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CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

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THE CASE OF MRS. WHITE

Mrs. White has been arrested in Montreal for creating a disturbance in the streets. She was arrested at a socialist propaganda meeting. The authorities do not know what to do now that they have arrested her.

Mrs. White has no work. Mrs. White cannot work. Mrs. White has no home. Mrs. White does not intend to starve quietly and with Christian resignation.

Mrs. White, were she wealthy, would have expensive doctors and trained nurses would keep people away and would declare that she was a loveable patient.

But Mrs. White has no home and no money. She was in a hospital for a long time. She was picked up in the streets in a starving condition. Now the hospitals will only take a person when they are just ready to die.

Mrs. White has been endeavoring to find out what the rights of a person are who cannot work, who has no money, and yet who does not want to starve to death. She finds that all the authorities are helpless and flee such a person as they would one stricken with a plague.

Mrs. White went to the Mayor and demanded that she be supported in some way. But Mayor Payette did not think the city should take care of ladies who cannot work and who have nothing. Mrs. White then smashed an inkstand on the Mayor's desk copiously splashing his capitalistic highness with ink. She demanded that she be arrested. Instead of that she was hustled out of the office by policemen. Policemen are not to arrest persons who commit an assault on the Mayor, unless the Mayor wants them arrested and the Mayor did not want to arrest a woman who could not work and who was starving. His capitalistic mightiness probably thinks such persons should starve in the streets.

Then Mrs. White had herself arrested on the streets for creating a disturbance. She was brought before the Recorder's court and the Recorder had the case remanded to inquire into Mrs. White's sanity. Any woman who is nervous, and who has no home nor money, and who is too lame to work and who does not want to starve in a genteel Christian way and go to Heaven with the angels is insane. At least this is evidently what the Recorder thinks.

The case was remanded for eight days. Those eight days were up last Friday. We have not heard anything since. Can it be that the case has been quietly disposed of? Can it be that the city authorities want to keep this case quiet and hold to their idea that a woman who has no home and no money must starve and cannot even get the food of an ordinary criminal?

Mrs. White is a Roman Catholic who declares that the church hierarchy are corrupt to the core. She has no use for the Anglican authorities, particularly of the high variety. Can it be that these persons do not want to let Mrs. White talk or let her be kept at the public expense?

If Mrs. White showed the whining disposition of a beggar and would look up to the Van Hornes and the Drummonds and the Mackays and the other labor thieves who take toll of the workers by the legalized method of dividends no doubt the charity organizations and other crumb givers of the labor thieves would gather round her and help her and then swell out their chests and thank the Lord that he had allowed them an opportunity to help one of the little tender bleeding lambs which happened to be hungry.

But Mrs. White does not cringe and whine. Mrs. White recognizes labor thieves as labor thieves. Therefore the Charity organizations won't help her to any extent. The Catholic Church and the Anglican church bodies do not give their alms to such creatures. These bodies give their alms only to those who want alms not to those who want justice.

So Mrs. White has hard work to get herself arrested. She is then investigated as to her sanity. The case is dropped by the local press.

Of course such people are very tire-

some to officials like Mayor Payette. He is too busy calling aldermen puff-balls and enjoying his fine house to investigate the cases of starving women. He won't even give them the satisfaction of arresting them. The problem is too big for his little peanut philosophy and the only thing he can think to do is to stick his head into the sands of inaction and let such persons starve.

DETERMINISM

A determinist is a sort of scientific Calvinist. He holds that men are not free to choose the right and avoid the wrong. Consequently, no man should be praised for his virtue nor blamed for the ill that he does. Many religious people are shocked at such a philosophy or scientific hypothesis, but then religious people have always been shocked at scientific hypotheses.

When man, in the dim dawn of his history, first awoke to consciousness he began to reflect upon his surroundings. He saw the clouds moving and wondered what made them move. He saw rocks and trees falling from their places and wondered at the power that made them do so. He knew that he himself could make things move and he reasoned that an unseen hand had hurled the rock or crashed down the tree or pushed the cloud across the sky. Hence, the belief in unseen powerful men arose. These men were the gods.

As man began to find out the further powers of nature, the gods became in his mind creatures more mighty and more powerful. To him the earthquake and the lightning flash were the result of the blind anger of irresponsible divine beings. Finally, as it came to be seen that there was order and apparent harmony in spite of appearances to the contrary, the gods became one god, who moved in ways incomprehensible to man. But this god was free and frequently in wrath or love broke the harmonious movements of the universe to punish or reward particular nations or individuals. The conception of man had thus advanced from the idea of numerous gods each working his own sweet will in blind anger to the conception of one god who moved harmoniously with himself, but at his own sweet will. Everything depended upon the conscious activity of this one god, who never forgot to take care of all the innumerable and separate details of vital and cosmic activity.

With the rise of scientific investigation the natural laws were discovered. The law of gravitation explained how the planets, stars and sun whirled through space according to definite movements. This theory of the law of gravitation was blindly fought by the religious people of the age of its discovery. To them it seemed that this theory was atheistic, inasmuch as it eliminated the direct guiding hand of God. The people who believed that the Divine Being would probably bump a comet against us for our wickedness were shocked to think that they had to give up this peculiar and favorite idea of theirs.

When the science of geology arose the religious people were shocked. The idea that the Divine Being some six thousand years ago had not suddenly created the world out of nothing was a distressing idea to many people. The discovery of fossils in the earth was explained as being smoke wreaths produced by the peculiar action of smoke bubbling up from the interior of the earth. When this explanation failed recourse was had to the Devil. It was explained that a crafty and malignant evil spirit had placed these stone things in the earth to lead people away from the truth as revealed in the early chapters of Genesis. Geology is now a settled science and the Devil theory has gone.

Biology has recently been a storm centre of religious discussion. Religious people wanted to think that the Divine Being, although he ruled the solar system by law, nevertheless made life by direct interference. The laws of biology are being worked out and are found to be as settled as the law of gravitation. It is no longer considered that a diseased person has been directly afflicted by God. It is now considered that a diseased person has run counter

to the laws of life and is paying the penalty.

There remains the intellect of man. It is considered by religious people that man can guide his actions, that he has free will. It is thought that man can choose the right and avoid the wrong, that he is a moral and responsible being, who should be punished for his crimes and sins and rewarded for his virtues. The determinist declares that the laws governing the mind of man are as fixed and immutable as are the laws governing the movement of the planets. If this be so then man cannot think a thought, nor hope a hope, nor wish a wish save as the laws of intellect and life direct.

More and more the determinist is triumphing. The majority of men admit that men are not free to think the thoughts they like. Schopenhauer held that men were responsible for the formation of their characters, but after their characters were formed they could not be held for their individual thoughts and individual acts. Another school of philosophers hold that men are responsible for putting themselves into certain environments. Thus a man can go to the theatre or to a prayer meeting. Once having chosen his environment, his environment will force thoughts upon him and mental states which he cannot resist.

Schopenhauer should have remembered that character is formed in the early years when children are not responsible for the environment in which they are placed. The adherents of the other school of philosophy should remember Schopenhauer's philosophy that the character of a man will irresistibly guide his conduct.

If the solar system is ruled by law, if geology and biology have laid down and proven the absolute laws that guide organic life, why should there not be absolute and immutable laws which govern the thoughts men think? The determinist philosophy cannot be rejected by a mere negation on the part of the ignorant.

"PANTA REI"

The old Greek philosophers had a maxim, "Panta Rei," which being interpreted means "All things flow." Modern philosophers express the same idea in turgid language, "the instability of the homogeneous."

All things flow. Our institutions, laws, customs, habits and modes of mind are in a continual state of flux. Vast impulses are at work in the world driving the whole of creation along lines that are just becoming known to man. The tendency is "From an indefinite, incoherent homogeneity to a definite, coherent heterogeneity." The tendencies are within the control of man, only in so far as he discovers the laws of nature and puts himself in the way of fulfilling them.

All things flow. Life is not static, but fluid. We have advanced through many stages. Savagery was replaced by barbarism. Feudalism has been replaced by industrialism. Industrialism will be replaced by something else.

As the economic basis of civilization has changed so the superstructure of laws has crumbled and been replaced by another superstructure. The laws become outworn and must be replaced by new laws.

Those persons who consider that customs and laws are eternal and unchangeable, are mistaken. Those who consider that the ideas of humanity remain unchanged and last forever and a day cannot have read history.

It is only when men come to realize that the old order changes yielding place to new that they can keep up with the times. Law and order leagues and cramping capitalism which desires to make men live in a static condition are ever behind the times and doomed to fail in their aims.

The members of the Montreal Retail Clerks Association are rejoicing over the enforcement of the early closing bylaw. The proprietors howl and talk of appeal. The only proprietor who was in favor of the early closing law at the meeting of proprietors summoned to discuss the question was A. Blumenthal.

THE EARLY CLOSING LAW

Montreal has at last passed an early closing bylaw. It is enacted that the stores of the city, except in the case of numerous exceptions, shall be closed for two evenings a week. The female wage slaves who are accustomed to work twelve and fourteen hours a day six days a week for a wage of from two to five dollars a week are not to be forced to work two evenings a week.

The business men do not like this law. They have met in indignant assembly. They have declared that the bylaw interferes with the freedom of the citizen. The citizen should have the right of working his clerks sixteen hours a day if he wants to. It is also declared that the bylaw is in restraint of trade and holy trade must not be interfered with. It is declared that the bylaw is bad for business.

Even a little restriction like the above is fought bitterly by the business men. Labor can go hang itself if it does not want to work on the terms of the business men. The council should be done away with if it is going to act so foolishly as to stop the exploiting of human flesh and blood. Can the working of Montreal see the point of the agitation of a business government for Montreal? The business men do not like democracy, and votes for aldermen. They want to run the city themselves. Then it will be seen that no bylaws for the benefit of labor shall be passed. Then the wage slaves will be made to hustle because a business government wants business to flourish even though the workers are worked out and flung on the scrap heap at an early age.

The retail stores of Montreal are great recruiting places for the protected houses of prostitution of the city. The female clerks have to dress well and their pay does not amount to enough to pay their board. The long hours and poor pay and the demands of the store proprietors that the female clerks go well dressed all combine to weaken the powers of resistance of the female clerks. They drift into the houses of ill fame.

The business men of Montreal do not want their female clerks to have two evenings a week off so that they can rest and renew their strength. They are putting up money to take the bylaw to the Privy Council. Thousands of dollars can be spent in fighting bylaws for the improvement of the hours of the clerks. Not a cent is to be spent in raising wages.

The business men of Montreal are out for the coin. They want the coin no matter what happens. When will Montreal labor wake up and become revolutionary?

THE SALVATION ARMY

The Salvation Army is held in great repute among the capitalist plunderers of Great Britain. The Imperial gutter press cannot say too much in its favor. Lords and other parasites gather to do it honor. Time was when the Salvation Army was despised. Its members were hissed and rotten egged. The Lords and parasites were opposed to the Army. Why the change?

It is because the Salvation Army has become a capitalist institution and is ready to join hands with the plunderers. It has gathered property. It possesses the faculty of making scabs to replace disgruntled workers. It deals with the unemployed and tries to keep them quiet by shipping them to other countries.

Any institution which has millions behind it is respectable. The Salvation Army, like the Roman Catholic Church, has a great liking for worldly gear, particularly land. It is planting its barracks and homes and possessions in every city. It has become international like the big banks. True it declares that it is using its property for good but no chartered accountant is allowed to examine its books. Like the Catholic Church it keeps mum as to the total of its revenues.

Besides being a capitalist possessor it performs a function which renders it worthy in the eyes of the plunderers. It scabs. Its carpenter and joining works in London is the greatest scab concern in London. It begs clothes

and money for the poor, then feeds and clothes the workmen in its shop out of the stuff given to it and allows the workers a little pocket money a week. It picks these men out of the gutter it is true. But having done that it keeps them in slavery and by cheap scab work it underbids other traders and forces its competitors into the gutter. Thus it can keep on indefinitely forcing workers into the gutter and then rescuing them with a great flourish of worldly trumpets and keep them in a sort of illegal truck slavery.

Moreover this Army works on the emotions. It makes discontented workers more amenable. It fixes the eyes of possible revolting wage slaves upon the future life. It makes them want to be peaceful and quiet in this order that they may inherit the blessings of the next. The plunderers of this life are very much pleased with this phase of the activity of the Army. It makes the plundered quiet and peaceful under robbery.

The Salvation Army is organizing emigration schemes. The latest of these is the one wherein it is going to settle hundreds of families upon the land in Western Alberta. It is working with that great exploiter of labor, the C. P. R., to fill up the C. P. R. land with British wage slaves. This has a twofold benefit to the British and Canadian capitalists. It relieves the unemployed pressure in Great Britain and thus puts off the day of the revolution when the plunderers will have to go to work. It also furnishes more people to Canada and thus gives the British capitalists a wider field for the investment of their dividends. It takes useless workers from Great Britain and puts them where they can grind out dividends for their British masters.

For all these reasons the Salvation Army is much beloved by the exploiters and labor thieves of Great Britain. As an institution to keep the workers at work scabbing for the bosses and to keep the minds of the workers quiet and nonrebellious it can't be beaten, except by the Roman Catholic Church. And that institution is sore on Great Britain and won't help it keep its wage slaves in a timid mood.

THE BROTHERHOOD OF MAN

The Utopian Socialists, and before them the leaders of the French Revolution, preached the brotherhood of man. All men were born free and equal and the brotherhood of man could come if the people were only converted to see that it was good. These men dwelt in a belief of the power of intellect to guide men's actions. These men still dwelt in the belief that man was more or less of a moral animal who would follow the dictates of what they considered his conscience or sense of right. The Utopians failed.

Marx came along and preached the brotherhood of man. But he preached it scientifically and by the apparent paradox of the class war. He showed that the economic interests of men were divided now. There were the possessors and there were the dispossessed. There were the laborers and the labor plunderers. As long as these two classes existed then there could be no universal brotherhood spirit.

He showed how the trust would develop. He showed that the greater labor thieves would down the lesser labor thieves and force the latter into the ranks of the workers. He showed how finally the labor thieves would become reduced in number and finally how the workers would throw off these gentlemen and run the world themselves.

The foundation principle of socialism is the brotherhood of man based on cooperative effort. Men must have the same economic interest or they will not have a feeling of brotherly love towards each other. The boss and the worker cannot pull together for any length of time under modern industrial conditions if each side recognizes its own interest.

The brotherhood of man will not come by ministers preaching Christ and brotherly love. It will only come when this decadent system of economic warfare is done away with and cooperation is substituted.

THE SYDNEY EXPLOSION

An attempt was made at two o'clock in the morning of last Tuesday to blow up the house of Manager Simpson of the Dominion No. Ten. The explosive was placed under the verandah. That part of the house was completely wrecked and the windows were blown out. No one was hurt. Had the explosive been put under the house itself then the result would have been fatal.

No news has come as yet as to what the authorities think on the subject, but undoubtedly they will lay the blame on the United Mine Workers' organizations. The impression will be spread abroad that the workers are adopting terrorist methods. By this means it will be hoped that the public sympathy will be turned against the strikers and in favor of the Company.

The public should be on its guard against such reports. It is more probable that the explosion was caused by some one in the employ of the Company than by some striker or at the instigation of the United Mine Workers. Labor organizations have constantly to be on their guard against fake outrages perpetrated by the bosses in order to discredit union organizations.

The agent provocateur is well known in Europe. The agent is a paid employer of the government who gets into peaceful assemblies of socialists, anarchists, or unions and provokes a row. He will denounce the government and preach violence. He may strike a policeman. He will try to get the crowd to become rowdy. If he can do this the soldiers will see to it that the real leaders of the assembly get shot or jailed and a flunky press will declare that a firm government must be maintained against disorder.

In Chicago the Haymarket riots were provoked by the police and peaceable innocent men were hung. The excuse was that they had instigated murder. They had done nothing of the kind. After this government outrage the multimillionaires were frightened and hired policemen to protect them. While the job lasted the police discovered bombs with a marvelous regularity. When the jobs stopped no more bombs were discovered.

Moyer, Haywood and Pettibone, of the Western Federation of Mines, were charged with inciting bomb outrages on the part of the union men. They nearly swung on the perjured testimony of Orchard and the efforts of Roosevelt leagued with the mineowners. They were innocent. It is almost certain that bomb outrages had been investigated by the mine owners in order that the blame might rest upon the union officials and the union officials be hung. Thus far will capitalists go in their war against labor.

Is the same kind of a game going to be worked in Canada against the United Mine Workers? There was a discovery of a bomb in a mine which turned out to powder left in the mine. The outcry raised over this was turned into a laugh. Now comes a more carefully planned outrage. An explosion takes place at a mine manager's house. The explosive is carefully planted under the verandah where it will only wreck a little of the house. This shows the intention of the perpetrator not to hurt anyone.

Who committed the deed no one knows as yet. But let the public suspend judgement at least. It is more likely that some company official has planned a fake outrage to throw suspicion on the strikers that the explosion was a real outrage perpetrated by the strikers.

August Belmont the looter of the New York traction system has donated fifty thousand dollars to help fight socialism and calls upon his fellow plutocrats to help him. The shadow of socialism is scaring the American plunderers. Can Canadian socialists start the same panic among the highfinancing labor plundering Canuck species?

The Mexicans are growing tired of Diaz and are becoming unruly. Is this the beginning of the revolution or is it a carefully laid plot on the part of Diaz to draw out his political opponents so that he can assassinate them?