

...were plea-
...ter came an-
...d the man
...d in the vil-
...d the travel-
...lived in the
...visited. The
...they were a
...ard and un-
...the man then
...r's question
...illage below
...ard and un-

the hill was
the traveller
the treat-
the last vil-

...nt, Nova
...management,
...of the Cum-
...Company.
...isted for
...his time the
...the miners a
...d unpleasant
...two twenty-
...three time
...there is feel-
...ing on the
...the man-

...ation in 1909
...hostile feeling
...er and strong-
...the board of
...al investiga-
...this friction
...moved.

...minister of
...ation of con-
...ported as fol-
...of strong feel-
...agement and
...company."

...the cause of
...ot on one side
...that without
...the wedding
...objectionable
...at Springhill,
...armonious re-

...le a move to
...tions against
...it not had
...two or three
...Halifax? But
...pany made to
...manage
...keeps Cow-
...officials. The
...strike and the
...twenty-two
...twenty-third
...stay out.

...this mine is
...of objection-
...Capitalism
...t the masters
...And because
...the labor skin-
...mine, seven-
...suffer and a
...and Canadian
...ogs.

...democracy
...espotism the
...be voted out
...workers. The
...themselves the
...be suitable.

...ans continues
...ong way, the
...ops are called
...his position
...and the la-
...up of indus-
...as prevented
...whole might
...ower and the
...ice are swung
...community to
...biting few.

...Is it not time
...ould cease to
...that the pri-
...ngmen's jobs
...e? Is it not
...aders, factory
...other useful
...d from the
...nny?

...the collective
...y as to assure
...and child in
...and shelter?
...olish rent, in-
...competition?
...emocratize in-
...it do to mix
...the running of
...general good?
...will be done?

...sent anywhere
...or \$2.00. Cash
...ards are sold.
...government
...drop in mail.

...published in the
...ion's Co-opera-
...ine, Cowansville,
...Mail and News,
...ville, P. Q.

...STATIONERY
...Stationery, Cards
...let us figure with
...Send for samples
...ON DEPARTMENT
...ville, P. Q.

Total No. of Subs for
Issue of Sept. 8
9,616
Total Edition
Last Week 11,000
W. U. COTTON, Editor

Cotton's Weekly

NOTE THE RED ADDRESS
LABEL on your Paper
1916 to 1917 No. 106
Your subscription expires Jan-
uary. You should renew at least
two weeks before your sub expires
so that you will not miss a
number.
H. A. WEBB, BUSINESS MANAGER

This is No. 105

COWANSVILLE, P. Q., CANADA, SEPTEMBER 15, 1910

Sub Price 50c a Year—25c for 6 months

POLITICAL ACTION

"Political Action," says William D. Haywood, "is not necessarily ballot box action." Never was truer saying ever said.

In the days of feudalism political action was by the sword. In the days of the kings of France under absolute monarchy, political action was by petition to the king. In the days of Athens glory political action lay in haranguing the citizens. In the days of the Jewish Saul, political action for the discontented and indebted lay in fleeing to David's Cave of Abdullam. In the days of Rome's downfall, political action lay in assassinating the Roman ruler and making presents to the members of the Pretorian Guard.

Ballot box action, as we know it in Canada, came in with representative institutions. The theory is that a ward of a city or a county of a Province elects a man to look after the interests of that ward or county among a body of men elected by other wards or counties. Three or four thousand electors put a mark opposite the name of a candidate on a piece of paper and put the piece of paper in a box. The candidate who has the most pieces of paper marked for him is elected to represent the county. After the candidate is elected, the ballot box is dispensed with for four or five years and the member is safe for a length of time until the ballot box comes around again.

Political action is holding indignation meetings. When the Chicago council wanted to vote away the street franchises of the city, the citizens gathered in the Council chamber and threatened to lynch the councillors. A rebellion is political action. Writing to your member is political action. The lobbying of capitalist boodlers among the members at Ottawa is political action. The organization of trades and labor councils is political action. Soap boxing on a street corner to get workers to rebel against being robbed by the capitalist class is political action.

Parliamentary institutions with territorial representation through ballot box action came in with the capitalist system. They are the modes by which capitalist control is maintained. It is exceedingly doubtful whether parliamentary institutions, such as we know them, will survive the social revolution.

Ballot box action on the part of socialists is necessary in the present state of capitalist development. But let Socialists remember that ballot box action is simply one means to an end. Let us jump the system whenever we can, wherever we can and however we can.

CANADA'S BOOM

Canada is booming. Vast factories are going up. Railroads are being flung across the continent. Immigrants are entering by tens of thousands. Homes or rented shacks, are being built to care for the newcomers. All these things appear wonderful to the bourgeoisie. The non-Socialist cannot understand why Canada booms. He thinks it is due to the Liberal government. He thinks it is due to the enterprise of the Canadian people. Let the non-Socialists study socialist literature and find the true reason for Canada's development.

The capitalist system, which is international in scope, sets labor to work in wage slavery. The workers are hired for a daily wage. The capitalist class takes the product of labor and throws it on the market to be sold. The prices at which the commodities are sold are four or five times the wages paid labor for producing the commodities.

The workers can only buy back about a quarter of what they themselves have produced. There are three-quarters which must be used up by others than the producers thereof. The capitalists and their hangers-on, their lawyers and servants and personal parasites, use up a half. The workers buy a quarter, the parasites buy a half from themselves and there still remains a quarter which nobody buys for consumption. When this quarter remains unsold, all the channels of commerce are blocked. We say there is over-production and mills shut down until the quarter is used up.

The only way to prevent this blocking of commerce is to dispose in some manner of the surplus. This surplus is being disposed of by the capitalists of England, France and America by setting workers to work building additional machinery of production for exploitation in Canada. The productive workers consume one-

quarter of what they produce. Another quarter is used to provide food, clothing and shelter for other workers who are building new slave pens in countries like Canada.

This accounts for the tremendous development of Canada. The capitalists of foreign countries are using the surplus robbed from labor to build new slave pens in Canada in the hope of getting a vast army of wage slaves to plunder.

But the capitalist system is doomed. The moment that the investment market fails, the capitalists will find it impossible to sell the commodities produced by wage slavery. The capitalist system will break down and the working classes will be obliged in self defense to confiscate the machinery of production and run it themselves. When that time comes, labor will be astonished at the vast amount of work it has done for which it was not remunerated. Labor will work four hours a day, possess an income five or ten times its present income, and the hard struggle for life, the terrific competition for jobs, the fear of want and the misery of unemployment will have vanished forever.

ADAM SHORTT KNOWS

Professor Adam Shortt, who has been lecturing against Socialism, is coming round. The Toronto Globe reports his utterances at the Anglican Bazaar Church Congress held at Halifax, as follows:

"The Church's attitude toward Socialism was discussed by Prof. Adam Shortt, who sympathized with the Church in endeavoring to deal with Socialism, but it should ignore names and labels and deal only with the real things in Socialism, which, however, could not be defined precisely, but it was impossible for the Church to deal with all the great economic problems. Many things are common to both the Church and Socialism. Both are struggling with great common problems. Radical Socialism undertakes to solve these things. Man demands far more than he can get, and his range in this life is so limited that he is doomed to disappointment. The radical Socialist regarded the Church and all other institutions of civilization as in league against him, but the most radical were often the most sincere. Economic Socialists maintain that all wealth should belong to those who do the work, and Prof. Shortt had known clergy of the Church in British Columbia to adopt the principle of this radical type of Socialism. 'Don't attempt,' he said in conclusion, 'to discuss questions with Socialists unless you know something about their principles, or the last state may be worse than the first.'"

Shortt has debated the question of Socialism publicly with Socialists and knows that his advice is good.

You workmen have votes. You go and elect a capitalist politician with those votes. This politician believes that the workers should be robbed. He believes in the sacredness of rent, interest and profit. When a strike breaks out rent, interest and profit are damaged. If the strikers win, rent, interest and profit will be reduced. The politician you have elected wants to protect the profits of your bosses rather than to see you increase your wages or get better working conditions. You have to keep after him continually. If he helps you at all it is unwillingly. You must drag him into helping you simply because he fears to lose your votes. And he will do as little as possible for you. But if you elect a revolutionary Socialist to be your Member of Parliament, conditions are changed. The Socialist is fighting your battles. You have not to urge him to take up your fight. He leaps ahead of you. He is at close grip with your exploiters all the time. You come first, last and all the time in his thoughts. Had Springhill elected a Socialist instead of Rhodes there would be another tale to tell. The M. P. would not have to be made to fight for the men. Can you workmen not see the point? How long will it take you to wake up and elect men who will fight for you instead of for the parasites who are exploiting you?

Would you consider it immoral not to have to pay rent to a landlord? Would you consider it immoral to run coal mines on a collective basis? Would you consider it immoral to have an income four or five times your present income and with less work? If you do not consider these things immoral, you cannot consider Socialism immoral.

ROBERT LARMOUR, HIS BOOK

He Likes What the Bosses Like, Dislikes What the Bosses Dislike and Grieves That Workers Like to Strike for Higher Pay.

Robert Larmour, of Stratford, Ont., an ex-Superintendent of the Grand Trunk Railway Company, has written a pamphlet upon the recent G. T. strike. The pamphlet is not for sale. It is being given away. The pamphlet takes the side of the railway against the strikers.

Naturally the publication is in favor with those who favor the exploitation of the railway men. D. Deacon, a reverend minister, puts his name on the first page and declares that the paper gives him much pleasure. Evidently this Reverend likes to see the workers skinned.

James Macdonald, a retired manufacturer, also endorses the pamphlet. He is in thorough accord with it. He also is numbered with the labor skinned.

Larmour calls his paper "A Critical Review of the Recent Trainmen's strike of the G. T. R." Let us investigate and explore the ideas that this gentleman puts before the public.

Mr. Larmour does not like international unions. Mr. Larmour likes those nice little national unions such as Tommy Griffith runs in Montreal for the benefit of the capitalists. Or better, he prefers those little hole-in-the-corner unions like the Provincial Workmen's Associations which J. R. Cowans of the Cumberland Railway and Coal Company loves. Larmour likes those unions the bosses like and dislikes those unions the bosses dislike. Is not that nice of Larmour? No wonder he can afford to print pamphlets and give them away free.

Larmour declares that the action of international union men employed on railways and other leading industries, in which the public is directly interested, going out on strike to enforce their perhaps arbitrary demands, FOR INCREASED WAGES, was found so injurious, not only to the progress of the country, but in many instances to the men themselves, that laws were enacted by Parliament with a view of avoiding such injurious strikes. He mentions the Lemieux Act as one of these laws.

Is Larmour speaking out of the fulness of his ignorance, or has he really struck the nail on the head? The men must not strike for increased wages. That is bad for the country. For the country to Larmour means the capitalist exploiters. Strikes for increased wages are injurious to the bosses. Of course they are. Is that why the Lemieux Act was passed? I have always considered that shiftless Lemieux was no friend of the working classes. The way he jumps the postage rates on Cotton's Weekly shows that he does not want to let the workers hear of the Socialist philosophy and the rewarding of labor with the full value of its social production. Was the Lemieux Act passed to hit labor?

Larmour goes on to bewail the fact that Belcourt's bill to outlaw international unions and to make all efforts along those lines a penitentiary offense, was not passed into law. You can get the measure of Larmour by this one moan.

Had this law been passed it is doubtful whether the strike would have been called, says the pamphlet. International unions would be abolished and an organization with its headquarters in a foreign country would not have had any influence over docile Canadian wage slaves. "The teachings of the leaders of international unionism is, in effect, to abolish all national boundaries as far as unionism is concerned. National sentiment and national sympathy is to be eliminated, according to their programme, and the ultimate aims and object of international unionism to be alone considered." This saith Larmour.

What an ignorant man this Larmour is. How else could a G. T. strike be managed save by an international union? In Canada the G. T. runs through the provinces of Quebec and Ontario. In the United States the G. T. runs through the States of Michigan, Ohio, Indiana, Illinois, Vermont, Massachusetts, Connecticut, New Hampshire and Maine. The Grand Trunk is an international railway. The Grand Trunk owners pay one price to their employees whether they work in the U. S. or in Canada. When men strike would Larmour have the U. S. fellows whose runs take them into Can-

ada strike in the U. S. and scab in Canada? Larmour bewails the fact of international unions. But he does not bewail the fact of international capitalism. He has no sour words for the Grand Trunk owners who are running an international road. But he has plenty of sour words for the workers for organizing an international union to oppose the international oppression of an international road run by international capitalists.

Larmour is an individualist. He holds the theory that the unions are not the result of the men's wishes but they are the result of a few paid agitators. He has to admit that the men voted for the strike by an overwhelming majority. But this he brushes aside as a mere episode and says that it is the duty of the paid experts directed by the leaders of the international unions to stir up the necessary degree of discontent and disloyalty among local union men to meet the requirements of the leaders' ultimate aims, which is international Socialism.

What do you think of that, union men of Canada? You have "leaders." How these leaders come to be is not disclosed. Evidently Larmour thinks they dropped from heaven and are appointed by divine right, or rather by devil right, to rule over you. You could not have elected them because Larmour thinks you would be all right if these leaders did not exist. It is the function of these leaders, self appointed or devil appointed or dropped from the skies, as the case may be, to go round among you and stir up discontent. You poor little union lambs led astray by these leader wolves to demand higher pay from your bosses. If your leaders did not exist you would never think of going to your bosses and asking for higher pay, when your bosses want to give larger revenues to themselves. You would know that all you should have is what capital is willing to give you and that it is the divine right of capital to take all it wants, giving you the leavings. Now union men, you would please Mr. Larmour, of Stratford, Ont., ex-Superintendent of the G. T., very much if you would just leave your leaders, (by which term he means your international union officials elected by yourselves) severely alone and not listen to any of their siren calls to ask for higher wages from your bosses. And when your masters want to cut your wages, accept the cut with thanks and be very thankful to your masters that they do not request you to work for nothing. If you will do this Mr. Larmour will be very much obliged.

Mr. Larmour does not believe that the pay of the railway men should be standardized. His argument is that it would be unjust to expect the G. T. to pay its trainmen the same wages as are paid by the Baltimore and Ohio, a much more prosperous road. "They might just as reasonably demand the standardizing of the value of all commodities produced by our industrial works, for labor is a commodity in this relation," says Larmour.

It is really painful, the lack of reasoning possessed by the apologists of capitalism. Are not the other commodities standardized? Will the steel trust sell steel rails cheaper to the Grand Trunk than it will to the Baltimore and Ohio? Of course it will not. Did the G. T. make such a demand the trust would tell the G. T. to pay the price or go out of business. As long as capitalism lasts and labor is a commodity, the only hope of the workers is to unite to standardize the pay at as high a rate as possible.

Larmour stands in with the labor thieves. His argument is that the G. T. must pay the price for rails and coal and ties that other roads pay. The labor thieves running these industries must have their unearned profits. So the only thing for the G. T. to do is to cut the standard rates payable to their workers. And if the workers object Larmour raises a howl about destroyed industry.

Larmour, having as he thinks lambasted labor, goes on to sympathize with the bosses. And he does this in a very peculiar way. He tells how hard the wage slaves have to work. But he makes it look as if it were the bosses who have to work. They have to provide the necessary help for running the trains as conductors, baggagemen, brakemen and switchmen. Now is not that laborious work. To hire wage slaves, according to Larmour is the hard part. To be a wage slave is evidently the easy part. Poor boss. Happy wage slave. "The most skillful artisans, the most efficient operatives in all trades and callings are required and must be provided." "And the one-man power at the head of this huge mechanism must have some practical knowledge of every distinct part of it."

Larmour gives a summary of the complex nature of a railway management. The organization of various departments, the collection of the earnings. The auditing. The workshops. The working expenses etc. Larmour makes all these out to be due to something or other he is not just sure. Is it not due to the efforts of the wage slaves. Are not all the employees of a railway wage slaves? Larmour gives the work the wage slaves do and credits all the efforts of thousands of workers to the brains of a transient general manager like Hays. The pamphlet is written to combat Socialism. Yet all the activities given by Larmour show that the railroads are run by the men and that the owners could be dispensed with. Larmour's own facts show that industrial democracy in railways is possible.

"The countering of the actions of cunning rivals." This is one of the things that the management has to do. This is the result of capitalism and under Socialism the cunning rivals would be put out of business.

Lastly, and here is where the shoe pinches, Larmour declares that the management of the road must look out to provide for fixed charges AND TO LEAVE SOMETHING OVER FOR THE PATIENT AND LONG SUFFERING PROPRIETARY.

Now we come to it. The wage slave must not organize international unions. He must be content with scab wages. He must have laws passed against him to prevent strikes. Why? So that something may be left over for the parasite owners. SOMETHING OVER. That sounds innocent. But how much over? Larmour neglects to state.

Last year the net incomes of the roads amounted to forty million dollars. This year they will amount to fifty millions or more. This is the something over that the LONG SUFFERING PROPRIETARY is to have just because it owns what the workers built, what the government furnished the funds for to build, and what the parasites own.

Fifty million dollars a year. The assessed value of the real estate in Cowansville amounts to four hundred thousand dollars. Cowansville has a thousand inhabitants. Each year the workers of Canada present to the railway owners a hundred and twenty-five villages like Cowansville. Each year the workers of Canada present a gift to the railway owners equal to the value of the homes and places of business of a hundred and twenty-five thousand people. This revenue Larmour calls the "something over."

The average value per acre of farm land in the Dominion, according to the Census Monthly of the Department of Agriculture last December, amounts to \$38.60. The "something over" amounts in value to over a million and a quarter acres of the cultivated area of Canada.

The Counties of Brome, Missisquoi, Shefford, Stanstead, Iversville, Rouville, Huntingdon, Bagot, Drummond, Yamaski, Richmond, Wolfe and Megantic, in the province of Quebec, are each represented in Parliament by one member. The revenues absorbed by the parasite railway owners equal THE TOTAL ASSESSED TAXABLE REAL ESTATE OF THESE THIRTEEN COUNTIES.

No wonder the railway managements have hard work to plunder the workers sufficiently to give the proprietors of the roads the price of thirteen counties yearly. Yet the railway workers must not kick. THE LONG SUFFERING PROPRIETARY want their unearned revenues. Fifty millions is a lot of money. And all that money goes to the parasites each year. Larmour dismisses those fifty millions with the words "something over." Suppose Larmour, while he was superintendent, got three dollars a day. Before Larmour could earn fifty million dollars he would have to work fifty-five thousand five hundred and fifty-five years to make what the parasites get given to them each year just for owning the railroads.

Enough of Larmour and his pamphlet. But just one more quotation from it. Says Mr. Larmour, "The impossible vagaries and masses of foolish rant-miscalled literature-

which is being circulated among labor union men in Eastern Canada through the columns of "Cotton's Weekly" (a Socialist organ) is no fitting food for young Canadian brains." Say, Comrades. You would please Mr. Larmour very, very much if you would not read Cotton's Weekly.

Socialism frightens a labor thief as a policeman frightens a burglar.

Capitalism allows men who want to work to starve in the midst of plenty.

Can you blame a capitalist for not working when you are willing to work to support him as well as yourself?

Roosevelt declares that he will make the trusts come to time. He did in his last campaign. They came to time with large campaign contributions for Teddy's election.

Edgar N. Rhodes is one of the decent capable Members of Parliament. He is honorable and upright. But do you see how he is all at sea when a matter affecting the welfare of the toilers crops up? This is due to his bourgeois outlook.

Robert Larmour is quite alarmed the way the trainmen and railway workers utter Socialist sentiments. Larmour may rest assured that his alarm will grow greater if he continues to be alarmed at such things.

What do the capitalist politicians care for you, workers of Canada? All they want is your votes so that they may make laws against you. And you have given them your votes. Don't whine if you get laws that make you slaves.

The Eucharistic Congress in Montreal has been hitting Socialism. The Catholic church has hit about everything that stands for the brotherhood of man, for freedom, for progress and for true religion. When the prelates of the Catholic church hammer Socialism, Socialists can know that Socialism is all right.

The strike is the weapon the workers use to get for themselves better pay or better working conditions. Strikes are hard on the men. Let the workers vote themselves into the legislative bodies and expropriate the mills and the machinery at which they must work from the present capitalist owners. Then the workers will control their own output, and have the full product of their labor.

Mr. H. Vivian, M. P., of Birkenhead, England, has been visiting Montreal. He is interested in the slum question and is considered to be a great authority on the question. Mr. Vivian told the Metropolitan Parks Commission and many Montreal citizens gathered at the City Hall, that he had been looking over Montreal and that there were slums in Montreal as bad as there were in London. Montreal is the home of the great labor thieves of Canada. It is nothing but natural that the plundered should not almost within the shadows of the palaces of the plunderers. As long as capitalism continues and the plunder system is allowed to get in its baleful influence, Montreal will be the city of palaces and shacks, sweaters and sweated, overfed and starvings, red light districts and pot bellied parasites. It will only be when the revolution in property ownership has been consummated that these disgraceful conditions will cease.

How would it do for all the people to guarantee to each person, food, clothing and shelter? That would do away with poverty. That would do away with evictions for rent. That would do away with prostitution. The government could easily do it. It can spend twenty million dollars for warships. It can spend eleven million dollars in interest on the national debt. It can spend six million dollars on the army. It can spend a hundred million dollars in a gift to the railroads. All these things benefit the exploiters. The money spent for steel could be spent for bread. Why is it not spent for bread? Because the government is run for the benefit of the receivers of rent, interest and profit. Were food, clothing and shelter provided for each person by co-operative effort the landlords would be put out of business. The cement trust would not be able to squeeze profits out of the people. As the government exists for the protection of profit and not for the protection of life the money of the people is spent in death-giving instruments and not for life-giving wheat.