

Cotton's Weekly

50c A YEAR IN CANADA—TWO FOR \$1.00

Devoted to the Propagation of the Principles of
International Socialism

\$1.10 PER YEAR IN UNITED STATES

COWANSVILLE, P. Q., THURSDAY, MARCH 18, 1909

LET US CLEAR THE WAY FOR THE SOCIALIST STATE

VOL. XXXVIII No. 47

SINGLE TAX AGAIN

Mr. John Z. White has been claiming that the single taxers nearly captured the State of Missouri. According to his declaration, the single taxers polled a hundred and forty thousand votes in Missouri during the last state election. This declaration gives a rather ironical impression.

The Democrats wanted to win Missouri and they wanted to put out a platform that would catch as many votes as possible. The single taxers offered to support the Democratic party, if the Democratic party would put a plank in their platform advocating the single tax. The Democrats saw a chance to get a few thousand votes and to get a few more voluntary campaign orators. Consequently the obliging Democrats, among numerous other vote-catching propositions, stuck in the single tax. The Democrats polled a hundred and forty thousand votes in all, and all these votes Mr. John Z. White is claiming for the single taxers.

Mr. White should not consider all the Missouri Democrats as single taxers. The national Republican platform contained a labor plank, yet the American unions do not consider that all the Republican voters believed in the cause of labor. Taft is considered to be the capitalists' president, not the workingman's president.

A little fact dexterously misinterpreted can be given a significance totally at variance with the truth.

\$200,000 A YEAR

The Canadian government will spend two hundred thousand dollars a year during the next five years for the purpose of putting in safety appliances at level crossings.

The railroads have been heavily bonused. The Canadian government has given the railroads about everything they have asked for and their asking has been considerable. The railroads are again dipping into the public purse to the tune of a million dollars.

The railroads carry people for profit. The capitalization to a great extent is fictitious. They are paying good dividends.

The government should compel the railroads to put in these level crossing safety appliances themselves. The C. P. R. and G. T. R. are about to spend millions in improving Montreal terminals. These railroads can just as easily spend a million dollars on level crossings as they can thirteen million on showy general offices.

Such a course, however, would not please the railroads, and our Dominion government has been properly tamed to feed out of the hand of any corporation. The people will pay another million dollars to the railroads; the railroads will take the money and will charge it up against the people as a railroad asset when the time comes to expropriate the railroads.

PRISONERS OF THE FLESH

The spirit in man burns more brightly at some periods of life than at others. In youth men are active; in middle age their minds are keen and in old age when the physical powers are failing the spirit in man appears to burn more dimly.

This phenomena has puzzled many people. To account for it the theologians have given forth the idea that man has become a prisoner of the flesh. The spirit is considered to be just as bright and just as keen only the failing physical powers will not respond. The spirit is united with the body and can only manifest its activities in this world through the physical powers.

Man is placed on this earth and can only interpret himself through the body. If that body be fed on poor food and is over-worked the spirit within will shine but dimly. If a Christian believes that every individual should be given a chance to have the spirit within him as fully developed as possible, he should do all in his power to free the work of the world from the tyranny of the machine and from the grinding routine of the never ending factory life.

The aim of socialism is to supply the physical wants of the human body as cheaply as possible by up-to-date co-operative methods. When socialism

comes, competition and the struggle for bread will cease and man will be given a chance to develop the best that is in him. When socialism comes the theologians will have lesser use for such doctrines as that of "Prisoners of the Flesh."

THE WEST AND THE EAST

The west of Canada is more radical than is the east. The west is apt to sneer at the east as being effete and degenerate.

The west is newer and freer. The classes have not yet become so stratified as in the east. As population begins to press the west will become but another east.

The radicalism of the west is merely a protest against the advancing tyranny of a capitalistic system. The same tendency of protest was seen in the New England States against the system in vogue in Great Britain.

The radicalism of the west is a lost cause. Canada can hope little from it. It will die away before the march of events.

The class conscious socialist movement, on the other hand, based as it is on the international interests of a working class, conscious of itself, is bound to grow. In this movement the east does not war against the west, but the workers throughout the length and breadth of Canada, stretch forth to each other the hand clasp of comradeship, and move with the same great impulse to the same great end.

The Socialist movement is in the infancy. It is growing sturdily and strong.

THE PREACHER AND THE WORKER

The preacher man has his functions to perform, although, with the growth of general intelligence, his usefulness is becoming limited. The preacher is one who points out the beauty and the purposes in life. He paints the rosy sunset and tries to lift man into a higher realm through the activities of the intellect and of the emotions.

To have the preacher teach to good purpose he must preach to a responsive person. If the person is defective, of unawakened intellect and emotions, the preacher's efforts will be in vain. He will preach to those who have ears but hear not; to those who have eyes to see but perceive not.

Hard work deadens the higher faculties. The day laborer possesses mind and heart like other mortals, but long weary hours of toil exhausts his energy and deadens the brain. If the laborer be particularly wearisome and monotonous, the laborer will be particularly unintelligent.

How can the preacher preach with good effect to the laborer? He cannot depict the beauties of life and the deeper powers of mind and spirit to a man whose ordinary intelligence is dying because of too much or too monotonous physical work.

The average minister does not understand this. But the socialists who have studied the relations of mind and body know these facts. Wherefore the socialists desire to relieve the laborers of excessive toil knowing that, as a result they are helping men to develop their higher nature.

Mexico is a hell hole of peonage oppression, murder and death. The Mexican Light Heat and Power Company, with headquarters in Montreal, points with pride to the big dividends their company draws from Mexico. The directors take their dividends to be a sign of their business ability. It is easy, however, to wring money from workers who are kept in slavery by a despotic government run for the benefit of foreign capitalists.

Humanity is ever restless. Forms of government change and we are now at the parting of the ways. The future is evolving either a tyranny or a social democracy. Which it shall be depends upon the votes of the workers.

The first thing necessary for correct thinking is a strict definition of terms.

The average man who declares that socialists are irreligious cannot tell you of what religion consists.

POLITICS AND THE WORKING CLASS

By WILLIAM RESTELLE SHIER

You say, my friend, that you are not interested in politics.

But you are interested in wages, are you not? And in hours of labor? And in the conditions under which you work and live?

I take it that you want security of employment, schooling for your children a nice home in which to live, leisure in which to enjoy life and the equivalent of what your labor produces.

It is also of some importance to you what laws you are compelled to obey, how your conduct is regulated by governmental decrees and what position you occupy in society, whether it be that of the despised menial or that of a respected citizen.

Now, you ask, what has all this got to do with politics?

Everything! It is in the power of governments to regulate wages, to determine what the hours of labor shall be, to enforce healthy condition in the mines and shops and factories.

It is in the power of governments to ensure every man and woman congenial and remunerative employment, to abolish child labor and to drive poverty out of the land.

It is in the power of governments to take care of the aged, to give every child a fair start in life, to encourage industry, to diminish disease, to promote the arts and sciences, to protect the weak against the strong, to make life worth while for everybody.

And it is also in the power of governments mark you, to do exactly the contrary.

If government can be made an instrument of good, it can also be made an instrument of evil, which most nations know to their sorrow.

Now, my friend, government is not something apart from the people. It is not something in which they have little or no concern. It is something which arises out of themselves, which is determined by themselves, and which in turn determines their relations to themselves and to each other. It is something which enters into your everyday life and which contributes to or mars your happiness.

It is exceedingly important, therefore, that you make your influence felt in politics. If you do not look out after your own interests, nobody else will.

As a workingman, you want the government to advance working class interests. But is it doing this to-day? No! It is doing just the contrary. It is helping the masters to keep their workpeople in subjection, to cripple the trade unions and to intensify the exploitation of the masses.

Governments to-day are controlled by business men in the interests of business men; just as in the past they were controlled by ecclesiastical orders, landed aristocracies and military castes in their respective interests, and not in the interests of the people as a whole.

It is high time, my friend, that you should realize the class character of government. As long as there are classes in society, there will be class antagonisms, and as long as there are class antagonisms we simply cannot have "government of the people, by the people and for the people." Governments cannot serve two masters. To-day they serve the capitalist class because they are controlled by the capitalist class, and as long as the capitalist class is in power, the workers need expect but little sympathy from its governments. The most they can expect are minor concessions to keep them quiet.

Plainly, then, the workers must follow the example of their masters, organize into a party of their own, seize control of the governing powers and use them for their own ends. Not until they do so will laws be passed and enforced in their interests.

That, my friend, is the reason why you should take some stock in politics. As long as you and your fellow workers are content to "leave politics alone," as long as you are stupid enough to entrust the law-making power, the courts, the army and the police to the enemies of your class, so long will you be duped, robbed and despised.

By getting into politics the workers

have nothing to lose and everything to gain.

When, oh when, will they realize it?

Theology, morality and religion are three separate and distinct things. There have been theological doctrines devoid of religion and morals; there have been moral systems devoid of religion and theology, and there have been religious men who have been immoral and who knew nothing about theological speculations.

ANARCHY AND SOCIALISM

To many people anarchy and socialism are considered to be identical. Especially in the Province of Quebec, where many people are living under a medieval system of government to a great extent, the newer political movements appear to be confused. Anarchy and socialism, however, are not identical.

The anarchists realize that the present organization of society is bad. The conclusion they draw from the present organization is that all government is unjust. They therefore resolve to live without reference to law.

They want to be a law unto themselves and to bring about a condition where all men shall be freed from this restraint of laws. The socialists on the other hand realize that the present system is unjust and a failure; but they want, not to tear it down and leave nothing, but to replace it by an organized society better suited to modern needs.

The socialists are constructive as well as destructive. The anarchists are simply destructive. The ordinary mortal, looking forward to the chaos that will result from the socialist activities, grows afraid. Yet whenever the socialists have been given a chance to put their theories partially into practice, their work has resulted in construction of a better system of government.

HISTORIC SOCIALISM

The socialist organizations, in times past, had a large element of anarchism in them. Anarchy, however, was more or less the spirit of the age. Even Adam Smith's teachings were founded on the principles of anarchism in the realm of industrial production.

The French organization was particularly anarchistic. It was thought that if the restraints of capitalistic law could be removed and the growing influence of large aggregations of capital could be broken up, a state of production could be introduced in which each workman would become an individual producer, having the full ownership and control over the things which he had produced.

Bakounin and Proudhon, were imbued with the anarchistic doctrine of socialism. Blanqui advocated conspiratorial methods. The Blanquists believed that they would get hold of the government of France by a secret assault. These three men influenced the French movement. Against them was Lasalle. The Lasalleans believed in forming alliances with the radical members and by so doing, they believed they could persuade a bourgeoisie government to become socialist.

Against these two influences stood Karl Marx and his followers. The Marxians held that both methods above set forth were wrong. The socialist movement had to be based on a well organized working class basis. The workers had to become conscious of their own interests and had to form a political party that would avoid all purely destructive tactics, on the one hand, and all compromises and political trading on the other.

When the old Internationale was captured by the anarchistic socialists, Karl Marx deliberately destroyed the organization. He was much abused by the socialists at that time. To-day, however, the socialist parties of all the European countries, with perhaps the exception of Italy and Spain, are founded on the Marxian doctrines and work along the methods laid down by the great leader.

Forty or fifty years ago, socialism was largely of an anarchistic nature. To-day, on the other hand, socialism has ceased almost entirely the world over, to have anything to do with that theory.

PROSPECTS OF WAR

There are constant rumors of war. The daily papers discuss this question with all gravity. The daily papers, however, put forth antiquated theories and argue from outworn data.

There are forces making for war and there are forces making for peace. Wars are produced, not by blind passion, but by studied reasons. It is to the interest of the rulers to set their people fighting against some other nation. Kings and leaders are necessary only in war. In peace aristocracy and the master class are only a drag upon the workers. The workers are endeavoring to throw off their masters and the masters in order to maintain themselves must bring about anarchy and the chaos of war.

Germany is the danger spot of Europe. The Kaiser has a beautiful army and many of the nobles are interested in the war machine. The German proletariat is growing restless and the German nobles want war. The British master class also wants war. The masters are pointing out the German bogey and are endeavoring to awaken the English workers to a sense of fear. In England, however, there is no conscription and the English army is small.

While the master classes of both countries want war, the workers desire peace. The labor organizations are the forces making for peace. Bebel, the German leader of three million socialist voters, has declared that if the German authorities declare war, he will call out all the organized German workers. Such a universal strike would tie up the coal mines, the steel works, the railways and the German troops would be immobilized for lack of supplies and transportation. The German authorities fear to provoke a war because a declaration of war under such conditions would be more ludicrous than serious.

Kier Hardie, the leader of a million and a half organized British workers, also has declared that he will call out the British workers on strike in the event of a declaration of war. This is one of the facts that worries the British military leaders and those who want war in order to profit by it.

The master class of Great Britain is attempting to form a territorial force, in which the soldiers will learn the various trades, thus making the army independent of the workers. The results of this attempt, however, are disappointing, and the war rumours are gradually subsiding.

The real danger spot on the war map is neither Germany nor England, but the United States of America.

LABOR AND REWARD

Men's minds are rather confused on the subject of labor and reward. Many individuals have a hazy idea that things will work out all right; that the idle will suffer hunger; and that those who will be able to lay up sufficient to support them in their old age.

This hazy idea results from the fact that the average man does not really like to think. He does not want to face the problems of life. If he did, he would soon see the injustices of the economic situation and would endeavor to find a remedy. How many old people do we see who are living on charity or who are suffering great poverty? These old people have, in many cases, toiled hard and have lived simply. How many people, on the other hand, do we see who have worked little and yet who, by a chance discovery, by the turn of fortune, by the passing of a favorable law, have enjoyed comfortable ease and yet have really done nothing to benefit mankind?

Would it not be better for mankind to recognize that the interest of all was the interest of each? Would it not be better to provide a living for all old people and to give it to them of right? Should it not be considered very foolish of men and women who think to allow mere chance to say whether one old person shall have nothing and another old person shall have more than he needs? Truly modern society is organized after a very foolish manner.

The cure for the ills of democracy is not less democracy but more of it.

CAPITALISM AND FREE TRADE

Among the capitalists themselves, of the United States, a strong movement is on foot for freer trade relations. This is the result of capital becoming international.

When the commercial, industrial and financial interests of a country are contained within itself, those interests naturally desire to monopolize the territory within which they operate. But when the commercial, industrial and financial interests become international and consolidated, it is but natural that those interests will desire to have all possible restrictions removed from their operations.

It is said that the Rothschilds have a billion dollars invested in American securities. The Rothschilds are interested in having those securities yield large returns; consequently, the Rothschilds are anxious to keep the British market open to American goods. The Standard Oil interests have large concessions in the Congo Free State; consequently, those interests want raw rubber imported into the United States free of duty.

International capitalism wants to manufacture goods in those states where labor is the most pitilessly exploited. The English textile manufacturers are investing heavily in mills in India, as Indian labor is cheaper than British. This is one of the reasons for the hard times now being experienced in Lancashire.

Under Diaz in Mexico, labor is mercilessly exploited. If the workers endeavor to strike they are brutally shot down by the rural guards. American capitalists have invested hundreds of millions of dollars and our Canadian capitalists are also drawing large revenues from the labor of practical slaves. There will no doubt be inaugurated a strong political movement for free trade with Mexico.

Hitherto free trade has been supported by the small producer and by the independent consumer. The free trade movement in England is being taken hold of by the international capitalists.

As the moneyed interests pay no attention to national boundaries, but endeavor to crush their home workers by foreign exploited labor, so those labor unions which are class conscious realize that the old labor movement must become an international political movement. Hence, the international socialist party based upon the class interest of those who work.

THE BREAK DOWN OF CAPITALISM

Capitalism is the system under which the necessities, the conveniences and the luxuries of life are produced for profit. If a producer cannot make any profit on the things he produces he ceases to produce.

For this profit to exist there must be a market not overstocked with producer's goods. Modern machinery has become so enormously productive that it is becoming harder and harder to keep the market from being overstocked. If the present automobile factories ran for twelve months to their full capacity, the markets for automobiles would be overstocked and the automobiles would become unsaleable. In London and Paris the book market has been flooded and the books remain unsold.

Capitalism is breaking down. If men desire to have all men work at something useful, the system must be changed. The old order is going and the new order has not yet come. When it does come slum areas will disappear and men will live in comfort and even in luxury. There will be no great poverty nor suffering.

This system of socialism will not be introduced of itself. If the workers remain asleep and divided against themselves, civilization may develop along lines of autocracy and class rule.

It is for the working men to unite on the political and industrial battle ground in their own interests. Socialism will come through conscious effort; it will not arrive of itself.

The man who has the political "big head" most always has the brotherhood "small heart."