

No man is great enough or rich enough to get this paper on credit or for longer time than paid for. If you get a copy regularly its paid for, and will stop when the sub expires

In Clubs of Four or more
Forty Weeks 25c Each

IF No. 294 IS ON THE RED LABEL, RENEW AT ONCE AS YOUR SUBSCRIPTION EXPIRES NEXT ISSUE

50c a Year
25c for 6 Months
10c for 3 Months

Cotton's Weekly

W. U. COTTON, S.A., S.C.A., Managing Editor
Established Dec. 3rd, 1908
ROY WILSON, Associate Editor

Published Every Week at Cowansville, P. Q., Canada. Thursday, April 23rd, 1914

This paper is not published for profit. It is published by co-operative effort as an advocate of the co-operative commonwealth. Last week we printed and posted the following number of copies:—

20,200

QUESTION TIME IN SOCIALIST MEETING

Editor, Cotton's Weekly.—On March 31st I attended a meeting at which John Barton, Socialist organizer was the chief speaker. I enjoyed his address very much. At the close he said if anyone had any questions he would endeavor to answer them. I had a few I wanted to ask. I asked six or seven. Some of the answers I got were satisfactory and some were not. The ones he could not very well explain, he, with the ease of one who has had some experience at the game, turned aside with ridicule. Not being an adept at that game myself I may have appeared to some that I was downed completely. Now I consider the ridicule due the cause of a deal of harm because no theory is of account which will not bear criticism. The questions were clearly given and of vital interest to all who seriously considered Socialism.

I claim to be a man who has as his motto "do unto others as you would be done by," and a lover of fair play. Mr. Barton's side dodges were received with loud applause by some and regretted by others. Hoping you will comment on this in the way of better conducted meetings in the future.—J. W. Taylor, Garden Plain, Alberta.

That is a letter written by an earnest questioner. It shows a type of mind Socialist speakers frequently come in contact with. He goes to a Socialist meeting, the speaker's ideas open a whole range of questions and he wishes them answered. The answer would raise a whole new range of questions. The speaker gets tired of the "bonehead" questions and begins to ridicule the questions. The questioner then feels grieved at getting an intellectual stone instead of the bread of reason.

As Mr. Taylor has not given us the questions asked we do not know whether the ridicule were deserved or not.

Mr. Taylor's experience at the Socialist meeting is an illustration of the economic interpretation of history.

"The prevailing mode of economic production and exchange and the social relations necessarily following from it, from the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch."

Mr. Taylor evidently has the intellectual outlook produced by the petty form of production. His thoughts are individualistic. This is shown by his considering he is an upholder of fair play and by his thinking he can follow the golden rule under capitalism. Fair play and the application of the golden rule are impossible under capitalism.

We are shifting from the individual to the social mode of production. The individualistic outlook still holds many minds because the small storekeeper and the petty farmer still exist.

The Socialist thinks in terms of collectivism. His morality, his conduct, his philosophy are taken from industry where owner stands against producer and where the social producer is ripe for social ownership and social enjoyment.

The social outlook, created by the Social form of production, pervades every nook and corner of the mind. It penetrates into all thought. Conceptions of law, government, the state, religion, prisons, personal responsibility of action, are all moulded by the underlying social form of production.

In the mind of the individual who has gained his knowledge of life on the small farm or in the small store or as a petty trader, the social conception of life is lacking unless intellectually apprehended by studying the form of industry as developed by the trust and giant production.

Conceptions of law, government, the state, religion, prisons, personal responsibility of action, are all moulded by the underlying petty form of production, distribution and appropriation.

When the Socialist speaker calls for questions, he gets flung at him questions by those whose mental outlook is individualistic. When the central ideas of the class struggle and surplus values and social endeavor are dimly seen by the questioner, he is nevertheless incapable of at once seeing the application of these central ideas to all our social activities.

The ideas seem good, yet they seem to be out of harmony with what he considers to be the necessary form of government or personal responsibility or the golden rule. He begins to push his new conceptions into these realms, and puts question after question to the speaker. The speaker, being but human, becomes weary of the simple questions and may answer shortly. Thereupon the questioner thinks the cause of Socialism is hurt by the ridicule he endures. As the cause of Socialism is based upon the new methods of production, Socialism is not hurt by any speaker. A particular group of individuals banded together to press on Socialist ideas may remain small and inconsequential by the tactics of their chief opponents, witness the Social Labor Party, but the Socialist movement grows.

Personally I have no reason and no patience and sympathy with ignorance. Here is a mind with knowledge. Here is another mind seeking knowledge. The more the reason can be appealed to, the less barriers of personal antagonism are erected, the quicker the mind seeking knowledge will require it.

Oh, for the Angel of discontent to touch the brows of the working class of Canada with his magic wand! Tinker, tailor, soldier, sailor, chained in the bonds of slavery to the god of mammon! Arise, throw off the yoke of capitalism, become class conscious workers and workers, and release yourselves and fellow workers from the greatest curse the world has labored under since the days of the feudal age.

"Why will a dog bite a tramp and not his master? Because his master controls his bread. The same law applies to the worker. The man that owns the means by which the workers make their living, owns the workers, body and soul."—George Milliner.

Plenty of people would like to have better houses, better clothes, and less slavery, but they will not get them under capitalism, for it allows the worker only a bare living wage. There is nothing left over for luxuries.

The worker works and is poor. The shirker shirks and is rich. And goes tearing by in his automobile. While the worker ducks for the ditch.

It is a mighty toll your masters extract for the privilege of letting you work in their profit producing mills and factories.

How are the Producers Skinned?

Comrade Editor.—I am very glad to be able to tell you that we of Thornloe, Ont., have decided to form a local. A signed application for a charter, goes forward in this post to Comrade Martin.

After transacting the necessary business, we sat around and discussed our experiences with the boneheads, also compared our own views. There were two points that were not clear to me (and others). Kindly remember we are all new converts, but we have started to think—which is a good thing. Can you help us on these two points in your valuable paper which we all get. The points are these:

1. As we understood it, commodities exchange about at their value; i.e., at what it costs to produce or reproduce them. Labor power being a commodity and subject to this law, exchanges at what it costs to reproduce it, i.e., the daily wage. Now how comes it to be, that the laborer can impart a greater value to his daily product than this wage he is receiving—which represents his laboring-power-value? The machinery and raw material only impart their value to the product. How does the laborer's labor power impart more than its value?

2. As the "unpaid labor" constitutes the source of the exploiters' profit, by what means is the farmer exploited? The farmers around here nearly all own their little piece of land. They own one of the means of production—the land, and also such implements as are necessary. We realize that "commodities exchange on the average at their value." And as the farmer exchanges his product for other commodities, does he not get the value of what he produces? We know darned well that we are skinned, but cannot just follow the process. We know that the farmer cannot buy back what he sells for, and herein may lie a solution or partial solution. Can you please help us to a fuller understanding of the fair process? We shall look for an article in a week or so, and with best wishes and thanks for all help obtained from your paper in the past.—Yours in the revolution, Charles M. Thompson, secretary, pro. tem.

LABOR AND SURPLUS VALUE.

There is an error in the statement of the exchange values of commodities in the very first sentence of Comrade Thompson's letter. Commodities exchange, at about their value, but that value does not consist of what it COSTS to produce or reproduce them. The value of a commodity consists of the amount of SOCIALLY NECESSARY LABOR TIME CONGEALED IN THEM, which is an altogether different thing.

When a pair of shoes sell for five dollars and a suit of clothes for twenty-five dollars, we say that the suit of clothes is worth five pairs of shoes. In other words five times the amount of congealed labor time is wrapped up in a suit of clothes as in a pair of shoes.

It does not cost the shoemaker \$5 to produce a pair of shoes or \$25 to produce a suit of clothes, else there would be no rent, interest and profit. It cost the capitalist for the \$5 pair of shoes the raw material, wear and tear on machinery, etc., which let us put at \$2, and the VALUE (not the COST) of the labor power purchased by him, which let us put at \$1. Profit is therefore \$2, which the manufacturer may not get in full as he has to hire retailers, commercial travellers, ad-

vertising space, etc., which, while necessary under capitalism, are purely unproductive labor.

The worker is the only thing which produces surplus value for the master class. For what the capitalist buys is LABOR POWER and what he sells is CONGEALED LABOR TIME.

The capitalist erects a shop and buys raw material. These are useless to him until he hires workers. He hires workers to work. He buys their labor power. He pays the value it takes to feed, clothe and shelter the workers, which in the case of the production of shoes as given would be \$1 for every pair of shoes made. As the value of the shoes are given as \$5 and the cost apart from labor power is \$2, then the worker creates \$3 worth of value and gets \$1. If he works ten hours a day and gets \$3 per day, he will have created \$9 worth of value. That is, he will have worked the first three and one-third hours of the day to reproduce the value of his labor power which he gets in wages, and the next six and one-third hours he will work for his boss for nothing.

In this case he congeals three and one-third hours of labor power into a commodity and yet he can barely make a living. Under the present working class time off the market. He will buy clothes and firewood and rent a house, etc. He will not get these things at cost but at their value. The wood dealer will want his profit, the landlord will want his profit, etc. If the workers who made the house and produced the wood, etc., produce \$3 worth of value for every \$1 in wages they get, then the worker who spends his wages is giving \$2 in rent interest and profit for every \$1 which goes to the producing class. Under Socialism, the cost of living would not likely fall, but the \$3 which the producing class spent for living would go wholly to the workers instead of \$2 going to the parasites as at present. While the cost of living would not fall, the workers would be three times as well off as at present.

Although the capitalists would have to go to work, they would not be forced into the very slavery which they compel the present working class to endure. For with the going of rent, interest and profit, the income of each worker would be trebled at least. So when the capitalist is forced to give up his unearned revenues and go to work he will be three times as well off as the present worker, and all the workers will be three times better off than they are now.

THE FARM QUESTION.

The farm question is a more or less difficult one from Socialist point of view. The farmer owns his farm in many instances, and yet he can barely make a living. A few facts may be pointed out.

While commodities may exchange at their value, the actual farmer producer may not get the value of the goods produced. Prices may rule fair on the markets and yet the middlemen and transportation agencies may step in and take most of the surplus value created by the working farm-owner.

In the state of Maine potatoes are largely raised. The farmers sell the potatoes cheap

to the middlemen who own warehouses where the potatoes are stored. The buyers get the surplus values.

In Ontario the tobacco-growers are up in arms against the combine among the tobacco buyers. The growers are forced to sell cheap. They get a bare living wage.

With western wheat, so much is produced that the surplus has to be sold in Great Britain. The tariff wall keeps the American market closed. It costs about thirty cents a bushel to ship to and market the wheat in England, about one-third of the selling price. The farmers get the small end of the game.

Moreover, prices may be low in the retail market. In this case the owning producers get a bare living wage and the capitalists in industry reap larger profits because they can get wage workers for a lower wage because of the low cost of living. They absorb not only the profit arising from skinning the wage workers, but from skinning the farmers as well.

"Another thing must not be lost sight of. Even if the prices at which farm commodities are sold accord with the value, that value is governed not by the actual amount of labor time incorporated in the commodity, but by the AVERAGE LABOR TIME SOCIALLY NECESSARY."

The small farmer with poor tools in a newly opened region has to spend more labor to raise produce than the big farmer with up-to-date machinery and electric power has to spend. Consequently the big farmer makes a big profit while the small farmer starves.

Lastly, the present farm methods are inefficient. The amount of surplus values created by the farm-workers are small compared with the surplus values created by the worker in the trusted industries.

The worker in industry is placed at a machine to do a certain thing. He has power at his hand. If he wants power, he merely shifts a lever. The farmer, if he wants power, trots to the barn and harnesses a couple of horses and walks them a half a mile over plowed ground. In industry every movement of the worker counts in production. On the average farm three-quarters of the work is wasted effort from the point of efficiency. The result is that the farmer barely makes a living. He leaves the big bonanza farms which have applied industrial methods.

The capitalists have their eyes upon the farms and are preparing to revolutionize agriculture. They will buy up the small farms, tear down the small barns and scattered houses, tear down the scraggly fences, and operate with machinery on a big scale.

When the process develops, the small farmer who thinks he is now living in hell will learn what real hell is if he clings to his little patch of land. His day is doomed. He will become an out-of-date as the small implement-maker. Some Canadian Socialists hold that they do not have Socialism for fifty years simply because of the individualism of the small agricultural producer. These Socialists have not studied the rapid pace of modern capitalist development. And they have not realized the intelligent discontent of the small farmer.

Political action based on Marxian science is vastly at work. The apparent power of the capitalist class today is like the apparent power of the feudal class in France in 1785.

A JOKE FROM THE JOKESMITH

Here is a joke from the jokesmith worthy to put a moral and adorn a Socialist tale: Mrs. Wishmore—"What would you do if you had \$1,000,000?"

Mr. Wishmore—"I'd have a valet to brush my clothes after me, stoking the furnace and hustling out ashes."

Do you not see the point? It is as plain as A B C.

Socialists advocate an entirely new form of society in which the producing class shall be the ruling class as well. Under the present system the owning capitalist class consumes largely the wealth the producing class create.

There would be public ownership of the means of production and distribution. There would be no more millionaires or hoboos. No more prostitutes or spendthrift wives, no more law-suits over titles, no more lawless leaving factories and mines, no more lawyers, brokers, land speculators, loan sharks, banks, etc.

All the respectable society would become non est. It would cease to be.

We tell the public the aims of Socialism, and many persons draw the most foolish and impossible deductions from our ideas, just as Mr. Wishmore draws of himself with \$1,000,000.

Mr. Wishmore, in the joke by the jokesmith, had not the sense to see that if he had \$1,000,000 he need not stoke the furnace and hustle out ashes. He could hire a slave for this work, and then his clothes would not need the ashes brushed out of them.

With Socialism there would be no reward for lawyers' brains or speculators' brains. The question of caring for hoboos would disappear. Jails would largely cease.

But as yet many wage slaves are as ignorant of what Socialism will do for them as Mr. Wishmore was ignorant of what a million dollars would do for him.

Speaking of the mortgage system, the Saskatchewan commission on agricultural credits, says "During the period of fifteen months ending August 15, 1913, there were no less than 1,713 sales and mortgage proceedings in this province. It should be pointed out that these returns are not quite complete. Probably not less than two per cent of the farmers of Saskatchewan were subjected to these proceedings that obtained in this period. Of the mortgage in connection with these proceedings 150, or 8.7 per cent, bore an interest rate less than eight per cent. But 435, or over 25 per cent, carried a rate of ten per cent or higher. Some were even charged 15 per cent."

In days of old, The robber hold, Just simply used his paws; But the plute today Takes the easier way, And uses capitalist laws.

Capitalism is laying for your child with a club. Male or female, they have a place in which they can exploit children for the last dollar in their hides.

THE WIDOWS AND ORPHANS

The Railway Commission of Canada has ordered large reductions in the charges made by the railways in the west for carrying freight. When the judgment was announced (C. P. R. shares fell off ten points in a few days, a drop in value of five per cent).

The Railway Commission of Canada is ordering the reduction in freight rates confiscated enough of the prospective C.P.R. earnings to take \$10 per share out of every owner of C.P.R. stock.

When Socialists talk of abolishing rent, interest and profit a howl is raised by the interests. The widows and orphans owning shares in the C.P.R. are pictured in misery should the Socialists win out.

In the present case no howl is heard. Why? Because what the railway magnates lose, the industrial magnates gain. If freight rates are lowered, the workers do not benefit. The workers get wages which are governed by the cost of living.

The workers are skinned to a fare-you-well by the owners of capital. If profits are reduced among the capitalist class by engaging with freight rates the capitalist class as a whole lose nothing.

Wherefore the widows and orphans are not trotted out on this occasion. They are reserved for use against Socialists when the Socialists advocate co-operative production and distribution for the benefit of all.

Conditions Near Breaking Point

Glouce Bay, N.S., April, 4th, 1914

At this time of the year when nature is exerting itself to put new life into every thing on the earth, and when the strong rays of God's sunshine fall with equal warmth upon all things, it is not so very surprising to note that the Dominion Coal and Steel Company is also busy recruiting that branch of corporation, known as the private police (by cutting the two first letters off the word you have it correct). The company have consented to increase the already enormous expense for the up-keep of an army of beetle-browed, canker-headed degenerates who act as dogs to the scoundrels that employ them. I have been looking over the list of names and was surprised to find that some of the names (what shall I call them? not men because they have lost all their manhood) receive from ten to twenty-five dollars as their price for body and soul, if they had any, and that is too much.

The suspension of work that was earnestly hoped for by this greed ridden company did not take place in the United States on the first of April, and that is one of the reasons that more police are necessary, to club more dividends out of the half starved miners. Another reason is that the promised increase of wages offered by this company, if the men would join the Provincial Workers' Association has turned out a failure, and the general unrest has increased among their employees as the result of a few miners from Scotland and England being hired by the Coal Co. to go around through the mines coercing and threatening men if they would not forsake the United Mine Workers of America. Some of these hirelings have been driven out of the old land for their nonunion principles. But the far-reaching and awful cry of hungry children cannot be clubbed into silence. Neither will intelligent hard working men tolerate such conditions as at present exist here.

Soon the breaking point will be reached and the slaves of toil will fear the club and the dog that swings it no more, as they march out in a united solid force.

We have succeeded in getting the government to appoint a commission to investigate the matter of compensation in Nova Scotia, and before long there will be another move made by this Coal Co. to maintain the present relief fund in preference to the compensation. As you will remember when the compensation bill was passed the big corporations got exempt from the bill. They gave a few of their lackeys a free trip to Halifax and a little booze money on the side, to say that they preferred the relief fund to the compensation. I venture to say that not ten per cent of the coal miners of Nova Scotia have ever read the bill. Get ready men, and study this matter ever it's too late. While the people's minds are occupied with the ridiculous strike now going on purposely caused by the great corporations thru the Clergy and other instruments of ignorance to divide them thereby weakening their position, there sits at the government seat at Halifax a small group of tyrants legislating to confiscate all the resources of Nova Scotia; that the Dominion Coal and Steel Company does not own. I refer to bill No. 98. First reading on March 24th, 1914.—James D. MacEwan.

Same Sad Story Everywhere

R. W. Northey.

In London, England, last month, a young fellow named Frank Harrison was arrested for attempting to steal. He was a carpenter, out of work and homeless. When searched by the police only a small book was found on him. This he had been using as a diary.

Some extracts were read in court as follows: "Monday night.—Walked about the streets all night; no food, no money."

"Tuesday night.—Never touched food since 4 p.m. on Monday. No job without references."

"Wednesday night.—Tasted food at last 10 a.m. Earned a shilling. Feet very bad. Head rather light through want of sleep. Shall go off my head."

"Thursday.—Touched a job and slept in a bed. Had a bath and shave—wanted it."

"Friday, Saturday, Sunday, Monday, Tuesday.—Managed to pick up enough to eat a bed. Rather hungry and disheartened."

"Wednesday, Thursday.—Out in the streets; it's awful."

"Friday, Saturday.—My reason is leaving me. Nothing to eat or drink. What's the use prolonging the agony?"

Harrison was committed to the Sessions. This case is only one in thousands, not only in London, but also in every large city in Europe and America. What more ghastly or convincing proof of the inefficiency of the capitalist system could be found?

There is no need for me to enlarge on this story. It speaks for itself. The man or woman who upholds such a system may claim to be a Christian, but surely Christ himself will put them where they belong.

The landlords charge for sunshine. Try to rent a hat with southern exposure, and you will realize what sunshine costs.

WAGE-LABOR AND CAPITAL

By Karl Marx.

(Continued.)

Thus if the supply of a commodity is not so great as the demand for it, the competition between the buyers raises the price of goods. As a rule the converse case is of common occurrence, producing an opposite result. Large excess of supply over demand; desperate competition among the sellers; dearth of purchasers; forced sale of goods dirt cheap.

But what is the meaning of the rise and fall in prices? What is the meaning of higher price or lower price? A grain of sand is high when examined through a microscope, and a tower is low compared with a mountain. And if price is determined by the relation between supply and demand, how is the relation between supply and demand itself determined?

Let us turn to the first worthy citizen we meet. He will not take an instant to consider, but like a second Alexander the Great will cut the metaphysical knot by the help of his multiplication table. "If the production of the goods which I sell," he will tell us, "has cost me £100, and I get £110 by their sale—within the year, you understand—that's what I call a sound, honest, reasonable profit. But if I make £120 or £130 by the sale, that is a higher profit; and if I were to get a good £200, that would be an exceptional, an enormous profit." What is it then that serves our citizen as the measure of his profit? The cost of production, he says. If he receives in exchange for them an amount of other goods whose production has cost less, he has lost by his bargain. If he receives an amount whose production has cost more, he has gained. And he reckons the rise and fall of his profit by the number of degrees at which it stands with reference to his zero—the cost of production.

We have now seen how the changing proportion between supply and demand produces the rise and fall of prices making them at one time high at another low. If through failure in the supply, or exceptional increase in the demand, an important rise in the price of a commodity takes place, then the price of another commodity must have fallen; for, of course, the price of a commodity only expresses in money the proportion in which other commodities can be exchanged with it. For instance, if the price of a yard of silk rises from five to six shillings, the price of silver has fallen in comparison with silk; and in the same way the price of all other commodities which remain at their old prices has fallen if compared with silk. We have to give a larger quantity of them in exchange in order to obtain the same quantity of silk. And what is the result of a rise in the price of a commodity? A mass of capital is thrown into that flourishing branch of business, and the immigration of capital into the province of the privileged business will last until the ordinary level of profit is attained; and in the same way the price of the products sink through overproduction.

Conversely, if the price of a commodity falls below the cost of its production, capital will be withdrawn from the production of this commodity. Except in the case of a branch of industry which has become obsolete, and is therefore doomed to disappear, the result of this flight of capital will be that the production of this commodity, and therefore its supply, will continually dwindle until it corresponds to the demand; and thus its price rises again to the level of the cost of its production; or rather, until the supply has fallen below the demand; that is, until its price has again risen above its cost of production; for the price of a commodity is always either above or below its cost of production.

We see, then, how it is that capital is always immigrating and emigrating, from the province of one industry into that of another. It is high prices that bring about an excessive immigration, and low prices an excess of emigration.

We might show from another point of view how not only the supply, but also the demand, is determined by the cost of production; but this would lead us too far from our present subject.

We have just seen how the fluctuations of supply and demand always reduce the price of a commodity to its cost of production. It is true that the precise price of a commodity is always either above or below its cost of production; but the rise and fall reciprocally balance each other, so within a certain period if the ebb and flow of the business are reckoned up together, commodities are exchanged with one another in accordance with their cost of production, and thus their cost of production determines their price.

The determination of price by cost of production is not to be understood in the sense of the economists. The economists declare that the average price of commodities is equal to the cost of production; this, according to them, is a law. (The anarchical movements in which the rise is compensated by the fall, and the fall by the rise, they ascribe to chance. With just as good a right as this, when the other economists ascribe, we might consider the fluctuations as if it were a law, and consider the fixing of price by cost of production to chance. But if we look closely, we see that it is precisely these fluctuations, although they bring the most terrible disaster to the individual, and shake the fabric of bourgeois society like earthquakes, it is precisely these fluctuations which in their course determine price by cost of production. In the totality of this disorderly movement is to be found its order. Throughout these fluctuating movements in the course of this industrial anarchy, competition, as it were, cancels one excess by means of another.

We gather, therefore, that the price of a commodity is determined by its cost of production, in such manner that the periods in which the price of a commodity rises above its cost of production are compensated by the periods in which it sinks below this cost, and conversely. Of course this does not hold good for one single particular product of an industry, but only for the average of the products of a particular manufacturer, not only for the entire industrial class.

The determination of price by cost of production is the same thing as the determination by the duration of the labor which is required for the manufacture of a commodity for cost of production may be divided into (1) raw material and implements, that is, products of industry whose manufacture has cost a certain number of days' work, and which therefore represents a certain duration of labor, and (2) actual labor, which is measured by its duration.

Now the same general laws, which universally regulate the price of commodities, regulate, of course, wages, the price of labor.

Wages will rise and fall in accordance with the proportion between demand and supply, that is, in accordance with the conditions of the competition between capitalists as buyers

and laborers as sellers of labor. The fluctuations of wages correspond in general with the fluctuations in the price of commodities. With these fluctuations the price of labor is regulated by its cost of production, that is, by the duration of labor which is required in order to produce this commodity labor.

Now what is the cost of production of labor itself? The cost required for the production of a laborer and for his maintenance as a laborer. The shorter the time requisite for instruction in any labor, the less is the laborer's cost of production, and the lower are his wages, the price of his work. In those branches of industry which scarcely require any period of apprenticeship and where the mere bodily existence of the laborer is sufficient, the requisite cost of his production and maintenance are almost limited to the cost of the commodities which are requisite to keep him alive. The price of his labor is therefore determined by the price of the bare necessities of his existence.

Here, however, another consideration comes in. The manufacturer, who reckons up his expenses of production and determines accordingly the price of the product, takes into account the wear and tear of the machinery. If a machine costs him £200 and wears itself out in ten years, he adds £20 a year to the price of his goods in order to replace the worn-out machine by a new one when the ten years are up. In the same way we must reckon in the cost of production of simple labor the cost of its propagation; so that the raw laborer may be put in a position to multiply and to replace the worn-out workers by new ones. Thus the wear and tear of the laborer must be taken into account just as much as the wear and tear of the machine.

Thus the cost of production of simple labor amounts to the cost of the laborer's subsistence and propagation, and the price of its cost determines his wages. When we speak of wages we mean the minimum of wages. This minimum of wages holds goods, just as does the determination by the cost of production of the price of commodities in general, not for the particular individual, but for the species. Individual laborers, indeed millions of them, do not receive enough to enable them to subsist and propagate; but the wages of the whole working class with all their fluctuations are nicely adjusted to this minimum.

Now that we are grounded on these general laws which govern wages, just as much as the price of any other commodity, we can examine our subject more exactly.

"Capital consists of raw material, implements of labor, and all kinds of means of subsistence, which are used for the production of new implements and new means of subsistence. All these factors of capital are created by labor, are products of labor, are stored-up labor. Stored-up labor which serves as the means of new production is capital."

So say the economists.

What is a negro-slave? A human creature of the black race. The one definition is just as valuable as the other.

The negro is a negro. In certain conditions he is transformed into a slave. A spinning-jenny is a machine for spinning cotton. Only in certain conditions it is transformed into capital. When torn away from these conditions it is just as little capital as gold is money in the abstract, or sugar the price of sugar. In the work of production men do not stand in relation to nature alone. They only produce when they work together in a certain way and mutually exchange their different kinds of energy.

In order to produce they mutually enter upon certain relations and conditions, and it is only by means of these relations and conditions that their relation to nature is defined, and production becomes possible.

These social relations upon which the products mutually enter, the terms upon which they exchange their energies and take their share in the collective act of production, will of course differ according to the character of the means of production. With the invention of firearms as implements of warfare the whole organization of the army was of necessity altered; and with the alteration in the relations through which individuals form an army, there was a simultaneous alteration in the relations of armies to one another.

Thus with the change in the social relations by means of which individuals produce, that is, in the social relations of production and with the alteration and development of the material means of production, the powers of production are also transformed. The relations of production collectively form those social relations which we call a society, and a society with definite degrees of historical development, a society with an appropriate and distinctive character. Ancient society, feudal society, bourgeois society, are instances of this collective result of the relations of production, each of which marks out an important step in the historical development of mankind.

Now capital also is a social condition of production, as it is a bourgeois condition of production, a condition of the production of a bourgeois society. Are not the means of subsistence, the implements of labor, and the raw material, of which capital consists, the result of definite social relations, were they not produced and stored up under certain social conditions? Will they not be used for further production under certain social conditions? And is it not just this definite social character which transforms into capital that product which serves for further production?

Capital does not consist of means of subsistence, implements of labor, and raw material alone, nor only of material products; it consists just as much of exchange values. All the products of which it consists are commodities. Thus capital is not merely the sum of material products; it is a sum of commodities, of exchange values, of social quantities.

Capital remains unchanged if we substitute cotton for wool, rice for corn, and steamers or railways, provided only that the cotton, the rice, the steamers—the bodily form of capital—have the same exchange value, the same price, as the wool, the corn, the railways, in which it formerly embodied itself. The bodily form of capital may change continually, while the capital itself undergoes not the slightest alteration.

But though all capital is a sum of commodities, that is, of exchange values, it is not every sum of commodities, of exchange values that is capital.

Every sum of exchange values is an exchange value. For instance, a house worth a thousand pounds is an exchange value of a thousand pounds. A pennyworth of paper is the sum of the exchange values of a hundred hundredths of a penny. Products which may be mutually exchanged are commodities. The definite proportions in which they are exchangeable from their exchange value, or exchange

ed in money, their price. The amount of these products can do nothing to alter their definition as being commodities, or as representing an exchange value, or as having a certain price. Whether a tree is large or small, it remains a tree. Whether a few hundredweights, that makes no difference in its character as a commodity possessing exchange value. According to its amount it is a commodity of more or less worth, with a higher or lower price.

How, then, can a sum of commodities, of exchange values, become capital? By maintaining and multiplying itself as an independent social power, that is, as the power of a portion of society, by means of its exchange for direct, living labor. Capital necessarily presupposes the existence of a class which possesses nothing but labor force.

It is the lordship of past, stored-up, realized labor over actual, living labor that transforms the stored-up-labor into capital.

Capital does not consist in the fact that stored-up labor is used by living labor as a means to further production. It consists in the fact that living labor serves as the means whereby stored-up labor may maintain and multiply its own exchange value.

What is it that takes place in the exchange between capital and wage-work? The laborer receives in exchange for his labor or the means of subsistence; but the capitalist receives in exchange for the means of subsistence—labor, the productive energy of the laborer. The laborer receives in exchange for his labor only what he consumes, but also gives to the stored-up-labor a greater value than it had before. The laborer receives from the capitalist a share of the previously provided means of subsistence. To what use does he put these means of subsistence? He uses them for immediate consumption. But as soon as I consume—my means of subsistence disappear and are irretrievably lost to me; it therefore becomes necessary that I should employ my time, during which these means of subsistence, so that during their consumption I may provide for my labor new value in the place of that which thus disappears. But it is just this grand reproductive power which the laborer has to bargain away to capital in exchange for the means of subsistence which he receives. To him therefore it is entirely lost.

Let us take an example. A farmer gives his day laborer two shillings a day. For this the day laborer works throughout the day on the farmer's field, and so secures him a return of four shillings. The farmer does not merely get the value which he had advanced to the day laborer replaced; he doubles it. He has thus spent or consumed the two shillings which he gave to the day laborer in a fruitful and productive fashion. He has brought forth his two shillings just that labor and force of the day laborer which produces fruits of the earth of twice the value, and turns two shillings into four. The day laborer, on the other hand, receives in place of his productive force, which he has just bargained away to the farmer, two shillings; and these he exchanges for means of subsistence; which means of subsistence he proceeds with more or less success to consume. The two shillings thus been consumed in double fashion; productively for capital, since they have been exchanged for the labor force which produced the four shillings unproductively for the laborer, since they have been exchanged for means of subsistence which have disappeared forever, and whose value he can only recover by repeating the same bargain with the farmer. Thus capital presupposes wage-labor, and wage-labor presupposes capital. They condition one another, and each brings the other into being.

Does a laborer in a cotton factory produce merely cotton? No, he produces capital. He produces value which serves as a means to command his own labor, and to create new value by its means.

Capital is only once increased when it is exchanged for labor, when it calls wage-labor into existence. Wage-labor can only be exchanged for capital by augmenting capital and strengthening the power whose slave it is. An increase of capital is therefore an increase of the proletariat—that is, of the laboring class.

The interests of the capitalist and the laborer are therefore identical, assert the bourgeois and their economists. And, in fact, so they are! The laborer perishes because he does not employ him. Capital perishes if it does not exploit labor; and in order to exploit it, it must buy it. The faster the capital devoted to production—the productive capital—increases, and the more successfully the industry is carried on, the richer do the bourgeois become, the better does business go, the more laborers does the capitalist require, and the dearer does the laborer sell himself.

Thus the indispensable condition of the laborer's securing a tolerable position is the speediest possible growth of productive capital.

But what is the meaning of the increase of productive capital? The increase of the power of stored-up labor over living labor. The increase of the domination of the bourgeoisie over the laboring class. As fast as wage-labor creates its own antagonist, and its own master in the dominating power of capital, the means of employment, that is, of subsistence, for the laborer, are increased; but only on the condition that it is itself transformed afresh into a portion of capital, and becomes the lever whereby the increase of capital may be again highly accelerated.

Thus the statement that the interests of capital and labor are identical comes to mean merely this: capital and wage-labor are the two terms of one and the same proposition. The one conditions the other, just in the same way that the user and the borrower condition each other mutually.

So long as a wage-laborer remains a wage-laborer, his lot in life is dependent upon capital. That is the exact meaning of the famous community of interests between capital and labor.

The increase of capital is attended by an increase in the amount of wage-labor and in the number of wage-laborers; or, in other words, the domination of capital is spread over a large number of individuals. And, to give the most fortunate event possible, with the increase of productive capital there is an increase in the demand for labor. And thus wages, the price of labor will rise.

A house may be large or small, but as long as the surrounding houses are equally small, it satisfies all social expectations as a dwelling place. But let a palace arise by the side of this small house, and it shrinks from a house into a hut. The smallness of the house now gives it to be understood that its occupant has either very small pretensions or none at all; and however high it may shoot up with the progress of civilization, if the neighboring palace shoots up also in the same or in greater proportion, the occupant of the comparatively small house will always find himself more uncomfortable, more discontented.

ed, more confined within his four walls. A notable advance in the amount paid as wages brings about a rapid increase of productive capital. The rapid increase of productive capital calls forth just as rapid an increase in wealth, luxury, social wants, and social comfort. Therefore, although the comfort of the laborer have risen, the social satisfaction which they give has fallen in comparison with these augmented comforts of the capitalist which are unattainable for the laborer, and in comparison with the general development of comforts. Our wants and their satisfaction have their origin in society.

We therefore measure them in their relation to society, and not in relation to the objects which satisfy them. Since their nature is social, it is therefore relative.

As a rule then, wages are not determined merely by the amount of commodities for which they may be exchanged. They depend upon various relations.

What the laborer immediately receives for his labor is a certain sum of money. His wages determined merely by this money price. In the sixteenth century the gold and silver in circulation in Europe was augmented in consequence of the discovery of America. The value of gold and silver fell, therefore, in proportion to other commodities. The laborer received for their labor the same amount of silver coin as before. The money price of their labor remained the same, and yet their wages had fallen, for in exchange for the same sum of silver they obtained a smaller quantity of other commodities. This was one of the circumstances which furthered the increase of capital and the rise of the bourgeoisie in the sixteenth century.

Let us take another case. In the winter of 1847, in consequence of a failure of the crops, there was an important increase in the price of the indispensable means of subsistence, corn, meat, butter, cheese, and so on. We will suppose that the laborers still received the same sum of money for their labor as before. Had not their wages fallen then? Of course they had. For the same amount of money they received in exchange less bread, meat, etc.; and their wages had fallen, not because the value of silver had diminished, but because the value of the means of subsistence had increased.

(To be continued.)

Judge Meridith Again

"During the past few weeks I have dealt with a couple of the statements made by Judge Meridith to the effect that the C.P.R. was a world of trouble about any one of its poor juries when he gets hurt at work and also that they just in fact put every one of their trackmen on the back and say, 'Now you'll get a pension sure, if you stay right with us for 25 years, because we're so sorry for you, anyone who has served us for a long time that we must insist upon them taking a pension.' Oh dear! The C.P.R., according to Judge Meridith's statements, is a forerunner of the millennium, but if Judge Meridith had to bend his back as some of us have to and take with a stoicism some of the abuse they pay their trackmen to dole out, his opinions would lead him to make statements more in harmony with the truth.

Now, coming to Judge Meridith's third statement that track and bridge employees receive every year two weeks leave of absence on full pay. That sounds awful nice, doesn't it? Just fancy two weeks with no work to turn out to at 7 a.m., and your money going on all the same! Why, under such glorious conditions, what need of Socialism? Let's all work for the C.P.R., and have two weeks holidays per year with full pay! Why, wouldn't that just be a heaven upon earth?

But here, Mr. Meridith, this floundering may do as much harm as it does good. The laborers at which you are wont to sit, and mislead a lot of women and children and people who've never wrought an honest hard day's work in their lives. But when it comes to trying to run it down the throats of people who have worked as hard as you, I can at this moment lay my hand upon a man who has been almost three years in the C.P.R.'s service, and the three measly days he once took to attend a union meeting necessitated him getting a man in his place and paying him a brief spell of pocket money for the three days he had wrought in his place. I know of another, who, when moved by the company to another town, and wanted a week's leave in which to go back to the town he'd been brought from, to get his wife and household effects, was told 'You have got to wait three days in your place and pay him out of your own pocket. But before I holler out 'Liar' at Judge Meridith, let me ask, as I've done before, if any reader of Cotton's has come across any section man who last year got two weeks' pay for six days' work, ten hours per day, shall then strive and strain and struggle and stay right with it, never lifting his brainless head or allowing his imagination to centre itself upon aught, but grind, grind, grind. Thou art of inferior clay to us who draw dividends! I would never, never do for such faith as handle picks and shovels to be allowed to get even a brief respite. Who knows but they might get to see too much of the faultless, foolishness of this adorable dog-eat-dog system and become class conscious?"

Fellow slaves of Canada, your chains are wearing thinner every day. Keep moving, keep straining, keep thinking, keep desiring, and nothing is more certain than a great awakening will come, and the men who will be then needed for leaders are those who under the very shadow of the wings of the destroying angel of Capitalism have grided up their lions and prepared to go in and possess the land—GUMMO.

"I am an old man now, having lived all my life in this locality. I do not expect to see Socialism in my time, but to my mind it is the only remedy for the present unbearable state of affairs. So more power to Cotton's, which I fully endorse. You hit them hard and often. No begging or going round the bush. If it is ignorance educate them, and the scales will fall from their metaphorical eyes."—A. L. Minthorne, Oakwood, Ont.

One dare not be brave unless he has money, says a Winnipeg, Man., minister. Yet many a Socialist faces the blacklist for his convictions.

Toronto Christian Socialist Fellowship

The T.C.S.F. was recently organized for the purposes of proclaiming Socialism to churches and other religious organizations. The meeting was called by the Rev. Dr. J. C. Speer, President, Toronto Methodist Ministerial Association, the Rev. Dr. C. S. Eby, President, Canadian Vigilance Association, Comrade Jas. Simpson, Controller of Toronto, Comrade R. B. St. Clair, Supr. Canadian Vigilance Association, and Comrade H. Pettitt. The West End Y.M.C.A. opened its auditorium for the occasion. The meeting was largely attended and it was decided to organize the Fellowship. Temporary presiding and recording officers were elected in the persons of Comrades R. B. St. Clair and H. Pettitt.

The organization has pronounced itself thoroughly in harmony with the International Socialist Movement, and with the International Canadian representative, the Social Democratic Party. All members of the fellowship are being urged to join the S.D.P. and already a number have done so. One of these in signifying his intention informed the meeting that he had been a Socialist in Scotland, but when he arrived in Toronto he had heard so many street-corner speakers (of other Socialist parties than the S.D.P. of Canada) strongly affirm that it was impossible to be a Christian and a Socialist at the same time that he had decided not to unite with the party here. This, he said, is true of a score of others with whom he is acquainted. It was made clear to all that the duty of Socialist speakers is to make Socialists, not infidels, and that religion is pronounced by the International Movement to be a matter for the individual conscience.

Especially in a nominal Christian country, such as Canada, the need of Christian Socialist Fellowship is felt. Those Socialist speakers who are not content with denouncing corruptions of churches, but proceed to ridicule religion itself, are ill-advised as to methods, whether they may be correct or otherwise in their assertions. The effect has been in Toronto that thousands of our citizens know that Socialism is proclaimed by its friends to be an anti-Christian force, but of the beauties of the co-operative commonwealth and of sound economics they know nothing, they would not listen to a speaker who they were convinced was wrong as to religion, he probably would be in error as to economics as well, they affirm, and so thousands who might be good revolutionary Socialists today are in ignorance of the fundamentals of Socialism, and in opposition to the party, simply because of a misunderstanding of Socialism, being advanced.

Comrade P. C. Young, Provincial Secretary of the Social Democratic Party of Canada, addressed our last meeting, and read a letter from U.S. Socialist Headquarters, re Christian Socialists, in which the statement was made that nearly every member of the C.S.F. was a member of the Socialist Party.

The Toronto Fellowship is the first in Ontario. We have a large field and we hope to develop it. An economic class is being formed, and effort is being made to have the Rev. Dr. E. E. Carr, General Secretary of the U.S. Christian Socialist Fellowship, deliver a series of lectures here in June. Thirty-five persons have united at the first two meetings and meetings will be held twice a month. Our members are being urged to subscribe to the Canadian and U.S. Socialist papers, so as to keep fully informed as to the progress of the movement and well stocked with arguments to advance to their non-Socialist friends.—(Signed), R. B. St. Clair, Chairman, 226 Davenport Road, Toronto, Ont.

A Few Words of Advice to Uncle Walt Mason

By Mrs. Alex. Thorburn, Sundial, Alta.

Uncle Walter is a wonder.
In the realm of jingling rhymes;
But he saves his loudest thunder
For old themes behind the times.

Of the drunkards and the shirkers
He can rave and never quit;
As for those who rob the workers
He knows who and where to hit.

Uncle Walt would have us thinking
If we heeded all his wise advice,
That hard times were caused by drinking
Sitting 'round and all such stuff.

Uncle Walter you're a dandy
To admonish and advise;
In the line, I too, am handy,
Listen, uncle, please get wise.

Brush up, look around, get busy,
Study Bebel, Engels, Marx;
If deep reading makes you dizzy,
Take a walk thru streets and parks.

Do not slight the slummy places,
Look and ponder as you gaze,
Look upon the pallid faces—
Is such woe a theme for lays?

Can you ridicule these creatures,
Who can only toil in vain;
Bend their forms, distort their features,
To promote their masters' gain?

When the frugal, honest worker
Piles the surplus stores on high,
Then his boss the world's real shirker,
Stops his pay nor heeds his cry.

If a slave cuts out the labor,
Smokes and drinks and loaf instead;
He's as well off as his neighbor,
Who gives up his all for bread.

Uncle Walt the day is nearing,
When all men will own their jobs,
Help it on, instead of sneering,
Quit your catering to the snobs!

Comrade T. Edwin Smith, of Wetwood, Alberta, writes, "I have completed my lecture tour for the winter, and have spoken forty times in spite of bad weather and other causes. I have sold 530 Socialist books and taken 48 subscriptions. The kind of activity is what is winning Canada for Socialism. Comrade Smith does not get into the plute press. Other Socialist speakers do not get into the plute press. The plute press gives columns and columns to the speeches of M. P.'s and of financiers and of preachers. The Socialist speakers keep on telling the truth, now to one, now to a handful, now to a few hundred. Then the capitalist press wakes up and warns about how Socialism is mysteriously spreading. The movement marches on, and is bound to win.

A comrade writes, "Cheer up, hold on. There is a light peeping along the dawn. It will soon be a bright light, and the battle will be fiercer than ever. In the next century Cotton's will not be the least of the memories of the class struggle." If the hustlers do not buck up more subs, Cotton's will be a beautiful memory before long.

SOCIAL

DOMINION
Gratic Party
and third M.
Martin, sec.
ONTARIO P.
P. meet
month, 8.15
Toronto, Se
Avenue—38.
MANITOBA
meets every
Headquarters
ation and lit
er, Box 108
BERLIN LO
ery Sunday
at 7 p.m., a
Webster St.
BRITISH
meets in Pin
court, on
month, at 2.
Third Sunda
Station P.C.
ALBERTA A.
C. meets
Edmonton.
gaining loca
Jara St. E.
HAMILTON
every second
month in St.
at 7.45 o'clo
Headquarte
LIBERTY

LONDON N
day in old
of a ticket
door on King
two hours
recalls it as
frey E. Heat

LOCAL VA
day, 5 p.m.
of Temple.
p.m., in Col
NANAIMO
meeting, Sun
William Wat
86.

STIMOLA
Post—32.
ank—32.
PORT ABERT
Temp. 30
8 p.m. for
days to 10
worker. Wo
he benefit.
Gaston St.

SOUTH POI
holds busi
round, 10
month, 9
93

COTTON'S
of Socialis
ing Co., Inc
Pres., Roy

All price
will be sent
copy for a d
of a ticket
you may rec
Bulletin
a few lines
estimate cost
save money
about 20c.

Letterhead
sheet.
The above
No. 7
Bill The
Statements.
Note Head
Business
can give
force—

Larger size
form—
Letterhead
used by a la
of a ticket
cost you on
price of the
or any spe
age have
By—

The above
idea of the
lines. They
stock in the
real or exp
COTTON'S

The V
The who
breath
of a ticket
seem to fee
terings of
foreboding
ever ringing
thousands
colting so
before. The
wall, and
army of av
all portio
lation is
spectres gl
arisen from
ing genera
are mobili
and Japan
struggle
States is
Hunger an
hell-hounds
victims in
in the tight
ional crisi
coal strik
the Germ
perturbed
The unit
this. No
No one
believe in
at all, wh
German.
is whether
e to the
you will
amongst t
Harold Vi

The unit
will hold
May 1st
etc., and
rade. Con
good danc
are invited
tains.
The Eag
23) will a
1st, with
excellent
ed by a b
holiday, c
north, o
and "The

SOCIALIST DIRECTORY

DOMINION EXECUTIVE COMMITTEE. Social Democratic Party of Canada. Meets every first and third Monday at 8 King Street East. H. Martin, sec., 81 Weber St. East, Berlin, Ont. 22.

ONTARIO PROVINCIAL EXECUTIVE COMMITTEE. S.D.P. Meets the 2nd and 4th Thursdays in each month, 815 p.m., Labor Temple, 181 Church St., Toronto. Secretary, P. C. Young, 81 Worcester Avenue, 285.

MANITOBA EXECUTIVE COMMITTEE. S.D.P. of C. Meets every second and fourth Monday night at Headquarters Hall, 23 Jarvis Ave. For information and literature write to Fred. Sec., J. Foster, Box 108 Winnipeg, Man. 285.

BERLIN LOCAL No. 4. S.D.P. of C. Meets every Sunday, business every first Sunday night at 8 p.m., at 8 King St. East. Secretary, 148 Weber St. East, Berlin, Ont. 285.

BRITISH COLUMBIA EXECUTIVE S.D.P. of C. Meets in Finnish Hall, 266 Pender St. East, Vancouver, on the first and third Sunday of every month, at 2:30 p.m. General Business meeting on third Sunday. E. W. Finch, Prov. Sec., Jubilee Station P. O., Vancouver, B.C. 270.

ALBERTA EXECUTIVE COMMITTEE. S.D.P. of C. Meets every first and third Thursday evening at 7:30 o'clock at Moose Hall, Fraser Ave. at Edmonton. Comrades desiring assistance in obtaining localities please write to C. Spencer, 15 Clara St., Edmonton, Alta. 285.

HAMILTON LOCAL No. 6. S.D.P. of C. Meets every second and fourth Friday evening at 8 o'clock, This is an invitation to attend. J. Alexander, Sec., 41 Fraser Ave. 274.

LIBERTY CO-OPERATIVE CLUB. P.O., 21 Bulek Ave., London Local No. 4, S.D.P. of C. Meets every Sunday in Old Masonry Temple, corner of Richmond and King Sts. at 2:30 p.m. Entrance by side door on King street. Lecture and discussion at 7:30 p.m. Business meeting at 8:30 p.m. Please two hours. Business meeting at 8:30 p.m. Godfrey E. Heathcote, Secretary, 87 Smith St. 285.

LOCAL VANCOUVER No. 12. S.D.P. of C. Meets every first and third Thursday evening at 8 p.m. at Temple. Public meeting every Sunday at 2:30 p.m. in Colonial Hall, Vancouver, B.C. 285.

NANAIMO LOCAL No. 1. S.D.P. of C. Business meeting, Tuesdays, at 8:30 p.m. Propaganda meeting, Sundays at 7:30 p.m. William Watson, Sec., Box 120, Nanaimo, B.C. 285.

NUMULKA Finnish Local No. 6. S.D.P. of C. Post Office address, S. S. Oorto, Nummulka, Sask. 285.

PORT ARTHUR LOCAL. S.D.P. Meets in Labor Temple, Bay Street, at 8:30 p.m. on Wednesdays 8 p.m. for business, and first and third Wednesdays to discuss matters of interest to every worker. Workers' Union, Port Arthur, for the benefit of the workers. Herbert Barker, Sec. Rutland St. 285.

SOUTH PORTLAND LOCAL No. 3. S.D.P. of C. Meets every second and fourth Wednesday evening at 8 p.m. in the Miller's Union Hall, South Portland. Sec., Wm. Meyer, Sec. 285.

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

Printing Bulletin

All price lists formerly issued by this company are cancelled, and no more price lists will be sent. If you want a job done, we will give you a copy of a description of your job, and will quote you prices by return mail on any quality of stock you may require.

Bulletins will appear each week giving prices of a few lines which are in daily use, and which estimate can be made. Watch for them and save money by getting your work done at a reasonable price.

	For 100	For 1,000
Letterheads, on 10lb. Bond, a fine light sheet.....	\$2.50	\$24.50
Envelopes, a fine commercial envelope, No. 7 or 8.....	\$1.00	\$2.75
Bill Heads, standard size, good stock.....	\$1.50	\$2.50
Statements, fine stock.....	\$1.50	\$2.50
Note Heads, very best.....	\$1.50	\$2.50
Business cards a specialty. We have them in all sizes and colors.....	\$1.50	\$2.50
Can give you the average size, 12 1/2 x 4 1/2.....	\$1.50	\$2.50
Larger sizes with a few cents more, smaller sizes a few cents less.		

Letterheads quoted above are on 16 lb. Bond, used by a large number of business houses. If you want a job done on the heavier paper, it will cost you only the difference of a few cents in the price of the paper. We will be pleased to quote prices on any weight of paper you may require, or any special make.

We have special facilities for printing Booklets, By-laws, Folders.

The above prices are quoted to give you an idea of the cheapness of the work made for you. These are low. The work is good. The stock is the best. And all work is PREPAID by mail or express.

COTTON'S CO-OPERATIVE PUBLISHING CO., INC. COWANSVILLE, P.Q.

The Whole World is Waiting

The whole world is waiting with bated breath, the major portion of the population of a continent, for the coming of the storm. They seem to feel it in the air. They hear the mutterings of the oncoming storm with its dire foreboding of impending disaster. This is for ever ringing in their ears. Even the most enthusiastic and optimistic supporters of this revolution are now troubled more than ever before. They have read the writing on the wall, and listen to the steady tramp of the army of avenging angels who are gathering in all portions of the globe. The day of retribution is at hand. Phantoms grim and spectres ghastly, clad in sepulchral robes have arisen from their earthly beds and are assuming generalship of the restless hosts. They are mobilising in South Africa, India, China, and Japan. In Mexico they are in a death struggle with their oppressors. The United States is fearful of a great industrial crisis. Hunger and misery stalk abroad while the hell-hounds of capital are yelping round their victims in Calumet and Colorado. Across in the tight little island they are facing a national crisis. What with Home Rule, strikes, and the grim bogey of the German peril, John Bull is worthy perturbed and is preparing for the worst.

The time, however, is not quite ripe, we have not as yet in Canada plumbed the depths of suffering into which capitalism is going to plunge us. Do not be misled. Mr. Worker, or envied into taking sides in religious controversy on national antagonisms. Let the lessons of the past influence your future actions. These are only red herrings thrown across your path to side track the main issue. And this issue is clear cut between Capital and Labor, there is no other phase but this. No matter your religious scruples, whether you be Jew or Gentile, whether you believe in one God or legions of them or none at all, whether you are English, French or German. The vital question for you to decide is whether or not as a worker you are entitled to the full product of your toil or whether you will be forever exploited and classed amongst the despised and rejected of men. Harold Vine, Brockville, Ont.

Two Big Picnics

The United Socialists of Mound, Alberta, will hold a picnic and dance at Derbytown on May 1st. There will be a programme of races, etc., and an address by our Eagle Hill Comrade, Counsellor R. Gardner, followed by a good dance in the evening in the hall. All are invited between Olds and the Rocky Mountains.

The Eagle Hill Socialists (Local S.D.P. No. 23) will also hold a monster picnic on July 1st, with probably two or three speakers; an excellent programme and good prizes, followed by a big band dance. This being a public holiday, everybody is expected to attend from north, south, east and west. Watch posters and "The Olds Gazette" for particulars.

The Plight of the Clanadians

E. H. Reynolds, Brantford, Ont.

Once upon a time there lived a great people who called themselves Clanadians.

And they lived in a great country which they called Clannad.

Now this great country contained a wonderful natural supply of the raw-material to make shelter, fuel, clothing, and food; and the Clanadians were a wonderfully industrious people.

But some time, long, long ago we are told, when the Clanadians just came to this wonderful country, they brought with them a wonderful wise man called Mr. P. Loot-O-Crat, to teach them how to regulate things—a thing of course which the people could not do.

So the first thing this wonderful wise one did, was to start his wonderful think mill working, and by some mysterious superhuman power—some call it business sagacity and some genius—he told them a wonderful scheme.

"Let us," he said, "build us a great wall from one end of the country to the other end, dividing the country in the midst; for the people must have work to do; and I must have a high place from which to regulate things."

And the people were very grateful, and straightway they builded him his wall.

Now by the direction of Mr. P. Loot-O-Crat, the people continued to labor even after they had builded the wall, for it was discovered—for some unknown reason—that the wall stood between the Clanadians and the raw-material; from which the shelter, fuel, clothing and food came, so that it was necessary to crawl over Mr. P. Loot-O-Crat's wall whenever the people needed these things.

Now Mr. P. Loot-O-Crat was a very wise man, and no one disputed his wisdom, so he reasoned thusly:

"Did not I, by my superior intellect, by my greater brain capacity, teach you how to build the wall?"

"Therefore the wall is mine, and it was I who built it."

"And since the wall is mine, and it is necessary for me to keep it in good repair, lest it fall down, it will be necessary for me to charge you for using it; besides, I must be repaid for the use of my brain power in devising means to regulate things."

And the people with one accord agreed that this was good, and wondered at the wonderful brain power. Some even said it was divine, and pointed to something very vague which lies in a perpendicular direction.

Now Mr. P. Loot-O-Crat being a wise man was also a good man—for the two qualities sometimes go together. So he very generously offered his services to make laws for the people, and they very eagerly accepted his kind services and gratuitous laws, and they saw it was all good, and they named it "government."

And when Mr. P. Loot-O-Crat sat himself in the government to make great laws for the people, not having much to do, and just to pass the time away, he passed a few little laws to facilitate the intricate regulation of things on the other side of the wall.

And while the little laws were being made, just to show his honesty, Mr. P. Loot-O-Crat explained: "We must be prudent and subdivide our railroads to facilitate the intricate regulation of the raw-material." The people did not quite understand, but they marveled at his wisdom and they said "he it so great is the government."

Now it was customary among the Clanadians, for many years, for half of the people to get the raw-material and raise the food on one side of the wall, while the other side used the raw-material and made clothing on the other side, and the people came to the wall, which belonged to Mr. P. Loot-O-Crat, to exchange the food for clothing, and the clothing for food.

One day a man came to the great wall, carrying in a neat card-board box, a pair of shoes; and he said: "Mr. P. Loot-O-Crat, I have here a pair of fine shoes, which I myself have made. Let me, I pray you, exchange the results of my labor for food; for I am hungry and very weak, and cannot make more shoes until I eat."

And also there came on the other side of the great wall, a man carrying in a strong basket a quantity of beef and potatoes, and he said: "Let me, I pray you, exchange this food for a pair of shoes, for my shoes are worn to a frazzle, and my corns do hurt, and great is the pain thereof; besides, I cannot till the rough ground and herd my cattle with sore feet."

And Mr. P. Loot-O-Crat said, "Foolish men! Can I maintain this wall without recompense, can I furnish my great and superior brain power for nothing? Go back to your labors, and when thou hast made five pairs of shoes and five baskets of food; then I will exchange a pair of shoes for a basket of food, and a basket of food for a pair of shoes; but I shall require from both of you, four pairs of shoes and four baskets of food for my services in the intricate regulation of things, for I am not in this thing for my health, and besides, business is business."

And they did as he said, for he spoke with authority.

But in course of time a great calamity befell the Clanadians, for Mr. P. Loot-O-Crat—for some strange reason—would not allow the use of his wall. The people who produced the food could not meet the people who produced the clothing, and great was the suffering and misery thereof. And great was the discomfiture to the causes of the strange actions of Mr. P. Loot-O-Crat. Some common folks said it was just hard times, some said it was a glut in the market or overproduction, and a prominent scientist said it was all caused by a stroke on the sun. But a very particular friend of Mr. P. Loot-O-Crat who ought to know—said it was caused by the stringency in the money market. And this most of the Clanadians believed, for they knew that they had not the superior brain power to understand the intricate regulation of things; besides, the information coming from so good a source must be reliable.

But one day there came an agitator among the people, and he overheard many conversations, among which was one between a Clanadian and Mr. P. Loot-O-Crat, and it was on this wise:

"Behold, I have lived on porridge these many days, and now my porridge is all gone, and my inwards do growl within; my hide hangeth on my bones like a cloak, a thing which I have not; whilst thou diest on rare venison and canvas-back duck, and clothe thyself with a great coat and skillfully hideth a prominence."

And the agitator was greatly grieved and smote his thigh, and went forth unto the people, which is called the Clanadians, and said: "My brothers, awake! Truly are we slaves! Be ye not deceived. Did not the people in the first place build the great wall, which is the machinery of production and distribution? And is it not because Mr. P. Loot-O-Crat owns and controls the wall, that you give him four-fifths of what you produce and is

it not because Mr. P. Loot-O-Crat has more produce than he can sell to the other countries, that he does not allow you to use the wall which you built?"

"Come, my brothers! Let us make our own laws, and take back our own wall or else make another one, and keep it for all the Clanadians."

How some of the people were very much bewildered, and a few were very much agitated, and they raised their voices throughout the land until it ascended the height of the great wall where Mr. P. Loot-O-Crat sat. And he was very wroth, and he called unto him his retainers and said: "Go forth among the people and shout from the pulpit and the press, that this thing they talk of is Athenian, that it will destroy religion, establish free love, and break up the home. Absorb the people's attention by talking continuously about patriotism, religion, reciprocity and the tariff wall if they must have a wall, and by all means destroy the agitator."

And the retainers of Mr. P. Loot-O-Crat went forth and they did lie unto the people famously, and all these things were accomplished, for the people still believe in the mystic formula of the three B's, which is, being interpreted "Big, brainy Business man."

And would you believe it? Mr. P. Loot-O-Crat still owns the great wall which the Clanadians built.

Dominion Executive Committee

Berlin, Ont., March 15th, 1914.

Regular meeting, Comrade Quirnbach in the chair. Members present: Blood, Smith, Quirnbach, Morrish and the secretary. Minutes of previous meeting adopted. Correspondence dealt with from: Ottawa, Alta., P.E.C. Watrous, C.R.D.S. Oakford, Dexter, Kas. Finnish Exec. Committee 3; Geo. Figg, Montreal; P. Tarasov, Toronto; Chas. H. Kerr, Guelph; Cotton's Weekly, Montreal, Jewish; Ukrainian Exec.; Islay, Dundurn, Sask.; Cobalt; Gowdard; P. C. Young; Waldville, Sask.; London; B.C.P.E.C.; A. Winn; Sudbury; Port Arthur; North Bay; Woodstock; Welland.

On motion charter was granted to Ferry Point, Alta., Eng. as local No. 27; To Edberg, Alta., Eng. as local No. 28; To Meeting Creek, Alta., Eng. as local No. 29; To Donald, Alta., Eng. as local No. 30; To Norway, Alta., Eng. as local No. 31; To Toluid, Alta., Eng. as local No. 32; To Vista, Eng. B.C. as local No. 37. That platform resolutions shall attend each regular quarterly meeting of the provincial executive committee, and that the provincial treasurer shall be empowered and so instructed to defray from the party funds the expenses of such district representatives for attendance at each regular quarterly meeting, expense to be transportation and \$2.00 per day for all other expenses.

(2) That price of dues stamps be 20c. That 10c be allotted to provincial organization fund, 5c to D.E.C. and 5c to general funds.

That all local take in hand the raising of funds for parliamentary election purposes, and that all monies so raised be deposited with the treasurer of their district organization committee.

Resolutions by Burnaby Local.—(1) That the charge for dues stamps to locals be 10c each.

(2) That all literature issues in connection with candidature of members for election to public legislature and administrative bodies shall clearly and definitely state the direct object of the Socialist movement, namely, the abolition of Capitalism and the introduction of the co-operative commonwealth.

Resolutions by North Vancouver local.—(1) That Comrade Winch be appointed provincial organizer and secretary commonwealth. Salary to be fixed by Convention.

(2) That action be taken to secure the open platform at all propaganda meetings.

The executive refer the following for consideration and action thereon.

(1) That all salaried officials shall become members at large and not remain members of any local.

(2) That a clause be inserted in the by-laws authorizing the executive to submit to the party, through a referendum any matter that may arise, and for which there is no specific ruling.

(3) The desirability of removing from the platform all references to reforms.

(4) Determine the line of action the party shall take in parliamentary and other elections where a working arrangement cannot be arrived at with other Socialist organizations in the same district.

(5) Disband the trade union movement.—F. Winch, Secretary.

An Alberta comrade writes: "The farmers here are all on the rocks. Lots of them have this year are slight indeed." This kind of news, the papers do not give. The capitalist press keep on talking about prosperity. And the mystery of it is, many people will believe the capitalist press rather than the evidence of their own eyes. A worker may go ragged and find it hard work to raise the rent and the price of his feed. But if his daily slop-sheet tells him the workers are prosperous, he forgets his ragged trousers, his meagre shack, his poor grub, and actually thinks he is prosperous. The non-Socialist working man is such an easy mark that it is a shame to rob him. But the plute has no shame."

Capitalists stand aghast at the Socialist idea of confiscation of the mills, mines, forests, etc., for the benefit of the whole people. But why should they worry? They have been taken out of the hands of the people, who are exploited in the mills, mines, and forests, to produce profits for the plutes. The means of production, manufacture and distribution have been stolen from the workers, and confiscation would really mean restitution of what they have been robbed.

Every little branch of trade has its trade journal in America. They all seem to be getting along all right, and we hear no howls from their ranks. The Socialists in Canada number in the thousands, yet cannot seem to keep their two papers on a real good footing. What is wrong? Is it the sentiment of the comrade who the slowness of their pocketbooks?

It is claimed that every worker is robbed of about \$2.00 each year. And yet the robbers are not satisfied. Under Socialism that two thousand dollars would repose in the hands of the man who produced it. Every year you toil you give your masters the price of about three automobiles. Get off the horse, and try another.

"It would be a good idea if all subscribers were to pass their papers on to someone else after they have read them. If they are at all backward, just throw them in a doorway or pass."

We are living under the rule of a skillfully organized minority.

B. C. Provincial Executive Committee

Herewith report of meeting held April 5th, 1914. Also reports, recommendations and resolutions concerning convention and other matters.

Result of referendum re "Sam Atkinson." (1) re action and motives: Yes, 379; No, 17. (2) re expulsion: Yes, 339; No, 36. He is consequently no longer a member of the party of which fact all locals will take notice and act accordingly.

Organizer Winch reported work done, and meetings attended. Cotton's mailing list thoroughly attended to. Comrades in outlying unorganized districts were taking active steps to get other comrades together.

New Locals formed at Mapes and Collingwood.

Communications mailed, 391.

Women's organization and Y.P.S.E. Secretary, (Mrs. Edwards) reported work taken in hand by various locals and emphasized the necessity for all locals to do the same.

Literature department reported literature sold and on hand outlined a scheme for libraries in all locals, which matter will be further detailed and considered at the Convention.

May Day Celebrations being arranged for at Nanaimo, also at Central Park, Vancouver, by Burnaby Local. All locals and comrades who can do so are requested to co-operate with one or the other. This celebration should be an annual affair of increasing magnitude.

The following matters to come up at convention.

Nominations for provincial office.—For Secretary, Chris Pattinson, member of Nanaimo Local, nominated by Nanaimo; E. Winch, member of Burnaby local, nominated by Burnaby, South Hill and North Vancouver.

For Treasurer, O. L. Charlton, member of South Hill Local, nominated by South Hill and Burnaby; J. S. Robertson, member of Nanaimo local, nominated by Nanaimo.

Women's Organization, Mrs. Helen Christoph, member of Victoria local, nominated by Victoria.

Young Peoples Socialist League, Mrs. Edwards, member at large, nominated by Burnaby and South Hill.

Resolutions by South Hill Local.—(1) That the executive be constituted as heretofore with the addition of one delegate from each district committee. That delegates from district organizations shall attend each regular quarterly meeting of the provincial executive committee, and that the provincial treasurer shall be empowered and so instructed to defray from the party funds the expenses of such district representatives for attendance at each regular quarterly meeting, expense to be transportation and \$2.00 per day for all other expenses.

(2) That price of dues stamps be 20c. That 10c be allotted to provincial organization fund, 5c to D.E.C. and 5c to general funds.

That all local take in hand the raising of funds for parliamentary election purposes, and that all monies so raised be deposited with the treasurer of their district organization committee.

Resolutions by Burnaby Local.—(1) That the charge for dues stamps to locals be 10c each.

(2) That all literature issues in connection with candidature of members for election to public legislature and administrative bodies shall clearly and definitely state the direct object of the Socialist movement, namely, the abolition of Capitalism and the introduction of the co-operative commonwealth.

Resolutions by North Vancouver local.—(1) That Comrade Winch be appointed provincial organizer and secretary commonwealth. Salary to be fixed by Convention.

(2) That action be taken to secure the open platform at all propaganda meetings.

The executive refer the following for consideration and action thereon.

(1) That all salaried officials shall become members at large and not remain members of any local.

(2) That a clause be inserted in the by-laws authorizing the executive to submit to the party, through a referendum any matter that may arise, and for which there is no specific ruling.

(3) The desirability of removing from the platform all references to reforms.

(4) Determine the line of action the party shall take in parliamentary and other elections where a working arrangement cannot be arrived at with other Socialist organizations in the same district.

(5) Disband the trade union movement.—F. Winch, Secretary.

An Alberta comrade writes: "The farmers here are all on the rocks. Lots of them have this year are slight indeed." This kind of news, the papers do not give. The capitalist press keep on talking about prosperity. And the mystery of it is, many people will believe the capitalist press rather than the evidence of their own eyes. A worker may go ragged and find it hard work to raise the rent and the price of his feed. But if his daily slop-sheet tells him the workers are prosperous, he forgets his ragged trousers, his meagre shack, his poor grub, and actually thinks he is prosperous. The non-Socialist working man is such an easy mark that it is a shame to rob him. But the plute has no shame."

Capitalists stand aghast at the Socialist idea of confiscation of the mills, mines, forests, etc., for the benefit of the whole people. But why should they worry? They have been taken out of the hands of the people, who are exploited in the mills, mines, and forests, to produce profits for the plutes. The means of production, manufacture and distribution have been stolen from the workers, and confiscation would really mean restitution of what they have been robbed.

Every little branch of trade has its trade journal in America. They all seem to be getting along all right, and we hear no howls from their ranks. The Socialists in Canada number in the thousands, yet cannot seem to keep their two papers on a real good footing. What is wrong? Is it the sentiment of the comrade who the slowness of their pocketbooks?

It is claimed that every worker is robbed of about \$2.00 each year. And yet the robbers are not satisfied. Under Socialism that two thousand dollars would repose in the hands of the man who produced it. Every year you toil you give your masters the price of about three automobiles. Get off the horse, and try another.

"It would be a good idea if all subscribers were to pass their papers on to someone else after they have read them. If they are at all backward, just throw them in a doorway or pass."

We are living under the rule of a skillfully organized minority.

MAY DAY

Fellow Citizens:—No doubt you have heard or read that the Socialists are going to celebrate May Day. Perhaps you wonder why. The Montreal May Day Committee issue this brief account to enlighten you.

May Day is the only holiday that the workers have declared for themselves; all other holidays have been handed down to them by their masters. This fact makes the first day of May of tremendous importance.

AN INTERNATIONAL HOLIDAY.

May Day was declared an International holiday at the Labor Congress—representing workers' organizations from all parts of the world—held in Paris in 1889. This year May Day will be celebrated in every civilized country.

Socialists rejoice on May Day because it means that national hatred and prejudices are dying out; that religious fanaticism is disappearing, and in their place international brotherhood is coming forward.

Socialists rejoice because, in place of the present chaotic and anarchic state of society, there are evident signs that a more harmonious and saner system of society is coming. They point the way to freedom, love, comradeship and harmony, in place of present day hatred, strife and discord.

THE STRUGGLE FOR EXISTENCE.

The Socialist can tell you the key to use to end your terrible struggle for existence. But he cannot unlock the door. You must do that for yourself.

Worker, you complain of the high cost of living; you complain about your low wages; you complain about your rent being raised; you complain about being put upon short time, or being out of work, or else you complain about your long hours of drudgery. The Socialist knows the solution for all these problems, but he also knows that he is powerless to work out the solution without your co-operation. The working class must not look to Saviours to lead them out of hell and into paradise, but must seek the road for themselves.

There is a class of people living among us who never do anything for humanity. A class who never produce anything useful, yet they live upon the fat of the land. We refer to the capitalist class; who own the land, the railways, factories, mines, etc., and use them to exploit the masses and make profit for themselves. We call that state of affairs private ownership for the purpose of exploitation. In place of that, the Socialists say that we should have social ownership of the land, factories, mines, etc., and produce wealth for common use. In other words, the Socialists believe that the people of Canada should own Canada.

LIFE, LIBERTY AND HAPPINESS.

The Socialist believes that all people are entitled to life, liberty and happiness. Equal opportunities for all. That every woman and man should do their fair share of work in the nation. That no one should be favored at the expense of others, except the young and the physically or mentally unfortunates.

The working class cannot purchase with their meagre wages the vast wealth that they produce. The wealth, in the form of food, clothing, etc., accumulates, until the stores, warehouses and markets are overloaded. Then we are told that there is overproduction. Too much of everything. Therefore the workers who produce this accumulated wealth shall go in want of food, clothing and shelter.

The Socialist does not want to chase you away from your religion; but he does want to chase your misery away from your life. They will tell you that your poverty is a punishment, because you have been lazy, or else you lack thrift, or maybe you drink too much. And, Mr. Worker, you believe such rank nonsense.

The workers are poor because, being ignorant of the laws governing our economic system, they sell their labor to a class of non-producers. The price they get for their labor is only a small part of the value of what they produce, and under such an arrangement they live in a constant state of worry, and you are entitled to and should live. The first thing for you to do is to understand what Socialism really means.

So long as the workers are divided into various groups, often warring upon one another, so long will they be the victims of parasites, who will rob them of all that makes life worth living. Therefore we urge workers to get together, to unite both politically and industrially. Co-operate for the common good. Co-operate to abolish poverty. Co-operate to establish the Co-operative Common wealth.

May Day is a part of the new order, when women and men shall abandon religious and national differences, and instead, work together as one great human family, for the common good.

Our great enemies are ignorance, greed, poverty and prejudice. Join us in the fight against them. If you are not in the fight already, now is the time to start. Make your part on the first day of May, nineteen hundred and fourteen, by celebrating the greatest of all holidays, May Day.

A press despatch declares that Will L. Brown, a civil engineer of San Bernardino, Cal., is leaving for the upper Congo River in Africa to work for the Forminere du congo, a subsidiary of the Guggenheim interests, as a construction engineer. This is a small news item which shows the internationalism of capital.

A Toronto comrade writes: "The money panic has knocked me out of a small business, and is forcing me to hunt for work, as small shops are scarce and rentals high." Thus the system increases the ranks of the wage slaves and prepares the way for the social revolution.

"The contented worker who votes pat for the old parties is simply condemning his children to slavery in the same rut he has followed all his life. A man who will not try to give his children a better and easier time than he has had, is selfish and narrow-minded."

There is a class struggle between the possessing and non-possessing classes. It is everywhere. You are in the midst of it. Are you dawdling along satisfied with the bare living wage conditions of you and your fellows, or are you up and alert for the battle?

The workers have been so busy attending to their masters' interests that they have not had time to look out for themselves. When they arrive at the age of forty and get pegged out by the boss, they wonder where they are at. But it is too late for regrets.

If it wasn't for the boneheads among the working class, the wise guys of the plute class would have to go to work.

To Be or Not to Be

A Page of Workingman's Diary.
Translated from the Jewish by
Kiva Talerank, for the New York
Call.

The sky is bedecked with a long, dark cloud. The air is filled with dampness. Foggy, cold and dark is the sky.

From early morning I have wandered in the streets, looking for "help wanted" signs among the high factory buildings.

Restless and weary from the everlasting search for work, I have climbed hundreds of stairs to offer my muscle power. I have sought and begged a job at which I could earn something to save the lives of my poor wife and children.

"No, we need no help," was the usual cold reply.

Helpless have I tramped among the rich buildings, and all of them seemed to laugh at my weakness, for they drove me further and further.

Fatigued and discouraged by the day's futile search, at last arrived at my home. A deadly solitude reigned in the entire apartment. All were already fast asleep, but I could not close my tired eyes.

I imagined that I have lost everything in the struggle for life. My energy is at its end. I am exhausted, broken, and can no longer fight.

I at once saw before my eyes the picture of the fisherman with his small boat, seeking a way out of the terrible stormy sea. With full power he splashes the waves with his oars, but they respond with more vigorous power, and he remains powerless.

Having dropped the oars from his hands, he must rely upon blind destiny. Will he ever reach the shore?

And my brain is tortured with this question: Shall I wait until fortune will perhaps take me to the shore of the sea of life, or suffer still, or shall I at once cut my life-thread and end it all?

But a different picture presents itself before me. The head is the man's father. He does not feel any longer the pain of tortures of life. Freed from all afflictions, he has found peace—in the arms of death.

A brokenhearted, shrunken, skeleton-like woman lies over the dead body, and with heartrending shrieks calls and wakes him.

"Awake! Why did you leave me wretched and alone in this miserable world? Look at your poor birds, who will now care for these orphans whom does their fate concern? Come back, you dear soul."

And the little ones, with eyes full of childish tears are looking for their papa. Their innocent little hearts are being pressed by an indescribable feeling. The dead man, who is lying with his glass eyes wide open, has frightened the children. They embrace their mother with their hands as though to protect her from some fierce calamity, and all at once they burst into a fearful scream:

"Papa! . . . Papa!"

No! No! I dare not rob these innocent birds of their father, the weak protector. No! I cannot destroy one that is obligated to them.

But, still I am so tired, so weary and so lacerated by the grinding stones of life. Rest, I would like to sleep, a long, long sleep forever. Can I, then, do anything for those who are dear to me? Can I, then, lessen their sorrows?

No one desires my energy. I am outworked, pale and weak. What use have bones for such worn-out skeletons? They need strong men with red cheeks, strong hands—men who could produce much wealth.

Thus I appear as helpless as a child among the tremendous treasures, surrounded with luxuries and riches. In such a progressive, beautiful—full of plenty—and philanthropic world I must ask, "To be or not to be?"

It's Easy to Peel Off All Your Freckles

The contrast between the freckles and the clear skin usually is so great that no bleach can be from them. The successful in obliterating the freckles better; it literally melts away the freckles. Get an ounce of it at the nearest drug store and tonics spread on enough to completely cover your face, remove the morning with warm water. Repeat daily until every freckle has disappeared.

Rough, blotchy, pimpled skin, also common at this season, may be entirely gotten rid of by this same method, without discomfort or inconvenience. The effort is decidedly worth while, as the complexion obtained being so clear, smooth and youthful.

If bothered with wrinkles, bathe the face in a lotion made by dissolving an ounce of powdered salicylic acid in a half pint of witch hazel. This is the most effective and quick-acting wrinkle treatment known.

Finds Marvelous Hair Destroyer

Chicago Women Has Remarkable Experience With Superfluous Hair Remover That Killed Hair Forever

"I want every woman to know of the wonderful superfluous hair destroyer. I found," says Miss Lillian Narden, well-known in West Side circles in Chicago, "this hair remover has done what no other has ever done—killed it absolutely. I used this remover over ten years ago, to remove a heavy growth of dark hair from my upper lip."

"I have never known it to redden, nor of irritate my skin, and it is so soft and with equal ease, leaves the skin soft and smooth, and nobody can ever tell you ever used a hair remover. And it's all done in a few moments."

"I know there must be thousands of women who have been disappointed the same as I was in using the ordinary hair removers commonly known, and realize too, that other women must be suffering humiliations the same as I did."

"If any woman desires to know what this superfluous hair remover is, and how to get it quickly, I will send full particulars. I have made arrangements to have a liberal trial package of it sent to any woman, provided the simple stamp toward paying cost of mailing. I suggest you write me to-day, Miss Lillian Narden, Room 144, 383 W. Madison St., Chicago, Ill., and be freed forever from superfluous hair by means of this wonderful article."

There is no way out but Socialism

R. W. Northey.

Many of the great capitalist dailies are beginning to take notice of the ever-increasing struggle for the chance to make a living. As long as the struggle was confined to the proletariat, the common laboring class, the big newspapers did not bother very much about it. But now! Listen to the Chicago Tribune and make your own comments.

"A new poverty is springing up in the United States, a poverty of the educated classes. . . . Legends have been woven about the boys who 'worked their way through college' tending furnaces and waiting on tables. It is these boys whom we idolize, whose grit and perseverance we hold up as an example to the young that are now adding a new problem to our already overburdened social scheme. These men from what must be termed the 'intellectual proletariat' of the country."

"According to an eastern investigator there are in New York City alone about 1400 college-bred men who are tramps and criminals. A graduate of Princeton was found the other day sweeping the streets of the metropolis. Among the unfortunate under-world characters to whom Helen Gould gave a dinner a short time before she was married there were 200 men, it is asserted, who possessed a higher education."

A young man of 23, who had been graduated from one of the largest universities of the country with honors, but having no taste for teaching, came to Chicago recently hoping to work in some line of business. He had every requisite that a promising applicant for a job in a business establishment should have. But he had no experience, and for weeks he could find no work."

"He was reduced to his last dollar and appealed to one of the largest concerns in the city for 'any kind of a job' to hold body and soul together. He wanted to start at the bottom, he told the employment agent of the concern. He would take only \$6 or \$7 a week. The employment agent took pity on the boy and was about to give him a job for \$9 a week in the shipping room, but changed his mind. He frankly confessed to the applicant that it would be poor policy to give him such a job, because of the fact that he, the applicant, had a college education. It would not do, he explained, to give him the job of assistant to the shipping man for the reason, he would make good too quickly and would have to be advanced in a short time or else he would leave."

"It is a poignant criticism of our unbridled individualism in business. We have been talking much of late about efficiency. But it is not individual efficiency only that we have in mind, efficiency which will save the employer, so and so much? It is time we turned attention toward improvement in the lot of the man in the white collar no less than the man in overalls. The new poverty, the poverty of the educated class, is not a mere dream. It is pressing on us like a giant, and it is faster than most of us suspect."

LOCAL AT MELFORT, SASK. I can tell you the good news that we have succeeded in raising another machine gun in position against the rotten system. We have succeeded in organizing with twelve members at the first crack, and a lot more in sight. They are all farmers.—A Stegemann, Melfort, Sask.

DON'T JOIN THE MILITIA. That "join the militia" idea is no good. I have HAD to shoulder my little old rifle and go out against the strikers in the Toronto street strike of glorious memory. Fully half of us in the ranks were union men, but we had to obey orders. (We had ten rounds of ball cartridge apiece). However, the company came down, notwithstanding our 1400 militia.—R. J. J.

NEXT WEEK. Next week Cotton's will contain an illuminating article upon the labor run from occupational diseases. This article will arm any one to answer fully those who talk about the "risks of capital."

NEW LOCALS. In the report of the Dominion Executive Committee, S.D.P., there are shown many new locals formed as follows: In Alberta, four in British Columbia, two in Saskatchewan, one in Manitoba, and one in Ontario. Sixteen new locals formed in one month is pretty good showing. The party is growing at a more rapid rate than at any time since its inception.

MAY DAY IN WINNIPEG. The Social-Democratic party has decided to arrange two parades on May first. The first will leave headquarters, corner of Main and Magnus Ave., at 10 a.m., march up Main St. to Market Square where speeches will be delivered in different languages. The second parade will leave headquarters at 7 p.m., march to Market Square where some more speechmaking will be done and the crowds will then converge to the Labor Temple to receive more education on Socialism by good speakers. Every Comrade not working on May 1st—in fact every worker, is requested to take part in our parades and meetings. Every slave should be there to make it a successful day of protest against a system which denies the worker all but a bare existence when he happens to have a job, and denies him even that when out of work. Arise, you slaves.—Wm. Voss.

The man forty years of age is lucky to hold a job these days. The boss keeps an eye on his every movement and once he shows signs of lagging, the pink slip for him.

Male Help Wanted Earn \$5 daily silvering mirrors. Complete formula together with 25 other money making propositions sent fully prepaid upon receipt of \$1.—H. Martin, Windsor, Ontario.

Why Pay Does?

One of the questions often asked of a Socialist by an almost persuaded friend is "Why should I pay 25c a month to belong to the Party? I can just as well stay out and vote for you at election time, just the same as I can vote for a Liberal or Conservative without being asked to pay anything for their support."

This is a question easily answered by anyone who knows anything about political parties. Every party, be it Liberal, Conservative, Republican, Democratic, Progressive, or Socialist must have funds to pay for clerical work, speakers, printing, advertising, candidates, nomination fees and many other items, and the people who pay the expenses are the ones who give the orders, who make the platform, who nominate the candidates and the ones for whose benefit the candidates will work. The only difference in this line between the parties is that in the Socialist party the funds are paid by working men and women mostly in dimes and quarters, though if any of them can afford \$1, \$10, or \$100, they are welcome to contribute to their local or for any special expenses, but they never get more than one vote on Party matters for it, and every man or woman who pays their dues has an equal say in the nomination of their local candidates, in any changes needed in the Platform, or Constitution, in regulating a party-owned press, in building or renting Local or National headquarters, in the election of officers, and in the elimination of nearly as possible. The other parties are all alike, in that the funds are contributed by the railroad kings, the insurance and mortgage companies, the big manufacturers, lumber magnates, etc. Anyone chipping in their cheque for \$1,000 to \$1,000,000 will have a big say in the laws made (an extra big cheque when they want an extra privilege). The candidates they put in the law are the ones who will work for the men with the cheque-books, not the men with the little checks, who build up the country with the labor of their hands, those who feed, clothe, and house the world, no, they won't let them work for the men that finance them.

Perhaps if you, Mr. Workingman, will attend one of their meetings some day with a \$10,000 cheque in your hand, they'll let you talk a little, and put a little plank in their platform (not a very big one of course, because \$10,000 isn't very big to those men who live off the toil of a thousand men and women), but it's a certain thing if you will wake up to a sense of your position as a member of the great working class, and join the workers' Party, and pay your small dues, you will always get to establish the Cooperative Commonweal, and you will be helping to run the only party that is run by the worker for the workers, to make the world, the true property of those who made it what it is today, to establish the Cooperative Commonweal, and bring in the reign of economic justice.

FURTHER NEWS FROM THE GLOOM MAN Cash receipts for the third week in April were for the six days, \$7.75; \$20.25; \$36; \$11.50; \$3; and \$7 respectively. Total \$85.50, of which \$17.75 were for subs.

Our wage bill is \$100 per week. A cannon is useless unless it has ammunition. In a fire a hose and fire engine are useless unless there is water. So Cotton's is useless unless there is ammunition fed it.

You all know that Cotton's depends upon its readers for its experience. We maintain no paid canvassers. All subscriptions are sent in by those who support the principles for which Cotton's stands.

YOU are the power of Cotton's Weekly. We are the means through which your desires and ambitions are told to the people. We are your weapon in the fight for your freedom.

Are you using the instrument you have created to the fullest? Are you making it more powerful? I am afraid not.

The future of the paper is entirely in your hands. That future will be powerful in your interests in proportion as you now go forth and get a larger number of readers for your paper.

SHERBROOKE, P.Q. ACTIVE We had the pleasure of having Comrade C.M. O'Brien M.L.A. for the Rocky Mountain district of Alberta visit us on February 9th. He delivered a lecture to us that night in the Mechanics' Hall and while the audience was small it was enthusiastic. Among the audience was the president of the Liberal Association and I guess the dope was too strong for him and he got up and went out before the lecture was over. Comrade P. Faughnan of the S.P. of C. is residing here and it was through his efforts that Comrade O'Brien stopped off on his way down east. Things look good for the future of a local in the very near future.—C. H.

A LOCAL WANTED IN WINDSOR, ONTARIO. Wish a local could be started here as I have been a red for some time, and being from the U.S. it is hard to get acquainted with what's here as the red coats are the predominant factor.—R. S., Windsor, Ont.

RYAN WALKER ILL. Ryan Walker was taken ill with a severe cold and had to cancel several of his dates. However, he is now better and dates have been or are being arranged for the continuation of his tour.

WANTED SAMPLE COPY LISTS. Cotton's Weekly wants names and addresses of radicals and intelligent workers. We want these addresses to send sample copies of Cotton's Weekly to. Comrades can help spread Socialism by sending us selected lists of names for sample copy purposes.

The FIDING LINE

Four to Cobalt, Ont., help some. Twelve sub cards travel into South Wellington, B.C.

Twelve sub cards go forward to Kandahar, Sask.

"Seven more who have their headlights lit."—Biggar, Sask.

Gilbert Plains, Man., and Tofield, Alta., each bring in four sheaves.

Four subs from Toronto, Ont. Weyburn, Sask., and Boissevain, Man.

A Comrade of Hanover, Ont., pulls down a copy of Facts.

From Lidgett, Sask., come eight subscriptions to keep the fires of revolution alight.

Four from Halifax, N.S., will spread the light where R. L. Borden spreads capitalist dope.

A dollar from Brackendale, B.C., for subs and sub cards is doing its best to down the plutes.

These four are so much towards a united Socialist party for the whole of Canada.—Delburne, Alta.

"Send me \$3 worth of sub cards. It is spring and time to get some seed in the ground."—Baraca, Alberta.

Twelve subs tumble in from Moose Jaw, Sask. There are a few slaves with two bits left for revolutionary agitation.

From Ladysmith, B.C., comes a list of ten. When the strike is over the circulation will boom on Vancouver Island.

"Sorry I cannot buy Facts so I suppose I must go without as every one reads your paper round here."—Bowden, Alta.

Two dollars from Cayuga, Ont., are glad to get a chance for once to work for the working class instead of for the plutes.

Cranbrook, B.C., Winnipeg, Man., Melfort, Sask., Amelia, Sask., and Hart, Sask. each send the necessary price to waken four minds.

"Enclosed, please find four. I read the Appeal to Reason some years ago and will be pleased to help spread Socialism."—Elizabeth Bay, Ont.

"I will try hard to get subscriptions because of a sermon preached by the Methodist minister here against Socialism."—Bancroft, Ont.

"Enclosed please find payment for bundles sent. You can keep an ending till I tell you to stop. I get one of the newspapers to distribute them for me."—Creemore, Ont.

"Enclosed please find four subs. We had a debate on Socialism here which was not finished. We have tried our best to get our opponents to win the debate but they will not. They made their brags before the debate and now quit."—Foam Lake, Sask.

"Enclosed please find three new subs and one renewal. These all came and asked me to send in their names. We are thinking of putting them in the next election. We have been trying to rent a room but have not got one yet."—Kincardine, Ont.

"Enclosed is one toadskin for which you will send the little red paper to the addresses enclosed. Everything has been quiet here this winter. A bunch of slaves go round with empty stomachs, but the slave drivers may let loose some of their muzzles in the spring."—Mayerthorpe, Alta.

"An enclosing \$3 for sub cards. We are having fine success in every way. The local is more than satisfying. We are doing so well. Byrd Walker's meetings did a great amount of work for us, would like to have some other good lecturer in the near future. We have sold several copies of the paper."—Stratford, Ont.

"Enclosed please find four more subs. These will entitle me to rent a room to read Cotton's. The plan I take is to find out who will read Cotton's. If they will read it, I send them the paper. If not, I send them \$3.00 well pleased with the paper that they come and pay me for the paper."—Delia, Alta.

"Enclosed please find four subs. I would like to send in more but neighbors are mostly all supplied thanks to S. E. Height, and being seedling time has no time to go far a field else the plutes would scraggy me this fall. There are a lot of thick rhinds and boneheads around but Cotton's is penetrating and the system is rubbing the skin thin in place."—Swift Current, Sask.

"Enclosed you will find four subscribers. The above four men (farmers) had the paper sent them by some admirer of the paper. Now they renew on their own account. I heard a farmer who 12 months ago would leave your paper on the post-office floor or burn it if it came home, say that if a person knocked the rough corners off your paper there was some good, sound reasoning. It is the quiet or calm worker, with sound reasoning, that advances a great cause."—Saskatchewan Comrade.

A Comrade writes, "Please stop one of the bundles I have been getting as I have been sick for some time and with doctor's bills and interest on the mortgage coming due I will have to go slow for a while." The hard times are hitting the workers and the circulation of Cotton's feels the effect. The spirit of the slave is willing but the muzzles lack. Wherefore should they with a good job still left keep the circulation of the paper on the upgrade till the Comrades strike on the industrial field have a chance to again rally to the fight.

DOWN GRADE STILL

Here is the circulation statement for the past week.

We have been keeping in the background. We have been depending upon you to rustle in the subs, and you do not respond.

This week's report shows that we are travelling at a less rate than ten thousand subs a year.

That spells disaster. COTTON'S WILL NOT DIE. Because YOU are going to realize your duty to the fighting paper of the revolution. YOU, not your neighbor, but you are going to get a list of subs NOW. YOU are going to send the dollar for the battery you have intended to send but have been delaying. You are going to order that bunch of sub cards you have wanted this long while.

We are awaiting eagerly to hear from you. We know you will not disappoint us.

That sub list can be made to climb like glory hallelujah. Send in the subs, Comrade reds of the revolution and watch her climb.

The circulation statement for the week of April 16th, 1914.

Ontario..... 181 103 7203
Alberta..... 64 25 2858
British Columbia..... 108 37 3762
Saskatchewan..... 40 60 2356
Quebec..... 16 9 1127
Nova Scotia..... 9 11 1190
Manitoba..... 16 7 748
Foreign..... 1 3 407
New Brunswick..... 1 0 0
Yukon Terr..... 1 0 0
Newfoundland..... 1 0 11
Prince Edward I..... 0 0 48

Loss for week—175.
Total issue—20,200.

What Shall We Do With Borden

The Federal Press Agency of Ottawa, Canada, has been flooding the country with circulars offering to send a beautiful photograph of R. L. Borden, K.C., M.P., on heavy cream mount, anywhere in Canada for \$1.

Comrade H. Strickthorpe, Spiller River, B.C., was sent one of these circulars. He wrote back:

"Sir, Handbill re photos to hand and I should say Borden is certainly a beastly swine, enough for a Conservative spittle lick to kiss, but to me he is an advocate of legalized murder and a man that should have no place in a true civilization. I should suggest you take your K.C. M.P. to Vancouver Island, dump him in one of the coal mines, touch off gas, and whatever is left of his carcass take photographs. Of such I would gladly take half a dozen." (signed) H. Strickthorpe.

When Socialists get the power, we will not treat the master class like they have treated the workers. We will not blow them skyward in nines. Under Socialism Borden would have to go to work.

He appears to be an active, capable fellow. When Socialism comes why not have him join the Pants Makers' Union and use his strong hands to help clothe the people?

The Young People Take to Socialism

We have formed a Socialist club of seven boys. Our ages are from eleven to fifteen. We meet at different houses, sometimes in one comrade's house and sometimes in another.

We are not workers yet, but we go to public school and we advocate Socialism there.

Many times we are threatened to be strapped for advocating Socialism, but that does not stop us from telling our schoolmates that their fathers are making the autos while they walk and the capitalists ride in them. We also tell them that their fathers build mansions and they themselves live in shanties. Of course the capitalists force our teachers to tell lies to us that the system of capitalism is very fine, but we know the capitalist system is hell for the workers.

Many boys are starting to think about Socialism. Many boys also consider us crazy.

We know that many Socialists have been hanged or exiled for speaking the truth. We are not so cowardly. No matter what they tell us, we will keep the red flag flying because it means freedom for the workers.—M. Sorhin, Chairman Young Social-Democratic Party of Canada.

Mr. Ferguson, member of the Ontario Legislature, laid charges against Mr. Eventual, another member. Eventual was a Liberal, and had offered to work for the liquor interests if paid \$10,000 a year or them. Mr. Eventual had to resign. Mr. Ferguson, the Tory, was then attacked by the Liberals for drawing pay from the Dominion government while he was a member of the Legislature, a crime in the eyes of the law. Did Mr. Ferguson resign? No. The Tory government passed a law specially to benefit Mr. Ferguson. Capitalist politicians are a measly crowd. They have got to be measly to do the dirty work of the capitalist labor skimmers.

"A trust from the lord," is the way rich robbers look upon the spoils they have fleeced from the workers. And they often get by with it.

Men and Women Wanted

In every city, town and village in Canada to show samples and take orders for groceries at factory prices, for example Redpaths best granulated sugar 4 cents per pound, 5 bars of Comfort, Sunlight or Surprise soap for 25 cents, along with tea, coffee, rice, soap, etc., at factory prices. No experience required as the prices are all the goods. Anyone can earn \$15 weekly working right in their neighborhood. Outfit will be furnished free, write to-day for your territory. We are the Original Cut-Rate Grocery Mail Order House of Canada, selling at factory prices to the consumer. Established 1911. We pay the freight to all parts of the Dominion. The National Supply Co., Windsor, Ontario.

Cash Receipts

Cash receipts for the second week in April, 1914 as compared with the corresponding week in 1913, were as follows:—

Subscriptions..... 1913 1914
Book Sales..... \$168.10 \$72.00
Advertising..... 3.70 .25
Job Printing..... 23.00 13.20

Total..... \$194.80 114.90

This week the receipts for subscriptions are a good deal less than half what they were in 1913.

We tell you plainly Cotton's cannot stand the pressure.

You are hurrying us to a nice little newspaper funeral of which the plutes will be pleased to receive the glad tidings.

Comrades, the paper is in your hands to make the mightiest force for freedom in Canada.

Every Socialist knows somebody who would be glad to read Cotton's Weekly. Send us the name and address of four and a dollar bill and we will do the rest.

If you know of a man who is getting that uneasy feeling about the high cost of living, send him Cotton's Weekly. He can have it four years for one dollar.

Consumption

Its Diagnosis, Treatment and Cure

TUBERCULOSIS FREE

NEW TREATISE ON TUBERCULOSIS

By FREDERICK HALL, M.D.

This valuable medical book tells in plain language how Consumption can be cured in your own home. Myocarditis and they suffer from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are youself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel that you have no hope, read this book and see how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to The Vancouver Co., 1763 Ross St., Kitchener, Ontario, and they will gladly send you the book by return mail free and also a generous supply of the New Treatise absolutely free. For they want you to have this wonderful remedy before it is too late. Don't wait—write to-day. It may mean the saving of your life.

CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors told me my only hope of cure was an operation. Trusses did me no good. Finally I got sold something that I had written to me, and the rupture has never returned. I sold of something that quickly and completely cured me. Years have passed, and I am doing hard work as a carpenter. There was no operation, no cost time, no pain, and I am able to sell, but will give full information about how you can get a complete cure without operation. I have written to me, Eugene M. Pullen, Carpenter, 388 Marquette St., Kitchener, Ontario. Write to me out of this notice and show to any others who are ruptured—how you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

TAPE-WORMS

WANTED—ORGANIZER

A live-wire red is wanted to act as organizer of the S. D. P., to begin some time in May. Here's a chance to put in all your time working for the Revolution. Applicants communicate with P. C. Young, Sec. Ontario Provincial Executive, 82 Wroxeter Avenue, Toronto, Ont.

TO WESTERN FARMERS

Orders will be taken from April to June for eggs for hatching purposes from my stock of Pure-Bred White Plymouth Rocks. \$1 per setting of 13. Jos. Effler, Grandview, Man.

The B. C. Federationist

Latest Event Page Weekly Labor Paper Published in Canada. \$1.50 a year. R. PARK PETTYPICKE, Editor. Send for Sample Copy. Labor Temple, VANCOUVER, B. C.

THE WOMAN REBEL

The first unveiled female head raised in America.

Subscription \$1.00 a year. Published monthly. Address Margaret H. Sayer, 34 Post Ave., N.Y. City.

DR. W. J. CUNRY

Spills 25. Dominion Trust Building Telephone 354 Open from 9 a.m. to 5 p.m., and from 7 to 9 p.m. VANCOUVER, B.C.

W. U. COTTON, B.A., S.C.L. ADVOCATE

Cotton's Block, Cowansville P. Q.