

Cotton's Weekly

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Devoted to the Propagation of the Principles of
International Socialism

\$1.10 PER YEAR IN UNITED STATES

COWANSVILLE, P. Q., THURSDAY, OCTOBER 28, 1909

CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

VOL. XXXVIII No. 59

THE BRITISH COLUMBIA ELECTIONS

The British Columbia elections will be held on November the twenty-fifth. Just before the British Columbia session closed the McBride government agreed to force the Province to guarantee the bonds of the Canadian Northern Railway for six hundred miles at four per cent. The question that is worrying McBride is not the Liberal opposition but the Socialist. McBride has been a faithful henchman of the capitalist class and the workers are waking up to the fact that he has swung the Provincial government to the support of the labor thieves. Will the British Columbians see this sufficiently to smash his government at the polls and to elect a socialist one?

Six hundred miles of railroad are to be built in the Province. D. D. Mann will not build these. It will be working men who shovel dirt and hew out ties and drive spikes home. These are the men who will build the line. While these men are building the six hundred miles they have to eat and wear clothes and be housed. Again D. D. Mann will not raise one grain of wheat nor weave one bit of cloth nor build one single shanty for the men. Other working men will do all the work that will be done to provide food clothing and shelter for the railroad builders. Where then does D. D. Mann come in?

He comes in by the grace of the McBride government. McBride is going to use the credit of the Province in order that D. D. Mann may get money he never earned. This money, the Provincial money, the money for which the workers of the province become responsible, will be handed over to D. D. Mann. Mann will thereupon have men build a railroad which the same men guarantee as citizens of the Province. He will set other men to work preparing the necessities of life to keep the railroad builders alive. When the road is built Mann will own it. He will have put not a cent of money into it. He will have done not a stroke of work. He will have done nothing. Nevertheless, thanks to the capitalist trickery of McBride, D. D. Mann will own the road.

The workers will have got nothing but a bare living. Mann will have got millions. The Province will be in debt if the road does not succeed. Mann will lose nothing. If the road is a success the Province gets nothing. Mann gets it all.

If the Province is to build the road and bear all the loss of the undertaking if the concern does not succeed why does McBride let Mann in on the game at all? If the Province is to bear the risk why should it not get the profit if there is any? Simply because McBride is a capitalist and wants to help the capitalists corner the resources of the province. If the Province is going to be generous why should it not be generous to its own citizens the men who do the work? If McBride wants to build a railway and then make a present of it to someone after it is proved to be a valuable asset why does he not give it to the men who do the work? Surely the railway navies would be only too glad to work on a railway which they know they are going to own in the future.

But that is not McBride's way. McBride is going to make the Province stand the loss if any and he is going to let Mann have all the plums providing the plumtree bears.

Of course McBride will stomp the country and saw the air and tell what a wonderful thing he is doing in getting Mann to build a line. But McBride must know that such talk is nonsense when the province puts up the money. McBride having been in politics knows how easily it is to fool the unwary workers.

How long are you plain men and women of British Columbia going to stand for the McBrides and the labor thieving Manns? How long are you going to stand for politicians who take your money to build railroads in order that multimillionaire Easterners may get them for nothing? How long are you men who work in the mines and the forests and on the railroads going to stand for that sort of exploitation? How the plunderers must laugh in their

sleeve at you sillies who will let yourself be taxed in order that the plunderers may pocket the taxes. Even McBride himself must feel sheepish at times when he thinks what a flimsy game you will stand for. Men of British Columbia, how long are you going to stand to see your puppet politicians give away your glorious province to glut the purses of the Eastern parasite money lords? I can take you into Montreal and show you palaces which you have sweated to build for the money lords. I can take you into Montreal and show you men who are scheming to further enslave you. How long will you stand for the McBrides who are the instruments the capitalists employ to lambaste you into a deeper servitude?

PAID IN ADVANCE

Every copy of Cotton's Weekly is paid for before it leaves this office. If you get Cotton's through the mail with a little red address label on it, your subscription has been paid by some friend who wishes you to look into the socialist doctrines. You need not hesitate to take Cotton's from the post office as no bill will be rendered, and the paper will be promptly discontinued when the subscription expires.

THE KING

Bernard Shaw declares that a king combines the fetishism of a wooden idol with the credibility of a flesh and blood one. King Edward is a case in point. Canadians know nothing about what the king thinks or does. We cannot tell whether he is a fool or a wise man. We cannot tell whether he writes his own speeches or has them written for him. His actions are shrouded in mystery. All we can get is what other people say the king said.

The king goes shooting or goes to his club and the strings are pulled to make the king popular. If something happens in government circles which takes the fancy of the people, the fable is diligently circulated that the thing was done through the initiative of the king. When something happens which the people do not like, the fable is diligently put forth that the king was opposed to the measure, but had to yield to the will of his responsible ministers. The common English workers have been paying millions to the king, his brothers and his cousins and his aunts, for a little flesh and blood idol.

For years one of the chief planks in the platform of the social democratic federation of Great Britain has been the demand for the abolition of the monarchy. This demand is becoming popular. The king is showing himself at last to be a reactionary monarch. He could have prevented the death of Ferrer, but he uttered not a word to stop the outrage. The House of Lords is thwarting the will of the people. The King is backing the lords. If the king wants to look wise and say nothing and let the people rule England, the British democracy is tolerant enough to let the old chap be a make believe king and give him a couple of millions a year to amuse himself with. But if the king is going to side with the reactionaries and labor thieves, his crown, as Hardie said, will go into the melting pot and Edward will have to take an old age pension along with the ordinary aged poor.

Fifty thousand soldiers lined the railway into Italy to protect the Czar. The line and time of journey was changed at short notice so that he might escape those who want to kill him. Every inch of the line was searched for bombs. Men were arrested by wholesale and flung into prison. Meetings were forbidden. Yet with all this the plute press declared that the people received the Czar with enthusiasm. The plute press has a queer idea of what enthusiasm looks like.

Toronto receives half a million dollars from its share of the profits of the Toronto Street Railway. Under socialism the workers of Toronto would get the full return of their labor and the labor thieves would have no profits to divide up with the city.

COMING SILVER TRUST

In the last eight years more gold has been produced than in the preceding century. Silver is being produced in enormous quantities. The price of gold and silver is falling which means that the price of the necessities of life is rapidly rising. If silver is produced continually as it is at present, the price of silver will fall very low. The owners of the silver mines will forestall that action by the formation of a silver merger and the closing of some of the mines. The silver trust will be no more gigantic than the steel trust. It is bound to come. What will be the results from the viewpoint of the interests of labor?

When the Cobalt district and the Nevada district of silver mines are merged in one company the silverminers will be at the mercy of the silver mineowners. The output of silver will be limited, which means that some of the mines will be closed down. The miners at Cobalt, say, become discontented and want better conditions and bigger pay or shorter hours. Or suppose that the mineowners declare that they must have a twelve hour day. The men will strike and the mines will be shut down. This is exactly what the mineowners will want as they will desire to close some of the mines to limit the output. Cobalt will be shut down and will stay shut down for a couple of years while the Nevada mines are worked. The company owning both properties, the profits of the mineowners will remain stationary while Cobalt is wiped off the map. The mines being shut down the miners must go elsewhere. The storekeepers will have to close up and sell out. Property will become a drug in the market in Cobalt because there will be no workers to buy things nor to rent houses.

During this period of stagnation brought about by the future silver trust the shacks and land and stores will be bought in by the silver trust agents dirt cheap. After the trust has got a cinch on Cobalt property at the end of one, two or three years, they will reopen the Cobalt mines and skin the workers through profits on the mines, rent of houses and pluckme stores.

When Cobalt reopens, the closing down gag will be worked in Nevada. The workers will be forced into a labor war; a strike will be called and the trust will shut down its Nevada mines for a protracted period until all the little property holders have been forced out. In this manner with properties thousands of miles apart the silver trust will be able to keep the mine-workers at starvation wages and make them mere brutes of labor without a stake in the country.

This is not a fancy picture drawn from the imagination. This is what has happened at many places. This is what happened at the Sault steel works. This is what is happening in the states. The only thing that can stop the labor thieves from playing these kind of tricks is to capture the parliament of Canada and the Congress of the United States and to tell the labor thieves to take a pick and go out and work with the rest of the miners and get an equal reward with the rest of the workers. Until this is done the labor thieves will oppress and rob and sneer at their laboring victims.

The House of Lords has taken upon themselves to define what a workman is. For under the free flag of Great Britain there are many slaves and few masters. And certain of the masters sit in parliament and certain sit in the house of the lords. And it is convenient to the masters to find out just who are the slave workers. The really useful classes in Great Britain are getting exceedingly tired of their gilded and idle masters.

Sheriff Middleton of Hamilton declares that it is Canadians and not foreigners who are filling our jails. The Canadian is no more exempt from being forced into crime because of our rotten system than are foreigners. But then the plute press blames the foreigners so that patriotic Canadians will not wake up to the fact that they are being done by the labor thieves.

"GO TO BLAZES"

Once upon a time a little boy was sitting on the doorstep of his father's house. His head was resting in his hands and he was looking sad and disconsolate. Around the corner bustled a well dressed stranger. He looked at the houses and then, seeing the little boy, came up to him and asked, "Can you tell me, little boy, where Mr. Brown lives on this street?" The little boy answered in a weary tone without looking up, "You go to blazes. I've troubles of my own."

That little boy was not polite according to capitalist ideas of politeness. The little boy should have jumped up and said, "Yes, sir," and should have run ahead of the stranger and should have shown him the house of Mr. Brown and if the stranger had said "Thank you, my little man," the boy should have said, "Don't mention it, sir."

The workingmen must adopt the attitude of the little boy. There are too many workingmen who run their legs off to please their bosses. There are too many of them who sympathize with their bosses and cry when the boss has a toothache or his wife gets ill or the boss loses money in a stock transaction. The proper attitude of the workingman to the ups and downs of his boss is that of the little boy to the stranger. "You go to blazes. I've troubles enough of my own."

The millowner and mineowner and factory owner do not give a hoot for the welfare of their workers; why should the workers give a hoot for the welfare of the master class? The mineowner of course does not want to see all his men get sick with typhoid. That would make the mine shut down and he would lose his profits. The millowner does not like to see a worker have a leg taken off him in the mill. That means a damage suit and expenses. But beyond that the bosses do not care what happens to their wage slaves.

The workers have to free themselves. They cannot free themselves as long as they have a grateful spirit and sympathize with the bosses. All that sentiment has to go. The workers have to discover how they can stop the boss from robbing the workers. The first step is to get a spirit that feels like telling the boss to "Go to Blazes."

The next step is to look around and discover how the power of the bosses can be broken. This is not so easy a task. The bosses have the legislatures in their pockets. The bosses have their sons as officers in the army. These officers are there to see that the soldiers fire on strikers and disobedient workers. The bosses have the cunning lawyers and judges to interpret the laws in their favor. They have blackrobed catholic priests and blackhatted protestant clergy to steal the brains away from the working class and teach them not to think. They control everything.

The workers must unite on the political and industrial fields. They must study hard the various ways which the bosses have devised for robbing the workers and keeping them in slavery. They must be keen and alert for the bosses have no fear of God nor the devil nor man, and the bosses are perfectly willing to fling workingmen soldiers against workingmen factory hands and sneeringly watch them slay each other.

The only thing the boss fear is a set of working men who will look them straight in the eye and tell them to "Go to Blazes." When sufficient workers get that spirit then the bosses will have to hunt cover. Until that time comes the bosses will lord it in high places and occupy the fair portions of the earth while the men and women who do all the useful work are crowded into back alleys and unhealthy streets; and if they have not money to pay for even this wretched shelter, they will be forced to freeze in the streets.

The shipping federation, with its centre at Antwerp, is branding its employees on the wrist in order to prevent desertion. Who says the days of slavery and subjection have passed away?

The working men have the power to take the means of production away from the parasites. They will do it just as soon as they wake up to their own interests.

A couple of shoe firms are moving from Quebec to Montreal. The Quebec National Trades Union has been demanding too much and the shoe companies are going to Montreal where labor is cheap. The manufacturers declare that the National Trades Union is tyrannical and should be put out of business by the more obsequious International Union. The Dominion Coal Company, on the other hand, howls against International Unionism. As a matter of fact, the manufacturers want to get the cheapest labor and they will uphold that union whose members will work the cheapest. Capitalism does not care for the welfare of the workers. It wants rent, interest and profit, no matter by what suffering of the working people, these three are obtained.

THE UNION LABEL

Cotton's Weekly would carry the union label, if there was a typographical union in the Eastern Townships. We have not enough employees to form a union, so we are forced to wait till such times as an organizer of the I. T. U. gets through this district and brings the printers up to the mark.

The Czar met the King of Italy on Italian soil. The meeting was said to have been cheered by the populace. We all know how these things are arranged. When the Czar met Edward and Edward sneaked out into the ocean to meet the monster the sailors cheered for the Czar. The order had been given that all sailors who did not cheer would be deprived of shore leave and have other disagreeable things happen to them. Hence the sailors cheered their majesties while they cursed them in private. When the Czar travels in Russia the people must bow and cheer. If they do not they are flogged. In Italy half the people of the little town where the tyrants met had been evicted from their homes to give place to soldiers, police, spies and government sandbaggers. It was this kind of stuff that cheered. The common working people remained sullen and hostile as much as they dared.

The U. S. Steel trust is going to buy out the breweries round Gary, Ind., and is going to sell beer, etc., at retail prices alone to the workers. The workers now buy wholesale and get drunk and do not produce enough surplus profits to satisfy the steel trust. Under the new arrangement the workers will pay more for their drinks, which profits will go to the steel trust, and will not be able to get drunk on what they buy, which will mean they will do better work. In Germany the socialists are boycotting whisky and it would be a good thing if the workers around Gary would do the same.

Socialism will do away with the master class. The present superstructure of owners and bosses will be swept away. Who will furnish the brains then to run industry? The workers themselves. There is enough latent brain power among the common workingmen to run industry and to give pointers to Van Horne and Shaughnessy on how to do these things properly. The bosses think they are necessary but in the true light of history they will be looked back upon as hinderers of the march of progress.

The big men of Canada who bulk large do so simply because of their power for evil. But instead of the plutocratic press helping Canadians to free themselves from the power of these men the plute press praises the big men and fight the socialists. All the socialists want to do is to take away the power of evil doing from these men. But the plute press cries. These men make money from their operations. If you take away their power you confiscate their rights. The plute press wants Canada to give the evil doers a vested right to all eternity to oppress.

Recently in Montreal a man was sent to jail for four months for begging five cents. The labor thief can beg millions from the government and live in fine places and enjoy the best of everything and the police will not touch him.

SOCIALISM IN QUEBEC

The Roman Catholic Church is the peculiar enemy of socialism in the Province of Quebec. Apart from the question of religion and dealing with the subject from the economic side alone, the Catholic Church prevents the development of socialism. Socialism cannot develop until capitalism has developed. In the Province of Quebec the Catholic Church is a feudal institution. It prevents the capitalist development of surplus values and consequently of socialism.

Many Canadians do not understand the peculiar economic privileges and taking powers of the church granted to it by the laws of the Province of Quebec. The Catholic Church can tax Roman Catholics by law. The Protestant Churches must depend for support upon voluntary contributions. The Catholic Church can collect its tithes and if these tithes are not paid, the farms of the Catholics can be sold over their heads and the tithes can be taken out of the proceeds.

The church authorities have power to erect new parishes, to build churches and to put a first mortgage upon all the farms owned by Roman Catholics within the parish. The Roman Catholic cannot escape paying his share in the erection of a church although he may not want the church built.

Capitalism where capitalism works freely, produces surplus values. The workers are always producing surplus values which must be reinvested. Owing to the workers not being able to buy back what they themselves produce, there come panics, unemployment, hoboism, and unemployables. This all comes about because the capitalists are trying to sell the surplus product for profit and cannot find a market.

The Roman Catholic Church in the Province of Quebec prevents the stagnation of the markets due to underconsumption. The Catholic Church authorities whenever they get a foothold within the province, see to it that they themselves shall consume all that the workers can produce over and above the cost of living. If the Catholic farmers are getting prosperous and are putting a little money by in the banks, the local priest noses the fact out through the confessional and the farmers of that particular locality will wake up to the fact that the parish has been divided, another church is to be erected and a mortgage has been slapped on their farms, which to pay off will wipe out their little savings.

To anyone who has visited the French sections of Quebec for the first time, the size and number of churches and nunneries and ecclesiastical buildings are startling. In Montreal there are huge Catholic Churches and monasteries and nunneries filled with lazy priests and monks and nuns. The Roman Catholic Church within the Province of Quebec has deliberately set itself to work to consume the surplus product produced by its adherents. The result is that wherever the Church is found there the people work hard and live frugally while the churches grow in size and the priests wax ample in girth. In the country regions the Catholic boys and girls are married early in life. The church advocates early marriage because it wants a plentiful supply of future workers who will produce future surplus values to be totally consumed by a parasite ecclesiastical institution.

The Catholic Church insists upon separate schools. Catholic children must go to religious schools for which their parents are taxed where the children are taught to say their catechism, to tell their beads and to pater prayers in Latin to the Virgin Mary. Beyond these things they learn little.

By preventing the capitalist development, the Roman Catholic Church is preventing the development of socialism. But the Catholic Church is not having everything its own way. The Provincial Cabinet is a tool of the capitalists and Premier Gouin and Treasurer Weir are doing all they can to counteract the economic blight of the Catholic Church. The Provincial Cabinet is not fighting the Church for the benefit of socialism, but it is fighting the Church in order that the surplus values which now go to support religious dignitaries may be turned to augment the revenues of the secular labor thieves.