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Cotton's Weekly

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MARXIAN ECONOMICS

Study economics.
Be the faithful puppet of your master, and you will live in the dog kennels of your master.

There is no freedom in a land where you come and go, letch and carry at the command of a master.

With the enormous strides which Socialism is making in European countries it will not be long before capitalism will be in deep mourning for its beloved system.

Education is the torch which will light the way to victory. Agitate, agitate, comrades, and educate your fellow worker to his class consciousness.

The science of getting a living without working is understood by more and more each year. The more people loafing simply means that those working will have to dig harder than ever.

The slave is in a worse condition today than ever before. He works at a higher pressure. He is overshadowed with a threat far worse than the lash—that of starvation for himself and children. And he gets no more than a bare living, same as the slave of old.

The papers are full these days of Judge So-and-so taking his vacation. A month or two at the seaside are supposed to steady the nerves of the judges. It is a pretty good cinch when a man can get to the seaside to get "squared away" and get well paid for it too.

The member of the Retail Merchants' Association telephones all over the town in the morning to his competitors and fixes a standard price on produce for the day, which the housewife is forced to pay no matter how exorbitant it may be. This is called "business."

Master Plumbers in Montreal are hiring rats to go to Halifax and break the plumbers' strike at that place. The masters know how to take advantage of unemployment, which is a good send to them, as the price of labor can be kept at the lowest ebb. Montreal is a clearing house for scabs and strike-breakers and always has been.

Judge Leet, of Montreal, gave Wm. Fleming three days in jail for stealing a newspaper. The newspaper is the bible of the capitalists; it is held sacred by them, so long as it obeys their commands. The judges of Canada are also the nice kind friends of the capitalists, and are appointed by them. The newspapers must not be stolen, or the thief will taste a jail. Such sentences as above only go to show the difference between a capitalist judge and one who has a life job and is backed by stolen wealth.

The professional strikebreaker used to be afraid of his hide. Late he is well taken care of by his employers. All they do is to notify the military authorities that a regiment of soldiers is wanted, and lo, they are sent forward with their little rifles and machine guns. In reality the soldiers are the strikebreakers proper. The difference is that the strikebreaker who draws down the big money, and they themselves draw down their miserly little fifty cents per. The soldier is the main boob.

Little business has been cursing the department store for years, and the departmental store has quietly gone ahead and grabbed the trade from in under the eyes of the little fellows. They have little else to do but stand in their doorways and watch the operations of their neighbors. Express company loaders with goods from the big stores do not serve to gladden the eyes of the neglected ones to any apparent extent. Still they stick to their plute parasite ideas, and expect to gain a living at the expense of the workers forevermore. The little man will not admit it, but a few more years will see his finish, and he will return to the ranks of the workers a sadder and a wiser man.

The British Weekly says that motor cars are the most effective socialist evangelists to be found in England. They preach the doctrine throughout the land day and night. As they sweep along the rural roads and the lonely villages, and the country towns, and the crowded cities, they proclaim to the toiling multitude the luxurious lives of the rich. They point the contrast sharply and unmistakably, and without any waste of words. It is those who have most reason to hate, and fear the advance of Socialism who build and equip and send forth those most convincing and most persuasive of preachers. There is probably no other one thing which travels so far, and preaches so fully the levelling teachings of Socialism as these evidences of wealth. And they do not know that they do it!

It is said that 350 more Hindus are on their way to Canada. These will probably not be allowed to land. Time was not so long ago when Hindus, Chinese and Japs were welcomed in B.C. by the master class, as their labor power was sold at the very cheapest price. Labor unions fought against their admission to the country, but no use, as the masters could make huge profits out of the foreign element. But once in, the little brown men and the big brown men and the yellow men made good use of their time. The Japs control the fishing industry, and have a large hand in the lumber industry of B.C. The Chinese control the laundry industry and the market gardens. The Hindus are not anxious to slave themselves to death to make profits for the capitalists, therefore the capitalists do not want them. The fact of the matter is that the yellow and brown men have beaten the white exploiters at their own game, they have taken the means of exploitation from the hands of the whites, and in many cases white-laborers are glad to work for them. The white B.C. exploiters do not want to be degraded by working for anybody else, so the Hindus are not allowed to land on British soil, though supposed to be British subjects, and entitled to all the benefits of such. Immense fruit and truck farms on the Pacific slope in both B.C. and the U.S. are controlled by Japs and Chinese, while the white man has been completely routed out of the business. All kinds of oppressive legislation has been enacted against them, but they are there yet, and will stay there. The whole situation is a case of dog eat dog, and the white dog is getting chewed up pretty badly at present.

A worker from the Klondyke blew into Cotton's Weekly last week. It was some two years since he left that country but he knew the hucksters of Cotton's Weekly there. Some tendencies of the Yukon movement had been puzzling me. They were cleared up when this worker informed me that the miners of the Yukon had been permeated with the yogi philosophy of the East.

He was surprised when I discussed the question of Eastern mysticism, and gave some of the spiritual aspects of the Socialist movement. He had read Cotton's Weekly, had seen economics discussed therein, and had thought that the editor was completely sunk in economics, was a sort of walking dictionary that contained no definitions of words and thoughts which were not allied with the Marxian theory of value and the materialist conception of history.

When Marx wrote his capital he was analysing the methods of capitalist production and the appropriation of the products of labor. He was doing this in a scientific manner and he proceeded to his conclusions with mathematical certainty. He was not dealing with religious enthusiasms, nor with popular impulses but with cold logic and showed the necessary results of capitalist production, capitalist circulation, and capitalist appropriation. He moved to inexorable conclusions.

Two results have followed among these who do not think clearly.

Those religiously inclined who have glanced into Capital say that Marx was irreligious and an atheist, that he subordinated humanity to materialism. Many who are not religiously inclined and who are exploited, having read Marx, consider that all things are limited to economic considerations, that economic determinism is an absolute law, that every man pursues his economic interests and chases the material considerations of life at all times. These revolvers by their actions deny their own words, for they fight for the freedom of the working class against their own material interests, suffering poverty and obloquy, and refuse the bribes the master class offer them.

Marx wrote on economics and social life as a chemist writes about chemistry. A religiously inclined person reading a work on chemistry might declare that the author was an atheist because he shoved God out of the composition of matter. The chemist might be a very religious person, but he in his book was dealing with the laws of matter. An irreligious person might also read the book and say there was no power but dead matter in the universe and that the chemist believed this because of what he wrote. There are religious chemists as there are religious Socialists.

BREAKING UP THE HOME

Catholic orators hold meetings to denounce the Socialists. Catholic priests are particularly apt at this sort of activity.

These orators denounce the Socialists because the Socialists are alleged to be home-breakers. Beautiful word pictures of home life will be drawn and then the Socialists are hammered because they would do away with the home.

These Catholic orators draw upon their vivid imaginations for their views of Socialists. Like Dave Goldstein they declare that if a Socialist is not an Atheist he is not a Socialist. By taking such a statement for granted, it is easy for Dave to then declare that all Socialists are atheists.

It has always been amusing to me to hear the bachelor priests of the Catholic Church draw beautiful pictures of home life under capitalism. What does a bachelor know of married life anyway? He has no intimate knowledge of duties and cares of a wife, of tired mothers, of the small pay envelope to cover food, clothing shelter, doctor's bills, nurses. He does not know of the anxiety of the mother, the conflict of her emotions when a little life is on the way. Her mother heart yearns for the little one and her tired brain is worried about the expenses. Fear and love mingle into a horrible worry, and the greater the love of the mother for the coming babe, the greater and more overshadowing is the worry. How shall the little one share when the father is thrown out of work? What dismal quarters will the little life be forced into because cheap rent is a necessity?

The anti-Socialist Catholic priest lecturer knows nothing of this. So he pours forth a torrent of words that have no relation to real life, and the capitalist press reports the speech and calls it convincing and other like nonsense.

Prenatal influence affects child life. The nervous person is frequently the effect of a mother's worry.

If the priest wishes happy, bright children, let him work to bring about conditions so that we may have happy, carefree mothers.

As long as the profit system lasts, as long as poverty and insecurity and panics exist, happy homes will be the rare exception.

The triumph of Socialism is the only thing that will produce happy wives, happy homes, happy children.

Fewer Britishers are coming to Canada. Can any one wonder at that? The newly arrived Britisher has been for years the prey of the penurious Canadian farmer. He has worked the immigrant from daylight till dark, and paid him the meanest wages. It takes a Britisher a year or two out here to get onto the curves of the Canadian employer. He receives less wages in the factories than the Canadian workman. Eight, nine or ten dollars a week looks good to the British worker, and he thinks he has a good job till he figures up his living expenses. A few years of semi-starvation in this country, and he wishes he had his fare back home, where conditions are just as good as here in the land of "prosperity."

Under capitalism men get rich, not by working, but by getting in the way of those who do work, by controlling or owning tools of production, and collecting toll, like the robber barons of old. Socialism will give you an opportunity to get rich by your own efforts, and will keep you from getting poor by any one else's efforts.

Because Cotton's Weekly treats of economics and politics and does not go into the religious question, the supporters of the old system and the worried orthodox Christians think that Cotton's must be very wicked and irreligious.

I have told orthodox Christians quite frequently that I was a better Christian than they. I had more faith.

For I hold that whatever power is in the universe, whatever the impulse is behind the phenomenal world, that power knows its business. Surely the power that was in the scattered star mist, that whirled it into flaming orbs and cooling planets, that originated life upon the earth, that caused that life to branch from complexity to complexity, that in spite of death and cataclysms, has surged on and upward to man, and will surge still higher, surely that power can be trusted to work out its aim. There are a billion and half people in the world I am but one. Surely that power can be trusted with the fate of the billions of beings that have lived and died and the billions to come also and that I need not harass my little speck of intellect about the cosmic plans of the almighty.

Is not that a firmer and more peaceful and logical faith than that of the so-called religious people who cannot trust the almighty? Who think the almighty does not know what it is about? Who think they must worry and pray and yammer and pull and haul to help the almighty turn the universe?

Go to, you orthodox who hammer Cotton's Weekly and Socialism. Your faith is faithless your eyes are sightless, you fall into the ditch.

I do not go to church and therefore my people of the locality of which Cotton's is published are convinced of the wickedness of the editor. I do not go to church because the churches are sunk in faithless superstitious materialism, and the confusions, gyrations and mental attitude of the faithless who call themselves faithful act upon my serene faith like nettles upon the flesh.

THE SPIRITUAL WORLD.

The Western Clarion, organ of the Socialist Party of Canada, publishes contributions from party members who roll a saying of the editor of Cotton's Weekly as a sweet morsel under the tongue. "One must not put too much study upon a dying system." That saying has been quoted quite a few times in derision. It was made at Brockville. There was another statement made there by the editor and that statement was that the Socialist movement was the John the Baptist of the spiritual world.

REFORM

Wages are governed by the cost of living. In Canada, in New Zealand, in Australia, when an arbitration board is investigating a dispute as to wages between employers and employees, the first question investigated is the cost of living in the locality where the workers live. If wages cover the cost of living it is decided that the workers have no cause for complaint.

Competition for jobs among the wage workers keep the wages hovering at the living level.

When we once get this fact in our minds, the place of reform will easily be seen.

The workers work for a living wage. They produce far more than this. All the wealth they create above the living level surges automatically to the master class.

There is a wild scramble among the masters for this extra money. You find a handful of cases into a crowd of boys and there is a struggle to get the unearned cents. In the same way there is a struggle among the capitalists for the unearned dollars.

The laws according to which the surplus wealth is partitioned are made at Ottawa and the various provincial capitals. There is log rolling and lobbying and bribing at these law factories.

The railroads and banks have had a cinch. They have got more than their share of the unearned revenues. "We have reform movements to break the banking monopoly and to lower freight rates."

These movements are movements by labor gougers who think the railroads and banks have been gouging more than their share. If these reform movements carry, labor will get no more, but other sections of the skinning class will get fatter revenues at the expense of the banks and railways.

Low tariff and high tariff, cheap money and low rates, good roads and harbor movements, these are issues for the benefit of the capitalist class. The wage workers whose wages cover only the living level do not share in the benefits arising from those measures.

The worker who listens raptly and hurrahs for the Liberal or the Tory policies wears the blinders of the men who rob him.

Many Comrades have read with great pleasure the writings of Gerald J. Lively, of Islay, Alberta, published in Cotton's Weekly at various periods. Comrade Lively has made these poems up into book form, and they will be issued shortly in book form from this office. There will be many poems hitherto unpublished. Our readers have always praised the poems as soon as they appeared, and Cotton's was always glad to get them, as they are absolutely the best specimens of revolutionary poetry it has been our good fortune to read. This book will be right up to the minute, and its sales should go up into the thousands. Every revolutionary worker in America should have a copy. The prices will be very reasonable, considering the quality of the matter contained between the covers. Watch for announcement of particulars and price.

A capitalist was recently represented to the writer as having a tremendous will power. Investigation proved this capitalist's will power to consist of hiring labor power on a cheap market, and saying "Do this," "do that." The wage slave had to perform his master's will or get fired. The will power of the capitalist usually consists of waving the whip of starvation over the wage worker. Truly, a tremendous will power!

tist of the spiritual world. This latter statement has not been quoted. The two go together.

The capitalist system is the system of wage slavery, of exploitation, of selfishness, of hate envy, covetousness and all uncharitableness. We study it to fight it. We do not investigate it any more than is necessary to know how to abolish it.

The workers fight for jobs. The masters fight for profits. The workers fight among themselves to get the better slave jobs. The masters fight among themselves for the surplus revenues coming from the slave class. The workers fight the masters for higher wages, shorter hours, less exploitation. The masters fight the workers to grind more profits out of them.

In the fierce struggle the weak go to the wall. The slums grow. Child life grows stunted and dwarfed. The prostitute drags her weary feet along the pavements. The system produces want and suffering. The brute, the cunning, rise. The gentle, the good sink. Materialism stalks rampant over the land. Get the coin. Get it. No matter how.

The Socialist rises and protests. He declares that the common needs of all should be provided by the labor of all. He is against this system of hate and war and greed and misery. He looks forward to the co-operative commonwealth.

When the millionaire and the pauper have vanished, when the slums are abolished, when no man lives by the sweat of another's blood, when the common needs of all are produced without profit, then mankind will be changed. The savage vices which are enthroned now will sink for they will not bring reward; and the gregarious instinct in mankind, the kindly virtues will bud and blossom. No child will go hungry and wail. The tired mother will have leisure. Home life will be worth living. Business cares will be no more. Man, in the words of Marx, will have definitely passed out of the animal kingdom. The ape and tiger in man will have died. Man will walk free and equal, kindly and loving, the tears of sorrow will be wiped away and in the hearts of all will ring the happy laugh of bright-eyed children.

The Socialist movement is the forerunner of this happy time and is in verity the John the Baptist of the spiritual world upon earth. Whether a Socialist comes to the movement through hard economics and the grind of the system, or through a heart breaking with the woes created by the present system I care not. However the Comrades come they are all comrades tried and true fighting for the dawn of the glorious day of social regeneration.

SOCIALISTS FOR PEACE

Socialists are for international peace. Socialists also wage the class war. How can Socialists be for peace if we are engaged in a war? That is a question which puzzles many persons.

We are for international peace because wars between nations are fought in the interests of the exploiting capitalists of a nation. The workers are the ones who go and get killed, and the capitalists are the ones who reap the benefit. In the South African war, the workers were raised by the patriotic appeal and enlisted and dotted the world with their dead carcasses. After the war was won, the workers who had fought were refused permission to stay in South Africa and work as slaves. They were shipped back home while coolies from China were imported to do the work.

In the second place war distracts the attention of the workers from the class war raging in society, and in time of war the master class can put into force terroristic tactics the mass of the people would not stand for in time of peace.

We oppose international war because international war interferes with the waging of the class war. If nations divide along national lines and the passions of hate and murder are roused, then farewell the cooperative commonwealth.

We aim at the unity of the working class of all nations in opposition to the master class of all nations. We do this in order that, through unity, the workers may overthrow the beneficiaries of rent, interest and profit.

The class war is not to be fought by arms if it is possible to avoid it. But Marx declared that force is the midwife which attends the birth of each revolution, and eventually arms may have to be used. The workers of Colorado and the west are being forced to the appeal to arms by the cynical disregard of the political rights of the workers on the part of the master class and their hired assassins.

We want international peace.

We want no worker to get killed to benefit the legalized thieves.

We want the workers to fight for their own interests.

That fight is to be peaceful if possible along ballot box lines.

Look around your town. Notice the small number of workers, then notice the number of parasites who prey upon them, and who rob for the workers the day in and out that they may wax fatter and fatter. Lawyers are a useless burden on a community also preachers, landlords, brokers, insurance and other agents, merchants of all kinds. These do no useful work, and do not intend to do any as long as the community will encourage them in their laziness. Socialism will abolish the whole clan. They will have to perform some useful toil, or starve.

What proportion of the workers really own their own houses? Only a very small one. The owner of a house today is as bad off as if he rented one. His employer knows he has him solid, therefore pays him the smallest possible wages, and submits him to practices which he would not impose on a renter, for the reason that the renter would be more apt to jump to another town. Many house owners are selling to landlords and will pay rent in future.

They say charity covers a multitude of sins. It is made a cloak for hiding the systematic robbery and induced poverty of the workers.

If labor produces all wealth, how is it that labor does not have it and enjoy it?

When the workers are organized industrially and politically the bosses will quit necessarily.

Every policeman and every soldier is proof of the failure which capitalism confesses itself to be.

Free men should never regulate their conduct by the suggestion of dicta of others, for when they do so, they are no longer free.

How can you be prosperous with the parasites clinging to you, sucking the very life blood from your body? Cast them off. Your ballot will do it.

Prince Ferdinand, who was assassinated recently, was often told by the people he ruled over that "the old man" (Franz Joseph) would bury him yet. Which he did.

The women of Sweden want the franchise. Some 350,000 of them have signed a petition asking the legislature to grant them the right to vote. And they will in all probability get it.

Meat has become so high that consumers cannot afford to eat it; prices for cattle so low that farmers cannot afford to raise them. This is the condition which the god of profits demands, and for which the people of the country voted for. They themselves are to blame.

Are farmers itinerant? The Census Bureau of the United States provides some food for thought on this matter. An effort was made to discover just how long the average farmer remained upon one farm, and it was shown that more than 1,000,000 farmers had been less than one year on their farms.

Ontario jails held 19,250 prisoners during 1913, an increase of 2,265 over 1912. 113 more unfortunates were sent to the pen than in 1912. This is a sample of what capitalism brings to the under dog. Unemployment, poverty, misery, jail are the steps down which the out-of-work are led by their exploiters.

Wm. Batch, an Englishman, and a veteran of the S. A. war who had passed through several engagements, fell off a freight train at Brockville and had a leg cut off. This is the way capitalism uses its soldiers when it has done with them. They are cast to one side, to ride freights, and brave the dangers of being poor and unemployed. Batch, with his khaki suit and ready rifle are forgotten by those whom he fought for. Batch and his wooden leg will also be forgotten. How capitalism loves the Batches who fight for them!

The output of creamery butter in Alberta has increased from 500,000 lbs. to over 1,000,000 lbs. in six years. Hogs and cattle number over 1,000,000 head, a heavy increase. But the farmers claim to be poorer today than ever before. Their output is larger, their receipts smaller, and the price of living much higher. Socialism can explain this. Get a few books and read up. The capitalist papers tell the western farmers they are prosperous, and many of them believe it, though their farms are mortgaged to the limit, and the machine agents hold their notes for machinery.

The Princess Royal, King George's eldest sister, laid the corner stone of the new Marlborough town hall. A strike of London building trades has been on for six months and the strikers wrote requesting the princess not to perform the ceremony. As usual with the royal muck, she would not design a reply, and attended the ceremony. Socialists gathered and sang socialist revolutionary songs to such an extent that the corner stone was a fizzle. It is reported that the royal parasite was greatly agitated. Wonder if it would agitate her to wash a sinkful of dinner dishes, just for a change, y'know!

When the cable crammer touches on religion he becomes more unreliable than usual. At first he said the Salvationists who perished in the Express of Ireland disaster sang "God Be With You 'Till We Meet Again" when leaving on the voyage. Then realizing that this was not up to his Titanic record, he said that they stood together on the sinking Empress and sang the hymn. The probability is that his first story was nearest the truth, for we are told that the vessel after being struck sank so fast that those on deck couldn't stand to sing anything, and salvationists like others, would be too busy during those last few minutes in trying to dodge the trip to heaven.

Boy scout masters teach the little lads to always be on the lookout for an imaginary enemy. They are taken through the wooded portions of the country and taught how to approach this imaginary enemy in the most approved manner of the military authorities. In a very few years the boy's mind will be obsessed with the idea of an enemy. He is then ripe. When his fathers and brothers go out on strike for better conditions, the boy is handed a rifle, and a military uniform. Since a tender age he has been taught to obey all orders of his scoutmaster, who now proves to be an officer in the militia. He is told to fire on the workers. Will he do it? That remains to be seen. All his early training has had a tendency to compel him to shoot, and shoot he probably will.

An authority in New York remarked on hearing of the Empress disaster that "some seaman or under officer will be blamed for the disaster." Sure enough such has come true. The first officer of the tramp collier got the blame for the whole trouble placed on his shoulders. The trial was not so much to find who was the direct cause of the disaster as to try and prove to the world that the St. Lawrence route was as safe as any other route. The C.P.R. with its millions certainly proved that the daily press of the country is in its employ and working for its interests. Every paper that mentioned the disaster in its editorial columns did its damndest to convey the idea to its readers that the river route was safe and sure. Their editorial started off about the great loss of life and property, but the writers in their zeal for their masters drifted into spasms about the safety of the route. The writers for the kept press are always awake to the money interests.