

THE SPRINGHILL MINERS CELEBRATE

They Have Fought Their Bosses for a Year and Please God Will Fight Them Another

By Roscoe A. Fillmore our special correspondent.

For some time before the event, the miners of Springhill had been preparing to celebrate the anniversary of the calling of the strike. On August 10th, the anniversary came around. That morning saw everything prepared. Lavenne and other comrades had been busy and red flags were flying the length of Victoria street. Eight large banners, each twelve feet in length, were strung across the street where it would be necessary for the parade to pass under them.

The banners were inscribed as follows: "Workingmen of the world unite!" "You have nothing to lose but your chains, you have a world to gain." "United we stand, divided we fall." "Remember at the ballot box." "Political action is the only remedy." "Read Cotton's Weekly and the Western Clarion." "Our hope is in our votes." "No truce, no rest, vote as you strike." Thus the Springhill comrades are drilling into their opponents the gospel of Socialism.

RED FLAGS GALORE.

At 10:15 a.m. the parade assembled at the U. W. M. hall. One thousand men were in line headed by two bands. At the head was carried a huge red flag bearing the name of the local union. Towards the rear Lavenne marshalled about one hundred little boys and girls carrying small red flags. Then came a large number of German comrades bearing aloft a huge flag of red upon which were inscribed several Socialist mottoes in their own language.

In the rear followed thirty-seven floats and wagons bearing the women and children. Altogether the scene was a gay one. And red, red, red was everywhere. Red buttons and flags, rosettes and hair bows. Many of the horses bore red ribbons.

The men, women and children all looked well, happy and prosperous. It is a significant fact that at the end of a twelve month strike the people all appear to be just as well fed and their clothes look just as well under normal conditions. Very few signs of abject poverty were to be seen. There is no starvation among the Springhill strikers. Literally carloads of food were transported to the picnic grounds a field about one and one half miles from the town limits.

CHILDREN ENJOY THEMSELVES.

To the Socialist nothing could be more gratifying than the sight of the bright little faces of the children all sticky with candy, of which there was a ton provided for their delectation, appearing hugely happy. And a Socialist at the sight of their happiness must indulge in dreams and speculations as to the future of these little tots. Will they ever be bound in the chains of wage-slavery? Not if their fathers and mothers do their duty by themselves and their class. When these children are old enough to have little ones of their own gala days will not be the rarities that they are today. Under capitalism time is figured from these days. They are so rare—it is seldom that the little ones have an opportunity to enjoy themselves—that we often hear them, when speaking of an event, say, "It was just the week after the circus," or "It was just a few days before the picnic." When the workers take for themselves the reins of government and the tools of industry, as they must ere long, these children of the workers will be free to enjoy the air and sunshine in the beautiful parks and play grounds that the collectivity will provide. And a race of men and women will spring up that will both intellectually and physically put to shame the pigmies of this age of capitalist oppression.

THE SPEECHES

After the children had been happy by the liberal application of candy and the sports had been pulled off the crowd was called together before a platform and a number of speeches were delivered by U. M. W. officials. The tone of these speeches was decidedly revolutionary.

Calvin Ward took the chair and called upon John Mansell of Chignecto to take the platform. Mr. Mansell announced that a very strained condition of affairs existed between the management and the men in Chignecto. The men would not stand for the conciliation boards as the awards of these boards were always in the favor of the capitalist. He pointed out that the workers had surely had enough of old party politics and poli-

ticians. These men whom they had voted for sent soldiery to slaughter them should they try to improve their conditions. He ended with a plea for the support of a third party whether that party be Socialist or Labor.

Anton Heinell, a Bohemian comrade, next took the platform and spoke to his countrymen in their own language. His message was solidarity and he called upon his hearers to always and everywhere stand by their colors.

Adam Young of Springhill, then recited a poem setting forth in rhyme a synopsis of the events leading up to the strike and the occurrences since the declaration.

George Manion of Glace Bay, official U. M. W. interpreter, next took the platform. He asked the audience to tell him of what use all their toiling and labor had been to them. They looked as well and prosperous after a year's strike as they had when they were working long hours. A few rich control the lives of the workers in "free" Canada as elsewhere. It is high time for the workers to wake up. God will never hand you out of a river if you fall in. Neither will He give you your freedom. You've got to take the things you want.

Jules Lavenne then came on and recited in French.

David Irvine of Hastings, Pa., then took the platform. Mr. Irvine is a clear thinker and talker and has made himself a great favorite among the men for his decent and straight forward style in dealing with them. He opened by complimenting the men upon the straight and clear cut fight they were making. They were fighting, not because they were unreasonable, but because the company would not give them decent treatment. The company had spent between \$750,000 and \$1,000,000 in this fight, more than the company would have spent in many years had the demands of the strikers been granted. The company claimed it could not pay better wages because of the losses it had sustained. Mismanagement was responsible for the losses of the company if it had really experienced any.

He pointed out that the U. M. W. was not a Socialist organization. It was not the U. M. W. that had made so many Socialists in Springhill and elsewhere. It was oppression. The masters had borne down too hard and had proved to the workers that an irreconcilable conflict existed between capital and labor. The masters had preached the "identity of interests" gag and at the same time refused to treat the workers as human beings. The workers were beginning to awaken. They were beginning to be sick of selling themselves as commodities, things, at so much per. And this was responsible for the growth of Socialism. He ended by appealing to the strikers to stay out till the fight was settled and settled right.

A HUGE SUCCESS.

The demonstration was a huge success. Probably three thousand people attended. Many came from Joggins, Chignecto and Amherst. In this connection it may be said that an Amherst paper the day before announced that the affair had been cancelled because of the likelihood of a riot ensuing. This was a pure fabrication and was perpetrated for the purpose of preventing sympathizers from Amherst from attending. All of which goes to show that these masters of ours and their sycophant press are getting so weak that they are bolstering their power by lies and misrepresentations.

Everything passed off quietly. The company thugs and detectives stayed scrupulously away and no soldiery were in evidence. Because of the absence of these upholders of the law and order there was none to create a disturbance.

MILITIA CAMP HELD SOON.

The local militia goes to camp September 13th, and it is said that some of the strikers will attend camp as usual. This in spite of the rigorous lesson that has been administered to Springhill workers during the past year. In conversation with some of them lately, I have pointed out the purposes for which they could be used for the breaking of strikers, etc. Their answer was that they didn't want to throw down the officer in command of their corps as he had stood by them. Others who are opposed to enlistment told me that several officers of the corps were to day scabbing behind the fence and these illustrious union men will go to camp and serve under men who

are scabbing them out of their daily bread.

How long, oh workers; how long will you refuse to open your eyes and see your true position? How long do you purpose allowing your masters to use you as pawns in their game of oppression?

SOCIALISM

Socialism is a conscious endeavor to substitute organized co-operation for existence in place of the present anarchical competition for existence, or the system of social organization calculated to bring this about. This definition, though it gives, perhaps, adequate expression to the active and practical side of Socialism, leaves out of account altogether its theoretical basis. From this point of view, Socialism is an attempt to lay the foundation of a real science of sociology, which shall enable mankind, by thoroughly understanding their past and present, to comprehend, and thus, within limits, to control the movement and development of their own society in the near future. Consequently Socialism in its wide sense is not, as is still commonly thought, a mere aspiration for a better state of society, still less only a series of proposals to mitigate the evils arising from the present social arrangements.

Modern scientific Socialism essays to give an intelligible explanation of the growth of human society, and to show that as each step in the long course of development from the institution of private property, through chattel slavery, serfdom, and wagemod, was inevitable, so the next step from capitalism to Socialism is also inevitable.

The object which Socialists have in view is that this, the final transformation, should be made consciously by an organized, educated, and intelligent people, instead of unconsciously, and therefore tempestuously, by groups of discontented, embittered, and ignorant workers. Agitation against the injustice of the present system of production, therefore, is only valuable so far as it educates men and women to appreciate the tendency of the time, and leads them to organize for the attainment of the definite end which the evolution of economic forms has made ready. Whether the great change will be brought about peaceably or forcibly has no bearing upon Socialism in itself, but depends upon the stage of development which has been reached in each civilized country, and the attitude which the dominant class may adopt in relation to the demands which the economic situation impels the producing classes to make.

With the establishment of national and eventually of international Socialism, mankind resumes the definite control over the means and instruments of production, and masters them henceforward for all time instead of being mastered by them. By such co-operative industry, whose power over nature is increased by each fresh invention and discovery, a carapace of repression is lifted from the faculties of each individual, and wealth being made as plentiful as water by light, wholesome labor, all freely contribute to increase their own happiness as well as that of their fellows. Human nature assumes a new and higher character in a society in which the surroundings are such that life is not, as today, a constant struggle against the pressure of want and the temptations of misery. Instead of the personal, limited, introspective, individual ethic is the social, altruistic broad ethic in which the duty toward society necessarily involves the highest duty toward a man's self. Woman, relieved of economic and social subjugation, will assume her place as the social equal of man.

So far, therefore, from individual initiative and personal freedom in the highest sense being limited and stunted, human beings will have the opportunity for attaining to a level of physical, moral, and mental development such as the world has never seen. The golden age of society is, indeed, not in the past, but in the future.—H.M. Hyndman.

TO TORONTO VISITORS.

Any Comrades visiting the Toronto Exhibition and wishing to get into touch with Toronto Comrades will find the address of same posted at the Finnish Hall, 214 Adelaide St. W., or the Jewish Hall, 1854 Queen St. W.

Comrades, you have a \$7,000.00 plant at your disposal. An intelligent compact staff are eager and willing to co-operate with you for the advancement of the cause. Make a resolve for the fullest use of this organization to help yourself—and the rest of humanity in the fight for freedom. Do something now.

SUB CARDS

Five yearly sub cards sent anywhere in Canada or England for \$2.00. Cash in advance or after cards are sold. Sub cards are printed government postals. Fill out and drop in mail.

The Value of Unionism

By Robert Hunter.

Let him who questions the value of Unionism pause to consider for a moment just one thing that Unionism has accomplished.

It is well known that in the early days of the present factory system the day's work extended usually to fourteen or sixteen hours.

This long day existed for all workers, the skilled and the unskilled, the children as well as the men and women.

The workers had not yet learned to organize and as individuals they were utterly helpless to effect a change in the hours of their labor or in the scale of their wages.

There were of course no laws to protect them and so they lived entirely at the mercy of their employers.

The normal conditions that existed little more than half a century ago in England and elsewhere throughout the world of the factory system are equal today only in certain plague spots.

When one reads stories of the misery and oppression, the long hours and low wages of those days one wonders how the workers managed to live at all.

How much the condition of the workers generally has been improved it is by no means easy to say, but we do know that the condition of the workers has vastly improved wherever they have learned to value unity.

In those trades where the men have known enough to fight for their rights and to stand together there has arisen what some scoffers like to call an "aristocracy of labor."

And if in certain trades there are indeed aristocrats of labor it is simply because they have had intelligence enough to fight together, to pay dues to one organization and to battle always with unity and solidarity.

And what they have done all other workers can do.

The "aristocrats" hold no patent on their methods of action and by acting in the same manner all other toilers can win all the "aristocrats" have won.

Now it is difficult to ascertain just how much union workers have benefited by higher wages.

In that matter there is always the question as to the increased cost of living which makes difficult any comparison of wages here and abroad or of wages now with those of forty years ago.

The best one can do is to compare wages and hours today in one trade that is unorganized.

This has been well done by the Department of Labor at Washington and the figures gathered by that department show beyond dispute the enormous benefits that have come to labor as a result of organization.

Consider for one moment the following facts.

We all know that the workers in the iron and steel trade are poorly organized and we find that the hours of labor in this trade are from sixty to seventy-two per week.

The hot blast men in all parts of the country work about eighty-four hours per week.

On the other hand we all know that the stone and granite cutters are well organized.

When we look up the figures of their hours we find that they work about forty-eight hours per week.

The brick layers, the carpenters, the hod carriers, the painters, the paper hangers, and the plumbers are highly organized trades and when we find that they rarely average more than fifty hours per week.

These workers then are the aristocrats of labor simply because they are well united in their trade, are loyal to their organization, pay their dues and fight a common battle.

It would be difficult to find an argument in support of unionism so potent as this one.

To find one set of workers like the stone cutters working forty-eight hours per week and another set of workers in the iron and steel trade working eighty hours per week should alone be enough to convince every toiler in this wide land of the value of unionism.

But this is not all. The hot blast men who work on an average of four hours per week obtain only about sixteen cents per hour for their labor.

The stone cutters who work on an average of forty-eight hours per week receive an average of forty cents per hour.

In other words the stone cutters working about half the time of the hot blast men receive at the end of the week much larger wages.

To look at in another way, a hot blast man during his life sells to his boss an amount of labor about equal to that sold by two stone cutters during their life.

THE HOT BLAST WORKER

GIVES IN ONE LIFE WHAT ONE STONE CUTTER WOULD NEED TWO LIVES TO GIVE AND HE GIVES THE LABOR OF TWO LIVES FOR LESS MONEY THAN A STONE CUTTER RECEIVES FOR THE LABOR OF HIS ONE LIFE.

Think of this and then consider how tragic it is that one must actually persuade working men to believe in industrial unity.

It is almost impossible to believe that any class of the workers should be blind to the value of unionism or loth to suffer almost anything to achieve it.

And what astounding evidence of working class stupidity it would be if the workers of this country should without a fight allow their unions to be crushed and their right of organization taken away by the capitalist legislature and courts.

The value of unity is so clear, the gains for those who have united are so evident and the necessity of organization for all workers is so great that it would seem that men if they have intelligence to fight for anything they would surely fight for this.

POEMS FOR THE PEOPLE

VOICES.

By Dora B. Montefiore.

Hark to the voices of the dawning day.

The voices whispering through the rustling reeds.

The voices swirling through the surging spray.

The voices murmuring in the swell ing seeds.

One song, one hope they hymn.

Though song and hope seem dim.

A voice I hear of toilers in the heart

Of city's gloom, who crave for leave to live,

And work and die, like men; who claim their part

In this world's heritage. Shall we not give

An answer to that cry,

Lest patience in them die?

Another voice I hear—a woman's wail

For sister women, trampled under foot

Out of God's likeness; crushed outside the pale

That shelters happier ones. Lo! at the root

Of womanhood's ideal

Creeps the low real!

After it come in surging waves of sound

The women's voices all with "Set us free!"

Too long the slave of slaves; too long the round

Of sacrifice unconscious daily we invoke. We, too, would rise

Through conscious sacrifice!

Ah! voices of the weak and the despised,

Break forth in singing, for your day has come!

The darkest hour is by the dawn surprised,

And those that wander, they are nearest home.

Sad voices sob and fall,

But never cease to call.

For do ye throb with sacred strain

That calls on man to join in brotherhood;

And do ye not rise on strong wings of pain,

To save true woman through her motherhood?

Ah, brothers, sisters, greet

These voices strange and sweet.

Greet every trembling voice of dawn ing day;

The voices whispering through the rustling reeds,

The voices singing through the swirling spray,

The voices murmuring through the swelling seeds.

One song, one hope they hymn,

Though song and hope seem dim.

O GOD OF LOVE!

Verne Dewitt Rowell.

O God of Love! O God of Love!

Teach me the meaning of the glad church bells,

Ringing sweet music o'er a world a hell.

Oh, dost thou hear the voice of weak ones cry?

Is it for naught that starving millions die?

Dost thou reward them in a world above?

O God of Love! O God of Love!

Shall not war, hatred, death and sorrow cease,

At the sweet message of Love, Joy and Peace?

Else dost thou take delight in irony,

Let Love commute Fate's primal, cruel decree!

O God of Love! O God of Love!

Western University, London, Ont.

"Quality printing at economy prices" from Cotton's. Send for samples.

The 10,000 Mark

The ten thousand mark has been struck. Now Cotton's is safe from successful attack by politician, judge or official.

I have wanted power for the paper, power that could be used for the people against their exploiters, for the toiling many against those who plunder them. I have wanted power for the paper that it might fight a good fight for humanity against privilege, for peace against the blood thirsty rulers of Canada. The paper now possesses the beginnings of power.

It is estimated that each copy of a paper is read by four persons. This means that Cotton's now is being read by forty thousand persons. Is not that a hopeful fact for the coming of the revolution?

Those forty thousand readers are being filled with revolutionary spirit. They are being filled with a cruel indignation against those who, through control of the means of life, keep the many in bondage. But their cruel indignation is also intelligent. It is not the blind movement of forces that ushered in the French revolution amid seas of blood. It is a conscious movement for the change of the system of privilege now supported by corrupt politician, sycophant priest and brutal military officer.

With power comes protection. You have shown in the past, Comrades, what you will protect your paper. When the fight presses hotter you will protect your paper, not by your ones and twos and tens, but by your hundreds and thousands.

With power comes the duty of using it. Cotton's, because you have entrusted it with power to fight your battles, must press the fight forward in the very teeth of tyranny and entrenched privilege bolstered by black-robed advocates, black capped judges and the barred doors of prisons.

Cotton's may commit crimes according to capitalist laws. Cotton's may become guilty of contempt of court and some benchman judge whose soul is warped by long servitude to the thieves laws of Canada, may attempt to fasten his judicial tentacles on Cotton's to suck its life blood with heavy fines.

Then it will be a struggle between the forces of life and the forces of reactionary laws that ever seek to keep the life of the toilers of Canada from being made happy, free and wholesome.

And I know that the Comrade Army that has struggled so bravely and well, with such sacrifice to itself, to give Cotton's the power to fight its battle for liberty, will not fail the paper in its hour of need.

Ten thousand subscribers. Forty thousand readers. You who read this, are you not filled with renewed courage to press forward the fight for the freedom of the workers? Does there not come over you a glad knowledge that you are not alone in your fight, but that all around you are revolutionaries like yourself and that you are encompassed with a mighty host of Comrades who are thinking the same thoughts, longing for the same freedom, and resolved like yourself never to rest until that freedom for the workers is written in the laws of Canada?

In the name of Cotton's Army I serve notice upon the capitalist politicians, capitalist judges, and capitalist exploiters that they must give way to those who are pledged to economic liberty and the freedom of the wage slaves.

Circulation Statement

Following is the statement of circulation for the issue of August 18th.

	OFF	ON	TOTAL
Ontario	76	219	3675
Nova Scotia	5	20	1395
British Columbia	39	35	1329
Alberta	2	14	1019
Prov. of Quebec	0	7	760
Manitoba	60	7	739
Saskatchewan	11	51	684
New Brunswick	1	1	310
Elsewhere	4	5	106
Yukon Territory	0	0	40
Prince Ed. Island	0	0	17
Newfoundland	0	0	5

Total 198 428 10,239

Gain for week 20.9

Total issue last week was 10,400

ADVERTISING RATES

Advertising Rates for Cotton's Weekly are \$1.00 per inch, per insertion till circulation goes over 10,000. Guaranteed circulation is 9,500 copies per week. Average issue per week is 10,300 copies.

All advertising copy is subject to Editorial approval and no contracts made. No Cash Goods advertised. No Fake ads. taken at any price.

Attractive Printing

is being turned out from our Job Printing Department. Printing that is up-to-the-minute, and at prices that mean economy. Better investigate. Send a post card and our special representative will go to you by return mail. Cotton's Weekly, Cornwallville, P. Q.

ATTENTION!

Locals and sympathetic comrades through out Ontario desiring the services of the PROVINCIAL ORGANIZER, are requested to communicate with E. L. Lewis, Secretary Provincial Executive Committee, 66 Belfair Street, Berlin, Ont.

THE F

Comrade J. from Celista, One plunk McCallum, O

Up over honest But honest off next wee

"Find encl Lavenne Funn ford, South

Cotton's i Good! But next thing, finds a hall light.

The Engli Local takes cards.

The summ ton's pretty help your pap

Comrade Thomas, Ont sub cards.

Comrade T Ont., pays yearly sub ca Quality Prin from Cotton ment. Drop

Comrade I Ont., wants at home. So for home bo

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Comrade M tre, P. Q. another, so only sub stri

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Comrade Ont., adds a writes that the strike were go

Cotton's C valuable litt in the near fu mer the profi