

COTTON'S WEEKLY

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OUR PLATFORM—THIS PUBLICATION IS DEVOTED TO THE INTERESTS OF THE PLAIN PEOPLE OF CANADA. WE BELIEVE IN AN INDUSTRIAL AND POLITICAL DEMOCRACY, BASED UPON A SOUND AND WIDE ELECTORATE.

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ANCIENT FEUDALISM

In the Middle Ages the barbarian hordes broke over Europe. The Mohammedans invaded Europe from the East and through Spain. Marauding hands and hands of plunderers overran the country and no man's property was safe. Things were in chaos.

Out of this chaos order was slowly established under the Feudal System. The biggest robber would get power and he would protect his friends and fight his enemies. If a peasant proprietor wanted to get protection he had to put himself under the control of a big robber. The peasant would give his land to the robber who generally styled himself a duke or count. The robber would then give back the land to the peasant under certain conditions. The robber agreed that the peasant should hold his land and till it undisturbed. The peasant agreed to help the robber fight the battles and to pay the robber a certain proportion of the produce raised on the land.

The dukes and counts were continually fighting and eating each other up. The power of a few dukes became greater. Competition eliminated the little fellows till finally the count of the Isle of France swallowed up all the others and became the King of France. Competition had run to seed and had produced absolute monarchy in the person of an absolute monarch.

After absolutism had become unbearable, the people of France arose and established co-operation in government under the title of a republic.

MODERN INDUSTRIALISM

To-day organized society has become industrial. We are going through the same processes in industry that were formerly experienced under feudalism.

A few years ago we had competition and individual production. The individual, however, who owns his own business, cannot succeed. The robber trusts are abroad and are plundering the country. They protect their friends and fight their enemies. The little man, to protect himself, has to do the same as did the peasant proprietors. He must surrender his business to the trust and get back in return stock certificates from the trust organization. The trusts are fighting each other and the big trusts are getting bigger. Competition, even among the trusts, is running to seed and we are getting monopoly. Rockefeller is becoming the head of the biggest trusts of the States. He is reaching out now to control the retail business of the large cities.

When the present trusts have become solidified into one large trust, we will get an industrial despotism, equal to the political despotism of France under the old regime.

That despotism will have to be done away with in order that liberty may live. The people must take over the trusts and run them for the benefit of all the people. They must be run on the principle of an industrial democracy. The coming change from the capitalist despotism to the co-operative commonwealth may be either a peaceful evolution or a blood stained revolution according to the temper of the workers and the oppression of the masters.

Anything that proposes only to limit what is robbery and murder of the worker is wrong and despicable.

BURGLARIES AND THIEVING

The daily papers are full of reports of crimes committed against property. Stores are being continually broken open, houses are being burglarized, and purse-snatching is becoming common.

The daily papers are waxing indignant. Long homilies are written about the increasing lawlessness on the part of the people. The country is going to the dogs is the cry, and the daily press is imploring the government to do something in the way of preventing future crimes and of punishing more severely those crimes already committed.

Hardly a paper, apart from the socialist journals, is advocating the removal of the cause. With thousands of persons out of work in every large city, with women and children starving and men hungry without homes or shelter from the pitiless winter nights; what wonder that crimes against property should be increased.

Hunger knows no law. A law that punishes starving men for committing crimes is a useless law. The only possible remedy that will prevent crimes against property, is the inauguration of a social system under which no man who will work, need starve.

A PROBLEM IN ARITHMETIC

We would like to propose a little problem in arithmetic to our gentle readers. It is also a problem in economics. The problem is this: "How can six billion dollars buy thirty-one billion dollars worth of goods?" If the gentle reader can tell us how this can be done, he or she can solve the problem of how to make the modern capitalist system of industry a success.

In 1904 the wage workers of the United States got six billion dollars in wages. They produced thirty-one billion dollars worth of goods. These goods were placed in stores and in wholesale houses to be bought by the workers. The workers spent their six billion dollars in buying goods. They needed many more things which were in the stores to be bought. The workers wanted these things; but said they had no money to buy them with. The store keepers, urged on by the manufacturers, told the workers that they had to have money or they could not buy the goods. The workers not having the money did not buy. The merchants therefore, not selling goods, did not buy from the manufacturers. The manufacturers not being able to sell their goods already made, stopped making more goods. When they stopped making goods, they stopped paying the workers any money at all. The workers were thrown out of employment and we had industrial stagnation. The workers went hungry and became ragged. The well fed master class got the papers that are controlled by the master class to write editorials about horrible men and women who are infesting the cities in rags and misery and who were so lost to shame that they would actually walk the streets at night and who would actually try to get something to eat when they were starving by ways that the laws made by the master class did not permit.

If our gentle readers will tell us how six billion dollars worth of wages can buy thirty-one billion dollars worth of goods so that nothing will be left over to form a surplus, we will be very glad. If the reader solves this problem in arithmetic and economics, we will give it to the master class in order that they may apply it to practical life and thus avoid the menace of socialism.

FACTS

The per centage of people who actually own their own homes decreased from 34.4 in 1890 to 31.8 in 1900. The per centage of mortgaged homes increased from 13.4 in 1890 to 14.7 in 1900, and the per centage of rented homes increased from 52.2 in 1890 to 53.5 in 1900. (U. S. Census Reports).

In 1880 the American farmer owned 74.5 per cent of the land he tilled; in 1890 he owned but 71.6 per cent of it, and in 1900 only 64.7 per cent. (U. S. Census Reports).

On page 42 of the Eighteenth Annual Labor Report it is shown that in 1890 only 15 per cent of the workers were out of employment part of the time, while in 1900 22 per cent were unsteady employed and in 1903 as high as 49.8 per cent.

All new readers of this paper will notice that although Cotton's Weekly is published in Cowansville, it is edited from Montreal. This is for information only. All correspondence should be sent to Cowansville, P. Q.

Workers of the World Unite

GERALD O'CONNEL DESMOND

"Workers of the world unite"
Need was never greater,
See ye Freedom's morning light,
Freedom's banner, ruddy bright,
Rushes forward to the fight,
Who would be a traitor?

Never task so great as ours;
There's a world to free.
Tyranny it's strength outpours,
Outlaws us with class-made laws.
Comrades, forward for the cause—
Death or liberty.

What is present life to hold,
Unto thee and unto me?
'Tis today and 'twas of old,
Men and women bought and sold,
Flesh and blood counts less than gold;
Shall this always be?

We are like Prometheus bound,
Pierced by darts of tyranny,
Drugged, and fastened to the ground,
While the feasting eagles round
Tear anew each gaping wound,
And we writhe in agony.

But, deliverance is at hand,
Rebel armies gather fast;
Workers, rising, break each band,
Sound the tocsin thro' each land,
Neath the red flag take their stand,
Revolution comes at last.

We'll heed no more the lying tongue—
Cease to prate and pray;
Wily priests, who serve the strong
Ye have led us all too long.
Men, not gods, must right earth's wrongs,
Bring earth's better day.

Haste, then rich man, make your sport,
Reign of wealth will soon be done;
Hasten, tyrant, keep your court,
Freedom's lesson now is taught,
Freedom's fight will soon be fought—
Soon be fought and won.

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CAPITALISM'S GRAVE-DIGGERS

By WM. RESTELLE SHIER

It is an oft quoted saying of Karl Marx that Capitalism is creating its own grave-diggers. And such would appear to be the case. Not only is economic development moulding the forms and fostering the conditions which begot revolutions, but it is giving birth to the active agents of discontent.

Until quite recently the proletariat was drained of its ablest members by their absorption into the so-called upper classes and by emigration into new lands. These have been the safety valves of Europe and America for the last hundred years or so. As long as the more energetic elements among the workers could satisfy their ambition to better themselves by setting up a business of their own or by making a bid for fortune in hitherto unexploited territory, they remained, as John R. Commons says in *The American Journal of Sociology*, self-conscious. But as soon as these opportunities are taken away from them, they become class-conscious. Now, the trustification of industry on the one hand and the conquest of the West on the other are producing just this effect. Not only that, but they are sinking a large section of the middle class into the ranks of the wage-earners. The professions, too, are becoming overcrowded, the high schools and colleges are turning out an ever larger number of bright young men and women unable to find "respectable" positions. Small investors find it increasingly difficult to live upon their incomes owing to the fall in the rate of interest, while the personal ties which once bound employer and employee together have disappeared.

Read sound literature, train your mind to think clearly and you will arrive at correct conclusions.

WASTED ENERGY

There is ninety per cent. of wasted energy in the modern methods of producing goods. This occurs through the simple fact of having one set of men do the work while another set of men own the machines and the finished product.

The workers do the work while the capitalists own the machines, the mills, the raw product and the finished articles.

The capitalists hire preachers and economists to teach that the master's interests are the worker's interests. Any man with half an eye can see that this is not so. The workers get their wage and that is all they are interested in. The capitalists own the finished product and the workers do not give a hang about something which does not belong to them.

This being so the mill owners must make the workers produce good articles. They must see to it that the workers do a good day's work. Hence the mill owners must employ overseers and bosses, policemen and detectives, to see that the workers work hard and steal nothing.

After the product is finished it belongs to the masters, and the workers do not give a hang, neither do the general public, whether the masters sell their product or not. The masters must sell their product and it is up to them to get the public to buy. Hence there is a great waste of energy in getting the products sold. There are commission agents, wholesale wasted energy houses and retail merchants and a host of individuals who are endeavoring to get the public to buy the goods which the master class have produced.

All this waste of energy arises from the fact that once set of men do the work and another set of men get the product. If the workers of the world owned the mills and owned the finished product, if the workers of the world produced goods for public use and not for private gain, this tremendous waste of energy would be eliminated. It is to the interest of the workers of the world to do away with this waste of effort. It is to the interest of the master class to keep the present system going.

SAVING THE COPPERS.

In order to reduce expenses a careful couple accustomed to drinking ale at supper-time, hearing that a saving of twopence a quart might be effected by having a barrel in, decided to do so. The first night after drinking their usual quart, and sitting by the fire, the old lady thoughtfully said—

"Billy, we've saved twopence to-night."

"We have," answered Billy, "and twopence saved is twopence earned."

"It is." Then after a few minutes' silence, the old lady said—

"Billy, shall we have another quart and save another twopence?"

ABE LINCOLN'S IDEA OF DEMOCRACY

"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

Speaking on the unemployed question at the Memorial Hall, Farringdon street, E. C., Mr. Will Crooks, Labor party M. P., said what was the use of talking about an awful hell to these people? Did they think an awful hell had any terror for them? Not a bit of it. It was the awful earth which was a terror to them. He advocated the creation of a Minister of Labor and a department which should and must be of the greatest possible importance.

Mr. Victor Grayson, Socialist M. P., speaking on the unemployed at Leeds, England, told his audience that he had seen women sitting on the Thames embankment shivering in the cold, and when he had gone back to the House of Commons he found members in tremulous action discussing whether a man should marry his deceased wife's sister.

We like the Montreal Daily Gazette. There is no hypocrisy about it. It is frankly and staunchly capitalist. It does not pretend to help the poor while it is swinging all its power to help boost rents.

Will the secretaries of all Canadian Locals, and comrades in towns that have no local, see that a list of all Socialists, radicals and right-thinking people in their different localities are at once sent in to Cotton's WEEKLY. Help along the propaganda work comrades. The time is ripe.

A Lesson From the French Revolution

Thomas Carlyle, in his history of the French Revolution, speaks of the throne of Louis XVI and the monarchical system of France, as being "set up upon its vortex," and as destined "to stand while it be held." To all students of history and thinkers the analogy between the situation of the French throne and the French monarchical system, of which the historian speaks, and the throne of our present industrial tyrant King Capital, and his system of production for profits, will need no demonstration. Students of history know how futile were the efforts of the church and aristocracy, how inadequate the props of ancient custom and "divine right" and precedent and king-made law to uphold upon its vortex the throne of Louis, and all the world has read how, within a few short weeks, that throne came crashing down to earth, hurling its kingly occupants to destruction and burying its supporters beneath its ruins.

To the economically educated thinker and observer of industrial and social history, the fall of the throne of King Capital and the destruction of the whole capitalist system is equally certain in the very near future.

This blood-stained system of economic and industrial anarchy, oppression and tyranny even now requires the united and desperate efforts of a Christ-denying church, a degenerate aristocracy and an absolutely unscrupulous plutocracy to uphold it—it requires the props of false science and morality, of unjust precedent and class made and administered law, to keep it erect.

And its supporters are growing weaker. The church is losing its power to bind with the chains of superstition or mislead by promises of reward hereafter. The aristocracy is fast sinking into a nothingness of mediocrity. The plutocracy is having its mask of philanthropy and necessity torn aside and is being exposed in the shame of its brutality and the nakedness of its selfishness to all beholders. As for the props of false science and morality and unjust precedent, class made and class administered law; the acts of socialist science and reason and justice is fast clearing them away.

Low the throne of the capitalistic tyrant will come down and once down it can never be raised.

Whether the fall of capitalism will be accompanied by bloodshed and armed and forcible revolt and revolution depends wholly and solely upon capital itself.

So far as the social revolutionists are concerned, we have no wish to shed blood nor resort to armed force. We will overthrow the system peacefully and by political means if possible.

But we will stand no nonsense. There must be no further tinkering with the franchise, nor denying of the right of free speech and assembly, nor suppression of our press.

The throne of capital must not be upheld by armed force supported by cannon or bayonets, nor propped by the gallows or the torture chambers. Let the capitalists try these tactics and they will perish as the monarchy and aristocracy of France perished in the days of the French Revolution.

GERALD DESMOND.

Port Arthur, Ont.

SYMPTOMS OF REVOLUTION

By WM. RESTELLE SHIER

As the unemployed army grows in size, the condition of the active workers becomes correspondingly worse. The price of labor-power (wages) is regulated like the price of any other commodity by the law of supply and demand. When these two factors are perfectly adjusted to each other, commodities, including human labor-power, are sold at their real value, namely, their cost of production. But when supply exceeds demand, prices fall, and this is as true of wages as it is of wheat or cotton or automobiles. During the nineteenth century the laboring classes were able to raise their standard of living, not because of the marvellous advances made in the arts of production, though this, of course, was a necessary condition, but because of the great scarcity of labor occasioned by the settlement of the west and the expansion of industry, also; it may be said, by their organization into trade unions. But all that has been reversed. The "frontier" has disappeared into the Pacific ocean, the period of expansion has been superseded by the period of consolidation, organized labor has now organized capital with which to cope, and an ever

increasing host of jobless men and women make it possible for employers to enforce a reduction of wages. The outlook for the workers is dark indeed.

Neither accumulating riches on the one hand nor deepening misery on the other, however, would endanger the existing social order if the masses lacked leadership or continued to believe that poverty is ordained by God or that it is both inevitable and just. But these two bulwarks of conservatism are being swept away as surely as have other superstitions. For many decades now the workers have been learning to think for themselves and to organize in their own interests. This is a natural consequence of their association in large industrial establishments, their education in the schools and their enfranchisement. From the first flows their ability to act in concert, from the second their intellectual training, from the third their consciousness of political power.

Once upon a time people believed in the divine right of kings. To-day they believe in the divine right of capital. But this latter belief is passing away as surely as did the former. So also is the belief that poverty is a blessing in disguise. The church is losing its influence over large sections of the community. Among working men and women a feeling seems to be prevalent that the church is a class institution, that it is maintained by the capitalist class in the interest of the capitalist class, and that they have no place in it. At any rate, the old teachings no longer suffice to allay their discontent. An anti-religiousness akin to that which characterized the French Revolution is developing among the proletariat of both Europe and America.

In the domain of political economy a like unorthodoxy is manifesting itself. A large and increasing number of working people are studying economics, not, however, the economics of the schools and colleges. The economics which they are studying are the economics of Karl Marx, economics which have a revolutionary import and which, though meriting the title of the "dismal science" because of the unpleasant truths they contain, nevertheless bear a message of hope to the oppressed and disinherited of all lands under corporatist rule. And with what result? Simply that there is arising a body of intellectual proletarians who, realizing that their economic salvation lies in rising with instead of trying to rise above the class into which they have either fallen or been born, ally themselves with the forces of revolution and become the writers, teachers, organizers and parliamentary representatives of the international social-democracy.

TOO SMART

A draper's assistant was showing a lady some parasols. He had a good command of language, and knew how to expatiate on the good qualities and show the best points of the goods. He picked up a parasol from the lot on the counter, and opened it, he struck an attitude of admiration, and, holding it up to the best light could be had, said— "Now, there, isn't it lovely? Look at that silk. Particularly observe the quality, the finish, the general effect. Feel it. Pass your hand over it. No nonsense about that parasol, is there?" he said as he handed it over to the lady. Isn't it a beauty?" "Yes," said the lady: "That's my old one. I just laid it down here."

The Saturday Evening Post has a circulation of more than a million a week. This is explained by the fact that it gives the people what they want. Its editorials and many of its articles are nothing but thinly veiled socialism. Socialism is what the people want nowadays.

According to governmental statistics, nearly twenty per cent of the women of Germany are working in factories, while nearly ten per cent of the children from twelve to fifteen years of age are also working on ten hour factory shifts.

Christ was long on practical maxims of life and short on theological dogmas. The churches are short on practical maxims of life and mighty long on dogmas.

Every new movement for the betterment of man has been bitterly fought by reactionary theologians. Socialism is being fought to-day.

READ

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