

JOIN THE 1917 CLUB

\$1.00 Pays for Four-Year Sub

We have re-opened our offer of a four-year sub for \$1.00. It has proven popular, with old subscribers of Cotton's and new ones alike. The larger the number the more time and expense saved on expired and change in sub list. Enable us to put more energy on the spread of Socialism. Join at once. Your present sub will be extended for 36 issues. Only \$1.00. Save yourself trouble of renewing for four years.

IF No. 237 IS ON THE RED LABEL, RENEW AT ONCE AS YOUR SUBSCRIPTION EXPIRES NEXT ISSUE

Cotton's Weekly

W. U. COTTON, B.A., B.C.L., Editor ESTABLISHED DEC. 2ND, 1908
Published Every Week at Cowansville, P. Q., Canada Thursday, March 20, 1913

This Paper is not Published for Profit
It is published by Co-operative
Effort as an advocate of the Co-operative
Commonwealth. It is the only
Canadian Weekly Paper at the low
Subscription Price of
In clubs of four or more. Single Yearly subscriptions \$6.
25 CENTS FOR 40 WEEKS
Total Number of Subscribers for week of March 13th 28,536
Number of New Subs 842
Number of Expired Subs 864
GAIN FOR WEEK 178
Total Edition Last week 31,000

"Profit is Made by Selling a Commodity at its Value," says Marx He Who Understands This, Knows the True Way to Freedom

HEART OF THE QUESTION

Dear Comrade, Will you kindly explain in Cotton's Weekly the value of a commodity at its value, as stated by Karl Marx in Value, Price and Profit. C. E. Styles, Flahertown, Man.

He who understands how profit is made by selling commodities at their value understands the revolutionary aim of Socialism. He understands the difference between reform movements which appear radical, yet leave the workers in their slavery. He understands why the master class will allow ministers in their pay to preach many so-called "socialistic" sermons, but withdraw their support the moment a minister preaches the necessity of abolishing the commodity nature of labor. He understands the immense difference between the economic doctrines of Karl Marx and the economic doctrines of the classical school of English economists. He understands how the Single Tax scheme is but a measure that will cause to burgeon more fully the capitalist system of exploitation. He understands the immense change Socialism will introduce in society, a change so vast as to completely revolutionize our civilization and moral and mental conceptions, a change so great that society will be born anew upon a fuller, freer, richer, more esthetic, more moral a plane.

The capitalists think that they make a profit on what they buy and sell, that they make a profit on renting their buildings and the like. This only appears so. All the rent, interest and profit really comes from one source. The capitalists buy only one thing out of which they can get any profit, and they get this, not by selling what they buy, but by selling something else. They buy labor power from the working class, and they sell congealed labor time. The difference between the value of the labor power bought and the value of the congealed labor time sold is the source of all rent, interest and profit. The Socialists aim at abolishing the wages system, or the commodity nature of labor power. When the capitalists can no longer buy labor power, they no longer can get rent, interest or profit. This may not be clear to those young in the Socialist movement. Hence we will explain these points more fully.

CLASSIC ECONOMISTS

The average business man of Canada holds with the classic school of economics. Adam Smith, Ricardo and others wrote books many years ago which the capitalists took for their bibles. Even Woodrow Wilson, President of the United States, has written a book on economics which is as full of fallacies as an egg is full of meat. I waded through this book when at McGill University, and I realize what the Socialists of the United States realize. Wilson is an ignorant professor who takes the shows of things for the realities. Karl Marx in his Value, Price and Profit, and in his Capital, has completely exploded the theories propounded by the capitalist economists.

You go and buy an article in a store. You pay the ordinary price for it. You say, "My, that costs a lot," and the storekeeper will tell you you are only paying the value of the article. When you think on the matter, you try and find out what makes the value you pay for.

The classic economists held that the value of a commodity was composed of various things. The manufacturer bought the raw material and hired wage workers, and figured out a certain amount for depreciation of his plant. These three costs formed part of the value of the commodity. Then the maker added a bit to the price to cover an item called rent, and another bit to the price and called it interest on his capital, and another bit to the price and called it profit. According to them the value of an article was composed of its actual cost, plus three added sums called rent, interest and profit. The storekeeper bought the article at a value composed of all these things, added to it the cost of selling it, and also added to that sum three other little sums to cover rent, interest and profit. This was the selling price, and composed the value of the commodity sold.

These writers saw men getting rent, and they saw men getting interest and they saw men getting profit. So they put down these three words and said that as they formed part of the selling price, they formed part of the value. But when they tried to find out what part should be rent and what interest and what profit, they could only say that experience showed what these three things came to. They had to say there was a natural rent, and a natural profit and a natural interest. But why it was natural they could not say. These three things existed, and they explained this fact by saying they existed "naturally." Their explanation was no explanation at all. Today in Canada you read newspapers and hear business men and politicians explaining rent, interest and profit in the same futile way. Because the law enforces these, because the capitalists get these, therefore they must exist naturally, that is the line of dope put out by our politicians and there are people foolish enough to think our politicians are wise men.

THE MARXIAN SCHOOL

Karl Marx approached the question from an entirely different point of view. He not only observed, but he explained. He got behind the shows of things. His analysis of rent, interest and profit has stood the test of time. Many professors in colleges, many writers on newspapers know Marx is right, but they must not say so or they will lose their jobs. There are those who laughed at Copernicus when he said the earth went around the sun instead of the sun going round the earth. But there always have been foolish laughers. Marx observed that there was a natural price towards which commodities gravitated. He saw that everything on the market exchanged for money and the money exchanged for everything on the market and he saw that there must be some common quality in all the commodities being bought and sold and exchanged. If there was no common quality to all of them, they could not be exchanged. We all have had some would-be humorous person propound a question to us like this, "If beans are two dollars a bushel, why is a frog?" There is no answer, because

there is no common quality between the price of beans and the existence of a frog. Karl Marx puzzled over, and finally discovered the quality common to all commodities. That quality, common to all commodities, is labor power applied to the raw material from nature. Boots and blankets and guns and houses and automobiles all take labor time to make. Boots and blankets and guns and houses and automobiles are produced by hundreds and thousands. So it is discovered how much socially necessary labor time it takes to make these various things, and they exchange on the basis of the socially necessary labor time it takes to produce them. If an automobile sells for \$1,000 and a pair of blankets for \$20, this shows (if the price equals the value) that it takes 50 times the socially necessary labor time to produce and market an automobile that it takes to produce and market a pair of blankets.

The price of a commodity is not always the same as its value, but taking the up and downs of the market over a long course of years, price and value equal each other. We cannot here go into all the details of the variations of the question. The three volumes of Capital, totaling two thousand pages, will have to be read. But speaking generally, commodities exchange at their value in proportion to the amount of socially necessary labor time it takes to produce each commodity.

PROFIT

If commodities exchange at their value, how then can profit be made? There is only one source of profit. All profit, which ultimately includes rent and interest, comes from the difference between the value of labor power purchased and the value of congealed labor time sold.

In the previous article we have seen that commodities exchange at their value. A workingman hires out to an employer. He sells something. What he sells on an average he sells at its real value. Have you ever figured out just what you sell? I do not mean what the boss says you sell, but what you really do sell? Right here is the real point of Marx's discovery.

You sell labor power. You, a man, with hands and feet and brain, sell your labor power, the power which you have and which is capable of being applied to the raw material your boss wants you to work on. This labor power is wrapped up in a body. That body needs food, clothing and shelter. You grow old and die. You must have children to take your place in the factory. You must reproduce your labor power or the working class will die out. So you have to have a wage that will allow you to buy food and clothing, a place to sleep in, and also for many of you to marry and take care of children from day to day until they are old enough to themselves sell their power to work. You therefore get a wage which will cover these expenses. YOU SELL YOUR LABOR POWER AT ITS VALUE, namely, the value of the socially necessary labor time it takes to maintain and reproduce that labor power.

Supposing it takes four hours of socially necessary labor time to maintain and reproduce your labor power. When you go to your boss and sell your labor power, he gives you its value day by day, namely, a wage that will allow you to purchase commodities that took four hours of socially necessary labor time to produce.

But although your labor power has a value, as a commodity, of only four hours a day, social labor, nevertheless you can apply that labor power for nine hours a day. You can congeal in a commodity nine hours of socially necessary labor time. Your boss buys your labor power for four hours of social labor a day and gets nine hours of social labor out of you.

The difference between your value as a laboring machine and the number of hours of value you place in commodities is the source of all rent, interest and profit.

Thus profit is made by selling commodities at their value. You sell your commodity, labor power, at its value, and the boss sells your congealed labor time at its value. The difference between the two, called by Marx surplus value, is profit.

As long as you allow this system to continue. As long as the working class submit to have the masters buying the workers' labor power and selling congealed labor time, the master class will exist and rule and live on unearned incomes. Therefore, the working class, in the words of Marx, "ought to inscribe on their banner the revolutionary watchword, 'Abolition of the wages system.'"

CONSTANT AND VARIABLE CAPITAL

If, as a general theorem, profits are made at selling things at their value, and as there is only one thing, labor power, which produces surplus value, then, in reality, it is only that part of capital used to purchase labor power which makes a profit for the master class. All other capital which produces revenue for its owners gets its revenue by compelling the capital which purchases labor power to divide up with it.

In the production of commodities, Karl Marx called the capital which did not purchase labor power CONSTANT capital, because it never increased, and that part of capital which purchased labor power VARIABLE capital because it increased.

Let us illustrate the difference between constant and variable capital. Let us suppose a capitalist has \$220,000. This is all his own. He invests this in a manufacturing establishment. \$100,000 he pays for building and machinery, raw material, and \$20,000 he uses for the purchase of labor power, commonly known as the wage bill. Let us assume, for simplicity, that the variable capital equals the annual wage bill. Let us presume that the plant and machinery depreciate, get worn out, at the rate of ten per cent per year. To keep his plant up, he has to set aside \$10,000 each year for depreciation. Let us suppose that this capitalist at the end of his year's business, after paying all expenses, after setting aside his \$10,000 for depreciation, finds himself with \$44,000 more than he started with. That \$44,000 will be profit.

The capitalist, knowing not the real condition of affairs, being deceived by "the delusive appearance of things," will say to himself, "I have \$220,000 capital invested in this business, my profit is \$44,000. This is 20 per cent of my capital. My capital has earned me 20 per cent."

As a matter of fact, the only capital that got any revenue at all was the \$20,000 used to hire wage slaves. The \$100,000 invested in the building and machinery brought in nothing. The \$100,000 used to purchase raw material brought in nothing. For commodities are sold at their value and the \$100,000 worth of raw material simply changed its form and sold for \$100,000. It was only the labor incorporated therein that brought the increase.

The only thing that brought in any profit was the purchase of labor power and the sale of congealed labor time. As the wage bill was \$20,000 and as the profits were \$44,000, this means that \$20,000 worth of labor power produced surplus values worth \$44,000. The \$20,000 invested in building, machinery, and raw material brought in nothing. The \$20,000 invested in labor power brought in \$44,000, or 220 per cent. If that capitalist had a trade union plant with the eight hour day, the employees would work 24 hours reproducing the daily value of their labor power, and then they would go on working 51 hours producing surplus values for their master.

The \$200,000 CONSTANT capital earned nothing. The \$20,000 VARIABLE capital, simply because it was used to purchase labor power and sell congealed labor time, brought in 220 per cent.

The capitalist, however, will not figure that way. If he divides his capital at all, he divides it into fixed and fluid capital. He calls the capital tied up in the building fixed capital, and the \$20,000 used for the purchase of raw material and labor fluid capital. So it is extremely difficult, in reading the financial reports of the capitalist class, to find out what their variable capital is, and what profit their variable capital brings them.

RENT INTEREST AND PROFIT.

"But," some capitalist-minded person will exclaim, "Karl Marx talks rot. There are lots of capitalists who do not hire wage workers and yet they make money. Landlords rent their buildings and they do not hire wage workers and they get rent which allows them to live without work. The man with money gets interest on it. They do not hire wage workers." They think that thus they prove that unearned revenues come from capital itself, that commodities are not sold at their value, and that there are other ways of getting unearned revenues besides buying labor power and selling congealed labor. Let us revert to our illustration as given above, only let us suppose that the direct employer of labor in this case had no capital. Let us suppose he rents his building and machinery, and let us suppose he borrows money to buy raw material and wage labor.

In this case let us suppose he pays \$20,000 a year rent for the factory. The landlord gets twenty thousand, but has to set aside \$10,000 for depreciation and the employing capitalist is relieved from this charge. Hence the employing capitalist pays over the \$10,000 depreciation expense and no longer sets it aside himself, plus \$10,000. This last \$10,000 pays ten per cent upon the \$100,000 invested in the plant. The employing capitalist pays us say 7 per cent to the money capitalist for the \$120,000 needed to buy raw material and labor power, or \$8,400 per year. The total income as before was \$44,000. However, the employing capitalist has to pay \$18,400 a year for rent and interest and only gets \$25,600 himself as his profit.

But because one man gets rent and another interest and another profit, does not change the fact that \$200,000 constant capital invested in plant and raw material brought in nothing to the investors in reality, and that the whole sum divided between the three capitalists came from the purchase of \$20,000 worth of labor power which produced \$44,000 worth of surplus values.

Supposing the capitalist turns his business into a joint stock company, and capitalizes it at four times what he has got in it. In this case he sells the business for \$880,000, and the annual profits are \$44,000, the hundreds of shareholders will get 5 per cent upon the amount they put in. The seller clears out with half a million dollars in his pocket. But this does not change the fact that only \$20,000 is used to buy labor power and that this purchased labor power produces \$44,000 worth of surplus value which pays all the unearned revenues upon the so-called \$880,000 capital. This is true because commodities are sold at their value, and labor power is the only commodity purchased which produces surplus value.

RENT FROM SLAVE SHACKS.

"But," some will say, "there are landlords who rent houses to workmen and the workmen pay rent to the landlords. These landlords do not buy labor power and yet they get unearned revenues." They may not buy labor power, but their revenues come out of the surplus values produced by the working class.

Let us take the same illustration as above. Let us suppose the wage workers live in rented houses valued at \$80,000 and their landlord makes a net profit out of the houses of 5 per cent per annum or \$4,000. The workers get \$20,000 and they work 24 hours a day each day to reproduce this labor power their master buys. But of this \$20,000 they get their personal landlord pockets \$4,000 as his net rent. This is one-fifth of the wage bill. So for every 24 hours worked by the wage workers to reproduce the value of their labor power one-half an hour they work in order to pay their personal landlord his net profit. If this charge were eliminated, then the workers could work for \$16,000 instead of \$20,000 per year, and the net profit going to the employing capitalist would be \$48,000 per year instead of \$44,000.

For this reason many employing concerns own the houses in which their employees live. They want to get, directly and indirectly, all the surplus values their slaves produce. There is profit in owning the houses of the workers. They want that profit. And moreover, they can control their slaves more if they not only own the workers' jobs, but also their homes. Many Canadian companies are building workmen's homes and are trying to make the

workers believe they are doing it from pure benevolence. The workers know there is much devilry behind any philanthropic schemes started by their skinnners.

SINGLE TAX.

"If profit is made by selling commodities at their value," we are asked, "how is it that one man will buy a piece of land for a thousand dollars, and when a city comes along and the people want the use of his land, he becomes a millionaire? How is it that a waterfall with a potential energy for electric power will bring its owner a quarter of a million?"

Here is where we meet the single taxers with their idea of economic rent and taxing the increment value out of existence for the good of the community. He who understands that rent, interest and profit come from the difference between the value of labor power and the value of congealed labor time, should have no difficulty in answering the arguments of the single taxer.

Let us take the case of the water power site. Here, let us suppose, a simple farmer has his farm on the banks of a river. A power syndicate comes along and buys his right to the waterfalls and adjacent land, paying him \$250,000 for it. This looks as though a quarter of a million clear profit is made from the simple ownership of natural resources.

This, however, is not so. The farmer cannot eat or wear or sleep under \$250,000. But he can lend them or invest them and get about five per cent on them, or an annual income of \$12,500. This income he can spend for food, clothing, shelter, travel, etc., all of which calls for the expenditure of labor power. The farmer ceases to be a farmer and becomes a gentleman of leisure.

That \$12,500 annual income comes from the surplus value created by the wage workers. Let us revert to our illustration of the manufacturing plant above given. The joint stock company has been formed for \$880,000. Into this company the farmer puts all his \$250,000, let us suppose. He draws \$12,500 per year. Where does that come from? It comes from the \$44,000 worth of surplus values created by those wage workers who sold their labor power for \$20,000 and produced \$44,000 surplus values.

Suppose the farm became a town instead of having a waterfall handy. The farmer gets \$250,000, invests it in the said company and draws his revenues in the same manner. The single taxer comes along and tells us it is wrong that simple ownership of raw material or land or waterfalls which humanity needs to live by should allow certain parasites, groundhogs and the like, to draw immense revenues from the labor of humanity. "Tax 'em, tax 'em out of existence," they say. "Let rent of land and of mines and of water power be taken by the state to carry on the common affairs of the people, so that the terrible drain of revenues now going to parasites who live by drawing rent from God's free gifts to man may go to benefit all the people."

The single taxers do not aim at abolishing the wages system. They want it to continue. They do not want the employer to cease being an employer, nor do they want goods produced for use instead of for profit. They want rent to be taken by the state, to pay all the expenses of the government, Dominion, provincial, municipal. Let us see where this leads us, not forgetting that the only source of rent, interest and profit is the surplus value produced by wage workers which they create and do not get. Let us remember the single taxers do not desire to tax buildings, but only site values.

In 1901 the total value of the lands upon which the manufacturing establishments of Canada were situated was \$27,000,000, the buildings were valued at \$69,000,000 and the machinery at \$91,000,000.

Let us return to our factory capitalist who has \$100,000 in plant and machinery, and whose wage workers live in houses valued at \$80,000. Let us assume the capitalist lives in a \$10,000 house. Upon the basis of the 1901 census the value of land and buildings of employer's home, factory, and workmen's homes would be \$114,000, while the site values would be \$10,500. Any assessed for municipal purposes the whole \$114,000 of land and buildings is taxed. Under single tax only \$49,500 would be taxed. Present taxes equal about 2-1/5 per cent for municipal purposes, or \$3,600 a year. When site values would be taxed to their full annual revenue, say ten per cent, the revenue from the site values alone would bring in \$4,050 per year for this one slave plant and the homes of the workers and the boss. This might be slightly higher than the present rate of taxation, but then those holding building lots for profit would have to pay ten per cent per year on them and would be forced to sell them cheap to some capitalist who wanted them to build homes for slaves on, or to build a place where he could separate wage workers directly from their surplus value. Water power sites like the one mentioned above, would be taxed to its limit, and all this taxation would go to relieve the capitalist class from taxation.

Single tax will not stop exploitation of labor. It will simply make it more intense, as the employing capitalist will be able to invest more of his capital in the means to exploit labor.

In the case of our factory capitalist, who has \$100,000 tied up in land, buildings and machinery, the site value of that factory cost \$14,500. His annual taxes are \$1,275. At present that capitalist had to pay \$14,500 originally for the site, and pay \$1,275 annually in taxation. Under the principle of single tax which is so great as to confiscate the private ownership of non-productive land, the capitalist could get his site value for nothing, have his \$14,500 with which to buy raw material and labor power, and pay about the same taxes as he does now. The intelligent capitalists like Joseph Fels hold up both hands for the Single Tax.

It is only because of unintelligent thinking that any wage slave boosts for the single tax proposition.

PRICE.

Price must not be confounded with value. Karl Kautsky in his Class Struggle declares that price very rarely coincides with value. Price is sometimes a little above and sometimes a little below value. (Continued on Page Two)

CONTROLLING THE LAWS

The Montreal Street Railway has had a difference of opinion with the Postoffice Department as to the amount that should be paid for the carrying of the mail carriers. The custom is for the government to pay a lump sum for the transportation of the mail carriers for the year. They jump on and off the cars when they like. The Street Railway wants twice what the government is willing to pay for this service. The two parties cannot agree, and so other means have to be taken to transport the mail carriers of Montreal.

To overcome this difficulty, the Postmaster General, Mr. Pelletier, has introduced a bill into the House of Commons, entitled, "An act respecting the conveyance of letter carriers on electric railways."

This act provides that the Postmaster General may fix the amount at which the electric railways shall convey letter carriers. If the railway refuses, then the Postmaster General shall arrange other methods of conveyance, and the electric railway shall refund to the Postoffice Department what it cost the government over what the electric railway was offered.

Such a law of course interferes with the freedom of contract. It imposes the authority of the state upon a private company and confiscates some of the profits of the private owners; but as the majority of capitalists want their letters carried cheaply, they think this a good law, although the railways think it horrid.

The capitalists know the compelling power of the state. They know how laws are made for or against them. So they take good care to control the lawmaking powers of the state to benefit them.

If laws can be made in favor of the capitalists, why cannot they be made in favor of the workers? They can, just as soon as the workers resolve that they want to control the laws and have them made in the interest of the workers. This is what we Socialists are endeavoring to teach the workers. Let the workers capture the law-making power, and then they can control industry, commerce, the railways, the banks.

This fact the capitalists carefully conceal from the workers. Because their masters conceal it is a potent reason why the workers should realize they ought to know this fact. That class which controls the law-making bodies, controls the laws.

The Nova Scotia Steel and Coal Company has declared its net profits last year to be \$1,000,000. This is equal to the annual average wage of 2,106 Canadian wage workers. The thirteen directors paid themselves \$92,196 for their services, or \$7,092 each. These thirteen took the wages of 103 average Canadian slaves. We are told that the capitalists get their revenues because of their ability. It comes expensive to the working class to pay \$1,092,865 to the capitalist class to run the affairs of one Canadian fourth-rate concern. Sam Gompers gets only \$6,000 a year for being president of the organization of over 2,000,000 wage workers. When the workers get wise, they will capture the political power and sack the capitalist class from the job of managing industry. They will have plenty of just reasons for the capitalists are greedy, overbearing, wasteful, extravagant, inefficient servants of the body politic and should in no wise be given control of the management of production and distribution.

The Toronto General Trusts Co. reports its annual profits at \$233,915, an amount that it takes 492 Canadian wage slaves, working hard for a whole year, to get. The worker is looked down upon as an inferior creature by the ruling class, not so much because he is a worker, but because he is such an easy mark for robbery.

The Empire Loan Company of Winnipeg declared its net profit of last year at \$335,294, or an amount equal to the income of 727 Canadian slaves. The slaves get their income by hard work. The shareholders get their income by the hard work of the slaves. This is a nice arrangement for the parasites, but what about the slaves?

The Canada Landed and National Investment Company, Ltd., with headquarters at Toronto, has declared net profits of \$335,000 for the past year. This equals the average income of 705 Canadian workers. The capitalists think it is their brains which give them their revenues. Not a bit of it. They get their revenues simply because the working class has gone to sleep and allowed itself to be robbed.

The A. Macdonald Company, Ltd., a trading company, has declared its net profits last year to be \$242,455. This is equal to the total annual wages of 615 average Canadian wage workers. There are hundreds of such exploiting concerns scattered throughout Canada. Why do the workers submit to such robbery?

The Ogilvie Flour Mills Company, Ltd., has declared that its net profits for its last fiscal year amounted to \$521,431.22. This is equal to the total annual earnings of 1,100 average Canadian wage workers. The working class little realize how tremendous is the amount of the wealth they create which they do not get.

In British Columbia white strikers have been scabbing on Chinese strikers. The capitalist class consider neither race, creed nor color in their search for the scab worker.

"PROFIT IS MADE BY SELLING A COMMODITY AT ITS VALUE," SAYS MARX.**HE WHO UNDERSTANDS THIS KNOWS THE TRUE WAY TO FREEDOM****THE ARMY ADVANCES**

(Concluded from Page One)

times a little below value. Sometimes price soars above value when an article has been cornered. This applies to labor power as well as to commodities in which labor has been incorporated.

A scarcity of a commodity will cause the price of that commodity to go up. The manufacturer in that line of business will be making more than the average rate of profit. They will be skinning their wage workers of surplus value and will be making exploiters pay them tribute. In this case their big profits are made by diminishing the profits of other manufacturers. Then a howl will go up about monopoly and the executive of the capitalist class at Ottawa will begin making laws to break the monopoly, or to limit the rate of profit. This was done in the case of the appointment of a Railroad Commission to regulate the railway rates.

When one group of capitalists are making more than the average profit, other capitalists see big profits also, and invade the field. Competition among the capitalists reduces the price to value. If too many capitalists invade the field, prices sink below the value of the article.

The price of labor power, wages, also fluctuates above and below the value. Wages are high in Canada. Karl Marx explains this by saying the "actual settlement always depends upon supply and demand. I mean the demand upon the part of capital and the supply of labor by the working man. In colonial countries the law of supply and demand favors the working man. Capital may then try its utmost, it cannot prevent the labor market from being continuously emptied by the continuous conversion of wage laborers into independent, self-sustaining peasants." To Marx, the Canadian farmer on his quarter section would be nothing but a peasant.

To counteract scarcity of labor power on the market, the Canadian government continuously bends its efforts towards the importation of propertyless immigrants to keep the labor market well supplied so that the laborers will be forced to sell their labor power at its value—the cost of its daily and yearly reproduction.

REFORMS.

Having seen that profit is made by selling commodities at their value, and that price does not always coincide with value, we can now see just where the little reformer comes in.

When the labor market becomes too crowded, when too many workers are offering to sell their labor to the master class, wages—the price of labor power—sink below the value of labor power. Then we get sweated labor, forced prostitution, slums, overcrowding, underfeeding, stunted children, tuberculosis, and the many evils which follow in the wake of developed capitalism.

Now enter the reformers. There are many breeds of them. Ministers of the gospel enter the arena of reform. They preach sermons from such phrases as, "The laborer is worthy of his hire." They wonder why Socialists do not crowd behind them and hail them as wonderful creatures who will help the working class.

Other reformers go down into the slums and talk about the rights they have seen. Other reformers, like the Rev. French of Montreal, and Bishop Farthing of the same place, will busy themselves with the moral uplift of prostitutes who are where they are because of having had to sell their labor power below its value.

Other reformers busy themselves with soup kitchens and charity doles and homes for working girls and cheap feeds for the unemployed.

All these reforms do not get us out of the

capitalist system. Suppose the minister who preaches that the laborer is worthy of his hire should get the capitalist class interested and wages should cover the value of the labor power. We would be nowhere on the road to freedom. For the capitalists buy labor power on an average AT ITS VALUE, and they sell congealed labor and take upon themselves the difference. The workers still remain slaves. They still sell themselves at their daily value.

Those reformers who hand out charity doles and moralize over "fallen sisters" are like hens setting on china eggs. They need a good ducking in the cold water of reason. These wrecks are the result of exploitation. That exploitation is growing fiercer with the passing years. More and more wrecks are being created.

Reforms within the capitalist system cannot stop the misery which necessarily arises from a system of exploitation whose only source of profit is the purchase of the daily power of labor of the working class. When men are daily bought and sold on the labor market for the sake of profit, and when the ruling class draw all their profits from such daily purchase, it naturally results that the working class will live in hell. The reformer simply aims at making hell a little less hot for the workers. The master class who run hell for their profit will see to it that those reforms get sidetracked, unless they can see more profit for themselves by introducing them.

THE FARMER

The western farmers want free trade. They are also against monopoly. Their motto is "Equal rights to all, special privilege to none."

The farmer is a producer and also a worker. He differs from the wage worker in that he does not sell labor power. He sells congealed labor time. He sells commodities which he himself has produced, or has produced with the assistance, more or less temporary, of propertyless farm workers.

The farmer as the seller of a commodity, wheat, or potatoes or beef, and when the commodity struggle, just as the wage worker is engaged in a commodity struggle when he endeavors to maintain or advance the price at which he sells his labor power, and also just as the small capitalist is engaged in a commodity struggle when he sells boots or neckties.

The farmer incorporates his own labor power in what he sells, the capitalist does not. The capitalist buys labor power, and sells congealed labor time. Hence the small farmer is neither proletarian nor capitalist. He is torn by the two conflicting interests. As a worker, he has interests akin to the wage workers, as a seller of congealed labor time he has interests akin to the capitalist class. Did price coincide with value then the farmer would get his value as a worker, namely, a daily wage, plus his own surplus value and the surplus values of his temporary employees during the time they worked for him.

But value does not coincide with price. The price of wheat may be below its value. In that case the farmer does not get his own surplus value. It goes to that class of capitalists called the overlords or monopolists.

Hence the great commodity struggle of the farmer is not to sell his labor power at its value, but to sell congealed labor time at its value. He also wants to keep the parasites off the backs of the direct exploiters of labor.

Protection works as a monopoly. The protected industry can form a combine and absorb more than the average rate of profit. This hurts the capitalists who have to compete in a free market, for the protected capitalists absorb more than the surplus values arising from the labor of their own employees.

The western farmers sell their wheat in the

markets of the world. They produce in a dear country, and sell in a cheap country, England. Hence the protected manufacturer gets not only his net profits, but also some of the surplus values which the farmers produce. In the United States, which is ceasing to be an exporting country for wheat, the price of wheat is getting to represent the value of congealed labor power incorporated therein, while the price of agricultural implements represent there more nearly the value of congealed labor. Hence the western farmers are demanding free trade. They want to buy in the "cheapest and sell in the dearest market." This simply means that the farmer wants to get the commodities he purchases at their value, and sell his commodities at their value.

The farmer is in favor of single tax. In the west there is much unoccupied land held for speculative purposes. The farmers want this taxed at its value while all buildings and improvements shall not be taxed. This is the demand of the farmer on the capitalist side for the choking off of the non-exploiting ground-hog.

Many western growers of Manitoba are importing farm hands. This also is the capitalist side of the western farmer.

He is demanding cheap money for farm loans. When he borrows money, he is being robbed of the interest he has to pay. In demanding cheap loans, instead of loans at cost, the western farmer shows his two-sided position. He does not want to be exploited, and he does not want exploitation to stop. So he compromises by only wanting his interest charges to be reduced. In Alberta the farmers are joining with the wage workers. This is their working-class half.

Many western farmers are Socialists. They are Socialists because the reality of their half-and-half position and throw in their lot with the working class half. Other farmers support capitalist aims and objects. They throw in their lot with the capitalist half of themselves.

However, we need not worry over how the farmers will come. The great majority of them will come over to the Socialist position.

Farming is getting to be more and more a technical process. The machine has invaded the farm. Many processes which used to be done by hand are now done by machine. Sugar making, soap boiling, weaving and spinning, fruit canning, and many others are now under the wage-labor system. Moreover, the big machine is forcing a separation between the owners and the workers on the farm itself.

Just as the little artisan, who owned his tools and got his own surplus value, was separated from his tools and turned into a wage worker, so the average little farmer will be separated from his farm and turned into a wage worker. The few farmers who make themselves capitalists will be on one side, and the little farmers who are forced to lose their property will be wage workers.

For all the while the capitalist system is restlessly hurrying us on our way to the cooperative commonwealth.

THE AIM

Karl Marx declares, "To explain, therefore, the general nature of profits, you must start from the theorem that, on an average, commodities are sold at their real values, and that the profit is derived from selling them at their values, that is, in proportion to the quantity of labor realized in them. If you cannot explain profit upon this supposition, you cannot explain it at all. This seems paradox and contrary to every-day observation. It is also paradox that the earth moves round the sun, and that water consists of two highly inflammable gases. Scientific truth is always paradox, if judged by every-day ex-

perience, which only catches the delusive appearance of things."

The aim of Socialism is to educate the workers to see how they are robbed. If they do not understand how profit is made, as explained in this article, they are led off into reform movements, and they are stampeded into patriotic outbursts, and they rely upon some Moses to lead them out of the wilderness of exploitation, and the Moses is a capitalist henchman who leads them every time towards a higher degree of exploitation.

Hence the watchwords of the Socialists are, Agitation, Education, Organization. We agitate to awaken the slaves who know not they are slaves. Then the slave must be shown how he is robbed. Knowing this he is founded in truth and cannot be led away into error. Awakened and knowing, the slaves band themselves as comrades to march forward to the capture of the public powers in order to forever abolish the buying and selling of labor power. This can only be done by the socialization of the means of production and distribution and the abolition of the wage slavery.

With capitalist exploitation killed, rent, interest, and profit will cease, for these are but the three heads of the one beast, capitalism.

THE RESULT

When through agitation, education and organization the working class has become awakened, wise and victorious, and the commodity nature of labor power has been abolished, a revolution will have been accomplished in civilization which will transform the world.

There will be no more rent to pay. There will be no more hunting of jobs. There will be no more starvation wages. Nor stunted children nor ragged unemployed, nor poorhouses, nor slums, nor worry over the future, nor relationship of master and servant, nor idle, corrupting capitalists, nor underpaid women, nor prostitution, nor noxious child labor, nor wearisome round of tasks, nor gloomy prison factories.

The relationship of the world will be completely changed. The property chains which have fastened poverty upon the ruling class and obsequious poverty upon the ruled will be stricken from the limbs of humanity.

All will have an equal chance to progress. The handicaps of life will be removed. Equal at last in the eyes of all, the owner will be a comrade worker and the worker will be a comrade owner.

Class lines will vanish. Economic interests will disappear. The artificial divisions of society will cease to exist. Man will emerge as man, and woman as woman without the trammels of property attachments.

The race will be one. Brotherhood and sisterhood will have opportunity to act upon from brotherly love, life will bloom afresh, and the joyous, carefree spirit will sing carols from a million throats.

The stain will be taken off the producer. He will no more be marked as an inferior. Labor will be exalted and receive the full rewards of creation. The task will be shortened till it becomes a joy. The note of gladness will again enter into the song of daily toil.

Carping, backbiting, God-blaspheming religions will also be transformed. The bad in them will perish. The fear of God will go with the fear of man. The worry over religion will go with the worry over life. The twisted torments of the past in religion will vanish with the twisted torments of actual living experience. Those ministers and priests who have preached for man to bear himself reverently towards his employers will awake from their ghastly phantoms into the light of universal brotherhood.

In all its phases, the ghastly nightmare of capitalist production will vanish before the apotheosis of life triumphant over property, and man will be master over the products of his own creation.

contive to graft, would be at an end. Graft is the product of the profit system.

That Socialism Will Take You Far Away.—People who call on you to worry over a theory that someone else will take away your farm, while they are taking it away themselves, are evidently liars. Investigation will show you that there are only 1,257,000 farmers in the United States who operate farms of their own, while 2,928,236 farmers rent their farms. There are only 1,065,469 farmers who own their farms and own one farm—less than half as many as one farm, employing farm hands to operate them. The farms are, therefore, mostly gone from the farmers already. At the present rate of increase in landlordism, the farmers of America will within half a century be practically dispossessed. That is a condition and not a theory that confronts us. As for Socialism, the whole people, including the farmers, will have the devolving of the means that shall give access to the land without intervention of the landlord. There is no cut and dried plan; but the whole aim is, not to dispossess the people, but to make it possible for all to have the use of the land. We give the American figures, as Canadians are not available at present writing. It would not be at about the same ratio of population.

That Socialism Would Degrade Womanhood.—Socialism is the only movement that has declared for absolute equality of the sexes in all things. This makes her in effect a slave, and is the basis of prostitution. When she is made economically and politically free, she will be dependent on none, and therefore can develop to the fullest extent her womanly qualities.

On January 1st of the present year private insurance companies ceased to do business in Italy. The business of insurance is organized under the protection of the state now. The National Italian Insurance Institute is an autonomous institute of an industrial character. It issues policies for life and labor insurance and these policies are guaranteed by the state. It is a state monopoly. Its management, being united, will be far less expensive than the old competing companies with their many-fold heads, so insurance will be sold for a good deal less than formerly, and all profits realized will be used to establish an old age pensions scheme. Thus insurance becomes in Italy a service for use and not for profit. Lower insurance allows more persons to become insured, and the profits will ease the old age of many persons from its former terrors. Formerly the profit went to the proprietors of the private companies who lived like princes and wasted in extravagance what will now keep many people who can no longer work. Is not this latter state far better? If this can be done with Italian insurance, why cannot it be done with Canadian railways and coal mines? It can be just as soon as the majority of the people will vote sensibly.

Again the army pushes forward into the ranks of the capitalists. Again the hustlers advance the lines of the revolution. Again they penetrate into the slave pens of Canada and capture more readers.

Millions of dollars in Canada are being wasted in war preparations. The capitalists are pocketing hundreds of millions of dollars of unearned revenues each year, produced by the slaves of Canada, in the shops, mines, mills, on the farms.

The noble army of revolting slaves have banded themselves together and are pushing Cotton's Weekly into the hands of those who toil and who do not enjoy. The comrades know that only by education can the slaves be awakened, and they have gone forth persistently to educate.

The circulation statement of Cotton's is the measure of their success. The report this week causes rejoicing, both with us and with every comrade in Canada.

But there be no let up to the fight as long as the slaves suffer the domination of their capitalist masters. The war of enlightenment must be relentlessly pursued.

The comrades of the Firing Line are in close grips with the enemy, and are steadily fighting the power awakens of their fellow slaves in ten thousand Canadian localities.

The work progresses. We at Cotton's watch eagerly for the tidings of advance from the great centres of exploitation, and also from the lone outposts.

No matter where the fighter is, he is not alone, for a great company of revolutionaries is with him.

Let no comrade be bashful, but let him register the records of his battles in the Firing Line of Cotton's.

CIRCULATION STATEMENT.

	On.	Total.
Ontario	629	223
Saskatchewan	72	259
British Columbia	72	259
Alberta	55	86
Manitoba	22	10
Nova Scotia	22	10
Province, Quebec	19	6
Foreign	17	22
New Brunswick	11	17
Yukon Territory	1	8
Newfoundland	0	0
Prince Ed. Island	1	12

Gain for week—128.
Total issue last week—31,000.

The little country dailies are anxious to have the dollar dailies excluded from mailing privileges. In Alberta and Saskatchewan the Winnipeg Free Press sells for a dollar a year. In Ontario in many places and in the country regions of Quebec the Montreal Star sells for a dollar a year. It costs these papers \$4.75 per year to buy the white paper upon which they are printed. Two-thirds of the printed matter in them is advertising. Out of this revenue they pay the deficit on the price of white paper, all other expenses of type-setting, etc., and a good profit. The little city dailies, who are in the same game, but cannot draw the patronage, are being hurt by the city competition. Hence they want government interference, they want the postal department to stop spreading the world's capitalist news in an efficient manner, so the little papers may do it in an inefficient manner. Let the little fellows take their medicine. They believe in the capitalist system of dog eat dog; let them get eaten.

Socialism is not based on moral teachings, but on scientific facts.

THOUSANDS SELLING
Origin of Species, Darwin 25c
24 Lectures and Essays, Ingersoll 75c
Lectures and Essays, Voltaire 75c
Age of Reason, Paine 75c
Riddle of the Universe, Haeckel 75c
Evolution of Man, Haeckel 75c
—Postage Paid—

PEOPLE'S BOOKSTORE
152 Cordova St. W. VANCOUVER, B.C.

SOCIALIST DIRECTORY
DOMINION Executive Committee, Socialist Democratic Party of Canada, meets every first and third Monday at 8 o'clock, St. East, H. Martin, Secretary, 61 Weber Street, Berlin, Ont.—25c.

NEW WESTMINSTER, B.C. Local No. 4, S.D.P. of C. Meets first and third Sunday, 1 p.m., at Com. Goodmumphy, South Westminster, P.O. Box 58, E. A. Brown, Sec'y, 401 Royal Ave.—25c.

NANAIMO, B.C. No. 11, S.D.P. of C. English. Business meeting held on Sunday afternoon, 3 o'clock, above Beattie & Hopkins, Printers, Granville St. Vancouver meetings all in open air. R. Temple, Rec. Sec., Box 666, Nanaimo, B.C.—25c.

BRITISH Columbia Executive S.D.P. of C. meets in Nanaimo, (Wharf Street) above Beattie & Hopkins, Printers, Granville St. Vancouver meetings all in open air. R. Temple, Rec. Sec., Box 666, Nanaimo, B.C.—25c.

LOCAL VANCOUVER No. 12, meets for business and propaganda every Thursday 1 p.m., Labor Temple. Public meetings Dominion Theatre, Granville St. Sunday evenings. Secretary, O. L. Harrison, City Market, Main Street.—25c.

VICTORIA Local No. 9, S.D.P. of C. Victoria, B.C., meets last Thursday of each month in the Political Equality League Room, 401 Fort St. John L. Martin, Sec., 255 Shelburne St., Victoria, B.C.—25c.

BERLIN Local, No. 4, S. D. P. of C. meets every second and fourth Wednesday, 15 King St. East. Cash. Nicholson, Sec., 115 Benton St., Berlin, Ont.—25c.

FORT ARTHUR Local S.D.P. meets in Labor Temple, Bay Street, and 4th Thursday 8 p.m. for business, and last 2nd Thursday to discuss matters of interest to every worker. Workers unite and run Fort Arthur for the benefit of the workers. Rupert Lockhead, Sec.—25c.

SOUTH PORCUPINE Local No. 22, S. D. P. of C. holds business and propaganda meetings in Miners' Union Hall, South Porcupine, P. O. Box 321.—25c.

TORONTO Local No. 1, S.D.P. Business meeting first and third Tuesday in month, Labor Temple, 187 Church St. 8 p.m. Second Tuesday attend the lectures at the Cosmopolitan Theatre, 200 Yonge St., corner Edward, Sunday at 2 p.m. P. C. Young, Sec. 724 Page Ave.—25c.

WOODSTOCK Local No. 21, S. D. P. of C. meets at 20 Finkle St. General business Sunday mornings at 10 o'clock. Open every evening for business. George Hampe, Sec., Woodstock, Ont.—25c.

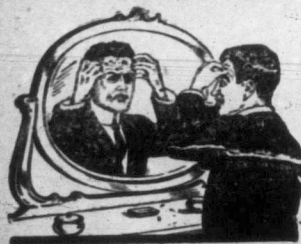
Every Woman
is interested and should know the wonderful Marvel Douche

Ask your druggist for it. If he cannot supply it, write to the Marvel Douche Co., 1000 Broadway, New York, N.Y. It gives full particulars and directions for use. Write to India WINDSOR SUPPLY CO., Windsor, Ont. General Agents for Canada.

SOCIALISM AND THE SUFFRAGE IN KANSAS

By May Wood-Simons.

The state of Kansas has voted to give woman the full rights of suffrage. When the results of the vote came in there was a great surprise for many of the suffrage workers. Before the election they had figured out where, to their mind, the largest number of votes favorable to suf-

ECZEMA**AWFUL AWFUL ITCH**

FREE TRIAL of my MILD Soothing Guaranteed Treatment SENT ON REQUEST

If you have Eczema, also called Itch, Tetter, Salt Rheum, Furunculosis, Milk Crust, Scabies, etc., and will write me today, I will send you a free trial of my Wonderful Treatment that will stop itching and should cure to stay. Besides this I will send you, free and post-paid, the most perfect book that was ever printed on Eczema, (16 pages).

ECZEMA CAN BE CURED TO STAY. I mean just what I say, CURED, and not merely patched up for a while, to return worse than before. Remember, I make this statement after putting twelve years of my life on this one disease and handling in the meantime nearly a half million cases of this dreadful disease. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will send for a FREE TRIAL of my mild, soothing treatment you will be more convinced in a day than I or anyone else could in a month's time, tell you what my treatment will do for you. If you are disgusted and discouraged I dare you to give me a chance to prove my claims.

Thousands of patients all over the country will gladly testify that I have cured them of Eczema, and I believe I can do the same for you. If you will but give me a chance. By writing me today you will enjoy more real comfort than you ever thought this world holds for you. Why not send for free trial treatment now?

DR. J. E. CANNADAY, Eczema Specialist
421 Court Street, Seattle, Missouri.
Reference: Third National Bank, Seattle, Missouri.

Could you do a better act than to send this notice to some poor sufferer of Eczema?

frage would come from. The counties in Central Kansas were the one that were thought would poll the largest suffrage vote.

When the vote was counted the counties that gave the largest vote for the suffrage were the two counties in the southeastern part of the state, Crawford and Cherokee, where the Socialist vote was the largest; while the counties in central Kansas where there are few Socialists, voted against it. This should be a good proof, to those women who want the suffrage, that it is the Socialist party that really stands for suffrage and votes for it when the chance comes. Moreover, the Socialists knew perfectly well that the suffrage for women would mean, for a few years, a probable set-back in the proportional size of the Socialist vote, but they preferred, as the Socialist Party always must, to enfranchise the women at once, and then begin the educational work among them in earnest.

There was practically no work done by the suffrage societies of the state in the two counties that polled the largest vote in favor of suffrage. Those counties are also largely made up of foreign voters, Germans, Austrians, French and Italians, men who, it is generally believed, are not advanced in their views of the necessity of women voting. But the Socialist movement is so thoroughly a Socialist movement in these counties that the men had no prejudices against woman having the vote and registered themselves in favor of her enfranchisement. Another thing, it was the mining camps where the men are Socialists and where the Socialist vote ran high that carried the suffrage amendment in these two counties. In the farming districts and villages in the west part of the counties the vote for suffrage fell.

Since the carrying of the suffrage amendment in this state the Socialists have begun to realize, as never before, the need for more active work in educating women in the principles of Socialism.

IT'S PAID FOR.

If you receive Cotton's Weekly regularly and did not subscribe for it, it is paid for. You will receive no bill for subscription, and the paper automatically stops at the end of the time paid for.

Social morality is an outcome of the economic system. If the system is bad or good, the resulting social standard of morality is of like nature.

Hustlers wishing to send one, two or three subs and get the 25 cent rate for it, can send \$1.00 and take the balance in sub cards.

OBJECTIONS TO SOCIALISM ANSWERED

From the Question Box.

That Socialism is against religion.—Socialism is an economic political movement. It is not a religion. It is not a belief. It is not a set of dogmas. It is a system of action. It is a system of action that aims to make the world a better place to live in. It is a system of action that aims to make the world a better place to live in. It is a system of action that aims to make the world a better place to live in.

That Socialism is against the church.—The church is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the state.—The state is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the family.—The family is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the individual.—The individual is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the race.—The race is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the world.—The world is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the universe.—The universe is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the gods.—The gods are social institutions. They are social institutions that aim to make the world a better place to live in. They are social institutions that aim to make the world a better place to live in. They are social institutions that aim to make the world a better place to live in.

That Socialism is against the devil.—The devil is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

That Socialism is against the world.—The world is a social institution. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in. It is a social institution that aims to make the world a better place to live in.

WHY DID SCOTT DIE.

By J. O. Bentall.

Captain Robert F. Scott went out to look for the South Pole. He found the spot and was ready to return. A blizzard is said to have caught him and his party, so they could not get back to camp. They were within ten miles of tent and provisions, but perished.

Cold and hunger caused their deaths. The tragedy of these brave men is sad. They left dear ones in the hope of seeing them again after performing a task that would bring honor to themselves and their country and perhaps add to the storehouse of science and discovery.

But they died because they could not get heat and food. Now suppose for a moment that right at the point where Scott and his four companions fell there had been a big mansion full of good food and that the master of the house had said: "You men go right out and don't come around here and bother me."

And suppose again that the master had kept a bunch of police to keep Scott and his fellows away and that these police had cracked the heads of the starving men.

And suppose that this master had also had a court with judges and lawyers and had issued injunctions against Scott and threatened him with jail and the stone pile.

And suppose that this master was up near the South Pole had kept a preacher who had told Scott and his fellow sufferers that they should be glad to pass through tribulation, for a beautiful home awaiting them in heaven.

And suppose this same master had arranged for some charities to look after the worthy poor and not found Scott's company worthy.

And suppose that way up there all alone, far from the hypnotizing conflicts of theories and ideas, this master had been none else than a member of the expedition who simply had usurped the power of Scott and who was really in possession of what Scott himself had provided and simply refused to let Scott have any of it but let Scott die from cold and hunger right on the threshold of an abundance of supply.

What would you say? What would Scott's wife say? What would civilization say?

You call me preposterous. You say I am a fool for writing such fool suppositions.

I am not. Right here in Chicago and New York and Boston and Minneapolis and Denver and San Francisco, and all over this country are cold and starving men, women and children—right upon the doorstep of overfilled storehouses—right close to bursting coal bins.

And they die. They die because the big masters refuse to let them use the food and fuel that these men, and these women, and these children, have produced.

It's a wrong. So wrong that we must destroy that wrong.

Put this earth with its machinery and all resources into the hands of the people so that they may use them.

Bring forth the day when no man may need to starve in the midst of plenty.

It's had enough to have a Scott and his four companions die up near the South Pole far away from supplies.

It's a crime to have people die right in the open field of abundance.

Socialism. Socialism. Socialism alone will right these wrongs.

John Burns, of England, declared quite a while ago that he would settle the suffragettes in ten days. John should remember the fable of the frog who would swell himself up as big as a bull.

Donald Munro, M.P.P. of Carleton county, introduced into the New Brunswick legislature a bill to give women the same right to vote in provincial elections they have in municipal. The bill was defeated by a vote of 21 to 10. The N. B. legislators are rocked in the sleep of the dark ages.

Mrs. Mabel Mills, a banker's wife, while visiting in Chicago, was sandwiched on the street, robbed of \$45,000 and left for dead. Is it any wonder there are criminals when some people carry around a large fortune in a handbag, while others have not enough money to get something to eat? The present system makes criminals.

The Wm. A. Rogers Company, Limited, held its annual meeting recently in Toronto, and declared net profits of \$200,688 for the year of 1912. This net profit is equal to the total annual earnings of 618 average Canadian workers. It is nice to be a parasite capitalist, but the necks of the working class get galled carrying the heavy burden.

R. W. Northey got a column letter in the Rossland Daily Miner on Socialism. On Feb. 22nd the Rossland Miner gave a column editorial against Socialism. On March 1st Comrade Northey got a column and a half letter in which he answered the editorial. Have you tried getting letters and articles on Socialism in your local daily or weekly paper? If not, why not?

Three bills introduced by Comrade J. Place in the British Columbia Legislature have been snowed under. His bills to grant woman suffrage, to enact an eight-hour day and to force big companies to pay their slaves fortnightly were turned down by the agents of capitalism. The ass knoweth his master's crib and the Mc Bride government knoweth the capitalist doughtrough.

The Ottawa Light, Heat and Power Company, made net profits last year of \$298,042. This goes to the parasite owners. This is equivalent to the total annual wages of 634 Canadian wage workers. This one company distributed to a few parasites a sum equal to what 634 wage workers and their dependents must live on. This is nice for the capitalist, but why any wage worker thinks the system fine is a puzzle.

Hard coal companies in the U. S. increased the wages of their employees at the rate of \$4,000,000 a year under the strike agreement. They then turned round and raised the price to the consumers to the extent of \$13,450,000 per year. Of the increased price, the workers got between one-fourth and one-fifth. This is an incident which bears out the Socialist contention that the workers get but one-fourth of the wealth they create.

The coffin merger has arrived. Seven companies have amalgamated under the title of Dominion Manufacturers, Limited. These companies are the Winnipeg Casket Co., Winnipeg; the Globe Casket Co., London, Ont.; Semmens and Ewel, Hamilton; National Casket Co., Toronto; Elliott and Sons, Prescott, Ont.; Girard and Godin, Three Rivers, Que.; Christie Brothers, Amherst, N. S. The trust is seizing upon the bodies of the dead as well as upon the life of the living.

The New Political Alignment

(From speech delivered by Prof. Ellen Hayes, of Wellesley College, at Fourth Annual Convention Intercollegiate Socialist Society, New York City, December 28th, 1912.)

A "new political alignment"? There is none. What has happened is that an old alignment, faint and faulty, weather-worn and obscured by political debris, has been made distinct and straight. Political fences, where on are wont to perch those who would be almost anything to anybody to gain many votes, are being replaced by a chasm. The assembly on one side may be generally described as believing that the human race is composed of two elements: one selected by Providence or fate, or self-elected by cunning and push, to enjoy life's goods; while another and larger element exists to toil and not to enjoy.

They, who reach forth strong hands to grasp the cup that holds the wine of life are esteemed the fittest for its enjoyment. They may be over-fed, over-clothed, over-housed, over-opportunized, and it is quite in accordance with the nature of things, even though this over-living costs others the primary necessities of life. On the other side in the great social alignment are those who perceive more or less distinctly the worth and rights of every human being. "To die would be an awfully exciting adventure!" exclaims Peter Pan. Yes, Peter; and to be born is even more of an adventure. Whether one arrives in a hut or a palace. To be born a human creature with the possibilities of humanity is the great event. The perception of this fact, and conduct ordered in recognition of it, is perhaps the ultimate measure of the ethical attainments of the individual and the community.

The sharpening alignment means that we are nearing a time when, in spite of planned confusion and clever sophistry, it must be recognized that there are fundamentally only two social attitudes and, hence, logically, only two political parties possible: the Socialist and the anti-Socialist. Under the spell of the specious plea for gradual reform and in the name of "evolution," many earnest and honest folk will attempt to postpone the day's clear-cut issues; and their allies—those who benefit most by the present economic concessions: hours a little shorter, wages a little longer, sanitary conditions somewhat improved, if you insist on that; more mothers out of the mills and back in their poor homes; fewer babies in the canneries, fewer boys in the breakers. They will even consent to certain forms of State Socialism to prevent the coming of the Socialist State—which is a very different matter. Concessions? Yes, all sorts of concessions except the one concession. They will never, under any ordinary compulsion, surrender their precious and sacred system of profits.

On the other side of the line are just the Socialists with their final statement as expressed in the Party platform: "Such measures of relief from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of socialized industry and thus come to their right of inheritance."

In the Pantheon at Paris, in the great Gate of Hell design, is one figure assuredly the most significant ever conceived and wrought by any sculptor. Rodin calls it "The Thinker"; and the Thinker is primitive man seated with his head bowed on one hand, beholding the crimes and passions and follies of descendants unroll themselves to his view. Behind him are millions of years of ancestors wholly animal; beside him are his simian relatives—the next of kin; before him is the human race and some three or four hundred thousand years of war, murder, greed, lust, the everlasting oppression of the weak by the strong, the unremitting oppression of one sex by the other. If that paleolithic creature could have seen all this and understood all this, and if this were all, he might well have thrown himself into the deep sea, resolving that there should be no human race. But it is not all, and if now, after these hundreds of thousands of years, the Thinker is to find any satisfaction in his children . . . it is because the common man is coming to his inheritance. Civilization? It shall hold nothing back from him. Knowledge? It is for no one if not for him. Art and Culture? The humblest shall not need to miss it. Religion? Let each determine his own faith and not another's.

I am not a mystic. My daily business relates to an exact science; and when I go dreaming dreams, I select those that give promise of coming true. Well, I frankly declare to you my belief that the Socialist ideal is the one ideal that redeems the human race and justifies its continuance on the earth.

One day last March it was my good fortune to spend several hours in the regular daily meeting of the General Strike Committee of Lawrence, Mass. Those who feel so sure that the proletariat cannot think or execute for itself might have learned a needed lesson if they had been present in that hall. Differences of race, nationality, language and religion, counted for nothing in the marvelous solidarity of feeling and purpose there exhibited.

The months are gone; it is a day in late November, and these Italians, Greeks, Armenians, Franco-Beltrons, and all the others, ask permission to march in the streets of Lawrence, and it is denied them. The Franco-Beltrons are far too small to hold the throng and every other hall is denied them. But the Dump, the dreariest spot in Lawrence, remains; and there they gather—four thousand of them. A cold wind sweeps the place and the storm beats upon them; yet for hours they crowd around the wagon that serves as a

speaker's stand. And well they may, for august forms though shadowy appear on that old wagon. Mazzini is there beside his brother, Joe Ettor. Garrison is there—he who declared he would be heard, and was heard. He is telling those people that his countrymen stand with these companions of Ettor. If any policeman had thought to report them.

And over in the City Hall the "best" people are assembled to give thanks that they are "citizens and patriots" and not as those "low ignorant foreigners" out on the Dump. Occasionally they mention the name of that Jew as if he were one of them. Do their reverences and their excellencies and their honors of Massachusetts really think that the Nazarene radical belongs to their crowd? If so, they must believe that he would have changed considerably in two thousand years. The new social and political alignment exhibits the Hall of Lawrence on one side and the Short Street Dump on the other. And with the City Hall are the churches and the schools. This is the situation in the valley of the Merrimac. How is it at this hour in the valley of the Mohawk?

The New England scene gives place to another, though it is the same year and month. We are in the cathedral of Basle, Switzerland. Over the speaker's stand are the words: "Workers of the World, Unite." and beneath them, other words: "War upon War." Strange decorations for a cathedral! Perhaps this is another Dump crowd. But August Bebel, facile princeps, the foremost citizen of Europe, is here and around him are Ansele of Belgium, Jaures and Vaillant of France, Adler of Austria, Troelstra of Holland, Sakasoff of Bulgaria and a few others—five hundred of them. Why are they gathered in Basle? Are they preparing a petition humbly praying the crowned heads and war lords of Europe to please prevent a general war? Scarcely. They issue a Manifesto. To the comrades of the world it comes greeting, and begins: "Recent events have more than ever made it the duty of the proletariat to use all its energy in proceeding with organized action," and it closes by inviting the workmen of all the various countries to put against the might of capitalist imperialism the International solidarity of the working class, declaring that it would be madness if the governments did not comprehend that the mere notion of a world war will call forth the anger and protest of the workers. And these sentiments are also essential to the new alignment. The paleolithic Thinker might make a note of it.—Intercollegiate Socialist.

FAMOUS MARTYRS.

(From Encyclopedia Britannica.) Jesus of Nazareth—Crucified for teaching very radical nature which were supposed to endanger the Roman Empire and Jewish Church, A.D. 30. Paul—Martyred, together with many others, for teaching Christianity, at Rome, under Nero. Other Apostles—Jesus—All save John are supposed to have suffered martyrdom in various places and in various ways.

John Wycliffe—A Grecian philosopher, accused of "denying certain divinities and teaching others, and of corrupting the youth to drink and to commit suicide," from which he died, 1384. John Huss—Burned at the stake, 1415, for teaching doctrines which were deemed heretical by the Catholic Church.

John Wycliffe—Died in 1384 from natural causes, after lengthy controversies with church authorities on doctrinal points. After his death his remains were dug up and burned.

Ridley and Latimer—The former was Catholic Bishop of London, and the two men were accused of heresy, and burned at the stake in 1535.

Galileo—Taught the Copernican system of astronomy, and in consequence was accused of heresy and compelled to recant. Afterwards he recanted his recantation, and died of natural causes in 1642. Giordano Bruno—A philosopher who originated the Monistic system, reducing it to a sort of pantheism. Was accused of heresy and imprisoned for seven years, was burned at the stake in 1600.

Massacre of Bartholomew—August 24, 1572, four thousand Hugonots (Protestants) were massacred in France under the pretext that they were enemies of the king. The Pope of Rome celebrated the event by having a procession and striking a medal in commemoration of it.

Elijah Lovejoy—Was a Presbyterian preacher who published an abolition paper. His office was twice wrecked, and when it was attacked a third time Lovejoy was shot to death.

John Brown—Seized on Harper's Ferry as a means of agitating against slavery. Was tried in Virginia and hung.

Francisco Ferrer—Founder of the modern schools of Spain. Tried by court-martial, at the instigation of Catholics, after having been freed in a civil court, and was shot to death, Oct. 13, 1909.

FOUGHT BY BOYS.

D. I. Woods, a clerk in the war department at Washington, has furnished the Durango, Colo., Democrat some interesting facts on the civil war fought by boys. Of the 2,273,588 enlisted in that war on the union side, all but 118,900 were less than 21 years old! The list is as follows:

25 boys—10 years of age.
25 boys—11 years of age.
25 boys—12 years of age.
300 boys—13 years of age.
106,000 boys—14 and 15 years of age.
12,000 boys—16 years of age.
612,000 boys—17 years of age.
207,000 boys—18 years of age.
1,200,000 boys—19 and 20 years of age.

It will be seen that the old and experienced did not enlist to fight. The wars of the world have been fought by youths who, because of inexperience, did not and could not understand the significance of war. The masters could not maintain the war a year if they appealed to those who understood the game. It is only by deceiving the hot-headed, unsophisticated youth that they are able to maintain the barbarism of war to this day.

VANCOUVER NOTICE.

Henry Wieland has written Cotton's several times about not receiving Facts. Three letters and two copies of Facts have been returned from general delivery as unclaimed.

The capitalist class get the working class goat.

An Illinois commission has been appointed to investigate whether a law granting a minimum wage of \$12 per week to working women should not be passed. In Ontario the tame radicals are suggesting a minimum wage of \$6.

Economic interest governs conduct. Wage workers are told that morality and good will and religion operate, but when the lawmakers get to work, they work for the material interest of the master class. Socialists point this out, and tell the workers to work for their economic interests, and we are called atheists and the like. The working class are not being fooled by such transparent lies.

Sir Thomas Lipton recently remarked that it was not the high cost of living that was the trouble, but the cost of high living. In his estimation pig's feet and pea soup should do for the useful producers. As for him, he needs private yachts and palaces. After all, Sir Thomas is not so far out. The cost of the high living of himself and his parasite class is what is troubling the world. Abolish their tremendous waste to the community, and there would be enough for all to live in comfort.

We have nothing to say about coming into this world, but we have considerable to say about what kind of a time we shall have in it. We can have freedom based on economic justice. Because we want justice for the producers, those who profit by slavery and who control the politicians and the press and the pulpit lie about us and try and make out we are proving vain, for the sensible majority of the people are coming to see that slavery is not necessary and can be done away with.

All wealth comes from labor applied to the natural resources of the world. The producers, however, are robbed at every turn. All they produce above the bare cost of living is taken by a useless class who hire politicians and lawyers and newspaper men and judges to make, maintain and praise the unjust system which robs the workers. Hence we have millionaires and tramps, mansions and shacks. These monstrosities will continue to afflict us until the people change the laws in such a manner that unearned incomes from the exploitation of labor shall no longer be tolerated.

A Socialist is often called un-Christian. He may not call himself a Christian, but he is busy as the very Sam Hill casting out the devils of poverty, ignorance, exploitation, prostitution, stolen wealth, child labor, starvation, slums, from the body politic. He may not for a pretence make long prayers and occupy the chief seats in the modern Christian synagogue. But who can blame him for not liking the company he finds now occupying such chief seats? Extortioners, receivers of rent, interest and profit, henchmen of the capitalist thieves are mighty good company for an honest man to keep out of.

With the colonies coming to England's aid with battleships, the German rulers in fear of Britain are piling fresh burdens on their subjects, and the French rulers in fear of Germany are piling fresh burdens upon their subjects. The rulers are going insane with fear. You would not let an insane man run you if you knew it. Yet the working class are letting the insane capitalists run the business of the world. Socialists protest, and the insane rulers turn the army against them. It is high time the useful elements in society should unite to throw off the useless elements and make useful producers of them if they can be cured of their folly. If they cannot, the asylum is the only fit place for them.

Fifty years ago, if a slave did not like his master, he could buy a set of hand tools and start for himself. Today the hand tool costing a few dimes has become the giant machine costing tens of thousands of dollars. It is not possible now for the worker to buy the giant machine and run it. He has not the money, and even if he had, and bought the machine, he would need fellow workers to help run it. The machine has become a social thing, and the ownership thereof must be social in order that the owners thereof cannot take advantage of those who operate it. Hence the Socialists demand the social ownership of the means of production and distribution. With social ownership and democratic management of the machines, mines, mills, etc., the capitalist class will have their incomes cut off at the base and must then become fellow workers in order to get an income.

The National Metal Trades Association, headquarters at Cincinnati, Ohio, has a certificate of recommendation for certain employees. This certificate is in the form of a handsome booklet, bound in deep red morocco leather, with a flexible cover, lettered in gold. To obtain this certificate the worker must be a good workman in his class. He must be of good character, steady and reliable, and he must have worked for not less than sixty days during strike conditions in shops of members of the National Metal Trades Association. The holder of such a certificate, it is alleged, will be given preference in employment in any shop of the Association he may apply to. The masters write the names of their scabs in letters of gold, just as they trim with scarlet the uniforms of the butchers in the army.

IT'S TRUE ECONOMY. Always carry an extra copy of Cotton's with you, watching for a chance to hand it out or put in somebody's pocket. By ordering a bundle of four every week, an extra copy is always available, and it only costs a dollar. It's true economy and good propaganda.

SIMPLICITY

By Sam Atkinson.

Suppose we were going to have a meeting in the middle of a sunny afternoon in the leading hall of your city. The windows were heavily shuttered and the place was in darkness. Suppose that we could not get any light whatever. Electricity was at a discount, gas fixtures were not installed, and there was not a candle in town. What would you think of me if I suggested that you call in a number of men to bring in spades and shovels and shovel out the darkness so that they could afterwards shovel in the light? You would think me a fit subject for a lunatic asylum. You would cry "Open the shutters and let the light in and the darkness will disappear."

That is what we need to do in the Socialist movement today. It is possible for a Socialist to become too scientific. Some comrades have been so immersed in the study of this great question that they have forgotten that the rest of the world still needs converting, and that the average working man has not had the time to dig into the deeper phases of the question. Socialism is still a matter of education. It will not be imposed upon anyone. Great numbers of people do not understand the scientific terms. We still need to open the shutters and let the light in, and the best way to do this is to simplify our talk so that the man on the street can understand us. It is a very simple matter to show a man that his wages do not represent what he has really produced. Countless illustrations may be used. Then you can lead him to see that there are only two classes of people making up society. He quickly grasps the idea that there are those who do everything and get nothing, and those who do nothing and get everything. Strikes and boycotts simply illustrate local class wars, but they serve to show that underneath all, the great class struggle is going on, and the capitalist class are drawing the reins tighter. From this line of argument you can proceed to show that the way a people get their living determines how they live. Thus in a simple way you have illustrated three of the cardinal doctrines of scientific Socialism. Yet if you begin to speak to many people about surplus value, class consciousness and economic determinism, you have made use of terms which are like so much Greek.

The great need of the Socialist movement is for men who can keep to the class struggle. The amount of knowledge you have acquired is of no use to the movement unless you have also learnt how to impart it to the man who has not had your opportunity. The important thing is to make other people think. It is not what a man knows, but what he actually does that counts. The average man is amenable to a simple argument where he will try to find a flaw in a learned treatise or dismiss it altogether from his mind. There are very few men so unlettered that they cannot recognize the wisdom of that which is socially produced and socially used being socially owned. Socialism is a matter of evolution and is coming in spite of some Socialists. Put yourself in the other fellow's place and present it to him from his own viewpoint. Plain talk will win, but mere verbosity will repel.

POPULATION, 1911.

Alberta, 374,663; British Columbia, 338,489; Manitoba, 455,414; New Brunswick, 331,389; Nova Scotia, 622,339; Ontario, 2,523,208; Prince Edward Island, 95,723; Quebec, 2,022,712; Saskatchewan, 692,423; Yukon, 8,512; Northwest Territory, 16,764. Total, 7,264,527. Of the population, 3,865,350 were males, and 3,399,177 were females. The rural population is 3,294,863, and the urban population is 3,236,441. The increase in rural population was 526,665, or 16.6 per cent. The increase in the urban population was 1,275,147, or 63.3 per cent.

SUBSCRIPTION RATES.

One year 60c
Six months 35c
In clubs of four 25c
Same rates apply to England and British colonies, except Australia. Subscriptions direct from England are two shillings single yearly; in clubs of four one shilling each. U. S. and foreign subscriptions \$1.00 per year.

Why not order four copies for a year? Costs only \$1.00. Spare copies are very useful to agitators for freedom.

This Wife and Mother Wishes to tell you FREE How She Stopped Her Husband's Drinking

By all Means Write to Her and Learn How She did it.

For over 20 years James Anderson of 421 Elm Avenue, Hillburn, N. Y., U.S.A., was a very hard drinker. His case seemed a hopeless one, but ten years ago

his wife in their own little home, gave him a simple remedy which much to her delight stopped his drinking entirely.

To make sure the remedy was responsible for this happy result she also tried it on her brother and several of her neighbors.

It was successful in every case. None of them has touched a drop of intoxicating liquor since.

She now wishes everyone who has drunkness in their homes to try this simple remedy for she feels sure that it will do as much for others as it has for her. It can be given secretly if desired, and without cost she will gladly and willingly tell you what it is. As you have to do to write her a letter asking her how she cured her husband of drinking and she will reply by return mail in a sealed envelope. As she has nothing to sell do not send her money. Simply send a letter with all confidence to Mrs. Margaret Anderson at the address given above, taking care to write your name and full address plainly. (We earnestly advise every one of our readers who wishes to cure a dear one of drunkenness to write to this lady today. Her offer is a sincere one.)



WILL GIVE \$500 TO SICK READERS OF COTTON'S WEEKLY

Famous Scientist Who Originated the Now Wonderful "Home Treatment" Offers \$1.00 Package Free to Sick and Ailing.

In order that every reader of Cotton's Weekly who may not have heard of this wonderful "Home Treatment" may have an opportunity to test this celebrated medicine, the now famous scientist, Dr. James W. Kidd, offers to give absolutely free a full size \$1.00 package to five hundred readers of this paper, to prove the wonderful claims which have been made for it. In making this offer the scientist said: "I know that there are many people who have been suffering for years with some chronic disease, and many of them have spent large sums of money seeking a cure. I know that these people hesitate about investing money in medicine because they have despaired of ever getting well. Those who have told me that story and many thousands of the same people have told me afterwards that my treatment had cured them after doctors and everything else had failed. I want to prove to a limited number—no matter what the disease, no matter how long they may have suffered, no matter how blue and discouraged—that my treatment really and actually does accomplish the wonderful results that have been reported."

People who suffer from Rheumatism, Kidney Trouble, Stomach Trouble, Liver or Bowel Disorders, Catarrh, Bronchitis, Asthma, Chronic Coughs, Weak Lungs, Lumbago, Piles, Urinary Disorders, Female Weaknesses of any kind, the weak worn out, broken-down and despondent will be delighted at the effect of a few doses. This wonderful treatment creates a fine appetite, and helps the digestive organs to carry on their functions as they should. It strengthens the kidneys, too, and drives rheumatism poisons from the blood as if by magic. That is why people who try it become so enthusiastic.

Any reader of Cotton's Weekly who will try this extraordinary medicine that has created so much excitement by its cures can obtain absolutely free a full size \$1.00 treatment by simply filling in the coupon below or writing a letter describing their case in their own words if they prefer, and mailing it today to James W. Kidd, Toronto, Canada. No money need be sent, and no charge of any kind will be made.

As this offer is limited, you should write at once, in order to be sure to receive your free treatment.

Coupon CB-237 For Free Dollar Treatment

DR. JAS. W. KIDD, TORONTO, CANADA. Please send me a Full \$1.00 Course of Treatment for my case, FREE AND POSTAGE PAID, just as you promise.

NAME PROVINCE

STREET AND NO.

AGE HOW LONG AFFLICTED?

Make a cross (X) before disease you have. Two crosses (XX) before the ones from which you suffer most.

Rheumatism	Kidney Trouble	Impure Blood	Female Weakness
Lumbago	Bladder Trouble	Anaemia	Womb Trouble
Catarrh	Weak Lungs	Pimples	Menstrual Trouble
Constipation	Chronic Cough	Eczema	Painful Periods
Piles	Malaria	Neuralgia	Hot Flashes
Asthma	Headache	Hot Flashes	Bleeding Down
Torpid Liver	Hay Fever	Dizziness	Pains
Indigestion	Heart Trouble	Nervousness	Lasciviousness
Stomach Trouble	Poor Circulation	Obesity	

Give the other symptoms on a separate sheet. Correspondence in all languages.