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Total Number Subscribers for week of August 17 10,629
Total Edition Last Week 16,100
Registered by the New Press

Cotton's Weekly

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COWANSVILLE, P. Q., Canada, August 24, 1911

H. A. WEBB, Bus. Mgr

THEIR POOR HEADS

The poor heads of the plain mutts! How they must ache trying to absorb the inky darkness of non-intelligent rant that Laurier and Borden are pouring upon their bewildered ears.

Times have grown hard. The workers find that it is harder for them to live. They east around for a remedy. And Laurier and Borden are both trying to get the workmen to hire them as doctors for their economic ills. Both propound a long winded harangue that fatigues the brain and adds confusion worse confounded to the political situation.

The trouble with the workers is the fact that they are liable to unemployment, must work for a master, and must pay high for things and have small pay with which to buy the things they need for themselves and families.

Laurier says to let the American goods come in from across the border and to let the Canadian goods go across the border without duty. This, according to Laurier, will allow those who sell to get better prices for their goods, and those who buy to pay less for what they get.

That is the kind of dope that Laurier wants us to believe.

Borden tells us that this will be no remedy. The Tories say that if we allow a free interchange of goods from one country to the other, that the American trusts will get us, our factories will close down, and the poor wage slaves of Canada will find themselves hunting a job, with no one offering to buy their labor power.

We get many statistics hurled at us. Every little country politician who finds it hard to add anything beyond three and three make six is quoting learnedly from blue books and hiding a mighty sight of ignorance behind a solemn tone of voice.

The people are bewildered and well they may be. For Laurier and Borden are both acting a great farce. NEITHER OF THEM BELIEVE IN WHAT THEY SAY.

They go to the people and deliberately confuse them. If Borden believes what he says then his brain stayed stationary and never grew after he was fifteen years of age. If Laurier believes what he says then the days of miracles are not past.

The problem is simple when we analyze it. It is clear and plain when stated properly. Here are natural resources. Here are many men and women willing and anxious to work.

Labor applied to the raw materials is the only source of wealth. The problem is to get labor to the raw materials and to give labor what it produces. This can be done by the people collectively owning the means of production and distribution and letting the workers manage industry in their own interests.

That would be Socialism. That would allow the people to earn a decent living. It would also prevent the capitalist class drawing unearned revenues.

So Laurier and Borden fight shy of the only remedy for the ills which humanity suffers from. The problem that Laurier and Borden have set themselves to solve is not, "How can we give the workers the most of the wealth they produce?" The problem they are trying to solve is, "How can we give the workers the least amount of the social wealth they produce?"

Laurier and Borden support the capitalist system. They want to get the workers to work cheap and to buy things dear. They want large revenues for the idlers. They want to see a great difference between what the capitalists have to pay for labor and what the workers have to pay to buy from the capitalists what workers have created. They want to see large incomes stick to the fingers of the plutocrats in the operations of industry.

Of course the common people do not like to see themselves robbed. They would rather get what they earn. Laurier and Borden have the devil's own job to do in the interest of the labor thieves. They have got to wheedle the votes out of the common people and make them stand for their own robbery.

This is why we see Reciprocity dragged out into the political arena. This is why its dusty old carcass is kicked and cuffed about the political platforms. It is dragged forth that Laurier and Borden may be full of sound and fury that looks like sense but signifies nothing.

The people try to see sense in a fight that has no sense to it. Wherefore their heads ache from trying to reason out the unreasonable and to

think of a difference that does not exist.

The poor, poor people. Their poor, poor heads.

"Why don't you Socialists appeal to the better classes?" a lady asked a Socialist. We do appeal to the best class, the class whose energy produces the wealth of the world. There is no better class than the working class.

Socialism is the organized, intelligent revolt of the working class against their masters. That is why the masters don't like it. If it were a blind, planless rebellion, the bosses would just turn the troops loose, many workers would be killed and the bosses would be glad.

According to the Appeal to Reason, the value of the farm crops of the states last year was nine billion dollars and it took seven billions to market it. The farmers produced nine billions and got two billions of it. That is what advanced capitalism of the U. S. does for the working farmers. Laurier is evidently a great friend of the exploiters when he wants Canadian farmers to get robbed of five dollars out of every seven.

The reward of ability is one of the stock things that anti-Socialists use against Socialism. In reality it is an argument in favor of Socialism. Under the new system, there will be reward for the industrious able. If a man can produce social wealth, he will have the reward of what he produces. His ability will be recognized and rewarded. But much that now passes for ability will not be rewarded. Rather it will be prevented. Even under present conditions, the burglar who has the ability to gumshoe into a store and cart off goods is shut up when he is caught exercising his ability. The skillful counterfeiter who has the ability to imitate a five dollar bill is prevented from exercising his skill. So under Socialism, the capitalist minded person who tries to exercise his ability by trying to live on the labor of others to their detriment, will find that society will not tolerate his activity. Useful ability will be rewarded. Selfish ability which tries to plunder humanity under Socialism will shiver in the cold.

Here is the kind of argument some unthinking people use. "The government officials are crooked. We must run business honestly. It would be a crime to trust the government with our national industries seeing how the politicians steal things now." If this argument was correct, we should stop running the postoffice and let some private group of capitalists run it and charge us five cents on every letter mailed. The hydro-electric scheme in Ontario should be handed over to the electric trust so that some capitalist might boost the rate three times the present one. Our jails and penitentiaries should be privately owned and operated so that some labor skinning corporation might make profit on convict labor. As soon as we apply the argument of our opponent to existing institutions they look ridiculous. There is little illegal stealing going on compared with the vast amount of legalized graft. A capitalist politician may get away with a hundred thousand dollars or so during his four year's session. But the railway owners get away with seventy million dollars each and every year. The bank owners get away with between twenty and thirty million dollars every year. The manufacturers get away with hundreds of millions of dollars. Because some petty politician might possibly get away with a few thousand dollars, we must not have socialized institutions. Oh, no. We must let the capitalist class bleed us of hundreds of millions. And the people who talk about the corruption of officials think they are sensible men. Are they not funny creatures?

DISCONTENT.

There is a jewel which no Indian mines Can buy, no chymic art can counterfeit; It makes men free in greatest poverty; Makes water wine, turns wooden cups to gold. The homely whistle to sweet music's strain: Seldom it comes, to few from heaven sent, That much in little, all in nought—Discontent.

Anon.

The easiest way to make Socialist converts is to get them to subscribe to 52 weekly doses of Cotton's Weekly. Why not be the doctor? We'll furnish the medicine.

BRITAIN IN REVOLT

The most glorious sign of the coming of the revolution is the revolt of the slaves on the docks and railways of England.

For years the patient English workers have born oppression. While the Liberal politicians prated of liberty and trade and bigger armies, the people of Britain suffered themselves to be oppressed. Wages sank, hours of labor were long and the increase in wealth went to benefit the minority who lived in large luxury.

The labor party busied itself in parliament with puerile measures. It said it had to be practical and to get reforms. It dickered with the politicians of the master class.

Meanwhile poverty increased. Even Lloyd George admitted that twelve millions of English were underfed and that two millions were starving.

The masters who ride cared nothing for the sufferings of the workers.

Now the workers are speaking. They are not using terms of love and brotherliness. They are not using mild persuasion.

They leave their tasks. They assemble in parades. They refuse to allow the parasites to exploit them. Almost as one man the workers, organized and unorganized, skilled and unskilled, unite in common tactics. They realize the unity of their interests, the necessity of the solidarity of their class.

The master class are alarmed. Their organs, the capitalist press, flare out in huge headlines that the workers refuse to work and are plunging England into starvation. Twelve millions of English people have been starving in the past. This was nothing. But as soon as the workers refuse to feed the few parasites of the upper classes, the newspapers howl in rage.

The troops are called out. Police battle with the strikers. The masters call one section of the working class to drive the other section of the working class back to slavery. This is the crying shame of the workers—that exploited slaves can be got to murder other slaves that masters may rule.

Whatever may be the outcome of the present strikes in England, one thing is sure. The workers are awake. The old days of passivity are gone. The days of action are come.

Kier Hardie declares that these strikes mark the beginning of the end of capitalism. The strike leaders, Tom Mann in Liverpool and Ben Tillett in London, two fighting workers who have been trained to fight the class war in class wars in Australia, South Africa and England, are revolutionary to the last drop of their hearts' blood.

The slums pour forth their myriads. These creatures, produced by the extortion of kings and nobles and capitalist, come as an avenging host. Buildings are fired, food destroyed, machinery smashed.

The revolution is breaking in the mother land. It is a day of glad hope for every revolutionary in Canada.

One of the fruitful causes of litigation has been damage suits for industrial accidents. A worker would get injured and an ambulance-chasing lawyer would take out an action against the employer, and if the action was won, the lawyer would get the biggest part of the damages awarded the injured man. This was bad for the employer and bad for the employe, but good for the lawyer. Now compensation acts are becoming the rule. In many provinces if a man gets injured he is allowed about three or four year's pay from the boss if he is totally incapacitated. The lawyer is cut out of his business. His practice is confiscated. Thus organized society prevents the lawyer getting an income from industrial accidents. If organized society can do this, why cannot it prevent the idle capitalists from getting unearned revenues from the labor of workers? It can be done just as soon as the workers want to see themselves get all they earn.

PRICE OF SUBSCRIPTIONS

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Six Months, 26 copies \$.25
Six Months, clubs of 5 1.00
One Year, 52 copies50
One Year, clubs of 5 2.00
Three Months, club of 550
Three Months, club of 10 1.00
Subscriptions for the British Isles, the colonies and Mexico are the same as Canadian. Subs to the United States are \$1.00 per year, on account of the postage, which is one cent per copy.

THE TWO SLAVERIES

Two sets of politicians are abroad in the land. One set label themselves as Liberal. The other set label themselves Tory.

The Liberal politicians are fighting to have continentalism. They are fighting to have one set of masters rule the whole American continent.

The Tory politicians are enraged at this. They do not want one set of slave drivers over the whole continent. They want Canadian workers to be enslaved by a set of capitalist slave-drivers—the majority of whom will be Canadians.

Workers of Canada, farmers of Canada, you have nothing to gain by voting for Liberal or Tory. Every vote you cast for Laurier or for Borden is a vote for your own slavery.

The Montreal Star is running a series of articles exposing the industrial conditions in the United States. There the workers are out of work. Cotton mills are shutting down. Farmers are mortgaging their farms. Steel mills are curtailing their output. In every city the unemployed throng the employment agencies and find no work.

The Laurier politicians sneer at the Star's campaign. They say these reports are not true. The Montreal Star is right. The Laurier politicians lie, deliberately lie, when they say that the U. S. conditions are prosperous. According to the Socialist publications across the border, there are now four millions of unemployed in the U. S. With winter the number will be vastly increased. Reciprocity will fling Canadian workers into competition with the exploited slaves of the U. S.

But the Tory politicians lie, deliberately lie, when they declare that they want to help the workers of Canada. They want to do no such thing.

We have factories in Canada, coal mines, railways, owned for private gain. The slave drivers of Canada are just as selfish, just as greedy, just as cruel and heartless as are the American slave drivers.

Borden stands for Canadian capitalism. He waves the British flag and tells the workers to be patriotic. How Borden and his henchmen must smile when they see Canadian slaves rush to cheer and vote for the Conservative party.

We have unemployed in Canada, prostitutes in Canada, slave laws in Canada. We have all the injustices of the capitalist system rampant.

Laurier says that Canada slaves should be flung into competition with American slaves. Borden says no. He says that Canada slaves should be herded separately so that they may be exploited and sore driven by Canadian vampires.

Both old parties stand for slavery, brutality, robbery. There is only one party that stands for the slaves of Canada. That party is the Socialist party.

The Socialist party, composed of exploited slaves who are striving for freedom, stands for the abolition of slavery. The Socialists stand for the working class first, last and all the time.

To a slave class it matters nothing whether they are enslaved for the benefit of a master class who take as their symbol of sovereignty a piece of bunting with a union jack on it, or a master class whose symbol is striped with bars.

Shall Laurier fool you, workers? Shall Borden fool you? Why not think for yourselves?

You are slaves. Fight for your freedom. Join the party of your class, the International Socialist Party, which joins hands of brotherly comradeship across international boundaries and fights for the freedom of the slave class from the thrall of all exploiters.

If you are hired to write for a paper you must write the ideas that paper wants to have published. If it is a capitalist paper you must write in support of the capitalist system. In the same way a minister who is hired to preach in a capitalist church must preach the ideas that the capitalists want preached. Economic determinism is at work making the wage-slave minister untrue to his highest ideals. We must not blame the minister any more than we must blame the Christian worker who works in a Birmingham factory for wages producing idols for heathen Africans. Let us change the system so that the minister need not be untrue to his beliefs in order to get a living.

Socialism is common sense.

The Socialist literature is being poured forth in a flood these days in all the countries of the world. We are mighty near the BIG CHANGE which we all want to see.

The capitalist system produces the capitalist. As long as the system lasts the capitalists will flourish. To get rid of the capitalists we will have to change the system.

Capital is necessary but the private capitalist is not. Socialism will socialize capital by making it the collective property of the working people.

Socialism will abolish crime to a great extent. For Socialism will make it easier for a man to live honestly than to live dishonestly. Consequently the economic reasons for committing crimes will no longer exist.

Socialists find democracy so good that they want more of it. They want it carried into industry. They want to see railroads, mines, mills, etc., democratically managed by the workers. Socialists are the only true democrats in existence.

There are men who are capitalists and yet manage the business in which they are engaged. As manager the capitalist is a worker. Under Socialism he will be paid for his work. He will get the social value of his labor. But he will not be permitted to draw revenue as owner of the machinery which others must use.

"How are you Socialists going to run things?" That is a common question which shows that many people do not understand what Socialism stands for. We Socialists are not going to run things. The majority of the people are going to do the running. All we are trying to do is to get the majority to see how sensible Socialism is. When we get the majority, the people themselves will run things along Socialist lines.

The master class have one viewpoint. The working class have another. The Socialists are busy trying to get the working class to see the viewpoint of their own interests. It is hard in some cases to succeed as preacher, politician, editor, lawyer and the whole host of thinking men who talk and preach for a salary give forth the viewpoint of the master class, and the worker comes to believe that the views of his masters are the only right ones. Patience, clearness, and earnestness are needed to waken the deluded workers from their false views.

We have fresh air funds. Capitalist papers paint the woes of children who live in the crowded alleys of our cities and call upon generous people to give money so that these children can have two weeks of country life in summer. These fresh air fund appeals show how hypocritical the capitalist papers are. Their owners KNOW that slums are unnecessary. They know that there is no necessity for crowding people into narrow quarters. There is room enough for all. But the papers support private ownership of land. They support landlordism and rent. The more people that can be crowded upon an acre of city land, the more profitable it is for the private owners of the land. People are huddled together. Slums grow apace. Children grow pallid and weak and sickly. The capitalist owners rejoice and the newspaper owners rejoice. But, lest the people awake and demand justice, charity is paraded forth. The newspapers support the system that makes the children live in hell on earth, then turn round and claim to be virtuous and generous because they get contributions to remove a few of the children from hell for two out of the fifty-two weeks.

INTO THE FRAY

Well, Comrades, your editor is going to get into the fray.

The Socialists have chosen me to run as their candidate in St. Lawrence division, Montreal.

In that constituency a plute by the name of Bickerdike is running as a supporter of the Laurier brand of capitalism. A plute by the name of Johnston is running as a supporter of the brand of capitalism which Borden finds delightful to his taste.

W. U. Cotton will run as a fighter against both capitalist henchmen. There will be one man whom the slaves of Montreal will be able to vote for and feel that they are not voting for a man who will go to Ottawa and make laws to pick their pockets according to law.

I have a sort of a hunch that there will be hot times in old St. Lawrence division. The plute politicians will not be able to work their smooth game on the voters without a protest.

This fight will make me stay in Montreal for the next month. I will not be able to see who sends how many subs from where and write it down in the firing line.

But you will be well looked after. I will still write the dope from Montreal and it will come hot and strong from actual conditions.

Comrade Margaret Allan has arrived and Comrade Webb and the rest of the staff will still keep the red stream of revolutionary literature sputtering out of Cotton's and pouring over the land.

To tell you the truth, Comrades, I did not want to get into this fight. I'm too comfortable out in the country. The new edition of the Encyclopedia Britannica is at hand. There is a library of philosophical books in which I can bury myself. It is far pleasanter to stay here than to go to the city.

From my office window I can look across green fields and woods to the distant blue of the sun-kissed hills. There is quiet and peace and rest. A cooling breeze blows over the fields and in at my window. No struggle. No unrest. No hint of the turmoil of life save as it is born to me from the daily papers and the letters and news from Comrades in the thick of the fight.

It is not pleasant to go to the city, to see the shrunken bodies and careworn faces of the city workers, to see the painted faces of our working sisters who have found the pressure of poverty too strong and who now parade up and down St. Lawrence street at night.

But the call has come and I must obey. For he is no soldier of the social revolution who will not put aside his personal desires for the sake of the movement.

After the elections I do not think I will stay in Cowansville. I want to take a trip through to the Pacific coast. I also want to attend parliament and to see the den of capitalist thieves making laws against the working class.

If the workers of St. Lawrence division see fit to return me as their member I will go to the den of thieves and be on the inside looking out. If I am defeated I will go to Ottawa and be on the outside looking in.

S. A. Landers, Secretary of the United Garment Workers of America, recently went before the Montreal Board of Control and gave a list of factories without adequate fire protection where hundreds of women and children are employed. Nothing will be done. A fire may come and many lives of workers will be sacrificed. You see, it is profitable for the owners to run firetraps. Working girls are cheap and fire protection interferes with profits. Can't you see that Socialism which will do away with the hunt for profits will be in the interests of the great majority of the people who have to work for a living?

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CATHOLIC LEADER

Says Religious Attack on Socialism is Unjust

American and Canadian Catholics are much interested in a speech just reported from England in which the Hon. Charles Russell, son of Lord Russell, declares that there is no reason why Catholics should attack Socialism on religious grounds.

Stating emphatically that he is not a Socialist himself he reviews the action of Catholic leaders who have sought to make their religion the basis of opposition to Socialism and tells them that they are unjust to the Socialists.

The British Catholic leader takes the same attitude as the Socialist party, that Socialism is an economic question and must be discussed on that ground alone.

For the present evils of society, he says, the Socialists are the only ones to propose a remedy.

The speech was delivered before the annual congress of the Catholic Young Men's Society of Great Britain.

It is being printed in all the Catholic papers of the United States and will do much to create a better understanding of the Socialist party on the part of Catholics.

The greater portion of the speech is reprinted below. The arguments advanced by the speaker on economic grounds can be easily answered by any Socialist speaker or writer.

The value of the speech lies in the clearing up of prejudice and for that reason it is reproduced here without comment.

HERE IS THE SPEECH OF NOTED CATHOLIC LEADER.

The first thing we have to consider is the question, what is the origin of the present Socialistic movement? It is to be found in the present deplorable and appalling state of society. We have, on the one hand, prodigious growth of wealth in a few hands, nearly three-fourths of the land of England is held by ten thousand people, while twelve thousand men own two-thirds of our industries. Accompanying this we have amongst the rich an unparalleled growth of luxury and extravagance; on the other side we have growth of poverty and destitution, a want of work, an increase in sweating and misery amongst the poor.

The race is deteriorating, and we have to admit that out of a population of 45,000,000, 12,000,000 are on the verge of starvation. We have the greater part of the owners of great wealth doing nothing to remedy the evil conditions of the poor. As Cardinal Gibbons has said, "No friend of his race can contemplate without painful emotions the heartless monopolists and grasping avarice which has dried up every selfishness which is deaf to cries of distress. Their whole aim is to realize large dividends without regard to the claims of justice and charity. These trusts and monopolies, like the Car of Juggernaut, crush every obstacle that stands in their way, they compel their operatives to work for starvation wages, especially in mining districts and factories, where protests are but a feeble effort and are easily stifled by intimidation."

That is the state of affairs which has brought about the rapid growth of Socialistic views, and it is to be wondered at that thoughtful men should seek a new remedy and should have come to the conclusion that the present condition of affairs must be ended and cannot be remedied. Of course, if all the world were to live up to the teachings of the Master things would not be as they exist, but the human race being what it is, a remedy remains to be found. I do not for a moment suggest Socialism as the remedy, but this is true, I think, that except upon lines of Socialism there is at the present moment no other remedy proposed. THE BURDEN IS UPON ANYBODY WHO DENOUNCES SOCIALISM TO SUGGEST AN ALTERNATIVE, BUT UP TO THE PRESENT MOMENT SOCIALISM ALONE HOLDS THE FIELD.

Now, Socialism is denounced by many of our Catholic priests and Catholic laymen as something abominable which no Catholic can support or tolerate, and Socialists are declared to be fools or knaves; and that is the attitude which I wish you to examine today. Again, I repeat I am not a Socialist, but I want to ask you whether this attitude towards Socialism is either just or wise?

Its definition is well known and admitted. It is the municipalization of the sources of production of wealth. In other words, it is a system under which the State is to own all the productive business and manufacturing in a country instead of their being owned, as at present, by a fortunate and favored section of the community.

Now, in the first place, a moment's reflection will at once reveal this: that Socialism is not a thing which can be brought about by either violence or revolution. Being a state of affairs which means a complete change in the habits and thoughts of mankind, it can only be achieved by a slow, gradual change. It must be accomplished by evolution not revolution.

In the next place, may I point out that at first sight, and indeed I may say at second sight, THERE IS NOTHING ON THE FACE OF THAT PROPOSITION WHICH IS CONTRARY TO CHRISTIANITY OR CATHOLICISM. Indeed, in this and other Christian countries we have gone a good way along the road which leads to the ultimate realization of that condition. The State in different instances owns telephones, water supply, tramways, gas supply, telegraphs, the postal service, the railway service and the tobacco, and I confess I have not noticed any material change for better or worse taking place in the religion or morals of the telephone operators or passengers, or of the telephone operators, since those systems have been transferred to the State.

In what, then, can it be said that Socialism is un-Christian and un-Catholic? One way in which this is endeavored to be established is the assertion that it means the expropriation without compensation by the State of private properties of individuals, but this is not necessarily so, and the leading Socialist parties in this country do not advocate for a moment any such proceeding. They are, in fact, strongly opposed to it. We have already arrived at the municipalization of industries representing tens of thousands of millions of money without adopting such a course.

But even supposing that Socialism did mean the expropriation without compensation (which it does not), I am tempted to ask, is it therefore either anti-Christian or anti-Catholic? It is admitted that the State has a right to tax property of the subject, BUT DOES NOT A RIGHT TO TAX INVOLVE NECESSARILY A RIGHT TO TAKE IF IT SHOULD BE FOR THE PUBLIC GOOD THAT THE PROPERTY SHOULD BE TAKEN?

It is perfectly moral and right to take a twentieth part of a man's property, as is done by income tax at present, or a tenth part, as is done often by death duties, or a fourth part, as is done by increment tax. But if it be admitted that it is right and proper to take a twentieth, a tenth, a fourth for the good of the State, why is it un-Christian and immoral, if the State needs it, to take the whole? Where does virtue cease and vice begin? I submit that it must logically follow that the right to tax must necessarily involve the right to take. Test the matter in another way. Does anybody deny the right of a State to insist upon its subjects becoming soldiers and giving up their lives for the good of the State? If the State can take a man's life when it is for the good of the nation to do so, surely it has also the right to take his property for the same object.

Again, I wish to repeat I am not a Socialist. I STRONGLY OBJECT AND PROTEST AGAINST SOCIALISM BEING FOUGHT UPON WRONG LINES AND TO MY MIND, IT IS FIGHTING IT ON WRONG LINES TO DENOUNCE IT ON THE GROUND OF RELIGION AND MORALITY. It is not only unfair fighting, but, like the rest of unfair fighting, it is a very foolish procedure, because if all the forces of religion are turned against Socialism it will inevitably follow in course of time that all the forces of Socialism will necessarily be turned against religion, whereas if Socialism is met, as it ought to be met, and fought on the battleground of economic principles, we will then be meeting it and fighting it on a fair field with no favor. Of course, I am quite aware of the argument which will be mentioned against me: that I should have referred to the writings and speeches of individual Socialists who denounce religion and discourse upon a grotesque morality of their own. Those are the views of individual Socialists. Those views are to be deplored and denounced, but they are the views of individual Socialists. It is a mere confusion of the very serious and grave issues at stake to rely upon them in a discussion like this. It would be as logical to denounce the medical profession because many of them abuse their knowledge, or artists and poets because so many stoop to use their talents to pander vice. It would be as reasonable to denounce Liberalism, the Liberal party, because John Morley is an avowed agnostic, or Toryism because Mr. Balfour to a large extent shares the same views. The enemies of religion and the enemies of morality are to be found in all ranks and in all parties. IT IS A CURIOUS THING TO SAY THAT THE MOST VIOLENT ANTI-CHURCH POLITICIAN IN FRANCE IS ALSO ONE OF THE MOST VIOLENT ANTI-SOCIALISTIC LEADERS; I REFER TO M. CLEMENCEAU.

Now, as I have said, let us meet Socialism and fight it with the proper weapons. Let us point out the evils of Socialism; that it must necessarily destroy all incentive to effort and invention.

These and kindred arguments, which it is not our business to go into tonight, are those which are to be employed to battle Socialism, but I PROTEST MOST STRONGLY AGAINST THE FULMINATION OF RELIGIOUS THUNDERBOLTS, EVEN WHEN THEY ARE DELIVERED BY OUR GENIAL FRIEND, FATHER VAUGHAN, FROM A SELECT PLATFORM IN THE QUEEN'S HALL, A DUKE IN THE CHAIR, AND ROTCHILDS'S BAND DISCOURAGING SWEET MUSIC!

Persuasion sometimes makes converts—denunciations never. NOTHING YOU CAN SAY OR DO WILL PREVENT THE MASS OF THE NATION LISTENING TO THE TEACHINGS OF SOCIALISM. The people know and feel the mortal disease and the ills from which they are suffering, and they will listen to all serious people who propose a remedy. They will listen, too, to you if you are prepared to show the falseness of the remedy; but mere wholesale abuse and denunciation will merely make them turn away in disgust and drive them in the very direction from which you wish to divert them.

USE COTTON'S.

There are numerous candidates running on the Socialist ticket. Cotton's Weekly will be glad to publish the manifestos of these candidates to the electors whose votes are being sought. Let Cotton's help along the campaign by publishing matter that will help you in your district.

There is destiny that makes us brothers; None goes his way alone; All that we send into the lives of others, Comes back into our own.

—Markham.

BUNCOME & SCRAPP'S

By R. W. NORTHEY

WRITTEN EXPRESSLY FOR "COTTON'S WEEKLY"

CHAPTER XXII.

"There's Nothing Half so Sweet as Love's Young Dream."

(Continued.)

"Yes, he said all the creeks had been gobbled up by big syndicates and there was no more chance for independent miners to stake claims anywhere in the district. The big Rocky-Guggins syndicate had obtained possession of hundreds of square miles of placer ground and were using immense dredges and hydraulics to gather up the gold whole-sale; and as their concessions carried the water rights no independent miner could obtain water without paying them rent for it. They gave employment to a lot of men and paid the standard rate of wages, but Bob said in his letter he had never worked for a master yet, and he was too old to begin now. He wouldn't become a wage slave, so he was going to try his hand at prospecting in some other part of the country. He said he would write again when he got settled and mentioned that a letter addressed to the Miners' Hotel would be forwarded. As he didn't write I came to the conclusion that he had not found anything worth locating."

"I think it must be Robert all right," said Mr. Harris. "He had those sentiments when he was a boy. I've heard him say no man was good enough or great enough to control the means of livelihood of another. He got that from reading the life of Lincoln, I suppose, but it made a deep impression on him and I'm not surprised that he lived up to it. But what a contrast to his father, who was a patient wage slave all his life and saw nothing wrong in the system of master and man."

"Oh, Henry, how can you say so?" exclaimed Mrs. Harris. "You were not a wage slave when you were head bookkeeper at the Eagle Works." "Simply that and nothing else, Mother," he replied. The only difference between me and the lowest paid laborer in the works was that my job was a better paid one and I could wear better clothes because my work was not so dirty as his. But his job and mine were both dependent on the will of our boss."

Mrs. Harris could not refute that and she didn't try. She again turned the conversation back to her boy, wondering why Robert was so tardy in writing. "I think I know the reason why he did not write," said Miss Wimple. "Like all mining men, who live in a state of excitement from sun-up till dark digging and panning and sluicing for the yellow metal, and after dark discussing the merits of their respective claims, Bob Harris hated to touch a pen. He would have everything typewritten, even if it was only a note of three or four lines, and he would have had his signature typewritten too had it been customary. The two or three letters I received from him were typewritten. Nearly all mining men are like that, and the only pen they ever use is a lead pencil when they stake their claims and write the legal notices on the location posts. It was owing to this idiosyncrasy of the average mining man that I was enabled to earn such big money. Why, I have made as much as \$40 a day."

"That's the true explanation, Miss Wimple," said Mr. Harris. "I remember the boy throwing down his pen one day at the office, saying: 'I hate this eternal scribbling, father. I was built for heavier work than this. I want to be out in the open; not perched up here on a high stool all day long! You see, I had him at the office for a month or two thinking to make a bookkeeper of him, but, as he said, he was built for heavier work than driving a pen. He was a fine lusty youth of eighteen then. I suppose he's a fair-sized man by now Miss Wimple?'"

"Oh, yes, quite a well-built, square-shouldered man, taller than you are and in robust health, or at least he was then."

"And good looking, too," interjected Mrs. Harris. "Robert was always a handsome boy. I wonder why he never married."

"Oh, mining men haven't time to waste on such frivolous things," returned Miss Wimple. "Besides, they see so few women that they have no opportunity."

"But there are women in Dawson," persisted the old lady, "and I'm afraid some designing hussy has married him, and probably that's why he doesn't write to his poor old mother. I wish he had asked you to marry him, Miss Wimple."

Miss Wimple blushed, because that was just what Bob Harris had done, but it would never do to hurt the old lady's pride by telling her she had turned him down. So she sidestepped by saying:

"Oh, mining men never care to marry until they have made their pile. It was rumored in Dawson that Bob Harris had made and lost two or three fortunes, and to do that he must have been too busy to think of marriage. Life in a placer mining camp is too strenuous for any such fragile thing as love to exist, although there is not a more courteous or chivalrous class of men in the world than prospectors and miners. But from the very nature of their occupation they are not marrying men."

It will be observed that Miss Wimple was not exactly consistent. But what woman is? Inconsistency is, perhaps, one of her greatest charms. Her little prevarication in this case was solely for the purpose of reassuring Mr. Harris.

"Oh, I'm longing to see my boy," continued the old lady. "Write at once, Miss Wimple, and if it is our Robert tell him to come home as soon as possible. Tell him we may not be here much longer; we're both old people now. And tell him he is the only one we have left; his sister

Emma died four years ago. He doesn't know that."

"You've had your share of trouble," said Miss Wimple softly.

"I used to think we had more than our share," said Old man Harris, but since my eyes have been opened by the study of things from the Socialist viewpoint I can see what I never noticed before. Trouble is widespread and misery is the common lot of the poor, and the chief cause of it all is their poverty. They have to bear not only the grind and deprivation of their sordid condition, but a host of other unnecessary troubles and afflictions. Our daughter died because we were too poor to provide the one thing that would have saved her. She contracted consumption in a large dry goods establishment where she was a leading saleswoman. The hours were long and the pay was only just sufficient to support her, and yet it was more than the ordinary shop girls received. The small amount she had contrived to save was soon exhausted and my own savings began to melt away rapidly. The high-priced physicians we called in had all agreed that unless she was removed to a warm, dry, southern climate, there was no hope for her."

"It was just at this time that my eyesight failed—and this affliction, a specialist informed me, was brought on by worry—and I lost my job as bookkeeper. So you can easily understand, Miss Wimple, how, after spending the balance of my little bank account in useless endeavors to find a job elsewhere, I was forced to go back to Buncome & Scrapp's and beg for work of any kind. Scrapp might have had some inkling as to how things were with us. I don't know. Probably he had, as it was then he created for me the special job of general utility man at nine dollars a week. Nine dollars a week, and my daughter dying for want of a warm, dry, southern climate!"

"I didn't tell them of our dire extremity. Of what use would it have been? Buncome & Scrapp's would not continue to pay my salary as bookkeeper or even as clerk when I could do no clerical work at all. I could not expect it. Under the system when a worker becomes unfit he is thrown out. It was not really Scrapp who pushed us down into the mire of poverty and barred the way to our daughter's recovery. He couldn't have done otherwise. It was the system! It was not until I understood what Socialism and co-operation meant that I understood what the Capitalist system really is. I saw plainly then that Emma's death could only be charged to the system. I see plainly now that thousands of workers and workers' children are being killed or crippled every year by the soulless, brutal thing known as the Capitalist system."

"It might be thought I was to blame for not explaining our critical circumstances to my employers. It might be that they would have done something for us; either given us a few dollars, or brought our case to the notice of some charitable organization. Not to save my daughter's life or my own could I have asked or received a cent from Buncome, and naturally I felt considerable resentment at the time against Scrapp, a new-comer and young enough to be my son, for discharging me from a position I had held for the greater part of my lifetime."

"But as the great light of Socialism made things clear to me I came to see that it was foolish to blame Scrapp. After all my years of service to the firm I had no more right to be considered than a cog-wheel in any one of the machines up in the workshops. The firm had paid an equivalent for such service in the shape of wages. The length of my service had nothing to do with it. Legally the firm owed me nothing. I had become useless for the work they required, and so, like an old wheel whose cogs have become worn out, there was nothing for me but the scrap-heap. I could no longer make good."

"As for their organized charity, it hurts. It kills out some of the finest attributes of human nature—honor, independence and self-reliance—while it breeds such contemptible traits as sycophancy, hypocrisy and servility. It is not charity that will ever rectify the great wrong done the workers by the Capitalist system. We demand justice."

"In England during the depression last winter, when organized charitable associations were collecting money for distribution amongst the deserving poor, large bodies of the unemployed paraded the streets of some of the large cities, with banners that bore the words: 'Curse your charity. We want work!' And that's what the workers of the world are beginning to demand everywhere."

"Did you ever notice what an ugly meaning the word charity conveys, Miss Wimple? To the honest poor it carries the sting of pauperism, while from the pulpit it is extolled as a panacea for all the ills that poverty is heir to. The rich are exhorted to give out of their abundance to the poor, who are expected to be content with the scraps and leavings that are doled out to them in the name of organized charity. 'Charity covereth a multitude of sins,' quotes the preacher, and this unwholesome and misleading text offers a fine inducement for the wealthy to commit a multitude of sins, because abolition is so easily obtainable by the action of a little charity. The original meaning of the word charity was love, and in that sense it would cover a multitude of sins. But charity now-a-days means nothing more than the giving of money, old clothes, loaves of bread and a few basins of soup in the winter. Charity! When the workers grow intelligent enough to understand what Capitalism stands for

they will put an end to pauperising charity by ending the Capitalist system itself."

Again the old man relapsed into silence, and it seemed to Miss Wimple that the painful story of his daughter's death because of their poverty had brought to his face old-age lines that she had not noticed before, so she cast around in her mind for a topic that would lead his thoughts back to his wonted cheerfulness.

"Oh, Mr. Harris," she said, "wasn't that a splendid address Mr. Maynard gave Friday night? Every word of it was true and the subject so affecting, and yet the crowd that stood there seemed as stolid and unmoved as if they had been so many wooden blocks."

"But there was some applause and cheering, Miss Wimple."

"Oh, yes, but only at points where they had to cheer or burst. It was a great speech, and Maynard is one of the most eloquent speakers I ever listened to. But how could you say he was an atheist? I'm sure he doesn't talk like one."

"Oh, you mistake me, Miss Wimple," he replied. "What I said was: 'They say he's an atheist.'"

"Oh, yes, that was it. I remember perfectly now. But who are they?"

(To be continued.)

SOCIALISM.

Socialism is, briefly, the public collective ownership of all publicly used industries, under democratic control of the people, with equal opportunities for all. It means the abolition of the present system of rival monopolies under which the few are the legal owners of all instruments of wealth production, and the many are their wage-employees and tenants. Socialism proposes that through public ownership, national, state and local, the nation, state and municipality shall take the place of the capitalist, and thus make every citizen an owner of industry, as well as a producer. We aim at nothing less than the abolition of the capitalist class, as such, and the making of each citizen into an owner as well as a worker in industry.

On the other hand, few people are property owners today, in the essentials of life, and we propose that all people shall be allowed to secure the full amount of private property for their private and family use, to which their labor entitles them. Thus, we favor public ownership of the means of employing labor, and conducting industry, and full private ownership of the products of labor.

Socialism further proposes such necessary changes in the national and state constitutions as will make this nation absolutely democratic, taking the government out of the hands of the capitalist class, which today thoroughly dominates national, state and municipal government.—Ex.

WHAT WAS HE?

Some years ago I got a job on a city directory. I did splendidly until about four o'clock when I met my Waterloo.

"What is your name?" I asked a stumpy-looking chap. He told me.

"What do you do?"

"Nothing."

"Don't you work?"

"No."

"Haven't you got a trade?"

"Nope."

I was puzzled.

"How do you earn your living?"

"Don't earn any."

"Well then, how do you live?"

"I get a check every three months."

When I returned to the office I told the manager of my difficulties.

"Oh, said he, 'We mark them guys down as Gentlemen.'—Ex.

CANDIDATE IN RED DEER.

The Socialists of Red Deer, Alta., have selected Samuel Welch, a farmer of Bowden, as their candidate against Clark, Liberal and McGillevray, Conservative. Red Deer is a large constituency, comprising nearly all central Alberta, but there are Socialists in practically every part of it, and they are going into the fight with the winning spirit, and a strong candidate. The election committee is soliciting funds. Comrades wishing to help, can remit to Comrade H. E. Branscombe, Olds, Alta.

LATEST IN INJUNCTIONS.

Washington, Aug. 6.—Because his prayers for rain during the recent dry spell were followed by such a copious and prolonged downpour that their cotton crop was damaged, neighbors of the Rev. Dr. Moore, a Methodist preacher of Florence, S. C., threatened to sue out an injunction restraining him from offering such prayers in the future.

History's pages but record one eternal song that mossbacks e'er do sing, and that is: "It can't be did."

Thousands of These

Books Selling . . .

Riddle of the Universe, by Haeckel 25c
Life of Jesus, Renan 25c
Age of Reason, Paine 25c
The Teachings of Huxley 25c
God and My Neighbor, Blatchford 25c
Origin of Species, Darwin 25c
Ingersoll's Lectures 25c
Evolution of the Idea of God, Grant Allen 25c
Postage prepaid on books.

The People's Bookstore

152 Cordova St. W., Vancouver, B.C.

RUTLAND AND NOYAN RAILWAY COMPANY

NOTICE IS HEREBY GIVEN THAT the Annual General Meeting of the Shareholders of the RUTLAND AND NOYAN RAILWAY COMPANY will be held at the Head Office of the Company, at Noyan Junction, in the Parish of St. Thomas, County of Middlesex, in the Province of Quebec, on the 5th day of September, 1911, at 11 o'clock in the forenoon.

Shall This Continue?

Cotton's Weekly should have an on list of subscriptions of at least one thousand a week. The sub hustlers regularly, persistently, and as it were with malice aforethought, refuse to put the sub list where it really should be.

I am getting tired of begging for an increased sub list.

Are you in earnest, Comrades, in your desire to see the spread of Cotton's Weekly? Or do you want to see its power hampered, curtailed?

I am going to talk plainly to a lot of you loafers. The Socialist movement in Canada until recently suffered from superfluity of dogma and a paucity of human impulses.

Because scientific Socialism declares that in the great majority of cases the greater part of the daily actions of men are necessarily guided by the way in which they get their living, a certain type of Socialist leaps to the wrong conclusion that all the actions of men are based on the desire to capture the almighty dollar.

This class will not work. It will allow struggling Socialist papers to die. It will sit back in time of strike and pass sarcastic remarks about the strikers. The Socialists of this class say that we are in the grip of economic forces and it is useless for us to fight because when conditions get ripe Socialism will come.

This type of Socialist has rested like a dead hand upon the enthusiasm of the Comrades who are eager to spread Socialism.

Thank goodness, this type is passing. It has been thrust aside. Experience shows that while in order to get our daily living we must sell ourselves to a boss and thus for ten hours a day our actions are guided by the way we get our living, nevertheless we are all human men and women, dowered with a hoping, loving, suffering heart, and consequently, in the hours the boss does not buy, and sometimes in the hours he does buy, we are preaching Socialism, giving our time, our energy, our very life at times, for the awakening of the exploited many of Canada.

It is to that enthusiasm that Cotton's appeals. It is to the enthusiasm that all men and women in all ages have had who have brought a cause from darkness and ignominy to light and power.

Owing to the chaotic condition of the Canadian Socialist movement, produced by the bursting of the new enthusiasms through the organized cynicism of the older type that treated man as a complicated machine to be run by scientific dogma in all cases and at all times, the Socialist movement is more or less disrupted. This disruption, however, is due to the advancing spirit of Socialism. It is no reaction. It is a distinct advance. From it will arise a nobler movement, a more humanitarian spirit which, while not departing from the economic basis of scientific Socialism, will recognize that humanity is molded, not alone by the capitalist system of the last hundred years, but also by the struggles of all the past and the heartaches, bitterness, joys, tumults, loves and hates inherited from unnumbered centuries.

In the meantime, while this new movement consolidates itself, Cotton's suffers for subscriptions.

Will YOU, Comrade, help us by spreading the paper into as many hands as possible? Perhaps you have never tried your hand at getting subs. Then humanity waits for you. Canadian brotherhood and the loving kindness that must be inexorably based on economic justice, halts because of the lack of your efforts.

Comrade. Will YOU help us fight the battles of the exploited many?

Circulation Statement

Following is the statement of circulation for the issue of August 17th.

	OFF	ON	TOTAL
Ontario	68	140	3549
British Columbia	54	87	1262
Alberta	40	56	1488
Prov. of Quebec	38	71	1064
Nova Scotia	22	59	945
Saskatchewan	10	15	752
Manitoba	10	21	517
New Brunswick	2	24	222
Foreign	1	2	145
Yukon Territory	0	1	64
Newfoundland	0	0	15
Prince Ed. Island	1	0	6

Total . . . 246 476 10,629

Gain for Week 230

Total issue last week was 16,100

A Special Propaganda Issue of Cotton's Weekly will be put forth on Sept. 28th, the first issue after the election. The Socialist campaign never stops. It goes on unceasingly. Needless to say, we have been preparing for it some time. No. 159 is the official number and 50c. per hundred the popular price.

An Extraordinary Offer

\$1.00 worth for \$1.00
We want to see Cotton's Weekly reach the 20,000 circulation mark this year. And to help secure them, make the following remarkable COMBINATION OFFER:

100 Assorted Copies of COTTON'S WEEKLY 50
2 Subscriptions of 3 mos. to COTTON'S WEEKLY 10
1 Copy of "Industrial Unionism" 10
Just out: 1 Copy of "Shop Talks on Economics" 10
Just out: 100 "GET OFF OUR BACKS" pamphlet, 4 page 7 x 11, illustrated 25
100 Copies of "BOY-O-UT" pamphlet, 4 page 7 x 11, illustrated 25
1 Handy Pocket Scribbling Pad 10
Set of Election Propaganda Post Cards 10
Total \$1.00

Send us a ONE DOLLAR BILL and you will receive everything listed above by return mail. This combination offer is limited, and you will have to act quick.

GENERAL Executive Committee, Canadian Socialist Federation, meet every first and third Mondays at 9 o'clock street south, third floor, 214 Market, secretary, 61 Water Street west, Berlin, Ont.

TORONTO LOCAL 1, English, C. & F.—Business meeting held on the 6th and 13th Thursday of each month at the Finnish Hall, 24 Adelaide St. W., at 8 p.m. Second Socialistic class, second and fourth Wednesday of each month held at 17 Chestnut St. at 8 p.m. Secretary, W. Bellemore, 115 Church Street.

THE FIRING LINE

Comrade Jas. LeBrocq, Halifax, sends in the price of five halfers.

Comrade H. E. Hatch, Penticton, B. C., sends ten trials.

Comrade J. Ellis, Toronto, gathers in a yearly.

Comrade Fred Rowlett, Norwich, Ont., boosts one yearly.

Comrade J. A. Kendall, New Westminster, B. C., sends a yearly.

Comrade Alain Burke, Montreal, connects five halfers with the dope sheet.

Two halfers from Comrade A. L. Reid, Toronto, and a yearly from Comrade J. R. Green, Cornwall.

Comrade W. H. Cordwell, Toronto, lends Cotton's the ears of ten halfers.

Comrade Rupert Lockhead, Port Arthur, Ont., sends the price of seven yearlies.

Comrade M. Lightstone, Toronto, seatters the thought provoker among ten halfers.

Comrade John Hegardt, Halfway House, Alta., sends along the price of five halfers.

Comrade H. Hall, Fort William, pours five dollars into propaganda work through Cotton's.

Comrade Martin Nash, Cape Breton, N. S., feeds three dollars to the Socialist bulldog.

Booster Leaflets sell subs. They do the talking. Two kinds, 200 of each, with instructions, only 10 cents.

Comrade Wm. J. Foster, Preston, Ont., sends his second dollar's worth of subs on the Century Contest.

Comrade John E. Lundberg, Lockhart, Alta., forwards four new friends of the Socialist movement.

Comrade Robert Marshall, Parry Sound, Ont., takes five sub cards and goes a hunting plus heresies.

Comrade Thos. Richardson, Jr., Orillia, Ont., sees that a halfer has a chance to read intelligent literature.

Comrade John O'Hara, Prince Albert, Alta., sends a dollar as his start off in the Century Contest.

The cartoon editions of Cotton's hit the popular fancy. Land the subs fellows, so we can give you more good pictures.

Comrade Wm. Howell, Garden Plain, Alta., renews his sub and adds a yearly and says he intends to do this every time.

Among other comrades in the contest, Comrade A. W. Moore, Toronto, forwards his second dollar for sub cards in the Century Contest.

The three new books from the Chas. H. Kerr press are creating a stir. Finest yet produced, and 25 cents takes the three from Cotton's.

Comrade P. H. Lowenberg, Cadogan, Alta., makes the plute hirelings sore by stealing two wage slave brains from them for a year.

Comrade P. Gosden, Sicamous, B. C., is another Comrade who renews for a year and adds a new yearly to his own yearly.

Comrade E. J. Sturgeon, Giroux Lake, Ont., forwards the price of five halfers, and Comrade Findley McLeod, Toronto, also does the same.

If you do not receive your paper, see the postmaster, then if it does not come to your P. O., write Cotton's. See the postmaster first—it saves time, trouble and postage.

Comrade B. C. Mantle, West Toronto, forwards a dollar for sub cards. As this is his third dollar for subs, Comrade Mantle gets a book of Facts.

"I am sending you five more halfers as ammunition in the war. I am waking them up in this town."

Comrade R. B. Isaac, Stratford, Ont.

Socialist Platforms for distribution during election campaign. S. P. of C. or C. S. F., at 12c per 100; 80c. per 1000; 70 cents per thousand in 10,000 lots.

Comrade J. R. Hare, Scollard, Alta., forwards a dollar for five halfers, and Comrade A. Morgan, New Westminster, B. C., does the same.

Comrade H. Sucharoff, Riding Mountain, Man., does not like the way the subs are slumping in his province, so sends three halfers to help bolster it up.

Comrade George Penfold, Guelph, Ont., sends \$5.50 for sub cards, and a dollar for ten trials. That's the way the Guelph Comrades are chasing the capitalist system.

"I am sending you three subs for three months. That is all I can get just now, but I know I will have more to send later on."

Comrade J. B. Irwin, Donald, Alta., sees to it that a yearly hits the trail of the revolution. Comrade F. R. Branscombe, Everts, Alta., sends for five half yearly sub cards.

Comrade Peter F. Olsen, Garden Plain, Alta., forwards a yearly, as does also Comrade M. Stafford, South Wellington, B. C., and J. Goodmurphy, New Westminster, B. C.

"I like to have on hand a lot of those hard hitters, to scare the life out of those two-by-four capitalists, so please send me fifty of the anti-military edition." Comrade Geo. W. Molisson, Govan, Sask.

The best hustler during August wins \$15.00 in cash. The second best wins \$5.00. The money is ready at Cotton's. It has been presented by Comrade W. J. Curry, of Vancouver, B. C.

"This local has found it necessary to increase its bundle from twenty-five copies to fifty. These are nails in the coffin of J. D. Taylor's political hopes. I would like to have tried for the \$100 prize but economic circumstances under a capitalist system forbid." Comrade J. C. Williams, Financial Secretary, New Westminster Local.

A Porcupine Comrade writes, "Enclosed you will find three dollars and

a list of six names who want to find what the aristocracy of Canada are doing for a year. By this order I am entitled to your wellknown book called Facts." Unfortunately this Comrade neglects to sign his name. His Facts book is waiting for him to send his name.

"Enclosed please find two yearlies. I see that the paper is growing. I hope that your health may hold out to show the wage slaves of Canada that they are not free. Even as far as Dawson there are about three hundred slaves who cannot find a master. Treadgold and Guggenheim own the country so we are not better off here than you are in Quebec the old land of my birth." Comrade David M. Callen, Bonanza, Y. T.

An Ontario slave in a small town sends a yearly sub and says: "This subscriber is a natural born leader and a very much dissatisfied man with present conditions, well educated, fearless and an allround scrapper. Now if he will only take the medicine regular he will certainly develop into a hustler as he has the sticktoitiveness and the ability to make the other fellow sit up and take notice."

"I herewith renew my subscription. I have had the screws tightened on me till I could get neither time nor money to do what I should do, but I simply tore loose and got a local started here with six members, all good, seasoned Socialists, and we are doing fine, growing right along. The old bucks are shy but the young are coming our way. I am living way out in the country so can't stutle many subs." Comrade Olaf Arneson, Eagle Hill, Alta.

"Send the paper to the two addresses enclosed. That anti-military edition was a hummer. Yes, let us stir up the revolutionary furnace to such a heat that it will explode September 21st, and at least send some of the plute politicians to their political happy hunting grounds, and scare the rest so that they will give at least some concessions to the poor working mules." Comrade Alfred Isaacson, Everts, Alta. Comrade Isaacson, asks for the record of Dr. Clarke. I might hunt it up but am leaving for Montreal tonight (Friday) so have not the time.

Comrade Jos. L. Clinton, Windham, Ont., sends the price of five half-yearly sub cards as well as a list of three yearlies and two halfers, and writes, "I have been humping it over the road in some spare time trying to get two or three subs to send in with my renewal. I tell you it is pretty hard work to get subs where I live, as people are quite indifferent to Socialism. They just believe in letting the capitalists run things as they damn please. Many will admit that Socialism is a good thing, but that it won't work, and even good, avowed Socialists that I have canvassed won't help the cause along. I travelled ten miles, mostly on foot, because my bicycle tire busted, to get a Comrade to subscribe, and he turned me down."

"I received the bundle of the anti-military edition. We had a picnic and I got a boy to hand them around, and I assure you they did put the people to thinking, and also to quite a lot of talking! We have got twelve who have promised to form a local just as soon as we can hold a meeting. The roads are too bad now to travel. I wish we could get a speaker, a stranger to the rubes. He would do a lot of good to the cause. We do the best we can in talking to them. The county is full of Socialists and we are sure that if we were able to travel over the county holding meetings in school houses we could get many more local starts. Rip it to the pieces! Comrade Jennings and Holder, Independence, Alta.

"Dear Comrade Cotton, I renew my subscription. I have been without the papers for three months and I would not have been so lonesome had my wife been to the seashore, and the closest she has been to that has been the washub. I am a cripple with rheumatism and have not walked a step for nearly a year, but thanks be to the ambition of my wife and little boy and the generosity of union labor, the wolf has never got inside the garden fence. I think if I had the use of my limbs there would have been more Cotton's circulated in this town. There is nothing but election talk here now. Some are Liberals and others are so-Tory-us, but few are Socialists. They say here that if you put a poor man on horseback he will ride to the devil, so I suppose they will boost the rich men into the saddle again and let them ride us to hell as before. Yours for a better world without leaving this one." Comrade Thos. E. Murtha, McAdam Junction, N. B.

Now is the time to land subs for Cotton's. Tell them that Cotton's is the only weekly paper in Canada handing out the right talk on Reciprocity. Every hustler should have a bunch of sub cards in his pocket for instant use.

Special-Agitation Battery

The Agitation Battery has many fruitful ways of propaganda during the election campaign now on. Space cannot be taken to specify its activities, suffice to say that an organization experience of three years enables the Battery to accomplish wonders with small capital. Funds are low, hence an extra special Contribution Blank will be found on the front page. Send in a contribution that the Battery may keep full speed up in their campaign.

CANDIDATE AT OTTAWA.

A. G. McCallum has been nominated as Socialist candidate at Ottawa by Local No. 8, S. P. of C. A determined campaign will be made, and the comrades are in dead earnest. A request is made for donations to the election fund. Such may be sent to E. S. Oldham, 140 Augusta street, Ottawa, who is secretary of the election committee.

HOW COULD WE GET ALONG Without the Capitalists

By John M. Work

An Irishman once said that half the lies they tell about the Irish are not true.

None of the lies they tell about Socialism are true.

The lies they tell about Socialism are very wonderful, both in their stature and in their variety. I wish to refer to but one of them at present. It is a huge, awkward, massive, monstrous lie. I mean the one about Socialism being impractical because we can't get along without the capitalists.

Designing opponents of Socialism spring this lie with malice aforethought. Others ask in all seriousness, "Do we not need the capitalists to give us employment and to manage the industries? How would it be possible to get along without them?"

Well, we can get along without the capitalists a good deal like a dog could get along without fleas.

For, the capitalists perform exactly the same function in society. They are leeches. They are parasites. They do nothing useful. They live off the labor of others.

As a rule, the capitalists do not manage the industries even now. Most of the managing of the industries is done by hired men, while the capitalists spend their time wasting the profits.

Take a walk up Fifth Avenue in New York City, and the side streets that run off it, and you will see there scores of magnificent palaces, costing millions of dollars each. The men who own those palaces also own still other palaces at Newport and in the Adirondacks. The same thing is true, in somewhat lesser degree, of every other city in America and Canada.

These men are the capitalists. They have the wealth, without having earned. The masses of the people are deprived of nearly everything worth while, because the capitalists have the wealth.

Decidedly we do not need the capitalists. On the contrary, we need very badly to get rid of them, so that the wealth will go to those who earn it.

If any of the capitalists do have managing ability, they will be sure of good jobs under Socialism. We have no intention of abolishing their ability. We only intend to abolish their function as capitalists—their function as parasites.

Neither will we need them to give us jobs. For, when the people own the industries collectively, they will employ themselves in their own industries.

Election Literature

Locals desiring special leaflets to put out during the coming elections, can get them direct at Cotton's.

Leaflets printed two sides 5 1/2 x 8 1/2 with matter supplied not over 850 words, at \$2.50 per 1,000; 80 cents per additional thousands; 70 cents per additional thousands in 10,000 lots.

Leaflets, four pages, 5 1/2 x 8 1/2, with matter supplied, not over 1,500 words, at \$4.75 per 1,000; \$1.50 for additional thousands.

We have several effective cartoons that will make a hit, and we dress matter up in a way that will convince. Being Socialists we know how.

Election Time Bundles

This is the time when the Bundle Booster should be in evidence in every town and district in Canada. Cotton's is putting out splendid issues, printing, editing and illustrating supreme as propaganda matter.

Every issue a Special Election Issue. Take a bundle of 50 or 100 weekly till after election, and get a live boy to do your town. We have tried it and it works well. Look at the prices. Dirt cheap for the quality rendered.

BUNDLE PRICES.

10 copies a week, 3 months \$1.00

25 copies a week, 3 months 2.50

50 copies a week, 3 months 1.00

100 copies a week, 6 months 2.00

5 copies a week, 1 year 2.00

7 copies a week, 1 year 3.00

SOCIALISM INTERNATIONAL

Comrade Martin Sortomme acknowledges the receipt of his stock certificate in Cotton's Co-operative, from Trondheim, Norway.

3 Big New Books at a Little Price

Fresh from the Press Handsomely Printed The Best Yet

Shop Talks on Economics

By Mary E. Marcy

Industrial Socialism

By William D. Haywood and Frank Bohn

The Strength of the Strong

Jack London's New Cave Story

HERE'S YOUR CHANCE

For a Limited Time

These Three Brand New Books for 25 cents

This Offer Can't Be Beat

Order from Cotton's Weekly. Good stock on hand.

RICH AND POOR

By Emanuel Julius

Inimitable George Bernard Shaw once said: "Waste no time on social questions. What is the matter with the poor is poverty. What is the matter with the rich is uselessness."

It is not necessary to gather statistics to prove that there are poor among us. Even an ignorant college professor can see that poverty is rampant.

The problem of the poor is to sweep away their poverty.

As for the rich, their fault is their utter uselessness to society.

How often have we been forced to hear rich parasites offer as an excuse for their existence the fact they provide work for the poor. Even the poor often say so themselves.

Then again, we are often told that they work—extremely strenuous are their labors.

In a prominent society paper we are given the itinerary of a well-known club man. And indeed, it is there we are taught how thorny is the road of the rich.

In one day, we are told, this club man played tennis two hours, golf for three hours, shook hands with 250 guests, attended an exhausting function where he danced twenty times and finally landed in his club-house where he was forced to talk far into the morning.

Yes, they "work," but the fact that a person works does not mean that he produced anything that can be measured as a social service.

He is quite willing to walk ten miles around the golf links and sweat and puff about and pound away at a tiny ball when the same exertion could easily fill formidable ruts in the roads.

But it would be simply outrageous for him to do anything useful. He is supposed to waste his effort. If he did not he would cease being respectable.

Can you imagine what would become of Lord Donnington's reputation if he hoed potatoes instead of playing golf?

The real problem is merely to separate the poor from their poverty and make the rich useful, which can only be done by making them produce the equivalent to what they consume. And the poor? They must have—well, you know what I mean—Socialism.—Ex.

Comments on No. 147

Here is the kind of letter that is reaching Cotton's very frequently of late. Shows that No. 147 was a timely piece of propaganda.

"Please find enclosed money order for 50c for a bundle of Anti-Military Issue No. 147. It is the best that I ever read, and I want a hundred of my fellow workers to read it also, so I engaged a boy to distribute them at the factory gates and I will be there to see that none of them are wasted, so please do not mention my name among the bundle boosters, as I can do more on the quiet. I would like to see every one of Cotton's readers would never miss that they cannot take a bundle and distribute them among their friends. I am sure that the poorest among your readers would never miss that amount. I am quite confident that you will have to print another lot of that 147 issue before long as the comrades will wake up before they are exhausted and you will not have sufficient to fill orders. You may put aside another bundle for me as I will send for them next week without fail."—Montreal Comrade.

The edition is near exhausted. Merely a few hundred left out of the big 32,000 edition. Price is 50c per 100 copies.

Getting in Touch with Cotton's

Occasionally Cotton's finds it necessary to send out a getting-in-touch letter to comrades who have not reported for a long time. We want to find out why, if it is our fault, the system, or what. If we can get together, misunderstandings can be straightened out, and mutual help extended. It is well for every comrade on the honor list to keep in good standing, so that he can be reached quickly by mail when the interests of the movement are at stake. Many of the letters are interesting, so we publish for our reader's benefit.

Dear Comrade Cotton:—

Your letter to hand, and in reply I am writing this to inform you that I am not luke-warm in the movement for our emancipation, as perhaps my silence would indicate to you, but I have been boosting in other directions. You know the fight has centered at Los Angeles and I have been helping the Appeal some little. I received a copy of the Red Special and also the Appeal calendar, and I am just as revolutionary as Debs or any other red. I have a family dependent on my labor and don't have any more cash than the average wage slave, and have been trying to play the real estate game in a small way, and thus my power for the spread of the good work is somewhat curtailed. I thank you for the personal letter, you make me think I am a unit in the forward march of events. This in reply.

Now comrade, I want to bring a matter to your attention, or one phase of it at least. The press is telling that 40,000 men are required to harvest the western grain crop. The same cry was raised in 1908, and upwards of 55,000 young men responded to the call. I was one, because the "Relentless System had

been getting in some of its fine work on me," and economic necessity would have starved me and mine down in Nova Scotia, had I stayed there. Well, I came to Regina, and was fortunate in finding work but there were others not so fortunate. Moose Jaw, Regina, Saskatoon and other centres were forced to establish soup kitchens, three or four hundred men having to be fed in each municipality. To relieve the congestion, the city government prevailed on the C. P. R. to take the men back to Winnipeg, which they did and made construction laborers of them until they could earn their transportation. I could write you some interesting things about the excursion that year, but I mention this matter for another purpose. The excursion took place in August, a general election was held in September. Those who came west could not return inside of thirty days without paying fare, which is one-third more going east than coming west. The fare for the excursionists that year was \$11.00 from points in the Maritime Provinces, in Ontario \$10.00, while through Quebec it remained at the old figure \$14.00. Was there not some significance in this fact? Now perhaps this year the same thing will be done in all probability and some thirty thousand electors thereby disfranchised.

B. C. Comrade.

The World-wide Struggle

Soldiers and police are active in Britain. A strike is on there.

Scandinavia has launched forth another paper, the Svenska Socialisten.

The Socialists of St. Clair township, Ohio, have nominated for office five candidates, and for school board, three candidates.

Five hours working day. It can be done. Give the inventor a chance. Machinery and common sense combined will knock lumps off the labor problem. There is much in the intellectual sphere to absorb the difference in time.

Baron Maurice De Forest, multi-millionaire and member of the British House of Commons, from North West Ham, announces Land Nationalization as the goal of his parliamentary campaign.

While preparations were being carried out in Grant Park, Chicago, for the aviation meet, 51 unemployed men were arrested and searched. Not a cent was discovered amongst the whole 51.

Unionists and Socialists in France are going in for co-operative production on a large scale. A big shoe factory costing \$50,000 has been dedicated in Paris by Dubreuilh, representing the Unionists, and Jean Jaures, leader of the Socialist party in parliament. Other enterprises will be established in the near future.

An international meeting of Socialists was held at Arbon, Switzerland. It was preceded by a procession in which 12,000 to 15,000 persons took part. A resolution was passed urging the proletariat of all countries to fight with every means in their power against any war that may break out.

Paul Singer, the well known Socialist, who died recently, has left all the money he possessed to August Bebel and Hugo Heinemann, to be used after the deduction of a few legacies and discharging of obligations, for the cause of Socialism, to which he devoted his life. The sum of \$12,000 has already been paid into the party treasury.

97 delegates and representatives of the German-Austrian, Czech-slay, Serbian, Croatian and Hungarian brother parties, attended the third party congress at Bosnia-Herzegovina, Austria. The party records a gain of 373 in the year's membership. Workers in the state mines were discharged because they asked for a holiday to attend the congress. The representative of the government, who was watching the congress, threatened several times to dissolve it if these matters were discussed.

The case to determine whether cities have the right to intervene in strikes and lockouts between public service corporations and their employees, to protect the public interests, will be heard before District Judge De Graff in the State courts at Des Moines, Iowa, the first week in September. The street car company has filed its argument and moved to set aside the temporary writ of mandamus secured by the city. The street car men have filed no papers, but will do so later.

Gems from Stockholders

Comrades—Received your certificate of shares. My regret is I could not make it more. It was with the assistance of other comrades I got that share. Hoping our messenger of freedom will live to herald the good news of the capitalistic funeral."—John Beeth.

"I received the Stock Certificate a few days ago. I hope that Cotton's will get the 50,000 subs. I am doing what I can for the cause. I am a wage slave over 60 years of age and in a logging camp 45 miles from the nearest P. O. at present."—L. S. Cole.

"I received the Share of Stock O. K. Shall endeavor to send a sub list shortly. Yours for Cotton's, which means the cause."—Jas. S. Johnston.

COTTON'S IS YOUR PAPER.

Cotton's Weekly, Comrades, is your paper. There are a number of Comrades running for parliament. Use Cotton's Weekly as your publicity agent. Publish the manifestoes of your candidates to the electors. Let the paper be of service to you.

We have all got to work hard to awaken the sleeping slaves of Canada. We have one weekly publicity agent, Cotton's Weekly. Let us all use it.

Naturally in the coming campaign I will have to write about conditions as I see them in Montreal. Do the same for your own constituency.

SPECIAL ELECTION PAMPHLETS

"A Wage Slave's Views on Reciprocity"

As published in Cotton's No. 153, for Nanaimo Local. Four pages, 5 x 8 inches with good cartoon. Will suit every local and every Socialist. The right dope.

"Manifesto of the Socialist Party"

As published in Cotton's No. 153, for Berlin Local. Four pages 5 x 8, with striking cartoon. This is specially written for use by locals in constituencies where no Socialist candidates are running. Clear and logical. Printed on order for locals with their name and place and date of meeting, etc.

Price—The above leaflets are \$1.50 per 1,000; \$1.00 per 500.

Express Their Thanks

In a recent issue, Cotton's published an article in reference to the protest of the Massey-Harris wage slaves in Toronto, against misrepresentation by the Toronto Globe as to their joy on seeing Sir L. Melville Jones on his return from a trip to the coronation at their (the Wage-slave's) expense.

Cotton's was enabled through the Agitation Battery to send 500 copies of that issue to Comrades Bellmore and Moore, asking them to secure distribution at the Massey-Harris Works. That these self-sacrificing comrades met the job, is shown by the letter below.

Toronto, Aug. 12th.

To the Editor, Cotton's Weekly:

Dear Comrade:—We wish to express our thanks for inserting our letter and enlarging upon the same. There were some smiles and some talk amongst the wage slaves. We have our eyes and ears open. We wish to thank also the two young fellows and the neat little lady who distributed them outside the works.

Wishing your paper every success, We remain

Yours sincerely,

Wage Slaves.

Socialists need no praise for their work on behalf of labor's cause. They will always be found ready and willing to do more than their lawful share. The Socialist movement is the only movement today that produces this spirit, therefore the only movement worth while.

Selling Papers

The Montreal comrades have found a good way of dispensing Cotton's in a profitable manner at out door meetings. After the speaker has concluded his address, and the crowd are expecting questions, he asks who will contribute a quarter for free distribution of 25 copies. When these are gone, he calls for 10 cents and then 5 cents. The time is popular, and very often there are several tendered at once. The scheme works well and draws a large crowd to see what's going on, who listen to the questions and take a paper home for a quiet read.

ECONOMIC DETERMINISM

D. McK. Sutherland.

The laws, customs, education, public opinion and morals are controlled and shaped by economic conditions, or in other words, by the dominant ruling class which the economic system of any given period forced to the front.

The ruling ideas of each age have been the ideas of its ruling class, whether that class were the patricians of ancient Rome, the feudal barons of the middle ages, or the capitalists of modern times.

The secret of the exploitation of the workers, (producers) by the ruling classes (non-producers), up till now has been private control for private profit.

The secret of the freedom and justice of the workers, and with them of humanity, from now on shall be the social control for social use of all that the people socially need.

By socially owning the basic equipment of labor for all, we may secure private use of land and guarantee private access to socially owned machinery, on terms of equality of opportunity.

Thus there will be secured private property in comparative abundance to all who wish to earn it.

But no one shall be able to control that which other people earn.

Socialism is the democracy of industry, and it will, for the first time in the annals of the race, make private property a reality to the majority of mankind.

Socialism is the first great movement for the defence of private property in the hands of the man who EARNs it.

And when we remember that private property, to each man in the natural product of his toil is the physical basis of life, in all its meanings, the basis of independence and freedom of person, and thus of mind and soul—and, still more, the basis of any abiding human fellowship and brotherhood, the Socialist movement may well claim the Messianic declaration, "I am come that ye may have life and that ye may have it more abundantly."

We not only love life but must have food, clothing and shelter, and we desire these to be abundant and the best possible. We cannot help this; we are made that way. Life is a material basis, we are in the clamps of economic necessity and desire. Constitutional demands must be satisfied. If, therefore, for any reason, or through any cause the economic supply is cut off, we perish. If it is owned and controlled by others than ourselves, we are not free but slaves; and if we can have access to it only on conditions, we must comply with these conditions whatever they may be, or die. Hence, he or they who control the material means of life, the things all must have to live, control the lives and institutions of men.

Consequently capitalism, in the present stage, being in full control of the economic resources of the nation, controls the people and converts them into slavish conditions.

Moral character, a consistent private and public life is practically impossible under political and economic monarchy.

The fullest and most consistent manhood demands an absolute and complete democracy. This in brief is what Socialism calls "Economic Determinism."

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch; that consequently the whole history of mankind—since the dissolution of primitive tribal society—has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited or oppressed class cannot attain its emancipation from the sway of the exploiting and ruling class, without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles.

This is a Divine law that everything shall reveal its soul in its face. Every man is known by his life, every tree by its fruits, and every principle by its results. Social systems as well as men and trees reveal themselves in the results they bear.

With this fact before us, investigate this system called "modern capitalism" and how does it stand? What is its origin its principles? In whose interests does it operate? What are its economic, political, social, moral, intellectual and religious results?

A thorough probing of the questions will force the answers. Its origin is the bully. Its principles are

heathenish. It is a class institution, and its results on every field is ruin. It has no living God. No bowels of mercy, no comfort in sorrow and no relief in pain. It is an absolute failure as a system of government in any age especially in an age of applied science and machinery.

Ask the same questions regarding modern Socialism and how does it appear?

An honest, thorough investigation will force the replies that its origin is in the people, its principles are the Golden Rule, its interests the common weal, and its results must be economic betterment and moral uplift. Pure Democracy, which is to say modern scientific Socialism, is based upon reality; it has a living true God at its back. It answers the cry of the human soul, and it can bring relief, and it is the only thing that can.

It is not only the doctrine of Jesus, but His gospel and life reproduced here on earth in every day life. It will abolish poverty and excessive wealth. It will bring success to those seeking a better way and a better world.

It will bring the reign of the Prince of Peace.

If this be true why go limping like lame ducks between two sides? Duty demands a choice.

If you are for an exploiting system and a false, hypocritical life show your hand.

If you are for the people, a co-operative commonwealth and a possible free and holy life, get out into the open and let the world see you.

The tocsin is sounded. The gauntlet has been thrown down. If capitalism has any defence let it stand forth.

\$20.00 in Prizes DURING AUGUST

\$15.00 to the Hustler who sends in the largest Amount for Sub. Sub Cards, Bundles or Agitation Sub. \$5.00 to the second best hustler.

R. I. P.

Written expressly for Cotton's Rich in suggestion! are they not? Those little letters three; And with a world of meaning fraught, For those who have eyes to see.

Found on headstone or memorial card, They voice the mourners' plea. "May he rest in peace!" They say of their dead,

R. I. P.

The Socialist curses the venomous crew Of legal robberies three: RENT, INTEREST, PROFIT, for privileged few:—

R. I. P.

The landlord and loan-shark can rest like the dead While the wage slave must toil like a bee:

He must first learn to live without eating bread, would HE—R. I. P.

at the day is dawning—cheer up! ye brave,

When the toilers shall be FREE! And we'll write in large letters, o'er Capital's grave

R. I. P.

"Requiescat in pace!" we'll say of war's khaki, Let all of mankind brothers be: Bury murder, and robbery and malice and strife.

R. I. P.

—By Walter F. Harris

There was a story going the rounds of the press a short time ago. A young London clerk wanted to marry a girl. His income was not big enough to marry on, so his young lady, to surprise him, went out to get a job in order to earn money to marry on. She got a job as clerk and came home happy. When the young man called in the evening he was glum. To cheer him she told him what she had done. Comparing notes, they found the fellow had been sacked as clerk because his young lady had offered to take the job at a third less than what he was getting. She had got the job of the man she wanted to marry. That is what takes place now. Women displace men because they work cheaper. Children displace women because they work cheaper. Strong men wander hunting jobs and become tramps while little tots toil in the factories so that the employers need not pay so much wages. Would not it be better for humanity if the fathers were allowed to work and get what they earn and allow the children to go to school and also have time to play? As long as capitalists make the laws we can be sure that children will have to work while fathers go workless. When the common people make the laws, as they will under Socialism, laws will be made in the interests of all and not in the interests of those who live on the work of others.

The receipt of a sample copy of this paper is an invitation to subscribe. Not to-morrow but Write Now.



From the "Industrial Worker."

ARE YOU A SOCIALIST?

By Mary E. Marcy.

IF YOU working men and women understood what Socialism really is and means you would flock into the Socialist movement like a policeman going out to get his share in a graft divide. You would scheme just as hard for the advancement of the Socialist movement as any capitalist ever schemed and sweat and fought for profits. You would cling to Socialism like a starving dog hangs to a bone, BECAUSE SOCIALISM IS THE ONLY HOPE IN THE WORLD FOR THE WORKING CLASS.

But you are an intelligent workingman. You have been fooled too long to be satisfied with WORDS. You want proofs. You want to know what Socialism proposes to do. You want to be SHOWN.

Socialism is the international movement of the working class to abolish the wage system. It is a revolutionary movement OF THE WORKERS, BY the workers and FOR the workers. And these workers are not to be side-tracked by anything under the heavens.

They propose that every working man and every working woman shall get the full value of the things they make. They do not intend to leave any rake-off or profits or velvet for those who do not work.

You know that you work for a boss because he owns the factory or the mine or the mill in which you work. If he were a penniless workingman and your father had died leaving you the owner of the mill or the factory HE WOULD HAVE TO COME TO YOU FOR A JOB. You would be his master. He would have to work for you or for some other boss in order to get wages to LIVE.

The man who works for wages is a slave. He is worse than a slave, for a slave can always look to his master to feed, clothe and house him. The wage worker is forced to get a job—to sell his working strength to a boss or beg, starve or steal.

Men and women can never be free or independent as long as they have to beg the idlers for a chance to work. The man who owns your job owns you. Generally he will pay you barely enough to live on, while he keeps for himself all the things you make.

And we workers make everything in the world. There is nothing fine, valuable, beautiful, or useful that is used by men and women, no matter who they are, that is not made by the hands and brains of workingmen or women.

But we are not permitted to enjoy these things. The bosses claim them all. They only give to us (in wages) enough to eke out a poor existence.

The whole secret of our slavery lies in the fact that a few people OWN THE FACTORIES, the MINES, the MILLS, the LANDS and the RAILROADS.

Socialism proposes that the workers who operate the industries shall OWN them collectively—that men and women shall work for themselves and shall own the things they make without DIVIDING UP with any idle property owners. Socialism proposes that the workers themselves shall be the collective owners of the factories, mines, mills, lands and railroads. When you are joint owner of a mine, you will always have a job in that mine. And the coal or gold you dig will be your own property and not the property of any BOSS.

This is Socialism in a nutshell. If you are a miserable workman living from hand to mouth and in constant fear of losing your job, it ought to sound good to you.

Socialism will give every worker a job and every idler a chance to do some useful, honest work, if he wants to share in the good things working-

men and women produce. Study Socialism. Read up on this subject. Socialism is the movement of your class, the WORKING CLASS. Join it and help yourself and every other workingman and woman to free themselves from wage-slavery.—Int. Soc. Review.

A Military Strain

John Campbell, Lloydminster, Alta.

On earth are men whose highest aim is actually to loud proclaim that Christ had lived and taught in vain, that vain he died and rose again; that Buddhas thoughts were dreams inane, and Lao Tse's a yellow bone; that church, pagoda, holy shrine, but merely mock with words divine; that science teaches nought but fear; that reason crumbles at a sneer, and men, collective tools of Fate, are doomed to lives of mutual hate; that highest glory is to wield a murderous weapon in the field; and in some doggerel verses sing: "O, God of battles, save the King. Confound his foes, O, God, we pray, and lead their knavish tricks astray. Withhold Thy floods of thought, we cry: we wish to keep our powder dry, and with our galling guns to preach Thy laws to men beyond Thy reach. Our pruning hooks and plowshares, Lord, we wish to change to gun and sword, for we are threatened from abroad by hordes of aliens minus God—By men of yellow skin and black—to steal our lands, our houses sack; and propagate their evil breed by mating with the girls we need. O, Lord, bless thou the various troops of all the different warring groups, and in a gory glory crown Thy holy people with renown. But sad, O, sad 'tis to relate, a poet stands within our gate—a poet with a scathing pen—who takes his stand with common men, with men who once were supine slaves, and filled for us our heroes' graves. But now those men have sought a god whose voice and vision are too broad, and they no longer seek to stay to please our God to whom we pray. They shirk not Christ's unreal command to sheath the sword and passive stand. O, Lord, with ridicule and scorn this poet's efforts should be torn; for hath the world not always seen the meek enslaved by warriors keen? and doth not Nature teach Thy Law of bloody sword, and tooth, and claw? Ah, men!"

Working It Out

There is still much nonsense written and said about "Socialism and religion." Not so much as at one time, but still too much. It was inevitable that it should be so. When atheists saw the movement sweeping over the world they naturally sought to ride it into popularity. When churchmen saw an economic revival working independently of the church they naturally became alarmed for their own position. But both classes have learned something and both will learn more.

Atheists will learn that the Socialist movement is too vital to become a mere pack horse for their theories, and churchmen will find themselves lifted to a higher plane of service by the new awakening. When all is said and done, we probably shall find religion remaining, but freed from its former narrowness and apathy, and atheism free to express its doubts, yet caring less to do so than it does now.

After all, all things grow by that they feed on. The church today is supported, not by the very poor, the worst victims of the system, but by the rich and well-to-do, who are in a measure beneficiaries of a dishonest system. Under such conditions it is no one's special fault but an inevitable result that the church stands with those who support it. That this fact should provoke criticism and bitterness towards the church is equally

Two New Pamphlets

Containing Matter and Illustrations New Famous in Canada

"GET OFF OUR BACKS"

Four pages, 7 x 11, with powerful large illustration. Contains beside the main article, "Socialism Defined," by Chas. H. Kerr. A pamphlet that is a premier piece of propaganda.

The True Purpose of the Boy Scout Movement

A striking indictment of the Boy Scout Movement, and militarism. Contains a compelling illustration. J. C. Hogan's famous Boy Scout Article, and Cotton's articles on "The Burden of Armaments," "What War Costs," "The Armies of the World," etc. Facts and figures that show the hellishness of militarism.

SPECIAL PRICE

25 cents per 100 copies; \$1.25 per 500 copies; \$2.25 per 1,000 copies.

inevitable. The callousness of organized movement toward the despoiled and the resulting revolt from religion are both logical sequences, and not due to agitation.

When, however, the working class arises to political and economic dominance, when it becomes financially able to do things it may like, then the worker will become a great factor in shaping religious thought. The injustice of exploitation through rent, interest and profit will no longer be condoned by the church supported by toilers, while a new meaning will be found both in life and religion. Under these conditions, the bitterness of opposition will wonderfully soften and the warring factions will get together as the class struggle ends.

Then will come the real revival of religion. They who are seeking a "revival" now are hoping for the impossible. The conscience of the world is beyond the old; they are dying and cannot be revived. On the other hand, the real "revival of religion" is in progress today, all over the world, in the new and bigger scope that is being given man's aspirations, largely through the Socialist movement, and partly through the work of the doubters themselves.—Appeal to Reason.

THE COP GOT WISE.

Scene: Politician and policeman near entrance to salon.

Ye Cop (wiping perspiration from his brow with much used handkerchief)—"Bay, Jimmy, what is it that those damned Socialists want anyhow, do you know?"

Politician—"Yes and I think I do. It's them lazy guys who never want to work eight hours a day but want lots of mezzima for such an unreasonably short time of honest toil."

Ye Cop—"And is that all?"

Politician—"Yes, and I have talked with them, I know them perfectly."

Ye Cop—"Well, Jimmy, then it's me that's a Socialist too."

Paid in Advance

This paper is paid for. If you have not subscribed, a friend has. No bill will be rendered, and the paper will be promptly discontinued when the subscription expires.

Socialist candidates wanting lists of the post offices in their constituencies, can obtain same from Cotton's Weekly.



OLD CAP ON A HAMPAGE

You can guess what caused this gentry-folks plume to get excited and mad. Election being on, one of the boys sent him a copy of Cotton's Compendium of Facts. To find out that two kingsmen could get such information we jaded him somewhat. Every agitator should have a copy of "FACTS" on hand to jar people loose who ask questions. It's better to the extent of a \$2.00 order get Facts free. Its not for sale. Smaller remittances of \$1.00 and over get a Credit Slip for Facts.

Pick and Shovel Pointers

By Wm. D. Haywood.

It is better to be a traitor to a country than to be a traitor to your own class.

A battlefield is the Foolkiller's paradise. Workingmen fighting for capitalists are their victims.

A live soldier is a hobo. A dead soldier is a hero. More monuments! An armory is a school where the young idea is taught to shoot to kill.

A militiaman is a scab on the regular soldiers. The regular army is an institution for making widows, orphans and pensioners.

Capitalists have no country, no patriotism, no honor and no God but Gold! Their emblem is the dollar mark. They ensign the black flag of commercial piracy. Their symbol the skull and cross-bones of little children, and their password is Graft.

Society is in three layers. There are the dregs on the bottom, deputies, detectives, soldiers and strikebreakers; the working class—the great pay streak in the centre; and the parasites—the scum on top.

The policeman is a pimple, the soldier a boil on the body politic, both the result of a diseased system. They can be readily eradicated by a strong dose of that medicine called Socialism.

The Socialist party is not a political party in the same sense as other existing parties. The success of Socialism would abolish practically every office existing under the present form of government. Councils, legislatures and congresses would not be composed principally of lawyers, as they are now, whose highest ambition seems to be to enact laws with loop-holes in them for the Rich. But the Congresses of the Workers would be composed of men and women representing the different branches of industry and their work would be directed to improving the conditions of labor, to minimize the expenditure of labor-power and to increase production.—Int. Soc. Review.

RENT is money one man pays another for the privilege of using the earth. God made the earth for ALL.

INTEREST is money, (unearned,) paid for possessing money he may have earned. If I earn \$100.00 I have a right to spend it. But why should I be entitled to \$5.00 I have not earned, simply because I have earned \$100.00.

PROFIT is the difference between what a worker GETS for producing something, and what he EARNs thereby. Why should he not get ALL he earns.

SOCIALISM is against predatory RENT, INTEREST and PROFIT.—Walter F. Harris.

B. & S. MAKING ITS IMPRESS. "Bancome & Scrapp's is a splendid and real picture of the struggle, the weak against the strong."—Vincent Strojcor.

"The serial story in Cotton's Weekly is splendid I think, and I will be pleased to get a copy of it when it is published in book form, as it should be."—A. F. Berry, Roseland.

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Subscription prices: Single copy, 10 cents; 12 copies, \$1.00; 24 copies, \$2.00; 48 copies, \$4.00; 96 copies, \$8.00. All orders must be paid for in advance.

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