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LET US CLEAR THE WAY FOR THE SOCIALIST STATE

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JOHN Z. WHITE

John Z. White of Chicago, addressed the meeting of the socialists of Montreal last Sunday afternoon. Mr. White is a single taxer and puts up a very good debate for a lost cause.

Mr. White is a good orator, but like most Americans he pays more attention to the psychology of his audience than he does to the logic of his argument. He has a habit of addressing individuals in his audience so that the individuals think he is asking them a straight personal question and wanting a reply. When the reply comes he makes out that he has been interrupted and then solemnly asserts that the arguments in favor of single tax are so strong and clear that its enemies become provoked and cannot forbear interruptions of the speaker.

Mr. White has taken four principles and combined them into one. He has taken the anarchism of Kropotkin, the individualism of Herbert Spencer, the socialism of Liebknecht and the single tax idea of Henry George. Anarchism, individualism and socialism do not go well together; but a skillful debater can so combine them as to make them seem plausible to an unthinking audience. This Mr. White does.

When Mr. White is questioned on any point he can develop any line of argument. If his questioner is an individualist he can develop the individualistic point of view. If his questioner is a socialist, he can give him socialism. If his questioner is a single taxer, he has a believing disciple and does not need to give arguments, but only declamation.

Mr. John Z. White has four separate philosophies which cannot be combined. In England single tax is dead; in America it is dying.

A SUPERFICIAL THEORY

Single tax is a superficial theory. Single tax aims at placing all taxation upon land alone. The single taxer starts off with the exposition of certain abuses. These abuses or injustices most men admit. The second proposition of the single taxer is that the present system is good if it were only reformed. As most men unthinkingly accept the present condition of affairs as being permanent, except in detail, the majority of men will unthinkingly accept this second proposition. The third proposition is that if the unearned increment of land values could be taxed away from the present owners the evils would disappear. As many men pay rent and as they think that single taxation would free them from paying rent they consent to the idea that single taxation is a good thing.

The theory is purely superficial. Landlordism is an evil, but single taxation would not remove it. As the single taxer believes in taxing land alone and not buildings, the owner of a building, after paying his land tax, could lease his building to a tenant and we would still have landlordism.

The single taxer advocates both anarchism and socialism. He is advocating more or less opposing doctrines.

The socialists realize the evils of monopoly control of land. They do not, however, consider it the sole evil. They consider it to be but one manifestation of the triple evils of rent, interest and profit.

In most continental countries the socialists have immediate demands. In these demands are demands against the monopoly control of land to the benefit of the few. The socialist party of Italy demands the taxation of all unearned increment of land values. The socialist party of Belgium demands the imposition of a special tax on vacant lots and vacant houses. This is a more sensible demand than is the demand of the single taxers. The British Independent Labor Party demands the gradual transfer of all taxes on profits and to revenues derived from unearned land values. The German Socialist party demands land taxation. In many cities in Germany land speculators are heavily taxed. In 1900 the city of Breslau received a revenue of seventy-six thousand, two hundred dollars from the taxation of speculators in land deals.

These efforts on the part of the social-

ists show they realize the evils of land monopoly.

The single taxer in America will either gradually become a socialist or else will fritter away his time and brains in the propagation of a condemned theory.

THE HOUSE OF LORDS

If the Asquith government wants to suppress the House of Lords it will not proceed to do so directly. The influences supporting the hereditary house of peers are too great to be lightly overthrown. The lords themselves, and their retainers, the bishops and their followers, and the larger capitalists, would unite to defeat the Liberal government at the polls.

The working men are the only voters who can be trusted to support such a measure at all, and they must be inveigled into a trap to do so.

The Asquith government, when it gets ready to appeal to the country, may pass a bill which the Lords will be sure to throw out. Such a bill might be the eight hours bill. This bill the Lords would refuse to pass while it would be tremendously popular with the workers.

Upon the bill being thrown out the government would pass a measure abolishing the House of Lords. This bill the Lords would also reject. The government could then appeal to the country on the direct question of abolishing the upper chamber.

If returned to power the Lords would be abolished. One chamber alone would remain. After that the eight hours bill would be dropped, as the Asquith government is not in favor of it. It would be used simply as a blind to arouse the workers to abolish the House of Lords.

If the Liberal government really desired to do away with the Lords, they could do it in a very simple manner. The House of Lords needs money and lots of it to be kept going in the same manner as the Canadian Senate. The Commons must vote all monies. If Asquith simply refused to include in the estimates any monies to pay for the expenses of the House of Lords, the Lords would dissolve of themselves. It is certain that the peers would not pay money out of their own pockets to keep the second chamber going.

The very fact that Asquith does not adopt this method shows that the Liberal government does not feel deeply on the question.

STRIKES

We often hear old fogies talk against the workers who strike. They shake their foolish grey heads and speak of the terrible immorality of the workers who will disorganize commerce and industry by ceasing to work for a boss.

In general, we think strikes are foolish, but we are proud of the workers who will dare to lay down their jobs for the sake of a principle. It is not an easy thing for a worker to quit his work. He has a wife and children dependent upon him. When he strikes he is facing destitution and misery.

When workers will leave their work because they feel they are oppressed, we know that the spirit of liberty is not dead in the hearts of our Canadian toilers. Did our Canadian workers accept abjectly all the dictates of their bosses; did they consent patiently to every cut in their wages, to every oppression put upon them; we would despair. We would then know that the Canadians had ceased to possess the free spirits of their fathers and to have become possessed of the degraded spirits of slaves.

Strikes are usually accompanied by violence, by suffering and riots. The peaceful political method is better. Yet at times the strike is necessary and just, for occasions arise when liberty must fight to conquer against organized and legalized tyranny.

Big Bill Taft has formed a big Cabinet composed of the big men of the big trusts. The workers who voted for big Bill will get all they voted for.

Ex-Governor Folk, of Missouri, declares that necessary evils are a myth. Governor Folk is evidently a near socialist.

SOCIALIST PARTIES

The critics of socialism endeavor to persuade the public that the socialists are divided. These critics point out that there are Christian Socialists, Revolutionary Socialists, Utopians and Fabians. The very fact that there so many different societies working towards the same great end, proves that socialism is a living force of great power.

All these different socialists are working towards the same end, viz: the socialization of the means of production and distribution for the benefit of all the people.

The Christian socialist believes in socialism because he is convinced that the ethics taught by Christ cannot be brought into play in the hearts of men until a brutal and cynical system of production based on individual selfishness has been done away with. The Christian socialist is working with the revolutionary branch because he thinks he is doing the work of Christ.

The scientific revolutionary socialist is working for socialism because he is convinced that socialism is the logical development of the human race. He bases his conviction on the teachings of evolution and history and on the gregarious instincts of man.

The Fabians are a group of intellectuals who gather statistics and who are awakening the people to the possibility of socialism. They prepare the way for socialism by showing the thinking men that socialism is possible, is right and is logically impervious to criticism.

The Utopians are the dreamers of the revolution. They write books in which they draw beautiful pictures of the glorious state of things which will exist under a socialist regime. They are the prophets of the new socialism just as St. John was the prophet of the New Jerusalem.

These socialists are not divided. They are all imbued with the one desire to bring about the socialist state. They differ in their methods of working according to their different mental temperaments.

CONSUMPTION AMONG EMPLOYEES

Twenty manufacturing companies in Worcester County, Mass., employing over twelve thousand men, women, boys and girls, have enlisted their support in a campaign to stamp out tuberculosis among the working people. Thus reads a press despatch.

The campaign will cost the employers some money. The employers will be hailed as philanthropists by the capitalist press. Those papers which sneer at the generosity of the manufacturers will be considered wild organs whose sole purpose it is to disorganize society.

We are unable ourselves to see any generosity or philanthropy on the part of these manufacturers. Workers are got as cheaply as possible and wages are not high in Worcester County, Massachusetts. Cheap labor must live cheaply. Grimy factory life during the day and insanitary hovels at night breed consumption. Consumptive persons do not make quick workers, and what mill owners need are quick and skillful and healthy operatives.

If a farmer owns a horse and it falls sick does he not get the horse doctor to make it well again? The farmer has no love for the horse; he simply wants to get all the work he can out of the brute.

When a group of manufacturers get cheap help all they want is to get the best labor for the least price. The Worcester manufacturers are simply trying to get the best possible results from their working human brutes and consumptives are not good workers. These manufacturers employ boys and girls. They can get this labor by hiring it cheaper than they could by promising to keep the workers in food, clothing and shelter in return for their work.

We have little faith in the philanthropy of the manufacturers. They are out for dividends and they will get them by the cheapest means possible. Philanthropy means to them doing something that will be to their own financial benefit and trying to pass it off as an example of altruistic Christian charity.

When the few monopolize the earth forcing the many to starve, it is time for a change.

IMMORALITY

The question of immorality is the great problem facing human life. The social evil is rampant in all our large cities. The ministers of the Gospel urge suppression. Police authorities urge toleration and regulation. Both of these remedies have been found ineffectual. The social evil is merely the effect of a cause. Repressive measures will not suppress, and toleration will only aggravate the evil.

The cause is the prevention of marriage by our economic system, combined with the inadequacy of wages given to women who are forced to earn their own living. The monogamous marriage state is the natural condition for modern man. When men are prevented from marrying and living the home life; when women are forced to depend upon their own efforts for a livelihood and cannot find work at all or only work that will not furnish them with necessities of life, we have two forces working for the production of the social evil.

There are seven million unmarried men in the United States and there are six hundred thousand prostitutes. During the recent hard times in Chicago, fifteen thousand additional women were forced into lives of ill fame.

The earth produces enough for all. It is only the horrible system of modern economic production which brings about the social evil.

The ministers want to bring about the suppression of the social evil. We wish to God that they could. Were any system invented or any means adopted whereby the six hundred thousand prostitutes of the United States could be forced to be moral and other women were prevented from taking their place, we venture to predict there would be a revolution in the United States that would overturn the rule of the selfish capitalists and that would bring about conditions whereby men might marry.

The Roman Catholic Church teaches its followers to marry and live the home life. The socialists declare that men would marry if they could but earn enough upon which to live and support a family.

Great wealth and great poverty existing side by side, workless women and unworked rich men, men on small wages without a chance to support a wife, these are the conditions which breed the social evil. The ministers of Montreal may pray to God for guidance and may suppress tolerated houses but they cannot stop the evil. First must be removed the causes which prevent men from marrying and which force women to lives of shame. When the causes are removed the effect will cease.

WHY STUDY ECONOMICS?

By WILLIAM RESTELLE SHIER

There is no disguising the fact that political economy is not the most interesting subject in the world. There is, however, no subject that is more important. A little reflection will convince you of this.

Take yourself, for example. You are under the necessity of making a living. That is the great dominating force in your life. It is at the bottom of all your activities. Your manner of living, your recreations, your opinions are determined by the way you earn your bread and butter.

Now, what is true of yourself, is true of your neighbors, and what is true of your neighbors, is true of society as a whole. The most important thing about any civilization is the way in which it supplies its material wants.

The science of political economy deals with the laws which govern the production and distribution of wealth. It is exceedingly important that these laws be understood.

There are few people who are so indifferent to wealth as not to desire it. We all want the good things in life and want them in abundance. And most of us work hard to obtain them, but notwithstanding all our hard work, the most we get is sufficient to keep us in good working order from week to week. Large numbers of people do not even obtain that.

Why is it?

Why is it that ten millions persons in the United States alone are suffering

the pangs of poverty? Is it because nature is so niggardly as not to supply all her children with the necessities of life? Or is it because they are too lazy to work? Or is it because they are deprived of the opportunity to work, or, having the opportunity, because they are robbed of the fruits of their labor? Before giving an intelligent answer to these questions you must study sociology and political economy.

To-day there is a mighty conflict on between capital and labor. And the question arises as to whether it is in the power of the trade unions to raise wages without at the same time losing what has been gained through an advance in the price of all other commodities. Is this eternal struggle for higher wages a vain struggle, or is it not? This question cannot be answered off-hand. It can only be answered correctly after becoming familiar with the nature of wages and the laws which determine them.

Again, will reducing the number of hours make employment for more men? No doubt you will say "yes." But this is a debatable point. A number of other factors must be taken into consideration, such as the increased efficiency of the workmen whose hours are reduced, the tendency of employers to install labor-saving machinery as labor power becomes dear, etc. The problem is not so simple as it looks.

Now, political economy may not amuse you, but if you want to enjoy life, if you want to get the full value of what you produce, if you want to act intelligently in all things that pertain to the welfare of yourself, your family, your class, if you do not want to be eternally fooled by the politicians, you must study out this subject, study it just as diligently as you would study book-keeping or shorthand or medicine, for not until you do, not until your fellow workers do, you and they will continue to be wage-slaves.

The English Parliament learned centuries ago that he who held the power of the purse commanded. The capitalists control the banks, the insurance companies and the nations purse strings. The capitalists controlling the purse strings, the workers must be obedient.

Many Anglican clergymen of Great Britain are coming out for socialism. They find authority for socialism in the writings of the early Church Fathers. Whether it is Karl Marx or the Church Fathers matters little. The main thing is to get as many as possible working for socialism.

When feudalism became consolidated and petty wars ceased, many soldiers were thrown out of employment. They became beggars or highway robbers. Now capitalism is becoming consolidated and competition is ceasing. Many workers are thrown out of work and become beggars or criminals.

Roosevelt has broken the law. He has spent monies of the government without authority. It would be a good thing if Roosevelt were locked up for six months in prison where he would have time to study socialism. The jail was the place in which Eugene V. Debs became a socialist. Why not Teddy?

The British, the American and the Canadian governments are all facing deficits. The authorities evidently do not understand that deficits will last as long as all productive enterprises are run for the benefit of the rich, while all unproductive enterprises are run by the governments. In a sane system of government the people would run both the fat and the lean enterprises making the fat pay for the lean.

The Asquith government is facing a deficit of a hundred million dollars. The Asquith government says it will raise the money from the incomes of those most able to pay. This means that the Asquith government will get a bump. The British people will not stand for the taxation of their dear rulers the Lords at the hands of a Bourgeoisie party.

AN ENGLISHMAN'S HOME

A play has been produced in England which has created a great furore in the capitalist press and which has hardly touched the workers of Great Britain. The play is called "An Englishman's Home" and deals with the subject of a foreign invasion of England.

The plot of the play is simple. A foreign army invades Great Britain and an Englishman defends his own home against the invaders. The invaders shoot him on the ground that he is a non-combatant and should not have taken up arms against the invaders.

This play has been produced all over England. It has been subsidized by the master class, in order that the wage slaves and the hunger smitten might be moved to join the army to protect the homes of Englishmen against foreign invasion.

A burlesque of this play was to have been produced at a London play house. The censor forbade its production. The burlesque was an one act production of but a few minutes duration. The invaders had come to attack the Englishman's home; but the officer in charge found his own uncle owning the home and being in full possession thereof. The uncle asks the officer why he was invading England and the officer replies that his country wants to capture it. The uncle berates the officer for his foolishness inasmuch as the foreigners now own England and the invaders were fighting to get possession of the homes of their own relatives.

MASTER CLASS WORRIED

The master class of Great Britain is worried. The mere fact that the masters will clutch at such a slight straw as the plot of a play to arouse the military spirit shows how desperate are their straits.

The socialists are advising the workers not to join the army. They point out that few of the workers own their homes and why should they fight to protect the homes of those who oppress them. If the master class want to protect their own homes, let them do the fighting and get killed themselves.

The socialists advocate a citizen militia. Let the Englishmen own their homes and then let each have a rifle with which to defend their homes, their wives and their children.

Men are ruled by self interest. There is also a spirit of self sacrifice in the hearts of men which will cause them to go to their death for a principle. Men are also blessed with intelligence and will be governed by what they feel to be right and just.

The English worker works for small pay. The landlords and the capitalists live in great luxury, in selfishness and in corruption. The workers live in misery in semi-starvation and in want. When the idle and corrupt rich ask the underpaid laborers to support them in luxury and to fight foreign invaders and to get killed in order that the corrupt rich may continue to oppress and to wanton, the workers say no.

When the master class will cease to oppress when the landlords will give homes to the working men; when the capitalists will give the laborers all the return of their labor; when the workers feel that they have an interest in their own country; then, and not till then, will the workers fight the battles of England. When the workers are given justice, they will fight to the death in defense of their native land.

The single taxers are against socialism because socialists are expropriators and expropriation is robbery. Yet single taxers will tax a man's property away from him and yet cannot see that such taxation would be robbery of the same nature.

Harriman is still raking in the railroads. When Harriman gets all the railroads into one organization and has organized them as economically as possible, government can step in and tax Harriman out of existence.

The Methodists are wrangling over the inspiration of the bible. Higher criticism is touching even the Methodists.