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Cotton's Weekly
W. V. COTTON, S.A. S.C.I., Managing Editor
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THE BENEDICTION + By Gerald J. Lively

(Dedicated to the "Christian" Churches)
"He is blessing us in the name of God, the Merciful. He is blessing our rifles that they may not fail us; . . . he is blessing every precious cartridge, lest a single bullet wasted, lest any pass idly through the air."—Wilhelm Lamzus, in "The Human Slaught-house."

Hear the organ's solemn notes, quivering above,
Listen, we are praying 'loud to the God of Love.
Hear, our earnest orisons rising up on high.
Mark! ye human-butcher-men going out to die.

Listen, we are asking aid, asking aid Divine,
Blessings on the reeking tubes, down the bat-tle-line.
Hear us ask the Crucified—listen while we pray—
That your hands be strong to kill—slay, and slay and slay.

Yet again another prayer—Mary—Mother, aid!
Steer the shrieking segment shell; guide the dripping blade.
May the Holy Spirit pour blessings on each hand,
That ye dine and sup and sleep 'midst the swollen dead.

Rise! ye human-butcher-men, stalwart, unafraid;
We, who serve the Lamb of God, bless your holy trade.
Build your "mattered earthworks up, with your brothers—dead.
Deck each triumph bayonet with an infant's head.

We have blessed your handiwork; burn and raze and flay;
May your automatics plough, deep, the shrieking clay.
Courage! human-butcher-men, courage for the fight,
We have blessed the lyddite fumes, blessed the dynamite.

We have blessed your bandoliers—lest a cartridge fail;
Blessed the chattering metraillouse, blessed the nickel hail.
We have blessed each wire-built gun, bayonet and sword.
Know ye that your brother's blood pleaseth well the Lord.

Pile the rotting corpses up, pile them up on high.
Pour the reek of burning flesh—incense to the sky.
Bring the Lord, as offering, loaded red-cross trains.
Heap around His altar-rails entrails, blood, and brains.

Grind your brother's twitching limbs in the cannon maw;
Use the image of your God for your rifle butts.
For we've blessed the mangled slain, blessed the blood-mired sod,
Let your shrapnel covies burst—in the face of God.

Courage, human-butcher-men, courage yet again,
We have made a halo bright of the brand of Cain.
Drive the dipping lance points home when the foemen flee.
For the glory of the Lord—Benedicite.

Question not, O butcher-men, ask no reason why,
Mammon calls, and you must go—starve and rot and die.
As for us our creed holds good, never fault or flaw.
We have struck "Thou Shalt Not Kill" from the ancient law.

Farms as Banking Securities

"Can you tell me the reason why a farmer who owns a farm unencumbered by debt of any kind is prohibited by law from going to a bank and getting a loan, even an insignificant one on his farm without any other security? Are not the farmers the backbone of the country? I have not found any reference to this matter published."—H. L. Frank, Kitsum Kolum, B.C.

A bank is an institution that lives off its debts. It gets deposits from people for which it pays nothing, or but three per cent. It lends these deposits back to other people and gets from seven to twelve per cent for these loans.

Suppose the depositors want their money from the bank? The bank has to get the money. It calls in the loans it has made. The lenders have to pay up. If the lenders cannot pay up, the bank takes the securities which have been given to guarantee the loan and sells them on the stock exchange. These securities are usually in hundred dollar shares and enough shares can be sold to pay the loan and the unsold shares can be returned to the borrower.

Now suppose a farmer worth seven thousand dollars were allowed to borrow a thousand dollars from the bank on security of the farm.

Suppose hard times came, a panic struck the country, and the farmer could not pay the note, and the bank had to have the money. How could the bank get the money? Would it take the farm and sell it? Would it take a mortgage against the farm and sell the mortgage? Suppose the bank had two hundred thousand dollars loaned to farmers on security of the farms in one place and a hundred thousand in another place and so on. When the bank has to get in its loans and the farmers could not pay, where would the banks turn to sell the farms? A farm is not a thing that can be sold off hand. A farm often waits months for a purchaser. If a hundred farms at once were thrown on the market, they would sell for a mere nothing.

If the mortgages were taken and they were endeavored to be sold, no one would buy. In hard times the man with the cash can get blood money for his cash. He will not part with his cash for farm mortgages when he can be picking up industrial stocks cheap.

It has been found that land is not a banking security. That is the reason, why farmers cannot borrow money from banks on their land.

However, farms are going to become banking security just as railroads and mills and cities have become banking security. This is going to be so by turning mortgages into the form of hundred dollar bonds.

The Royal Commission, appointed by the Saskatchewan government to study the question of agricultural credit, has made its report. One scheme put forward is for a co-operative credit society to be formed, and loans made to the members, the money for these loans to be secured by bonds guaranteed by all the members of the association.

These bonds would pay a certain rate of interest per annum with coupons attached just like railway bonds or municipal bonds.

While a farm mortgage has to be transferred in whole, bonds can be sold in hundred dollar denominations. They become banking security then just as industrial bonds are banking security.

The Saskatchewan Commission thinks that money could be borrowed on such bonds at four and a half per cent per annum, and the charge of management of the co-operative credit society need not be over one and a half per cent, so the farmers could get credit at six per cent per annum.

The Socialist contention is that interest should be abolished altogether.

"The capitalist royal commission offers a scheme whereby the farmers will pay six per cent.

Socialism offers to the producing class the full social value of what they produce.

If the western farmers want to pay toll to the owners of capital, let them support Socialism. If they want to pay no toll at all, let them vote the Socialist ticket.

National Ownership of Railways

Government ownership of railways will be the burning political issue in the United States before the government's railway appraisal is completed. This was the prediction of Chairman Clifford Thorne, of the Iowa Railroad Commission, to the National Association of Railway Commissioners at Washington, D.C., October 30th. He declared that instead of giving the railroads the privilege of raising their freight rates five per cent, the government could issue three per cent bonds, buy the railways, and raise wages \$100,000,000 per year without increasing rates.

No doubt the nationalization of railways is shortly to take place, and a tremendous struggle will take place to keep the producing class from benefiting by national ownership. An attempt, which will be largely successful, will be made to unload railroad railways on the government at exorbitant prices. Then a demand will be made to reduce freight rates so that the manufacturers and steel and coal barons may get cheap profits. Lastly if any profit is made, the capitalist class will drain it away for useless battleships and other forms of graft.

Naturalization will benefit the producing class only when the Socialists are entrusted with the government.

A Wider View

The question as to how all workers may produce abundant wealth has been settled by modern machinery and methods.

The question as to how those who produce the wealth may get it, and have the opportunity to produce at all times, remains to be settled.

Wealth (for the most part) is today produced by collective, co-operative, associated, social labor—for the benefit of a few.

Socialism means the same kind of production for the benefit of all.

Socialists look upon the combination and concentration of capital as logical and inevitable in the natural development of the capitalist system, and have no intention or desire to aid in any movement that has as its object a return to the days of production on a small scale.

Everywhere the Socialist Party seeks political power for the immediate purpose of using that power to better the conditions and increase the advantages and education of the working class while capitalism lasts.

And everywhere the Socialist Party boldly proclaims its ultimate purpose of completely abolishing the system under which a few are allowed to monopolize those things upon which all depend.

While this is distinctly a movement of the modern wage-working class, yet many of its supporters come from the professional class, and even from the capitalist class, and particularly those individuals who realize the drift of the times and recognize the fact that the only alternative for the monopoly, tyranny and inequality of capitalism is collective ownership, democratic control and equal opportunity, which is Socialism.

The International Socialist Party has become strongly organized in all the so-called "civilized" countries of the world and everywhere it stands for the same fundamental principles, though the different conditions in different countries may necessitate different tactics.

Speaker Warren, of the Newfoundland House of Assembly, has been defeated by Business Manager Grimes, of the Newfoundland Fishermen's Protective Union. The vote was: Grimes, 571; Warren, 697. Canadian papers admit he is a Socialist. The Fishermen's Protective Union is a labor organization. At first it was intended to form a third party, and capture the balance of power. Later, however, it decided to form a coalition with the opposition party headed by Bond. In this measure the F.P.U. allies itself with capitalist politics. We are confident when the fishermen of Newfoundland become a little more class conscious, they will adopt the maxim, "No Political Trading."

WOMAN UNDER SOCIALISM

Woman in the Past

A Victoria, B.C. Comrade asks: Under Socialism what kind of reform will there be for women? They are slaves of the slaves now. What will their lot be then? Please answer through Cotton's.

To understand the future position of woman we must understand her present position and her past position, in the light of economic determinism. For woman's position is not what it was, nor is it what it will be.

In the past woman was the plaything or drudge of man. Man ruled supreme. In the anarchy in Europe which followed the inroads of the Goths, Vandals and Huns, in the rise of the Frankish and Germanic tribes from wandering nomads to settled tillers, force was the arbiter of destiny. The strong tribe with powerful swords robbed and pillaged the other tribes. In such a condition woman was put in the back ground. She became the prey and the sport of the powerful. The sword gave wealth, and woman did not yield the sword.

Then the tribes became settled and pillage gave place to tillage. The warlike leaders became chieftains and nobles and owners of estates, counties, kingdoms. The tillers of the soil became the serfs of the masters, and the women were the drudges on the estates. The men had no vote, no political power, and the women were still further degraded by being considered the inferior of man. Ideas die hard. The momentum of a system carries the ideas of that system on when the original impulse is dead. The weaker strength of the woman could not very well be exploited in war. Therefore economic determinism shoved her to one side in a warlike age. But when war gave place to feudal security, the woman, while exploited and robbed along with the serf, was still considered inferior. Such ideas still hold sway in the heads of reactionary archaic brains like those of Laurier and Borden and Roblin.

Feudalism has given place to capitalism and the status of woman has changed. The economic interests of the master class is freeing woman from being the slave of the slave.

Women in the Present

The feudal system tied the worker to the soil. The capitalist system frees the worker from all bondage in appearance, and gives him the apparent right to do as he pleases. But man has certain needs if he wishes to live. He must have food, clothing and shelter. The capitalists control the food, clothing and shelter of the working class. They control the places where the food, clothing and shelter of the workers are produced. The workers therefore must go to the master class to get these things. The masters drive a hard bargain. They say, "Labor for us as long as you can each day and give us all the wealth you produce and we will give you enough food, clothing and shelter to keep you alive while you are working." This perpetuates slavery. The workers through hunger must go to the master class and sell themselves into bondage day by day, week by week, and year by year.

Now the male slave has the unhappy faculty of wanting a wife and children. Consequently the master class have to pay their married help more than their single help. A man when he takes a job wants enough pay to marry on. If he is a married man, and has to provide for his wife and children, he must have enough pay to feed, clothe and shelter his family. The slave must feed his female slave whom he calls wife.

A woman, however, when she seeks a job, has only herself to support. She looks forward to marrying some man and having him support her. So her pay is based on the single life. She gets what she can live on alone.

So the masters employ female slaves. Their pay is less. There is more profit to the owners of capital.

SO THE MASTER CLASS IS MAKING WOMAN CEASE TO BE THE SLAVE OF THE SLAVE. Preachers preach against the invasion of industry by the "Old-fashioned" people cry aloud that the place of the woman is in the home. The capitalist class relentlessly tear women out of the home. The capitalist class, being the owners of the means of life, can force the slave class, male and female, to do their will.

Women, therefore, are replacing men in industries. They work cheaper than men. And they support themselves.

This has a twofold effect. In the competition for jobs, women are getting more jobs and displacing men. Competition among men for the remaining jobs becomes keener. The price is lowered. And men take the jobs at the lesser price, because the women that would otherwise have been their wives are now furnishing profit direct to the masters, and the men remain single. It is easily to be seen how this benefits the capitalist class. Instead of employing and skinning one male worker to whom they must give enough wages to support himself and a female slave and the children, to come the master class a female slave as well as a male slave producing profits for him, and he has to pay the male slave a single man's wage only. The capitalist class, in their insane rush for profits, are breaking up homes by the thousands.

But men are men and women are women. The sexual desire is strong. Wherefore men seek women outside the marriage bond. Houses of prostitution are established, and sexual desire is placed on the market for sale. This further reduces women's wages, for she can in many cases be hired for less than a living wage. She is supposed to make up the balance by selling herself to her gentleman friends. This pleases the capitalist class, for it makes the wages they pay to their female slaves below the cost of living. Profits are enlarged to the joy of the master class. Divorces rise and Borden and Laurier tell of our marvelous prosperity.

Borden and Laurier, Roblin and McBrice and Gouge and the other political henchmen of the capitalist class who make up the main laws to advance the interests of the private owners of capital are the chief producers of white slaves, white slaves, immorality and sexual disease.

The Future Woman According to Reformers

Such are the conditions at present. If a change is not brought about, human society is headed for the scrap heap. Barbarism faces us again.

The capitalist reformers see where we are

heading. They see that prostitution taking the place of the marriage bond and the female slave being exploited in the factory instead of preserving the race by raising children, will cause society to disintegrate. The falling birth-rate is alarming the far-seeing capitalists. The birth-rate declined first in France (France always seems to lead the world). Now the birth-rate in Germany and England and Ontario and the United States has declined.

Wherefore we find the cry going up to abolish immorality. If the working class produce no more children, the slaves of the future will not be on the market when the present slaves are too old to work.

In ancient Rome, the Roman armies went forth to conquer. They conquered Frankish tribes and Scythians. They brought their captives to Rome to be sold. When Sandinia was conquered so many Sardinian slaves were thrown on the slave market of Rome that no one would buy.

Life became cheap in Rome and in the other slave markets. So cheap was it that the slaves were killed in the arenas. They were torn by lions, trampled by elephants, or killed fighting one another.

On this continent life has been cheap. Hordes of immigrants have been pouring into New York, Montreal and other industrial centres. As pagan Rome fed slave lives to beasts so Christian America and Canada have fed lives to profits. If a mine blew up and killed a hundred slaves, if rock fell on them and crushed them or if they died poisoned in the slums of American and Canadian cities, what mattered? Plenty more came.

These immigrants drained Europe. Europe has been faced with a falling birth rate and immense emigration. Wherefore Austria forbids her subjects to come to Canada. Wherefore Lloyd George warns British slaves not to come to "barren Canada." He wants them to stay at home where British labor skimmers can rob them.

The masters of Canada, therefore, have to look to breeding their own slaves. They are waking. They want conservation of the human race. Just as the Southern planters bred negro slaves, so the Canadian capitalists want to breed white slaves.

This is the explanation of such phenomena as the appointment of Judge Choquet of Montreal, over a juvenile court. This is the explanation of his horrified expressions when young girls who have gone wrong come before him. He thinks it is his moral sentiments which are aroused. Really it is the realization by him that such conduct of very young girls will cause the wage slave class to fail his masters, that makes him horrified.

Capitalist reformers like Choquet are busy trying to remedy some of the worst evils of capitalism. They want women to be mothers. They want workers to have a living wage. They want slums abolished. All these they want so the workers will be stronger and better fit to produce surplus values for the master class.

Women Under Socialism

The lot of the woman under Socialism will be far different. She will be free. Her equality with man will be recognized. The workers will own and run industry for themselves. Plenty for all will be assured. There will be no slavery.

Woman will be economically free. She will not be robbed if she is a producer of wealth.

And she will be provided for liberally as a mother.

Socialism means sex equality as well as economic liberty. If woman is economically bound to man, she is not free.

We must recognize the right of a woman to marry whom she will. We must recognize her right to comfort and freedom from worry while she is about to become a mother and during the infancy of her children.

Under Socialism woman will not be the slave of any master, nor of any man.

Production for use instead of production for profit will work a profound change in the status of woman. Prostitution will be swept away. Loveless marriages for a home will no longer exist. The double standard of morality will disappear.

Woman will be the equal, the friend, the companion of man, free to choose her life mate or free to live single if she so desires.

The Labor Question

In Great Britain Lloyd George is attacking the land monopoly. He points out how commerce is hindered, countryside depopulated, and workers housed in shacks because of the greed of the landlords.

In Toronto a movement has been initiated to provide cheap houses for the working classes.

In Montreal the question of high rents is agitating the people. Many capitalists complain and want the rents for workers reduced.

The question of rents and houses and cheap living quarters for workers seems to be Socialistic. However, Lloyd George and the Toronto philanthropists who are building working class houses are agents of capitalism, not of Socialism.

Karl Marx declared that capitalism made all things in its own likeness. The capitalist mode of production is to put workers into the mills of production, give them a bare living wage, and take as profits all that is produced by the workers above their living expenses.

Capitalist robbery takes place in the process of production.

The landowner does not take part in capitalist production. He simply charges for the use of the land he owns. He takes toll of the employing capitalist who takes toll of the working class.

If the land question is a question between landowner and employing capitalist, why do we see many working people cry out against the land expropriators? Why do we see them with acclaim the Lloyd George land program in Britain?

Karl Marx has given the answer. Throughout the ages the working class have fought one set of exploiters only to be ridden by another. The time is rapidly approaching when the workers will free their capitalist masters in the final conflict.

The landlord is the enemy of the employing capitalist. The employing capitalist is the enemy of the working class. When the working class fight the landlord they are fighting the enemy of their enemy.

When the landlord is conquered the workers will still be in slavery. When the enemy of their enemy is defeated, the workers will see their true enemy—the Socialist has not previously educated them to the condition of affairs, and the workers have not abolished the profit system.

It is out of the question that the wage worker can become a capitalist, at least in the ordinary course of things.

Vancouver Island Defence Fund

Cotton's Weekly has received the following appeal from the Defence Committee of the Vancouver Island striking miners. A good plan for the comrades would be to paste the appeal on a piece of paper, and tackle Socialists and union men for contributions, sending them forward to the Secretary of the Defence Fund.

FELLOW WORKERS

We, as brothers of the two hundred miners at present in jail and awaiting trial on Vancouver Island, at this time appeal to you as members of the working class for moral and financial help, that we may free from persecution and the brand of criminality men whose chief offence is their prominence and activity in the labor movement on this portion of the Pacific Coast.

The miners, in their dealings as individuals with the corporations in the past, have realized their utter helplessness. Time and again explosions occur with the loss of human life. The mining laws provide for the appointment of a Gas Committee by the men, and lining up with the mine owners, refused to enforce the laws. They are therefore the architects of their own laws.

The men were thus forced to organize, and on the 1st of May last the mine work of this Island came out for recognition of their union.

The governments, Dominion and Provincial, in their eagerness for industrial expansion (profits for the master class), encourage a constant stream of immigration from Oriental countries. With the aid of this reserve army of labor, whose wages are low compared with those of white men and the enactment of drastic criminal laws, which are intended to render the workers powerless during a strike, all the forces of the State are at the disposal of the capitalists involved.

Today the militia are encamped in our streets, and bodies of them with fixed bayonets patrol them, and act as a shield to hundreds of special police who are here to guard strikers.

The jails are crowded with our most active workers. With the exception of a few, bail has been refused.

Among the men in prison are many earnest and active workers, who are eligible for provincial and municipal office. Also J. Place, M.P.P. the working class representative in the Provincial Parliament. The workers of this district have attained the most advanced political position of any in the Dominion. In the event of these men being convicted, they are deprived of all political rights for five years.

FELLOW WORKERS

In this life and death struggle with the Master Class, help us to keep the Banner of Labor flying triumphant over what we have already attained. It is our turn today; it may be yours tomorrow. In the name of the solidarity of the working class, help is urgently needed at this time. Do all you can, and aid us to hurl those from place and power who, in their greed would force us to the standard of Orientals, or to become homeless tramps.

Forward all monies to Defence Committee.

G. A. Moore, Secretary, Box 830, Nanaimo, B.C.

Donations will be acknowledged in Western Clarion, Cotton's Weekly, Appeal to Reason, and other labor papers.

Trustees of 1325, United Brotherhood of Carpenters and Joiners, Edmonton, Alta.	\$25.00	A. Milner	50
Local Union No. 322, I. W. W., Vancouver, B.C.	9.00	Raskin	50
D. Bowie, Saanich, B.C.	3.00	Savinor Sisters	50
Collected at the Meeting of the Workers' Circle, Br. 356, (Arbeiter Ring), Vancouver, Oct. 12.		J. Nard	50
Abe Rothstein	1.00	W. Freeman	50
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