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W. U. COTTON, Editor

This is No. 94

Cotton's Weekly

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CLASS WAR AT SPRINGHILL

The Capitalist Courts Invoked to Protect the Slave Rights of a Master Class

(By Roscoe A. Fillmore our Special Correspondent on the scene.)

FOR the past ten months a struggle has been carried on in Springhill between the Cumberland Railway and Coal Company on the one hand and the United Mine Workers of America on the other. Of course this is merely an effort on the part of the local miners to keep up the price of their labor power but is a very vital fight for them as they were being steadily forced to accept a lower and lower standard and finally when an effort was made to enforce a fifteen per cent reduction in the wage scale the fight was on.

The company steadily lost ground. They imported scab labor and have tried with very slight success to run the mines. But the scabs left as fast as others came. The scabs have been housed in stables adjoining the colliery and are surrounded by a high stockade. At times the strikers have been successful in taking large bunches of men from the mine. On one occasion forty-two were induced to quit at once.

Suffering from reverses in their efforts to obtain scabs and being desirous of preventing the strikers from talking to and reasoning with those who were coming in to work, the company sought means to break up the system of picketing which the men had made use of. So being class conscious and thoroughly alive to their own interests and knowing that all government and its various branches—parliaments, courts, police, and military are the property of their class the company went before one of these courts and declared that the strikers were injuring their (the company's) business and occasioning them huge losses. Ever desirous of licking the shoes of those who pay their fat salaries, the court immediately, May 14th, issued an injunction restraining the United Mine Workers from talking to or in any way interfering with the employees of the company. The injunction was returnable before Justice Drysdale of Halifax on May 26th when the case was to be argued and a decision given as to whether the order should be made permanent. W. R. Toben of Glace Bay appeared for the U. M. W. on the date set. The Justice reserved his decision and in fact up to date there has been no decision in the case. Sixteen men were served with the restraining order. They were C. A. Bonnyman, Wm. Watkins, J. B. Moss, Calvin M. Ward, Cornelius Kellahar, Henry Perrin, David Colwell, Arthur Rae, Angus Mullan, David Ross, Milton Cameron, Archibald Terris, John McDonald, Chas. Jewkes, Jules Lavenne and Kent Foster of Springhill. Three Glace Bay men—Dan McDougall, James D. McLachlan and J. B. McLennan were also served with injunctions.

In spite of the injunctions the men continued to picket the colliery, in fact were more active than before. Exasperated by the sight of strikers patrolling the street around the plant Mr. Cowans decided to make a test case. Comrade Jules Lavenne being a particularly active striker and Socialist was chosen for the victim. About this time Lavenne had been instrumental in persuading about 40 German miners to quit and the officials were particularly spiteful towards him. In my opinion, formed from interviews with Lavenne and a large number of other comrades, this was the whole reason that Lavenne was singled out to be victimized. Of course this is immaterial. It matters nought who the victim is. He is a worker—a member of the international working class and as such we workers must do our duty to our class by supporting him in every possible way.

The company secured a number of affidavits to the effect that Lavenne had interfered with strike-breakers and, armed with these, Hector McInnes, of the firm of Mellish & McInnes of Halifax, the Company's attorney, demanded that a warrant be issued for Lavenne for contempt of court. The hearing was set for June 17th, in Halifax. Mr. W. R. Toben the strikers' attorney appeared for Lavenne. Justice Drysdale after hearing argument decided that he could not render a decision in the matter until the first case, that over the issuance of a permanent injunction,

fully, but they have several times been seen aiding their husbands and brothers in picketing. Many of them are as well grounded in Socialism as the men and just as fearless in propagating it. They are beginning to realize that they are a part of the working class and that they can never be freed from their degrading position as the slave of a wage slave until the workers take the earth and the fullness thereof for themselves, thus establishing economic liberty (the only liberty that can exist by the way) for all.

This morning (June 18) I accompanied Comrade Terris to the colliery for the purpose of helping picket the plant. Although it was only a few minutes after six when we arrived, yet quite a number had already gathered and were patrolling the streets. About seventy in all were on hand for the work. About twenty-five of the fifty or sixty thugs and gun men in the employ of the company were on hand for the purpose of aweing the men. These thugs were heavily armed, being provided with Colts .44 calibre revolvers and several of them carried clubs of the regulation kind besides. Some of them were so bold as to carry the revolvers well in sight, one fellow I particularly noticed who carried a gun in his vest pocket. I have not yet ascertained whether these thugs are all properly sworn in as special constables or not or whether they are merely the police of the company and as such possessed of no legal right to carry weapons. But whether they possess this legal

JULES LAVENNE

Down at Springhill, Nova Scotia, is developing a character which will make history in Canada. The Man is Jules Lavenne who has inscribed upon his oriflamme of war the motto, "No truce nor rest till the Socialist Revolution is here."

The fight at Springhill between the miners and the company has been long and bitter. Jules Lavenne has been in the forefront of the fight on behalf of the miners. And he has been picked as the victim of the wrath of the Company.

The courts of Canada are the instruments of enforcing the capitalist law of Canada. They are picked from among successful capitalist lawyers. As such their whole mental outlook is twisted by property rights. If their mental outlook were not twisted they would not be judges.

The Cumberland Coal Company is in trouble with its men. It wants to pay them starvation wages. The men strike. Scabs are imported and housed in the Company bull pens. Lavenne and other Socialists endeavor to persuade the scabs to quit being scabs and do persuade some of them to leave their employment.

The Company officials run to one of the Canadian judges, one of those creatures whose minds have been twisted and warped by long practise in the chicaneries of the slave laws of Canada. The Company officials get an injunction against sixteen of the strikers preventing them from speaking to or in any way interfering with the strike breakers. The Company will suffer great loss if the strike breakers are interfered with. The strike breakers may be persuaded to quit scabbing and the strikers may win. The strikers may force the Company to give decent wages so that the wives and children of the toilers of Springhill may be a little better cared for.

Humanity would sweep upward if the wives and little ones were better cared for. But that would cause "irreparable injury" to the parasite mineowners for their dividends would be reduced. The judge issues an injunction restraining the strikers from trying to persuade the strike breakers to stand with their class. The injunction is temporary. That is to say the injunction may be reversed when the facts of the case are decided by testimony as to the true facts of the case in open court. Until the evidence is heard the miners are restrained from interfering with the strike breakers.

This shows how the capitalist laws are run in the interests of the bosses. The strikers gave been striking for months. No injunction was issued. The plant has been shut down for months. Now the Company imports scabs and lest the scabs quit, the courts are invoked to keep the scabs' minds from being contaminated with conversation with their fellow workers whose jobs they are taking.

Lavenne refused to obey the injunction. As he says himself the courts did not enjoin the Company from employing scabs. Therefore it was unjust to prevent the strike breakers from persuading the scabs to strike, and when courts of justice become unjust it is the duty of just men to refuse to obey the unjust courts.

Lavenne refused to obey the order. He picketed. He was therefore guilty of contempt of court. Contempt of court is one of those nebulous, undefined offenses for which no stated penalty is fixed. Contempt of court is very elastic and it practically lies within the power of the judge to do what he likes with the prisoner. Lavenne has proved his mettle. In the class struggle he dares take his stand with his expropriated brethren and face the consequences. The heart of every Socialist will beat faster with pride at the story of Lavenne. Canadian Socialism is proving itself not unworthy in the clashing of the class struggle.

The ruling power never likes to see its power shaken. The capitalist class, like the feudal class in the past, does not see its approaching dissolution. Socialism to the ruling class is an abomination, a diabolical attempt to wrest property away from the rightful owners. There are many things which Socialism seems to stand for and which the master class also think good. These are reforms which are not the central fact of Socialist philosophy. Revolutionary Socialism is what the masters hate. They hate it and fear it, and yet cannot see how the revolution is to be accomplished.

"NO TRUCE NOR REST"

Jules Lavenne Declares "If I am Tried and Convicted of Contempt I will go to Jail as I Believe it is my Duty to my Class."

(By Roscoe A. Fillmore, Special correspondent.)

TODAY (June 18) I interviewed Comrade Jules Lavenne the victim of the latest move by the Coal Company. Comrade Lavenne was born in Belgium and at the early age of 11 years he carried the red flag in numerous working class demonstrations. So revolt was bred in the bone in his case. About six years ago he came to "this glorious Canada of ours." He finally located in Springhill and became a wage slave for the Cumberland Railway and Coal Company. He was by no means a willing slave however and always kept the red flag flying as is proven by the fact that there are hundreds of men in revolt at present who were leavened by the work of Lavenne. The following expresses his position in this fight in which he is one of the principals.

"I did not obey the injunction because no injunction was issued restraining the company from bringing in scabs. As a member of the United Mine Workers and a striker, it was in my interests to keep the scabs out, and as a Socialist I could not compromise with the capitalist courts in this way. My motto is 'No Truce.' If it is proper for the company to fetch in scabs it is just as proper for me, acting in my economic interests as a worker to endeavor to keep them out. If it is not legal for me to do so—well—then our contention that all law is against the workers and in fact just a mill stone about their necks, is well borne out.

"I believe this is a plot, as I have several times been threatened by officials and thugs of the company. I have been told—'We'll fix you.' 'We'll have you behind the bars.' 'We've got you spotted,' etc. I intend to fight this out on the basis of the class struggle. I do not want to be cleared on legal technicalities because I want to show the workers that the courts, governments, military and police forces, etc., are parts of a structure built for the sole purpose of keeping them in subjection and that, as the capitalist owns and makes the law and interprets it in his interests as is material, we as workers have nothing to hope from their judges and courts but the cold shoulder. The time has come when we must fight and not think of such a thing as truce. Our lives depend upon it. We must conquer and the sooner we fight and the hotter we fight the sooner peace. We must do our best to abolish wage slavery and that soon. The C. Ry & Co. are anarchists as are all capitalists. They are lawless. They or their thugs have supplied foreigners who speak no English with revolvers."

Here Lavenne presented me with a loaded cartridge, Calibre .44, taken from one of the scabs and informed me that he had the revolver at home. He then continued—
"These foreigners have been told that they will be killed by strikers if they leave the pen and thus aroused to the pitch where they will use the guns at the slightest provocation. We got about 40 of them out of the pen by singing the Marseillaise and International in front of the boarding house. When they saw our colors and heard the working class songs they then concluded that they couldn't remain at work and thus help to cut the throats of their comrades and they walked out like men. I want to emphasize this fact because it proves that our movement is international and that we of the working class recognize no divisions of race or color. They told us that the Dominion Coal Company brought them from Germany under false pretenses. When they reached Cape Breton the strike had been settled and they were turned over to the Cumberland Railway and Coal Company like cattle or sheep. As they believed in the motto 'Workers of the world, unite!' they had done in Canada what they would have done in Germany—their duty to their class.

"If the warrant is issued and I am tried and convicted of contempt I will go to jail as I believe it is my duty to my class. The act of which I am accused was of use to myself and my class and I did it to the detriment of the capitalist class."

There are many persons who sneer at Socialism. These are the little capitalists, the men who run around like mice in an old barn and get their living by picking up neglected grains of wheat and petty contracts. Such men never think that the capitalist system may be pulled down just as the mice never think that the old barn is not a permanent institution for their special use. But the big financiers, the men who handle millions and make money by becoming the lords of the people's representatives, these men know the menace of Socialism. They have the ear to the ground and they hear the coming rumblings of the revolution.

THE DOG FIGHT

There is a story of a tenderfoot parson out west who asked Alkali Ike the best way he could suggest for getting the gentlemen of the town to attend divine service which he proposed to hold the following Sunday. "Well, Parson," suggested Ike, "The best way to draw a crowd is to have a dog fight to start off with."

It is getting near time for Cotton's Weekly to begin the dog fight against capitalism in Canada.

There was a little paper out west called the Pention Press which published an editorial on the death of King Edward. The editorial was mild compared to Cotton's King Edward issue. But the Pention Press had a small circulation. It's readers did not back it up. It insulted the grand fetish of the British Empire. Therefore Bowser, the Attorney General of British Columbia got busy and deprived the editor of a little office he held. Had the editorial been stronger the paper would probably have been denied the use of the mails. Cotton's was not touched. Cotton's has a circulation verging on the ten thousand and its readers are prepared to back it.

In Germany, in France, in Egypt, in Mexico and in the United States a free press is denied. In Canada a free press is also denied. In Vancouver, if I remember right, an Indian paper published against British rule in India was suppressed by the Canadian authorities. The strings were pulled from London and the Canadian officials jumped the Indian paper. Canada has not a free press.

Cotton's Weekly has not yet been forbidden the mails. It has only been hampered if its circulation a little. The reason why an attempt has not been made to suppress it is because Cotton's has not yet begun its dog fight in earnest against capitalist corruption in power in Canada.

A puppy is a fool puppy that will tackle a big dog before it gains its dog strength. Cotton's Weekly would have been foolish to jump in and tackle the system where it hurts the capitalists when it had but a small circulation and no power. Cotton's Weekly had to mew its mighty youth.

The capitalists and politicians of Canada do not fear weakness. They fear power. Cotton's is getting that power.

At Ottawa Lemieux has felt the power back of the paper. Hundreds of letters of protest have made the postal officials sit up and take notice. They have felt the might of Cotton's army and know that no underhanded work will be tolerated by the revolutionaries of the Dominion.

The dog fight may begin pretty soon. The circulation is getting big enough to warrant it.

Next week's issue, if everything goes right, will be a "Contempt of Court Issue." This will be the first bark in the dog fight.

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Editorials from Cotton's Hustlers

HOW TO HAPPY THOUGH POOR

C. P. Cullford.

Contentment is one of the greatest essentials to happiness in life, therefore be contented with your lot, whatever it is. If poverty was endured by your father or grandfather it is good enough for you. Remember you are a mere machine and are not supposed to think for yourself. To do so would be fatal to your happiness. Let the paid preacher or politician think for you. They are trained and well paid for doing it. And above all have nothing to do with those horrid Socialists. They are everlastingly preaching the gospel of discontent. They want you, Mr. Workingman, to have a comfortable house to live in and no rent to pay. They want to reduce your hours of labor to keep pace with the improvements in machinery. They want you to have all the good things you produce in life, but of course such things would only make you miserable, so I reiterate, have nothing to do with the Socialists. It would surely detract from your happiness to travel and see the wonders of nature even in your own country, (erroneously called your own) to see beautiful works of art, to educate your children to understand and appreciate the highest and best in literature, music and the drama.

While it is a good thing for the idle rich to travel in automobiles, throwing the dust in your eyes, and assailing your nostrils with the stench of gasoline; yet it would be positively injurious for you or your family to ride in them, because by your labor you produced these things, and you have no right to all the wealth you produce. This is the law and the profits. You are a creature of inferior mentality to your master. Your intellectual organs are dwarfed by overwork and slavery. A slave with no desire for freedom is steeped in the darkest of ignorance; and even though he is satisfied with his position, it is no criterion of progress, for not only does he keep himself down but all those who are struggling for economic freedom.

To be happy, though poor, you must not think for yourself; you must be satisfied with small favors, you must be an automaton, grinding out all the profits you can for the ruling class, and never mind yourself or family, the Lord will provide, and should he fail to do so, you have the insurance and benefit societies to fall back on.

Wage slavery is infinitely superior to chattel slavery. If you do not like your master all you have to do is to hunt up a new one, and if you cannot find one you can starve. Of the two alternatives we would advise you to hunt up a master, because hunger sometimes causes people to think, and if this should happen you might think you had a right to a decent living. Perhaps somebody has told you that the Socialists are going to "break up the home." You just bet they are. In place of the miserable unsanitary hovels the wage slaves call home, they are going to erect dwellings with every appliance for health, comfort and utility. So Mr. Workingman, if you would be happy, be content with things as they are. A few hardships may be yours while you are in the world, but dream of the happy land far, far away and make no effort to have a happy land right here in Canada.

Pertinent Paragraphs

Contributed.

The modern wage worker is not chained to the land. He is chained to the machine. And the machine belongs to a capitalist. That is why he does not own the product.

James Simpson, Toronto's militant Socialist Trustee, is to be credited with the comprehensive medical inspection of school children that is to be inaugurated in that city.

The workers can completely overwhelm the capitalists at the polls. Not only can they improve conditions to an unheard of extent, but they can completely transform society.

The Socialists everywhere are staunch supporters of the eight hour day. They fight for it unrelentingly on all legislative bodies in the unions and in their press. But they do not stop at the eight hour day.

Wages are going down because the cost of living is going up. Still workers can save themselves from worse social and industrial conditions by organizing into one great labor union and one great political party.

Population is increasing faster than the opportunities of employment because of (1) the supersession of men by machines, (2) the economizing of labor by the trusts, and (3) the filling up of the west and the pre-emption of the most arable lands.

The lawyers are the custodians of vested interests. Therefore, the lawyers as a class will fight the Socialist movement. Nevertheless, some great champions of labor have been recruited from this class, and a few more such champions will doubtless come from their ranks.

Is a Socialist movement needed in Canada? That question can be answered by another question. Is the Canadian working class deprived of half its produce by a privileged few who own the means of employment? If so, then Canada needs a socialist movement to emancipate the Canadian workers from economic bondage no less than England and the United States.

The little property holders need not fear the Socialist movement. Though a Socialist administration would necessarily have to increase taxes to carry out its program of reforms, nevertheless these improvements will benefit the low middle class as well as the proletariat, and the cost can be shifted onto the shoulders of the excessively rich.

All government rests ultimately upon physical force. If you don't believe it, break a near-by window then resist arrest. As the policeman's club descends on your head, as you are thrown bodily into the Black Maria, as you are locked behind iron bars, you will learn that society rules its anti-social members by force. When the workers control the government, this force will be used for them instead of against them.

The government is a citadel of power. The priests once occupied this citadel with their forces; and as long as they did so, they used their governmental power to enforce conformity to their creeds. Their religion was upheld by force by the police and the inquisition. That citadel is now occupied by the capitalists, and they use the government to conquer foreign markets for them at the point of the sword, to keep their native wage slaves in subjection, to protect their property, to flood the home market with cheap foreign labor.

It is said that Laurier is an honest man. It is said that Laurier has never taken a cent dishonestly. It is said that Laurier is above reproach. If this be true, then Laurier is a fool and the country is being guided by the brain of a fool. Sixteen million dollars given as a present to the steel barons from the public chest of Canada. And Laurier never exacted a cent for himself for throwing open the treasury of the nation to the steel barons. Laurier is a fool. A hundred million dollars going to build the Grand Trunk Pacific in a most reckless way and Laurier has not got a cent of rakeoff for throwing open the treasury of the nation to the railway contractors. Laurier is a fool. Millions of dollars given to railways in bonuses, millions of acres of Canada's western lands handed over to land speculators for next to nothing. And Laurier never got a rakeoff. Laurier is a fool. Laurier is either a grafter or a fool. The nation is plundered and Laurier smiles and tells the people how millions are given away. But then the wage plugs like such a man to rule over them. They vote that way and get skinned and hurrah when graft is being dished to their masters.

The boss wants the workers to look after his interests. But the boss will see the workers in hell before he will look after their interests. And when this one-sided arrangement falls on the workers after a while and they kick and want more from the boss, the boss gets mad and calls out the police. What can the workers expect from the boss since they have pampered and petted him and run their legs off for him and given him all they made except enough to buy themselves the cheapest kind of a living? What can they expect when they have voted for the boss and given him power over the courts and police and soldiers? Do they not know that pampered pets always get spoiled and the master class is spoiled? Let the workers do the bosses a kindness by taking the running of industry out of their hands and carry on industry themselves.

Socialism is a material question of food, clothing and shelter. Being a material question it is a vital question. For without food, clothing or shelter life would perish out of the body. Being a material question it is a noble question. For life on this earth is a material fact depending upon material things and the philosophy and movement which tends to provide the necessities of life for all is a noble philosophy and movement. It is a sacred movement. For the care of wife and children, the preservation of the lives of the dependent ones, is one of the most sacred duties of man. And the philosophy and movement which will allow the workers to perform these sacred duties with greater fidelity and to a greater extent is a sacred movement from the viewpoint of family life.

When a little boy has been naughty and he is being interrogated as to the facts at issue, he is very anxious to turn the subject. He will try to turn the conversation to the big fish he has caught, or the spanking Jimmie got at school. He must be brought back to the point at issue firmly and steadily. In the same way the capitalist class, when caught with the proceeds of the unpaid labor of the workers, desire to change the subject. They want to talk about the laziness of the workers or charitable gifts, or the future life, or the superiority of some men. They must be firmly and steadily brought back to the point at issue, which is the robbery they are committing against the workers.

Let the workers of Canada use their heads to think with and Laurier and his gang will bid a long, sad farewell to their jobs of governing Canada.

No wonder the capitalists are frightened at Socialism when they think of the hell upon earth they have made for the workers.

Toilers and Idlers

Our Serial Story

Copyrighted, 1907 by John B. McMahon.

SYNOPSIS.

A rich young man goes to work in a foundry which he discovers to be his own property. He learns social conditions and gets next to union people, anarchists, settlement workers, inmates of orphan homes and other types. He faces the problem of his relations to his employees, complicated with a strike and riot.

CHAPTER XX.

(Continued.)

"I see. Then impoliteness and strikes are an actual benefit, instead of being, as some people say, a great loss to the workers?"

"A majority of strikes succeed. Their cost in twenty years has been one per cent. of the workers' incomes, while the gain has been enormous. That's a government report."

"Very good. Are you sure, however, of the employer's sensitive pocketbook in his particular case?"

Madeline discovered something in the tone. She stopped and looked at him.

"You see, you were industriously trying to destroy my property."

"Your property?"

"The Atlantic foundry happens to be mine."

"Is it so, really?" Her consternation almost amused him.

"Yes, since I am the son of my father."

"Oh... I knew it was a foundry, but one did not suppose... there was no time to ask questions... we were too excited."

"So it happens you've not only destroyed the property of a friend—"

"What else..." She was much perturbed.

"But you have reduced the profits to be used in paying you for the decorations of the molders' clubhouse."

They were beneath a gas lamp on a deserted dock. He saw the flushed cheek, the eyes' arch ascent as if to make merry over the episode (after all, what were a few windows?) and then a swift frown. She spoke with an agitated vehemence.

"I am glad to meet the owner of such a property and tell him what I think of such fine philanthropic pretensions."

"The owner is at your mercy," he said after a disconcerted moment.

"It is an outrage to treat men as you do—making your supposed equals and fellow citizens spend their lives in a dark hole—to build up a miserable fortune for one man."

"Why, they are well treated—as well as any workmen in the trade."

"That's a nice excuse. I suppose Uncle Tom was as well treated as any other negro."

"But I have only lately discovered the conditions. I inherited the property."

"That's the worst thing you could say. Does one inherit the right to oppress his neighbor?"

"Surely one could not be expected to remedy the wrongs of which he was ignorant."

"That's the popular excuse of rich men and women. Ignorance doesn't excuse you in the law and it doesn't prevent natural consequences."

"But look at the improvements in the Works," said Rensen.

"As if improvements amounted to anything. Little prizes for good behavior. The workmen want justice instead of charity."

"That sounds familiar... Think of the molders' clubhouse."

"The molders' clubhouse is a farce. What use are fine rooms and objects of art to people whose lives are crushed with toil?"

"Why, it will refresh them and make them enjoy some of the comforts."

"Yes, one can imagine them sleepily wandering through the plush and gilt ware. They stare at the pictures and stuff their ears to Beethoven. It is worse than a Barmecide feast. Fifty years of hard labor and then each night of culture."

"At least there is hope for the children—they will have time and opportunity."

"There is hope for them if they learn to help themselves and do not depend on the magnanimity of employers. If they vote and fight. There is hope for all the people in themselves."

Rensen gazed at her with a frank delight. He held out both hands, exclaiming:

"Forgive me for exciting such a splendid attack."

The defiant warmth of her manner changed to somewhat of wonder and embarrassment. "You mean that—"

"I took a base advantage."

"You took an advantage."

"Because, you know, I could accuse myself still more strongly. I could add many counts to the indictment. But it does one good to be corroborated."

"It was unfair," she murmured.

"Yes. Although you owed me a

little something on account of the suspicion."

She yielded her hands reluctantly. "If I had taken time to think..."

"We feel alike on the subject," he said, more seriously. "Some things wishes. One has had to experiment a little. I am going to meet the men tomorrow. There will soon be a complete change."

The tide was rippling, the misty rigging of ships, the pier, the shining lights of the river, absorbed attention a while.

"I am sorry," she said softly.

"But everything has been my fault."

"Oh, no... Is not the river beautiful?"

CHAPTER XXII.

It was midnight when Rensen and Madeline walked back toward the Works, intending to find an uptown car. The foundry neighborhood was quite deserted. Only the rows of shattered panes, debris of missiles and wearing apparel in the street, showed what had happened earlier in the evening. At the cupola stack a mild glare of flame arose and fell like some dragon breath, giving weird of timbers, iron plates and corrugated roofs.

She was somewhat surprised. He explained that on the day of the strike the furnace was left half full of metal, which had hardened, and now it was being cleaned out by a new fire. Some of the office staff had attended to it and left it in charge of the two watchmen to finish up.

"A choked cupola is a dread," he went on. "Sometimes it has to be blown out with dynamite."

"Then why did the men leave it so?"

"I suppose partly because they were in a hurry and because they wanted to make an impression on the employer's most sensitive point."

She neglected the thrust, preferring to ask questions about the foundry processes and agreeing that all industrial works were interesting when taken in relation to man.

"The fault of our civilization," he suggested, "is that science and art disregard humanity. Knowledge and culture are cried up for their own sake, meaning for the sake of the few. And it has been marvelous how enthusiastically the masses have viewed the enjoyment of the minority, fancying their own brains and stomachs to be satisfied thereby. This method of dining by proxy is not as popular as it used to be. The workman is not so inclined to throw his cap in air at reference to our wealth, our civilization and our progress."

"Why is it," she asked, "that so many foreign countries are ahead of this?"

"I suppose you mean in co-operative enterprises, labor laws, public ownership and popular representation in the legislatures."

"Yes—nearly every country in Europe, not to mention Australia and New Zealand."

"The reason, an odd one, seems to be because we are richer—the shoe has not been pinched enough until the last two decades. For instance, the people out west are still largely individualists; they have breathing space, opportunity. In the eastern cities, as in Europe, we have got beyond that stage and know there is no chance for one unless for all."

"Have not the western people, however, been very strong against monopoly?"

"Yes, they have done well—they are among the best of the nation. Yet it might be said that if they were relieved of excessive monopoly they would be satisfied with individualism. The shoe must pinch hard to make thorough converts... There will be a People's Trust to match the other trusts."

While they were talking, their eyes fixed on the gloomy pane-shattered building, there was an explosion that shook the earth.

The cupola stack went up in a life of flame that lighted the sky. It rose, spread flower-like and stayed thus an instant. A mingled crash and roar of timbers, from plates and corrugated roofing. As the flame fell back to murky darkness, a hail of fragments, wood and iron, windows blown outward, rattled in the street.

Dazed by the shock, their ears deafened, they staggered about helplessly for a moment. The street lamps were out; it was pitch dark. They remembered afterward that they called to each other; that he put his arms around her and wiped the sand and dust out of her eyes.

"You are hurt," he said, trembling, supporting her.

"No, no," she gasped. "Only a little frightened. Please. I can stand alone."

"Of course you're all right—don't mind a little fireworks," he said with a sudden levity.

"How do you know?" She was indignant and resolved not to faint.

The workmen's gate, near which they stood, was swung open, and two panic-stricken men ran out. Rensen

hailed them and asked what had happened. His tone of calm authority had effect. The watchman carrying a lantern said they did not know; they had left the furnace going and were in another part of the building.

"We will go in and see. Will you wait here?" Rensen added to the girl.

"No," she replied.

"But I can't take you home now."

"I am going inside."

"You must not."

"It's as safe for me," she insisted.

They entered the arched gateway and crossed the yard, wading through debris of sand, iron scrap and splintered boxes. There was a smell of gas, burning wood and coal. The tons of molten iron hurled from the wrecked cupola had started fires in every direction, giving wild illuminations. One of the watchmen ran back to turn in an alarm; the lantern-bearer led the way into the foundry through an explosion-torn gap.

They stepped between the burning timbers and the pools and rivulets of ruddy metal.

Stified with smoke and heat they were about to withdraw. A timber torch showed in the sand what appeared at first to be more molten iron. But the redness was different, like a stain. Huddled nearby in a dim corner lay a body. The face was mutilated, half buried in the sand, twisted under a thick shoulder. Those shoulders and the black-bearded profile were recognizable, but Rensen made sure when he noted the peculiarity of the palm-blackened fist, clenched as in wrath so lately.

(To be continued.)

Borden is harping on a little of the graft which the Liberal government is standing for. There is one item which the leader of the opposition elaborates on. The Liberal government is paying to a company which has no lighting plant the sum of \$9,465 a year to light a certain public building in Ottawa. The city lighting plant is doing the work for the company which has the contract for \$5,040 a year. The government could give the contract direct and save over four thousand dollars. This is the kind of picaresque graft Borden is talking about. Not a word does he utter about eleven million dollars paid in interest each year on the national public debt. Not a word does he utter against the rent, interest and profit, graft of the master class on the workers. He fixes his gaze on four thousand dollars. He dare not attack any great problem. He is either a faithful henchman of the robber class or a picaresque mind backed by a picaresque spirit.

Evolution often proceeds by revolution. The Mendelian theory of evolution is that organisms change suddenly in appearance. The change takes place with a leap. The new variety has been perfecting itself under the form of the old. But the form remains the same until it changes suddenly. This theory is applied by some Socialists to the evolution that takes place in society. The old order appears to remain constant. But under the old form new ideas are permeating. New thoughts are replacing the old. Then, when the time becomes ripe, the new ideas triumph as it were all at once. A revolution has taken place. Slavery goes out on the cloud wrecks of a bloody war. Feudalism falls in a night to be replaced by parliamentary institutions. Today the new Socialist ideas are permeating the body politic. And soon the old order will pass away to give room for the new form of industrial democracy to do its work.

There are those who declare that all employers of labor are not robbers. They declare that Socialists are unjust in calling the employing class labor skimmers. For there are many employers of labor who work hard and yet make nothing. This is true and this is in accordance with Socialist philosophy. The little employers of labor are crushed. The big employers of labor are sometimes crushed too. Competition is war and in war there must be the conquered. But because some employers of labor do not succeed in capturing the unpaid labor of the workers does not prove that the master class are not legalized robbers. The revolution in industry is putting a lot of little employers on the ragged edge of failure. They are doomed to extinction just as the revolution in warfare doomed a lot of the little robber barons of the middle ages.

SPECIAL ISSUES start next week. No. 95 will be "Contempt of Court Issue." Better get in line with a bundle order for three months. Five copies per week, 50 cents. Ten copies per week, \$1.00. Twenty-five per week for \$2.50.

COTTON'S WEEKLY is published in the interest of Socialism by Cotton's Co-operative Publishing Company, Inc., Cowansville, N.S.

Editor, H. A. WARR, Sec-Treas. and Business Manager.

A GAIN

The sub list creeps up this week. A gain of something like eighty.

The ten thousand is still fifteen hundred subs away.

The new building will probably be ready for occupation next week and we will likely be in our new quarters for the next issue.

The new building is situated on the outskirts of the village. It is built on a lot an acre in extent which gives plenty of room for expansion. The lower storey of the building is twelve foot in height, thus giving plenty of space and making the work rooms large and airy.

In the new building there will be a greater opportunity of turning out a better paper, both in the way of propaganda matter and for making the paper a fighting organ for the social revolution.

The workers are coming to close grips with the capitalist system. Canada is becoming more of an industrial country. Even the farms are being industrialized. This means that the battle lines of the class struggle are extending throughout the length and breadth of Canada.

Cotton's Weekly is being put in a position to do effective work for the wage slaves of Canada.

In the union there is strength. I felt the pulse of the army. I have felt the solidarity of the socialist movement. Therefore I do not fear to make Cotton's a fighting organ. For I know that if Cotton's Weekly is jumped by the postal authorities or it is involved in criminal actions in an attempt to break its power there will be a response that will startle the plunderers of Canada and their paid henchmen.

There are some hot issues coming. The battle lines will be drawn tighter. The master class of Canada will not see its privileges attacked and its members and their hirelings exposed in even a little of their slimy dealings without attempting to put the fighting paper, which is pulling down their bulwarked power, out of business.

But I do not fear the power of the master class, for the might and power of the working class of Canada is backing Cotton's Weekly.

Circulation Statement

Following is the statement of circulation for the issue of June 16th.

OFF ON TOTAL

Ontario..... 68 .. 67 .. 2774

British Columbia..... 28 .. 159 .. 1420

Nova Scotia..... 13 .. 34 .. 962

Alberta..... 35 .. 22 .. 927

Manitoba..... 14 .. 14 .. 846

Prov. of Quebec..... 45 .. 11 .. 614

Saskatchewan..... 44 .. 16 .. 502

New Brunswick..... 14 .. 14 .. 281

Elsewhere..... 2 .. 3 .. 84

Yukon Territory..... 6 .. 40

Prince Ed. Island..... .. 14

Newfoundland..... .. 6

Total..... 263 346 8470

Gain for week 71

Total issue last week was 9,200

MANITOBA CALLS.

Comrades: A sharp appeal is made to you to help in the Winnipeg campaign. The elections are due July 11th, and the Socialists of Winnipeg have two candidates, but unless funds come in right away one will have to be dropped. Now I appeal to every reader of Cotton's to send in 10 cents or what they can spare. Don't matter how small it is; we must have the funds. Send your money at once to Wm. Watts, Fin. Sec. Election Committee, 312 Bursnell St., Winnipeg.

SUB PRICE OF COTTON'S

Canada and England.

Six Months, 26 copies 25c

Six Months, clubs of 5 1.00

One Year, 52 copies 50c

One Year, clubs of 5 2.00

Three Months, club of 5 50c

Three Months, club of 10 \$1.00

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All advertising copy is subject to Editorial approval and no contracts made. No Cash Goods advertised. No Fake ads. taken at any price.

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The Banner Collection

HAVE you started on the study of Socialism yet? Good propaganda is made only by study. Study in order to better convince the other fellow. The Banner Collection of Books are the very best obtainable for the beginner in the study of Socialism. Socialism is explained in a simple and interesting manner. The books are neatly bound in paper, and can be carried in the pocket without any inconvenience. Here is the list:

1. EASY LESSONS IN SOCIALISM—Lefingwell..... 5c

2. SOCIALIST CATHEDRAL—Chino..... 5c

3. PARABLE OF THE WATER TANK—Belamy..... 5c

4. MERRIE ENGLAND—Blatchford..... 10c

5. WHAT'S SO AND WHAT ISN'T—Work..... 10c

6. The Socialists,

Anti-Socialist Arguments

That Were Laughed Out of Europe 50 Years Ago, are Just Reaching New Brunswick

Comrade Stuart's reply to the Newcastle, N. B., Union Advocate's insinuation that Socialism is a mere dividing up scheme has brought forth a long editorial from the "Advocate" to the effect that Socialism would degrade woman, is opposed to religion and morality, is disloyal to British traditions, would abolish capital, etc., etc. Comrade Stuart has again taken up the pen in defence of Socialism, and fires the following broadside at the capitalist editor:

COMRADE STUART'S SECOND LETTER

Editor Newcastle Union Advocate.
Dear Sir—In its issue of the 14th instant the Newcastle Union Advocate makes several charges against Socialism which are entirely without foundation in fact.

The Union Advocate alleges that by Bebel, the great Socialist leader in the German Reichstag, "The home, woman, her position as to chastity, is made a subject of the ludicrous." This charge is absolutely false. Bebel, along with members of all Socialist parties, stands for according to woman her true place beside man, as his friend, counsellor, helpmeet and EQUAL. The Socialists everywhere stand for giving woman equal political rights with man and EQUAL WAGES FOR EQUAL WORK, which would do away with the necessity under which many women are of marrying merely for a home. Under Socialism woman would be economically independent of man. Then, when she married, it would be a deliberate act of which she would cling for life. It is not Socialists who furnish the bulk of Divorce Court business. Instead of Socialism degrading woman it would lift her to her true place in society. It would ennoble and enfranchise her.

The Advocate intimates that, because some Socialist leaders are not Christians, therefore the Socialist party as an organization is anti-religious or, at least, anti-Christian. It is neither the one nor the other. Socialism began in a period when most Christian churches were very remiss in their duties. This fact, coupled with the active opposition which so-called Christian organizations displayed towards Socialism in the days of its beginnings, will account for much of the anti-churchianity of some of the founders of Socialism. Had all sections of the Christian church remained faithful to Christ there would not have been, in Christian lands, any hostility between organized Christianity and Socialism.

All Socialists are not outside the religious folds, and all Christians are not anti-Socialist. At the Pan-Anglican Congress in London two years ago, Socialism received earnest and very favorable attention. At the meeting on June 22nd, 1908, devoted to Socialism, one hundred and fifty archbishops and bishops and a multitude of minor clergy and an assemblage of laymen and laywomen gathered, numbering any number gathered, crowded Albert Hall. The Bishop of Birmingham, who was scheduled to preside, was absent owing to illness. He sent a paper, which was read by his substitute, the keynote of which was the injustice of the existing division of the profits of industry. After contrasting the grinding poverty of the workers with the extravagant luxury of the idle rich, HE DEMAND-ED A TREMENDOUS ACT OF PEN-ITENCE FOR HAVING FAILED SO LONG AND SO GREATLY TO CHAMPION THE CAUSE OF THE OPPRESSED AND WEAK, pen- itence to be followed by reparation ere the well-merited judgment of God took all weapons of social influence out of our hands.

There followed a series of eloquent addresses, the first of which was from Mr. McEee, of New York. ALL THE SPEAKERS EXCEPT ONE DISPLAYED A SOCIALIST TENDENCY, basing their arguments on the teaching of the founder of Christianity and the brotherhood of humanity. THE ABOLITION OF WAGE EARNING AND THE PUBLIC MAINTENANCE OF CHILD- BEARING MOTHERS were among the reforms predicted or advocated.

Rev. J. G. Simpson, principal of the Clergy School of Leeds, assured the vast audience that all over the north of England they were face to face with a rising tide of Socialism, which they were powerless to stem, even if they wished to do so. Countless workers in the forges, furnaces and mills of the North had adopted the Socialist idea and held to it like a religion and loved it like a bride. HE DEMAND-ED THAT THE CHURCH GIVE A FREE FIELD TO SOCIALISM. He appealed to it to try to understand it and not to hasten to discount it.

The late Judge Hamington of New Brunswick, who was a delegate to the congress, wrote in a letter to the English Edition of the Canadian Gazette, dated June 22nd, 1908, as follows:—

No one who attended the Albert Hall today could fail to be impressed by the fact that gathering of fully 5,000 representative people assembled to hear a discussion of Socialism (so-called) and its relation to Christianity and the Church, and also by the able and impartial manner of the discussion. No doubt much misapprehension was removed on that important subject. My own belief is that SOCIALISM (as the term is often used) DOES NOT INCLUDE ANARCHY, NOR WILL ITS DIS-SEMINATION AND INFLUENCE RE- SULT IN ANARCHY, BUT WILL, I HAVE NO DOUBT, AID TO RE- LIEVE MANY MISERIES NOW OP- PRESSING MANY OF OUR FELLOW MEN."

Speaking of the Congress, at which

he also was a delegate, Bishop Spalding, of Utah, whose vehement advocacy of the principles which Karl Marx expounded was loudly applauded by the congress, said:

"The warm reception of my Socialist speech surprised me. I did not believe Socialism had spread so widely among the English churchmen. It is the breakdown of the present social system that is driving people to Socialism. THE LABOR QUESTION IS NOW A QUESTION OF EMANCIPATING SLAVES. We Socialist churchmen demand a social revolution because we think, first of all, of preserving human life."

Said Silas McBee, editor of the American Churchman:

"The force of the inspiration sent out by the Congress will be tremendous: great results must follow. SOCIALISM ALONE IS NEEDED TO HEAL THE DOGMATIC BREACHES IN THE CHURCH."

In "The Churchman"—a Protestant Episcopal organ—of June 11, 1910, appeared the following, which further shows that Socialists are not necessarily either anti-Christian or non-Christian:—

"The French Socialists of Lille, who have just received a visit from three hundred English Socialist workmen, were put in the way of learning that orthodox Socialism is not always antagonistic to the Christian religion. In the procession through the streets of Lille it was the subject of much remark that the English section displayed on its banners Christian Socialist devices, such as 'We represent five hundred thousand Socialist working people, who worship Jesus; the foundation of our teaching is the spirit of Jesus; we proclaim the Fatherhood of God and the brotherhood of men.' At a vast meeting held in the great Socialist hall of the city, Mr. William Ward, president of the Associated English Societies, explained to his French colleagues that the English Socialists based their views upon the teaching of Jesus, the carpenter of Nazareth, who taught fraternity and was opposed to war. French and English Socialists, though they started from a different point, had the same ideas. Mr. Keir Hardie, the Laborite leader and member of Parliament, explained that the English Socialist organization were Christian without adhering to any Church. He said that the original Gospel ought to be denuded of the accretions of clericalism and ecclesiasticism. Militarism was anti-Christian. Many philosophers and men of science had abandoned Christianity, but there was going to be a beneficial change in this regard. Socialism did not aim at satisfying mere material appetites, but at the amelioration of mankind all round. He then entered upon a long defense of Christianity and stated that Socialism meant the practical application of the sermon on the Mount, which had never yet been carried into practice. The local press of Lille stated that this address was greeted with the same frantic applause as that with which the denunciation of religion is usually received. At the doors of the hall copies of St. Matthew's Gospel were distributed, and a meeting was afterwards held in the Evangelical French Church of Lille, at which the English Socialists were welcomed and the tenets of Christian Socialism expounded by members of the evangelical clergy."

Two years ago, the Christian Socialist Fellowship had on its roll 161 Christian clergymen in good standing in many different denominations, including several prominent ministers of the Atlantic Provinces of Canada. Their stand for Socialism has not disgraced them among their fellow clergy.

The Socialist Party also contains clergymen of the Jewish and other faiths.

So much for the reckless statement that Socialism is anti-religious. Socialism is a political doctrine, and its adherents, like those of other political parties, are at liberty to profess any religion or no religion as suits the fancy of each individual.

"How are we going to have industry without capital?" asks the Advocate. Socialism does not aim to abolish capital. It would abolish only the capitalist class—the class that lives upon the labor of others. Labor produces all wealth and to the laborer should all wealth belong. Socialism seeks to abolish the wages system and establish a co-operative commonwealth, under which each worker would receive the full value of his labor. That would not be abolishing capital.

Under Socialism all real estate and other capital would be the property of the Commonwealth, and, therefore, could not be willed from parent to child.

The Advocate makes a bad break when it says that selling out the people's franchise is "A matter of political economy, not Socialism." Socialism is nothing if not political economy.

When we consider the condition of the poor in the British Islands, where 100,000 families in London live in one room each, half of the families of Scotland have not more than two rooms each, and the ruling classes are largely composed of landlords and brewers and distillers, we do not blame Robert Blatchford for calling "British civilization an inhuman chaos." And British civilization is as good as—in some respects better than—American or any other capitalist civilization.

The Advocate's statement that the organization of grafters which recently controlled San Francisco was "practically, if not nominally, a Socialist government," is wide of the mark and, surely, could never have been made by anyone cognizant of the facts of the case.

The Advocate and its readers should begin to study the Labor problem. They should subscribe for, and carefully read, the local Labor press, such as the "Eastern Labor News" of Moncton, N. B., and such Socialist papers as "Cotton's Weekly" of Cowansville, P. Q.; "The Western Clarion" of Vancouver, B. C.; the New York "Weekly People"; and "The Christian Socialist" of Chicago. An honest study of Socialism will soon convince the student that in Socialism alone lies the economic and political salvation of the human race.

H. H. STUART,
Newcastle, N. B., June 18th, 1910.

The battle against slavery has yet to be fought on Canadian soil.

Socialism is not against religion unless you mix your business up with your religion.

Socialism is a political movement for the more equitable arrangement of the distribution of social products.

Society produces criminals and then blames them for being produced. And the capitalist apologists declare this is justice.

The militia of Canada is a beautiful little organization gotten together by the capitalists to pink holes in rebellious wage slaves.

Now that Teddy is back in the United States again we can expect to see Socialism completely smashed once more by a few strokes of Teddy's pen.

Capitalism does not give its rewards to the man who works. It gives its rewards to the man who works others.

Investigation shows that in Peru the same atrocities are committed against the natives to compel them to gather rubber as in the Congo. Rubber has gone up in price and capitalism is hunting big profits. International capitalism is the cause of oppression and misery, no matter where it exists.

The Liberals howled about corruption and extravagance when the Tories were spending forty million dollars a year at Ottawa. Now the Liberals spend a hundred and twenty millions and the Tories are howling about corruption and extravagance. The sham fight will deceive only the foolish.

Many capitalists work. Of course they do. So do slave hunters in the depths of Africa. So do men who roll a peanut round a city block with a toothpick on a freak bet. So do burglars who bore through chilled steel. But such work does not benefit humanity. Neither does the work of the capitalists.

Politics across the border are being "cleaned up," that is to say the people of leisure and wealth are tired of being run by a lot of grafters and are entering politics personally. Formerly their fathers got unearned wealth by bribing the grafters for special privileges. Now the sons refuse to be led any longer and are going into politics themselves to give themselves what they want.

The New York Sun is supporting Theodore Roosevelt. For years the Sun sneered at Teddy and all his works. Those were the days when Socialism was not so far developed in the United States and Theodore was looked upon as a dangerous radical. Now the Sun supports Theodore as the last hope of a reactionary plutocracy. The sudden change in the editorial policy of the Sun shows what a vast change is taking place in the political complexion of the United States.

Economic determinism governs the actions of the vast majority of the people. It must needs be so. For those who do not bend their energies to acquiring food, clothing and shelter, die off. The Socialist philosophy is based on economic determinism. Materialism if you will. Yet it is not irreligious any more than astronomy or botany or zoology is. It is a philosophy, a science of human society based on definite, observed phenomena and reaching a certain definite conclusion as to the evolution of the present stage of society into the next.

The German Kaiser takes a long ride on horseback to review the legalized murderers of Germany, the troops. His knee gets blistered and the news is telegraphed and published over all the world. A mournful tone is adopted and the plute press expresses great sympathy for the Kaiser. But workmen get smashed and mangled in the mills of the master class and the grave accidents to the slave workers are barely mentioned. The working plugs are supposed to get mangled. But a real live three million dollar a year parasite cannot get his knee skinned without a great lamentation from a sycophant press.

Socialism means the economic triumph of the Common Dubs.

The battle for freedom was not ended with the emancipation of the chattel slaves.

What county will first send a Member of Parliament to Ottawa on the Socialist ticket?

Graft does not worry the Socialists because Socialists know that graft is but a byproduct of the capitalist system.

The greatest revolution known to history is impending. The result of that revolution will be economic emancipation.

Manitoba elections are fixed for July 11th. Now watch the two old political parties claw the air in their attempt to fool the people.

Just as extinction is impossible of conception to the mind of a living person, so the abolition of its power and functions is impossible of conception to the minds of the master class.

The Tory papers declare that Borden in power means the knell of graft. The Tory papers are cheerful prevaricators. Borden hugs the capitalist system to his bosom and the capitalist system is a graft system.

The local municipalities of Ontario pay about five million dollars a year in interest charges. Under Socialism with the abolition of rent, interest and profit these five millions could be used to take care of the weak and helpless.

Philanthropists philanthropize at the expense of the workers. Big fortunes are piled up at the expense of the proletariat. The workers are robbed to enrich the philanthropists. Therefore when the rich give of their abundance to what is considered charitable objects, they but part with a little of their plunder.

The Labor Party of Great Britain is becoming more revolutionary. The Labor Leader, the official organ of the I. L. P., has become more open in tone and is insisting more upon Socialism. The Labor Party is finding out that the Liberals are great on professions but small on performance.

The German workers are thoroughly revolutionized. They are also educated to a knowledge of their own interests. They work together as trade unionists on the industrial field and as Socialists on the political field. The mass movement of the German proletariat is frightening the rulers of the whole of Europe.

A new railway is to be built in Nova Scotia. The railway will run from Halifax east along the southern coast of the province. This railway has been promised by the politicians election after election. Yet it has never been built. Now it is going to be built by private individuals, heavily bonused of course from government funds. The reason it is being built now and not sooner is because economic conditions at present are suitable for the capitalist exploitation of the south eastern counties.

Equalization of taxation was an old cry among the farmers. We do not hear the cry today. Taxation has become a small question compared with the high cost of living, combinations in restraint of trade, strikes, and the robbery of the workers. More over the question of equalization of taxation does not interest the laboring population as much as it did. The advance of the capitalist mode of production has expropriated the majority of the workers of any taxable property.

The politicians are never tired of talking about protecting the interests of the people. They know this phrase means nothing. The people under a competitive system of industry have antagonistic interests. The people who own railroads want high freight rates. The people who ship goods want low freight rates. The people who sell cement want high priced cement. The people who buy cement want low priced cement. The politician who talks about protecting the interests of the people is talking to hear himself talk.

Two laborers were run over by a C. N. R. train at Rainy River, Ont., and killed. This snuffing out of two lives of toilers is barely mentioned in the plute press. But when King Edward died all the plute papers threw double jointed fits of sorrow. The death of the slave workers of Canada are a mere nothing. The death of the show puppet of the capitalists of the British empire is a terrible calamity. And there are some fool workers still left who will swallow the guff put forth by the capitalist papers of Canada.

Convict Labor in Ontario

The Ontario government is going to use convict labor, for building roads in Northern Ontario. The Ontario government prides itself upon being the government of the people for the people. It prides itself upon its radical tendencies, and its fight against the trusts and monopolies. But the Ontario government, by its very nature, is a government for lambasting labor.

Whitney believes in the institution of capitalism. The whole cabinet is a machine for keeping the workers in wage slavery.

The Ontario government is face to face with the difficulties of all capitalist governments. The difficulty lies in the fact that the provincial government is a government for the maintenance of parasites at the expense of the labor of slaves.

Every capitalist government realizes that labor power is the only source of wealth. The master class will become the richer the more slaves there are at work and the cheaper those slaves are in the service of the master class.

There is the continual search for a cheaper method of doing business. There is the continual speeding up on the part of the bosses. There is the search for cheaper brands of workers to replace the more expensive.

The Whitney government has cast longing eyes upon the prisoners in the jails. Just as the Whitney government cast longing eyes upon the wasted power running over Niagara falls and installed the Hydro Electric system to use that power, so it has cast longing eyes upon the labor power running to waste in our jails and is going to use that labor power in the service of the exploiters.

But just as Niagara power will replace and cast on the junk heap many gasoline engines and other machines for developing power, so prison labor will replace and throw on the junk heap many free laborers.

The letter of Albert Gauthier, secretary of the Cobalt Miners' Union, published elsewhere in the present issue is a protest on behalf of the free laborers who are scheduled for the junk heap.

It does not matter whether Niagara replaces gasoline engines. The engines are unfeeling and will not suffer if they are put out of use.

But labor power is wrapped up in human beings and when free labor power is flung on the scrap heap it means much suffering.

But whether there is suffering or not it matters nothing to Whitney and his gang of capitalist henchmen who have Ontario in their power.

The province must be run in the interests of the labor thieves and Whitney et al are Johnnies on the spot to do the job.

Criminals are byproducts of capitalism. The private ownership of the means of production and distribution, the forcing of men into criminal ways for the gaining of a living, is the reason that the Ontario jails are filled with the "unfortunates" who did not happen to be able to fill their bellies and clothe their backs either from wage pittance or legalized capitalist thievery.

These criminals must be deprived of their freedom or the capitalists

There are many persons who do not like to associate with Socialists because the Socialists have such boorish thoughts. They talk about finchanded gentry in a most unpleasant way. They call them thieves. They do not reverence the wigs of the judges. They call judges' decisions rot and look upon the judges of Canada as the paid henchmen of a corrupt plutocracy. They do not listen to the nice Sunday school stories told with such unctious grace by smoothfaced scoundrels and priests. They laugh at the fine airs assumed by the wives and daughters of our financiers and industrial magnates. They know that such women are but the parasites of the parasites of the workers. The Socialists are uncomfortable creatures to get along with to take life easy. All this is true. And it has been true through history that the supporters of a new movement for the uplift of humanity have been uncomfortable to get along with. The early Christians were a set of most uncomfortable men. Herod and the high priests did not like them one little bit. And the emperors of Rome did not like them. The early Protestants were uncomfortable people to get along with. The popes and rulers did not like them. The abolitionists were a lot of uncomfortable people. Teaching discontent to the negroes. And the Socialists are most uncomfortable people today. And the best of it is that they are going to be more uncomfortable to get along with for they are going to capture the legislative bodies and rule.

The middle class is being squeezed

who are sucking the life blood of the Ontario workers could not exist in their parasite position. So jails are built to confine these criminals.

Jails and jailers cost money which must be raised by taxation. Taxation falls upon the master class because slave workers have not the means with which to pay taxes. The master class do not like to pay taxes to support their byproducts, the criminals, and give them free food, clothing and shelter. It is the settled policy of capitalists to use the byproducts of the system in the interests of their plundering.

So the prisoners are to be used to compete against wage slaves.

The Ontario government would not think of letting these prisoners go directly into the workshops of Brantford or Hamilton or Toronto or Berlin. The wage plugs have votes and should they see convicts taking their jobs away from them in a direct manner there would be a rebellion at once in Ontario which would make the rebellion of Mackenzie look small and cheap in comparison.

So the crafty Minister of Public Works ships these convicts north to build roads so that the labor thieves who suck the labor of the miners may have fine roads built and can get out gold and silver cheap and can get cheap food for their wage plugs to live on, thus reducing the cost of their operations and increasing their unearned incomes.

The Minister of Public Works of Ontario thinks he can sneak these convicts into Northern Ontario without a kick. He thinks that the North is so far from the usual current of affairs that the wage plugs of the rest of Ontario will not feel the pinch and will let prison labor become an established institution to gradually spread through the rest of Ontario.

What will your answer be, slaves of Ontario?

Will you let your fellow wage slaves of the north suffer from the competition of convict labor at the behest of the capitalists who stand behind and pull the strings of the puppet ministers of the province? Or will you show your government that the working class of Ontario stands together for mutual protection, a solid phalanx against encroaching capital?

Will you send letters and resolutions of protest to the Minister of Public Works? Will you stand by your fellow slaves of the north against this introduction of peonage into Ontario?

Have you read of the convict camps of the south and the brutalities there practised?

Let every reader of Cotton's in Ontario sit down and write a hot letter of protest to "The Minister of Public Works, Toronto, Ont." Get as many resolutions as possible passed in Socialist and Trade Union Locals. The gang who are running the government of Ontario need a lesson. Let them hear from the wage slaves of Ontario. Stand by your comrades in the North. The boys of the North need your help. They know the principles of Solidarity, and you will find them, when your time of trouble comes, fighting your battles with you against the common enemy of the working class.

between labor and plutocrat. The independent employer has little chance against the big employer in the capture of markets. His primitive machinery cannot compete with the powerful machinery of the big company. If he manages to quit business and get a little money to invest in the stock of the big company, he is crushed out in some stock juggling operation. He squeals but the Socialist is powerless to aid him. He would not use his brain nor would he listen to Socialist reason. The fool passes on and is punished. But with his fall he begins to see things in a different light and sees reason in social production for social needs. The increasing power of the plutocracy, the crushing out of former independent persons, is making more of the people have antagonistic economic interests to the owners of machinery. Therefore they are willing to come into the Socialist ranks and swell the number of revolters.

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