

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

# Cotton's Weekly

A CANADIAN SOCIALIST PAPER

Is published every THURSDAY at Cowansville, P. Q., for the broad field of Canada, and is edited from Montreal.

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WM. U. COTTON, EDITOR AND PROP.  
H. A. WEBB, BUSINESS MANAGER

## Let Us Support Robbery, Charity, Waste and Murder

ROSCOE A. FILLMORE

Did it ever occur to you that the statesmen, politicians, judges, authors, etc., who are opposed to Socialism, are wasting a great deal of time over it if, as they claim, it is a myth? Looks rather funny don't it?

Perhaps you remember of being sent to bed alone when you were a small boy. You lay in bed in the dark room and kept repeating to yourself, "I'm not scared," "I'm not scared," while your teeth were chattering with fright. Perhaps you even tried to whistle to keep up your courage.

This is precisely what the capitalist governments of the world are doing today—whistling to keep up their courage.

They see the working class slowly awakening. They see the giant Labor stretching himself and they are frightened.

They see him throwing the old bourgeois mysticism and ideals off and they tumble for the fate of their dividends.

At first they try to prove that he is being led astray. They bring forward their greatest economists and philosophers in the effort to prove that they rule by "divine right." All in vain. Labor becoming more and more class-conscious, simply laughs and goes on agitating, educating and organizing.

Then a subsidized press and pulpit is put upon the warpath and sundry howls and shrieks of "anarchist," "red shirt," "dreamer," "divider up," etc., are heard. All to no purpose. These misrepresentations merely serve to draw attention to Socialism and the converts come in faster than ever.

In several countries the lid has been put on so tight that it is practically impossible to hold a Socialist meeting, yet the movement grows by leaps and bounds.

In Russia the martyr roll is becoming larger every day yet the recruits are marching in by tens of thousands.

What does it mean? It means that we will soon have the masters on the run. We have already beaten them until they have resorted to all kinds of low, mean misrepresentation in order to hold their positions. And, my reader, we intend to stay right on the job until the very last relic of barbarism is overthrown.

We intend to inaugurate a system which will give all men equality of opportunity (not goods) and thus banish poverty and the numberless evils following in its train. This will be brought about by changing the present competitive capitalist system for a system of cooperation.

And the reason that we go right on working and preaching for this change, despite all opposition, is that we know we are in line with social and industrial evolution. We know that as the capitalist system weakens at any point we can step in and extend our out-works and so hasten the fall.

As we go about our work we have always before us a picture of what man could and will be in a decent environment and we must work for this ideal.

My reader, you cannot afford to neglect the study of Socialism. Drop the capitalist paper if you haven't time to read both and read the paper which is edited and supported by your class. Ask yourself why it is that these men, who never seemed to care anything about you before but would have let you starve, are so solicitous about you lest the wicked Socialists should get you.

They never were so interested in your welfare, never offered to double your wages or anything of that kind, yet now they shed crocodile tears over your danger at the hands of the Socialists. I wonder why.

Boffa is doing great stunts down in Quebec. We prophesy for him a career as brilliant and as politically successful as that of William Jennings Bryan.

**RENEWALS**—When renewing always say that your subscription is a renewal. We receipt new subscriptions by starting the paper, and renewals by changing the date on the address label.

**ERRORS**—We make them sometimes. If you have cause for complaint try to write us patiently. We will do our part. Give us credit for the intention to deal fairly.

WM. U. COTTON, EDITOR AND PROP.  
H. A. WEBB, BUSINESS MANAGER

M. WAYMAN

I have to beg for fifteen minutes because I feel that we should be clear as to our position on the affairs of life. I take four heads, robbery, charity, waste and murder.

Society as we understand the term does not exist. Warring factions, cliques and clans do exist. Take the most vitally established relations that exist between man and man and we find that the highest point in the formation of established society is reached upon the economic field, that is in the production and appropriation of the necessities of life. We find there is a producing class and an appropriating or owning class. The approximate percentage of the working or producing class is about ninety per cent of the whole, leaving again approximately ten per cent as an appropriating or owning class. Of course the line of demarcation is not clear and were we to try and place the value of each clique to the people as a whole we would only lose ourselves in a mesh of interest, befogging and blinding in every respect.

Therefore, we workers must face this problem in the manner of a physician and find out the root cause and the remedy. Your parliament, building upon conflicting interests, cannot form any just and true plan that will give to each that which is right and proper; and the one most conscious as to where his interest lies is able to shout the loudest and be heard and appeased first; hence we see prodigal politicians frittering away the trust given to them by the community as a whole in patch work policies.

Why is this? The lawyers will tell you that if you can prove that another person has robbed you you can get redress or recompense. The average worker is unable to see any robbery and it has been left to that stigmatized party, the socialists, to find the robbery out. Let me give you the diagnosis of Karl Marx—"The exchange value of a commodity is constituted by the amount of socially necessary labor incorporated therein and that profit, rent and interest are created by the unpaid labor of the working class."

As an illustration, should a monkey take a cat in its grip and use its paw to extract the chestnuts from the hot stove, leaving the husk to soothe the cat for its burnt paw, it would be guilty of coercion and robbery. But if we take a worker and pinch his stomach until he is forced into deadly mines or before a flaming furnace or into a dingy factory and give him the husk of his produce as wages, that is nothing but business and right.

If you stand with the socialists, then all the actions of the appropriating class is sheer robbery, and their constant efforts to appease the suffering and hunger of the down and out worker, or concessions to the organized toiler, only serve to indicate the temperament of the opposite class.

Presuming, or rather knowing, that the average worker is not conscious of robbery under this head, I will try to show that the wealthy themselves, are not safe as to their just ownership of the means of life. Yet they will not permit a legal recognition of a theft.

Should the state, as at present constituted, dare to solve the unemployed problem, it would mean that private capitalism had failed and the state had cause to intervene to avoid the effects of the failure. We come to our next point, charity, institutional or private, as a cushion between the crushed out toiler and speedy death. I need not go far but will just take one case, the Salvation Army. In London, England, a joinery department has been opened and the carpenter out of a job works at his trade and gets in return bread and butter or dripping in this establishment. Of course the worker is able to produce much cheaper than even under ordinary

circumstances and the market is again flooded with cheap commodities.

Those of you who have read the recent numbers of the London "Justice" will know how Mr. Stennet, of the Carpenter's and Joiner's Union, has been fighting with potent facts this heart-rending sweating under the cloaks of charity.

Not a dollar comes from Carnegie but it is looked upon as tainted money. Why? Rockefeller cannot give a cent without it is looked upon as cant. Again why? These sums are only what they have succeeded in a greater measure in getting by robbery under the game as played by interest.

Another point is waste. We have reached that stage of development where waste is considered a benefit. Never a huge fire occurs but we look upon it as a means of bringing more work, and a thrill of expectation comes to the unemployed at such a prospect. Think what it would mean to the furniture makers and the builders and plumbers if one-half of Montreal was laid waste by fire, and think of the horrors and death if the fire occurred.

Think what it would mean to the workers if a plague struck the city and wiped out one-half of the workers. It would mean sure jobs to the survivors. Think of the benefit derived by throwing his catch back into the sea, of the benefit to workers by digging holes and filling them, by the elements breaking the wires and poles in the streets, by railroad wrecks and by war, and with this point I finish. No sooner does legitimate waste fail to appease the workers than war is machinated to avert the workers' attention. The war scare threatens Europe because waste must be brought about. War is murder, and the cry will go to Heaven for vengeance against a system that can live only by such methods and my poor workers, have to pay the piper.

Let it be robbery, charity, waste or murder and you pay the penalty every time and you will continue to do so until you awake.

## Sentence of Life or Death

MANITA JOHNSON

If ever you get into a socialistic discussion with a capitalist and dare claim for the individual the right to earn by his labor, the necessities of life for himself and family, he will tell you quite in earnest (very indignant at your pretension) that the present system is all right; that he knows for a fact and is willing to prove, that any man who has a good record and is sober as well as a good workman, can always find employment, if he wants it, well enough remunerated to support himself and those dependant upon him.

Admitting what the capitalist says is true, what becomes of the other men, those who are not over skillful in their work, those who do not always keep sober, those who do not lead exemplary lives; in one word, all those who fall short of being angels on earth? Alas, for poor fragile humanity, there are only too many who have shortcomings.

Take the drunkard, a case only too common nowadays, most unhappy for the man and for those around him. How do you handle him, Mr. Capitalist, you who don't admit him among those to whom you are willing to give work? You force him to be an idler, a man unable to support himself or his family. Let him commit an offence, punishable at law by a few months more or less of imprisonment, and your capitalist society will give him food, clothing and shelter at the expense of the state without it being necessary for him to work to get them. In the meantime, during the sentence, his poor wife and children, who are guiltless, are condemned by you capitalists without a hearing to die from misery and starvation.

So much for the drunkard. Take the others, those who have other shortcomings, those who possess inferior mental capacity or labor power. You admit you cannot give them work and by that admission you acknowledge that you condemn them also as well as those depending upon them, without a trial, to die of starvation.

What is the cause of this incapacity which you admit and recognize and which proves so disastrous to society? It can only mean your selfishness or else a fundamental vice in the present social organization which places the capitalist, whose luxury and very existence is paid for by the labor of others in the position to take upon himself the right to pronounce the sentence of life or death on all those who have to work for a living.

There exists the direst poverty in the shadows of the great churches. Such a condition of affairs shows how hypocritical and pharisaical the churches have become.

## SOCIALISM OR STARVATION

Fellow Workers:—Throughout the length and breadth of the world today we are face to face with an ever increasing unemployed army which is attracting the attention of the workers and one hears discontent preached wherever he goes. The workers are awakening from their long sleep, and are realizing that they have allowed their masters to juggle with their lives long enough and the more progressive are setting up an agitation and education which is destined in the near future to usher in a brighter and happier system for the workers of this world. The working class have been driven from town to town, country to country and now they have come to the end of their tether and must fight the demon which is oppressing them and making their lives one of drudgery and worry. Canada is one of the richest countries in the world and can easily accommodate 150 millions of a population. She has millions of acres of grazing lands, millions of acres suitable for fruit raising, her vast acres of wheat and timber under proper management is practically inexhaustible; lakes and rivers have an abundance of fish, her mines are stored with all kinds of mineral and yet with a population of scarcely seven millions, the masses of the working class, who are the producers of all wealth and the only useful class in society today, are living in poverty and misery, living in their miserable hovels, eating adulterated food, wearing cheap clothes, creeping out of their holes in the morning to go to work, selling themselves by the hour or day, wasting their lives in their ignorance and all to keep an idle and useless class, the capitalist class in luxury and idleness. As we mix amongst the workers today we often hear, "We get paid for what we do." If that is so, is the capitalist in the business for his health, or charity, or is he in it for profits? You bet he is, and profits he will have no matter how many of our class get crippled and maimed for life. Profits are the only consideration. What does it matter to the capitalist class how many get killed, there is always plenty of hungry wretches looking for a job. If the workers receive the full equivalent of what they socially produce how is it that in Ontario in 1907 they produced 73,000,000 dollars worth of wealth and received 15,000,000 dollars back in wages? The question is that the workers on the average only get wages enough to keep them producing profits for the boss, enough to exist upon and over and above that is surplus value for the boss or unpaid labor. Out of the surplus the masters buy new machinery, repair the factories, build yachts, etc., live riotous lives, have monkey dinners, and yet they can't get rid of the surplus value, the factories become glutted and there is no foreign markets to take the overproduction, so they start laying "hands" off, and that means "hell" to the working class in these days. At one time Britain was the workshop of the world and could send her overproduction around the world, then comes Germany and the States, and they control the markets to a large extent, and now we have all the countries of Europe producing for themselves, to a large extent with an ever increasing unemployed army. America has been exporting machinery to Japan this last few years and now we find the Asiatic coming to the front rapidly. It is not many years ago since Japanese surveyors were learning the art of shipbuilding in England and now they have fifteen shipyards of their own. What does that mean to the white population. We must either come down to the same standard of living as the Japs on rice or starve. The present system is based on competition and the capitalist who can put his goods on the market the cheapest is the one who succeeds in business. The wages of the workers are determined by the man unemployed—For illustration, if an ad. appears in the paper for help, I offer myself cheap at twelve dollars a week, along comes the next at ten dollars and so on until wages are on the subsistence level the same with the Japanese and as their cost of subsistence is lower than ours then the Japanese capitalists can send his commodities around the world and that means an unemployed army in Europe and America and they are helping the Social Revolution along. The machine is so perfect today that the master class can do without men, and women and children are manipulating them, all they have to do in many cases is touch the button and the wealth flows in abundance. Working men make the machines to throw themselves out of unemployment, but one of these days the makers of machinery shall be the

owners of them when they throw the parasites off their backs. The masters are uniting in trusts. They see it pays better to work in co-operation than to compete against one another and they can put their goods on the market cheaper by doing away with useless labor, such as commercial travellers, billposters and numerous other trades, as production is social today, one trade depending upon the other. The middle man is being thrown into the ranks of the unemployed every day as they can't produce as cheap as the trusts. The population is increasing and jobs getting fewer, foreign markets closing fast and the noose is around the neck of the workers and nearly choking them. That old song "Everybody works but father" is coming true every day. We are coming face to face with an unemployed army that will make the working class abolish the wage system and own collectively the tools of production and produce for use instead of profit or starve off. The present system cannot be supported on degrading charity much longer; the capitalist class can no longer support the workers and are advancing to their own downfall. The trade unions are next door to useless, they have performed their mission in uniting the workers, but nowadays when they come on strike, its only putting an empty stomach against a bank vault. Instead of fighting an individual boss its an amalgamation of capital and an unemployed army. Also in the late C. P. R. strike the masters won the strike; they did not bother about Christian ethics, they knew Europe had a large unemployed army and shipped a few hundred slaves from England. They did not consider whether it was right or wrong; they held the unemployed army as the whip to the other slaves. The only "right" that has existed since history began has been the power of might; what we say is right, the masters say is wrong and vice versa. We have various reform parties and moral Reformers, all out to reform capitalism, a system which is based on exploitation and robbery, and cannot be done, and we have the Socialist party of Canada, known to some as the Extremist or Impossible party, whose mission, is to educate the working class to their historic mission of freeing themselves from wage-slavery and to own and manage collectively the machinery of production and to receive as a class the full product of their labor. Any Socialist elected to Parliament will at all times legislate in the interests of the working class and the working class alone, but we are not out to catch votes by fooling the workers, but by telling them to vote for Socialism, and Socialism alone and not the man, so you see the mission of the S. P. of Canada is to educate the workers and where enough of us are, class conscious we will overthrow the system which is easy. It would place us in a hole if a majority of Socialists got elected on a palliative platform and not clear cut Socialism. It would throw the movement back. The S. P. want impossibilists at this stage of the revolution and nothing else, and its up to you fellow workers to get into the greatest conquering and grandest movement the world has ever known. Watch the master class enjoy themselves and ask yourself will they solve this problem. Truly did Karl Marx, the fine old German Socialist say "Workers of the world unite, you have nothing to lose but your chains, and a world of plenty to gain."

Yours for the Revolution

ALEX LYON.

John Z. White, in Montreal, declared dramatically that he wanted a system under which to live where he would have no boss ruling over him and his efforts. Such a declaration is pure anarchism.

The trust has come to stay. The bigger the trust the more cheaply an article can be produced. The only question is shall the people get the benefit of the cheapness.

In former days if a fever struck a town the people considered it a visitation of God. If a fever strikes a town now-a-days the citizens get after the health officers and make them clean up the drains.

The worker who raises under modern capitalism ceases to be a slave and becomes a slave driver. Is it not better for a worker to remain with his fellow workers and fight with them for freedom.

No class of people on earth work harder under harder conditions, than do the farmers. No class of people on earth would profit more from Socialism than would the farmers.

## LITTLE LUMPS

BY GERALD O'CONNEL DESMOND

Capitalism defies the dollar and degrades the human.

So long as we workers are willing to be exploited, we can't blame the capitalists for exploiting us.

Competition ends in monopoly and monopoly in nationalization. The end of nationalization is socialism.

Some men are better than others no doubt. But no man is good enough to be trusted with the enormous powers of exploitation which are enjoyed by modern captains of industry.

All the really great evils of modern society can be traced primarily to the one cause—the capitalist system of production for profit and the use of the workers as mere machines for profit production.

"Work, boys, work and be contented," says the old song. The capitalists will be contented so long as the workers are doing all the work. The socialists will never be interested until the capitalists are doing their bit as well as the rest.

## "WORKERS OF THE WORLD, UNITE"

Marx was not experimenting with pretty sentiment when he said, "workers of the world, unite!"

"Socialism Inevitable," comrades, is a mighty dangerous delusion upon which too many Socialists pillow their heads and dream of magic gates that open up, and automatically capitalism will usher in the "better day."

Stagnation, disintegration, chaos, are the "inevitable" terminations of the present order. Socialism will only be realized through the vigilance of men.

Workers, "Unite," is not fancy. To "unite" is not a play for children.

"Votes" are but disorganized protests. To vote is but to acknowledge Socialism to be right. To know that Socialism is right and to know how to get it are two different propositions.

Our party is just as big and no bigger than our organizations. Men may indulge the world of ethics and philosophy until dissolution wrecks a world of nations. Unless "workers of the world unite" there is no hope. Protests are but vain tinkering with a lighted fuse. We must move things by the giant strength of united effort.

Furthermore, the success of our organization must for the present depend chiefly upon the organization of the working class.

Material interests, not principal dominate the conduct of men, as a rule, today. It is the wage worker who can best understand that they have nothing either real or imaginary. They have nothing to lose. It is such as these who are ready to turn upon the foe.

Effort will not be productive of greatest results by "fumbling" among any other element of the proletariat. The would-be-but-never-will-be capitalist will give us little more than his secret protest (vote).

There are but few whose better manhood will raise our principal above their hopeless hope of getting wealth. It is not because they could not but because they will not.

It is the organized Socialists who are fighting the battle of a suffering people. It is easy to vote—children could do that. But it takes men of mettle, push pluck and perseverance to usher in the co-operative commonwealth. What could the Socialist party not do today if its voters once were organized?

Socialism is a battle to be waged by the organized efforts of those who can understand that they themselves need Socialism.

C. J. W.

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

## MONTREAL LOCAL NO. 1

SOCIALIST PARTY OF CANADA, meets every Sunday afternoon at 3 o'clock, in the Labor Temple, St. Dominique street. Sunday school session at 2:30.

M. WAYMAN, SECRETARY, 175 Queen St., Montreal

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## The Western Clarion

\$1.00 Per Year

PUBLISHED BY

THE SOCIALIST PARTY OF CANADA

Box 886, Vancouver, B. C.