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WORKERS OF THE WORLD UNITE

WESTERN CLARION

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Legislative Library

MORE ABOUT MONEY

Showing how, if Gold and Silver are not by Nature, Money, Money is by Nature Gold and Silver.

We have seen that the development of capitalist production with its necessary universal exchange of commodities has called into being an agent which serves as the universal medium of exchange i.e. money. The veriest tyro in political economy knows that many different commodities have at different times and in different places functioned as this special agent.

Without doubt to order ourselves lowly and reverently before these barren metals which now assume the Godhead would be the proper part of a religious devotee. Having no claim to that nature, we can utilize to better advantage the hours of worship by inquiring into the causes which force gold and silver rather than doughnuts or sago, to undertake this duty. Proudhon complained that economists in explaining this, go outside their own science and make it an historical question. Mar says this is precisely as it should be. "The question as to why gold and silver and not other commodities serve as money material falls outside the limits of capitalist system." (Critique p. 208.)

Social labor time being the standard of value (always read exchange value,) and allowing only of quantitative differences, it necessary follows that the commodity which serves as the universal measure of social labor time must be "homogeneous and uniform throughout." Take a ton of coal for instance; it is beyond the powers of man to tell what degree of skill has been utilized in its mining, but the time consumed is easily calculated, if the conditions of mining be known. In considering social labor time skill is eliminated. It is therefore quantity, and not quality, that counts.

Carlyle tells us that the peasant, tired of lugging his ox around the country seeking to exchange it for some other desirable article, stamped the image on an ox on a piece of leather and called it pecun, which served in lieu of the ox. Apart from Carlyle's usual historical ineptitude, we have here an example of exigency forcing expediency. But we would instantly find, were we engaged in this primitive means of exchange, that all oxen are not alike, as in eggs some are good, some bad and some indifferent. The average ox of course would be the basis, but it being present only by proxy, difficulties would arise. So with all commodities which prior to gold and silver, served as money. There was a qualitative difference which lead to confusion.

Within narrow limits they were excellent doubtless, but beyond these limits their excellency ceased.

The capitalist system of universal exchange demanded money which would not admit of this qualitative difference. Gold and silver possess this desirable attribute. They are not endowed in their natural state with structural or chromatical differences. An ounce of gold in the raw state is equal in all respects to any other raw state ounce of gold. With hides, or tobacco, or sea-shells, or mankind, we have a wide divergence. Gold and silver, therefore, possess the inherent quality of representing purely quantitative differences—equal quantities representing equal magnitudes of value; qualities absolutely essential in the universal agent of exchange.

The universal commodity must also lend itself to ready division and reunion without interfering with its utility. Gold or silver admits of this.

Here it gains ascendency over other commodities which possess the attribute of having solely quantitative differences, iron, for instance, which requires a more elaborate and costly process to change its form.

Modern methods of exchange demand of the universal agent, in order to expedite transportation, that it contain great value in small bulk. Here gold has an advantage over silver.

Silver possesses with gold immunity to rust, insolubility in acids, retention of value after passing through ordinary fires, in consequence of which it is safely hoarded, whether in bank-vaults, in stockings, in the ingle nook, or 'neath the shade of the old apple tree.

Both metals are divorced from the sterner pursuits of industry by their extreme softness and flexibility and by their comparative scarcity. This alienation from industrial life permits them to function in their particular economic sphere, without depriving mankind of use values which could be used to better advantage elsewhere. All other moneys surrendered their use-values while functioning as money. Gold and silver do not. The very qualities which forbid their extensive application in the process of production, enhances their utility as money. They can easily be changed from sovereigns, shillings or dollars to gold ingots or silver bars, and from such to wedding rings or football cups, no matter whose print, image or superscription once they bore, and as easily and cheaply return to coins.

Requiring no enormous outlay of labor nor exercise of ingenuity to obtain them in small quantities, particularly in some localities, they appear early in the history of the race in the form of ornamentation, to some extent accordingly endearing themselves to the heart of man. Added to their natural properties we thus have the traditional veneration accorded by man to that which is ancient. (Be it noted I say ancient, not old.)

It is therefore apparent that gold and silver possesses intrinsically most all qualities demanded of money by capitalist production. Most commodities possess some of these qualities, but none possess so many as gold and silver. Gold takes pre-eminence over silver by containing greater value in smaller bulk. Answering so closely to the requirement of modern society it must therefore be conceded that while "gold and silver are not by nature money, money is by nature gold and silver.

Approaching perfection as they certainly do, nevertheless, these precious metals do not make ideal money. One essential is woefully lacking, much to the disconsolation of the little fish, and little gods also. Their values are not of unvarying magnitude. They admit of depreciation in exchange value. And when this happens, as is now apparent to no insignificant degree, there is the devil to pay.

Sad. Indeed as sad as premature death and as inevitable. Everybody but the Master of the Show feels the pinch and everyone squeals in harmony. The pity of it, Joga, oh, the pity of it! Then we have our Bryans, our Watsons, our Flim Flams, pointing the way out of the economic maze.

Gentlemen of the Legislature, platform, pulpit and press, your strenuous labors are appreciated, but "take our thanks and yourself away." No commodity exists of unvarying value. Our salvation lies not in tinkering with the medium of exchange, but in vigorously fighting for ownership of the means of production.

If it be reported that some Central African State has gold ingots for money, and is devoid of panics, rises in prices, etc., we are not impressed by the report. We know that gold ingots have nothing to do with panics or rising prices. We know that the absence of capitalism is responsible for gold ingots, lack of panics, stability of prices, et al.

Money (gold and silver), again, is unfortunately continually wearing away. Constant changing from hand to hand decreases its weight. More than once has this happened, at times shaking the credit of nations and disturbing the peace of the world. Its natural wear and tear was at times augmented by clipping; and methinks that even today the wily Chink is not the only party guilty of sweating gold coins.

However, the very fact the coins could circulate at full value, not withstanding their decrease in weight, pointed the way to paper currency. If the credit of a nation could insure the circulation of debased coins at their denominated value, why not have a substitute? In the course of capitalist development this substitute appears. Not the arbitrary enforcement of a band of robbers, but the necessary outcome of industrial conditions, and world-wide exchange. The essential difference between bullion and coin; money and token, is this: Bullion or money value is expressed in weight. Coin or token receives in the mint a value which corresponds to the value of the money it represents. The entire nation agrees to accept it at its nominal value; no matter whether that value be less than its real value or more. The credit of the nation upholds it. In consequence of this, coin circulates solely within the boundaries, or just across; it has "a local habitation and a name." But should this coin attempt to move in international affairs, it must return to the melting pot and assume the form of bullion. Its value then depends upon its weight.

We see, then, that money has its evolutionary process, as have all things from goods to gods. And just as electricity, fire, steam and other forces oft perform antics quite other than is intended by their puny captor, so also does money burst its bounds and create trouble. But our mission as slaves is not to monkey with the length and composition of our chains, but to forever destroy them. They may be lengthened or lightened, but the manacle galled wrists are painful as ever. Thousands of years of freedom have left their influence upon man; so that slavery is considered the great abomination. To delude the slave class into the belief tnat they are free, and to attribute all the evils of slavery to money, paper and gold; to tariff and trust; to godlessness, or drunkenness; is the mission of platform, pulpit and press. But SLAVERY is what we are afflicted with. And 'tis SLAVERY we must remove.

"Ho, ye who suffer, know,
Know, ye suffer from yourselves; none else compels,
None other holds you that you live and die,
And whirl upon the wheel and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."

Knowledge is power. 'Tis at hand for every mentally, well-conditioned individual. Have you ever seen a hornet or a moth batter its body to death against a window, in an endeavour to obtain freedom, when the open air lay but a few yeards in the opposite direction? So have we slaves been battering our bodies upon palliatives; while if we would but turn our backs upon them for an instant, all that we beheld through the enticing but unpenetrable window would be ours indeed.

J. H.

THE EDITOR IN DANGER.

Dear Comrade:—

I wrote you on May 16th with regard to Galt Local's bundle of 25 Clarions, for you to discontinue them at once, and enclosed a Postal Note No. 233664 for the One dollar and fifty cents to pay for Clarion bundles No. 578-579 and a year's subscription for the Clarion, to my address, W. C. Glaspell, Galt. Now I want to make it plain to you; 50c to pay what we owed on our bundle account and $1.00 for my personal subscription. You have partly complied with my request in stopping the bundle but I have never received my individual paper and am told that it never came to the Galt office, nor have I received a receipt from you acknowledging my letter or the Postal Note.

Allow me to respectfully ask what is the matter with you folks out there can you not do plain business in a business-like manner or are you busy taking our measure if so, hurry up and tell us about it. You fellows out there think we are not fit to have a Provincial Executive Committee outside of Local 24 Toronto. It would appear that you don't want us to send any papers either that we have paid for. Now without anything further at present send along my paper **at once** or I will be obliged to take your **measure** in another way. Yours for the

Yours for the revolution,
And no Boss Rule.
WILSON C. GLASPELL,
Galt, Ont.

(The only way we can explain the omission is that we must have got rattled at the loss of Local Galt's patronage.—Mc.)

THE OFFICE SEEKS THE MAN

Editor Clarion:

As it is raining this afternoon and I cannot pursue my usual avocation of tickling the soil to produce "bumper crops," I thought I would write what is really a sequel to my former article, written last winter, showing how the farmers were bluffed out of their chosen farmer cadidate.

The lawyer who is present M.P.P., of Dauphin, has been working the constituency in his own favor ever since, and the farmer nominee's friends, who had been told by the Liberal leader that they would have no difficulty in winning the next convention were dubious of the result, as they could not ascertain whether the lawyer was going to drop out, as was hinted by the lawyer's friends. So, as the date of the Liberal Convention approached, a strong excitement was felt by all interested in the result.

A large crowd was present. The meeting was called to order and nominations asked for. A dense stillness prevailed. At last a protest was raised at nothing being done and the lawyer was nominated by a "gentleman farmer" who holds many mortgages, and seconded by a miller. The farmers sat silent according to agreement among themselves, believing that the Convention was fixed. "Is 'Bob' not going to be nominated?" whispered the last president of the Liberal Association. "No," was the answer fierce from the farmers in front of him, "you fellows wanted the nomination, take it and do the best you can with it."

As the chairman was declaring nominations closed, the lawyer called a halt, and in a rambling speech declined the nomination. During this speech he said that in politics he was governed by two principles, one was that the office should seek the man and the other was—ahem! ahem! Well—he had forgotten the other. Several started to speechify at once, a Frenchman in the lead probably. The chairman called order and said to the Frenchman, "you have the floor." Not understanding the English idiom the Frenchman look puzzled. "You have the floor Mr.——," repeated the chairman. "Well—no more than you have Mr. Chairman," replied the Frenchman.

The nomination of the Liberal Party was going begging. A doctor declined it. A law partner of the lawyer begged a Socialist to accept it, offering $50 to start an election fund. "You can get the farmers and we can get you the town," said he. The Socialist said that to accept a Liberal nomination would be a retrograde movement for him. Even his opponents begged the former farmer candidate to accept it. Nothing doing. Even the lawyer would not take what was now eagerly proffered by four-fifths of the convention. It was anything to save the party now. A third man was wanted, farmer preferred, to heal the split in the Liberal party of the farmers and lawyers.

The convention adjourned, fruitless, to hear some prominent speakers in the town hall who were probably disappointed at not being able to laud the virtues of a Liberal candidate. After the speeches on the failings and vices of the Government of Manitoba by the Liberal leader and a farmer M.P.P. from another constituency the convention resumed its sitting and after considerable begging by Frenchmen and promise of his vote only, from the farmer candidate, the lawyer requested a standing vote to see who was for and who was against him. Early in the evening 43 delegates had voted for him and 10 against. At 2 a.m. some had gone home, possibly some did not vote, 41 for and 1 against. The lawyer accepted. His only unforgotten principle vindicated. The office had sought the man. Lots of honor in Manitoba these days, but it is a high-priced commodity for the producers of "No. 2 Northern."

W. J. B.

WHERE FOOLS RUSH IN

Writers of Great Reputation and Little Knowledge Attempt to Diagnose the ills of Society.

Weep and wail ye workers for the miseries that shall come upon you. For sooner or later you will be forced down to a diet of corn-meal stirabout plus hay-tea. Anyhow that, in effect, is what Nahum H. Bacheller and several others say in the current issue of the Cosmopolitan. Some of the celebrities who have given vent to this "Big Noise" are Socialists. It would pay any person who possesses the necessary change to invest in a copy and so enlighten himself as to the things that have not and cannot have aught to do with the question as to why our rations as a producing class are steadily being reduced. Incidentally he may learn that it is quite possible for a celebrity, a hard-headed Captain of Industry, a college professor and divers other of the upper strata of society to know damned little about any thing in particular, and also, that it is a paying business from their point of view to exhibit their ignorance in fluent articles containing many high sounding and mouth-filling words.

I purpose dealing especially with the screeds of the two "Socialists," Russell and Spargo (and it might be well for me to say that had I thought that J. H. or any other of the economists would have taken the matter up I would not have touched it as I do not believe I am hardly competent). The other writers being kings of finance, intellectual prostitutes or professional "labor leaders." We cannot expect the truth from them, especially as the truth in this case might injure the status of high finance.

Russel shows up very well as a muckraker as all the world knows. But the things that he knows (if any) about economics are conspicuous by their absence in his screed. He groans with the poor dear public, the consuming public; he sheds copious tears with our dearly beloved brother Bryan (I mean the Bryan of 1896) over the monetary system. But so far as having any knowledge of the process of production, of value, price, profit, etc., is concerned he is as innocent as the newly born babe. He tells us "its (the world's) supply of gold increased relatively faster than its supply of commodities." Not a word about gold itself being a commodity and as such liable to fluctuation . Therefore its value as compared with that of other commodities has depreciated. In fact, most of them, in order to be in style probably, have something to say about the depreciation in value of gold. But—and here the lamentable ignorance of professional economists is exhibited—they seem to have no idea as to the cause for this depreciation. They say the increase in the production of gold. Further tnan this they know nothing.

First, then let us look into this cause. To say that gold has depreciated because of its increased production and that alone is to ignore the law of value. The basis of value is labor. The value of a commodity is based upon the amount of necessary labor embodied in it when completed and the value in exchange must approximate this. Now this being the case—and it remains for our learned college professors to prove otherwise—we can easily see that a steady depreciation in value such as has been experienced in the past decade, or even longer can mean but one thing viz., that less labor is embodied in a given amount of gold than formerly. It takes less labor to produce an ounce of gold today than it did a few years ago. Improved machinery has simplified and cheapened (in labor time) the process and made it possible at a much reduced cost in labor to work very low grade ores—in fact ores which could not have been worked profitably a few years ago are now paying propositions. Herein lies the cause for the increased productinn of gold. Then, primarily, the low value of gold in exchange today as compared with its value in exchange fifteen years ago is due to the increasing productivity of labor and nothing else.

In certain industries the productivity of labor has not increased in the same ratio—in others at a greater ratio—than in the case of gold; therefore the prenomenon of certain values increasing or diminishing faster than others. Or, to be plainer, the values of other commodities as compared with gold do not increase uniformly because of, to some extent, market conditions, and, primarily, the varied increase in the different industries of the productivity of labor. If these statements are correct, then our friend Russell should know them, or, failing this, he should be refused admission to the Socialist movement.

But Russell goes on to explain—to his own satisfaction and that of his pocketbook, we presume—the reason that the phenomena of high prices are more acute in the United States than elsewhere. And he reaches the astounding conclusion that it is due to over-capitalization (gee, what a mouthful!) —watered stocks. Nine billions of the capitalization of the American railroads is water. Therefore you and I, fellow slave, are being skinned so closely. Apparently Mr. Russell never dreamt of such a thing as labor power the commodity, sold at its cost of production regardless of whether stocks are watered or not. Pray, tell us, friend Russell, how the masters could get more out of us if stocks were watered in a ratio of ten to one instead of one to one as at present in the case you cite. They get all but the mighty bare living that we manage to stow away in our anatomy. Were they to take much more of that, we would be unable to show up at the call of the whistle, and they would be the losers in such a case.

Further, he says: "Of this fictitious capital the interest and dividends must be dug from the shippers, who merely pass the tax along, with interest and profit to the consumer. The larger the capitalization, the larger the amount dug. (Poor, dear consumers! How they must suffer! We presume the sympathy of Mr. Russell comes as a balm to their sorely buffetted purse-strings!)"

Thus we see that he hasn't even the barest idea as to the process by which surplus value or profit is produced. He, in common with a lot of other learned gentlemen, think that because the profit is realized in exchange, it must necessarily be produced (from nothing) in exchange, and that the final price to the consumer of a commodity is the capitalist cost (or from his incorrect view-point, value), plus three or four profits added at will by various dealers or middlemen and depending solely upon the cupidity of said dealers. The fact that the surplus or profit (perhaps these terms should not be used as synonyms) is contained within the value of the commodity, not outside it, is new to this "Socialist." Pray, know, Mr. Russell, that profit is made by selling commodities at their value. And by investing a few cents in real Socialist literature you may learn how it is done.

"Over-capitalization is a huge pump that is steadily absorbing the nation's wealth into the hands of a few," says this Daniel. Let's see—don't we read about the wealth of Germany, for instance, being in process of concentration! Yet there can be no over-capitalized railroads there. They are state-owned, as is the case in several other countries. They've been trying some American "Socialism" (Milwaukee brand) over there. According to Russell, the only thing necessary to give the workers economic freedom is to squeeze the water out of stocks. This being done, and it only being necessary to pay dividends on half the amount of stock, we will roll in wealth and doubtless visit Monte Carlo during our vacation.

But if, as we contend, the workers as a class receive merely the cost of production of their labor power, in this being governed by economic laws as unchangeable as the laws of the Medes and Persians were said to be, then what can this howl about watered

(Continued on Page 4)

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586 Watch the label on your paper. If this number is on it, your subscription expires the next issue.

SATURDAY, JUNE 25th, 1910.

A TALE OF TAINTED MONEY.

Not many miles from here not many moons ago, a pick-pocket fell among thieves—no, we err—was rounded up by our trusty and vigilant guardians of the public peace and private property. Forthwith a lady from "down the line" retained the services of a local legal luminary for his defence. What became of the pick-pocket we do not know. It is the money we are interested in.

The lawyer, like most lawyers, was of course a perfectly "respectable" member of highly respectable, not to say lucrative, profession, and possibly regarded the "social evil" with loathing, but, he being a man, we are not quite certain of this. Anyway, theoretically, he, as a respectable member of society, would be supposed to so regard it. Nevertheless he displayed no hesitation in taking the wages of prostitution.

Furthermore, whether the prisoner was a pick-pocket or not, it is quite evident, from the fact that one of the tribe of Lillith was putting up his defence fund, that he was at any rate a pimp, for which he would be deserving, from the viewpoint of the lawyer's own moral code, of far more severe punishment than for picking pockets. Yet that lawyer would go to the courts and bend all his energies, his talents, his legal knowledge, his forensic ability, and his specially trained mental equipment generally, to the end that that proven pimp and probable pick-pocket might escape "justice." He would do this in a perfectly legitimate and eminently respectable manner, and his ability as a lawyer would be measured by his success in thwarting the law. Wonderful is the lawyer!

Quite as wonderful is his wife. This dame would regard the very touch of the prostitute as pollution, yet would take the proceeds of prostitution without a quiver and would live off it, dress on it, entertain on it, possibly put some of it in the church plate, whence it would go towards paying the godly and triply respectable preacher's stipend.

Of course some preachers make quite a fuss about "tainted money," even less tainted, as they look at it, than this, particularly when considerable advertising can be gotten by publicly refusing it; quite regardless of the text anent he that is without sin casting the first stone. Being a determinist, we are securely entrenched in the knowledge of our own sinlessness, whatever the neighbors may say about it Hence we may continue casting stones.

The moral code of the day regards prostitution as most loathsome and degraded. The pimp is looked upon as the lowest of the low for living off the proceeds of prostitution. But the lawyer and his dame and the parson may do the same thing without a blemish upon their respectability. True the pimp probably does nothing to earn his keep. The lawyer does. The lady from down the line prostitutes her charms to the public. The lawyer prostitutes his "gifts" and talents to the prostitute. Who is the worse? Measured by the moral code of the lawyer and his set, most certainly the lawyer.

In the light of the working class philosophy, which has "swallowed all formulas" and is merely amused at moral codes, none of them is "worse." They are all mere helpless creatures of circumstance. As such we may be moved to pity the lady from down the line, knowing that her lot is a hard one. For the lawyer we can have nothing but contempt, not for his prostitution, but for his respectability.

As for the money, it is sure tainted and all money with it, but not with the taint of "white slavery." Its pollution is deeper and more vile—that of wage slavery. Every dollar is slimy with the sweat and tears and blood of our class. Of men harried and driven; of women weary and broken; of children listless, stunted and hungry. Of generations exploited of the product of their toil and robbed of the joy of living.

Lawyer and priest, trader and master, all the bourgeosie; every dollar that passes through their hands, every morsel that passes their lips, the cloth that covers them, the roof that shelters them, the fire that warms them, all stink with the pollution of our enslavement. Our fibres are woven into the warp and woof of their vestments; our babes are crucified on the nails of their roof-tree; their viands are salt with our women's tears; their wine red with our blood. Their fires burn because our hearths are cold; because our lives are without light their halls are brilliant.

But not always shall this be. The day is at hand when the earth shall be peopled with men, not with parasites and slaves. When no hearth shall be cold, no mortal hungry, no life cheerless. When no man shall be exalted for his prostitution and no woman outcast for hers.

TWO MASTERS.

The legislature of New South Wales has passed an amendment to the Industrial Disputes Act empowering "any police officer above the rank of sergeant, when he has any reasonable ground to believe that any building or place is being used for a meeting for instigating or aiding in the continuance of a strike, to enter such building by breaking open doors, etc., and seize any documents which he may reasonably suspect relate to such a strike or lockout. The amended Act further provides that any meeting of two or more persons assembled for the foregoing purposes shall be declared unlawful, and any person caught in such unlawful purposes shall be liable to imprisonment for twelve months."

And yet Australia has just been the scene of a "momentuous labor victory." How then can legislation so obviously hostile to "Labor" be possible?

The answer is simple. No matter what party may attain to power, if it does not stand against Capital it must stand for it. If it will even let Capital live it must let Capital rule. There is no middle ground.

Again and again have parties sprung up to win the "rights of Labor." Their slogan, expressed or implied, has been that "Labor has rights as well as Capital." Eminently expressing "the spirit of fairplay"—and absolutely fatal to the interests of Labor.

That slogan contains not an atom of truth. Labor has no rights while Capital has any. So hostile are their respective "rights" that they are mutually destructive. Side by side they cannot exist. The "rights" of Capital hinge on its right to exploit Labor. Deny it that right and you destroy Capital. Affirm, or even admit that right and you enslave Labor. Enslave beyond all hope of betterment whatsoever.

So long as Capital endures the best that can be done for Labor is to keep the laborers in work. To provide a ready sale for their power to labor. Capital alone can buy that labor power, and it will buy it only under conditions where it can make a profit from it. Hence the path of Capital must be made smooth.

Therefore any party not bent upon destroying Capital, when it comes into power must not in any way hinder Capital. If it does so, Capital will flow into other channels and buy labor power elsewhere. The laborers will be workless, and the Party will be discredited and will fail of election subsequently. And to be elected is after all, what these parties, even "Labor" parties, exist for.

Labor and Capital both can no party serve. It may serve Capital and thereby serve the sellers of labor power, and only by serving Capital can it do this. If that is what the laborers wish, they cannot do better than give their earnest and whole-hearted support to whichever party they find serving Capital the most efficiently. But if they seek any easement of their conditions they must go the whole hog and support that party which stands for the absolute destruction of Capital as a preliminary to securing the "rights of Labor."

NEW WESTMINSTER LEAFLET.

Workers of New Westminster:—

This leaflet is addressed to you by the New Westminster branch of the Socialist Party of Canada. Its object is to lay before you, in brief form, the principles of that Party, in the hope that you will be sufficiently interested to further study the Socialist movement.

In order to understand Socialism it is necessary first to study the present state of society called capitalism.

At present Society is divided into two classes, an owning or capitalist class, and a working or producing class.

The capitalist class owns all the instruments of production, the factories, mills, mines and machinery. The working class has nothing.

In order to live the working class must sell its labor power to the master class. This labor power with the aid of machinery produces all the things necessary for human well-being. This machinery itself is the product of previous labor.

Now the wealth thus produced belongs to the capitalist, because he owns the three things from which it was produced, namely labor power, machinery, and natural resources. He pays for the labor power a sum called wages, which is sufficient to enable the worker to buy back enough commodities to enable him to live.

The remainder of the wealth is called surplus value. Some of this surplus value is consumed and wasted by the master class, and their personal servants. Some of it appears in the form of new machinery. The remainder is stored in warehouses, and other places, in the form of merchandise, waiting to be sold on the market.

These immense stores cannot be used by the workers, because they lack the purchasing power. Hence we have a constantly glutted market, and our factories and mills must of necessity close down till these stores are disposed of.

This is the condition of society's troubles. The worker produces much more than he can buy back. Poverty, unemployment, intemperance and the white slave traffic are all directly traceable to this eveil. Everyone realizes that something must be wrong and many remedies are proposed.

We Socialists say that there is only one remedy. All our social evils are the direct outcome of the capitalist ownership of the means of production, and therefore can only be cured by its abolition.

The workers must own and control the means of production. Production must be for use and not for profit

THAT IS SOCIALISM.

For the present, we have two means to obtain this end. The first is education and agitation. The second is the election of Socialist members to Parliament.

Now, workers of Westminster. What do we wish of you?

First that you will come to our meetings, second that you will study our literature and third, that you will discuss economics with us.

"Come let us reason together."

Open-air Socialist meetings are held every Saturday night at the corner of Columbia and Begbie streets.

The Western Clarion, published weekly, is the organ of the Socialist Party of Canada. Subscription, 50c for six months.

The Local secretary is Archibald Hogg, Box 256. He will be pleased to answer any inquiries in connection with the movement.

ALLAH, ILLAH, ALLAH.

Awful, man, awful! You used that naughty, naughty swear-word again. What will your religo-economic adherents think of you? You are most assuredly heading straight for the brimstone pit, unless you straightway reform—beg pardon, revolute.

But, "to our muttons." It is undoubtedly impossible to enhance the price of the commodity labor-power to any great extent, its price being merely the cost of its maintenance and reproduction. But, the "standard of living" being a variable quantity in the various countries and localities therein, it can be lowered or raised to a certain extent. For example, on the average, the standard of living of the "white" race is higher than that of the "yellow" race; and this is the real reason that the workers here in B. C. are so strongly opposed to the entry of the Chinese, and not because of the difference in the texture of their skin. They can work and grow fat on wages we could barely starve respectably on.

The present function of the union is to endeavor to prevent the lowering of this standard, whether the unionist recognize the fact or not; and to educate the workers to a realization of the necessity of concerted action. This "standard of living" of the "white" workers is being lowered just the same; and we are unable to prevent it, "economic determinism" being stronger than either ourselves or our capitalist cronies.

The majority of the workers will not acknowledge this, however, being strong disciples of the Missouri school of knowledge. Hence, they must be shown; and undoubtedly will be, before a hirsuit appendage adorns the face of the moon.

When the ineffectiveness of the union as "an instrument for the enhancement of the price of the commodity labor-power" has been properly and thoroughly demonstrated to them to their entire satisfaction; and having no more "cul-de-sacs" to rush down and dash their heads against, the blind wall at the foot; and finding no more sand-holes to burrow their heads in; they will at length be brought face to face with the one and only solution of their problem, the social ownership of the means of wealth production,—the ultimate aim of the industrial union.

Undoubtedly many of the workers join the industrial union (or even the W. F. M.) with the idea of bettering their condition by raising their wages through "strikes," etc., and believing that the organizations' ultimate aim, social ownership, is but the pipe-dream of a motley gang of fanatics; but they can certainly not be said to be inveigled into the union "under false pretences." The preamble is plainly and simply worded. Whether, theoretically, they would be expected to "shy" or not, the fact remains that they have joined, are joining, and undobutedly will join in increasing numbers.

Socialism rests strongly on the results of specific environments, and the environment of a cohesive organization of the workers can not fail in producing a strong impression on the "near-and anti-Socialist" workers of the strength of their class when united; and imbue them with a spirit of reliance in the capacity of the workers to accomplish many seeming impossibilities—even that of running the earth.

The "shop instinct" is no "desire for higher wages or shorter hours," as you would make it appear to be. It is the feeling and knowledge the workers possess that they are individually capable of performing some function in the realm of production. They can run, and are running, some part of the machinery; their shop-mates are running other parts; and the workers of the world are running the whole concern. But this they are doing at their "master's"—the capitalists — bidding. The capitalists possess the organization, though a somewhat defective one; while the workers are disorganized. The organized few dominate the disorganized many. When there is a glut on the market of some commodity, the capitalists close down on its production, and the workers are turned loose. They have no say in the matter.

It is here the "shop instinct" will find fruitful ground. Suppose the worker reasons thus: "I can perform a certain function in production myself. My fellow-workers perform the others amongst them. We collectively can produce sufficient wealth from the earth to maintain ourselves in comfort, even in luxury. Yet, under capitalism, the harder we work the worse off we are. These "superiors" of ours, who at present own the earth, and hold our lives in the hollow of their hands, have proved themselves utterly incapable of managing the industries, even with all their much-vaunted business capacity, and predominant intellectuality. Tney are so incapable that they perodically have to go into bankruptcy; and these periods are contracting as the industries develop; thus demonstrating their ever-increasing incapacity. Why then not run the industries ourselves, at our own bidding, as the various articles are required for use, and not only when they are profit producers. A majority of the workers educated to the same point, and there would occur the last and best "lock-out' of all—the lock-out of the entire capitalist class.

We must construct "an economic organization to run the industries when the workers own them," whether we like the task or not. There can be no interregnum between the fall of capitalism, and the establishment of Socialism. The embryo of the new society must be, and is being, built up within the shell of the old, whether we are willing to recognize the fact or not. Capitalism is undoubtedly teaching them—to build their own organization. And economic necessity is driving both. It were absurd and foolish to sit, Micawber-like, "waiting for something to turn up." We can't sit on the fence, biting our finger nails. We must work out our own salvation. Capitalism is our tutor, and a most assuredly cruel and stern one, exacting every pound of flesh, and every drop of blood, until the contract be duly fulfilled.

The capitalist class own the means of wealth production, and with that ownership the power to exploit us, as you say; but they do not exploit us by means of the state, "the surface indications," the legislative, judiciary, executive. If my memory does not play me false, I already had this question demonstrated and re-demonstrated to me over that "Dreadnought" question. The function of the policical state is to do the capitalist policing and tax-collecting, and to overawe the workers when necessary. By capturing the state by means of political action, we do not overthrow capitalism. We merely cut off a tentacle or two from the octopus.

The various "politics" of different previous nations, and of different periods, is the method of "governing" the people. And the politics of any given period are the reflex of that period's industrial condition. It were foolish, then, to endeavor to change "industrial" conditions by means of "political" action. The shadow cannot alter the substance. The horse should go before the cart.

The political action of the more highly-developed and "civilized" countries necessarily operates through parliament, and is therefore inseparable from parliamentarism. Some countries of course—Russia, for instance—may govern through an executive, the "Duma" being a somewhat colorless nonentity. But then Russia is in a somewhat backward condition industrially and politically. How, then, can a thing be confounded with itself?

Socialism aims at an "administration of things," in contradistinction to the political "government of persons." We have had quite sufficient government. And let me here say, paradoxical as it may seem, that it is only under Socialism that a high individualism can be developed. We desire to establish a new and common-sense system of conducting the industries of the world, so that the producer may obtain full control of his product, or its equivalent. The political state don't control production. "Political economy" and "industrial economy" are two distinct propositions. The former is the science of policing and governing; the latter is the science of wealth production. Socialism is concerned mainly with the latter science, and revolutionizes the capitalist interpretation by asserting and demanding that the producer should obtain control over his, or her, own product.

If we could better our condition by some new system of governing, then there is some justification for the "single-taxers" and other reform schemes, even for that of "Sunday observance."

The question then resolves itself into this: "Do we want a new system of government of the people; or a new system of administering the industries?" What do you say?

If the S. P. C. desire the latter, then their definition of the "class-struggle" must be re-written to include the industrial struggle; for, as their definition stands at present, it is but half a truth.

The action, then, which aims at a new "administration of things"—not ignoring its fellow-workers, the political action which aims at destroying the capitalist state—is the only Socialism for which I give two damns, and "double-barreled" ones at that.

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BRITISH COLUMBIA PROVINCIAL Executive Committee, Socialist Party of Canada. Meets every alternate Monday. D. G. McKenzie, Secretary, Box 836, Vancouver, B. C.

ALBERTA PROVINCIAL EXECUTIVE Committee, Socialist Party of Canada. Meets every alternate Monday in Labor Hall, Eighth Ave. East, opposite postoffice. Secretary will be pleased to answer any communications regarding the movement in the province.
F. Oxtoby, Sec., Box 647 Calgary, Alta.

MANITOBA PROVINCIAL EXECUTIVE Committee. Meets first and third Tuesdays in the month at 120½ Adelaide St. Any reader of the Clarion desiring information about the movement in Manitoba, or who wishes to join the Party please communicate with the undersigned. W. H. Stebbing, Sec. 316 Good St.

MARITIME PROVINCIAL EXECUTIVE Committee, Socialist Party of Canada. Meets every second and fourth Sunday at Comrade McKinnon's, Cottage Lane. Dan Cochrane, Secretary, Box 1 Glace Bay, N. S.

LOCAL VANCOUVER, NO. 1, S. P. OF Canada. Business meetings every Tuesday evening at headquarters, over Edgett's Store, 151 Hastings St. W. F. Perry, Secretary, Box 836.

LOCAL VANCOUVER, B. C., NO. 45, Finnish. Meets every second and fourth Thursdays in the month at 151 Hastings St. W. Secretary, Wm. Myntti

LOCAL VICTORIA, NO. 2, S. P. OF C. Headquarters and Reading Room, Room 1, Eagle Building, 1319 Government St. Business meeting every Tuesday evening, 8 p.m. Propoganda meetings every Sunday at Grand Theatre. R. Thomas, Secretary.

LOCAL NANAIMO, NO. 6, S. P. of C., meets every alternate Sunday evening in Foresters Hall. Business meeting at 7:00 o'clock sharp. Propaganda meeting commences at 8:00 o'clock. Jack Place, Rec. Secy., Box 826.

LOCAL FERNIE, S. P. of C, HOLDS educational meetings in the Miners' Union Hall, Victoria Ave., Fernie, every Sunday evening at 7:45. Business meeting first Sunday in each month, same place at 2:30 p m. David Paton, Secy, Box 101

LOCAL GREENWOOD NO. 9, S. P. OF C., meets every Sunday in Miners' Union Hall at 7:30 p.m. Business meetings, 1st and 3rd Sundays of each month. Geo. Heatherton, Organizer; R. J. Campbell, Secretary, Box 124.

LOCAL VERNON, B. C., NO. 23, S. P. OF C., meets every second and last Friday in each month. Chas. Chaney, Secretary, Box 127, Vernon, B. C.

LOCAL PRINCE RUPERT, B. C., NO. 33, S. P. of C.—Meets every Sunday in hall in Empress Theatre Block at 3:00 p. m. Angus McIver, Secretary.

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LOCAL NICKEL, B. C., No. 16, S. P. of C., meets every Sunday in Graham's Hall at 10:30 a. m. Socialist speakers are invited to call. V. Frodsham, Secretary.

LOCAL MARA, B. C., NO. 24, S. P. of C. Meets first Sunday in every month in Socialist Hall, Mara, 2:30 p.m. Cyril Rosoman, Recording Secretary.

LOCAL LADYSMITH NO. 10, S. P. OF C. Business meetings every Saturday 7 p.m. in headquarters on First Ave. Parker Williams, Sec., Ladysmith, B. C.

LOCAL MOYIE, B. C., NO. 30—MEETS s d Sunday 7:30 p.m. in McGregor Hall (Miner's Hall), Mrs. Thornley, Secretary.

LOCAL ROSSLAND, No. 26, S. P. OF C., meets in Miners' Hall every Sunday at 7:30 p. m. R. Campbell, Secy., P. O. Box 674. Rossland Finnish Branch meets in Finlanders' Hall, Sundays at 7:30 p. m. A. Sebbie, Secy., P. O. Box 765 Rossland, B. C.

LOCAL NELSON, S. P. OF C., MEETS every Friday evening at 8 p.m., in Miners' Hall, Nelson, B. C. C A Z Organizer; I. A. Austin, Secy.

LOCAL PHOENIX, NO. 3, S. P. OF C., meets every Sunday at 8:30 p.m., in Miners' Hall. Matt Halliday, Organizer. H. K. MacInnis, Secretary.

LOCAL CALGARY, ALTA., NO. 4, S. P. of C. Meetings every Sunday at 8 p.m. in the Labor Hall, Barber Block, Eighth Ave. E. (near postoffice). Club and Reading Room, Labor Hall, F. Danby Secretary, Box 647. A. Macdonald, Organizer, Box 647.

LOCAL BELLEVUE, ALTA., NO. 18, S. P of C., meets every first and third Sunday evenings, Bellevue Town Hall. J. Oliphant, Secretary.

LOCAL COLEMAN, ALTA., NO. 8. Meets every Sunday night in the Miners' Hall and Opera House at 8 p.m. Everybody welcome. Socialist speakers are invited to call. H. J. Smith, Secy.

LOCAL EDMONTON, ALTA., NO. 1. S. P. of C. Headquarters 622 First St., Business and propaganda meetings every Thursday at 7:30 p.m. sharp. Our Reading Room is open to the public free, from 10 a.m. to 11 p.m. daily. F. Blake 649 Athabasca Ave., Secretary-Treasurer, T. Bissett, 322 Fourth St., Organizer.

LOCAL WINNIPEG, S. P. OF C. HEADquarters, Kerr's Hall, 120 1-2 Adelaide Stree opp. Robin Hotel. Business meeting every Sunday morning 11 a. m. Propaganda meeting Sunday evening 8 p.m. Everybody welcome. Secretary, J. W. Hilling, 270 Young St; Organizer, D. McDougall, 424 Jarvis St.

LOCAL TORONTO, ONT., NO. 24, S. P. of C.—Business meetings 2nd and 4th Wednesdays in the month, at the Labor Temple, Church St. Propaganda meetings every Sunday at 3:30 o'clock at the Labor Temple. Speakers' class every Thursday at 8:00 o'clock at Labor Temple. J. Stewart, Secretary, 62 Seaton St.

LOCAL OTTAWA, NO. 8, S. P. OF C. Business meeting 1st Sunday in month, and propaganda meetings following Sundays at 8 p.m. in Roberts-Allan Hall, 78 Rideau St. The usual weekly inside propaganda meetings discontinued during summer months. H. S. Oldham Sec. 123 Drummond St.

LOCAL COBALT, NO. 9, S. P. OF C. Propaganda and business meetings every Wednesday at 8 p.m. in Miners' Hall. Everybody invited to attend. Athlebert Jones, Financial Secy.

LOCAL BERLIN, ONT., NO. 4, S. P. of C., meets every second and fourth Wednesday evenings, at 8 p.m., 55 King St. E., opposite Market Hotel. V. A. Hints, Sec., 93 West Lancaster Street.

LOCAL GLACE BAY NO. 1, OF N. S.—Business and Propaganda meeting every Thursday at 8 p.m. in Macdonald's hall, Union Street. All are welcome. Alfred Nash, Corresponding Secretary, Glace Bay; Wm. Sutherland, Organizer, New Aberdeen; H. G. Ross, Financial Secretary, office in D. N. Brodie Printing Co. building, Union Street.

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THE SOCIALIST PARTY OF CANADA

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SOCIALISM.

(The following has been sent in for criticism and comment, which would probably help some.—Mc.)

Mr. Chairman and Gentlemen,—

I feel great diffidence in addressing you this evening on a subject of such magnitude and importance as the one you have requested me to take for this occasion.

It is a subject that will repay us all to give very careful and thoughtful consideration.

The courtesy and interest shown to me in my last address gives me courage to ask for the same kind and forbearing hearing on this occasion.

I regret that I am not sufficiently acquainted with the subject to enter on an extemporaneous discussion of it, and whilst there may be points that I am unable to answer in full, I trust you will have a broader, fuller and clearer conception of the Movement after I have finished, so as to induce you to read the subject for yourselves, written by men who have made it a life study.

It gives me very great pleasure to quote from W. Westcott, Lord Bishop of Durham, who is considered in England as one of the most learned of the land, the following definition of Socialism which well indicates the distinction between Socialism and individualism.

"Individualism regards humanity as made up of disconnected or waving atoms. Socialism regards it as an organic whole. The aim of Socialism is the fulfilment of service; the aim of Individualism is the attainment of some personal advantage, riches, place or fame. Socialism seeks such an organization of life as shall secure for every one the most complete development of his powers; individualism seeks primarily the satisfaction of the particular wants of each one, in the hope that the pursuit of private interests will, in the end, secure public welfare."

But the word Socialism has come to be employed in a more definite and economic sense and signalizes an industrial society of which the main features are clear and distinct.

This economic system is commonly called "Scientific Socialism."

The folowing definition of Professor Ely, will, I hope clear away certain popular and inaccurate ideas and at the same time present the most salient points in the following programme of Socialism.

"Socialism is that contemplated system of industrial society, which proposes the abolition of private property in the great material instruments of production and the substitution therefor of collective property; and advocates the collective management of production, together with the distribution of social income by society, and private property in the larger proportion of this social income."

Mr. Schaffle, in his "Quintessence of Socialism" gives the following as the real aim of Socialism; To replace the system of private capital by a system of collective capital, that is by a method of production which would introduce a unified (social or "collective") organization of natural labor, on the basis of collective or common ownership of the means of production by all the members of society.

This collective method of production would replace the present competitive system, by replacing under official administration such departments of production as can be managed collectively (socially or co-operatively) as well as the distribution among all the common produce of all, according to the amount and social utility of the productive labor of each.

These definitions give in a general outline the meaning of Socialism which has come to denote a specific theory of industrial society, as contra-distinguished from Capitalism.

From these definitions it is seen that one of the first elements of Modern Socialism is the common ownership of the machinery of production.

Society as a whole supplants the individual control of land and capital, that the advantage of ownership may accrue to it. With the socialization of the means of production, interest and rent, the remuneration of private ownership will cease.

Inasmuch as the post office has in effect been already socialized as far as is possible under existing conditions, we have not far to seek for an example showing the possibility of carrying out the ideas of Socialism.

The ownership of the means of production carries with it the collective management of production.

This is in order that the benefits of production may accrue to society as a whole, and that production may proceed in accordance with public need. When production is carried on as now for private profit, it ceases as soon as it becomes unprofitable; But under socialism production would be for the purpose of satisfying our needs, and so would continue as long as our wants remained unsatisfied; until that end is attained there can be no real over-production.

This of course under the profit system would be impossible as production is carried out for gain and to the benefit of private individuals; as soon as the profit ceases the production is stopped.

Under Socialism, production would be conducted for consumption and not exchange; the greater the production, the more ample the means of satisfying our wants.

Society, of course would furnish employment for all who desire it, each person being assigned some function which would render him useful. Under such a system the problem of the unemployed would be inconceivable. Not only would all find employment, but all would have to avail themselves of it, for there would be no income without personal exertion.

Another important element of Socialism is the distribution of the wealth after it has been co-operatively produced.

Socialism aims at justice in distribution, such a distribution as shall satisfy all needs, and render to each the full product of his or her toil.

The last element to deserve mention here, that of private property in income. Socialism does not propose to abolish private property in wealth as many seem to think, but rather to extend the institution of private property, and make it more secure.

While private property in the means of production would be reduced to a minimum, private property in the products of production would be greatly increased and extended. Socialism only proposes to abolish private property in that which enables one to secure an income at the expense of another without personal exertion. It simply involves a discontinuance of the payment of unearned incomes, and the addition to the incomes of the laborers of the wealth which is now exacted from them. It declares that no man should be permitted to live in idleness by levying a tax or tribute upon the labors of others. It proposes to abolish the idlers at both ends of the social scale. As all are consumers, so all who are physically and mentally able, should be producers.

Socialism, then, means Justice and Fraternity, the Universal Brotherhood of Man. The Red Flag, the emblem of Socialism, adopted because the blood of all people is red, denoted brotherly love, and not bloody revolution, as is so often stated through ignorance in the capitalist press.

The meaning of Socialism, therefore, is peace, justice, prosperity, happiness, altruism and fraternity.

Modern Socialism is the product of modern industrial conditions. Interesting as it is to follow the history of the development of industry since the middle ages, the time is too short this evening to go into that phase of the subject.

The present period of industry began with the last third of the 18th century, brought about by the important inventions of that period, causing a change in the methods of production. The inventors of that day little dreamed of the important bearing their labors would have in bringing into existence the present social economic conditions, and its remedy.

This change has resulted in bringing large masses of working people together in great factories of which they own no part. The vast cost of new machinery and the large amount of capital required for the new methods of production gave rise to the capitalistic class, the owners of the means of production.

With this change in the industrial regime, the means of production, and the products of the individual producer were rendered of little value. The only way open to him was to become a wage worker under capitalism. Wage labor which before this was the exception, became the rule. They are obliged to work for a master, to whom (with the exception of barely enough to sustain them in a working condition) the product of their labor goes. Their wage bears but slight relation to the productive value of their labor, the former being determined by the competition of the labor market. Instead of chattel slavery, we have wage slavery.

Now what is the remedy which Socialism proposes?

It says if the laborers obsequence was caused through the appropriation by a class, of the means of production, their emancipation can only be accomplished by their again becoming the owners of the instruments of toil. But individual ownership is impossible owing to the subdivision of labor and the immense scale of production.

The solution, however, is not hopeless, for production having become socialized, the means of production should also become socialized, as tools are used in common, they should be owned in common.

The conclusion of Socialism then, is perfectly rational and legitimate.

Socialism, remember, has an economic basis, and is then an industrial rather than a social or political proposition, but they seek to attain political supremacy only as a means whereby they may usher in a co-operative common-wealth, thns realizing their economic ideals.

The economic development, as we have seen leads to the downfall of the small producer, thus divorcing him from the means of production.

In spite of the thrift and industry of the small agriculturist, and industrialist, one fate awaits them, bankruptcy.

This is the inevitable result of the capitalist economic development.

Chauncy M. Depew is authority for the statement, that fifty men in the United States could meet and decide to close all business activity, and all the wheels of industry would have to stand still.

Another phase is the growth of the joint stock company. The capitalist was at one time the manager of the concern, but now owing to concentration of capital, and cost of machinery of production the capitalist of today has abdicated his position, and become a mere interest receiver.

The next development of the present economic system is the union of these companies into trusts.

The formation of the trust and syndicate, is one of the most significant phenomena of the present day. Its appearance in the social realm foreshadows the doom of the present competitive system, and the inauguration of the socalist order.

The choice must soon be made between monoply under private management, and monopoly under public control; for monopoly, in some form it must be. Trusts must combine in a general trust—the nation. Centralize all business in a trust, and then make those in control responsible to the people instead of to a syndicate of capitalists, and Socialism is attained.

Not only the means of production, but the wealth of the country in general, is concentrating into the hands of a few men.

Edward Bellamy stated, that in 1905 the property of 100,000 men in the United States aggregates more than the total possessions of the rest of the people. The entire bonded debt of the United States is held by 71,000 persons only, and over 60 per cent. of it is in the hands of 23,000 persons.

Professor Parsons says "In 1840 there was one millionaire to two million people, now there is one to each 15,000. In 1840 it took one fourth of the people to buy half the wealth of the nation, now it takes less than one-twentieth of one per cent. or 30,000 to buy out the remaining 65 millions of people—a congestion of wealth 700 times as intense as that of 1840.

These facts evidence the rapid concentration of wealth. Is there danger in this congestion?

Danial Webster said, The freest government cannot long endure where the tendency of the law is to create rapid accumulation of property in the hands of a few.

Socialism, however, proclaims that the principle of combination is sound and ought to be extended to the whole social order. If production and distribution on a large scale are more economic, they ought to survive. But while private monopoly is an enemy to industrial freedom, and the public good, public monopoly is a blessing. "The economic dependence of the laboring man upon the monopolist of the implements of work, and sources of life, forms the basis of every kind of servitude, of social misery, of spiritual degradation, and political dependence."

The only remedy is to substitute public for private control of industry. Socialism monopolies, and the evils which arise from private ownership will disappear, leaving only the benefits that result from co-operation.

Any business organized as a trust is emminently ripe for appropriation by society.

It is useless to say that such an enterprise cannot be managed by the state, when it is being managed by a band of capitalists. The board of directors, who do not usually own the capital invested, can as readily be made responsible to the nation as to the shareholders. There need be no inconvenience experienced in making the change, for if the state deem it expedient, the directors in charge at the time can be retained. What difference does it make whether there are 7000 or 70,000,000 shareholders, will not the managers be as faithful when all the people are shareholders, as they are now when only a few are such? Cannot all the people find managers to produce wealth for them, as well as the few sharehclders of today.

Increasing the number of the firm really makes no difference. If managers can be secured to conduct business in the present state of competition, with all the risks of being ruined by the intrigues of rivals, surely there will be no difficulty in finding competent directors when these baneful conditions no longer exist.

The practicability of Socialism is demonstrated by the methods of modern industry.

One of the greatest advantages urged on behalf of Socialism is that all the forces will work for a large product. Whereas at present it is notorious that certain forces strive to diminish production. This is perfectly uatnral when production is carried on for exchange, for an abundance of commodities means small values.

(Continued next issue)

TARES IN THE WHEAT.

Comrade Editor,—

This warfare between whether we should embrace unionism or not wants quite a bit airing, and the fallacy of it should ever be kept before the wage-slave, not only to those whom we run amuck amongst, but also those who are in the Party, and have not a clear conception of the question.

Rutherford never intended to imply that a knowledge of the English language was essential to the understanding of Socialism; a census of the Party members would soon prove the reverse, and the cause of these little European countries being ahead (in that line) of the Englishmen, is not far to seek, of which I need not touch upon here, my object being to show the blundering statements that are made, when a Liberal and one who claims to be a Socialist, are acting in conjunction over dictating a letter.

Lazzaris goes wide of the mark when he quotes, "If the object of the I. W. W. is the same as Socialism, viz., the emancipation of the working class, I want to ask: 'Why have Socialism then?' or if they are identical, 'Why have the I. W. W.?' We can't have both.'

I have a copy of the "Industrial Union Bulletin," and the headlines read: "The I. W. W. is the Economic Organization of the Working Class; It has NO Political Affiliation, and is Controlled by NO Political Party," and Clause (2) of the Preamble reads: "Between these two classes (working class and employing class) a struggle must go on until all the toilers come together on the POLITICAL field, as well as on the industrial field, and take and hold that which they produce by their labor through an economic organization of the working class, without AFFILIATION with any political party."

Now, Comrade, where or when are they going to embrace politics? First, they say that they can do the job without politics, and then admit they must work together, politically and industrially, and then again they don't want to affiliate with any political party. Teach me to understand this skypilot miracle, will you?

Clause (3): "The rapid gathering of wealth and the centering of the management of industries into fewer and fewer hands (the fewer hands the quicker our salvation) make the trades union unable to cope with the ever-growth of the employing class, because the trade unions foster a state of things which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping to defeat one another in wage wars. The trade unions aid the employing class to mislead the workers into belief that the working class have interests in common with the employers. These sad conditions can be changed and the interests of the working class upheld only by an organization formed in such a way that its members in any one industry, or in all industries, if necessary, cease work whenever a strike or lock-out is on in any department thereof, thus making injury to one an injury to all. Therefore without endorsing or desiring endorsement of any political party, etc., etc."

Now, Lazzaris, you see that the capitalists are still left masters of the situation, the jobs, means of production, the instruments of murder, all means of communication, etc., etc. Also when it comes to a sympathetic strike, as it would be termed, who survives the longest? What? For instance, to see where the I. W. W. and the S. P. of C. are not identical, compare the above with the S. P. of C. Platform.

You have admitted that the workers are in the majority, and then go on to state: "But it is certain that they are swayed by something different to the principles of Socialism." Now, you Comrades, did you ever see or hear such conflicting rub-a-tub as that? He claims to be "more than a Socialist in embryo," and yet he is assisting in the swaying by peddling this I. W. W.'ism, "something different to the principles of Socialism," also directly assisting to the "representatives of the money-bags to be returned." I fail to see his claim of being a Socialist at all, and if he is going to peddle such dope it is time he was put on trial.

Then he contends this ought to stimulate every "honest Socialist" to avail himself of every legitimate means to better the conditions of the workers. I might point out that these legitimate means have been tried these hundreds of generations, and our masters have always found them to be illegitimate every time we have shown our teeth through hunger. So it was up to some to find another way out of the tangle, and it is found in the shape of this crazy proposition, Socialism. Now the masters can't find any legitimate means to attack that (except by attacking the franchise), so want us to return to unionism again, to enable them to lengthen their years of enjoyment of the fruits of your toil, and to have their sport out of you targets.

Nothing doing, Lazzaris. You want something to be moving between these election times, so do I. You can't do better than get out and educate the wage-slave to his material interests, and have patience, but if you keep peddling this I. W. W. dope you are not only cutting your own head off, but teaching the other fellow to commit suicide also.

The function of a union is to barter labor-power for the most it can fetch. It is a notorious fact that the workers of, say, Britain (as an example) before, and after, the golden age of labor, received a brute existence (the cost of their production). It would be absurd for the magnates to bring the workers below subsistence point. How would they obtain sufficient labor-power did the workers not receive enough to keep themselves physically fit to do their stunt of work and reproduce their own kind?

It would be well that those interested in discussions of industrial unionism, would take the trouble to read "Gourock's Industrial Unionist" article and the editorial of the same issue, "There Is No God but Allah." (No. 581, May 28, 1910.)

The machine has not been perfected yet sufficient to bring us down to a level with the Chinamen, but it is coming. Our physical energy is gradually dying, but care is taken that a sufficient quantity of labor-power is kept on the market to supply the present needs of the magnates. The Socialist Party are out to abolish this bartering or begging proposition neck and chop. This perpetual uncertainty of the means of life. They promise you nothing; every man Jack has to be a Moses unto himself, and the sooner you wage-slaves recognize that you are slaves body and soul, the better for yourselves and us who are suffering at the expense of your careless indifference.

The fittest survives, mentally and physically. That means to say, that you bunches of labor-power or bodies of mechanicals, are placed in the market on a par with cattle, pigs, or machines; you are a commodity. These corporations do not employ you because you're a nice fellow, or because they are kind, or for love. They chose the most physically fit, mentally fit, so that they are able to grind more profit out of you at the least cost than they could out of a degenerate, and when they have taxed your muscles all they can bear, out you go on the scrap-heap to starve or stop your atmosphere by the rope.

You Englishmen get sore when anyone calls you a slave. "A slave! Gor d——, I'm independent of this company any time." Yes, but then Mr. Slave, you must of necessity beg the loan of a job off some other corporation. That's so. Well, then, aren't you a slave? As O'Brien said: "He that owns the means whereby I must have access to obtain the necessaries of life, owns me." True for you, Charlie.

As far as I can understand, there is quite a bunch votes for Hawthornthwaite because he is a good man. Now, Jim does not want you and he despises you for that, and the Socialist Party does not want you, so get out until you understand the principles Hawthornthwaite stands for.

One votes for him because he's a nice fellow, and the same coon is content with the present system, but would like a fair day's wage for a fair day's work. Another votes the same way, but helps Smith to the Dominion. Another says selfishness is bred in us because a child suckles its mother while she is sick, yet the majority are against Socialism because they don't practice what they preach. These are only a sample of ideas of those hangers-on who don't know what they are hanging on to.

For your own sakes, get out of the way and don't pollute anyone else with such d——d suicidal conflammerations. When I work for a bob I want a bob, not 2d. or one-sixth of what I produce. You remind me of the typical Geordy. A cockney asked him what all the commotion was about, while in the Central Station (Newcastle-on-Tyne, Durham). "Wey, dis thoo not nar, it's wor big meeting day." "Oh, I see, and what do you have your big meetings for?" "Whey, ta get wor reets." "Yes, and what are your rights, my man?" "Whey, Mistor, ar divent nar, but wor ganning to fight for them."

And it is just so with a lot of you dull-heads; you vote for the man, and never give a thought to the principles he stands for.

Get out, will you?

M. S.

Here and Now

By "Smith."

In the middle ages chattel-slavery had become an obselete method of production and the serfdom which took its place evolved gradually into a system of personal bondage of varying grades, of serfs, cottars and villains. This was the feudal system. The actual living man was not regarded as private property as in the previous order, but was compelled to render certain services to his seigneur or lord, such as the cultivation of fields, the raising of cattle, the weaving of fabrics or the performance of work of all kinds from venery to digging ditches. This is distinctive of the Middle Ages and the system of production that obtained in that period, Feudalism.

• • •

M.'s P. can do a little good occasionally. Parker Williams picked up two, not votes, subs. in Ladysmith.

• • •

Great demand for Western Clarions in New Westminster. One hundred a week for a month, per A. Hogg.

• • •

Two seems to be the favorite number with our hustlers. L. R. McInnes hands in other two from Sandon.

• • •

Arthur Taylor has quite a lot to say about the new headquarters of the Toronto bunch, the home beautiful, I don't think. "'Tis a small place, but our own." The part of his communication, however, that interests us most is the three subs. he encloses. Good luck to the headquarters, though.

• • •

J. Naylor, Cumberland, B. C., goes wide in his efforts—one for England, one to Montana, and his own, makes three. The change of the note to go to the Maintenance Fund.

• • •

The Winnipeg bundle is growing bigger weekly, one might say daily. W. W. L., Vancouver, has donated 200 a week to the Winnipeg campaign. This brings the total up to 700 a week.

• • •

Those engaged in the distribution are getting something to do, but Watts wants 1000. This is the best stunt yet. Who will come up with some more?

• • •

Local Berlin pays up for bundle and card.

• • •

The basis of capitalization is the class monopoly of land, factories, ships, railroads, etc., that is the capitalist ownership of the means and instruments of production and distribution. The ownership of these things enables the class in whose hands they are to shape or fashion the lives of the non-possessing and compell them to yield up the greater part of the wealth they produce in the shape of surplus value, rent, interest and profit. If the propertyless are ever to be emancipated, the basis of society must suffer a radical change.

• • •

R. I. Matthews brought in two with him on his way down from Revelstoke to the Coast.

• • •

A. Farmilo goes above the two line. He gets three in Toronto.

• • •

The Unpatriotic Irishman does even better in Revelstoke, getting four.

• • •

If our old friend F. S. Faulkner keeps on in his peregrinations, God knows where he will end. From Mason City, Ill., to Bloomington, Ill. After the job!

• • •

Another bunch of four. From John Burgess this time. We're getting on in Calgary.

• • •

Local Port Moody, B. C., wants ten copies a week for ten weeks. Sure.

• • •

In the days of small production the usurer was simply a leech who profited by the distress or improvidence of others to suck their blood. Our observations lead us to believe that things have changed—that the worker is the sucker now.

• • •

Singles.—F. Horne, Hillcrest, B. C.; John Pickenshovel, Sidney, B. C.; H. Judd, Brackendale, B. C.; Moses Baritz, Manchester, Eng.; Jos. Effler, Grandview, Man.; C. M. O'Brien, Edmonton; J. Marren, Lawrence Anderson, Toronto; Jack Place, Nanaimo; A. Karme, Mrs. Percival, Vancouver; "Bughouse," South Wellington.

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THE SLAVE OF THE FARM

(Concluded From Last Issue.)

So much for the very poor type; now for those who are able to go right ahead and break up a claim, retaining the title deeds and making a living. This type is very often pointed out as a refutation of the Socialist contention; he is referred to as an independent man. Now the writer readily grants that some farmers own their farms but would submit the following questions in all humility. Is it any benefit to a hungry man that he owns a pot in which a pudding has been boiled if someone else has stolen the duff? And is it not wisdom upon the thief's part if he is able to persuade the hungry one that the ownership of the pot and not the contents thereof is a most desirable thing, to do so? Certainly, and that is just why the farmer is so backward upon this very important point; he thinks the title deeds to a little land, which in reality are spurs to urge him to greater efforts, either to pay off a mortgage or keep it from creeping on, separate him from the rest of the workers; while the capitalist class calmly lift the produce of the farms, returning to the farm-slave enough to enable him to go on producing.

Which brings us to the second contention that the farm-slave has an interest in the grain he raises. This is certainly true and in this respect he is unlike his fellow slave of the city. The factory hand incorporates his labor-power in products and goes home on Saturday with his wages in his pocket. The farm-slave incorporates his labor-power in grain and then the game is to get it out again. Now it is certain that a rise in price of grain means a rise in that portion which comes back to the slave, and a fall means the opposite, hence the G. G. A. and similar organizations have some excuse for their existence, but they overestimate their power. As we have said, a rise in the price of grain means that the portion of it coming to the slave will exchange for a larger quantity of commodities, and vice versa.. But it is only price, and that law of value butts in with its usual persistence and spoils things for price hovers around value and the rise and fall thereof compensate each other. So that the grain exchanges in the long run at value—the labor-time incorporated therein, and that portion coming to the slave follows suit and exchanges at value—the cost of his subsistence. Of course he gets his portion in money and so the deal is disguised somewhat.

The farm-slave, then, has some interest in the sale of grain, although it is not his. But these grain growers are a funny bunch; can you imagine a man trying to keep a trip-hammer from coming down by putting himself under it? That is just what they are doing. Their struggle is to keep the price of grain up, and once more that unrelenting law of value bobs up. Now value is determined by the socially necessary labor-time, and these last few years have been rich in a perfect shower of labor-saving machinery for the farm, hence you see the value of grain is going down and value is a leaden plummet which must drag price down after it. It is thus perfectly clear that the masters themselves cannot keep the price from falling, let alone a slave organization who do not even own the wheat.

Look well upon the gasoline, kerosene, distillate and steam farm engines; the giant reaper, binder and thresher, for in them is written your doom as property holders. They grow too big for you to buy and manage; they are essentially social machines, and at present your masters are your masters and will exploit you to a finish until you become real wage slaves, devoid of property and working for them at first hand.

We speak of robbery; how is this robbery accomplished? How are the farmers compelled to give up the fruit of their toil? Why, it is that thing you all howl so much for, a railway which enables them to skin you. As soon as grain is raised and a country becomes settled, in comes a railway, thrust like the arm of a bear into a bee's nest and lo! in a trice all the honey is drawn out. Yes, the farmer unloads every kernel of grain, except that required for seed, at the railway depot, at his master's command. But I hear some one say the farmer can hold grain for a better price; which is true enough if he can borrow money or has had some to start with, but soon or late the "stand and deliver" of the real owner comes and the farm slave unloads, which is quite right and just, as things go.

Now we see that the old serf could in three days produce his own living with very clumsy tools and that we to-day have the most up-to-date machinery enabling us to produce our living in about 4 hours, which is considerably less than we work in a day. What then becomes of the product of the rest of the working day? Why, good farmer, wise headed, keen, hard, business man, it is stolen before your very eyes and you can't see it. Yet we are not certain if it is stolen seeing how readily you "part up."

Let us sum up. We have seen that farming is part and parcel of the present industrial system, interwoven and so mixed up as to render it impossible to say just where the process of raising grain begins. We have seen that the farmer has no more title to consideration than any other of his class—the working class, for in strict truth there is no such thing as a farming class—all are workers, all are slaves. Indeed the factory slave is better off than the farm worker because hail, frost or drouth may sweep the farm slaves' wages out of sight and the G.G.A. powerful as they are cannot stop that. As there is no class of farmers, is it not rank idiocy to send men to parliament as "farmers' candidates to look after the interests of a class that has no existence? Besides be they ever so honest they will do their master's work, in conserving his interests, because not being socialists, they do not know their own.

We have seen that in struggling against the law of value the worker is like an ant butting down a brick wall. We have seen that these precious title deeds we own are simply goads to drive us to greater exertions, and altho the writer has not gone into detail answering the G.G.A. and similar organizations, space being limited, yet it must be plain that they are useless to ease the pressure we feel. We have seen, in a word, that in society—the workers produce great wealth and that it belongs to another class.

Our work is plain before us, the masters hold their place because they hold political power, they are few, we are many, we must then join hands with our brothers of the factory, mill or mine and workers all, go to the ballot and grasp political power; Send our own men to parliament to rule as we shall dictate. The Socialist Party have this aim in view, not to dally with reform but to go straight to the goal and sweep the master class from power.

Farm slaves, your case is desperate. The minutes are flashing past into hours, the hours into days, the days into years. The new form of society—Social ownership (not to be confounded with Government ownership), is ready to burst the cramping shell of the old. It awaits but the effort of a united working class. How long will you daily? Knowledge is power. Read, study, think and then act. For things will go from bad to worse until you have sense enough enough to call a halt.

In conclusion; the writer has made no effort to go into detail, making in places mere bald statements, for space is too limited to allow of much complication. His effort has been to place before his fellow farm slaves the main factors of their position under modern conditions. To urge them by this short disquisition into looking deeper into the matter for theselves. If in any way the writer has plagiarised any one, he here offers his apology.

A. BUDDEN.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to and support of the principles and programme of the revolutionary working class.

Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever-increasing measure of misery and degredation.

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interests between the capitalist and the worker is rapidly culminating in a struggle for possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada with the object of conquering the public powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.

2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party when in office shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will, the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

MURDER OF 137 MINERS AND DEATH OF A KING

By far the greatest calamity that has befallen the nation this year took place early in May, when 137 workingmen were buried alive in a coal mine in Cumberland. Compared with this the passing away of Albert Edward Wettin, otherwise known as King of England, etc., is as nothing compared with everything.

On the night of May 6th this indivilual died, after an easy, useless life of nearly 70 years' duration, and despite the endeavours of five prominent physicians, and the order is given for the nation to go into mourning. Then, as if to mock the hollowness and hypocrisy of the pantomime engineered by interested parties, and assisted so successfully by their allies of the Press that people were actually beginning to worship the inanimate form of one that had ever been wasted clay—came the shock of the tragedy in the Wellington pit.

Throughout the mining districts a warning was published on the morning of May 12th, drawing attention to the existing dangerous atmospheric conditions. During the day these grew worse, particularly in the vicinity of Whitehaven, till they were practically similar to the conditions observed at the time of nearly all previous mining disasters. In such circumstances no one should have been allowed down a mine save those necessary to tend what animals might be below. And when it is realized that there was no life-saving apparatus near the mine, that the pit in question was a veritable death-trap, extending four miles under the sea and having but one way of entrance and exit, it becomes increasingly difficult to charge the mine-owners with anything short of murder.

According to Mr. Henry, under-manager of the mine, the fire started in quite a small way, and could probably have been easily extinguished. Valuable time was wasted, and when experts with life-saving appliances arrived from Sheffield and Glasgow, it was found that valuable coal and mining plant was being burnt. The experts could not reach the entombed men, but declare that had they been there earlier the latter could have been saved. And—horror of horrors!—despite the convictions of many and the assertion of one who had escaped, that the men below were alive and had fresh air and water enough for a month, it was decided to no longer try to save the men, but to save the coal.

"Alas! that coal should be so dear
And flesh and blood so cheap."

The decision to brick up the mine in order to smother the fire (and the men) nearly caused a riot in the town—but the mine, if not the men, must be saved. So the mine was bricked up and the only possible means of escape for the men cut off, while preparations were also made to flood the pit should those who owned it deem it necessary.

We venture to suggest that had Teddy Roosevelt, the late King Edward, or even the latter's pet dog Caesar, been down in that mine, there would not have been such unseemly haste to make it a tomb. But a few score of workmen—what of them! They don't count: there are plenty more of them at a few shillings a week. And as for the heartbroken widows and orphans—they are accustomed to such things, you know. A few pounds will solace them! Thus we speak the capitalist mind; and the capitalist Press cynically passes over the brutal murder of workingmen, the fiendish interment of living human beings in a flaming pit in order to save coal and plant, with a report that a relief fund is being raised and that work is being resumed in the district.—Socialist Standard.

BUTTS IN

Dear "Mc,"—A somewhat factitious argument has arisen re advancement of wages between a Cooking Lake economist and W. J. U. Without beating about the bush, let me say that both are right and both are wrong.

The C. L. gent is right, for Marx points out (though any fool knows it) the laborer gives the capitalist credit. For he is not paid for any work until it is done. W. J. U. is also right in claiming that the capitalist advances wages to the laborer. But not in the sense he speaks of. The capitalist does advance wages because he pays for the commodity long before it is sold on the market. Sometimes he keeps it (the commodity) for years, and, of course, has to wait until it is sold before he receives the price he paid the laborer, let alone surplus value.

"But," says W. J. U., "how could the laborer exist for one, two, or more weeks if he did not receive wages in advance?" By credit, of course. When a boy commences work for the first time he is allowed credit until pay day. If he is boarding he gets credit just the same. When he marries he either has enough money to sustain himself and wife till pay day or he gets credit from the store.

Anyway, if W. J. U. can find me a job where I get my wages in advance of my labor-power I'll be on the job right away. 'Scuse me for butting in.

Yours in the scrap,

A. E. SPURGEON.

Galt, Ont.

INFORMATION WANTED

Reading a copy of Solidarity the other day the first thing that crossed my vision was a small article headed Practical Idealism. The writer states that the I. W. W. has an ideal in the future and in trying to attain that ideal, that this body of men are going about it in a practical way and therefore industrial unionists were practical idealists.

An ideal, according to the prevalent idea is an absolutely perfect mind picture of our greatest desire and limited by our environment, for instance the ideal of the Christian is heaven. You have a small pair of wings and fly through pearly gates. (The combination of gates and wings is certainly a puzzle.) On your arrival before the throne you are forgiven your misdeeds and you receive permission to sit upon a diamond studded chair—very comfortable seat in your bare skin. Thus we can very readily grasp that ideals are in the future and are certainly graduated by our limited knowledge or experience.

The I. W. W. expects to combine all the workers in one great and grand international labor union, and when they have accomplished this, they propose to take over the means of production and operate them for the benefit of the working class. Their immediate object is to "raise wages and improve working conditions" and also to teach the workers in different industries how to run the machines of production so as they can operate them properly when they have attained their ideal. The capitalist class, however, have already instructed the wage-workers along this line, for they no longer take any part in production whatever, as a class. But granting that there may be some mysterious and terrible examination to be passed before the workers can successfully operate them, I would ask Gourock one little question: As the means of production are constantly evolving to a more perfect stage, is not the I. W. W. wasting their time teaching the workers how to operate means of production now, when they may become obsolete in a few years?

Take the railroads for instance. Gourock would drill these men (I don't know what more he could drill them in) so they could operate the line without hitch or flaw immediately the workers were victorious. Now airships are practical but not commercially profitable, and can easily revolutionize all the carrying trade in both steamship lines and railways, consequently all of Gourock's drilling would be absolutely useless.

Gourock would also teach the workers how to direct industry and to form a successful administration of things (when they get the I. W. W. "ideal") before they have any industry to direct or many things to administer. Gourock would learn us how to ride horses before we get them. I am not using any reflex as an argument (which Gourock casts to one side without any explanation) but am taking the teaching of industrial unionism as it is effervesced by its most "prominent exponents" and will be pleased if Gourock can show me reasons why industrial unionists are not utopians in every sense of the word.

JUNIUS BRUTUS.

WHERE FOOLS RUSH IN.

(Continued from Page 1)

stocks mean to us? What in the name of the gods do we care how much they water their stocks? Let them water them and be hanged. We, the producers, care naught—sooner or later we will allow them to eat their stocks if they like, while we use the things that the stocks are supposed to represent. So it's up to them to make the most of the little time they have. In the meantime we refuse to be sidetracked by red herring dangled by so-called Socialists. We care not a kopeck what they do with their stocks and bonds, nor how they do it.

Let us now touch briefly the effort of Brother Spargo (of "Spiritual Significance of Socialism" fame). He deals with "what some of the great economists have called 'the secondary exploitation of the producers'." (Selah!) He talks learnedly of "monopoly prices." He says that "the great combinations of capital . . . can now set the law of demand and supply aside," and a few other things. All of which we have heard before ad nauseum. Incidentally the "infamous protective tariff" is the instrument used in the skin-game. Never a word here either about labor power, the commodity subject to all the economic laws governing the exchange and sale of commodities. The whole trouble is caused by the devilish greed of our captains of industry, and the tariff is one of their infernal machines. Not content with robbing us when we work like blazes, they have even, by means of "artifically enhanced" prices (in direct contravention of the laws of exchange) worked it down so fine that we are being robbed while we sleep, and in fact during every moment of our existence. Every fellow who is running a 2x2½ business and has $2.48 cents worth of groceries on sale is our mortal enemy. He is soaking us every time we buy a lemon or a plug of McDonald's.

The remedy! Quite correct, dear friend; it is Socialism (not "Socialism"). But how did you discover it? Nobody would ever have thought it after reading the squibs of yourself and Russell.

Comrades of the S. P. of C., we have heard a lot about high prices lately. We have heard a lot about the ungodly way that we are being robbed as consumers. But this is the important thing to remember, and, this fact being kept in mind, all the bourgeois squabbling over taxes and watered stocks and tariffs will show up red against the trail as herring drawn there to sidetrack us. This fact kept in mind will save us from shipwreck on the same reef as other one-time revolutionary parties have broken on. It is—we, the producers, through non-ownership of the tools of production are compelled to sell ourselves—or our energy, which amounts to the same thing—to masters. We can as a class receive only a bare existence. The very nature of capitalism precludes the possibility of our receiving more.

Then, why waste time in trying to "reform" the laws that tyrants have made to hold us in subjection? The law is their's. Let them use it as they choose. The earth is theirs today, through our pig-headed ignorance. Let us be up and doing and stop at nothing short of the whole earth for labor and nothing for the shirk.

ROSCOE A. FILLMORE.

A SIAMESE PRAYER

It is related that in Siam it is a regular custom of the devout native to rise early and, facing the east, await the rising of the sun; and when the first golden beams of the orb of day illuminate the face of earth, the native offers his morning greeting and prayer in these words:

WAW TAH NAH SIAM.

This prayer, though short, is impressive when understood; and even a workingman who believes in capitalism, if he will repeat it several times, slowly and reverently at first, then rapidly for six or more times, will be fully convinced of what all Socialists and most of his friends have known for a long time.

Try it!—The Harp.

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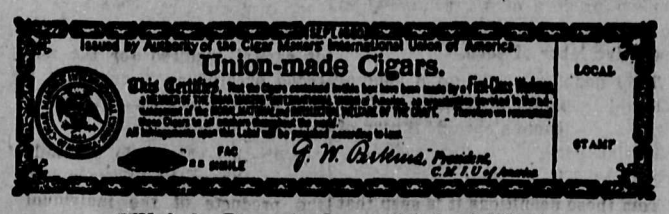

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