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THE SOCIALIST YOUNG GUARD

It is said that the Jesuits say that if you give them a child to train till he is ten they care not who trains him thereafter. They will have had the child during his plastic period and thereafter the child will remain true to the faith.

As we grow old and our powers fail our memory goes back to our childhood days. We forget the strength of our manhood and our minds wander to our earliest days. When Fallstaff lay dying "a babbled o' greed fields" according to Shakespeare. This is in perfect accordance with the theory of evolution, for when strength fails the latest acquired characteristics fade away and the more primitive ones reappear. This explains many death-bed returns to the Catholic church by men and women who left the church in their prime. Tennyson in his poem The Wreck, brings this point out.

Hide me, Mother! My fathers belong-ed to the church of old,
I am driven by storm and sin and death to the ancient fold,
Ling'ring to the Catholic Cross once more, to the faith that saves,
My brain is full of the crash of weeks, and the roar of waves.

The children of Israel had to wander forty years in the wilderness until the old generations who had been brought up under slave conditions had perished, and a new generation, who had been nursed on the fierce freedom of desert life had grown to manhood and were ready to bear the burdens of conquest.

Blatchford says that in his early days he was sent to church and taught to be good and wash his face and say, yes sir, and yes ma'am, to the Paris fashions and to fear and reverence those who sweated little children. Then he went into the British army for seven years and was taught to be brave and not to fear anything. Blatchford later became a Socialist, but now his fears are returning and he fears the Germans very much. He is also getting to fear foreigners on British territory. He is returning to the early teachings that he got in his youth.

What are we Socialists doing to counteract the pernicious teachings the young children get?

Jules Lavigne sees the evil and is agitating for a Socialist Young Guard composed of children. He has translated the following from the Italian. It is in Italy that the Socialist Young Guard flourishes. It shows how the Socialists of foreign countries are not surrendering the education of their children to be perverted by the system upheld and paid for and controlled by the capitalist class.

ETHICS OF THE SOCIALIST YOUNG GUARD.

1. Love your school fellows who will be your fellow workmen in life.
2. Love learning which is the food of the brain; be as grateful to your teacher as to your parents.
3. Honour good men; be courteous to all men; bow down to none.
4. Always stand up for your rights and resist oppression.
5. Do not be cowardly. Be a friend to weak and love justice.
6. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of the workers.
7. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself for others.
8. Do not think that he who loves his country must hate and despise other nations, or wish for war which is a remnant of barbarism.
9. Look forward to the day when all men will be free citizens of one fairland, and live together in peace and righteousness.
10. Consider the welfare of the working people as something for which you must work.

In the second reader of the Protestant public schools of the province of Quebec is a poem about a little boy who had an old grandmother. They were very poor. So this good boy went and worked in a cotton mill, and every Saturday he brought his pennies and gave them to his granny, and the two lived on them. The second reader is published in Edinburgh and is no doubt used in Scotland.

Here are two horrible facts. An old woman who should be given an old age pension. A little boy who should be in school. Child labor is one of the damnable curses of our

modern times. Yet the capitalist educationalists combine the two. They make the sweated little boy support his old relative and the lesson is drawn that the boy is a very good boy because he does not demand an education and is willing to throw some man out of a job whose cost of keep is more, and who is willing to relieve the capitalist exploiters of taking care of an old woman by giving that old woman all his money.

Surely we need a Socialist Young Guard. Surely every Socialist father and mother should teach their children differently than the capitalist instruction they get in the public schools.

The Socialist Young Guard is an excellent organization to counteract the pernicious morals taught in our public schools and the pernicious, sycophantic, blind, unreasoning, lick-spittle, brutal parasite worshipping institution of the Boy Scouts which every bedecked gun-carrying, legalized human-butcher, commanding military officer praises to the skies.

The exploiters say that the people forget quickly. A steal is put through and the people protest. Elections are years away and before election time comes around the people have become accustomed to the new burdens and have forgotten the issue. The capitalist rely upon this fact and work it for all it is worth. But there is one class of people that do not forget. That class are the Socialists. They dig away back into past steals and show where the lords of Britain got their power by robbery. They dig back into Morgan's career and show where he got his start by buying condemned rifles from the American government cheap and selling them back to the American government as new and perfect rifles. They dig back and expose the thefts of coal lands, railway lines, and monopolies. The capitalists rely that those are old thefts and that restoration cannot be made as the original owners are dead. But the Socialists point out that there must be a complete restoration to all the people. So the thieves and exploiters and holdup men who call themselves financiers find it policy to keep quiet and try to keep the Socialist remedy from getting before the public. The Socialists know where they talk and are out to prevent robbery in the future and to do away with the present effects of past robberies.

Herman Palmer, an expert burglar who stole a hundred thousand dollars during his time, is now in the Tombs of New York. He declares that it is more lucrative to be honest for no matter how big the haul he got he spent it quickly and is now poor and in prison. This remark is reprinted in the capitalist press. The moral is drawn. It is one of those things which seem to show that it is better to be honest than dishonest. It appears to be an expert opinion. But Palmer is not fit to speak on the question. He only knows the side of the thief who has been caught. Palmer made big hauls and spent them. The conclusion that thievery is ill-rewarded therefore does not follow. All that Palmer's statement proves is that he was extravagant. To be honest does not mean to be prosperous. The wage slaves who work hard and get thrown out of a job while the labor skimmers grow rich without labor have far more cause to say that dishonesty is more profitable than Palmer has to say that honesty pays better than dishonesty.

An organized system of getting seabs into Canada is in force. Four men were arrested for crossing the border at Windsor. They were on their way to Cochrane, Ont., and had received instructions from a man in Cochrane as to how to dodge the immigration officials. These four men caught will be used to try and make the wage slaves of Canada think the Dominion government is protecting them. But the Dominion government has agents throughout Europe enticing workers to come over to Canada. The only hope the workers have is to kick every plute politician out of Ottawa and put in a bunch of revolutionary Socialists who will do away with wage slavery altogether.

Socialism means the social ownership of the means of production and distribution for the benefit of all. Social ownership will not be for the benefit of all as long as rent, interest and profit are paid. For these things go to people who can then then live without working. So Socialism means that interest, rent and profit will be abolished.

A Canadian judge is the official protector of legalized robbery.

An Independent Labor Party is unnecessary in Canada. Let the Socialists get busy and show the workers that Socialism is the thing they need.

An Independent Labor Party simply means that the workers withdraw themselves from the old parties. But that is not enough. The workers must have some aim. If that aim is not revolutionary then the political activity of the workers will wonder in to byways and the workers will remain slaves.

Will the Social revolution come in with violence or in peace? That depends upon the country in which Socialism comes upon the resistance offered by the capitalist class to the order of the people to vacate power. If the resistance offered is weak then Socialism will come in peace. If repressive measures are adopted and the capitalist class resist by force the coming of the new order then Socialism will have to come in with some disorder due, not to Socialism, but to the commotion created by the recalcitrant capitalists.

It is hard for the capitalist religious person to get into his head his own position. He thinks he is where he is because divine providence has desired to bless him. He thinks he is unworthy the blessings bestowed upon him in many instances. This kind of man does not like to be told that he is a labor thief. He does not like to be told that society is unjust and he is getting part of the legalized plunder. Such men, however, are getting many severe jolts these days. They do not like these jolts but evolution is indifferent to their likes and dislikes.

I know Socialists who think that the best way to spread Socialism is to hit a man's pet prejudices. They call this process jarring the wage scales loose. This is not the way to catch mules. Hit a horse over the nose and he will fling up his heels and scamper away. It is because of such tactics that so much of Socialist effort has been unproductive. We want to get wage workers interested. Let him have his religion. Let him have his views of life. But gently, kindly, explain to him how much better off his family could be, or how much quicker he could get married and how happy he could make his loved ones, were Socialism here and we had justice and the workers got their just recompense. In this way far more can be won to Socialism.

We have Christian Socialists and we have scientific Socialists. We both aim at the abolition of capitalism. But one class goes to the bible and the other goes to Marx for inspiration. In the old testament there are many grand passages. The primitive Israelites practised tribal communism. Primitive Christians practised communism. The prophets of old thundered against robbery. Christianity was a wonderful movement for the freedom of the world from slavery. But primitive communism is not the social system into which we are going. For the doctrine of evolution has been discovered. The secrets of nature have been penetrated in part. Telegraphs, telephones, steamships, railways, aeroplanes, soil foods, reaping machines, gang plows, hydraulic mining, high tension power transmission lines, meteorological bureaus, coal, the compass, nitroglycerine, the loom, the typesetting machine, the giant presses, electric furnaces, liquid air, synthetic chemistry, bacteriology and many other things lie between us and the state of primitive communism that was the ideal of the old dreamers. Humanity moves onward. Our vision is to the future.

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The plutes have a great desire to see a spirit of humble honesty abroad in the world—among wage slaves.

Socialism will not come until the people want it. It is the mission of the Socialist agitator to show people that Socialism is something they want.

Capitalism makes tramps and he towns and she towns and rented houses and evicted families and unmarried man and prostitute woman and homeless construction gangs and the capitalists gravely declare that Socialism must not come because it would break up the home.

The capitalists say that Socialism will never come as the ruling class have always ruled, that the workers are too ignorant to unite and that the workers would not know how to run things if they had control. The feudal lords of France said the same thing in France over a hundred years ago. They woke up and found they had made a mistake. So our friends the labor skimmers will find that they also have made a mistake.

I was listening to a judge giving a lecture on the constitutional history of Canada. He spoke of some of the past judges of Canada who had taken up arms against Great Britain and became rebels in 1837. The judge declared that we too would have been rebels in those days because the people were fighting for the right to govern themselves. That same judge would give the order to hang Socialists if we rebelled and took up arms to conquer for the toilers the right to govern themselves and their labor power. There are many people who see the need of past revolts and consider, as heroes those who took part in them, and who at the same time cannot see the need of present revolt against injustice.

Socialism is nothing wild and strange. Socialism is something very common place and clear. Socialism is not a doctrine of chaos. It is a doctrine of organization. Socialism centres round the principle that the productive worker should be given the social value of the wealth he produces in so far as is compatible with the care of the aged and defective. Socialism is a doctrine of the abolition of rent, interest and profit, the abolition of the private control of the machinery of production and distribution. It is a doctrine of the elimination of waste and the division of labor in the interests of those who labor. Even many capitalists favor Socialism for they realize that it is a far juster system than the one now in existence.

There are two sides to Socialism. There is the present class struggle and there is the future Socialist state. Socialism will benefit all by freeing the world from misery, by providing the means of life for all, by eliminating wasted efforts and making it easy and prosperous to do right and difficult to do wrong. That will be a glorious state of society and many capitalists long for it to come. But we have to abolish capitalist exploitation before that state of society can exist. Peace cannot come to a community when the neighboring woods are the home of bandits. Liberty cannot come as long as slave owners control. So Socialism cannot come as long as capitalism rules. We must throw off the rule of the capitalists. It is the class struggle which produces the opinion among some that Socialism is a doctrine of hate and discontent and disorder. Certainly there is disorder when two classes exist in a nation. There is disorder when the authorities are chasing highwaymen. But that disorder, that turmoil, precedes the peace and prosperity that comes with a settled system of economic justice.

THE INDEPENDENT LABOR PARTY

The Independent Labor Party is forming in Canada. The first issue of the Canadian Labor Party Bulletin has been issued in Toronto. It is a finely got-up paper the size of Cotton's Weekly. The first issue is five thousand copies. It is a monthly publication and the editors declare that the next issue will be ten thousand.

The paper is published in the interests of forming an I.L.P. like that in Great Britain. It is edited by Ed. Stephenson of Toronto with A. W. Puttee, editor of the Winnipeg Voice, Jos. T. Marks, editor of the London, Ont., Industrial Banner, and A. P. Dyer, editor of the Eastern Labor News of Moncton, N. B., as associated editors.

The first issue thus pays its respects to the Socialist Party of Canada:

"That Canadian International (?) Revolutionary Socialist Party of the first part, whose post-office address is Vancouver, needs not much attention from those who desire a comprehensive, powerful Labor party in this country. It has had years to make good as practically the only political organization of the workingmen in the field, but it has only spread dissension among the Socialists, driven out its best workers, laid down an impossible programme, and followed a contradictory policy, and created a holy-garby before whose dictum the petty bigots in the fold must bow. Some of the members who have publicly boasted that they will be scabs as long as they live, and others who have dropped their membership in unions because of resolutions hostile to trade unionism introduced in locals of the party, will make a tremendous noise at the first sign of a federal Labor party. Other members who are union men and some of them expert heresy hunters, too, will talk loudly of the rights of the minority, and so on, should their union try to approve of the formation of such a party. Oh, well."

In the first issue is the platform of the Trades and Labor Congress of Canada, which is as follows:

TRADES AND LABOR CONGRESS PLATFORM

1. Free compulsory education.
2. Legal working day of eight hours and six days per week.
3. Government inspection of all industries.
4. The abolition of the contract system on all public works.
5. A minimum living wage based on local conditions.
6. Public ownership of all franchises, such as railways, telegraphs, telephones, water works, lighting, etc.
7. Tax reform by lessening taxation upon industry, and increasing it upon land values.
8. Abolition of Dominion Senate.
9. Exclusion of Chinese.
10. The union label to be placed on all manufactured goods where practicable, and on all government and municipal supplies.
11. Abolition of child labor by children under 14 years of age, and of female labor in all branches of industrial life, such as mines, workshops, factories, etc.
12. Abolition of property qualification for all public offices.
13. Voluntary arbitration of labor disputes.
14. Proportional representation with grouped constituencies and abolition of municipal wards.
15. Direct legislation through the initiative and referendum.
16. Prohibition of prison labor in competition with free labor.

Joe Ainey, Labor Controller of Montreal, elected by the capitalists as a safe and sane slave, and Alphonse Verville, labor Liberal M. P., endorse the paper and its aims. It is endorsed by Ramsay MacDonald, British M. P. on the labor ticket who leans strongly towards liberalism.

The first issue warns the workers against the labor policy of the Liberal party.

The formation of the I.L.P. in Canada shows that the Socialist Party of Canada has not been able to make enough headway to stop it. This may be due to the ignorance of the wage slaves. It may also be due to erroneous, uncouth and brutal tactics of the organizers of the Socialist Party.

Throughout Canada no doubt many of the Socialist Party members will

oppose bitterly the formation of this new party. As far as Cotton's is concerned the policy pursued will not be the hammering of the new party nor the endorsing of it. Cotton's will try in the future as in the past TO MAKE SOCIALISTS.

If the wage slaves of Canada get the revolutionary idea into their heads that "labor produces all wealth and to labor it should belong," then the Joe Aineys and the Alphonse Vervilles will lose their power. The men who will rise to office within the labor party will not be slaves who consider that the workers always will be slaves.

The hope of Socialism does not lie in a Socialist party with few members who are impossibilist political actionists. The hope of Socialism does not lie in a great and numerous labor party whose members think the thoughts of slaves. The hope of Socialism lies in a revolutionized working class who know that they are slaves, know who their enemies are, and are eager to throw off the industrial and political shackles that make slaves of them.

A good many Socialists forget that there are people in the world who cannot see Socialism. They do not know what it means. We are apt to get impatient with ignorance in people about things which seem commonplace and certain to us. We speak of revolutionary Socialism standing for the interests of the working class and yet the working class are frequently abused by Socialist speakers. People are puzzled to know what is the difference between Socialism and trade unionism. Socialists do not advocate strikes and yet frequently support strikes when they are on. The reason of this is plain when once the Socialist aim is seen. Socialism aims at the working class control of the means of wealth production and distribution. The capitalist class own the mines. The capitalist class own the products mined by miners. The miners work for wages. The capitalist class sell the product and get the profit which is the difference between the cost of wages, etc., and the sale price. Now trade unionism endeavors to organize the workers to demand shorter hours and more pay. Socialism organizes the workers to own the mines and the product of the mines which comes from their labor. Trade unionism leaves the capitalist class in possession of the mines, still controlling the labor of the workers and owning the products of the mines. Socialism would vest the ownership of the mines and the product of the mines in the collective working class. So the aim is different. But Socialists support strikes and hope the strikers will win. They do this in order that the workers may have shorter hours and more pay so that their bodies may be stronger and they may have more time to think, for Socialists know that when the workers think they will surely see the benefits that Socialism will give them.

Capitalists are now talking efficiency. They are finding that underfed wage slaves are not profitable any more than underfed draught animals are. They are finding that slim-waisted workers are not so profitable as workers whose lungs are filled with fresh wholesome air. So we have capitalists who go in for reforms and we have uplift movements and church sociological leagues. The capitalists try to make us believe that these things are done for the sake of humanity. We know better. For the blood and the agony and the tears of exploited and mangled and murdered wage slaves speak too plainly from the pages of history for us to be deceived by the vapors of the capitalist exploiters. No. The kindness of the capitalists is but the kindness that would be shown to a valuable draught animal to make him efficient. If the workers want their freedom they must conquer it for themselves.

There are many assaults being made on capitalism. There are the growing power of the unions, the spread of industrial unions, direct action, political action, old age pensions, child labor laws, and many other things. These all are attacking the capitalist system. For the capitalist system is based on the purchase and sale of commodities including labor power. The limitation of the working day, the prevention of child labor, old age pensions, are all assaults upon the capitalist system because they interfere with the purchase and sale of labor power in this freest manner. Socialism will finally carry the day and the capitalist system will be done away with.