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Cotton's Weekly

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This paper is not published for profit. It is published by co-operative effort as an advocate of the co-operative commonwealth. Last week we printed and posted the following number of copies:—

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ANOTHER ANTI-SOCIALIST SHOWS HIS IGNORANCE

A Wadena, Sask., Comrade writes, "Am charged to extract from the speech of Dr. Salton before the Saskatchewan Grain Growers Convention on February 11th. Will you please give us an answer to the part I have marked."

The part marked is as follows:—

The speaker then dealt with the historic setting of Socialism, showing how it had been responsible for the materialism of the world today, fostered by the evolutionistic system of Charles Darwin. The great question asked in the world today was, "How much is there in it for me?" If nothing is to be gained by attending to it.

The Socialist remedy was to put everything on one level, but added the doctor, "we find horses put on levels in a stable and we do not want the world to resemble a stable." He, the speaker, did not want Shakespeare to come down to his level, and Calvin Edison, etc., to be sewing buttons on blue overalls. (Laughter.) They must not abolish personal property, if they did they would rob a man of all ambition and all strivings after the grand and better things.

What was wanted was a closer connection between the poor man and the rich man. The wealthy man must surely know that God had given him his wealth in order to free his time for service. The rich man must be freed from the drudgery which so hampered the means for service of the working man, and unless the wealthy man did not go out to serve the men who had not the time to serve themselves, he misused God's gift.

That day would surely come and come quickly, when it would be a disgrace for a man to be a multi-millionaire. When that day came millions of men would appreciate profit-sharing as one of the grand methods God had adopted for the distribution of wealth to those who ought to have more than they had at the present time. The Kingdom of God divided the world into two—on one side those who have adopted the standards and ideals of His Kingdom—the home, the church, the school, and to some measure, the State, and on the other side was the industrial and economic system of the world, which was frankly and openly an abomination, and which had not adopted the ideal of God.

They had to bring the Kingdom of God, not so much to the individual soul in a community, but to the great big soul of the industrial system, and when they could get the Kingdom of God there, there would be very little wrong with the world. (Applause.)

It is really painful to answer Dr. Salton and his kind. It is like stealing milk from a baby or smashing the pretty playthings of a two year old child.

Dr. Salton is one of these confiding souls who go around speaking bountifully of the things of which they are ignorant. He is on intimate terms with God, knows God's plans, ideals and wishes and in a nice friendly way, lets you know all about his intimacy with God. It is too bad to break into Dr. Salton's balmy dreams and hallucinations, with rough facts. Were the Rev. gentleman locked up in a lunatic asylum, we would forego criticizing his utterances. But when he addresses presumably intelligent farmers and gets applause, for the sake of truth and right thinking we must deal with him.

THE HISTORIC SETTING.

The speaker discussed the historic setting of Socialism, showing how it had been responsible for the materialism of the world today, fostered by the evolutionistic system of Charles Darwin. The great question asked in the world today was, "How much is there in it for me?" If nothing is to be gained by attending to it.

THE ST. JOHN'S RIOT

At St. John's, N.B., the street railwaymen went on strike.

The street railway company sacked Ramsay, the president of the union and the men wanted him reinstated in the old job.

Other matters were in dispute, a conciliation board had met under the Conciliation Act and had reported in favor of the men. The company flatly refused to follow the award.

The men struck, the company imported scabs, and an attempt was made to run the cars. The workers rose and overturned the cars, burnt some of them, and stoned the scabs.

At once the call was made for troops, Fredericton, N.B., and Halifax, N.S., were called on the long distance telephone for troops. A special train was got ready at Halifax to transport two hundred regular soldiers to the scene of the disturbance and shoot down the workers who dared interfere with the private property of the capitalist owners.

The next morning the strike was over by the company agreeing to the terms of the conciliation board refusing to employ the president of the union.

Here an illuminating character steps to the front.

H. H. McLean is president of the railway company which fought the men in the interests of profits.

H. H. McLean is member of parliament, having been sent to the lawmaking body where laws are made giving the capitalists the ownership of the wealth created by labor.

H. H. McLean is Lieutenant-Colonel in the army and was consulted about calling out the troops.

H. H. McLean is in a position to rob the workers of St. John's because of his private wealth, he is where the laws are made saying whether the capitalists or the workers shall get the rewards arising from the labor of the workers, and he is where he can command soldiers to shoot down the workers if the workers dare protest against the laws made by McLean and his class in favor of McLean and his class.

AND THE VOTES OF THE WORKERS GIVE McLEAN AND HIS CLASS THEIR POWER AND THEIR REVENUES SWEATED OUT OF LABOR.

We Socialists desire the workers to use their brains and see where they really get off at under the present system. But many workers, happily their numbers are decreasing are wise in their own conceits, laugh at the Socialists and vote and hurrah of McLean and his class to rule and rob the workers.

May the day of their awakening be near!

On July 27th the International Socialist Bureau telegraphed its members to meet and discuss a general strike as a preventive of a European war. If the workers will not run trains or mine coal, or prepare food, how can the soldiers fight? The Socialists are the greatest force for peace today in the world.

responsible for the materialism of today. The word "it" in the foregoing, evidently refers to the historic setting and not to Socialism. For the Socialists are a minority party in every country and therefore cannot be responsible for the rampant materialism which asks "How much is there in it for me?" As the capitalists, lawyers, parsons, brokers, politicians, and other non-Socialists ask and act up to this materialism, it cannot be the Socialists who are responsible. The doctor evidently meant the historic setting. Let us be thankful brethren, that the worthy doctor lays not materialism at our door, but at the door of the spirit of the age. In this he has a glimmer of reason in comparison with the Catholic conferees who howl against Socialists as the cause of the materialistic outlook upon life.

According to the doctor the historic setting has caused people of today to ask, "How much is there in it for me?"

This is true. But it is also true that the historic setting of a hundred years ago, and of a thousand years ago, and of any time since man emerged from primitive communism produced a materialism which caused people to ask, "How much is there in it for me?"

Materialism has been at work in all historic ages. Men have always asked "What is there in it for me?"

The struggle of Babylon and Assyria, of Egypt and Syria, of Greece and Rome have been caused by men asking themselves this question. The dynastic struggles have been caused by men striving to get an advantage for themselves alone material lines.

The Crusades of Europe against the holders of Palestine were based on material considerations. The Crusaders had heard of the fabulous wealth of the East and they went after it, using as a cloak the excuse that they wanted to have the holy land in Christian hands. They wanted the holy land to loot it.

So the worthy doctor has committed an egregious blunder in considering that the historic setting of this age has caused men to ask, "What is there in it for me?" any more than the historic setting of any other age has caused men to ask the same question.

Materialism has always existed, has always been in the basis of the actions of the vast majority of men. The Socialist movement is a recent growth. Therefore materialism is not the cause of Socialism and Socialism is not the cause of materialism.

If the worthy doctor would cease his babbling and concentrate his mind upon the following proposition he might talk a little more reasonably. The Socialist movement is the product of the machine age. Without the giant machines which cause men to produce wealth socially, the Socialist movement would not exist.

THE DEAD LEVEL.

The doctor declared that the Socialist remedy was to put everything on a dead level. This shows the profound ignorance of the

worthy doctor. The platform of the party declares:—

"The object of the Social Democratic Party is to educate the workers of Canada to a consciousness of their class position in society their economic servitude to the owners of capital, and to organize them into a political party to seize the reins of government and transform all capital property into the collective property of the working class."

How can the doctor out of that declaration get the idea that Socialists want to reduce everything to a dead level? He cannot, so he simply draws upon his imagination for his statement.

The good doctor says he does not want the world to resemble a stable. Surely the doctor should have shown more horse sense than that. The world does resemble a stable. Men need food, shelter and clothing. Horses need food, shelter and a blanket. Men stable themselves in houses and horses in barns. But here a great difference is seen. Sensible men do not stable some of their horses in a fine barn on a dirty upper floor, and stable other horses underneath in a dirty ill-ventilated floor and other horses still out in tumble-down shacks. They do not feed some of their horses till they die of overeating, and feed other of their horses on straw and chaff till their bones stick out and they die of malnutrition. Yet that is what society does to men. Some men never work and live on the richest of fare and in the finest palaces. Other men work hard and live in slums and die of malnutrition. Surely the level stable with all the horses well kept and none eating to success is a higher ideal, is it not doctor?

Then the doctor jumps to a most extraordinary deduction. He draws from the stable argument that he would not want Shakespeare to come down to his level. Bless your heart, doctor, Shakespeare could be stabled in the next stall to you, eat the same kind of oats and wear the same kind of a blanket and he would not be on your level at all. You pretend to dwell in spiritual things and yet you are so ignorant that you think that economic equality would mean spiritual equality. In what slabsided college did you get an education?

The doctor seems to think that under Socialism Calvin and Edison would have to sew buttons on blue overalls. According to this kind of reasoning, we would take scientific men and make them dig ditches and would put the ditch diggers among class tubes in laboratories. We would put clerks in the coal mines and set the day laborers on the stage as actors. Socialists have no such intention. The workers themselves will democratically manage industry and the ability to do certain things will be employed at such work. But no capitalists will be around to take three-quarters of what each worker produces. The wealth socially produced would be at the disposal of the producers instead of as at present at the disposal of useless, non-working capitalists.

However, we will accord the doctor one point in the debate. Perhaps a modern Calvin would be forced to work on overalls instead of devoting his time to evolving dogmas of infant damnation.

PERSONAL PROPERTY.

Did you ever see a child playing with a ball of thread? He unwinds it and walks on it and gets all tangled up in it. The more he tries to unsmarl himself the more snarly he gets. Then he yells for his pa to come and help. We are willing to bet a ham sandwich against the hole of a doughnut that in his own heart the doctor is yelling for some intellectual father to come and unsmarl his mental tangle.

The doctor declares next that we must not abolish personal property because that would do away with all ambition, and just a moment previously he was deploring the fact that men were asking "How much is there in it for me?"

We would have thought that the doctor would like to have seen personal property abolished because then no man would ask, "How much is there in it for me?" Men would then turn from such questions and the conduct following and strive after the grand and better things. But no, the doctor says we must still have personal property, men must still be incited by action on the question "How much, etc." and in some mystic way this would make them strive for higher and better things. Truly a muddle proving a sad mental case.

However this is none of our fight, as Socialists do not propose to abolish personal property. Personal property will remain, clothes, lines, tableware, pianos, wagons, etc., but real property and property used at present to exploit and rob labor will be socialized. Then the producer will be able to own more personal property through his labor because he and his class will not be dividing up the wealth they produce with a useless, parasite, capitalist class. No. The triumph of the Socialist movement will give the vast army of useful workers a chance to own far more personal property than they ever can now.

THE RICH MAN AND POOR

If we have had muddleheadedness before, we have it worse confounded as we proceed. The doctor wishes a closer connection between the rich man and the poor man. The rich man owns. The poor man works. The rich man takes all the poor man makes and then gives the poor man a fraction of the wealth the poor man has created and calls it wages. The rich man does this or the poor man would die with hunger and the rich man would then have to go to work. As there are few rich men and many poor men, the few rich men would have to work very hard and squander an immense income. The poor find it difficult to eke out a scanty living.

The natural, logical thing for the poor man to do would be to combine, take the ownership away from the capitalist class, and make the capitalists go to work. Then the capitalists would be workers along with the other producers and the standard of living of the producing class would rise.

A logical conclusion like that does not seem to be able to worm its way into the average theological head: God has to be called in, like a fifth wheel to a warren, and then all sane reasoning is impossible.

We are told that God has given the rich man his wealth. If he has, then indeed God moves in a mysterious way. Anyone who has read Gustavus Myers' "History of Canadian Wealth," or his "History of Great American Fortunes," or Lloyd George's speeches on the landlords, knows that the foundations of the big fortunes have been force, fraud, brutality, bribery, murder and horrible exploitation. To say the least, God gives such fortunes in a mighty queer way, a way that is an extremely poor way to fit a man for service.

However the man has his fortune and we are told he should use his time for service he was freed from the drudgery which hampered the workman.

Is not that an awful mental state for a supposedly intelligent man to be in? The rich rob the workers and keep them drudging. If it were not for the robbers the workers would not have to drudge. The doctor cannot see this and wants the robbers who make the drudgery to obey God's plan and relieve the drudgery. How can they remove the drudgery and still remain robbers? Can we expect figs from thorns or reason from a theological source?

PROFIT SHARING.

The day is coming when multi-millionaires will not be permitted, nor millionaires, nor men worth a hundred thousand dollars of property used to exploit labor. The day is coming when no one will be allowed to exploit another, when rent, interest and profit will be done away with.

When the exploited many are ready to seize the reins of government, the doctor says the multi-millionaire will realize profit-sharing as one of God's methods for distributing wealth. Why does not the multi-millionaire realize this now? Because he does not fear the slave class as yet. When he begins to fear, he will introduce profit-sharing schemes. His appropriations of God's schemes will have nothing to do with it. He will adopt profit-sharing in a vain endeavor to stave off his own abolishment as an owner of capital.

The doctor talks of profit-sharing in a large way but he tells us nothing about details. When profit-sharing is introduced, how much profits will be shared? Will the workers get ten per cent of the profits and the owners get ninety per cent? Or will the workers get ninety per cent of the profits and the owners get ten per cent? Where will the just line be found? If profits are right, why should not the owners have all the profits? If profits are wrong, why should the owners have any profits?

Does the doctor mean that the workers should get enough of a revenue in a form called profits which added to their wages will allow them to live decently? Then why call the added income profits? Why not advocate the giving of comfortable wages to the wage mules?

The doctor decides none of these questions. He just tells us it is God's way of justice to have the labor thieves disgorge a little of their swag to the working class from which all their revenues are stolen.

A mind like doctor Salton possesses needs a long course of training to think in a logical manner.

THE AUSTRO-SERBIAN WAR.

War between Austria and Serbia has broken out.

On June 28th Archduke Ferdinand, heir to the Austrian throne, was assassinated by a Serbian plotter. The plot was hatched in Serbia.

Within Austria, Hungary are many Serbs. These Serbs wished to have annexed to her territory. The ruling class of Serbia have been carrying on an agitation among the subjects of the dual monarchy and stirring up sedition. This is a part of the pan-Slav movement. The holding by Austria-Hungary of Serbian provinces acts upon Serbia like the German seizure of Alsace-Lorraine acts upon France.

Upon the part of Serbia the war is a racial one. It is for the unity and self government of the Serb nation. On the part of Austria the war is an economic one. Austria-Hungary wants an opening upon the Aegean Sea. Save for the narrow coast line of the Adriatic the big empire is landlocked. With the division of the Balkan territories following the late war, Montenegro and Serbia had their boundaries extended so that they joined and Austria's approach to the Aegean was cut off unless either Montenegro or Serbia were invaded and dismembered.

While the Balkan wars were raging Austria-Hungary was weak. She has been strengthening her forces and rushes to the attack.

The question is how far will the war spread. At this distance it is impossible to tell. The whole of Europe may be involved. War raises passions. It creates blood lust.

THE SOCIALISTS INVOLVED.

If the war is not settled soon, it will be impossible for the Socialists to hold an International Congress in Vienna. The International Congress will likely be changed to an anti-military convention to be held somewhere in Switzerland. The Socialists are planning anti-war demonstrations: In times of peace anti-war demonstrations are frowned upon by the authorities. In times of war, when martial law is in force, they are stopped with brutality. The German Socialists are prepared to see their whole Parliamentary group of deputies arrested for advocating peace.

When the next European war breaks out, the Socialists will protest. The governments will adopt repressive measures, and we will see civil war raging as well as foreign war. The present war may not be able to be stopped by the Socialists as they are weak both in Serbia and in Hungary.

It is to be sincerely hoped that the war will be localized and short. The workmen are the ones who bear the sorrows and burdens, who get maimed and murdered.

The master class order the wars. The workers fight them.

The master class reap riches through army contracts and national debts. The workers reap death.

The Socialists will do all in their power to stop the war.

A PLAIN STATEMENT

A crisis is confronting Cotton's Weekly.

The great majority of the supporters of this paper have ceased their activity.

Our receipts for week ending July 10th were \$105.14, of which \$55 was for stock according to the referendum levy. Only \$38.25 was for subs.

For the week ending July 17th, the receipts were \$53.15, of which 45.05, was for subs.

For the week ending July 24th, our receipts were \$57.21, of which \$48.71, was for subs.

Our expenses average over \$150 per week.

We had pulled the commercial debts hanging over Cotton's to below \$1,000, This was done with the money for stock sent in by Comrades according to the referendum.

Now the debt is mounting rapidly and will soon spell disaster. August and September, two dull months in the newspaper world, are still ahead of us. Unless the supporters of this paper get busy, there will be no Cotton's Weekly in the field.

Cotton's Weekly is not the only paper feeling the pinch. The New York Daily Call is in desperate circumstances. The Buffalo Socialist has suspended publication. The Coming Nation has gone under.

This in a plain statement of fact. Unless the supporters of this paper become active again and give it the usual support in the way of subscriptions, there will be no Cotton's Weekly by the first of September.

Last week two subscriptions came from Nova Scotia, one subscription from Quebec province and none from New Brunswick.

We are putting out no personal appeals. This is the only way you will be made aware of the crisis in the affairs of Cotton's. This is a call for aid to each of you to do your part in keeping the Social-Democratic organ in the field.