

ECONOMIC DETERMINISM

D. McK. Sutherland.

The laws, customs, education, public opinion and morals are controlled and shaped by economic conditions, or in other words, by the dominant ruling class which the economic system of any given period forced to the front.

The ruling ideas of each age have been the ideas of its ruling class, whether that class were the patricians of ancient Rome, the feudal barons of the middle ages, or the capitalists of modern times.

The secret of the exploitation of the workers, (producers) by the ruling classes (non-producers), up till now has been private control for private profit.

The secret of the freedom and justice of the workers, and with them of humanity, from now on shall be the social control for social use of all that the people socially need.

By socially owning the basic equipment of labor for all, we may secure private use of land and guarantee private access to socially owned machinery, on terms of equality of opportunity.

Thus there will be secured private property in comparative abundance to all who wish to earn it.

But no one shall be able to control that which other people earn.

Socialism is the democracy of industry, and it will, for the first time in the annals of the race, make private property a reality to the majority of mankind.

Socialism is the first great movement for the defence of private property in the hands of the man who EARNs it.

And when we remember that private property, to each man in the natural product of his toil is the physical basis of life, in all its meanings, the basis of independence and freedom of person, and thus of mind and soul—and, still more, the basis of any abiding human fellowship and brotherhood, the Socialist movement may well claim the Messianic declaration, "I am come that ye may have life and that ye may have it more abundantly."

We not only love life but must have food, clothing and shelter, and we desire these to be abundant and the best possible. We cannot help this; we are made that way. Life is a material basis, we are in the clamps of economic necessity and desire. Constitutional demands must be satisfied. If, therefore, for any reason, or through any cause the economic supply is cut off, we perish. If it is owned and controlled by others than ourselves, we are not free but slaves; and if we can have access to it only on conditions, we must comply with these conditions whatever they may be, or die. Hence, he or they who control the material means of life, the things all must have to live, control the lives and institutions of men.

Consequently capitalism, in the present stage, being in full control of the economic resources of the nation, controls the people and converts them into slavish conditions.

Moral character, a consistent private and public life is practically impossible under political and economic monarchy.

The fullest and most consistent manhood demands an absolute and complete democracy. This in brief is what Socialism calls "Economic Determinism."

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch; that consequently the whole history of mankind—since the dissolution of primitive tribal society—has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited or oppressed class cannot attain its emancipation from the sway of the exploiting and ruling class, without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles.

This is a Divine law that everything shall reveal its soul in its face. Every man is known by his life, every tree by its fruits, and every principle by its results. Social systems as well as men and trees reveal themselves in the results they bear.

With this fact before us, investigate this system called "modern capitalism" and how does it stand? What is its origin its principles? In whose interests does it operate? What are its economic, political, social, moral, intellectual and religious results?

A thorough probing of the questions will force the answers. Its origin is the bully. Its principles are

heathenish. It is a class institution, and its results on every field is ruin. It has no living God. No bowels of mercy, no comfort in sorrow and no relief in pain. It is an absolute failure as a system of government in any age especially in an age of applied science and machinery.

Ask the same questions regarding modern Socialism and how does it appear?

An honest, thorough investigation will force the replies that its origin is in the people, its principles are the Golden Rule, its interests the common weal, and its results must be economic betterment and moral uplift. Pure Democracy, which is to say modern scientific Socialism, is based upon reality; it has a living true God at its back. It answers the cry of the human soul, and it can bring relief, and it is the only thing that can.

It is not only the doctrine of Jesus, but His gospel and life reproduced here on earth in every day life. It will abolish poverty and excessive wealth. It will bring success to those seeking a better way and a better world.

It will bring the reign of the Prince of Peace.

If this be true why go limping like lame ducks between two sides? Duty demands a choice.

If you are for an exploiting system and a false, hypocritical life show your hand.

If you are for the people, a co-operative commonwealth and a possible free and holy life, get out into the open and let the world see you.

The tocsin is sounded. The gauntlet has been thrown down. If capitalism has any defence let it stand forth.

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R. I. P.

Written expressly for Cotton's Rich in suggestion! are they not? Those little letters three; And with a world of meaning fraught, For those who have eyes to see.

Found on headstone or memorial card, They voice the mourners' plea. "May he rest in peace!" They say of their dead,

R. I. P.

The Socialist curses the venomous crew Of legal robberies three: RENT, INTEREST, PROFIT, for privileged few:—

R. I. P.

The landlord and loan-shark can rest like the dead While the wage slave must toil like a bee:

He must first learn to live without eating bread, would HE—R. I. P.

at the day is dawning—cheer up! ye brave,

When the toilers shall be FREE! And we'll write in large letters, o'er Capital's grave

R. I. P.

"Requiescat in pace!" we'll say of war's khaki,

Let all of mankind brothers be: Bury murder, and robbery and malice and strife.

R. I. P.

—By Walter F. Harris

There was a story going the rounds of the press a short time ago. A young London clerk wanted to marry a girl. His income was not big enough to marry on, so his young lady, to surprise him, went out to get a job in order to earn money to marry on. She got a job as clerk and came home happy. When the young man called in the evening he was glum. To cheer him she told him what she had done. Comparing notes, they found the fellow had been sacked as clerk because his young lady had offered to take the job at a third less than what he was getting. She had got the job of the man she wanted to marry. That is what takes place now. Women displace men because they work cheaper. Children displace women because they work cheaper. Strong men wander hunting jobs and become tramps while little tots toil in the factories so that the employers need not pay so much wages. Would not it be better for humanity if the fathers were allowed to work and get what they earn and allow the children to go to school and also have time to play? As long as capitalists make the laws we can be sure that children will have to work while fathers go workless. When the common people make the laws, as they will under Socialism, laws will be made in the interests of all and not in the interests of those who live on the work of others.

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From the "Industrial Worker."

ARE YOU A SOCIALIST?

By Mary E. Marcy.

IF YOU working men and women understood what Socialism really is and means you would flock into the Socialist movement like a policeman going out to get his share in a graft divide. You would scheme just as hard for the advancement of the Socialist movement as any capitalist ever schemed and sweat and fought for profits. You would cling to Socialism like a starving dog hangs to a bone, BECAUSE SOCIALISM IS THE ONLY HOPE IN THE WORLD FOR THE WORKING CLASS.

But you are an intelligent workingman. You have been fooled too long to be satisfied with WORDS. You want proofs. You want to know what Socialism proposes to do. You want to be SHOWN.

Socialism is the international movement of the working class to abolish the wage system. It is a revolutionary movement OF THE WORKERS, BY the workers and FOR the workers. And these workers are not to be side-tracked by anything under the heavens.

They propose that every working man and every working woman shall get the full value of the things they make. They do not intend to leave any rake-off or profits or velvet for those who do not work.

You know that you work for a boss because he owns the factory or the mine or the mill in which you work. If he were a penniless workingman and your father had died leaving you the owner of the mill or the factory HE WOULD HAVE TO COME TO YOU FOR A JOB. You would be his master. He would have to work for you or for some other boss in order to get wages to LIVE.

The man who works for wages is a slave. He is worse than a slave, for a slave can always look to his master to feed, clothe and house him. The wage worker is forced to get a job—to sell his working strength to a boss or beg, starve or steal.

Men and women can never be free or independent as long as they have to beg the idlers for a chance to work. The man who owns your job owns you. Generally he will pay you barely enough to live on, while he keeps for himself all the things you make.

And we workers make everything in the world. There is nothing fine, valuable, beautiful, or useful that is used by men and women, no matter who they are, that is not made by the hands and brains of workingmen or women.

But we are not permitted to enjoy these things. The bosses claim them all. They only give to us (in wages) enough to eke out a poor existence.

The whole secret of our slavery lies in the fact that a few people OWN THE FACTORIES, the MINES, the MILLS, the LANDS and the RAILROADS.

Socialism proposes that the workers who operate the industries shall OWN them collectively—that men and women shall work for themselves and shall own the things they make without DIVIDING UP with any idle property owners. Socialism proposes that the workers themselves shall be the collective owners of the factories, mines, mills, lands and railroads. When you are joint owner of a mine, you will always have a job in that mine. And the coal or gold you dig will be your own property and not the property of any BOSS.

This is Socialism in a nutshell. If you are a miserable workman living from hand to mouth and in constant fear of losing your job, it ought to sound good to you.

Socialism will give every worker a job and every idler a chance to do some useful, honest work, if he wants to share in the good things working-

men and women produce. Study Socialism. Read up on this subject. Socialism is the movement of your class, the WORKING CLASS. Join it and help yourself and every other workingman and woman to free themselves from wage-slavery.—Int. Soc. Review.

A Military Strain

John Campbell, Lloydminster, Alta.

On earth are men whose highest aim is actually to loud proclaim that Christ had lived and taught in vain, that vaine he died and rose again; that Buddhas thoughts were dreams inane, and Lao Tse's a yellow bone; that church, pagoda, holy shrine, but merely mock with words divine; that science teaches nought but fear; that reason crumbles at a sneer, and men, collective tools of Fate, are doomed to lives of mutual hate; that highest glory is to wield a murderous weapon in the field; and in some doggerel verses sing: "O, God of battles, save the King. Confound his foes, O, God, we pray, and lead their knavish tricks astray. Withhold Thy floods of thought, we cry: we wish to keep our powder dry, and with our galling guns to preach Thy laws to men beyond Thy reach. Our pruning hooks and plowshares, Lord, we wish to change to gun and sword, for we are threatened from abroad by hordes of aliens minus God—By men of yellow skin and black—to steal our lands, our houses sack; and propagate their evil breed by mating with the girls we need. O, Lord, bless thou the various troops of all the different warring groups, and in a gory glory crown Thy holy people with renown. But sad, O, sad 'tis to relate, a poet stands within our gate—a poet with a scathing pen—who takes his stand with common men, with men who once were supine slaves, and filled for us our heroes' graves. But now those men have sought a god whose voice and vision are too broad, and they no longer seek to stay to please our God to whom we pray. They shirk not Christ's unreal command to sheath the sword and passive stand. O, Lord, with ridicule and scorn this poet's efforts should be torn; for hath the world not always seen the meek enslaved by warriors keen? and doth not Nature teach Thy Law of bloody sword, and tooth, and claw? Ah, men!"

Working It Out

There is still much nonsense written and said about "Socialism and religion." Not so much as at one time, but still too much. It was inevitable that it should be so. When atheists saw the movement sweeping over the world they naturally sought to ride it into popularity. When churchmen saw an economic revival working independently of the church they naturally became alarmed for their own position. But both classes have learned something and both will learn more.

Atheists will learn that the Socialist movement is too vital to become a mere pack horse for their theories, and churchmen will find themselves lifted to a higher plane of service by the new awakening. When all is said and done, we probably shall find religion remaining, but freed from its former narrowness and apathy, and atheism free to express its doubts, yet caring less to do so than it does now.

After all, all things grow by that they feed on. The church today is supported, not by the very poor, the worst victims of the system, but by the rich and well-to-do, who are in a measure beneficiaries of a dishonest system. Under such conditions it is no one's special fault but an inevitable result that the church stands with those who support it. That this fact should provoke criticism and bitterness towards the church is equally

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inevitable. The callousness of organized movement toward the despoiled and the resulting revolt from religion are both logical sequences, and not due to agitation.

When, however, the working class arises to political and economic dominance, when it becomes financially able to do things it may like, then the worker will become a great factor in shaping religious thought. The injustice of exploitation through rent, interest and profit will no longer be condoned by the church supported by toilers, while a new meaning will be found both in life and religion. Under these conditions, the bitterness of opposition will wonderfully soften and the warring factions will get together as the class struggle ends.

Then will come the real revival of religion. They who are seeking a "revival" now are hoping for the impossible. The conscience of the world is beyond the old; they are dying and cannot be revived. On the other hand, the real "revival of religion" is in progress today, all over the world, in the new and bigger scope that is being given man's aspirations, largely through the Socialist movement, and partly through the work of the doubters themselves.—Appeal to Reason.

THE COP GOT WISE.

Scene: Politician and policeman near entrance to saloon.

Ye Cop (wiping perspiration from his brow with much used handkerchief)—"Bay, Jimmy, what is it that those blasted Socialists want anyhow, do you know?"

Politician—"Yes and I think I do. It's them lazy guys who never want to work eight hours a day but want lots of mezzima for such an unreasonably short time of honest toil."

Ye Cop—"And is that all?"

Politician—"Yes, and I have talked with them, I know them perfectly."

Ye Cop—"Well, Jimmy, then it's me that's a Socialist too."

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OLD CAP ON A HAMPAGE

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Pick and Shovel Pointers

By Wm. D. Haywood.

It is better to be a traitor to a country than to be a traitor to your own class.

A battlefield is the Foolkiller's paradise. Workingmen fighting for capitalists are their victims.

A live soldier is a hobo. A dead soldier is a hero. More monuments! An armory is a school where the young idea is taught to shoot to kill.

A militiaman is a scab on the regular soldiers. The regular army is an institution for making widows, orphans and pensioners.

Capitalists have no country, no patriotism, no honor and no God but Gold! Their emblem is the dollar mark. They ensign the black flag of commercial piracy. Their symbol the skull and cross-bones of little children, and their password is Graft.

Society is in three layers. There are the dregs on the bottom, deputies, detectives, soldiers and strikebreakers; the working class—the great pay streak in the centre; and the parasites—the scum on top.

The policeman is a pimple, the soldier a boil on the body politic, both the result of a diseased system. They can be readily eradicated by a strong dose of that medicine called Socialism.

The Socialist party is not a political party in the same sense as other existing parties. The success of Socialism would abolish practically every office existing under the present form of government. Councils, legislatures and congresses would not be composed principally of lawyers, as they are now, whose highest ambition seems to be to enact laws with loop-holes in them for the Rich. But the Congresses of the Workers would be composed of men and women representing the different branches of industry and their work would be directed to improving the conditions of labor, to minimize the expenditure of labor-power and to increase production.—Int. Soc. Review.

RENT is money one man pays another for the privilege of using the earth. God made the earth for ALL.

INTEREST is money, (unearned,) paid for possessing money he may have earned. If I earn \$100.00 I have a right to spend it. But why should I be entitled to \$5.00 I have not earned, simply because I have earned \$100.00.

PROFIT is the difference between what a worker GETS for producing something, and what he EARNs thereby. Why should he not get ALL he earns.

SOCIALISM is against predatory RENT, INTEREST and PROFIT.—Walter F. Harris.

B. & S. MAKING ITS IMPRESS. "Bancome & Scrapp's" is a splendid and real picture of the struggle, the weak against the strong.—Vincent Strojcor.

"The serial story in Cotton's Weekly is splendid I think, and I will be pleased to get a copy of it when it is published in book form, as it should be."—A. F. Berry, Roseland.

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