

Socialist Science Explained by T. Edwin Smith

In a previous article "The Evolution of Society," we saw that as man changed his manner of getting his living, he changed his forms of social organization. We can see when we examine history that man's mode of getting a living is the reason for his social forms instead of the other way about as some people would have us believe. The same causes that brought about the four successive forms of society are operating to-day and there is every reason to expect them to continue to operate throughout all time. Those who tell us that Socialism can never come, are either ignorant of all history or else they are so enamoured of our present form of society that they think that all the world-old laws of change are to be destroyed and stopped forever for their own particular benefit.

Karl Marx in his "Critique of Political Economy" lays down the laws of social evolution. "In the social production of their lives, men enter upon certain definite necessary relations, relations independent of their will, relations of production that correspond with definite degrees of development of their material productive forces. The totality of these relations of production constitute the economic structure of society, the true basis from which arises a juridical and political superstructure to which definite social forms of consciousness correspond. The mode of production of material life determines the social and intellectual processes of life. This not the consequence of mankind that determines their being, but on the contrary their social being that determines their consciousness. In a certain stage of their development, the material forces of production of society come into contradiction with the existing relations of production or which is only the juridical expression of the same thing with the relations of property, within which they had hitherto moved. From forms for the development of these forces of production they are transformed into their fetters. We then enter upon an epoch of social revolution."

We saw that this is literally true. Man's inventive genius is still acting and we can look forward to the future expecting him to go on inventing new and other means of getting a living and expect to see corresponding changes in the forms of his social relations. Capitalism was the outgrowth of these forces, and they have continued to act under capitalism as well as before and as a result we find that our methods of production have outgrown the social structure which housed them previously. We are like a chick in a shell that has grown to the limit possible in that habitation, and now we must burst the shell and get out or perish of stagnation.

Capitalism was for generations a help to production. It was the form of society best suited to enable man to pass through a certain definite period of development. But now it has become a hindrance.

Capitalism is based upon the ownership of the machine, which man must have access to in order to live. Our form of government recognizes ownership and nothing else. Our laws protect ownership. There was a time when such a system of society and government was in harmony with our methods of production. When such a system gave to the worker an absolutely larger and more secure portion of the production of his labor and so was a help to production. That time was when industry was in the handicraft stage.

Under the handicraft stage the worker owned the shop where he worked. In many cases he even built the shop himself, and in that shop carried on all the various parts of production with his own hands or at the most with only a few helpers. And after the article was made he owned it, he could use it or barter it, or sell it to the person who wanted to use it. Under such a system the laws that gave the product made in the shop to the owner of the shop, gave it to the actual producer and there was no robbery possible. Capitalism was a stimulant to production in that day.

We have advanced far from that stage of industry. The little shop has given place to the gigantic factory driven by an inanimate motive power. The single hand worker has given place to the modern factory worker, perhaps a thousand men, each performing merely a single operation in the long series of operations necessary to complete it. The owner who was also the worker has given place to the group of non-working shareholders, who still own the factory and demand as their own all the articles produced, but who takes no part in production and who have no interests in the business other than the dividends they get out of it.

There has been an industrial revolution which has left our social structure stranded high and dry, and entirely out of harmony with our means of getting a living. There are a great many people who recognize that our system is out of joint and there are two main ideas advanced for the regeneration of our social fabric. There are those who recognize that our system of production has outrun our system of government, and who therefore say, "let us pull our system of production back with our social system. Let us build the trusts and go back to the system of individual production. Let us retire to the handicraft stage again and forever bar ourselves from further advance." The Democrats in the States and the Liberals in Canada as well as the forty-seven branches of social reformers hold this idea and they spend their energy, time and money in a vain attempt to turn back the hands of the clock when they might as well command the sun to stand still.

There are a few others who recognize the fact that our social and industrial systems are out of joint, but they do not want to pull industry back. Instead they want to bring society up to it. They want to go forward to still greater tools and more efficient methods of production. They recognize that we have social production hampered by private ownership. They do not wish to destroy social production and go back to individual production, but they do want to substitute social ownership and control for private ownership. These are the socialists.

Imagine yourself driving a team of horses, one of which was very slow while the other was very fast, and you were in a hurry to reach your destination. How would you act to make the horses pull together. The Reactionaries (misnamed the Progressives) say, pull the fast horse back and hold him back. The Socialists say, whip the slow horse up into his place.

Let us institute social ownership of the tools and social organization of the factory in addition to social production and then go forward to greater heights than have ever been dreamed of to-day.

This is what the Socialists want and what they are going to get. All history and all science tells us we are on the right track. Meily says, "In every historic epoch the dominant class rises to its place of power because of some vast and imperative social

work which it is the destiny of that class to accomplish."

"The historic mission of the bourgeoisie has been the accumulation of capital, the heaping together of the immense store of wealth which presage and make possible the final triumph of man over his natural environment; the ultimate conquest of matters by intelligence."

We see the necessity for this process of accumulation when we compare the agencies of production as they existed in the middle of the past century with the tools as they are to-day.

An agency of production is wealth used for the production of wealth, articles made, but not utilized at once, but retained to be consumed gradually in the process of producing new wealth. It may take the form of tools, buildings, supplies, food for workers or other commodities. Whatever form this wealth takes, we find by experience that the greater the wealth utilized in this fashion the more productive the labor of the man becomes. In fact the productivity of the worker varies almost in direct ratio, with the amount of wealth used to assist him in his work. The following table shows from the last census reports that as the capital increases the product per worker increases too.

Table	1891	1901	1906	1911
Capital Per Establishment	\$4,310	\$30,506	\$53,000	\$135,342
Capital Per Man	356	1,449	2,360	2,420
Capital Per \$1,000 Product	752	930	1,178	1,070
Product Per Man	1,271	1,535	2,015	2,263

The above figures are only for different sized factories. We have compared the product per man in the largest of the factories and in the hand shop and the discrepancy would have been much greater.

Capitalism has accomplished its mission. It has transformed the whole world into one gigantic workshop with the entire population a highly organized body of wealth producers. It has done its work so thoroughly that the system itself has become unnecessary. Capitalism has brought mankind forward so rapidly that it cannot keep pace with it.

The test of decadence in an industrial system, is whether instead of promoting production, its form has become a hamper upon the productive potentialities of the ever improving industrial technique, thus denying adequate support to the population; in other words whether it has ceased to feed the people.

Judged by that standard we can safely say that our present system has become obsolete and must be superseded. Capitalism has indeed ceased to feed the people though there is never any lack of food. In fact its wealth is the greatest amount of food available that the greatest suffering occurs. At the present time we are in the throes of an industrial depression that has thrown thousands of us on the bread line and brought thousands more perilously near it. Not that we can not work and produce more, but that we are not permitted to do so. Not that we have not produced enough to feed us all, but that we have produced too much.

Capitalism can produce, but it cannot distribute and in that single sentence is spelled the doom of the system.

There are always thousands if not millions of the best, strongest and most intelligent workers of the world continually in fear of starvation, while thousands more are living in that state in which through lack of food and adequate shelter the standard of mere existence is being maintained. Yet there is food enough for all. Even in the worst of times there is always sufficient supply of food, clothing and shelter to keep us all in comfort if not in luxury. Yet we starve in sight of plenty. We are in a state of famine for that which is its proudest boast. For its management. Instead of directing our efforts so as to yield us the maximum of comfort they have directed them to our detriment.

In the connection read Revolution by Jack London, Wasting Human Life by A. M. Simmons.

We cannot go back, we must go forward. We, the socialists go forward confident that we are working in harmony with evolution and so victory in the end must rest with us.

DEPRESSIONS

Panics, or rather as they are usually called Industrial Depressions, are one of the characteristic features of our present system of society. During one of these depressions, the factories shut down, the bankers cease to lend money, the merchants curtail their prospects, the railways and other corporations suspend building and in short a period of partial or complete stagnation ensues. These panics are part and parcel of our system of machine production and are inevitable as long as our present system endures. The first one of record occurred in England in 1815 and the first one in the United States in 1825, while the first one happened in France in 1847.

The first power loom was put to work in England in 1809, and in the United States in 1816. I mention this fact, because there is a deep and fundamental connection between the two events. In France owing to a number of causes, the era of machine production did not occur so early as in other countries, and consequently the panic was a few years late in arriving there. However, since Capitalism has become firmly entrenched in the various countries, panics have followed each other with agonizing regularity, the present one being the eleventh in Great Britain, and the tenth in the United States, with the prospect of at least two more before we shift the scenes and make other panics impossible.

There have been thousands of reasons presented for the existence of these depressions, and in 1886, the United States government issued a report covering the causes of the preceding half century and in that book at least two hundred causes are given and published various remedial measures suggested. Money kings and captains of industry have tried to exorcise them but they refuse to be laid. Philanthropists and reformers have railed against this man or that group and blamed them for the very things they wished to avoid, but all in vain. No one of the loudly touted saviors of the country had tried to get to the foundations and so their schemes were useless. The only people who analyzed them from their foundation were the Socialists, and the fact that they were Socialists was in itself sufficient to prevent their being heard. The only way to prevent these panics is to destroy the causes. To destroy the causes would disrupt the present fabric of society, and that must be preserved at all hazards.

Panics cannot be prevented, and having once started they cannot be brought to an end by the fiat of a lawyer, a supreme court decision, or even by an editorial in a Demo-

cratic paper. We must accept them and analyze them, and in that manner find the reason for their existence, and then lay the axe to the root of the evil, rather than lop off a few dead branches.

To explain them we must go back to the very beginning of industry. Let us take a typical factory. Our system is based upon the capitalist ownership of the machinery of wealth production, and all the products of a factory belong to the owner. The non-working members of the population are obliged to work for the owner and surrender to him the results of their toil and accept in lieu thereof wages. A sum of money less than the value of the goods produced by them. This is the fundamental feature of Capitalism and he would be insane, indeed, who would attempt to deny it. Assuming this to be true, let us follow production a while.

A capitalist erects a factory, or rather hires others to erect it for him, and then buys machinery and raw material. He may perhaps buy his electric power at so much per kilowatt hour. But still he cannot produce. He must still buy labor power—the active factor in production. He buys this at so much per man per day, just as he bought electric power. This most valuable of all commodities, Human Labor Power, we appear to find in certain human beings who must live and eat every day. Now all the factors are assembled, the factory starts to work. The men toil and produce a certain amount of wealth, let it be anything you wish, and at the end of the year or more usually at the end of each month the products are divided up.

Here is the funny part of the whole proceeding. When the products are divided, the workers accept part of them as their share and the rest will go to the owner. Of course the rest is the master's share. As a general rule the workers' share will amount to about half the whole, while the other half will go to the owner.

Now let us extend the scope of the illustration to all industries and to factories and other means of production. This same thing happens in all of them, and at the end of the year we will find that of all the wealth produced by the whole body of workers, they themselves will have received about one half and the rest will go to the owner. Of course the goods are not actually divided up, but metal or paper counters representing the goods are divided up. (We usually call these counters money, and consider them as wealth, while they really only represent wealth.)

Now the goods have been produced primarily for sale, the fact that the goods have the power to satisfy certain normal human wants is merely incidental and was not considered at the time the goods were produced for sale, the next thing is to sell them.

The workers can buy back fifty per cent of them, with their wages. No matter how badly they need more, they cannot have them for their wages are only equal to the value of one half the goods produced by them. The rest of the goods belong to the owner of the various factories, whom we will call the capitalist class.

They too, use the goods produced and naturally use a whole lot more per year, each than the workers do, because they are not restricted in their enjoyment to what they have produced by their own efforts. Yet their power to use the goods is limited by their very nature and so they have recourse to waste. They waste wealth on diamond dog collars, \$100,000 banquets, monkey suppers, private yachts, mansions and retinues of servants. But their wasting ability is limited by human ingenuity, and human ingenuity is not sufficiently prolific to teach them how to completely squander the enormous wealth at their disposal.

So we find that at the end of a given year the workers have consumed their share of the wealth, have had a bare living, and are dead broke. The owners have lived well and have wasted lavishly, and there is a share of the wealth produced that is still unconsumed. At the end of one year, this is, say ten per cent. It is not a surplus sufficiently great to attract attention, and so the factories run another year. The same cycle is repeated and at the end of three years, the unconsumed surplus is, say about twenty cents. And so on till at the end of a series of years, there is found to be an unconsumed surplus equal to one half or two-thirds of the average yearly product, and not only is this surplus there, but there is seen no way of disposing of it.

To-day all things are produced for sale. To sell goods at a profit is the object of all capitalists. Since there is no means of disposing of the surplus, they will close down the factories.

The workers are denied access to the factories. And because they cannot sell their labor or power day by day, they are denied the privilege of eating. They starve because they have produced too much.

The capitalists are not starving, however. In their insatiable desire to consume their surplus they waste at a greater rate than ever. They secure the world for markets. They cannot sell at home for there is no one to buy. They cannot sell to other civilized nations, for each of them, too, has a surplus and is also looking for a market.

The countries with undeveloped resources are the solution. They sell the goods to barbarians and bring back gold, or what is more often the case, gold in the form of stock and bonds. This means these unconsumed surplus have been turned into new capital with which to develop the resources of new countries. This scramble for foreign markets is the answer to the land-grabbing tactics of the great nations with respect to savage and backward countries.

Capital (I use the term in the Bourgeois sense, meaning wealth to produce wealth) is not money, but material objects. The C. P. R. for instance was not built with money, but rails, ties, rolling stock, cars for the horses and food for the men, and other material objects the produce of men's labor. It is the same with all new capital. Money can never develop anything, but actual material objects, the product of men's labor, can be used to develop new countries and can be capital.

These surpluses of which we have been speaking, are just such material things which can be used as capital, and in actual practice are so used. In this manner the surpluses are consumed, and the factories start again.

But this is not a remedy that can be used over and over again without ceasing. As soon as the resources of a new country are developed, that country begins to produce, and in a short time that country in turn has a surplus which must be consumed by some undeveloped country. By this the producing nations are increased by one and the markets are reduced by one. The world is only so large and every time a country is developed,

the day of the final extinction of the market is brought nearer.

Japan was for several years a good dumping ground for unconsumed surpluses, but the resources of Japan were developed, and now Japan is one of the producers and has become a competitor for the remaining foreign markets. This scramble for markets inevitably defeats itself and means the destruction of Capitalism. Eventually all the foreign markets will be developed and in turn will be a competitor of the other producing whatever bit of market remains. In time the whole world will be turned into one gigantic workshop with unconsumed surpluses in all lands and no place to sell them. Capitalism depends upon the undeveloped country and as soon as they are gone Capitalism will fall by its own weight. China is a fruitful field for exploitation at the present time, but we see the beginning of the end even there. Oil fields and iron deposits are being developed. Factories and mills are being erected and the time is not far distant when China, which to-day is a good market, will be a competitor of the other producing nations.

All the world is watching South Africa. The United States hopes to keep that as a private preserve, but it is doubtful if it will work. Africa will probably be the last country to be developed, and when that is filled with mines, railways and factories like Canada is to-day, the twilight will have begun to fall on Capitalism. The structure will be ready to fall, and we the Socialists must be ready to erect the new Social Structure upon the ruins of the old.

These panics are but the symptoms of the social disease and they tell in unmistakable terms that the present system is incompetent to handle the present situation. This is the disease which forced the lower house to create a monster like a gigantic Frankenstein that has grown too large for them to control. It is as if a sorcerer had conjured up a demon from below, who from being his servant has become his master.

World Notes

The senate of Austria has rejected the Austrian bill to free incomes of \$200 per year from direct taxation and to increase direct taxation upon incomes exceeding \$2,000 per year. At present incomes of \$240 are exempt from taxation and it was pressure from the Socialists which forced the lower house to pass the bill to raise exempted incomes to \$320. The Austrian senate is composed of 15 archbishops, 83 members of the high nobility, 18 of the high clergy and 160 appointed by the Emperor, a nice bunch of reactionists.

The ninth annual convention of the Women's Labor League opened its session in Glasgow, Scotland, on January 27th. Mrs. Salter, the president, said they had been a long time in coming, but they were now showing a true insight into the labor struggle. She declared that when it was fully realized that all workers, women and girls equally with men and boys, were interested in this question, the revolution would come. The real awakening of women, and they were now showing a true insight into the labor struggle and the tyranny of wealth and luxury and rank would be swept away.

The Socialist group in the Austrian parliament has obtained a government grant of \$400,000 for the unemployed. This is the first time the Austrian government has recognized the need of assisting the out-of-workers.

Viscount Gladstone, governor-general of South Africa, who signed the deportation order of the strike leaders to cease being governed in June. He loses his job, but the liberal government say they are not pulling him away at the demand of the working class.

For the first time in the history of Portugal, the Socialists have succeeded in electing one of their candidates at the municipal elections. In Oporto, the largest city after Lisbon, eleven Socialists have seats in the council. They also elected a number of members in the Northern towns.

On January 29th two women were beheaded with an axe by the public executioner in the Ratibon prison, Prussia. The German newspapers devoted four lines to the story.

The first efforts towards unionism were initiated in Iceland in 1893 by the poet Thorstein Erlingsson who in that year formed the Worker's Association. This organization went to work at the end of the year 1906. Since that date wages have been forced up about fifty per cent. During the past twelve months the workers have begun a political propaganda and a weekly paper is published along strike lines. The editor, Peter G. Gundmundsson, will be the Socialist candidate for the Reykjavik division.

At a by-election in Northwest Durham, England, on January 31st, the labor candidate received 5,026 votes and out of 17,831 votes cast. This was the first time a labor candidate ever ran in this district.

A twin-screw ferry steamer, constructed entirely by Chinese at the Chinese engineering works at Shanghai, is now daily making half-hourly trips across the Yangtze near Nanking.

The school teachers in eighty schools in Herefordshire, England, recently went on strike for a minimum annual wage of \$500 in the place of \$450.

During the South African strike, telegrams to South Africa were accepted by the cable companies only at the risk of the senders. The government had established a military censorship against the working class.

Demonstrations by the starving unemployed of Lemberg, Galicia, are becoming serious and bread and fuel are being distributed. A deputation demanded of the Governor immediate employment, and he has promised to employ them on public works. Tradespeople have closed their shops fearing they would be looted.

More than two hundred persons were arrested in Tokyo, Japan, on February 13th, in fierce anti-government riots. Many editions of newspapers were suppressed. Agitators charge the government with oppressing the people in order to strengthen the army and navy.

In the state of West Australia there are state-owned and state-operated, railways, steamships, butcher shops, hotels and sawmills.

"I have increased the expenditure on military and let me say I intend to increase it still more." "It is every man's right in this country to see that he is trained to defend it." These are the words used by Sam Hughes in Toronto at the banquet of the officers of the Queen's own rifles. How much of Canada do you own, Mr. Worker? If you are starving, what do they do with you? If you beg, they shut you up in jail. If you steal, you are jailed too. If you refuse to starve peacefully, the militia are called out and you are jabbed full of holes. Hughes is a wolf of your masters. He is no friend of the working man of this country.

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SOCIALIST DIRECTORY

DOMINION Executive Committee, Social Democratic Party of Canada meets every first and third Monday at 55 King St. East. H. Martin, sec., 61 Weber St. East, Berlin, Ont.—285.

ONTARIO Provincial Executive Committee, S.D.P., meets the 2nd and 4th Thursdays in each month, 8.15 p.m., Labor Temple, 167 Church St., Toronto. Secretary, P.C. Young, 82 Wrexeter Avenue.—270.

MANITOBA Executive Committee S.D.P. of C., meets every second and fourth Monday night at Headquarters Hall, 213 Janes Ave. For information and literature write to Prov. Sec., J. Penner, Box 1682 Winnipeg, Man.—264.

BERLIN LOCAL No. 4, S. D. P. of C., meets every Sunday; business every first Sunday night at 7 p.m., 55 King St. East. Secretary, 140 Weber St. East, Berlin, Ont.—263.

BRITISH COLUMBIA Executive S. D. P. of C., meets in office 304, Labor Temple, Vancouver, on the 1st and 3rd Sunday of every month, at 2 p.m. General business meeting on third Sunday. E. Winch, Prov. Sec., Jubilee Station P.O., Vancouver, B.C.—270.

ALBERTA EXECUTIVE COMMITTEE S. D. P. of C., meets every 1st and 3rd Thursday evening at 7.30 o'clock in Moose Hall, Fraser Ave., Edmonton. Comrades desiring assistance in organizing locals please write Sec. C. Spencer, 55 Clara Street, Edmonton, Alta.—268.

HAMILTON LOCAL No. 61, S. D. P. of C., meets every 2nd and 4th Friday evening in the month in Swales Hall (cor. Barton and Kinrade) at 7.45 o'clock. This is an invitation to attend. J. Alexander, Sec., 41 Fraser Ave.—274.

LIBERTY Co-operative Club, P.Q., 31 Buttes Ave., Point St. Charles, Propaganda meeting every Sunday 3 p.m. Economic and social problems every Wednesday 8 p.m. Co-operative club every Friday 8 p.m. Woman Club every Thursday 3 p.m.—272.

LONDON Local No. 44, S.D.P. of C. Meets every Sunday at 363 Dundas St. (rear of Ford Motor Co.) at 3 p.m. The Clarion call goes out to every Hebrew in London to come along and hasten the advent of the Social Revolution. Godfrey E. Heathcote, Sec. 87 Smith St.—284.

LOCAL VANCOUVER No. 12, meets every Tuesday 8 p.m. for business and propaganda in Hamilton Hall, corner of Hamilton and Dunsmyth Streets. Public meeting every Sunday at 8 p.m., in Dominion Theatre, Granville St. Sam Atkinson, organizer, 301 Dominion Bldg., Vancouver, B.C.—265.

NANAIMO LOCAL No. 11, S. D. P. of C. Business meeting, Tuesdays, at 7.30 p.m. Propaganda meeting, Sundays at 7.30 p.m., at Wharf Street Hall, William Watson, Sec., Box 120, Nanaimo, B.C.—256.

NUMMOLA Finnish Local No. 6, S.D.P. of C. Post Office address. S.S. Oosoto, Nummola, Saak.—262.

PORT ARTHUR Local S.D.P., meets in Lab- or Temple, Bay St., 2nd and 4th Wednesdays 8 p.m. For business, and 1st and 3rd Wednesdays to discuss matters of interest to every worker. Workers unite and run Port Arthur for the benefit of the workers. Herbert Barker, 26 Rutland St., Sec.—252.

SOUTH PORCUPINE Local No. 32, S.D.P. of C., holds business and propaganda meetings every Sunday at 3 p.m. in the Miner's Union Hall South Porcupine. Tom Meyers, Sec., Box 521.—252.

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Sayings of Horace Traubel

"I want the living word. How can I get it? By speaking words instead of being used by them. By speaking out of my heart instead of out of books. By not trying to write. By living."

"I don't try to be anything. I just let myself be whatever results. Who is the criminal? The man who steals goods, or the man who violates a thought? The man who argues about his sins is sick. It's an awful thing for a man to want to be good. It's as awful for a man to want to be bad."

The slave of alcohol is too often first the slave of capitalism.