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Cotton's Weekly

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Capitalism is a chaos of demerits, but of merits not a one.

When you are content you are servile—the masters have you where they want you. They laugh.

Private cars for the political henchmen of the capitalists, box cars for the useful producers.

Capitalism is dark and dreary to those who are forced to support it and who carry it on their backs.

The spirit of discontent is nothing new, only it has taken a greater hold of the masses than ever before.

Do not mistake a fight between various groups of capitalists over the division of the spoil for the coming of Socialism.

North, south, east and west, over the length and breadth of Canada the hounds of capitalism are on the keen scent for victims.

Your master looks fine and real contented in that high power car you and your brother workers supplied for him with the sweat of your brows.

All the good of Socialism, and all the bad of capitalism are daily and hourly brought before your vision. And still your choice is for capitalism and its evils!

The cries of hungry children and the tears of widows and orphans are never noticed by the profit mongers in their insane rush for gold, and all that it will buy.

Capitalism is rushing over Canada like a whirlwind. The weaker are being forced to the wall. The dog eat dog method is bringing forth a dismal condition of affairs.

The steady march of Socialism in all countries of the world demands that all should study it and find its true meaning. All will have to do so some day. Why not get in on the ground floor of knowledge?

If the capitalist system reigns much longer, the gravedigger will be the best friend the workers have. Many toilers now look forward to that great day when they will get their release from this hell upon earth.

The U.S. beef trust is feeling for cattle. The trust magnates are recommending to the American government that the army be set to work raising cattle to be sold to the meat combine. The capitalists know the power of government. When will the workers learn the lesson?

Surely with all your study, and toil and worry in order to learn a trade, you are entitled to more than a bare living for your efforts. Capitalism will give you no more. Socialism will give you the full social value of everything you produce. Which looks the best to you?

Day after day, week after week, year after year, the workers get the raw deal from the capitalists. How much longer are you willing to stand for it? The remedy lies in your own hands. Socialism can free you. Better look into this matter, and see where you and your children are likely to get off at.

The militia of Canada is the hope and despair of the capitalist system. They have them—they have them not. The unions are causing their members to leave the militia, and the masters will be forced to depend on the rural corps to drive the workers back on their jobs. And oh, what a dependency!

SONG OF THE POLITICIAN.

If a worker robs a worker
There's a pretty cry;
But if a shirker robs the worker,
Not a word, say I.
Long may the shirker rob the worker,
Is our battle cry;
The worker's votes get him wild oats—
And we'll look out for the rye.

Cotton's claims that the worker gets only a living wage. He gets nothing more. Some few get what is called a good wage, and are envied by others who do not draw down so much, but the man with the larger wage manages to get only a living out of it. The conditions of life in Canada are so fixed that a man is forced to deprive himself of necessities in order to save anything for a rainy day, no matter what his wages may be.

Mr. Worker, the man who clicks his heels together in the barrack yard, and drills and marches and countermarches is the man who stands between you and freedom. He is there for the sole and only purpose of being the means of forcing you back on your job. As soon as you get intelligence enough to vote a parliament of your brother workers into power, this man will disappear from the parasite class and enter the ranks of the useful producers. He will be forced to do so, for a government of workers will have no use for a soldier.

Little children of the slums lie in their vermin-infested beds of rags, while mission workers read to them of the glories of the heaven in the sky. There they lie, sick and dying, victims of the curse of capitalism, and all the sympathy or comfort they get is the promise of a beautiful home on high—if they have led virtuous lives and love their Saviour. The little children of the slums never had a fair chance with other children; their environment has been bestial, and they are the product of a capitalist system at its best, or worst. So long as there is capitalism, so long will there be slums and their miseries.

That man working next you may have the makings of a good Socialist in him. Maybe he is a Socialist already and does not know it. Many attend meetings of Cowansville local who are thorough Socialists at heart, but do not know it. A little coaching along the right lines and the desire for freedom is implanted in their hearts. Keep on agitating, in the shop, in the home, on the street. If you know of anyone who seems tired of his chains, go after him, light up his path with the torch of reason. Agitation is one of the greatest factors in the movement. Go to it, and remember, Cotton's Weekly will help both you and your friends with the vital principles of Socialism.

The New United States Tariff

President Woodrow Wilson of the United States signed the new tariff bill of that country on Friday, October 3rd. This tariff is the lowest the United States has had in seventy-five years. In signing the bill, President Wilson, among other things declared, "I have had the accomplishment of something like this at heart ever since I was a boy, and I know men standing around me who can say the same thing—who have been waiting to see the things done which it was necessary to do in order that there might be justice in the United States. . . . We have set the business of this country free from those conditions which have made monopoly not only possible but in a sense easy and natural."

The result of this tariff could begin to be perceived almost at once. While the price of meat in Canada began to go up, the price of meat in the U.S. began to go down. The steel companies cut the price of their products from \$2 to \$8 a ton. The readjustment of prices is still going on.

President Wilson was very confident that he had brought "justice" to the United States and freed business from monopoly. But the Socialists, knowing the fundamental principles of capitalist exploitation as analyzed by Marx, know that in freeing business from monopoly, if Wilson has done even that, he has not brought justice to the people. He has simply given a fairer show to other than the monopolistic groups of capitalists, to exploit the wage workers.

THE MANCHESTER VIEW

Woodrow Wilson evidently belongs to the Manchester school of economists, to that set of wise ones who look up to Adam Smith as the founder of modern economics and the discoverer of the basic truths of industry. While Marx held, and proved, that profit is made by selling a commodity at its value, Smith held that profit was made by selling a commodity above its value.

According to the Manchester school, the price of commodities are fixed roughly as follows. The capitalist figures up the cost of hiring the workers, the cost of buying raw material, and the cost of the wear and tear on his plant. Adding all these together, he gets the cost of production. Then he adds a little bit for rent, and a little bit for interest on his capital, and a little bit for profit, and behold, you have the amount at which the capitalist will sell the product of his mill. How much shall be stuck on to the price to provide for rent, and for interest, and for profit? "Why," the Manchester school replies, "the natural and ordinary amount which results naturally from the operation of industry."

Such a reply explains nothing. The "natural" rent and the "natural" interest and the "natural" profit does not explain how much the capitalist income is or should be. It is an explanation which does not explain.

However, Woodrow Wilson clings to this idea. He thinks it explains industry. So when he sees one set of capitalists, say in the steel business, making three times as much profit for the capital invested and the workers employed, as another group of capitalists, say in the milk business, are making, he concludes that the steel men are making more than the "natural" profit. They are monopolists. He therefore works to have the tariff cut in order to reduce the price of steel and cut down the profits of the steel barons to the "natural" level.

If we start with the Manchester assumption that profit is made by tacking on to the price of an article three little sums for rent, interest and profit, and we find one group of capitalists tacking on double what other capitalists are tacking on, we at once jump to the conclusion that that group of capitalists are robbing us, and we will howl for their profits to be cut down.

If profit is made by selling goods above their value, then every cut in price and the smashing of monopoly whereby articles are brought down in price nearer to the level of their value will benefit all the people.

THE MARXIAN VIEW

But Marx proved that profit is not made by selling things above their value. PROFIT IS MADE BY SELLING THINGS AT THEIR VALUE. When we see this we realize that Wilson, by his lower tariff, does not benefit the working class at all, but simply other sections of the employing class.

The value of a commodity is the amount of socially necessary labor time it takes to produce that article. Let us say that one dollar represents the value of one hour socially necessary labor time, where competition among capitalists exists.

If wages are \$3 per day, under such conditions, this means that it takes three hours socially necessary labor time to keep the average worker and let him bring up a family so his children can take his place in the factory when he is worn out. Three hours labor time covers the cost of producing labor power from day to day and provides for its depreciation, and replacement by the younger generation.

The worker, however, under capitalism does not labor merely long enough to pay for his own keep and that of his family. He works ten hours a day. That labor time he puts in, congealed in commodities, is worth \$10 to his master. He produces ten hours of congealed labor and is given an amount of money with which he can buy only three hours of labor time congealed in commodities. The master takes \$7 per day in profits. The master gets from the worker seven hours of surplus value congealed in commodities.

This happens where there is competition among capitalists. But supposing that, through high protection in a certain industry, the capitalists in that industry can combine and boost the price of what they sell. Let us say they put up the price seventy per cent. What formerly they sold for say \$10 they sell now for \$17. They still pay their workers \$3 per day and their profits are \$14 per day. Whereas they formerly made \$7 profits, they now make \$14 per day. Their profits have doubled.

THESE ADDED PROFITS DO NOT COME OUT OF THE WORKING CLASS. They come out of the other sections of the employing class. Let us explain.

The workers get \$3 per day wages. Average profits are \$7 per day. If one group of capitalists in a certain industry combine and

through monopoly double their profits, it naturally follows that the profits of the other capitalists must fall. It cannot come out of the working class, for the workers get but a bare living wage. If the capitalists attempted to take the added profits out of the workers the workers would begin to starve, become weak and the capitalist class as a whole would find their profit shrinking as the farmer finds his profit shrink when his cows become run down.

When a monopoly makes more than the average rate of profit, the other capitalist exploiters make less. Hence the other capitalist exploiters combine to break the monopoly. They appeal to the government which, in the words of Marx, is the executive committee of the whole capitalist class. The government listens, investigates, and if it finds the complaint justified, so acts as to reduce the profits of the monopoly so it will make only the average rate of profit.

The Wilson low tariff will not benefit the working class of the United States at all. If the cost of living becomes readjusted, wages will be readjusted to fit the changed cost of living. Wages are governed by the cost of living, and it will be only when the commodity nature of labor power is abolished that the workers will cease being exploited.

The Socialists are the only persons who demand that the political power be used to abolish the commodity nature of labor power.

SMASHING THE MONEY POWER

Woodrow Wilson, in his little speech, declared that with the signing of the lower tariff bill only one-half of his work was accomplished. "The power to control and guide the credits of the country," he declared, "is the power to say who shall and who shall not build up the industries of the country, in which direction they shall be built, and in which direction they shall not be built. We are now about to take the second step, which will be the final step in setting the business of the country free." Wilson then went on to praise the Banking Bill he was endeavoring to have passed.

The breaking of the money monopoly by a capitalist government will benefit the working class little or none. The worker gets his wages which cover the cost of living. It matters not to him if the banker gets the surplus values arising from his exploitation, or whether the direct employer gets them. But it matters to the direct employer whether the banker gets the surplus values away from him. Hence the employing capitalists are backing Wilson as against the big financial capitalists.

Let us explain this point further. Money is not separate capital. It is but one form of capital. It is necessary in the circulation of capitalist production, and outside that production it loses its power to make profits, save as money lender's capital to some impecunious nobleman who is yet exploiting feudal peasants.

Money is potential capital when it is not engaged in the capitalist production. Bury money, and it takes the form of a hoard. It is not at work. It brings in no revenues.

The form of capitalist rotation is money, commodities, money. With the money the capitalist goes out and buys raw material and hires wage workers to work up that raw material in the mill. The raw material and labor power is transformed into a new commodity which carries with it added values owing to the labor of the workers. The capitalist thereupon sells, as soon as he can, the new commodity for money.

If the financiers control the money form of capital, the employing capitalist, before he can buy raw material or hire wage workers, must get hold of money and must go to those who control it. Those financiers can say, if they have the money monopoly, on what terms the employing capitalist can get the money. They can make the terms so hard that almost all the surplus values rising from the exploitation of the wage workers in the mill may go to the financier. The employing capitalist will be left holding the bag.

When Wilson announces he is going to "free business" from the money monopoly, the employing class rejoice. "Now," they say, "we will no longer be at the mercy of the financiers. We can get cheap money, and with cheap money, we can get nearly all the surplus values which our wage workers contribute to the master class of which we are a part."

As for the wage worker, should he rejoice at the breaking of the money power? What better off will he be if the employer gets the benefits of the exploitation? None.

The workers should strive, not for the smashing of the money power, but for the smashing of the system of wage slavery.

LOYD GEORGE AND THE LAND

Lloyd George is looked upon by the capitalists as a whole as a great statesman. Individual capitalists hate him bitterly. He is hurting these capitalists personally. He is disciplining them and cutting down their revenues in the interests of the whole capitalist class. Wherefore while the few capitalists who are hurt howl uproariously, the many who are benefited support him enthusiastically.

He is at present engaged in a land reform scheme. The land tenure of Great Britain is a hundred years behind the times. It is largely feudal. There are ground rents, and tolls, and emphyteutic leases. Cities are cramped for want of space.

In the country districts the landlord is the absolute owner of the agricultural laborers. He exploits them mercilessly. They are sunk in ignorance. Their pay is infinitesimal. Their shacks are squalid. And the landlord fattens on the rural misery and degradation of the people.

Lloyd George is tackling this question. He declares that the rural conditions are such the laborers cannot live. They are being starved. He wants to introduce some reforms which will allow the rural workers to get a living wage.

This causes the landlord to be extremely provoked. They lose their gentlemanly veneer. They hurl gutter terms at Lloyd George. Like hungry dogs being chased away from carrion, they snarl and bark.

But the Chancellor does not desire to lift the workers out of their slavery. All he is endeavoring to do is to make the rural worker a better-fed work animal so his surplus values to the master class may be greater.

No doubt Lloyd George will improve somewhat the condition of the country districts, but compared with what must be done, the improvement will be slight.

In the last days of U. S. chattel slavery, the slave owners found it more profitable to work the slaves to death than to keep them till old age. The landlords find it more profitable to starve the rural workers.

George's idea is not to starve them completely, not to put them out of their misery, but to feed them more food, to raise them slightly in the physical state.

The slight improvement he will effect will redound wholly to the master class. Great promises will be made, vast hopes will be raised, and he will desert the rural workers in their hell of slavery with hopes awakened and keen suffering from hopes unfulfilled.

We can thank Lloyd George only for those hopes. They will be the means of hurrying the capitalist class, whom the Chancellor serves so faithfully, off the backs of the workers.

Application of Capitalist Methods to Fishing Industry

COLIN MCKAY in the Eastern Labor News. The evolution of capitalism in the fishing industry of Nova Scotia throws into relief some features of the capitalist system not generally understood by workers. Here we have a phase of full-fledged capitalism, cheek by jowl with the old methods of carrying on the fish business, and at once the old methods become mere tributaries to the stream of profits of the characteristically capitalist method.

Cold storage companies buy the fishermen's product at prices ranging from 50 cents to \$1.50 per hundred pounds, and after putting it through various processes, sell for \$3 or \$10. Occasionally, but not often, they compete for fish, and their prices to the fishermen may go up to \$4 or \$4.50. Of course the original cost of a cold storage plant is considerable, but even taking in account overhead charges and the cost of manufacturing processes, there is a goodly margin of profit. And anyway the cold storage companies are heavily subsidized by the government, and usually enjoy other privileges, such as exemption from municipal taxation, free water, and in some cases free sites.

Some years ago, writing in The Coast Guard, I predicted that unless the fishermen organized an extensive system of co-operative societies, typically capitalist methods would be applied to the fishing industry, and that eventually the fishermen would find themselves in much the same position of dependence as the city workers. Many of the characteristics of advanced capitalism have appeared in the fishing industry. Where the fishermen formerly caught, cured and often took his fish to market, the industry has been decomposed into distinct branches; and specialization and division of labor proceed apace. That the process of evolution is a good thing cannot be denied; it tends to increase production and put the fish before the consumer in a more palatable condition. Unfortunately the fishermen, curers, packers and other workers in the industry are not likely to reap the advantages arising from the improvements in methods.

In the next ten or twenty years quite a number of cold storage companies will appear on the Nova Scotia coast. For a time there will be a competition between them, and the fishermen will get good prices for their catches; so much better prices than they have been accustomed to, that they will not feel the need of co-operative effort. Unless they are very much wiser than other workers, they would not be surprised if the present fishermen's unions which correspond to the agricultural societies of the farmers, disappear.

But more quickly than in other industries the big companies, by agreement, will cut out competition, and prices paid the fishermen will be reduced to what will only yield a living wage. By that time the big companies will have secured control of all the marketing facilities and the fishermen will have to submit. Then, their independence gone, they will be ripe for organization. They will form militant unions, and organize strikes. But they will find themselves opposed to a combination of forces so compact and strong that their union will not be of much value except from the Socialist standpoint.

If the fishermen had organized a big co-operative society, and undertaken the establishment of cold storage plants and the organization of marketing facilities, they might have absorbed all the advantages of improved methods. That they can regain lost ground, and develop cold storage and marketing facilities in face of the competition of the big companies already in the field may be seriously doubted. Only a very big co-operative society could successfully fight the big companies backed by millions of capital, and a big co-operative society could only arise as a result of a combination or federation of small local societies. And the big companies can easily overcome the small isolated local societies, unless the members have rare powers of self-sacrifice. In order to break up such a society the big companies would offer its members a great deal higher prices for their catches than their society could afford to pay. If the fishermen yielded to the temptation of high prices, the co-operative society would disappear because it could not keep its trade. Even if the fishermen stood by their society, the big companies could still beat the small co-operative society by invading its markets and underselling it. And as soon as the co-operative society was driven from the field the big companies would make the fishermen pay the expense of putting their society out of business.

So there is every reason to expect that the evolution of capitalism within the fishing industry will follow the course it has taken in other industries. In time the workers in the fishing industry will find themselves in the same position as the workers in all capitalist industries. The laws of expanding capitalism operate to reduce practically all classes of workers to the same status. Capitalism itself develops class conscious workers, and creates conditions from which the only way of escape is by the overthrow of the rule of the capitalists and the establishment of the co-operative commonwealth. And as Marx points out, the very mechanism of the capitalist mode of production, educates, organizes and disciplines the workers for the work of conquering the world in the interests of humanity.

A master class never freed a slave. "The iron jaws of privilege never till they are broken."

The capitalist class rejoice over who does not know his slave could

Capitalists demand the last penny from the working class—and get it.

The rise in the cost of living since 1900 has been more than one-half your wages gone up one-half!

Marx is the name of a poet or a Moose Jaw electoral district of S. an. Some reds around there.

Sir A. Mond, the wealthy head of a Canadian nickel business, is soon to be peer. Nickel bullets seems to be the honor under this murderous system.

The Russian government has the sole duty of the Russian police strike is to preserve public order. Russia is more civilized than Canada.

An automobile seat recently arrived in Cowansville from Guelph, Ont. On the many places was written, "Road Weekly." The slaves are learning to write.

Work as hard as you will your family eat and the slaves are allowed to pay rent for are able to get out of life a system.

Ten thousand churches in the United States last W. A. Zbill, of Cleveland, the Convention of the recently held in Toronto, profit, enthroned on, and the reason for churches.

Socialists have wish to put into the present form watch and study der that they making class opinion step in and run ests in the rule.

When the class, onia are a class, mean stri ce.

When the all they do a few big hounds. We such clumsy manner today. The south were valuable to their man slaves are plentiful, and the mar turn a lot of hired murderers guns, rifles and bayonets loose The least show of resistance, moved down like grain before machine. There is no come dead dogs and no mistake masters is a fearful and

Cyril Rubinowitz, a lawyer, was retained by miners of Vancouver interests. He went to scene of the strike, ed on the charge of following workmen. a Conservative, an a Point Gray, and a ute he begins to de master class turn t. This incident illu modern society.

An English, ca farm laborers, a generation does beer, and one of money at harvest more leisure ha will not accept the recognition ers have wor to wgs and men to starve the class owner ruption, strikes, tem such warfare.

After a trip of City, Y.T., J. Neil in the Portsmouth Pa, ston, Ont. He is conde years there for attempt heim gold dredge on cause he was discharged little fat-bellied patriot the Canadians? Yet are American skinner river, import Norw dredges for a dog's when the victim tuns up the dredge, Canin the poor wretch ter is international. The ped open to foreign n Canadian worker knows no race, creed, and the working class of race, creed, color position to the exp capitalism.

Communist Manifesto

(Continued from last week)

are horrified at our intending to do away with private property. But in your eyes, private property is already away with for nine-tenths of the population; its existence for the few is solely due to the non-existence in the hands of those nine-tenths. You reproach us, therefore, with intending to do away with a form of property the non-existence of any property for the immense majority of society.

In one word, you reproach us with intending to do away with your property. Precisely! But that is just what we intend. From the moment when labor can no longer be converted into capital, money, or rent, into a social power capable of being monopolized, i.e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say, individuality vanishes. Must, therefore, confess that by "individuality" you mean no other person than the bourgeois, the middle-class owner of property. This person must, indeed, be swept away, and made impossible.

Communism deprives no man of the power appropriate to his class in society; all that it does is to deprive him of the power to appropriate the labor of others by means of private property.

It has been objected, that upon the abolition of private property all work will cease, and laziness will overtake us.

Who? This bourgeois society ought to have gone to the dogs long ago, because of those who are members who, and those who acquire work. The whole of this other expression of the bourgeois society is no longer any capital.

When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the 18th century to rationalist ideas, feudal society fought its death-battle with the then revolutionary bourgeoisie. The ideas of religious liberty and freedom of conscience, merely gave expression to the sway of free competition within the domain of knowledge.

"Undoubtedly," it will be said, "religious, moral, philosophical and juridical ideas have been modified in the course of historical development. But religion, morality, philosophy, political science, and law, constantly survived this change."

There are, besides eternal truths, such as Freedom, Justice, etc., that are common to all states of society. But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.

What does this accusation reduce itself to? The history of all past societies has consisted in the development of class antagonisms, antagonisms that assumed different forms at different epochs.

But whatever form they may have taken, one fact is common to all past ages, viz., the exploitation of one part of society by the other. No wonder, then, that the social consciousness of past ages, despite all the multiplicity and variety of displays, moves within certain common forms, or general ideas, which cannot completely vanish except with the total disappearance of class antagonisms.

The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas.

But let us have done with the bourgeois objections to Communism.

We have seen above, that the first step in the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battle of democracy.

The proletariat will use its political supremacy, to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the State, i.e., of the proletariat organized as the ruling class; and to increase the total of productive forces as rapidly as possible.

Of course, in the beginning, this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionizing the mode of production.

These measures will of course be different in different countries.

Nevertheless in the most advanced countries the following will be pretty generally applicable:

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of inheritance.
4. Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
5. Centralization of the means of communication and transport in the hands of the State.
6. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.
7. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.
8. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equitable distribution of population over the country.
9. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc., etc.

When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organized power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organize itself as a class, it, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms, and of classes generally, and will thereby have abolished its own supremacy as a class.

In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.

III. SOCIALIST AND COMMUNIST LITERATURE.

1. Reactionary Socialism.

Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French revolution of July, 1830, and in the English reform agitation, these aristocracies again succumbed to the hateful upstart. Therefore, a serious political contest was altogether out of the question. A literary battle alone remained possible. But even in the domain of literature the old cries of the restoration period had become impossible.

In order to arouse sympathy, the aristocracy were obliged to lose sight, apparently, of their own interests, and to formulate their indictment against the bourgeoisie in the interest of the exploited working class alone. Thus the aristocracy took their revenge by singing lampoons on their new master, and whispering in his ears sinister prophecies of coming catastrophe.

In this way arose feudal socialism: half lamentation, half lampoon; half echo of the past, half menace of the future; at times, by its bitter, witty and incisive criticism, striking the bourgeoisie to the very hearts' core, but always ludicrous in its effect, through total incapacity to comprehend the march of modern history.

The aristocracy, in order to rally the people to them, waved the proletarian banner in front of a banner. But the people, so often as it joined them, saw on their hindquarters the old feudal coats of arms, and desisted with loud and irreverent laughter.

One section of the French Legitimists, and "Young England," exhibited this spectacle. In pointing out that their mode of exploitation was different to that of the bourgeoisie, the feudalists forgot that they exploited under circumstances and conditions that were quite different, and that are now antiquated. In showing that, under their rule, the modern proletariat never existed, they forgot that the modern bourgeoisie is the necessary offspring of their own form of society.

For the rest, so little do they conceal the reactionary character of their criticism, that their chief accusation against the bourgeoisie amounts to this, that under the bourgeois regime a class has been developed, which is destined to cut up root and branch the old order of society.

What they upbraid the bourgeoisie with is not so much that it creates a proletariat, as that it creates a revolutionary proletariat. In political practice, therefore, they join in all coercive measures against the working class; and in ordinary life, despite their high falutin phrases, they stoop to pick up the golden apples dropped from the tree of industry, and to barter truth, love and honor for traffic in wool, beetroot-sugar and potato spirit.

As the parson has ever gone hand in hand with the landlord, so has Clerical Socialism with Feudal Socialism.

Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity proclaimed against private property, against marriage, against the State? Has it not preached in the name of these, charity, poverty, celibacy, and mortification of the flesh, monastic life, and Mother Church? Christian Socialism is but the Holy Water with which the priest consecrates the heart-burnings of the aristocrat.

b. Petty Bourgeois Socialism.

The feudal aristocracy was not the only class that was ruined by the bourgeoisie; the only class whose conditions of existence perished and perished in the atmosphere of modern bourgeois society. The medieval bourgeoisie and the small peasant bourgeoisie, were the precursors of the modern bourgeoisie. In those countries which are but little developed, industrially, the standard of the petty bourgeois still vegetate side by side with the rising bourgeoisie.

In countries where modern civilization has become fully developed, a new class of petty bourgeoisie has been formed, fluctuating between proletariat and bourgeoisie, and ever ready to pass as supplementary part of bourgeois society. The individual members of this class, however, are being constantly hurled down into the proletariat by the action of competition, and, as modern industry develops, they even see the moment approaching when they will completely disappear as an independent section of modern society, to be replaced, in manufactures, handicrafts and commerce, by overlookers, bailiffs and shopmen.

In countries like France, where the peasants constitute far more than half of the population, it was natural that writers who sided with the proletariat against the bourgeoisie, should use, in their criticism of the bourgeoisie, the standard of the peasant and petty bourgeois, and from the standpoint of these intermediate classes should take up the cudgels for the working-class. Thus arose petty bourgeois Socialism. Sismondi was the head of this school, not only in France, but also in England.

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labor; the concentration of capital and land in a few hands; overproduction and crises; it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations, the dissolution of old moral bonds, of the old family relations, of the old nationalities.

In its positive aims, however, this form of Socialism aspires either to restoring the old means of production and exchange, and with them the old property relations, and the old society, or to cramming the modern means of production and of exchange, within the frame-work of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both reactionary and Utopian.

Its last words are: corporate guilds for manufacture; patriarchal relations in agriculture.

Ultimately, when stubborn historical facts had dispersed all idealizing effects of self-deception, this form of Socialism ended in a miserable fit of blues.

German or "True" Socialism.

The Socialist and Communist literature of France, a literature that originated under the pressure of a bourgeoisie in power, and that was the expression of the struggle against this power, was introduced into Germany at a time when the bourgeoisie, in that country, had just begun its contest with feudal absolutism.

German philosophers, would-be philosophers, and beaux esprits, eagerly seized on this literature, only forgetting, that when these writings immigrated from France into Germany, French social conditions had not immigrated along with them. In contact with German social conditions, this French literature lost all its immediate practical significance, and assumed a purely literary aspect.

Thus, to the German philosophers of the Eighteenth century, the demands of the first French Revolution were nothing more than the demands of "Practical Reason" in general, and the utterance of the will of the revolutionary French bourgeoisie signified in their eyes the laws of pure Will, of Will as it was bound to be, of true human Will generally.

The work of the German literati consisted solely in bringing the new French ideas into harmony with their ancient philosophical conscience, or rather, in annexing the French ideas without deserting their own philosophic point of view.

This annexation took place in the same way in which a foreign language is appropriated, namely by translation.

It is well known how the monks wrote silly lives of Catholic Saints over the manuscripts on which classical works of ancient heathendom had been written. The German literati reversed this process with the profane French literature. They wrote their philosophical nonsense beneath the French original. For instance, beneath the French criticism of the economic functions of money, they wrote "Alienation of Humanity," and beneath the French criticism of the bourgeoisie State they wrote, "Dethronement of the Category of the General," and so forth.

The introduction of these philosophical phrases at the back of the French historical criticism, they dubbed "Philosophy of Action," "True Socialism," "German Science of Socialism," "Philosophical Foundation of Socialism," and so on.

The French Socialist and Communist literature was thus completely emasculated. And, since it ceased in the hands of the German to express the struggle of one class with the other, he felt conscious of having overcome "French one-sidedness" and of representing, not true requirements, but the requirements of Truth, not the interests of the proletariat, but the interests of Human Nature, of Man in general, who belongs to no class, has no reality, who exists only in the misty realm of philosophical phantasy.

This German Socialism, which took its schoolboy task so seriously and solemnly, and extolled its poor stock-in-trade in such mountebank fashion, meanwhile gradually lost its pedantic innocence.

The fight of the German, and, especially, of the Prussian bourgeoisie, against feudal aristocracy and absolute monarchy, in other words, the liberal movement, became more earnest.

By this, the long-wished-for opportunity was offered to "True Socialism" of confronting the political movement with the Socialist demands, of hurling the traditional anathemas against the bourgeoisie, and of representing, against bourgeois competition, bourgeois freedom of the press, bourgeois legislation, bourgeois liberty and equality, and of preaching to the masses that they had nothing to gain, and everything to lose, by this bourgeois movement. German Socialism forgot, in the midst of time, that the French criticism, which silly echo it was, presupposed the existence of modern bourgeois society, with its corresponding economic conditions of existence, and the political constitution adapted thereto, the very things whose attainment was the object of the pending struggle in Germany.

To the absolutist governments, with their following of parsons, professors, country squires and officials, it served as a welcome scarecrow against the threatening bourgeoisie.

It was a sweet finish after the bitter pills of floggings and bullets, with which these same governments, just at that time, dosed the German working-class risings.

While this "True" Socialism thus served the governments as a weapon for fighting the German bourgeoisie, it, at the same time, directly represented a reactionary interest, the interest of the German Philistines. In Germany the petty bourgeois class, a relic of the 16th century, and since then constantly cropping up again under various forms, is the real social basis of the existing state of things.

To preserve this class, is to preserve the existing state of things in Germany. The industrial and political supremacy of the bourgeoisie threatens it with certain destruction; on the one hand, from the concentration of capital; on the other, from the rise of a revolutionary proletariat. "True" Socialism appeared to kill these two birds with one stone. It spread like an epidemic.

The robe of speculative cobwebs, embroidered with flowers of rhetoric, steeped in the dew of sickly sentiment, this transcendental robe in which the German Socialists wrapped their sorry "eternal truths," all skin and bone, served to wonderfully increase the sale of their goods amongst such a public.

And on its part, German Socialism recognized, more and more, its own calling as the bombastic representative of the petty bourgeois Philistine.

It proclaimed the German nation to be the model nation, and the German petty Philistine to be the typical man. To every villainous meanness of this model man it gave a hidden, higher, socialistic interpretation, the exact contrary of its true character. It went to the extreme length of directly opposing the "brutally destructive" tendency of Communism, and of proclaiming its supreme and impartial contempt of all class struggles. With very few exceptions, all the so-called Socialist and Communist publications that now (1847) circulate in Germany belong to the domain of this foul and emervating literature.

*Not the English Restoration 1660 to 1689, but the French Restoration 1814 to 1830.

**This applies chiefly to Germany, where the landed aristocracy and squierarchy have large portions of their estates cultivated for their own account by stewards, and are, moreover, extensive beet-root-sugar manufacturers and distillers of potato spirits. The wealthier British aristocracy are, as yet, rather above that; but they, too, know how to make up for declining rents by lending their names to floaters of more or less shady joint-stock companies.

(To be continued).

Ontario Provincial Executive

The Ontario Comrades have formed a Provincial Executive Committee of which Comrade P. C. Young, 82 Wrexeter Avenue, Toronto, is the Secretary. The formation of this Executive will relieve Comrade H. Martin, Secretary of the Dominion Executive of much labor. We have the promise of Comrade Martin to contribute articles to Cotton's upon the scientific aspects of Socialism.

The organized provinces now are, British Columbia, Manitoba and Ontario. Alberta, Saskatchewan and Quebec should soon fall in line with a Provincial Executive.

NEARING HIS FINISH

By R. W. NORTHEY.

Some of the comrades have been rather disheartened of late because the circulation of our able little paper has been of such slow growth. There are reasons for this—many of them—which I will not go into just now. But do you notice how the competitive system, or capitalism as we have it today, is being drawn deeper and deeper down into the mire of its own creation? It is nearing its finish, and we Socialists needn't do a thing to it. Like the swimming pig, it is cutting its own throat. Marx was a true prophet when he said that capitalism would dig its own grave. It is doing it now all over the civilized world.

Like every system that has preceded it, the free competitive system carried the seeds of its own dissolution from its very inception. What proof have we that Capitalism is tottering to its fall? The proofs are many and world wide to any intelligent discerning who understands. First let us look at that old mother land of ours—England. The race of men are not yet extinct there. They used to be treated as cattle. They have now gained sufficient knowledge through actual personal experience to stand up straight on their hind legs and no longer grovel on all fours. Like the old war horse they sent the battle afar off, and are putting a fear in the hearts of the plutocrats, aristocrats and royalties that was never there before. Well? Because the experience of the past has taught them to unite to win! Without that experience this knowledge would not have been theirs. It was slow work to get them to understand, but they know now, and the upper classes are frantically calling on the government to provide more troops for their safeguarding. To pass a conscription law so that the common workingmen shall be compelled to serve in the army. Poor, deluded aristocrats. Their time to step down is at hand, but only a few of them realize it yet. The passing of a conscription act would sound the death knell of capitalism in England.

Down in Cornwall the clayworkers are on strike for living wages. The present pay averaged between 18 shillings and 21 shillings a week, and the pay day is monthly. They ask for a minimum of 25 shillings a week, a weekly pay day, and recognition of their union. The bosses, aghast with astonishment at such impudence from the common laboring "Cousin Jacks," refuse all three demands. Of course, as usual, some invertebrates (scabs) stayed at work, and the strikers picketed the clay works. Picketing is legal in England, but the sycophant police, imported from Bristol and Glamorgan (Wales), so brutally clubbed the pickets that six strikers and one woman had to be taken to the hospital. Several labor members of parliament are demanding a government inquiry into the matter. Another nail in the coffin of the almost defunct robbery system.

Over in Dublin, the capital city of Ireland, where nearly every industry is at a standstill through labor strikes, the police were so brutal in their handling of the people, that two of the workers, named Nolan and Byrne, were clubbed to death, and scores beaten so badly that many of them were taken to the hospital. Over 50,000 attended the funeral of the murdered men, but the police kept out of sight, and there was not the least sign of disturbance. It is safe to say that had there been no police on the scene at the time of the riot there would have been no trouble. It is also safe to say that the brutality of the Dublin police has made hundreds of Socialists in the Emerald Isle.

In Johannesburg, South Africa, a few weeks ago, over 200 strikers were killed and wounded by British troops, and the end is not yet. Thousands of workers in South Africa have now experienced the heartless and brutal working of the plutocrat-capitalist system, and are ready to join hands with the far-seeing revolutionary Socialists for its overthrow.

In New York 250 wealthy firms of that wealthy city have petitioned the U.S. government to station extra troops at Governor's Island, about a mile out in the bay, so as to be on the spot to protect Wall Street and the commercial district in the event of an expected looting by a revolutionary mob of discontented workers. The New York plutocrats also see the handwriting on the wall.

Coming home to British Columbia, I need not recapitulate the great mistake of the big little man who is acting as premier while "our Dick" is off on a pleasure jaunt to London. Had Bowser any particle of common sense in that nut of his he would never have ordered the militia to foment trouble at the Vancouver Island coal mines. But, like many puppets of capitalism, he failed to rise to the occasion and strike out a new line of procedure. He just followed precedent, like they all do, and in his ignorance dealt capitalism the hardest blow it has ever had in this province. We look for a vastly increased Socialist vote at the next election.

And not only in British dominions and the U.S. are they digging the grave of old King Capitalism. In every country we see the same scenes being enacted, clubbing and shooting down the workers by the myriads of puppet governments at the instigation of panic-stricken owners of mines, mills, factories, and other things which the workers must use to live. Verily those whom the gods intend to destroy they first made mad. Old Moneybags Capitalism, after a short but cruelly unjust reign, is surely nearing his finish.

Well, well, a British M. P. says dear little dirty old Montreal has worse slums than anywhere in England. The "upper class" citizens of Montreal probably thought their slums were not so bad, if they gave them a thought at all, but along comes this Britisher and says Montreal has them all beaten for filth, overcrowding, poverty, disease, crime and degradation. If a young country like Canada can produce conditions in a few years which took the old country hundreds of years to produce, it goes to show that we are travelling too fast a pace with that capitalist grub grub.

In the mad rush for profits capitalists do not stop to realize they are in a class all their own. It used to be our neighbors to the south who held the crown for dollar chasing, but no more, no more. We have them all stopped. We are the present champions of the money mad maniacs. We have just the cutest money trust, the foxiest railway magnates, the nerviest express companies, the smoothest politicians, the most lovely manufacturers' association, the most bountiful harvests and mergers and old storage plants of what always goes with the above—the nicest, dirtiest, lowest, slum districts of the whole lot, even nicer, and dirtier and lower than those of dear ole Lunnun.

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

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PRIZE

WHAT IS YOUR PROVERB?

50 CENTS THE YEAR

PRIZE OF \$10 FOR NEATEST SOLUTION. Somebody who sends for particulars of this puzzle will receive a \$50 GOLD WATCH or 100 GOLD COINS.

50 IN GOLD MONEY! The puzzle is to find a word or words that will fit in the certificate of entry, and in the event of a tie, the prize will be given to each person tied.

Send no money. Write your answer on a Postcard or letter, giving name and address plainly.

BRITISH WATCH CO., Dept. 51 Montreal, Canada

His Wife and Mother

to tell you FREE She Stopped

husband's Drinking

James Anderson of 111 N. Y., was a very hard drinker. He had been drinking for 10 years. His wife, who was a very good woman, had been trying to get him to stop drinking for 10 years. She had been using every method she could think of, but nothing had worked. She had been very patient and kind, but he would not listen to her. She had been very sad and lonely, and she had been very tired. She had been very much distressed, and she had been very much worried. She had been very much distressed, and she had been very much worried. She had been very much distressed, and she had been very much worried.

During the dock strike, the Great Northern Railway shipped many cars into Superior, Wis. When the strike was over, the company threw the cars out of work onto the city. This is the usual fate of the scab who serves the interests of the slave drivers.

Waldo H. Coffman, a young American, was recently sentenced to 10 years in Leavenworth, Kas., for a court martial for his actions in the Appeal to Reason case, and has been sentenced to release Coffman.

W. Boyd, an I.W.O. speaker, sentenced to 10 years in the State Penitentiary and of \$500 by Justice Abraham Boyd's crime consisted of organizing and encouraging the workers of Patterson.

Saving \$35

Do you hustlers want to save Cotton's \$35 and to beat the capitalist government out of that much revenue? Sure you do.

Then it is the easiest thing possible. Just take this appeal as PERSONAL TO YOU and as though it came under a separate cover with a two-cent stamp.

We have found in the past that it was necessary to write you a personal appeal about every five or six weeks.

After the majority of you get one of these letters, you become busy and you gather subs or buy sub cards or contribute to the Battery.

You do not want to contribute your hard-earned two bits to the purchase of stamps for Cotton's to write you.

Yet here is the record of your activity for the past six days—the amount of money that has reached Cotton's for the spread of the paper:

Saturday, October 4th, \$5.50; Sunday, Oct. 5th, \$3.75; Monday, Oct. 6th, \$2.30; Tuesday, Oct. 7th, \$0.75; Wednesday, Oct. 8th, \$0.75; Thursday, Oct. 9th, \$0.75.

Such a revenue does not cover the wage bill.

Now, comrades, get busy with the sub getting. You are just as persuasive as ever you were. Then persuade the slaves to subscribe.

RIGHT BEATS ELECTRIC OR GASOLINE

is FREE—Send No Money

ask you to pay us a cent until you have used it in your home for ten days, then return it at our expense if not perfectly satisfied. We prove for yourself that it gives five to fifteen times as much light as the ordinary oil lamp, and it costs only 10 cents to run just like the old oil lamp, costs 10 cents to run just like the old oil lamp, costs 10 cents to run just like the old oil lamp.

000.00 Reward

AGENTS WANTED

To demonstrate in territory where all have not seen it. Agents receive \$25.00 per month. Agents receive \$25.00 per month. Agents receive \$25.00 per month.

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To demonstrate in territory where all have not seen it. Agents receive \$25.00 per month. Agents receive \$25.00 per month. Agents receive \$25.00 per month.

WORLD WIDE NOTES

The Liberal majority of the town of Altona, Germany, were so afraid of the triumph of the Socialists that they re-distributed the wards, giving three wards to the capitalist section of the city and giving the numerous working-class voters in two wards.

In the daily paper of the Argentine Socialist party, Dr. Esteban Gimenez proposes the calling of a South American Socialist Congress for the purpose of establishing closer co-operation between the Socialist and working class organizations of the Southern continent.

The capitalist papers have been publishing a story of the large fortune made by August Bebel, the late German Socialist. This story the Vorwarts denies. Bebel was left \$100,000 by a Bavarian who was cashiered from the army, quarrelled with his family and went to Bebel for advice. The court upheld the legality of the bequest, but Bebel voluntarily returned \$33,000 to the family of the testator, gave \$11,250 to the German Socialist party, and retained \$55,750 more to the party. Bebel made nothing out of his Socialist activities.

The growing strength of the Socialist party in Italy for the election to the Chamber of Deputies on the 26th inst. has thrown a scare into the reactionary forces, as is evidenced by the numerous assaults being made upon the Socialist candidates. In Siracusa, a Clerical named Roggio fired upon Lorenzo Cozzuza, a Socialist candidate, wounding him in the head. Roggio was arrested. In Portici, a suburb of Naples, an unknown man treacherously stabbed Attorney Costa, the Socialist nominee, and escaped. At Potenza, the partisans of Pasquale Grippo, the present Deputy, broke up a meeting at which Raffaele Pignatari, a Reform-Socialist, was the main speaker.

MARCHING SONG OF UNITY

By A. C. Swinburne.

We mix from many lands,
We march from very far;
In hearts and lips and hands
Our staffs and weapons are;
The light we walk in darkness
Sun and moon and star.

Out under the moon and stars
And shafts of the urgent sun,
Whose face on prison bars
And mountain heads are one,
Our march is everlasting
Till Time's march is done.

O nations undivided,
O single people and free,
We dream, we are decided,
We march, we are decided,
We bear ye witness ere ye come
That ye shall be.

The locks shall burst in sunder,
The hinges shrieking spin,
Lays hold upon the pin
And shoots the bolts reluctant,
Bidding all men in
Rise ere the dawn is risen.

Come and be all souls fed;
From field and street and prison
Come; for the feast is spread,
Live, for the Truth is living;
Wake, for the Night is dead.

SUBSCRIPTION RATES.

One Year \$5.00
Six Months \$3.00
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In clubs of four or over, 25% discount.
Same rates apply to England and British colonies, except that the subscription direct from England are two shillings single yearly; in clubs of four or over, 25% discount. U.S. and foreign subscriptions \$2.00 per year.

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Evolution of Man, Haeckel \$2.00

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ORGANIZING MADE EASY

We are preparing an envelope to contain five copies of How to Organize. This contains the constitution of the S.D.P. In addition to this the envelope will contain five applications for membership. These applications contain the party pledge, which all members of the party sign. In addition the envelope will contain a charter application form and a letter of instruction stating where the application for charter should be sent and the charter charges, \$3 for charter, 10 cents for due stamp for each member for first month, etc.

BUNDLE PRICES

The bundle prices of Cotton's are very low. Why not take a bundle and make the people of your neighborhood realize the truth of Socialism? The prices are as follows:

10 copies per week for one year \$1.00
10 copies per week for one year \$1.00
10 copies per week for one year \$1.00

Short Time Bundles—15 copies, \$1.00; 10 copies, \$1.00; 10 copies, \$1.00. Possible the price for six months bundle.

AGITATION BATTERY

The Agitation Battery is used to place Cotton's in new hands. Money contributed is used to break prejudices and rouse sleeping slaves to a knowledge of their class position in modern society.

Socialists and sympathizers who cannot work openly can contribute money to the Battery and by so doing can help the revolution. All contributions cheerfully accepted from a nickel to a hundred dollars.

The following are the contributions since last report. Is your town written there? If not, why not?

Agitation Battery to Oct. 4th, inclusive.

Balance on hand \$48.87

Nakomis, Sask. 2.00

Macrorie, Sask. 5.00

Burdett, Alta. 1.50

Fairmont Springs, B.C. 1.00

Noel, N.S. 1.00

Laurier, Man.25

Amulet, Sask. 2.00

Hopewell Cape, N.B. 1.00

Manro, Chilliwack, B.C. 1.00

Port Arthur, Ont. 1.00

Harris, Sask. 1.00

Preston, Ont.50

Becheche, Alta.50

Spent since last report \$67.62

Balance on hand \$53.52

THE COLLECTION

By Ernest Crosby, in "Swords and Ploughshares."

I passed the plate in church.

There was little silver, but the crisp banknotes heaped themselves up high before me.

And ever as the pile grew, the plate became warmer and warmer until it fairly burned my fingers, and a smell of scorching flesh rose from it, and I perceived that some of the notes were beginning to smoulder and curl, half-browned at the edges.

And I saw through the smoke into the very substance of the money and I beheld what really was.

I saw the stolen earnings of the poor, and wide margins of wages pared down to starvation.

I saw the underpaid factory girl eking out her living on the street, and the overworked child, and the suicide of the discharged miner.

I saw the poisonous gases from great manufacturing spreading disease and death.

I saw despair and drudgery filling the drab shop.

I saw rents screwed out of brother men for permission to live on God's land.

I saw men shut out from the bosom of the earth and begging for the poor privilege to work in vain, and becoming tramps and paupers, and drunkards and lunatics, and crowding into almshouses, insane asylums and jails.

I saw ignorance and crime growing rank and stinging, filthy slums.

I saw usury, springing from usury, itself born of unjust monopoly and purchased laws and legalized violence.

I saw shoddy cloth and adulterated food and lying goods of all kinds, cheapening men and women and vulgarizing river and field.

I saw money, grubbed from fellow grabbers, and swindled from fellow swindlers, and underneath them the workmen forever spinning it out of his vital.

I saw all the laboring world, thin and pale and bent and careworn and driven, pouring out this tribute from its toil and sweat into the laps of the pews, who then glanced at them to shrink from them with disgust.

I saw money worshipped as a god, and given grudgingly from hoards so great that it could not be missed, as a bribe superstitious to a dishonest judge in the expectation of escaping hell.

I saw all this, and the plate burned my fingers so that I had to hold it first in one hand and then in the other; and I was glad when the parson, in his white robes, took the smoking pile from me on the channel steps, and turning about, lifted it up and laid it on the altar.

It was an old-time altar, indeed, for it bore a burning offering of flesh and blood—a sweet savor unto the Moloch whom these people worship with their daily round of human sacrifice.

The shamblers are in the temple, as of yore, and the tables of money changers waiting to be overturned.

The Wage Worker and Small Landowner

W. A. Richardson

For the wage worker, it is clear, there is nothing in industry but subsistence; for the tenant farmer, it goes without saying, there is, there can be nothing more. And there is certainly little evidence that the small land owner who works for a living has fared much better in the accumulation of wealth.

He is directly or indirectly the prey of about every form of trust and combine; he is among the liberal contributors to profit and interest funds. He has no voice in determining the price of what he buys or what he sells. He receives his purchases from the hand of one monopoly; he passes his produce into the keeping of another. And by the time the railroads, the milling trust, the meat trust, the implement trust, and the grain speculators and embargers get through with him, he finds that he has left just about the equivalent of an average laborer's job—enough to reproduce his kind; and it keeps him hustling to do that.

Closed windows are open avenues to consumption.

Dark, airless, overcrowded tenements are the charnel houses of the working class.

A fly in your milk bottle means billions of bacteria gnawing at your baby's vitals.

Breathe freely and fully; the more you expand your chest the less you will contract colds.

THE FIRING LINE

Fifteen subs drop in from Welland, Ont.

From Block House, N.S., come four.

A comrade of Lundar, Man., contributes ten.

Twenty dollars from the B.C. Executive for sub cards.

Eight subs to Winnipeg, Man., and eight subs to Viceroy, Sask.

"I am enclosing another list of thirteen,"—Kingston, Ont.

"Socialism is the only thing I will fight for. I am with it to the end."—Laurier, Sask.

Brookville, Ont., comrades raise the revolutionary war cry and gather in a list of forty-five.

"Well, here they are, eleven of them,"—Stratford, Ont.

"Sending one dollar for sub cards. Handy to have on hand. You will hear from me soon on the appeal for Cotton's."—Halifax, Ont.

"Enclosed please find four subs. It was quite a job to raise the dollar before threshing."—Senlac, Sask.

"I take much pleasure in forwarding a dollar for the Battery. As soon as I can spare the time I will do the best I can to get a few subs."—Noel, N.S.

"Talk about the Golden West! It is absolute starvation that is facing the average worker in this locality during the next six months."—Vancouver, B.C.

"Enclosed please find nineteen. Socialism is growing fast and things are shaping up for fair in this town. Cotton's will make them talk."—Guelph, Ont.

"Having lain dormant for a considerable time, I have suddenly awakened and send you twelve. The struggle for existence here is harsh."—North Bay, Ont.

"The Manitoba Executive has decided to try sub cards for increasing the circulation of Cotton's in this province. So please send twelve."—Manitoba Provincial Executive, S.D.P.

"Enclosed please find \$2 to cover the enclosed list. If every place took as many papers in proportion to its population as this does, I think Borden would lose his job."—Gowanda, Ont.

"We two hustlers have been laid up with illness since I sent the last time. These twelve names I got just as soon as I could get out of the house. Yours for the red flag."—Huntsville, Ont.

"Enclosed please find \$2 for which send the paper to the following: 8"—Richibucto, N.B. Richibucto is in Kent district, that sends the Tory, F. J. Robison, to Ottawa. Socialists are at work undermining his political power.

"Got your letter and talked to a comrade who gave me this dollar to send to the Battery. My foreman said he would not give four cents for that anarchist paper, so it is hard to get subs. I wish every subscriber would anti up a dollar, as so many of us discourage me."—Comrade.

"Enclosed please find six dollars, for which supply the following persons with the paper. Probably I will catch a few more before long, or will try to wake some of these snorers up with the little old 'Cotton's.'—Yukon Territory Comrade. Another comrade of Dawson, Y.T., sends 12 to spread the paper.

"I enclose five. I may get more, but the homesteaders are hard up and crops are very poor. I am glad to get acquainted with you. I have been looking for some one to side in with my views. I have done with the dirty politics, and there are lots of people getting sick of the dirty things. We are drawing our grain forty miles to market and Bill and Dan get all the odd sections and they lie there growing gophers to eat our grain. I tell you there is no prosperity here, although the shanties will tell you there is."—Dungloe, Sask.

"I herewith enclose \$1 for sub cards. Your appeal came when I was sick in bed, not being able to do a thing, and hardly knowing where the grub was to come from to feed my little boy and me. But thanks to goodness, I am well again and after hunting two weeks have found a master to rob me, for how long I do not know. Times are fierce here, most men are loafing or getting just enough sale for their labor power to pay their board. They are blind as bats and talk as you will, they stick to it that it has always been so and always will be."—Western comrade.

A capitalist advising a workman to save his money and become rich is like a thief advising his victim to save his money. It is adding insult to injury.

Forty-three million dollars are the C.P.R. net profits for the year. A nice wad for the useless class.

A POOR STATEMENT

Below is a poor circulation statement. There is no getting round the fact that our list is not what it should be. 472 multiplied by forty weeks gives as a circulation of 18,880. While we have an increase for the week, we are heading down grade. We have been heading down grade for the past three months.

If the hustlers on the firing line will buckle to with their old spirit, the sub list can be made to climb.

Circulation statement for week of October 9th, 1913.

| | Off. | On. | Total. |
|----------------|------|-----|--------|
| Ontario | 114 | 268 | 9132 |
| Brit. Columbia | 31 | 62 | 4449 |
| Sask. | 55 | 42 | 4139 |
| Alta. | 26 | 22 | 4005 |
| Nova Scotia | 10 | 8 | 1683 |
| Quebec | 13 | 14 | 1471 |
| Manitoba | 18 | 33 | 1175 |
| Foreign | 0 | 3 | 470 |
| New Brunswick | 3 | 13 | 420 |
| Newfoundland | 0 | 0 | 265 |
| Yukon Ter. | 2 | 2 | 235 |
| P. E. I. | 0 | 0 | 71 |

272 472 27556

Gain for week—200.

Total edition last week—30,576.

Valuable Discovery in Complexion Beautifier

(From the Home Maker)

Because of its peculiar power of absorption, also because it serves every emollient purpose, ordinary mercurized wax is perhaps the most valuable complexion beautifier discovered within recent years. If one uses this she needs no toilet cream. Some use powder afterward, but this is not necessary. This rule for applying mercurized wax has been found very satisfactory: Wash the face with warm water, drying lightly. Before thoroughly dry, anoint face and neck with the wax, but don't rub it in.

The favorite way is to use before retiring, allowing it to remain on all night and washing it off in the morning with warm water. All druggists have this wax in original one-ounce packages.

For the removal of a wrinkled or flabby condition, there's nothing better than to bathe the face in a solution made by dissolving 1 ounce powdered salolite in 4 pint with hazel. Beneficial results are quickly noticeable.

SOCIALIST DIRECTORY

DOMINION Executive Committee, Social Democratic Party of Canada, meets every first and third Monday at 15 King St. East, B. Martin sec., 11 Weber St. East, Berlin, Ont.—26.

LIBERTY Co-operative Club, P. Q., 11 Butler Ave., Point St. Charles, Propaganda meeting every Sunday 8 p.m. Economic and social problems every Wednesday 8 p.m. Co-operative club every Friday 8 p.m. Woman Club every Thursday 8 p.m.—37.

MANITOBA Executive Board S.D.P. of C. meets every second and fourth Monday night at Headquarters Hall, 111 Jarvis Ave. For information and literature write to Prov. Sec., F. Penner, Box 102, Winnipeg, Man.—34.

NANAIMO Local No. 11, S.D.P. of C. English, Business meeting held on Sunday afternoons, 3 o'clock, above Beattie & Hopkins, Printers, Ward. Propaganda meetings all time in open air. Temple, rec. sec., box 64, Nanaimo, B.C.—34.

NUMMOLA Finnish Local No. 4, S. D. P. of C. Post office address, S. S. Oestro, Nummola, Sask.—34.

BRITISH COLUMBIA Executive S.D.P. of C. meets in Vancouver, Francis Socialist Hall, Foster St. B., on the first and third Sunday of each month at 3 p.m. General business meeting on third Sunday, 8 p.m. Branch, Prov. Sec., Jubilee Station, P.O., Vancouver, B.C.—34.

LOCAL VANCOUVER No. 12, meets for business and propaganda every Tuesday 8 p.m., Dominion Hall, Foster St. Public meetings in Dominion Theatre, Granville St., Sunday evenings. Secretary, O. L. Charlton, City Market, Main Street—34.

BERLIN Local No. 4, S. D. P. of C. meets every second and fourth Wednesday, 15 King St. East, Berlin, Ont.—32.

PORT ARTHUR Local S.D.P. meets in Labor Temple, Bay St., 1st and 4th Wednesdays, 8 p.m., for business, and 1st and 3rd Wednesdays to discuss matters of interest to every worker. Workers unite and run Port Arthur for the benefit of the workers. Herbert Barker, 147 Pine St., Sec.—32.

SOUTH PORCUPINE Local No. 2, S. D. P. of C. holds business and propaganda meetings every Sunday at 3 p.m. in Miers' Union Hall, South Porcupine, P. Dugan, Sec., Box 61—32.

TORONTO Local No. 1, S. D. P. of C. Business meeting first and third Tuesday in month, Labor Temple, 147 Church St., 8 p.m., second floor. Attend street meetings Wednesdays and Saturday evenings in different parts of the city. Alfred Corne, 36 Simpson Ave.—37.

SUB CARDS

Sub cards are regular government postal cards with a receipt printed on the back stating that a forty-week subscription has been paid by the purchaser of the sub cards. All the purchaser has to do is to write his name and address in the blank space and drop in the nearest post-office or postbox.

It is well to have a supply of these on hand. One dollar forwarded to Cotton's Weekly with the request for sub cards will bring you four sub cards by next mail.

TELLS ABOUT 50,000 BOOKS FREE BY MAIL WORTH \$10 TO ANY MAN

FOR MEN

THE HOME CURE OF MEN'S AILMENTS

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