

# Culture Development

CULTURE is an attitude, to all things, acquired by association with material surroundings and social environment. Knowledge is the developing memory of the facts of life, acquired by experience of the individual and the race. "Man dies, but the race is eternal." So too the collective memory, knowledge or consciousness, expressed in a culture or attitude which, in turn is conditioned by material and social environment.

The need of man is to live. To live he must acquire food. To get food he competes or co-operates with his fellows to use and develop his material surroundings: to shape, modify and adapt raw material into articles of general use. The active results of increased experience show in increased productivity. In the process are formed habits and customs which become principles, standards, codes, statutes social, legal and religious. Man's habits, his very thoughts and ideas are necessarily conditioned and originate from and by his environment, material and social. His prime need, to live and obtain food, clothing and shelter, takes up (and more especially in modern life) most of his time and energies, therefore, the production of wealth for himself and others, the economic factor as it is called, becomes the major or dominant factor in human, social progression.

The progress of man follows his inventions. His inventions are the result of his economic experience and the desire to increase productivity. Any change in the tools and machinery used in wealth production necessitated by the urge to live (or in these times the terror to live), so that the individual groups or classes may have the terror minimized, changes the organization, customs, habits, principles, and codes, moral, legal or religious.

The high cost of living seems a terrible thing for the worker. The high cost of "heaven" may be a terrible thing for the wealthy, as witness the churches driving for millions of dollars towards "forward movements," organized efforts to stem the flood of changing ideas and attitudes of the common people, prompted by changes in methods of wealth production.

This developing dominant factor, i.e., economic conditions, the changing economic process from individual handicraft work to collective, associative labor, from personally used tools to collectively operated machines, has not yet been accompanied

by the corresponding change in ownership. Hence the crucial contradiction round which the battle rages: the capitalist retaining ownership, the reformer seeking moral suasion and change of heart of the capitalist, the revolutionist seeking direct action to ensure social ownership of the socially operated machinery of wealth production.

The machinery of wealth production is so big and the process so involved that the capitalist cannot directly own or defend it, in fact, ownership and defence is maintained by politics, law, and the established moral code of capitalism, made possible by the control of the State, with its adjuncts, church and school, which serve to maintain it in conformity with its statutes. The State is the public power of coercion, utilized in the making and enforcing of laws, of school curriculum and church dictation. It levies and collects taxes for its maintenance as an institution, and it manifests its rule through police and militia.

Capitalism, in the past few years has apparently over-reached itself. It has taken huge aggregations of men through a murderous, bloody ordeal and while capitalist group antagonisms have perhaps managed to settle themselves through the subjugation of one over another, they have mutually exhausted themselves in the process, and class antagonism is now the issue in every land. Slowly it is dawning on the workers of every land that on the present basis of wealth production and distribution their interests and their masters' interests are distant as the opposite poles. The thunder of a passing epoch is sounding—Capitalism lingers, dying in pain, with its accompanying ferocity. Its rulers cannot, nor can we, will or wish the future any more than we could the past. Unlike the Utopian reformer, we cannot baptize the future before it is born.

Today, Russia has blazed the trail. It is for us, the workers of other lands, to throw the light of truth on the malicious propaganda used against Russia by the minions of capital: the press: the pulpit: the scurrilous platform.

It is the now changing order that concerns us. The plague of capitalism is in us and around us. Let us understand its cause and cure. By educating ourselves as to our own condition we will be able to understand the class position of our struggling comrades in Russia. Our help and sympathy will then demonstrate themselves. This is our working class "culture."

D.S.

ply of foodstuffs, and no doubt it also helped to firmly establish slavery, as the captive could aid production; he could produce enough for himself and a surplus for his captor. So began civilization, successive orders of human slavery.

Chattel slave and serf alike were attached to the land. Both produced wealth for their masters. The difference between chattel slavery and serfdom was partly a matter of form. But there was a social need for things outside of agriculture. Handicraft production on a small scale developed through social need, and with the development of the art of production developed also the early stages of production for sale. So there grew up centuries of handicraft production. Hand tools grew to machinery through a social need for greater power than the simple animal strength of man could furnish directly. This industrial revolution sealed the doom of feudalism.

Under a machine system of production, it became less and less possible for the individual worker to own the tools he operated, through the concentration of the means of production. And today, the essential condition of capitalist production is the exploitation of non-owners, wage-workers, "free" producers. Capitalism is based upon commodity production. That is to say, what it produces it produces to sell. A commodity is principally something that is produced for sale. Whether they be bibles or guns makes no difference to the capitalist, so long as they sell.

In other stages of society man also bought and sold, but only surplus articles were exchanged. Towards their slaves in those societies the masters had

certain obligations. Whether he was engaged in work or not, sick or well, he had to be fed and clothed by his individual master. Today the wage slave considers himself a free man. He is not compelled to work for any individual master, but he must sell his labor-power to some master in order to gain a livelihood under the rule of capital. Today the capitalist has no direct property interest or possession in the wage-worker he may employ and exploit. He does not own him. He merely buys so much labor-power from him, in much the same manner as he buys electric power for his plant. When he no longer requires power—labor-power, or electric power,—he refrains from buying.

The development of machinery has displaced many workers, and unemployment usually accentuates the miseries of life for the workers under capitalism. When they are employed the workers produce more wealth than the workers of any previous stage of society. When they are unemployed they endure more misery. And continuously, the number of available wage-workers is in excess of the average needs of capital.

From the savage, hunting his prey to provide his wants, to the worker of today is a far cry. Yet while the worker of today is able to provide his wants, he lacks opportunity, unless that is granted to him by the owners of the machinery of wealth production, to which he must apply his energy if he is to live. When the savage brought down his prey the reward was his. But while the worker today produces enough for himself, he produces so much more that periodically his master must suspend employment in order to get rid of the accumulating surplus.

Production today is for sale. No longer is man at the mercy of the elements. Starvation is no longer due to his inability to provide for his wants. He has but one problem—the problem of ownership—how to own the product of his labor.

He will solve that problem just as soon as he sees it.

Y. P. S. L.

## THE PEACEFUL CAPITALIST.

I saw him once, I see him now, a grey-haired man with Furrowed brow. He is a Capitalist, I vow, and wants no war, no trouble, no row. He is a man of peace, quite right! Even in war-time will not fight, believes sincerely Right is Might, and acts according to His Light. The "Light" he has is good horse-sense, it keeps him right without pretence, to stay at home and mind His pence. Fight? No! He is not quite so dense. War, if it must be, is for those whose trade it is—all history shows, and it is wrong. God knows, God knows he sympathizes with C.O.'s. War is for those whose blood is hot—as hot as sun in hot Mesopotamia. But tell me this or tell me not, what have the WORKERS got who fought? Why did the WORKERS fight and moil?—Was it for Anglo-Persian Oil? Or was it for their native soil? Or were they caught in Derby's toil? Or was it that their blood was mad to see the City of Baghdad? And plant in desert sands a Flag?—A Rag! Give it another thought my lad! Why Henry fought, and Willie and John marched with a suit of khaki on, was a puzzle to me. But now the Dawn has caused my darkness to flee—Read on. Nobody knows at the start of a war what all the noise and shouting is for. It is only when PEACE is signed, good Lor', that you realize what a war is for. The war was for Freedom and Oil and Coal. Pacific Islands and Belgium's Soul, the RIGHTS of the Serbs, the WRONGS of the Pole, also the trade that the Germans stole. But, as far as I see, the FREEDOM won was Freedom to pinch the coal from the Hun, the Oil from the Arabs, the place in the Sun, for all who have Power—FROM THOSE WHO HAVE NONE. And now that THEY have got the Fruits of the War the WORKERS won—the Brutes declare they do not want Disputes 'bout Wages, Hours, or Price of Boots. They don't want Quarrel, they don't want row, they don't believe in fighting now. "Get back to work, and work, you cow! or we'll give you the sack! Bow-wow! Bow-wow!" They never fought—they never will. They never wrought—they haven't the skill. But they've got the cheek of Kaiser Bill (whom Lloyd George hanged on the highest hill).

—"Forward," Glasgow.

## Production for Sale

SOCIALISM treats with the economic and social laws that exist according to the different stages of development of society. It shows that each stage of society must naturally develop from its predecessor.

Earlier types of Socialists, such as Robert Owen of the Utopian school, criticized the existing capitalist mode of production and its consequences, but could not explain it. For them things as they existed were bad and unjust. They did not understand the law of change.

In the early part of the 19th century, Hegel systematized the dialectic method of reasoning, but he had things standing on their head. With him, conditions followed upon the idea. Following Hegel, Marx outlined development and change, but with the idea of things based upon conditions. Nature is shown to produce change in form constantly, and Darwin has demonstrated that organic life, plants, animals and man himself are the products of a process of change—evolution.

Lewis H. Morgan divides the history of society into three epochs: Savagery: Barbarism and Civilization. He holds that each stage in the development of society is dependent upon conditions able to produce the necessities of life. Even when the improved stick and stone as weapons added game and fish to his diet of wild fruits, nuts, and roots, the predatory life of the savage was insecure from want. The domestication of animals and the cultivation of the soil held promise of a greater sup-