

WHAT WILL HAPPEN UNDER SOCIALISM.

ABOLITION OF ECONOMIC DETERMINISM

Economic determinism are words frequently used by Socialists. They sound big. But they mean something very common place. Economic determinism means that the great mass of actions in life are determined by the mode in which we get our living. That art, literature, religion, conversation, morals, politics, viewpoints of life, are all, in a great measure, determined by, and are based on the economic structure of society.

* This sounds foolish, does it not? If you hear it for the first time you will say, "all rot." Yet when you come to think of it you will come to see that it is true.

You meet a friend. He asks, "How's business?" There is economic determinism at work. You look glum and say, "Rotten." Your glumness has been produced by the failure of the economic basis of your life, your business. Or you say, "Fine. Had a good day yesterday. Come and have a drink." Economic determinism again at work. Your good feeling, your friendliness, even your tipsiness. All is determined by the mode in which you get your living.

Or you are a worker. A fellow worker comes along and asks, "Work going to close down?" And you say, "Guess so," and look glum. Or you say, "Guess not. Rush orders. Struck for higher pay and got it." You look cheerful and think of the better things you can get the wife. Economic determinism again.

If you pray, you say, "Give us this day our daily bread." Your prayers are determined by your economic needs. Or you see a picture which depicts the struggle arising from a strike. And you are interested and study it. Here is art bound as a handmaiden to material struggle over the bread and butter question. Economic determinism again.

Study all your hopes and ambitions, and you will find that they surge around the mode of getting your living. You meet a man who is more on to the job than the rest, and the boss wants that man. He can get bigger profits out of him. So this man is much praised. Praise is determined by economic determinism. Or you see a man who wanders off into peculiar ideas. Does not care for commercial life, and is an indifferent wage slave. Got no get up. He is blamed. He may be writing poetry that future ages will read with eagerness. But he is not on to the bread and butter job. Economic determinism brings blame and contemptuous shrugs.

This is all under capitalism. Under Socialism it will be different. Food, clothing and shelter will be the birth right of all. Profit will be abolished. Rent will be abolished. The scientist will be to the fore. The bacteriologist, and chemist and biologist will direct the forces of nature in the interests of life. The giant machine socially owned, socially operated, and co-operatively managed will provide the necessities of life with little labor. Then the necessities of life will be plentiful beyond the dreams of the wage slave. There will be no more slums, no more hunting for jobs for a bare living, no more worrying over a job or poor business. No more rejoicing in a steady job or over a good day's business. No more asking of "How's business." No more thought and care to provide the means of life. For the means of life will be the right of all.

This will abolish economic determinism. Mankind will have passed beyond the stage of want forever. The miser will no more exist. For there will be nothing to hoard.

The transcending of the iron laws of economic determinism will change the whole outlook of the human race. A new civilization will be born. And mankind will swing upward to higher heights, heights of intellectual, moral, physical and occult development that is undreamed of at present save by a few hidden dreamers.

THE PROBLEM OF LIBERTY

Socialism will raise the problem of liberty. This is the fear of the exploiters. Socialism will bring liberty to the toilers. And because of this the reactionists dread it.

So has it always been through the ages. Those who exploit, fear lest the people should achieve freedom. So the patricians of Rome fought Christianity. So the slave owners of the South fought emancipation. And they gave as an excuse that the negroes would not know what to do with liberty.

Socialism will bring freedom from heavy labor. Socialism will bring a chance of development to those who toil ten and twelve hours a day in the mills of mammon.

The problem of liberty is the fear of the capitalists. The workers will not know what to do with themselves is the cry. They will get into

all kinds of devilish scrapes. Humanity will go to pieces. The workers must not have liberty.

Is the problem of liberty so very great? Has not the brain of man, that has tamed fire and steel and the thunderbolt, sufficient intelligence to solve what can be done in the place of heavy labor? Cannot the men and women who have toiled patiently, bearing the weight of an exploiting class for ages, cannot the working men and working women who bear the burdens of humanity, solve the problem of freedom?

Socialism will raise the problem of liberty which is no problem. For the energy that is now bent to useless tasks will be bent to peering into the secrets of nature and to solving the perplexing problems of the ages in science and philosophy.

Socialism in Canada

Will Comrades send in short items of Socialist activity in their locality for this department? Send in clippings of reports in the newspapers of Canadian Socialist activity. Be sure to give name of paper and date of publication.

Father Vaughan lectured at Grimsby, Ont., against Socialism.

On Dec. 6th, at St. John, N. B. Comrade J. W. Eastwood addressed the Evangelical Alliance which was meeting in that city.

The Socialists of Toronto are planning the publishing of a Socialist paper called "The Dart." The first number will be published in January.

The Industrial Unionists of Montreal are distributing five thousand four-page pamphlets showing up the weakness of craft unionism and urging the workers to unite on the industrial field in industrial unionism.

Brookville, Ont., Socialists are distributing five thousand leaflets and election manifestos as part of the campaign to elect Comrade E. W. Whitehill as Socialist Mayor of Brookville.

Comrade Frederick Urry of Port Arthur and an Anti-Socialist have been carrying on a controversy over Socialism in the Letter Column of the Port Arthur, Ont., News.

Comrade Gerald Desmond has been appointed Organizer of the Okanagan Valley, British Columbia. He will be in the field some months. The district will be thoroughly canvassed and an attempt will be made to have an organization that will win. Will Cotton's readers in the Okanagan put themselves in touch with Comrade H. Gildemeester, Mara, B. C.

The Palmerston, Ont., Spectator gave a column report of the address of Organizer Lorne Cunningham in the Anderson Hall. The editor has this to say of Comrade Cunningham, "While it is apparent that the speaker was not university graduate, he nevertheless had a well-stored mind on economic problems and was a thorough student of history. His view of Socialism is not narrow, arrogant or bitter." The editor of the Spectator reports the speech in a very favorable manner.

The Comrades of Toronto have resolved not to run Comrade Lindala as candidate for Mayor next month but to bend their energies in the distribution of literature. The Toronto Mail and Empire gives a column to the discussion of Socialism and declares, "Mr. Lindala has some right to maintain that he is the representative of a party that has done good work, and has more good work to do in many parts of the world, if not in Canada."

There are certain stories told us in infancy. These stories are the stories of Santa Claus, Ali Baba and the Forty Thieves, Daniel in the Lion's Den, Jack and the Bean Stalk, Jonah and the Whale, Cinderella, Adam and Eve in the Garden of Eden, Sinbad the Sailor, Moses and the Snakes. Now some of these stories we were at liberty to disbelieve. But others we were forced to believe under threats of severe and unknown punishments. There are some Socialists who think that if they destroy the belief in these primitive stories told us in our infancy they have destroyed the basis of Christianity. I think I am safe in saying that ninety-five per cent of the Christian ministers in Canada do not believe these stories. Therefore the attack must be deeper to reach the basis of Christianity.

LISTS WANTED.

Lists of wage workers wanted in Quebec and New Brunswick particularly. Also in other provinces. All lists acknowledged by mail.

Old political faiths are crumbling. Old shibboleths no longer hold with the people. We are in the midst of the vastest changes that have ever gone through.

LAND that \$3.00 worth of goods and get "Facts." You need Facts and Cotton's needs the subs. Put the New Year spirit into it. Your sub will be an encouragement to Cotton's for 1911, while Cotton's Facts will stimulate and educate you to propagate Socialism. It's a square deal. Get busy before New Years.

THE LAND QUESTION.

Revolution in Agriculture

The revolution in farming is taking place under our observation. It is proceeding with great rapidity. The farm is being industrialized.

In the Saturday Evening Post, which, by the way, claims to have a circulation of a million and a half weekly, is run by a sea concern, and carries a full page advertisement of the clothing firm of Hart Schaffner and Marx against whom the starving garment workers of Chicago are striking, in the issue of November 12th there is an article on "Farming with Power and Electricity." This article gives facts and figures of the invasion of farming by the giant machine. It declares that one thousand traction engines are used on the farms of North Dakota. A traction engine costs \$2,500. It will plow in one hour what it would take a team of five horses to do in half a day. It will plow deeper and better. It will work night and day with different gangs of men. It will do the work quick and thus get the wheat in early and will take full advantage of the short harvest season.

The Post gives the experience of J. R. Smith in North Dakota, an agent of a land company, who went into capitalist farming as a paying investment.

He bought two gas traction engines and plowed two thousand acres in sixty days working night and day with different shifts of men. Plowing, crushing, drilling and seeding was all done by traction work. Thirty-two thousand bushels of flax was raised at a cost of \$11,085. He sold his crop for \$48,000. His gang, plows, traction engines, seed drills, etc., cost \$12,000. So at the end of the year he had his machines, less the wear and tear of one season, his \$12,000 back, and almost \$25,000 clear gain.

With traction engine work, Smith has found it possible to hitch several machines together. Thus he plows a strip twenty-four feet wide at one time, and seeds a strip eighty feet in width. Five fingers are hitched together and a strip eighty feet wide is reaped at one operation.

This is modern farming. And it is in its infancy. The machine age has come. It is concentrating the business of the little independent farmer. The small farm worked by primitive tools no longer pays.

The farmers do not like the outlook. But they are in the grip of economic forces. They can no more escape than could the hand weavers escape the results of factory cotton spinning.

In the development of farming first came the pastoral stage. Then the primitive scratching of the earth with a crooked stick. Then the iron plow and the reaper. Now comes the traction engine.

Capitalism will solve the farmer problem from the industrial point of view. Capitalism has invaded the agricultural field and will not rest until it has conquered it.

SMALL HOLDINGS

In England there is a great chorus of praise over small holdings. Let the worker be given possession of an acre or two of land at a good stiff rental. Let the small holder be put where he can make money—for the landlord. If there is no other way let the land pass to the small holder through purchase at a high price.

This is an attempt to build up a peasantry as a mainstay for the aristocrats. This is not the age of the small holder in land any more than it is the day of the hand shoe-maker in industry. This is the age of concentration, and vast enterprises. The small holder is a backward step.

But to move forward means revolution. The industrialized classes of England are pressing forward to the nationalization of railroads and of the land. Nationalization means the prevention of increased exploitation and finally the extinction of the parasite class. Therefore the landed aristocracy wish to build up small holdings whose owners or occupiers will oppose land nationalization. The big labor thieves wish to shield their rent rolls behind the cry of consecration of the industrious small holders' land.

It is too late in the day for any such cheap trick to work. Revolution is on its way in England.

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 red printed and numbered address label on the wrapper, your subscription has been paid by some friend who wishes you to look into the truths of Socialism. 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.

SCIENCE.

RENDING THE OCCULT

"What am I and from whence? I know not but that I am. And since I am, conclude something eternal."

The problem of existence has been the problem of ages. Ever since man began to reflect upon himself the problem has been the great problem.

The word science comes from the Latin word, scio, I know. Therefore science means knowledge. As man has grown in the powers of observation through mechanical instruments and division of labor and in more certain knowledge upon which to build his speculations, science has come more and more to the front.

Since man has begun to reflect and study himself, there has been the inward look and the outward observation, self study and nature study.

The wisdom of the east consists in the former. The wisdom of the west consists in the latter. Our religions come from the east. Our science comes from the west.

In reading the accounts of the old religions, whether Egyptian, Assyrian, or Babylonian, one is struck with the two-fold aspect of the religions. The priests taught the people in parables and images because of their ignorance.

But the priests meditated. They tried experiments with themselves. These experiments were in the nature of hypnotism, animal magnetism, thought transference, mind reading, etc. Theophrastus Bombastus, Paracelsus, (from whose name we get the word "bombast") in the middle ages was of this school. The meditations of the early Christians partook of these experiments. The Hindu wise men who hold that the world is maya, illusion, just as do the Christian Scientists, are of this school.

The east was thoughtful and introspective. The west is epic and objective. The further west the more objective.

The objective west has discovered the law of evolution. It has traced the history of life upon earth. First the single celled protozoa. Then the many celled creatures. These in their variations produced the worm like fish with the outlines of a backbone. Then life crawled from the sea to land in the shape of the amphibian family of animals. These through the ages varied. The pithecanthropus or man ape originated. Then man, primitive man with head slanted back and crooked at the knees. At last civilized man arose.

When lecturing on the theory of evolution, Huxley declared that he was explaining nothing. He was simply unfolding a process. Evolution does not explain why life acted as it did in its unfoldment on the earth. It simply shows how it acted.

The biologist investigates the origin of life. And still the east claims that its theories are still as strong and unshaken as ever.

But there is a recent science which is pressing hard upon the occult religions of the east and seeking to rend their secrets and to show that occult phenomena are part of nature's laws. This is psychology, the science of the investigation of thoughts and the action of the mind. The problems are being attacked in the same scientific and painstaking way as the other problems have been attacked. Societies of Psychical Research are at work. Levitations, materializations, apparitions are being studied. Tentative theories such as that of the fourth dimension are being put forward. The objective west is taking up the wisdom of the subjective east and is striving to discover the laws of spiritual phenomena.

Man has advanced from the brute. It is a far cry from the beginnings of life upon earth to the upright complex form of man, the habitation of his sensations and the abode of his mentality. Yet will man rest here? Is evolution complete? Is not man rather the forerunner of a yet more complex race to be? Just as when the eye becoming sensitive to light some creatures caught glimmerings of nature forces that their more thick skinned fellow creatures did not, so perhaps there are men with powers being born within them that others know not of. This is the theory of the Super Man.

The question of occult powers is still a vexed one. But it is being proved and perchance the Newton of the mental world is at work arriving at the enunciation of a law that will bring order out of chaos in the observation of the mental world in the same manner as Newton's law of gravitation brought order out of chaos in the physical realm.

KEEP Cotton's in mind during New Year's week. Resolve that Cotton's shall hit that 20,000 in 1911, and that you will have "Facts" in your inside pocket.

The Brazil fleet revolted. The Greek soldiers have been dictating to the government. The Young Turks are threatened by a military revolt. Spain had to raise the pay of its troops. The soldiers who brought about the revolution in Portugal are dissatisfied and want bigger pay. The soldiers on the British battleship Mars mutinied and boomed and jeered their officers. The upper classes who rely upon paid soldiers to maintain their supremacy always face the danger of military dictatorships. The Pretorian Guard put the Roman Empire up for sale in olden times. Boy scout movements, big armies and big navies endanger the progress of humanity. Socialism and economic democracy hold the only hope for the progress of the human race.

The Tsimplian Light & Power Company is the name of a corporation that is planning a great electrical development of Prince Rupert. The company claim that they have the only water power within seventy miles of the city that is of any commercial value and they are prepared to exploit it. This is how a few get the wealth. Corner the natural resources and then put wage slaves to work to develop the resources. This is what capitalism does. It takes toll of the resources given by nature and the necessities of exploited workers. The co-operative commonwealth will make free to the use of man the natural wealth of the country.

WHERE IS THE FLAG OF ENGLAND?

And the winds of the world made answer.

North, south and east and west; Wherever there's wealth to covet. Or land that can be possessed; Wherever are savage races

To crown, coerce and scare; Ye shall find the vaunted ensign; For the English flag is there!

As it waves o'er the blazing hoves; Whence African victims fly.

To be shot by explosive bullets; Or to wretchedly starve and die!

And where the beach-comber harries Isles of the Southern Sea;

At the peak of his belching vessel 'Tis the English flag flies free.

The Maori full of hate cursed it; With his bitterest dying breath;

And the Arab has hissed his hatred As he spat at its folds in death.

The hapless fellah has feared it; On Tel-el-Kebir's parched plain;

And the Zulu's blood has dyed it With a deep, indelible stain.

It has floated o'er scenes of pillage; It has flaunted o'er deeds of shame;

It has waved o'er the fell marauder As he ravished with sword and flame;

At massacre dire and grim; It has heard the shrieks of the victims

Drown even the jingo hymn.

Where is the flag of England? Seek the land where the natives rot;

Where decay and assured extinction Must soon be the people's lot.

Go! search for the once glad islands Where disease and death are rife,

And the greed of a callous commerce Now battens on human life!

Where is the flag of England? Go sail where rich galleons come

With shoddy and "loaded" cottons, And beer and Bibles and rum;

Go, too, where brute force has triumphed And hypocrisy makes its lair;

And your question will find its answer, For the flag of England is there!

—Henry Labouchere, in London Truth.

Dr. Toulouse of Paris has issued a "grave warning" against the comforts of modern life. Excessive luxury spells decay. Hot rooms, elevators and street cars, sterilized milk and other like things are making men, women and children too comfortable. The body is not trained to exercise nor to resist germs. This cry of Toulouse has been the pessimistic cry of men with the backward look. Gun powder was looked upon with fear lest it prevent men from developing warlike characteristics and valor by getting close to the enemy and jabbing him in the face. Steam was looked upon as dangerous to humanity because it would do away with sailing vessels and sailors would not develop monkey like activity as they swarmed up into the rigging. Now Dr. Toulouse is raising the same lament. But there is a little truth in the doctor's statement. The capitalist class is becoming inefficient. It is losing its brains. It is becoming weak and degenerate. This is due to idleness and excesses. Other dominant classes in days gone by became corrupt and degenerate through too much luxury and lost their power. But mankind swept onward. The doctor makes the mistake of considering the degenerate capitalist class to be the only class worth considering. It is the class that has the least chance of persistence.

A MOMENT WITH THE POETS.

THE PIOUS EDITOR'S CREED

I do believe in freedom's cause, Ez fur away as Payris is; I love to see her stick her claws In them infernal Phayrises; It's wail enough agin a king To dror resolves an' triggers,— But libbati's a kind o' thing Thet don't agree with niggers.

When the struggle was looming ahead of the states over the chattel slave question, James Russell Lowell, Professor of Modern Languages at Harvard University, wrote a series of letters and poems in the New England dialect under the pen name of "Hosea Biglow." In these poems he opposed war and slavery.

In his "Pious Editor's Creed" he lays bare the cant and humbug of the newspaper editors of his day who shouted for freedom and denounced the tyranny of European despotism, yet maintained that the negroes were not fit to be free and that they should be kept slaves in their own interests. In "Canada" we have many such pious editors who denounce Russia, and the tyranny of the railroads and the tyranny of the Liberal government, yet who support wage slavery and maintain that the working class should be kept in bondage to the capitalist class. The great majority of our newspapers are run to begot the workers and to maintain slavery under the Canadian flag.

As for war, Lowell, in his character of Hosea Biglow, says:

Ez fer war, I call it murder,— There you hev it plain and flat; I don't want to go no furdur Than my Testament fer that.

If you take a sword an' dror it, An' go stick a feller thru, Guv'mint aint to answer for it, God'll send the bill to you.

Lowell's poems were all the rage. This shows that he did not hit the exploiters in their pocketbooks very hard.

Lowell, relying upon the Testament and upon the individual responsibility of the soldier for the ethical crime of murder, did not hurt the war-mongers much. The government caused the troops to be enlisted. The government turned workers into bayonet sticking wage slaves and tried them for mutiny if the soldiers refused to shoot their fellow men. Yet the gov'm't was not to answer for it. Here speaks the retired professor busied with words. He tried to fasten the crime of war upon the individual wage slave soldiers.

No doubt Laurier and Borden would like the Socialists to blame the soldiers for being soldiers and the marines for being marines. These the Socialists regard as fellow wage slaves forced to kill for a living.

The remedy for social ills lies not in blaming the individuals for their actions forced upon them by economic necessity. The remedy lies in changing the system which forces men into lives of legalized murdering.

No. The remedy lies in changing the system which forces men into lives of legalized murdering.

When, the spirit and grip be slaves Will yives an' dron's be robbers? Awake army of chains. A word homes, or leisure taking. But su of slaves it of slav

THE FUNNY SIDE OF ECONOMIC DETERMINISM.

Elsie (aged seven)—Ma, I want a penny.

Mother—What for dear?

Elsie—I asked Willie Jones to play we're getting married, and he says he won't do it unless I have a dowry.

"I think," said the heir apparent, "that I will add music and dancing to my accomplishments."

"Aren't they rather light?"

"They may seem so to you, but they will be very handy if a revolution occurs and I have to go into vaudeville."

Head Cashier of the Dazle Deep Mining Syndicate—The offices were broken into this morning.

Chairman D. D. S.—What did the burglars do?

Cashier—They carried off \$20,000 belonging to the shareholders.

Chairman—Ha! Ha! What clever seconders these burglars are.

Cashier—And your gold-mounted umbrella.

Chairman—Oh, the villains! Send round to Scotland Yard at once.—M. A. P.

The old family physician being away on a much-needed holiday, his practice was entrusted to his son, a recent medical graduate. When the old man returned, the youngster told him, among other things, that he had cured Miss Ferguson, an aged and wealthy spinster, of her chronic indigestion. "My boy," said the old doctor, "I'm proud of you; but Miss Ferguson's indigestion is what put you through college."

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