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W. U. COTTON, B.A., B.O.A., Managing Editor
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SOCIETY WILL ADVANCE ONLY BY ABOLISHING WORK

The New York Call.

It was in the New York World, that is the funny part of it. The World which has led all other papers in bitter attacks upon the unemployed. The world which has called upon the police to "take vigorous action" meaning thereby to club the jobless for making any demonstration of their joblessness. The World, which insisted upon jailing Tannenbaum for the crime of leading his helpless aggregation to church. The world, which ridiculed this boy after a capitalist court had wreaked its full limit of vengeance upon him for "stirring up the people." The World which has insisted blandly that "these people won't work." And intimated that everything would be alright if they would.

And what was it that was in The World? A slashing double-edge interview with the great Socialist scientist, Dr. Chas. P. Steinmetz, who demonstrated quietly but thoroughly the utter ridiculousness of the position of the World. The Call is glad of an opportunity to give The World full credit for its work, knowing, as it does, that so long as the workers of New York keep a Socialist press in action capitalist papers will be compelled to print scientific articles like this from time to time. Here is the full story as it appeared in the Sunday World Magazine:

"What Society should aim at is to abolish work."

You could not possibly guess who made this statement, nor from any adequate idea of the shock it caused the man to whom it was made. He was looking for another story, "inspiration," a story of a battle against almost unmountable odds won at last, by constant, never ending toil and scrupulous concentration upon the disagreeable tasks of life.

He had gone for the occasion to the one man in America who could best illustrate that struggle—to a man who a few years ago was a physically handicapped, penniless, immigrant, and is today at the very top of that profession in which America is imminent. That man is the chief consulting engineer of the greatest electrical concern in the world, the General Electric Company. His name is Charles Proteus Steinmetz.

"Work is a curse," was the amazing statement of Dr. Steinmetz. "It is deadening to all the faculties. We can never attain our best as individuals or as society until we reduce work to a minimum. What society should aim at is the abolition of work."

The interviewer collapsed. But the interview went on. It is not necessary to ask many questions when you are sitting in the presence of Dr. Steinmetz. It is an absorbing presence, seemingly all intellect. His dwarfed little body is surmounted by a great watch tower head which gives one the impression that nature had set the stars, as it were for a supreme wizard's appearance. But the face is kindly and intensely human. There is nothing superior or condescending in its expression. To anyone who honestly wants to learn Dr. Steinmetz likes to give his personal attention.

"What I said about work," the wizard explained, "will have no meaning at all unless we understand what is meant by work. I do not want to abolish energy or occupation. In one sense of the word we shall work more when we work less."

"Doing the things we want to do is not work, not the work we impose on the workman. Engineering is not work to me. It is my life, my way of expressing myself. I spend twelve or fourteen hours a day at engineering. I spend half an hour a day at work, reading things or doing things which I feel that I

must read or do but that are in themselves disagreeable and uninteresting.

"But standing in front of a punch press is all work. No one can possibly be interested in the monotonous turning of the machine. No one does it because he wants to do it. Men do it because they are paid to do it, and they must have the pay."

"If anyone uses his faculties constantly at a disagreeable task he cannot use them to express himself. They become dulled. The more disagreeable the task, the greater the deadening process."

"Eight hours a day is too long, far too long for a human being to tend a machine. The man who works in a shop eight hours today works longer than the man who worked twelve or fourteen hours years ago. In those days his occupation may have been crude, but he could get interested in it. He was making something, a shoe or a wheel or a box. There was much disagreeable labor thrown in, but his occupation gave him some play for his creative faculties. The machine has taken that opportunity away."

"The day's work should be reduced to four hours. Men could stand that much drudgery and have initiative enough left to enable them to take up interesting occupations. Society, instead of being impoverished by the shorter day, would be enriched by all the greater accomplishments these men would undertake."

"The tendency of the machine itself is to bring about the very change. There is no reason to believe that the labor saving machine has reached a final stage of development. Inventions will go on. But heretofore the labor saving machine has meant a tremendous increase in production, instead of an actual reduction in the hours of labor, and each machine has required the service of a machine tender."

"Yet now automatic machines, the machines which superintend themselves, are coming in. These are supplanting human drudgery. I see no reason why the factory may not be changed as much in this respect as it has already been changed in the transformation from hand to machine production."

"A little drudgery, will perhaps always be necessary. But this is not a hardship where it is associated with the thing we like to do. Lying on your back in the hot sand and letting dirty oil trickle in your face is not a pleasant occupation in itself. But you don't mind it occasionally if you own the automobile and you have a passion for automobilism. You get out and under with considerable pride in yourself for knowing how to fix the machine."

"But suppose you are doing the same thing or \$3 a day. Then it is unadulterated work. The automobilist does not work. The chauffeur does."

"Society is organized or disorganized, today, so that all the disagreeable things associated with disagreeable occupations can be shifted to the shoulders of a certain class of people. We call them the working class. To that class even many of the potentially agreeable occupations become drudgery due to the social stigma attached to them."

"If we had a rational organization of society very much of the drudgery of to-day would be found exceedingly interesting. You can hire a man to work in your garden for starvation wages, and the work at once becomes disagreeable, socially dishonorable. Yet when fortune smiles on you and endows you with leisure and a home of your own, the chances are that you will put in your year at the same occupation and it will prove delightful."

"If it is necessary for the disagreeable duties of life to be shifted to certain shoulders, there ought to be a premium on that particular work. If there is to be a distinction in reward—and honors—the people who do the most distasteful work of all should receive the greatest rewards and the highest honors. Why should I be honored or paid more than he who digs? Society could worry along for some time without its engineers, but it couldn't get along without its laborers."

Dr. Steinmetz was sitting in the marvelous laboratory of his Schenectady residence. His salary is fabulous, but there is no evidence of extreme luxury here. Mysterious electrical apparatus is installed throughout the building, giving the impression that much of his income is spent in forcing nature to yield up more and more of her wonderful secrets. Several acres of rather wild ground, where he is studying plants and butterflies, and a spacious conservatory, filled with rare cacti and orchids, are apparently his own extravagance.

"I don't need more than any other person," he said. "I don't consume more than anyone could consume if society were organized. You may think I have more land than others could have, but comparatively few would want to be bothered with land if it were not for its commercial value."

"What do you mean by a rational organization of society?" The interviewer had recovered himself enough to ask the question.

"Socialism," said the wizard. "An organization of society in which the things we need would be manufactured in order to supply those needs. We make things to-day not to use but to sell. The result is a fearful social loss, not only in profit, interest and rent, but the abnormal waste of wealth, energy and human life in competitive production."

"Eliminating the social waste of production means reducing work to a minimum. Today a stone house costs twice as much as wooden houses but lasts four times as long. The cost of the upkeep of the stone house is only half that of the wooden house, and any mathematician can see that it is far more economical to build the former."

"But it is actually economical, under capitalism, to build the wooden house, because the interest on the difference in the money invested is greater than the difference in the cost of upkeep for habitation instead of for sale, we not only save the interest but we also save half the work and get better homes."

"Will the Socialist party bring about these changes?" Dr. Steinmetz was asked.

"No," he answered, "the system is being changed from day to day, and by the time the Socialist party gets into power, there will be little left to change. Business itself is organizing and reducing waste. It is eliminating the unnecessary work of competitive salesmanship and installing automatic machinery. Labor is organizing and demanding shorter hours. The people are organizing and assuming more and more control of industry through the national government. Even the unemployed are catching the spirit and are kicking up a racket that would have been impossible a few years ago. See what young Mr. Tannenbaum and his small army accomplished in New York." The interviewer was not aware

that Tannenbaum accomplished anything and waited for the explanation.

"He turned the minds of the whole nation to the unemployed situation," Dr. Steinmetz went on. "We had heard that there were 300,000 unemployed in New York, but the figures whether exaggerated or not, left no impression upon us. They were just dead statistics. Then all at once we heard that the unemployed were marching on the churches demanding, not begging bread and lodging. No matter how the people felt toward Tannenbaum, they saw the situation vividly."

"But that was the I-Won't-Work Army," the interviewer suggested.

"Yes," said this man of miraculous industry. "They were rebelling not only against unemployment, but against the great thing that makes unemployment so tragic. We condemn the unfortunate to do our drudgery and pay them wages upon which they cannot live. The drudgery kills their initiative, destroys their faculties and leaves them eventually, in thousands of cases, not only unemployed but unemployable."

"We condemn them to do our dirty work. Then we condemn them for doing our dirty work. Then we curse them for not doing our dirty work. It is a good sign when the unemployed are neither willing to starve to death in meek submission nor to be thankful for a chance to do society's meanest and most degrading drudgery. Even if this was an I-Won't-Work Army, they had at least an element of justification."

"Dr. Steinmetz," the interviewer asked, "what word of encouragement can you give to the man who is down and out to-day? You are the superb type of the self-made man. You came to this country with nothing. You have climbed to the topmost round of the ladder of success. All the other great men I have ever met have held out their own careers as an inspiration to ambitious youngsters everywhere. They have told me that obstacles are only opportunities and have uniform maintained that the future is bright for any boy who is willing to work. Can't you say something of the kind?"

"I am a scientist," the wizard replied. "My employment has been the study of natural forces and the conditions under which they may be utilized. We can't bring up children to the routine of the factory and expect them to develop. The drudgery dulls their minds. An excess of it has the same bad effect in a lesser degree upon adults. Inspiring those individuals who are condemned by the conditions under which they live is rather a hopeless task. I am interested in eliminating the drudgery as far as possible, making it certain that no class of people is condemned to an undue share of it, and throwing open the gates of opportunity in any line of endeavor to those who wish to enter."

"The tendency of modern education is in this direction. It has been discovered that children are more successfully educated if their education is made to seem like play. There is always a residue of discipline left which may be necessary to bring about concentration and self-control. But the drudgery of school work is being constantly reduced."

"We must go much farther. We ought to pay good wages to children for attending school."

He smiled at the audacity of the suggestion. He didn't think it would be immediately followed. But man who writes mathematical books which only a chosen few of the great mathematicians are far advanced enough to read is used to problems that are inconceiv-

able to the average mind. The attitude of the public on education is no more binding on his brain than its attitude on electricity.

"Why not pay wages to school children?" he asked. "We pay wages to the man who makes a hat machine just as readily as we pay the man who makes a hat. The child in school is not producing wealth directly, but neither is the man who makes the machine. Both are getting something ready for an increased production. When the brain of a child is considered as a piece of machinery we will be willing to pay as much for its development."

Dr. Steinmetz does not expect any sudden or violent revolution.

"The people are gradually assuming control of industry," he said, "in a blind and futile way at first and then more systematically. They appoint an interstate Commerce Commission to protect them from the railroads. For years the Commission exhausts itself in trying to make the roads obey laws which cannot be obeyed. Then it issues edicts which the railroads say they cannot follow, and it is up to the commission to show that they can be followed."

"That means assuming control of the actual operations. The New Haven railroad could once declare that there was no satisfactory block system in existence and point to its standing offer of \$10,000 for the invention of such system as positive proof that it meant to be as safe as possible. Now the commission must step in, select a good system and say: Install this."

"From government control to government ownership it is but a step. That will not be Socialism, for the working class will not yet own the government. But then the economic law that the interest on capital is proportional to the risk of the investment will gradually but steadily reduce the income from railroad bonds and the bonds of other industries taken over by the government, until the Socialist party, the party of the now organized working class, steps in and takes away the last element of private profit from the industries. The step will be so infinitesimal compared with what has gone before that it will scarcely create a jar."

"I cannot see any sudden breaking down of the capitalist system. We have gone too far towards government control already. And I cannot see any greater unemployed crisis. The situation today is serious, but it cannot be compared with the situation when Coxey's Army marched on Washington twenty years ago."

"Then the unemployed did not know what they wanted Washington to do. And Washington did not have the slightest idea what they could do. But Theodore Roosevelt and many new ideas have crept into the government at Washington since then. If an army of unemployed should march on Washington today they would know definitely that they wanted the government to give them employment, and the government would give them employment. Our government has become an altogether different thing since President Roosevelt first intervened to stop the coal strike."

CIVIL WAR IN COLORADO

Civil War is on in Colorado in the mining district.

The private thugs of the mineowners, calling themselves mine guards and state militia, set upon the tent colony of the striking miners at Ludlow, riddled it with bullets and burnt it to the ground. A score of lives were lost, mostly women and children.

The striking miners, infuriated, rushed to arms. For fourteen hours on April 29th, four hundred miners fought the state troops. Forty five persons, mostly women and children, were killed.

On April 23rd the armed strikers had increased to one thousand men. They swept over the mining area from Delagua to Rouse and set fire to eight great coal properties. The damage by fire was more than \$1,000,000.

More than \$20,000 was subscribed in Denver by strike sympathizers to buy arms and munitions for the strikers.

Miners over the border in Wyoming, have been arming and are prepared to help their comrades of Colorado.

Pres. Wilson has been appealed to to stop the civil war with federal troops. Wilson appealed to John D. Rockefeller, Jr., the saintly Sunday school superintendent, to stop the bloodshed. Rockefeller is the backbone of the mineowners.

Rockefeller naturally refused.

All over the States unions are voting appropriations to arm their men and to send them into the field to aid the strikers in their battle against the militia gun men.

Many miners have been jailed, including Adolph Germer, president of the Trinidad Miners' Union.

No doubt Wilson will rush Federal troops to the district and the miners will be arrested and tried for murdering the gun men and the women and children who perished in the flames.

Labor will arise in its might and say the striking miners who avenged the deaths of their women and children shall not die.

It is probable that a strike war like this may usher in the social revolution.

It starts in one corner of the field of exploitation. The masters endeavor to stamp out the revolt in blood. The attempt rouses armed revolt elsewhere and soon the country is ablaze with revolution.

Walling may predict state capitalism, but we have no desire to predict a speedy revolution, nor have we any desire to predict an intermediate benevolent feudalism. For history has a way of falsifying prophecy.

The revolution may delay, and it may break forth this year.

Brown stone mansions for the non-producer, rickety shacks for the producer. That is the way capitalism hands us bouquets.

DAS CAPITAL

Come now, how many of you have read the three volumes of Marx's Capital?

Marx's Capital is a critique of political economy. It is an analysis of the capitalist mode of production.

If you go to these three volumes for an outline of the socialist movement, for a prophecy of the future, for an inspiration to fight for individual liberty, you will be sadly disappointed.

Marx deals with present society. He shows the methods of production, the rotation of capital, value, price, profit, the nature of banking functions, etc.

He lays bare the whole operation of capitalist production and shows the tendency towards state activities in industry.

He also lays bare the dependence of all our institutions, political, religious, governmental social, literary, artistic, upon the current mode of production.

Few there are who master Marx's analysis of capitalist production. The ware system by which the workers are exploited of all they produce save a bare living wage for long hours of toil, prevent the necessary leisure to master this work, and when the workers get leisure to master this work by having won the class struggle, it will no longer be necessary. For the capitalist system will then be abolished, and there will be no reason to study its mode of operation save from a purely antiquarian standpoint.

The police of Montreal have discovered the books of a society of "fallen women." The women paid a dollar a week into the funds, and in return their fines and the cost of their defence when arrested were paid for them. This is one of the results of capitalism. The women were driven into the life by capitalist conditions, and they must not be taken from it. If thirty or forty women are sent to prison for six months, just that much revenue is lost to the people who fatten on the degradation of the women. Landlords, grocers, butchers, cigarette vendors, bootmakers stand to lose easy money when women of ill repute are sent to prison. The law says they must go to prison, so a common fund has been formed to fight the law with money. People who live in brownstone houses in the select section must not have their revenues rent taken from the houses of shame in the slums which they own.

A headliner sky pilot of San Francisco disbelieves in the virgin birth of Christ, and so old his congregation. He was immediately set out, and must hunt for another job. The plumes want their ministers to deal out the dope according to the cut and dried methods that have been in vogue for so long, and those who refuse to obey lose their meal ticket.

Bulgaria, after her reign of slaughter, is sitting up to notice the terrible havoc left in the wake of war. There are 10,000 men, once full of vigor, left crippled for life. Mothers and sisters are mourning for 48,000 men killed. There are 78,000 orphan children always asking for mother, looking for father to come. When will the mad desire of slaughter depart from the peoples of the earth? There are always Sam Hugheses in every country to keep the fires of militarism burning. These creatures are under the iron paw of the armament trust, which inevitably seizes upon those possessing murderous instincts and places them in positions where they can take advantage of the least opportunity to start a criminal war. Such is capitalism.

Archbishop Bruchesi don't want his people to attend theatres and those moving picture shows where money is so foolishly wasted which might be spent for better and more useful purposes. Bruchesi is afraid the people might learn something in the theatres and movies. In fact the movies are playing hob with the receipts of the churches and piecemeal, and preachers, priests and boozedeaders have been on their toes for years trying to find a way to stop the exodus of nickles from their respective places of business. The people are being educated at the movies, and will go as long as they have a nickle to spare. The movies are extremely popular with the masses the world over, the churches, and barrooms are not popular.

A bitter strike at Sunderland, Eng., was caused by the casual remark of a foreman shipwright. He told a workman to "hurry up." This is the proper spirit for the workers to display, and is a spirit which is rapidly coming to the front the world over. The masters hear the rumblings of trouble and those in the lead rarely seek foreman who forget themselves so much as to let the worker see that he is being driven. There are more subtle and surer methods. Time clocks, piecework, clocks on the machines, and continual supervision by numerous bosses who keep records of the work turned out by each employee have proven to be better dividend getters than the old fashioned threatening methods.

"Society the Real Criminal," are the words being chalked up on boards, rocks, etc., through the western states. This is the name of a novel by C.R.D.S. Oakford of Dexter, Kansas. Oakford was mobbed and his printing shop destroyed by a Kansas mob, so he must be some rebel. If you want the book, send \$1 to the author at Dexter, Kansas. The price will help him publish the book. It will be published in book form as soon as enough money has been received by the author.

The family of the worker is denied the benefits of a good education. They are forced to leave school and work to support themselves.

THE DEBATE IN EVERYBODY'S

The debate in Everybody's upon the question "Socialism, Promise or Menace?" came to an end in the last issue of Everybody's Magazine. Morris Hillquit took the side of Socialism while the Rev. Father Ryan, a Catholic priest, opposed.

The closing words were interesting. Hillquit threw overboard the ultimate materialism while the Rev. Father Ryan admitted that capitalism was not the final form. So close did the two come that the editor in the perforce sarcastically remarked that strange as it might seem to the average person, the two debaters still disagreed.

Ryan's great point was that Socialism stood for atheism, that the doctrine of economic determinism excluded the idea of God and hence was irreligious and could not be accepted by Christians. This attitude has been adopted by the church with regard to every scientific discovery. The heliocentric theory, the law of gravitation, evolution, economic determinism, all these have been opposed as irreligious and all have been accepted as scientifically correct.

The debate was interesting as showing that even the opponents of Socialism admit that a new order has to come. Only the opponents of Socialism want the friends of the present order to bring about the change. Like the Republicans of the U.S. who cried, "Let the tariff be reduced by its friends," so they cry, "Let the new order be dealt with by the friends of the old."

As long as the friends of the old are in power, the old order will be very tenderly dealt with, and the new order will be praised and kept shivering in the cold.

A daily paper says that skilled laborers in Malaga, Spain, earn as "much as 90 cents a day." This is said in a sarcastic manner, but there is no need for sarcasm. There are skilled laborers in Canada and skilled mechanics also who are working for 90 cents a day, and less, and glad to get the chance. There are thousands in the city of Montreal alone who have not been allowed to work for 90 cents or any other price during the past winter. Many women would think themselves lucky if their husbands were bringing in 90 cents a day. There are good honest sober workers in this country to-day spending their day keeping house, cooking meals, etc, while their wives are doing day's work for the plute class. "O Can-a-da, O Can-a-da!"

It is likely that the labor and Socialist representatives who have been elected in Ontario municipalities will hold a meeting to compare notes, and work out a general municipal campaign. Slowly but surely labor is pressing forward in the political field. And at the front urging the workers on to the great triumph are the Socialists demanding the abolition of the capitalist class.