars,' book VII, Chapter V, Section 6). Judas was killed at a battle in the Forest of Jarden, by the Romans, A. D. 71. He was a descendant of Judas the Galilean.

Judas the Traitor was proved a Traitor to the Cause during the siege of Jerusalem A. D. 70. His mangled dead body was thrown down from the Walls in sight of the Romans whom he had promised to admit. 'Wars,' book V, Chapter XIII, Section 2.

Philip was an officer of the King's own forces. He refused to join in the Revolt from Rome. He occupies a prominent place historically. But tradition in preserving this name might well have meant a 'Galilean Philip,' who did notable deeds at the siege of Jobabata by Vespasian ('Wars' Book III, Chapter VII, Section 21).

Bartholomew is found in the family of Tholomy, who was slain by Cuspius Fadus the Procurator about A. D. 45. This Tholomy (Antiquities, Book 20, Chapter I, Section 1), being described by Josephus as an 'Arch-Robber,' belongs naturally to the struggling Reform Party, as a notable Chief. Josephus being consistently and eloquent abuser of the Reformers, it is not difficult to discover them when pointed at accusingly by him as The Seditious, The Tyrants, The Robbers, The Sicarii, The Assassins, the scum of our

Generation, The Blasphemers etc., etc., The Innovators. A present Generation always stigmatizes as 'The Seditious Revolutionaries' those whom a next Generation is able to judge calmly as 'Reformers,' unless these 'Reformers' (as is the case in hand) have been vanquished. Then they remain in history as 'Seditious' until their views reappear under more successful auspices historically, as they do in today's Socialism.

The Twin Doubter or 'Thomas the Doubter' of Second Century Traditions, is a difficult personality to locate amongst these struggling Reformers of this chaotic First Century. Tradition appears to have preserved him as a vacillating but notable man who had a Twin Brother. By using this clue and searching by the honestly indignant, misjudging aristocrat Josephus, he can be located as 'Justus of Tiberias' a notable vacillator, who had a brother of the same name as himself, Justus. Josephus describes him in terms of bitterest enmity, and uses the very term 'doubtful' in describing his personal views, ('Life,' Section 9).

In Section 35, of his 'Life,' when addressing his remarks to this Justus-Josephus refers to his 'Brother Justus' sister-in-law's husband, James. Pistus of Tiberias therefore had two Sons, both named Justus. One Justus was punished by having his hands cut off under a charge of forgery; the other and more notable Justus was apparently a notable 'Doubter,' as his experiences prove to us. He also was a writer of History, whose book contains for 'Christians' no least mention of the appearance of 'Christ' or what things happened to him or of the wonderful works that he did.

James, the Cananite of Tradition appears in Josephus as Simon the Leader of Idumeans in the Rebellion against Rome (Wars, Book IV, Chapter IV, Section 5).

James and John (brothers), of Tradition, appear in Josephus as Two of the Five Leaders of the Idumeans in the War with Rome, and the civil war which waged in Jerusalem between the John (of the banishment) Party, the Simon Bar-Gioras Party, and the Eleazar or Lazarus Party, and the Ananus or Priests Party. John was killed during the siege of Jerusalem by Titus (Wars, Book V, Chapter VI, Section 5).

James, otherwise Jacob, his brother, vanishes when imprisoned by Simon Zelotes as an intending fugitive from Jerusalem shortly before its capture by Titus. (Wars, Book VI, Chapter VIII, Section 2).

Saul needs a 'Job' in Patience to unravel the historical Saul from the tradition clothed Saul-Paul.

Silas of Tradition is an associate in history of Niger, Silas is killed at the very beginning of the revolt from Rome in an attack by Jews of the Reformer's Party on Ascalon. (Wars, Book III, Chapter II, Section 2).

Niger was executed in Jerusalem during the factional warfare prior to the siege. (Wars, Book IV, Chapter VI, Section I). Manahem was executed by the Priest Faction, who succeeded temporarily in checking the victories of the Reformers' Factions, as they fought to control the Capitol, Jerusalem. This Manahem was the last surviving son of Judas the Galilean. As Judas was suppressed in A. D. 7, and Manahem was executed in A. D. 65-66, when still in the fighting ranks, he must have been but a very young child when his Father died. Timothyus of Tradition is another Personality, whom it is difficult to locate. By translating the Greek form 'Timotheus' into the Roman form 'Kene-Deus' he is discoverable in history, (Wars, Book II, Chapter XIX, Section 2), as an associate of Silas, Niger and the family of Nobazus.

The family of Nobazus are the Kings of Adiabene. They are traceable in history as a Chacee family. Josephus uses the prefix 'Mo' in naming the King of Adiabene in his time, Mo-Nobazus. This King's 'kinsmen' threw in their lot with their Jewish Co-Religionists in their revolt from Rome, and Kene-Deus (Timo-theus), Mo-Nobazus (Bar-Nobazus or Barnabas), Niger and Silas all take part in a victory over the Roman General, Cestius, A. D. 65. In this victory Timo-theus (Kene-Deus) and Bar-Nobazus (Mo-Nobazus) are slain, and praised for valor. (Wars, Book II, Chapter XIX, Section 2).

Josephus, therefore, (like the 'Acts' of the Second Century's originating) does associate Saul, Silas, Niger, 'Timo-theus' and Bar-Nobazus together. Saul, as a member of the Herod Family, would obviously be linked socially with a 'Timo-theus' and a Bar-Mo-Nobazus of the family reigning as Kings of Adiabene.

And just as Tradition has linked these five

men, so does History also. They are all directly in touch with the Reforming Jews as distinguished from the Orthodox Priestly Aristocracy to which Josephus belonged in preference.

This Saul is not a Saul of Tarsus, but a genuine member of the Herod Family which originated as a Family of Idumean stock. This Saul, of Josephus' acquaintance, is not a Missionary of the Christian Religion to the Gentile Nations. He is a Jew associated with the Reformers amongst Jews, actively so. Josephus narrates of him that he got together a multitude of wicked wretches with his kinsman Costobarus; that he used violence with the people and was very ready to plunder those who were weaker than himself, (Antiquities, Book XX, Chapter IX, Section 3). All of which means that this Saul was an opponent of the Josephus Party.

According to Josephus, therefore, there appears to History about A. D. 63, a Saul associated with the Jewish Reformers. He moves amongst such men as Silas, Niger, Timothy, Barnabas, Manahem, etc., as in sympathy with them. But when in A. D. 65 these men join the general revolt of the Reformers against Rome, this Saul refuses to join them. And when the Jerusalem populace attack and vanquish the Romans, this Saul fled to Cestius the Roman, with his friends, Costobarus and Philip; and at their own request Cestius despatched them to Nero in Achaia to plead their own cause and throw the blame for the revolt on Gessius Florus, the late Procurator of Judea (Wars, book XX, Section 1) A. D. 65. Lazarus of Second Century Traditions appears, as Eleazar, in Josephus, under several personalities; the two most notable being an Eleazar, who was one of the Three Chief Leaders in Jerusalem during the Party of John (Wars, book V, Chapter III, Section 1), also an Eleazar who was a lineal grandson of Judas the Galilean, being the son of Jairus.

This Eleazar dies in the defence of Masada subsequent to the fall of Jerusalem (Wars, Book VII, Chapter IX). A Stephen associated with a notable riot, appears in (Wars, Book II, Chapter XII, Section 2 (A. D. 49)).

A Mary of Seven Devils, the daughter of a Lazarus (Eleazar) appears in Wars, Book VI, Chapter III, Section 4 (A. D. 70).

Therefore, in summing up the review of Josephus, it is obvious to any one that out of his 300 pages which Christians read with Blind Eyes as containing Nothing of Interest to them out of a Silence which has lasted for over eighteen Centuries, there does arise for Common Sense Eyes a New and a True Life of a Galilean Reformer, a new and a True View of the Teaching, and a New and a True View of his Followers. Dives Classes of the Second Century gazed at the Working Man's Anarchistic Doctrine, Dives Classes of today gaze at the re-birth of his Socialistic views amongst the Common People and equally fall headlong into the same Ditch of the Hatred of Truths which tend to snatch from their Dives Tables a share for the Common People.

The Dives Classes of Today know as much about the need of Magnanimity in the Use of their Liberty as Josephus knew, who derided it as a pretence on the part of Liberty Lovers who elected to Die Free and Smiling, rather than live lives of Slavish Toil, Slavish Submission to the Tyranny of Dives, and die in groanings.

The Ignorance of the Wise and Prudent Scholars of Christendom regarding the Truth about Life is only equalled by their Ignorance of Common Sense Truths relative to the Life, views and followers of Judas, the Galilean, whom they call 'Jesus Christ.'

While it is sufficient for practical uses to point out to Socialists of Today the True Views and True Life of that actual flesh and Blood Galilean Socialist, while it is amusingly and really easy to do this, it is a far more difficult task to explain how the mistakes arose which now so densely envelope the Christian Version of the Life and of the Views of Judas the Galilean. It is difficult but not impossible.

The greatest obstacle is the now Fixed Habit of Thought regarding the actual existence of an entirely mythical Paul moving around the Roman Empire from A. D. 35 to A. D. 65 preaching the 'Religion' called Christianity. This part of the subject can be properly termed An Explanation of the Origin of the Christian Church as an Organization existent and widely known in the Early Second Century.

It will be treated fully in a later issue of this paper.

The mantle of misery certainly falls on the poor. To read the police court accounts is enough to cause one to wonder just how far our boasted civilization intends to carry on the fiasco called justice. People are forced into poverty, and if they make a single step contrary to the capitalist law, they are fined all the way to \$100 and costs. Some of the Canadian papers have not the heart to publish the daily police court news of the cities. Others bring the horrible details to the eyes of everybody, and gloat over the victim's degradation. A man who will fine a poor woman a hundred dollars and costs for disobeying the law while she was being forced to take in washing in order to support her family, should see a doctor and have his head felt. He needs a keeper.

The unsanitary conditions of the houses of the poor in Montreal are causing infant mortality to continue at an alarming rate. A nurse who is familiar with the conditions among the poor of that city said recently: 'The doctors order the parents to remove the children to the country or to some other town, but they haven't the money to get away with, and so they simply stay here, and the children waste away and die.'

You strike, and the police and the courts are against you, for the laws are made against the working man. Why not capture the places where the laws are made? Then you can make laws which will give you far more than any strike can?

Governments exist to protect the rights of minorities—Wendell Phillips.

## Dynamic Comrades, Electrify Cotton's Weekly

To all Comrades, but more especially to such as live in Canada and other well-favored regions—thereunto adjoining, Greeting!

Do you believe in:

INITIATIVE in pushing the Social-

ist work? If so, a

REFERENDUM of Common Sense

will manifestly

RECALL you to your bounden

duty—Boost our paper.

THIS is to jog you, awaken

galvanize you to your one prime ob-

ligation, which would be also your

chief pleasure; I mean, the support,

the boosting, the upbuilding of the

Weekly.

THIS paper, our paper, is not

only a vital stimulus to the Move-

ment in these parts; it is also

absolutely essential to that Move-

ment, if healthy growth is to be

maintained and the Red Flag kept

flying from the battlements of Old

Fort Anti-capitalism.

IT keeps us all in touch with each

other, summarizes important factors

in the Socialist growth presents

fresh and interesting viewpoints, is

filled with spicy paragraphs, main-

tains an uncompromisingly revolu-

tionary attitude, informs us as to all

the details of Party business in the

State, and, taken all in all, is a Live

Wire.

IN SHORT, we all need the paper

and the paper needs us. I surmise

should be 'More Ads, More Subs,

More Distribution, More Interest,

More Jeering for Maintenance,

More Hustling all Along the Line!

COMRADES! Not even the liveliest

wire can stay alive if the dynamo in

the power house slows down. Well,

WE are the dynamo! The only func-

tion of dynamo is to make revolu-

tions! How many are WE making,

or helping make? Are we dead

dynamos? Or are we, as we should

be.

LIVE, BUZZING, SIZZLING

ONES FOR THE BIGGEST REVOLU-

TION OF ALL.

Don't be a Dead Dynamo! Electrify

the paper!

Fraternally yours for High Voltage

all along the line.

With apologies to—

George Allan England.

Circulation Statement August 14th,

1913.

Off. On. Total

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735 367 28015

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The C. P. R. Company are among

the masters of Canada. Doubt it?

Recently this company erected iron

posts in the sidewalks and in the

middle of the streets in Maisonneuve,

near Montreal. The city council

blew them up with dynamite. The C.

P.R. say they are within their rights,

and intend to go on with their work.

The company never applied to the

council for permission to erect the

poles and tracks. They simply ap-

plied to the railway Commission of

the government of organized capi-

talists of Canada, and got it. Private

property or public property has no

rights when confronted by the

agents of the thirty-eight who con-

trol Canada.

SOCIALIST DIRECTORY

DOMINION Executive Committee, Soc-

ial Democratic Party of Canada, meets

every first and third Monday at 8 p.m.

at St. East, H. Martin, sec. 1, 250 St.

East, Berlin, Ont.—25.

MANITOBA Executive Board S.D.P. of

C. meets every second and fourth

Monday night at Headquarters, Hall,

215 Jarvis Ave. For information and

## POLICE OPPRESS SOCIALIST

For some time past the masters of Toronto have been gazing with fear and apprehension at the spread of Socialism in that city. They do not like it, so they get their police to squelch the Socialist orators on the corners. Religious societies are allowed the freedom of the streets to their hearts' content, for the religious societies are the friends of capitalism, and have the open sesame any where they wish to go in Toronto to the good.

Not so the Socialists. They are the enemies of the capitalist system. That system must not be talked about on the streets. The newspapers of the capitalists are mum about the rotten conditions in the city of Toronto. They have had their orders, and obey them.

But there are a lot of people who do not believe what the newspapers say. These people are willing to listen to reason. They are anxious to learn the cause of their poverty when they work hard every day in the year. They want to know why they are forced to wear shoddy and their wives callow, and witness the vulgar display of wealth which the rich and their wives parade daily on the streets of Toronto. Such people like to listen to the precepts of Socialism as taught by self-sacrificing Socialist orators on the street corners.

The workers of Toronto are becoming class conscious, and the masters are using every effort at their command in order to keep them in ignorance. The following is taken from a daily paper, and the veiled to the sneer conveyed in the article

amuse Socialists of that city:

"Socialism, as enlorged by Matthew Weyman, defeated candidate for Board of Education honors in Ward Seven, received a rude jolt last night when the police found it necessary to step in and terminate a meeting which was being held, OWING TO THE LARGE CROWD WHICH COLLECTED."

For several weeks past "Jimmy" Simpson's, lieutenant has comman-deered the corner of Keele and Dundas streets, for the purpose of holding a demonstration. Previously the meetings were not so largely attended as the one last night, which attracted such a MULTITUDE that the TRAFFIC AT THIS JUNCTION POINT WAS HELD UP.

The Socialist orator when requested to step down, obeyed, and without a word kicked over the box which served as an impromptu platform, and marching up his Panama left the spot.

On the opposite corner a religious body conducted a service throughout the evening, but were not interfered with."

The capitalists are our own. The Socialist speaker attracted a multitude, and traffic was held up. On the opposite corner a religious body were not interfered with. How large is a multitude? If this multitude stood on one corner surely it would reach across to the other corner where the religious body held forth. Or was the multitude crowded around the Socialist speaker? We are told we are a free country, and the majority rules. Well, if the majority will religious barker why should they not

be allowed to do it?

If the crowd had collected round the man who promised them the pi-ces in the sky, would the police have interfered? Hardly. The papers could have reported the meeting as very instructive, full of the grace of God, attentive audience, jewels of thought from the speaker's lips, word pictures of mansions in the sky, glory hallelujah, a large collection to be applied to the home for indigent domestic brought out from the old country, etc., etc.

But for the man who attempted to show the workers how they were robbed of the greater portion of what they produced, how they were forced to toil day and night at bare living wages in order that their masters may live in the lap of luxury, how they could abolish the shackles and slums they were forced to live in, and how they could free themselves from the chains—this man must be arrested and fined. For what? Gathering a multitude on the streets of the city.

Multitudes used to gather round Christ and listen to his teachings; which were aimed to free men from their bondage and teach them the brotherhood of man, according to the scriptures. If Christ came to Toronto and gathered multitudes round him, would he be arrested, OWING TO THE LARGE CROWD WHICH HAD COLLECTED?







# DEFENDING THE EMPIRE

## Ten Millions for Soldiers

The Hon. Sam. Hughes, Minister of Militia, succeeded in getting parliament to pass a grant of \$10,500,000 for the Department of Militia for the coming year.

The daily papers praise the militia. The necessity for armed men is constantly insisted upon. At present the "German scare" is being frantically worked.

A workingman who cheers the militia, who thinks that the militia is to defend him, should study the problem a little deeper.

The railroad magnates ask parliament for millions of dollars, and they get them. The banks ask for the monopoly of money functions and they get it. The manufacturers ask for protection and they get it. The workingmen ask for the eight hour day on government works, and they do not get it. They ask for the abolition of the election deposit required to run for member of parliament, and they are refused.

What the employers of labor want, they get.

What the employees want from the government, they do not get.

When parliament passes a vote of \$10,500,000 for the maintenance of a military force, it can safely be considered that the employers of labor want a military force.

The Reason for Armed Men  
The capitalists who control our government are not going to fling away ten millions of good hard dollars their government controls without good reasons. Those ten millions could be given away to their railroad, or used as bonuses to the owners of steel mills, or spent in teaching the farmers how to raise more crops for less money so the price of foodstuffs may fall and slaves may live cheaper.

The reason is not far to seek.

The workers work for a wage. They want shorter hours and more pay. The masters do not want to pay more. The workers strike. The masters shut down and let hunger drive the slaves back to their slavery. Or they gather together a body of scabs and let one section of the working class force the other section back to their slavery.

Under such circumstances the strikers will endeavor to use other means than folded arms to keep their jobs for themselves. They will probably interfere with the scabs. If there are enemy strikers and sympathizers, no doubt an attempt will be made by the workers to seize the mills and run the mills for the benefit of the workers. Then the strikers are dubbed "anarchists," troops are called out, and their purpose of shooting at workmen is clearly revealed.

A despatch from Barcelona, Spain, dated August 8th, declared that 90,000 workers were on strike there and 337 factories were closed. The government arrested the "ring-leaders" of the strike, suppressed the newspapers, rushed troops to the city and mounted machine guns on the principal streets, and patrolled the city with cavalry. The Socialists of Madrid have resolved to join hands with the strikers and the government regard the movement as of a revolutionary nature. Wherefore troops are called out to protect the ownership of the non-producing capitalists against the wealth-creators of the country.

A press despatch from Milan, Italy, also dated August 8th, declared that 150,000 men and women were on strike there. The general strike drew out of the streets of the metal workers. Hundreds of women and girls lay down on the railway tracks to prevent the trains running and many were injured by cavalry charges to clear the tracks. Five hundred strikers are under arrest. The government have muzzled the press and have moved large bodies of troops from other quarters into the strike zone.

In Canada, during the Grand Trunk strike the military were called out to fight the strikers.

In Great Britain the troops are called out when the coal miners or railway workers or other workers strike. Tom Mann was sentenced to six months in jail for treason because he issued a pamphlet to the British soldiers begging them not to shoot their fellow Britishers.

The ten million dollars voted by the Canadian Parliament towards the maintenance of a military force in Canada is voted by the politicians at Ottawa in order that the Canadian capitalist class may have a force with which to shoot down Canadian citizens when they go on strike against too severe slavery.

The Socialist Army  
The Socialists would like to see the army abolished. Yet in a practical world this may be impossible. So the Socialists of the various countries demand a citizen army for home defense, no army for foreign aggression.

In Germany, France and England the practical Socialists want to see a nation in arms, a citizen army. If we must resist foreign aggression, let the whole nation be called to the defense. Let every citizen bear arms and have them in his home. Then if a foreign invader the country, the whole nation can resist.

But a citizen army is impractical under capitalism, and even if it were practical, the British or Canadian capitalists would not allow it while they controlled parliament.

When the Welsh coal strike took place a couple of years ago, the government called in the rifles distributed to the territorials who were also striking miners.

If the strikers of Barcelona or Milan were armed and trained to shoot, they would not allow their women to be trampled by cavalrymen called from other cities to Milan for that special purpose.

If, in the last coal strike in England when a million men were out,

the strikers had been armed and trained to shoot, the capitalist owners of the mines would not have retained the ownership very long.

## Under Military Law

The capitalists dare not allow the nation to be armed. They would not dare face a citizen army.

So they call a few of the population to arms, or they take the young into conscript army, before the boys have formed their own opinions.

These soldiers they place under special law. An ordinary citizen is denied the opportunity of murdering a fellow man. He is hung for it. The soldier is granted and ordered to murder his fellow man, and is granted medals and decorations if he proves himself a specially fit murderer.

The ordinary citizen can appeal to the civil law. He can go to the Courts and be tried by a jury of twelve men if he breaks the law. Not so the soldier. He cannot appeal to the Civil courts. He is under military law and if he disobeys his officers, he is tried by those officers and shot without a fair and open trial.

In the old Roman days there was a class of men called gladiators. They went into the arena to fight other gladiators to amuse the spectators. They had to kill or be killed. They were kept in cages between combats and not allowed their freedom.

We consider the Romans to be barbarians. We look with disgust upon them. Yet we have the same class today who fulfil their functions for the profit of the masters.

The soldier is kept in cages, or barracks while not at work. When called upon to do his profession he must kill or be killed. If he refuses, his fellow butchers shoot him at the command of the officers in charge.

## Our Notable patriots

Our noble patriots, those capitalists who reckon their fortunes in large figures, and their political adherents like Sam Hughes, Borden, Laurier, McRide, talk loudly of the glorious empire and the necessity of defending it from foreign attack.

Yet they maintain a system by which the great majority of the citizens of the empire are debarrd from defending it.

The working class are forced to work long hours at exhausting toil and they get only living wages. The rest of the wealth working class create, the noble patriots and their associates take unto themselves through rent, interest and profit.

The workers, exhausted by long hours of labor, have no energy left to defend the empire.

And the chief incentive to defend the empire, a stake in the country, is denied them.

In reading the military poems of the past, how often we come across the exhortations of the leading peasant fighters to their followers to strike for their altars and their fires, to defend their homes.

Alas, the modern Canadian working class have no homes.

They live in rented houses. They are crowded into slums. They own no tools. They go wearily into the mines or factories to work for the benefit of the master class, and receive as their reward the slave's portion—enough to barely live on.

Consequently they have no time and no incentive to arm themselves for the defence of the country—and would not be given a chance by our noble patriots if they showed a desire to bear arms to defend their own interests.

Our noble patriots are noble only in name and they are no patriots at all.

They love their large revenues, they do not love the welfare of the empire.

If they loved the empire and the wellbeing of the dwellers therein, they would see to it that the citizens thereof were well-housed, well-clothed, and had plenty of leisure to develop their higher natures.

Instead, they resist the desire of the working class to improve their condition. They extend their tentacles more and more over the working class.

Should the working class rise and say, "We want homes of our own to defend, we are tired of paying rent. We want the six hour day, and we will no longer tolerate being robbed through rent, interest and profit," our noble patriots would resist their working class to the utmost of their ability.

If the working class won out, and abolished the slavery which they suffer, our noble patriots, who enjoy the proceeds of the slavery, would flee to America, to Germany, to France, and would call upon these countries to invade Canada to protect "vested interests."

Would it not be a sight fit for the gods of laughter and tears to see Lord Strathcona appealing to the German Emperor for aid to force the C. P. R. workers to still yield him tribute?

Would it not be a pitiable sight to see our flaunting and loudmouthed rulers rushing as emigres to the foreign courts like the ancient nobles of France!

If we look at the questions of patriotism and militarism in their true light, many Canadian public men would shrink to very small portions in the public estimation.

In another case where a man asked the government for food for his family, a R. W. M. P. officer came up and told him he had better keep quiet, or take the consequences.

The life of the homesteader, male and female, is getting worse each year. The masters have the hip-lock on us all. Some win out, and secure an existence; but most fail utterly, and despondency and melancholia serve to make the list of suicides great and greater as the year goes by.

If the people of the east who paint the life of the homesteader in such glowing colors were forced to spend the years on the lonely prairies, and see the results of their toil going to the masters of the country, while they themselves are on the verge of starvation, they would have their ideas changed—A Saskatchewan Comrade of the revolution.

## OWNERSHIP

By Herman Kobbie, in the New York Call.

There is no use arguing with a capitalist as to whether the capitalists are necessary or not. They are necessary under the present system of industry. It is not hard to see that you cannot have private ownership of land and machinery unless you have private owners. But the Socialists point out to the workers the express companies, and how they have private ownership of land and machinery. There are lots of industries today that are publicly owned, and one, the parcel-carrying industry, is just now being changed from a privately owned business to a public owned business right under your noses.

How was it changed to a publicly owned business? Not hard to see. A law was made that the government should henceforth carry parcels in the Postoffice Department. Immediately the business of the express companies was cut down. And if the government should make a further law that no one shall be allowed to compete with the government service (as is already done in the case of letters), the express companies would then be dead on the spot, and we would all be rid of a public nuisance, and glad of it.

Of course, we are familiar with the old arguments that workers in governmental industries are not much better off than in privately owned industries. That is true as long as the political parties controlled by the capitalists. Under capitalist government, "public ownership" is really only "party public ownership."

The capitalists still own the industry pretty completely, even when it is a government industry. They hold the government bonds, and the finance, and consequently control, the actions of the Legislatures and courts.

So long as they can hold political control in their own hands, they don't much care if all the industries become departments of the government. In fact, the more, the merrier.

Popular discontent has reached such threatening proportions that the capitalists feel themselves much safer when they operate under the name of government than when they have to operate their businesses as free enterprises, subject to meddlesome control.

But this capitalist government ownership is not what the Socialists want at all. They want complete public ownership of the industries. They want no bond holders at all and no wealthy class to bribe and cajole the public servants for favors.

They want the workers in each industry to form a department of the city or State or nation (according to whether the industry is local, State or national in extent), and to manage that industry democratically. They want each worker to have a legal right to vote upon every matter affecting his own industry.

The unions of today practice this very thing. The members vote democratically upon any matter that comes up affecting the conditions of labor.

But today the workers have to fight for every bit of betterment against the capitalists who own the industry. A union may decide on a certain rule to govern their conditions of labor, but they cannot enforce the rule unless they can bully the capitalists into accepting it.

Thus every law made by the workers today is the occasion of a fight between them and the capitalists.

But if the capitalists were abolished and the industries publicly owned and democratically governed by the workers, then when the workers make a law, there will be no one to stand in their way.

"Thou shalt not." Instead of a fight between workers and owners, conduct of industry would take the form of reasonable discussions among the workers, in union meetings, and the passing of laws by the workers to govern themselves.

The capitalist, you see, is not necessary to the carrying on of industry. On the contrary, he is a constant source of irritation to strike, and ought to be abolished as speedily as possible.

An Omaha laborer has fallen heir to nearly two million dollars in Germany, and has thrown down his tools and taken up the new life. This man has ceased being a wage slave and will henceforth be of the master class. He will employ men to attend to his wants. He who formerly was ordered, will now order. Wage slaves will be at his beck and call. He who was looked down on as a common mutt of day laborer, will now be looked up to as being a man of brains and power. He will be fawned upon by the foolish people who worship money, and the politicians who know that the money is the power they can wield to keep the working class in subjection. Has the man any more brains now that he is possession of two million dollars than he had when he wielded a pick on the streets of Omaha?

The masters do not respect the flag. They are willing to fly any old flag so long as profits come from it.

It is claimed that six thousand people have applied to Ottawa for jobs on the Intercolonial owing to the anticipated strike. This is what the masters have been working for a long time. They import workers from the old countries by the tens of thousands. They care not whether the workers starve or not. The closer they are to the bread line the more the masters are pleased.

Low bids for jobs are the joy of the capitalists. When six thousand slaves are willing to sell their birthright and scab on their fellow workers long before a strike is called, it betokens a condition of affairs in Canada which is directly opposite to what is generally believed to exist.

The country is overflowing with workers, and thousands are coming in every week. They are in the majority poor, and must have work at once. The masters extortingly auction off their jobs with the surety that they will be taken at the lowest possible figure. What chance have the slaves of the International to secure their rights from the capitalist Borden government when six thousand other slaves are already applying for their jobs? None. Borden and his trailers will smile with joy, squelch the International slaves and ask them for their vote at the next election. Good politics.

THE DAY HAS COME  
Despite the fact that science has so cunningly induced the world of its correctness, despite the fact that the priest and minister preach daily from the pulpit, nevertheless slavery exists. But Oh, what kind of slavery? Slavery with hunger, slavery with prostitution, and slavery with a hundred and one other evils.

What matters it if the earth makes so many revolutions per hour, as long as the worker is enslaved? It makes no difference to the worker when you tell him of "wonderful nature" with its green fields, large forests, little rivulets, and the glorious fields, as long as he cannot enjoy them.

Instead of the sun he has a dingy little electric light; instead of a forest of trees he has a forest of machines, which daily give out their deafening noise; instead of the running water he has the running sweat; instead of the sweet song of the birds he has the harsh voice of the foreman; instead of enjoying the products of Nature he eats adulterated food stuffs.

Day in and day out he toils, day in and day out he goes through this everlasting hell. His uneducated brain cannot conceive it all. Why do I work such long hours? Why do I work at all? Why do I receive such miserable wages? It is all a misery to him.

In the morning at 5 he gets up to go to his daily regime, slaves all day, comes home and eats a miserable meal and then "retires."

When he goes to work his children are asleep and when he comes home he lives in a dirty shack called a home.

When Sunday comes he goes to church and sits there with a dull ignorant look on his face, and listens to the priest tell him about "God," "Trinity," "immortal soul." He cannot conceive the meaning so he goes home and sleeps it off.

But the day is here. The worker is beginning to realize his power. Through hunger he has been pushed in to the ranks of his fellow workers for organization. He is beginning to realize that his place is with us, the Socialists, and his duty is to help the revolution.

The masters are beginning to tremble, the system is tottering; masses are stirring, the hordes in the slums are murmuring.

The dawn of day is here, the masses of "vive la revolution."

The very buzzing of the machinery seems to hum the Marseillaise.

The day has come. The day has come the system has fallen.

And from the distant workshop in the dim twilight far away, one hears the lusty voices of a thousand workers, "March on, March on, all hearts resolved on victory or death."—C. Yale Harrison, New York City.

## COURAGE COMRADE

By Bill Uno

Courage, Comrades; still grows brighter  
Hour by hour the cause of right.  
Those who struggle at the forefront,  
Swept about by mammon's might,  
May perchance forget the grandeur  
Of the cause for which they fight.  
For the moment lost and groping  
Through the darkness of a dreary night.

Courage Comrades; if the battle were so short, so early won,  
Would not be the wealth of honor  
Unto those who bravely go,  
Risking all and more, believing  
That our legions must fight on,  
Gaining strength with every onset  
Till shall break the glorious dawn.

That the seers of the ages  
Have looked forth in gladness to  
Though their names are high forgotten  
And successive sun and dew,  
Long ago concealed their hearthstones.

From the idle thoughtless view  
Of the millions whose their struggles  
Helped to better paths and new.  
Courage Comrades! Greater courage  
Never was the need so strong  
Some must fall before the victory  
But the fight will not be long:  
O'er the hills the day is breaking  
And the bitterness and wrong  
Shall be buried in the tumult  
Of the toiler's triumph song.

Judge Morson says: "We cannot ignore contracts. They are the basis of society." What about a contract which brings Britishers over to Canada with the understanding that there is no trouble in the shops to which they are to be assigned, and when they arrive they find that they are supposed to act as strikebreakers?

## Dominion Sec'y States Position re Unity

Dear Editor Clarion:—In your issue of July 19th I note the criticism of Comrade C. M. O'Brien, in reference to an expression of opinion given by the Executive S.D.P. of C. "That the time for the unity of the two parties has not yet arrived."

Comrade O'Brien is labouring under a misconception that Executive committees are elected to initiate. The constitution provides for their procedure. "To accept all proposition for referendum, and when such propositions are endorsed by three or more locals, and are in harmony with the constitutional provision to submit same to general vote of the party."

It is the duty of the rank and file, the membership, or some unit, to initiate. And when such proposition are in harmony with the constitution to submit same to general vote of the party.

Comrade O'Brien states that the S. P. of C. NEVER DID DISCOURAGE "UNITY" but ALWAYS HAS, and DOES NOW, offer a welcome to all comrades to join with them. "He does Comrade O'Brien know that the membership of the S. P. of C. are prepared to have the two parties amalgamate? When has an expression of the wishes of the membership of the S. P. of C. been made through the ballot? Comrade O'Brien is for UNITY. So is the writer.

At no time has the organ of the S. P. of C., Cotton's Weekly, expressed the slightest sentiment against unity, but has at all times strongly advocated that steps be taken to bring about the unity of the two parties. Cotton's Weekly has gone as far as to analyze the relative position of the two platforms. The actions of its parliament.

In reference to LAWYERS TRICKS, I may say, the shoe does not pinch with the Dominion Executive, as Charlie well knows that we are keen students of proletarian science, although perhaps not quite as much time on hand for study as he has. The writer alone having 450 volumes of which 350 are on Socialism and other kind sciences.

Yours for a united working class, H. MARTIN.

A FABLE OF SUCCESS  
Once there was a bright young man who set out to make his way in the world. Various people gave him various kinds of good advice, and finally one kindly old gentleman said, "Remember, my son, that there is always room at the top. You can get there if you try."

"I know a better way than that," promptly replied the youth. "My tastes are simple. I will occupy a room lower down and let out all that room at the top at a good figure." This he did, and accordingly, none of his descendants from that time forth ever had to do a stroke of work.

Moral—There are always better ways than good ways.—Judge.

The Daily Telegraph of Montreal is in reality a new paper in Canada. They have bought out the old Witness, but the officers of the company are new, and the policy of the paper is different. The Telegraph men earnestly know their business as regards keeping in close touch with the capitalists. They never let a chance slip by which they might show their masters they are eager to carry out the paper on the lines approved of by those masters. In the Children's page of a recent issue appeared the following:—"You see Prince Alfonso will be the next king of Spain—so he has to begin very early to learn to be a soldier." Why does not the Telegraph explain to the children readers why the prince "has to" be a soldier? If the Telegraph printed the reason from the editor's own heart, it would probably prove interesting reading to others than children.

The editor knows, but he also knows that such reading would not be sanctioned by his masters, and he has no desire to get into close touch with the bread line, therefore he will continue to poison the minds of the child readers with the spirit of militarism. Economic determinism.

The following appears among the classified advertisements in one of the German papers:—"Three thousand artificial legs are wanted by the government of a nation at present in war. Estimates considered only from concerns who are able to deliver this quantity. Address Dr. Richard Mauch, Cologne, Germany." Artificial legs are no doubt wanted by one of the Balkan states. Does an ad like this help to bring home a realization of the horrors of war? Who will wear these artificial legs? Not the people who have benefited by the war. They will walk on the two sound legs which they were born with. The working men who fought the foolish war will hobble around on the wooden legs from door to door begging for bread from the masters they fought for.

Coal will advance 50 cents per ton on September 1st. If it went up a dollar a ton you would have to pay for it. If it rose two dollars a ton you could not help yourself; you would have to come across with the extra money. Burn wood? In the majority of towns and cities in Canada the coal men also have control of the wood business. They keep the prices of wood and coal at the same point. There are towns in Canada right in the heart of the wood country where wood is shipped away by the carload every day, and where the price of wood is kept right up to the coal prices year after year. You vote for these conditions and are yourself to blame.

We say that the people should have homes to live in, that no man should control another man's home. We say that under the present system where land lords are allowed to own the homes of many people, that the home is not safe, but a man's home can be broken up by the caprice or greed of the man who owns the homes, and collects the rent. Our reasoning is so sensible and just that our opponents cannot answer us, so they lie about us and foolishly say we want to break up the home life.

Great countries are those that prodig of the people.—Mascally.

mentary representations showing that as a matter of fact, both platforms are practically identical, since they advocate such measures as are beneficial to the working class, and the actions of its parliamentary representatives have at all times been in keeping with the platforms and have declared themselves in debating the questions before the House, and in introducing measures for adoption by the House, that would tend to ameliorate the struggle of the workers in that particular industry, who by force of necessity, found sale for their commodity—labor power.

On the other hand the organ of the S.P. of C., The Western Clarion, has pooh-poohed the idea of unity. I am safe in asserting that within the past eighteen months, five or six articles have appeared strongly colored against unity. Perhaps the most sarcastic was the one by "Me."

If Comrade O'Brien or any other comrade of the S.P. of C. ARE SERIOUS about UNITY, let them fulfil the provision of their constitution, have the proposition properly placed before the membership, the writer will vouch that three locals within the S. D. P. can immediately be found to initiate and endorse a similar proposition and that the same will immediately be placed before a general vote of the party.

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Yours for a united working class, H. MARTIN.

DID HE BITE?  
"Finest profession on the earth, sir!" blurted the blunt old army officer. "Any man that's a man is in the army!"

"Matter of opinion, matter of opinion, my dear major," remarked his elderly listener. "Other professions offer equal advantages."

As he spoke he glanced toward a gentleman in clerical attire seated near.

The fiery old major noted the glance.

"Sir," he answered, "do you know that, if I had a son who was an idiot, I would make a parson of him?" The clergyman present turned round, with a benign air.

"Evidently your father held a different view, major," he quietly remarked.

Socialism is a movement of the working class to capture the political power, in order to make laws so the working class will be the collective owners of the machinery the workers need to produce wealth.

It is evidently cheaper to kill line men than to bury wires or properly protect those above ground.—Toronto Globe.

## RUTLAND AND NOYAN RAILWAY COMPANY

St. Thomas, P. Q., August 7, 1913  
NOTICE IS HEREBY GIVEN that the Annual General Meeting of the Shareholders of the RUTLAND AND NOYAN RAILWAY COMPANY will be held at the Head Office of the company, at Noyan Junction, in the Parish of St. Thomas, County of Missisquoi, in the Province of Quebec, on the 3rd day of September, 1913, at 11 o'clock A. M.

DWIGHT W. PARDEE, Secretary.

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