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LET US CLEAR THE WAY FOR THE SOCIALIST STATE

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INTELLECTUAL ADVICE

Dear Sir:—I have been an interested reader of several of the last articles in your paper and as you seem to be in favor of giving everyone the opportunity to express his own opinion on the various subjects under discussion I shall be glad to give mine and do so herewith. I will commence by saying that you indulge too much in personalities. I refer to your last criticisms of the Rev. Arthur French and of Mr. Lapointe. Now I should like to say right here that I am not acquainted with either of the above gentlemen and that my remarks proceed merely from a desire to see fair play. You indulge too much in personalities, and your paper would have a larger circulation I think, if you used less adjectives and more discrimination in your articles.

In the first place when you indulge in personalities you lay yourself open to the charge of being illogical. Pure logic has no place for personalities. Personalities are not recognized in logic, and this statement is born out by any logician. It is impossible for you to refer to any logician of recognized standing, who admits the validity of personalities, in an argument.

Again personal attacks on opponents are detrimental to your cause if you hope to appeal to reasonable people. All your statements in regard to opponents, are mere assertions, and one of the basic laws of logic is that assertion is not proof. You are giving us merely your own personal opinion on the matter. Now personal opinion is taste and about tastes it is idle to dispute. Therefore I think I am right in saying that you have not logic on your side.

Again, the cause of capitalism is the manner in which the law of the land is composed and carried out. Therefore capitalism is an effect, not a cause, and every individual capitalist is an effect of capitalism, or in other words an effect of an effect. Consequently your efforts to remove the cause of capitalism by attacking individual capitalists, are fruitless and will always be so, as long as you neglect the cause and concentrate your attention on the twice removed effect.

Still again, you are making the colossal mistake of treating all classes alike in your campaign against capitalism. That is to say you are giving the reasoners, the intellectuals, the same arguments that you are giving the laborers, and it will not work out. Laborers like hot headed ranting. It appeals to them as nothing else will. But reasoners must be given reason if they are to join you. Why not try the effect of a little logic in your campaign? It can do no harm and may be the means of attracting valuable adherents.

In conclusion I may say that I am socialisticly inclined and that I believe your cause will succeed. You make up in sincerity what you lack in scientific reasoning and an impartial observer can not fail to be impressed with the fact that your heart is in the work. My last word is this: Cut out personal attacks on opponents and take my word for it that you will get there in half the time. Try it anyway.

Critic

AN INTELLECTUAL REPLY

The above letter is a kind of letter we like in that it is frank and states the writer's honest opinions. To concede to personalities, we do not think much of the writer's boldness inasmuch as he or she does not tell us who the writer is.

In the letter the first charge brought against us is that we indulge too much in personalities. We do not see that this charge is well founded. If the writer means that we criticise the actions of Mr. French and Mr. Lapointe we must plead guilty. It is the duty of a newspaper to criticise the public actions of men when those men are acting against the best interests of the community. If the writer means that we have slung mud blindly and furiously against the reputations of these men, we deny the charge. The writer possesses a confused idea of what the term "personalities" implies. He does not distinguish mud slinging from criticism in the public interest.

The article on the Rev. Arthur

French criticised his actions. We went further and showed the motives actuating him. We took him not as an individual, but as a type.

G. K. Chesterton in an article discusses this question of personalities. The article is written in a brilliant style and is replete with antic humour. Chesterton shows up finely the confusion of thought in the brain of our critic. Every time two ladies get together and gossip about a third they are indulging in personalities. The two ladies may be praising the third as being an example of all Christian virtues. They are nevertheless indulging in personalities, as they are discussing the qualities of a person.

Whenever a newspaper discusses a person it must talk about that person in some way. If the personalities are unpleasant, the individual is displeased. To avoid personalities a newspaper could not mention anything about anybody. Such a paper would be very insipid indeed.

As for our article on Alderman Lapointe there may have been a little railerie in it. The circumstances permitted the personalities. Comrade St. Martin and the present writer met Mr. Lapointe accidentally at the City Hall. Lapointe vigorously attack the socialists. We listened quietly and with a smile. During the lull in the tirade, we informed Mr. Lapointe that we would dearly like to put him in our paper. Mr. Lapointe cried "Go ahead. Put me in your paper if you like." With his permission, therefore, we wrote the article on him.

Critic declares that personalities are not recognized in logic. Critic seems to think that logic is something tangible and self-existent. Logic is merely the correct method of reasoning. Pure logic like pure reason, does not recognize personalities nor facts nor things. All pure logic does is to show people how to draw correct conclusions from given statements. The rules of logic can be applied to character-study and to personalities as well as to anything else. Personalities without logic degenerates into either fatuous adulation or mere mud slinging.

Critic declares that all our statements in regard to opponents are mere assertions. We were under the impression that we were analyzing the motives actuating certain individuals (not opponents) and showing how those motives resulted in action.

Critic declares that assertion is not proof. Did Critic ever think that we must begin a process of reasoning with some assertion that we could not prove?

We were once discussing church theology with an Anglican clergyman. We asked him if he had ever studied comparative religions. He had studied them only incidentally as an adjunct to systematic theology. We asked him what he based his system of theology on. He replied in a shocked tone that the Church did not need to discuss the basis of Her theology. The Church had Her creed given to Her of God. From that creed the rules of theology were deduced by logic.

The Anglican Church asserts Her creed. Assertion, however, is not proof. In a certain theological school in Great Britain for the training of Anglican clergymen, the first statement that the professors give the students is the following:—"Remember, we have no proof that God exists; nor that Christ ever lived. We have only arguments to that effect."

If critic will but study philosophy he will find that there is nothing definite in life and that all argument must begin with a mere assertion. That assertion is a mere matter of opinion. As it is useless to dispute about opinions which are merely personal tastes, it follows by the severest rules of logic that it is useless to argue at all.

Critic declares that our efforts will be fruitless as long as we concentrate our attention on individual capitalists who are the effect of an effect of a cause. We do not concentrate our attention on individual capitalists; we also attack the cause. When, however, the public believe that an effect of an effect of a cause is noble, righteous, moral and

good, their logic will teach them that the cause which produces such an effect must be good and beneficial also. To arouse the people to remove the cause you must show them that the effect is bad. To do this, criticism of men's actions, or if the critic prefers, personalities, must be indulged in.

Critic declares that we must give to the intellectuals something different than what we give to the laborers. We hope the present article is sufficiently intellectual and logical for even critic himself.

Logic is good in its place; but it must be kept in its place. Men are ruled by passion, by love of war, by good impulses and by bad. Men will travel thousands of miles to see a negro put a white man out of business in a prize fight. They will throng the theatres, the race tracks and the beer gardens. Few indeed will sit down to a book in which there is nothing but pure logic. Critic must remember that the socialist party of Canada does not deal with men as they should be; but with men as they are. We are not trying to convert a professor of logic. We are getting after the men who work with their hands.

The intellectuals might like something more quiet and reasoned then we are giving them. The intellectuals can get what they want from other sources and other socialist organs. Our columns, moreover, are open to socialist contributions. Let critic contribute if he likes.

But we are sure that if critic really knew the injustices worked upon the men and women who toil, his wonder would be, not that our remarks are so violent; but that our language is so restrained.

COMPETITION

Competition is an economic war between the owners of two businesses. In one business the owner receives an income of four thousand dollars. In another business organization, producing the same kind of goods, the net revenue is eight thousand dollars. These two businesses compete. Each business organization tries to capture the market away from the other. They begin to underbid each other and the public will buy those goods which are lowest.

When prices are cut the gross revenues decrease. If the expenses remain the same and the gross revenues decrease in each business five thousand dollars per annum, the business that was paying four thousand dollars per annum, will be running behind a thousand dollars a year; while the business that was making eight thousand dollars will still be three thousand dollars a year to the good.

The four-thousand dollar business, not meeting expenses, will become bankrupt and will go out of business. The other firm will capture the entire market; will raise prices to the former level, and will receive twelve thousand dollars a year profit, which was formerly divided between the two firms.

If a new firm tries to compete, the successful firm in the former fight can underbid more successfully, seeing that it is a bigger firm with more profit and greater sinews of war. Thus competition is killed and the trusts flourish.

COMPETITION AND THE WORKERS

In every fight it is the common soldier who must bear the brunt of the impact. When competition rages unchecked it is the workers who suffer.

When a business is unorganized and each little capitalist is trying to get trade away from his neighbors, he must sell as cheaply as possible. To sell cheaply, he must manufacture cheaply. To manufacture cheaply with a small and inefficient plant, wages must be low. The boss cuts wages and the workers suffer.

Competition is wasteful. The larger the plant and the more highly organized the system of industry, the less labor cost it will take to each manufactured article. To return to competition; to force men into fighting each other, is a backward step. The Laurier government, in trying to prevent

combines and monopolies, is foolish. The monopolies have come to stay.

Under monopoly cheap production arises. The benefit of that cheap production should go to the benefit of the nation. The laborers should receive the full return of their labor and the public should receive the produced article at a fair price.

Under competition the laborer gets poor pay. Under privately owned monopoly, the laborer is worked beyond his strength and the public is robbed. One solution of the difficulty is given by Wilshire, "Let the nation own the trusts."

GRAND TRUNK PENSION SCHEME

The Grand Trunk is throwing out its chest and pretending to be moral. It is a goody, goody road and pretends to be philanthropic. It has inaugurated a pension scheme, whereby its workers receive a pension. Listen, O ye Gods and little fishes, how the scheme works out.

The men pay two cents a day towards the pension fund. It is stopped out of their wages whether they like it or not. Temporary employees, as well as permanent ones, are thus docked. If the men strike they lose all right to the pension. Thus the scheme tends to keep men at their work. It tends to keep the men content with low wages and to live in abject servility.

The men, however, have no guarantee that they will get their pension. A man may work forty years with the company and may be sacked the year before his pension becomes due. The pension scheme is paid for largely by the forced contribution of the men themselves and the Grand Trunk officials reserve unto themselves the right to sack the men at any time.

The Grand Trunk Railroad has no more consideration for its workers than the C. P. R. And yet the capitalist papers want the government to hand the Intercolonial over to the management of these purse proud, inhuman, labor oppressors.

CAPITAL AND INTEREST

To many people capital represents something tangible. They behold money; they touch it and it is something that appeals to their senses. Money represents capital and they think that capital must be something tangible also.

Capital is in most cases based on interest. A man who has an income of our thousand dollars a year, not produced by his own labor, is said to be worth a hundred thousand dollars. If his income disappears, he is said to be worth nothing.

Again if a man who has no income discovers a gold mine or copper mine and gets an income of four thousand dollars a year, he ceases to be worth nothing and again becomes worth a hundred thousand dollars.

Capital therefore represents capitalized income. The capital itself is a mere abstraction of the income.

Income represents the difference between expenses and revenues of a business. After all the expense of labor and of management is paid for, the capitalist, or income receiver, gets his share. This share can represent nothing but unpaid labor.

When the public, the great mass of workers mental and physical, come to realize that this statement is true, they will so act in the political field that the revenues of the idle will disappear.

To a capitalist paper a big national debt produced by ships, guns and soldiers is excellent. The capitalist organ puts it down as insurance. But the same paper will worry over a big national debt produced by the purchase of dividend paying public utilities.

Business is competition, competition is war, war is hell and in hell the biggest devil succeeds. Capitalism raises human devils to the highest position in the management of transportation, commerce and industry.

Republicanism was the fight of the nineteenth century. Socialism is the battle of the twentieth.

DUPUIS SHOULD RESIGN

Recorder Dupuis of Montreal should resign. He has shown himself utterly incapable as a judge. If Dupuis will not resign, but prefers to cling to his job, he should be forced by the public to retire against his will to private life.

Recorder Dupuis cannot make the law. He is simply on the bench to decide cases according to the laws of the land. He has broken his judicial oath and no lawyer can now come before Dupuis and feel that he can get justice according to law.

This man, this Dupuis, boasts openly that he has inaugurated a system of law contrary to the law of the land. He takes pride in it. Such a man cannot be trusted.

Who knows now when they go before Dupuis for justice that Dupuis and the police officials have not made a law and will give judgment according to their own laws and contrary to statutes?

If Dupuis will set up a standard of justice for women of ill fame against the law, he is capable of setting up an illegal standard for thugs. Of such men grafters are made. Dupuis is not to be trusted. The Socialists of Montreal, the business men, the moral forces and all the forces which make for the betterment of man, should move as one to pry Dupuis loose from his judicial seat and to strip his judge's robes from off his back.

We want judges who will judge according to law. This, Dupuis says he has not done. Dupuis is a disgrace to the Bench; a disgrace to Montreal; a disgrace to himself. The sooner he gets back to private life, the better. Mr. Dupuis, we call upon you to resign.

SPEEDING UP

There is a process going on in industry known as speeding up. Employers are making their workers work harder on the same pay or on less.

Upton Sinclair in his "Jungle" showed how the Chicago packing concerns made the employees work beyond their strength. It was cheaper to wear out men and then discharge them, broken down and worked out while still young, than it was to pay them good wages and work them humanely.

A few years ago the Dominion Iron and Steel Company down at Sydney inaugurated a system of bonuses for the workers. The men worked like tigers to earn their bonus, many of them working at a pace that they could not keep up year in and year out. The officials of the company kept close watch of the work done and then did away with the bonus and the men were told that if they could work as hard as they had for a bonus, they could work at the same pace for their ordinary pay. After that they had to work at the increased pace without bonus and if they fell below the standard they were sacked.

Last year the C. P. R., made a clear quarter of a million dollars on their news department. This year they have increased the price of the publications sold to the public on their lines and they have cut the wages of their news agents twenty-five per cent. Last year the C. P. R. paid two hundred men a dollar and fifteen cents a day to clear the snow from their Montreal tracks. They sacked these two hundred men as times were hard and many were out of work. Next day they hired two hundred men at one dollar a day to do the same work. When these men found that they were displacing other men and were working at a lower wage, they objected. They were all sacked and two hundred more men were taken on at ninety cents a day. The men could not live on this; but then humanity was cheap and the C. P. R. was out for dividends. Is it any wonder that the C. P. R. is not liked by Canadians?

The workers have to unite.

They must stand together on the political and economic battle ground. They must organize unions; but they must also turn out the present gang of tricksters at Ottawa and put in Socialists who know how to beat the capitalists at their own game.

THE LAW OF CHANGE

WILLIAM RESTELLE SHIER

In this universe all things change. Nothing is permanent. Even the inanimate particle of dust that glitters in the sunbeam is subject to this law that knows no exception. Yet there are many otherwise well informed persons who declare that things have always been as they are and always will be. In such statements not one atom of truth is to be found. The world and all that is in the world have passed through a series of transformations and, unless natural laws are reversed, will continue doing so. This is as true of societies as it is of plants and animals and solar systems. Evolution is at work in human institutions as well as in the earth beneath our feet.

All history is a record of change, a record of the founding and overthrow of governments, of the rise and decline of civilizations, of the establishment and dissolutions of institutions, of birth and decay in every department of life. The present social system based on wage labor was preceded by a social system based on serf labor, that in turn by chattel slavery, and that in its turn by the communism of barbarian peoples.

Capitalism, the system of society under which we are at present living, is destined to succumb to the fate which has overtaken the systems which preceded it.

According to Marx, an eminent German economist, revolution is "a more or less rapid transformation of the juridical and political superstructure of society arising from a change in its economic foundations." Now such a transformation may take place either by a new or hitherto oppressed class getting control of the governing powers and using them for its own ends or by the dominant class initiating successive and far reaching reforms that harmonize with the changed conditions. Herein, as Kautsky says, lies the essential difference between revolutionary and reform methods. The one proceeds from below, the other from above.

NOURISHING THE SPIRIT OF REVOLT

W. R. SHIER

A great war or a series of great wars, government employment of the unemployed, philanthropy on a gigantic scale, the widespread adoption of the co-operative and profit sharing ideas, far reaching reforms of an ameliorative character, such as universal state insurance against old age, sickness, accidents and death, the shortening of the work-day and the enforcement of a minimum wage would all help to prolong indefinitely the life of Capitalism. On the other hand, indifference on the part of the well-to-do toward the sufferings of the people, injudicious use of the militia in times of strikes, the crippling of the trade unions by the injunction and long drawn out fights, the disfranchisement of the workers, brutal breaking up of unemployed demonstrations, the establishment of a police despotism, the incarceration of popular leaders on trumped-up charges, all or any of these repressive measures would do just the contrary by multiplying the causes of dissatisfaction and nourishing the spirit of revolt.

There are many ministers who are declaring that they are in favor of socialism. This is good news; but the revolutionaries will still keep up their agitation on their own lines.

The Socialist party of Canada is neither for religion nor against it. It has no more to do with religion than has the Conservative or the Liberal party.