

# Cotton's Weekly

50c A YEAR IN CANADA—TWO FOR \$1.00

Devoted to the Propagation of the Principles of International Socialism

\$1.10 PER YEAR IN UNITED STATES

COWANSVILLE, P. Q., THURSDAY, OCTOBER 14, 1909

CLEAR THE WAY FOR THE CO-OPERATIVE COMMONWEALTH

VOL. XXXVIII No. 57

## THE INDUSTRIAL UNIT

At one time the political organization was the one around which rolled the life of the community. The king at the head with his nobles and priests around him formed the unit of organization. Soldiers bore the commands of the king to rebellious regions at the sword's point. The common people struggled to get the king's favor turned their way. The common needs of the people were said to be satisfied by the king's commands. If robbers were troublesome, the king's soldiers were looked to for remedy. If taxes were heavy the king was petitioned to remove the most burdensome ones. Death lay in the king's frown and wealth and power lay in his smile.

The political organization was befitting a feudal state but it interfered with the rise of industries. When a king would give a monopoly of the woollen trade to one favored noble the gift would seriously interfere with the trade of little merchants. The bourgeoisie therefore were against the political power of the state. They broke through it in the French Revolution and in the British revolutions. When the bourgeoisie triumphed the state lost power. The commercial and industrial units became the chief centres of the life of the people. The state instead of being the supreme central body became a sort of adjunct to the rise of the industrial barons. Laws were passed to give freedom and license to the corporations. The state was used as a highwayman's club to give to the rising plutocracy an opportunity to rob a helpless and subdued people. It was to force the people to accept the industrial unit as the chief one.

Politics to day in Canada play only a secondary role. Men are not vitally interested in the political state. They are however vitally interested in the actions of such corporations as the C. P. R. To the average man the state is an unknown force run by corrupt politicians in the interests of big business. The average man is right in his opinion. The state as it at present exists will be abolished and the industrial unit will take its place. The C. P. R. instead of going to Ottawa to get laws to keep its slaves in order will become one of the supreme units with no higher laws than its own to guide it, save as it is bound by the rules laid down by other industrial units. The C. P. R. will not be controlled by the present dividend hunting gang but it will be controlled by the body of workers who run it. The bosses will be abolished and the railroad will become democratically managed by the men who do the work. Such men as Van Horne will have their careers closed to them. It will be laboring men who will rise on the industrial votes of their fellow laborers.

Many persons do not realize how the industrial unit is becoming the all powerful one and how the state is sliding into the background. The C. P. R. is again the illustration.

The state passes a law to forbid spitting in public places. The law is disregarded. The police are inefficient. The C. P. R. officials pass a by-law forbidding spitting and its order is enforced over ten thousand miles of railroad. To change the name of a town or village a special act of the Legislature is necessary. The C. P. R. along its Boston branch from Montreal is changing the names of the towns and villages. Orders are issued to the brakemen and the name of East Farnham becomes East Farn. Mansonville Station becomes Highwater. Sutton Junction becomes Drummondville Junction. The travellers alighting at these places call them by the names which appear on the railway folder and which are shouted by the brakemen. The names are changed by custom in spite of the protests of the local inhabitants.

The C. P. R. sends certain youths to college. It irrigates vast regions, it reforests large areas for the sake of ties. It makes and unmakes towns. It pulls men from low positions to high positions. Within the system the C. P. R. takes the place of the old political state in the hopes and fears of the men employed by it.

Of course the C. P. R. owners or

dividend receivers no more do the work than did the old kings. They get the benefit while others do the work. The workmen reforest the land and the C. P. R. owns the timber. The workers do the work while the owners get all the surplus values.

But the C. P. R. and other giant corporations are breaking down the authority of the state. They are performing the work that should be done in theory by the state. And while the C. P. R. officials and owners are breaking down the power of the state the C. P. R. employees are undermining the power of the owners and officials. The unions are getting stronger and are planning to conquer many important reforms within the C. P. R. organization. These unions do not realize it as yet but they will soon realize that their fighting does not go far enough. The unions must prepare to take over the railroad and run it. They must prepare themselves to kick out all the dividend hunters. They must prepare for the time when they shall elect the general manager and all the other officials. The great change brought by democracy was the election by the people of the state officials instead of their appointment by the king. The great change that will be brought about by the workingmen will be the election by the workers of the officials of the C. P. R. and other corporations instead of their appointment by the shareholders. When the workers elect their officials they will elect men who will see that there is no surplus left over, after the payment of the workers and other expenses, to be divided among idle dividend-seeking drones.

The Provincial Government of Manitoba has appointed a commission to inquire into conditions and to frame a workman's compensation act. Under capitalist laws and capitalist rule the question of allowing a pension for an injured workman is a delicate one and must be closely examined lest a workman get a few dollars too much when he gets half killed. Under socialism there will be old age pensions for everyone and all the sick, the feeble and the injured will be taken care of as of right. Capitalism is based on brute force and the right of the stronger to prey on the weaker. Socialism is based on the brotherhood of man with every capable man a worker.

The C. P. R. is cutting a nice juicy melon. Its officials are putting out thirty-millions of stocks at \$125. As the stock sells for \$180 on the open market and as the officials are giving this stock only to the shareholders at the price named it means that each stock certificate given will be a present of \$45 dollars to the recipient. The wage plug of the C. P. R. gets that much for working a month. The stockholder gets that much for nothing. You railway chumps who vote the old party ticket must like to have your pockets picked.

## 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 Lord Mayor's Show, the historic pageant of London, has been abandoned. The new mayor is replacing it by a naval and military display. The British plunderers are going to show their wageslaves the brute machine of murder that will be turned against them if they are not obedient to the whims of the master class.

The Czar was to have visited Italy but his trip to that country has been again postponed. The socialists have been bitterly denouncing him in Italy and the Czar has decided not to go to the country.

The Rev. D. H. Carrick, of Lawrence, Kansas, has left the ministry and has become a conductor on the street railway. He says that no minister of the Gospel can lead on honest life, so he quit. Many ministers are feeling the galling of their chains. They cannot preach anything but blank materialism and dollar getting. The rich people, right here in Cowansville, as well as elsewhere, will have none of Christ's teaching. They want a religion that will not interfere with their dividends and the preachers have to give it to them or quit their jobs.

## AN INTERNATIONAL PEACE PARTY

There is one party that desires peace and not war. There is one party whose members are for the abolition of armies and navies, and that party is the international socialist party.

The various socialist organizations throughout the world are for the workingmen every time. Being for the workingmen these organizations are of necessity against war. When war breaks out it is the common men who are drafted into the armies and sent to the butcher line. The financiers and industrial magnates stay at home. When loans are to be raised it is the financiers who have stayed at home who loan the money at ruinous interest to the nations in order that the common men may be kept on the butcher line and in order that bayonets and cannon balls may be made to butcher the common men on the battlefield. It is the workingmen at home who have to work hard to make the cannon balls and bayonets with which their brothers may be murdered. It is the workingmen at home who must work hard in order that the financiers who get the ruinous interest on loans may be paid.

The workingmen have all to lose and nothing to gain by a war. Therefore the socialists stand for peace. The socialists of Great Britain and Germany fraternize and pass peace resolutions in times of war frenzy. The German and French socialists exchange fraternal greetings and declare the one to the other that they have no desire to fight each other. The French socialists are imprisoned because they are anti-militarist.

The workingmen have nothing to fight each other for; but the master class have grave reasons for setting common workingmen at each others' throats. The workingmen are slowly waking and asking why the dividend receivers who do nothing should get so much. The workingmen are seeing that they produce everything and receive little. They are resolved to change the order and to bring about a state in which the able bodied man who does not work shall not eat. They are going to bring about a state in which the surplus values shall not be concentrated in the hands of a few men.

To divert the attention of the workingmen the rich and powerful shout for war. They try to arouse workingmen against workingmen. This is the secret of Strathcona's desire for a butcher army. Under the guise of patriotism he desires an army and navy which will keep the workers busy making murder machines which can be turned against the workers when they come to the conclusion that Strathcona's palaces and lands and railroads do not rightfully belong to him but to the people who do the world's work.

Study the question well, workingmen, and you will see that the patriotism of the plunderers of Canada who shout for war is a sham. They want to lend back to the nation the money they have stolen from you. They want to make you sweat to pay the interests and, above all, they want to set you to work killing each other in order that you may not have the leisure to think upon how they are robbing you.

## To New Subscribers

All subs received up to Monday night go in this week's issue. Those received after, will go on next week. This is unavoidable, as subs must be entered and put in type in a systematic manner.

## THE KING HAS NO CLOTHES

Once upon a time there lived a king in great pomp. Courtiers crowded his throne room and the earth bowed before him. To his court one day came two weavers and they came before the king and begged the king to allow them to make him a magical robe. The peculiar quality of this robe was that the cloth would be invisible to those who were unfit for their offices, either through ignorance, incompetence or wickedness. The king was delighted and though the price of the robe was high, he set the weavers to work because he thought that at last he had found a way of discovering the incompetent persons of his household.

The weavers set up their looms and began to weave. And at the end of the third day the king visited them at their work. They conducted him to the loom and showed him the beautiful cloth they were weaving. The king could see nothing. "Can it be," thought the king, "that I am unfit to rule my kingdom?" So he praised the cloth highly and left them. The Lord High Chamberlain came, but could see nothing. So he praised the robe and went his way. After him came the captains of the army and the household servants and the rulers of far provinces for the fame of the robe was noised over the kingdom. They too could see nothing and all doubted in their heart that they were fit for their jobs. So they praised the robe and went their ways.

Finally, the weavers announced that the robe was ready and the king ordered a great procession to march through the streets of his capital behind him and his wonderful robe. On the day of the procession, the weavers fitted the invisible robe upon the august person of the king, received their pay and disappeared. And the king mounted his charger and rode through the streets of the city with his courtiers and warriors behind him. And all the people praised the robe of the king which they could not see. Finally a little child held aloft by its mother to see the great king pass in his glory said, "Mamma, the king has no clothes on." And the woman said to her husband, "Husband, the king has no clothes on." And the cry went up and down the street that the king had no clothes on. The people laughed and the courtiers and warriors smiled behind their hands and the king fled to his palace in confusion and dismay. And the city laughed aloud at the embarrassment of the king and their own folly in being deceived by two clever strangers into the belief of the existence of a robe invisible to their eyes.

This old fable brings its message to the people of Canada. We hear the words "liberty for all" echoed in our newspapers and by our rulers, till we are forced for fear of ridicule to say that the people of Canada are free. We say to each other "Canada is free," and in our hearts we know it to be a lie. The guns of the soldiers at Fort William and Glace Bay show that we are not free. Clever tricksters at Ottawa and at Montreal, the Cloutons and the Borden and the labor thieving despots who run our big corporations tell us that Canada is prosperous. We say with our lips, "Canada is prosperous," while in our hearts we know this to be a lie. The girls in the cotton mills working for wages they cannot live upon, the clerks in the departmental stores struggling against fierce poverty, the gaunt hungry men hunting for jobs and the crowded misery of our slums show that Canada is not prosperous. Fortune hunting politicians tell us that the people rule. We echo with our lips "the people rule," and in our hearts we know this to be a lie. Even as the politicians are prating of the rule of the people, they are taking their fees and are selling the people of Canada into bondage to the financiers and the corrupt plutocracy. Our press and our sycophantic publicists tell us of the kinglike qualities of our Van Hornes and our Booths and our Manns and our lips echo that these men are great and noble while our hearts tell us that they are not.

No one dares challenge these statements which he knows to be false. So

the lies of the tricksters go unchallenged till the socialists proclaim the truth abroad. "You leaders are hypocrites. Your maxims are lies. Your great men are plunderers, labor thieves, and traitors to the best interest of the people." The people are coming to see eye to eye with the socialists and if it were not for the fierce anger that is stirring in the hearts of the people, the Haw Haw of a people's titanic mirth at the folly and greed of our would-be leaders would be echoing from the Atlantic to the Pacific.

## RECORDER WEIR ON THE FAMILY

Recorder Weir has declared that his experience on the bench of Montreal has led him to the conclusion that those who cannot bring up a family properly should not be allowed to marry. The experience of a judge on a bench is one of the worst kinds of experience, for a right view of facts.

A judge on the bench, especially a criminal bench, is forced to decide cases according to a scheme of rewards and punishments. Now if there is one thing that modern knowledge has taught us, it is that the theory of rewards and punishments is an unscientific one and one that is founded on error. That being the case a judge who all his life has been deciding and punishing according to erroneous principles and unjust laws is the last man from whom a correct viewpoint can be obtained.

Judge Weir holds that a man who is not fit should not marry. His remedy is to prevent people from marrying. He has nothing to say against the conditions which make people unfit for marriage. He has nothing to say about how men and women are forced to live unnatural lives and to enter into all sorts of crimes to get the bread by which they must live. Judge Weir believes in punishing the individual because he or she is forced, into what society calls a criminal life by that society itself.

The temperance crank who holds that society which licenses the saloon is responsible for the crimes of drunken men has a glimmering of the truth. But all judges who have conscientiously followed the laws of the land and believed in them are hopeless people; and when they try to give maxims for the conduct of society are but blind leaders.

The prevention of marriage of the unfit is a hopeless procedure, because under modern institutions the fit are continually being turned into the unfit. The underpaid girl who becomes a prostitute, the unemployed who becomes a hobo, the working mother whose children are born tired, these are examples of the fit becoming the unfit. Judge Weir declares that the remedy is to prevent the unfit from marrying. What folly.

## 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 election campaign is on in New York City. In reading the plute organs it would appear that there are only two candidates, the Democratic and the Fusionist. As a matter of fact the Socialists have a candidate up for Mayor in the person of Edward F. Cassidy. But it would never do for the plute organs to admit the fact that socialism is rampant in New York City.

The junkers of Germany have to import farm hands for the autumn harvests. These farm laborers come from Poland and Galicia. They are a wild lot. Their masters have embittered them and now suffer for it. These harvesters have been burning barns and slugging farmers. The slaves become brutes and turn on their masters after the fashion of wild beasts. The masters are to blame.

## GRAFT

Graft is a familiar term which is variously interpreted. To the capitalist graft means the taking of a bribe to swing profits to a competitor. To the socialist graft is the taking of rent, interest and profit from the labor of others.

The capitalist has no fixed standard by which he can judge graft. To the free trader a protective tariff is a straight case of graft for the manufacturers. To the manufacturers a protective tariff does not do anything but give them an opportunity to make legitimate profits, and it is perfectly right though illegal to give bribes for the enactment of special protective schedules. Once admit that it is just and right to live by the labor of others, and it is impossible to draw any logical line where profit ends and graft begins.

To the socialist all rent, interest and profit is nothing but labor thieving. To the socialist it does not matter whether the unearned profit comes from the ownership of the land or from a high tariff enacted by a purchased parliament. To the socialist, graft does not lie in the method of getting unearned profit, but in the profit itself.

According to the socialist philosophy, Strathcona and Earl Grey and Sir William C. Macdonald and James Ross are just as much grafters as are the boodling aldermen of Montreal. These men are in receipt of money earned by other men. They are labor thieves. They are grafters. It does not make one particle of difference that the capitalist laws of the land have legalized their incomes.

There are only two things requisite for the production of the necessities of life, raw material and human energy, mental or physical. When men do not expend human energy and yet absorb the results of the human energy expended by hundreds of other persons, the conclusion cannot be avoided that these men are working others for themselves without giving a return.

The reformers are anxious to catch the illegal grafters, those grafters which the law recognizes as such. The socialists are out to catch the grafters both legal and illegal. It is but natural that the legalized grafters who get much for nothing should hold the socialists and their philosophy in abhorrence.

The tuberculosis commission of Montreal is now ready for work. This commission will investigate and resolute and prepare reports and the people will still die of tuberculosis. A little revolutionary spirit injected into the workers of Montreal would do more to wipe out tuberculosis than all the commissions of lawyers and doctors for the passing of vapid remarks. Let the workers of Montreal demand better homes. Let them refuse to pay rent. Let them organize for the obliteration of the master class. There would be some tall squealing from the cultured labor thieves but tuberculosis would get a great set back. Overcrowding and underpay due to the desire to rob the workers of the product of their labor power has much to do with deaths from consumption.

The Arkwright Club, composed of cotton manufacturers and controlling fourteen million of the seventeen million spindles in New England, are going to shut down for twenty-two days. The American Cotton Manufacturers' Association which controls fifteen or twenty million spindles in the South, are going to shut down one day a week. Failing profits make mills shut down under capitalism. Under socialism, with production for use instead of for profit, the mills would not shut down as long as there were people who needed cotton cloth to wear.

The Pennsylvania Railway is planting three and a half million trees. Our industrial order is replacing the political. But as the political is the club which the masters use to beat down the workers and to capture the ownership of mine, mill and factory, it is up to the workers to wrest the control of that club away from the bosses and to swing the club in the interests of labor.