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LET US CLEAR THE WAY FOR THE SOCIALIST STATE

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OUR \$10,000 MAYOR

No man can be mayor of Montreal unless he owns ten thousand dollars' worth of real estate free and clear from all encumbrances and within the city limits.

Does the possession of property give a man brains? Does the fact that a man has attached to his legal person a lot of bricks and mortar and dirt, imply that the brains in his head are any more active than a man who is not so encumbered with real estate?

We know of individuals in Montreal who do not possess one dollar in real estate. Yet these individuals can give Mayor Payette pointers on the simplest questions of economics and of city government.

Rents are going up in Montreal. The ordinary people are being squeezed harder and harder by landlords and their parasites. The greater the squeeze, the more real estate is worth. The more real estate is worth, the richer Mayor Payette becomes. The richer Mayor Payette becomes, the more pleased he must be with himself.

The Legislature should abolish property qualifications for mayor and aldermen. The idea that property means brains shows that Montreal is indeed dark. The whole council, Mayor and all, show that a city is foolish to trust its affairs to a bunch of real estate proprietors.

BLESSING THE COPPERS

Last week we published a letter from a layman taking us to task for our article on "Blessing the Coppers." We were in error it appears. The coppers were not blessed. The clergymen offers the coppers to God. The priest asks God's acceptance of the offertory while these words are sung.

"All things come of Thee, O God, and of thine own have we given Thee." It makes not the slightest difference whether the coppers are blessed or offered to God. Our criticism holds good.

Is the money tainted or is not tainted? Is there such a thing as tainted money? Is the church justified in taking money that comes from the brothel, the saloon, the sweated industry, the makers of nickel plated goods in which hundreds die of poison, and other like industries? If the church is justified in taking such money, our whole criticism falls to the ground. We get back to the principle of the feudal barons who robbed, murdered and pillaged and then gave to the church part of the plunder, the church accepting of course on behalf of God.

Let us take the expression above given, "All things come of Thee, O God." This is one of the arguments put forth by Blatchford the Socialist. It is the idea that has given him the reputation of being an atheist. If all things come from God then God is responsible for all things. There is no free will, no devil, no evil, no sin, all things coming from God and therefore all things being good. If this be true, the church is justified in getting all the money it can from any source possible. Our idea was that the church should stand out uncompromisingly for righteousness and not accept money from the oppressors of humanity.

We admit that this is impossible for the church to do and to remain prosperous and full fed. It has got to accept money to keep it going under its present institutionalized, ritualistic and non-revolutionary form.

That being the case, and the money being tainted, why should the church bring this money to God and ask him to accept it?

The whole process is more or less hypocritical. The church shuts its eyes and takes money from all sources. It then takes the money and asks God to accept it. Whether God accepts the money or not, remains an unknown question as far as we have been able to learn. We know of no Anglican Clergyman who has been personally informed by Divine Omnipotence that any individual collection has been accepted.

God does not take the money himself but the priest goes on the assumption

that the money has been accepted and it is thereupon dispensed to coal companies, carpet manufacturers, light heat and power companies and other like worldly organizations to keep the church going.

The money comes from worldly sources and goes back to worldly individuals. The priest does not know whether God accepts it or not. The whole form is merely a ritual which is more or less useless and in the case of ill-gotten gains, absolutely hypocritical.

THE INDEPENDENT LABOR PARTY

The Independent Labor Party of Great Britain has recently declared for the nationalization of the means of production and distribution. This practically means that the Independent Labor Party has endorsed Socialism.

The I. L. P. originated as a protest against the two old parties. The workers, realizing that they were powerless to secure class legislation from the capitalists, resolved to form an Independent organization. This they have done and as a result of their activity, and the activities of the Social Democratic Federation, there are about fifty representatives of labor at Westminster.

The labor representatives had no policy. All they could do was to sit in opposition. Realizing this, a few years ago they laid down a certain programme. This programme contained some main reforms, old age pensions, workmen's competition act for injuries received during employment, the feeding of hungry school children and the legalization of picketing during strikes.

All these reforms have passed into law. The I. L. P. got what they wanted in a modified form and again found themselves without a programme. Hence, a new programme had to be laid out and that programme had to be along socialistic lines. There are stirring times ahead of Great Britain. The next five years will witness great changes in government functions.

America is producing surplus goods which she wants to sell to China. China is becoming industrial and intends soon to produce surplus goods of the same kind that America does to sell to America. The capitalists pretend that China and America will grow rich by selling their surpluses to one another. This is like saying that two grocers can get rich by selling the same kind of canned goods to each other. On the Stock Exchange such an operation is known as a wash sale and is punishable by law.

In New Haven, Conn., a prominent politician made eighteen thousand dollars by selling a building site to the city. The deal is being investigated. According to our plute friends, it is a shame the way investigation committees are attempting to cut off profits arising from private initiative.

The coming fight will be between the oppressors and the oppressed, between the haves and the have-nots. The Churches draw their revenues from the haves. How can they turn traitor and fight for the have-nots? The churches will pretend to carry out social reforms; but their pretensions will always remain nothing but words and good intentions.

The Anglican Church of Montreal is beginning to study the housing problem of the poor. They will do as the Church has done in Great Britain. They will make some of the present Montreal slum areas respectable. They will, by so doing, force the slum people to go and settle in some other area which is at present respectable.

The Revd. Mr. French in the Synod denounced certain notorious saloons. Mr. French is great on tackling notorious evils which are unpopular. Will Mr. French attack the evils of capitalism? Not on your life! It would not be policy. The capitalists contribute to the support of his big church

ALDERMAN L. A. LAPOINTE

We have had the pleasure of becoming acquainted with one of the City Fathers of Montreal, namely, Alderman Lapointe.

Comrade St. Martin and the present writer called at the City Clerk's office with regard to the problem of the unemployed of Montreal. Mr. Lapointe was present and, finding that we were socialists, immediately began a tirade of ridicule against socialists and socialism. We were going to add that he ridiculed the socialist philosophy. Alderman Lapointe, however, did not ridicule the socialist philosophy, because he was absolutely ignorant of the subject.

We studied Alderman Lapointe and regarded him keenly. Mr. Lapointe is a tall and portly gentleman with a florid complexion and fierce moustaches. He radiates an atmosphere of energy and prosperity as a flower radiates beauty.

Alderman Lapointe is the typical product of the Montreal capitalistic civic government. He can talk fiercely; he can laugh uproariously at his own jokes. He can give an impression to an ignorant voter that he is very learned and well-acquainted with subjects about which he knows very little.

Mr. Lapointe attacked socialism vigorously. He uttered much ridicule at which he himself laughed and at which the civic employees around him smiled faintly. Alderman Lapointe is a power in the council and it is policy on the part of the employees to smile at the big man's jokes.

From what he could gather from Mr. Lapointe's conversation, he holds that it is not the duty of a city to take care of its destitute. He holds the opinion that a man out of work and starving is a proper object for scorn and ridicule on the part of a City Father.

It does not matter to Alderman Lapointe that city after city is voting relief funds for the care of the unemployed. Mr. Lapointe is well fed and prosperous. Mr. Lapointe is enjoying life and what it can give. Therefore, any question, any individual, any suffering which impinges on his consciousness, should be beaten out of his ken by brute force, a torrent of words and the shafts of ridicule.

The sooner such men as Lapointe are ousted from the Council and retired to private life, the better. We want no self-satisfied, florid and incompetent men in the City Council whose ears are deaf to the cry of suffering. We want no men there who consider it one of their functions to ridicule the cry of starving women and children. The city needs men of brains, men of sympathy, men of humility, as our City Fathers, who will heed the cry of distress and will give aid.

NATIONALIZATION OF RAILROADS

The government of Great Britain will shortly nationalize the railways. The change from private to government ownership will come about partly because labor demands it and partly because the owners of the railways want to unload on the government.

The railways of Great Britain are over capitalized. The railways have had to pay immense sums for the right of way over dual properties. The directors have also followed the pernicious principle of charging up all new rolling stock to capital account. They have paid enormous sums in salaries to titled directors who did nothing. The result has been that British railways only yield a dividend of between two and three per cent.

British Consols yield the same return as railway stock and are a far safer investment. The stock holders therefore are willing and anxious to hand over the railway systems to the nation and to exchange their railway shares for Consols.

The Irish landlords were perfectly content to unload their lands on the British public. The railroad owners are perfectly willing to unload their railroad shares. The national debt of Great Britain will be augmented and

the government will own the railroads. The socialists do not object; but will devise some scheme that will eventually wipe out the debt to the profit of the laborer.

TARIFF REFORM

It looks as though tariff reform will carry in Great Britain. The unemployed have become so numerous that something must be done to give them work. The capitalistic government will force through tariff reform as a stopgap to social discontent. Foreign goods will be excluded and new factories will have to be erected to supply the home market with goods.

Protection brings about a passing boom. While the manufacturers are getting ready to supply the home market, many laborers are engaged. When, however, the factories have been built, many men will be thrown out of employment and the conditions will rapidly return to their present state. They may be worse as high prices will prevent the goods from being sold and there will be stagnation and even greater suffering than at present.

The socialist movement will not stop. The agitators will continue to awaken the workers to their economic position. When the depression comes, as it must come within a year of the establishment of protection, the unemployed and the starving will be fully revolutionized and the master class will have to do something to stave off the surrendering of their privileges. The master class will probably give free bread to the nations.

FREE BREAD

Russell Wallace, the eminent British scientist and collaborator of Darwin in the theory of evolution, worked out some twenty years ago a scheme for giving free bread to all the people of England at government expense. Two or three years ago he brought out another book in which his scheme was brought up to date.

Wallace is the foremost scientist of Great Britain. He has gone into the scheme in a most painstaking manner. He shows that nearly all the evils come from the struggle for bread. Drunkenness, squalor, misery, prostitution all arise from the struggle of people to get a living. England could provide free bread of the best quality for all the people at the same cost as her poor relief. Give the people free bread and the necessity for poor relief would largely disappear. Great Britain, moreover, could lay in a three years' supply of wheat and prepare herself to feed the nation during a time of war.

As the socialist movement progresses, the capitalists will, probably put Wallace's scheme into operation to stave off socialism. This action will nonplus the socialists for a while. It will not, however, prevent the ultimate triumph of socialism in Great Britain.

Bernard Shaw in one of his satires declares that the British people are raising the old Roman cry of "Panis et circenses," bread and the circus. When the hungry mob of Rome rose the senators or emperors would silence them by giving them free corn, brought from Egypt, and gladiatorial shows. They kept the hungry bodies fed and distracted the idle minds with exhibitions. The ruling class in England will try to keep the hungry bodies fed and the mind occupied with theatrical shows. Even at the present time Archbishops and ministers are raising futile protests against the indecent shows now given in theatres.

Rome went to her decay; but Great Britain is not Rome. The British people are reared under a northern sky and will not be content nor fooled with such empty shows.

The socialists will continue their agitation and the free bread will start the ball rolling. If free bread is good then free garments will be good. If free garments are good free shelter will also be excellent. The result will be that the master class in giving free bread will but show the working class how foolish it is to give rent to men who do nothing useful.

Socialism will come in Great Britain. It is inevitable. It is according to the genius of the British race to evolve into socialism.

THE GOVERNMENT AND THE FARMERS

The activity of the Canadian government with regard to farmers has been prodigious. Pamphlets have been put out on all conceivable agricultural subjects. Tons of advice have been given to the farmers and the whole sum and substance can be summed up in the little word "work."

Has any advice come to the farmers from the Department of Agriculture about how to buy automobiles? Has any advice come to the farmer's wives about the different qualities of silk? Does the Department of Agriculture give any information as to the best methods to adopt and the most comfortable routes to select when the farmer's wives want to take a trip to Europe? No, the Agriculture Department puts out no advice like that for the farmers.

What do the farmers want with automobiles or silk dresses or European trips? Everybody knows that it is up to the farmer to work and work hard.

What he wants to know is how to produce the richest cream. Mind, after the cream is produced, the farmer and the farmer's wives and children must not use any of it on their porridge for breakfast. That cream must be shipped to Montreal where it will go to the rich man's table in luscious fatness, or where it will go to the poor man's table with all the water that it can hold according to law or with more water than the law allows in it if the milk inspector is not on to his job.

The farmer produces and does not consume and all the activities of the Department of Agriculture are bent to make him a better producer so that others may consume more. The theory is that the more the farmer produces the more he will be able to buy. As a matter of practice the more the farmers produce, the less he gets for his product.

Our whole system is against the farmers becoming rich. A few farmers may get to be worth ten thousand dollars; but this is all they can get. To get it the farmer must work like a slave all his life. He will wake up as an old man with his life gone and no pleasures. The city man with a few twists of the pen and with a capitalistic government to grant him favors can make millions overnight. The farmers can get lots of work for little pay on the farm.

Did we hear some farmer say that he knows of farmers who have made twenty thousand dollars? This may be true, but the farmer did not make it in farming. He must have made it in shaving notes.

We heard Patterson-Smyth in St. George's church bewail the fact that young men do not patronize St. George's Church nor assist in parish work. Of course they do not. Any young man with gumption and with a desire to do good and relieve poverty will not direct his actions through the red tape of the Anglican Church. The method is too slow and the results are infinitesimal compared with the money and time expended.

The Republicans of the U. S., are giving grand banquets in honor of Lincoln, the great President who freed the niggers. At these banquets no niggers are allowed, save those who slip the soup.

Charles W. Eliot, formerly president of Harvard University is just coming to see that capitalism creates wage slavery; but, poor man, he cannot see the remedy any more than can the bunch who run Old McGill.

The old idea in religion was that a man should be content to stay in the position in which God has placed him. The new idea is that God has placed many in positions in order that they may get out of them as fast as they can.

Three thousand unemployed working men fought each other for jobs in Chicago last week at the gates of the Illinois Steel Plant. City Father Lapointe might study this fact and spend a quarter of an hour quietly thinking.

DARKEST MONTREAL

Just before the last Dominion elections a small socialist sheet was put out in Montreal. Only two copies appeared, yet the fact was heralded throughout the socialist press of the world that a new organ had started. British, German, Austrian, Italian, Russian and other socialist papers spread the news that a socialist paper had been started in darkest Montreal.

To radicals and socialists Montreal is looked upon as a dark and forbidding city of ignorance. In Montreal the capitalistic theory runs riot. The city is priest ridden and immoral. The people have not yet begun to think. They let their priests whether Protestant or Catholic and their big capitalists, who are nothing but legalized robbers, do their thinking for them.

Montreal and Quebec rule Canada politically. The priests and the capitalists rule Montreal and Quebec and consequently Canada is ruled by ignorance, superstition and robbery. When Quebec awakes, Canada will be free.

There is a glorious work of enlightenment to be done in darkest Montreal. Prejudice runs high and blind bigotry walks honored and revered in high places. But there are men in Montreal who are awakening the premier of the Dominion to her own backwardness. We prophesy great things for the socialist cause in Montreal. The movement is neither dead nor sleeping. It is wide awake and organized for victory.

NOTES AND COMMENTS

The French Chamber of Deputies has voted a million francs to assist the unemployed. Montreal has a council which thinks such votes to be folly.

Five thousand and two hundred married women in Berlin, Germany, are hunting work and are on the verge of starvation. The capitalistic system of production whether in Germany or elsewhere is rotten.

The plute organs gravely inform an awe struck audience that socialism will break up the home. In the States there are seven million unmarried men under the present system. Socialism will give these men an opportunity to live the home life.

Dr. Matthias Nicol states that one-fourth of the school children of New York City are in a starving condition and unfit to study. The socialists want the city to feed the children. Socialists are often more Christian than the churches.

The laws of France compel every writer in the newspaper to sign his name to his articles. This law should be introduced into Canada. We would like to know the names of the writers who are turning out the drivel in some of our daily papers.

Mr. Dooley says that he sees great changes in three years; but few changes in fifty years. Mr. Dooley might have gone farther and declared that there is little difference between Christian capitalism and Roman Paganism.

Well, well, well! Here's Patterson-Smyth of St. George's Church, Montreal, declaring that the age is to humanitarian. Go through the sweated industries of Montreal, Smyth, my boy, and you will begin to think that the age is too brutal.

The Anglican Church of Montreal, is going to take up social reform. We are glad to see this as the activities of the Church will relieve a little of the oppression. But while the Church is busy fussing away at reforms that will not hurt dividends, we will keep right on fighting for the abolition of the privileged classes which support the Anglican Church.