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Conditioning the Job

FOR long and weary years the working class has struggled for the modification of its working conditions. Age-long it has centred its activities on the terms on which it would yield its labor-power; on the very intimate questions of hours and wages, time and overtime, health and safety. Yet for all the years of its struggles, it has but little to show in class comfort, class security, class welfare, and still it is braving the same old adamant questions. Why the failure? How find success?

These questions are the two aspects of the same thing—social relationships. The same answer explains both. Fundamentally, a job is access to the means of life; and the terms of the job are the terms of social production. The conditions of the job, therefore, are the conditions of social organization. What are those conditions? The relationships of capital. The relationships of a society, where the means of life are the private property of one class, a class which operates them solely for private advantage to the exclusion of social needs and interests. So private advantage dictates the terms of labor, and under this class dictation labor toils, not for itself, but for class privilege; not for society, but for private property. Out of this deal the laboring class acquires the bread of subsistence; the owning class secures all that is left over. Whether this surplus is much or little does not concern us. That is a side issue. Poverty and wealth, luxury and degradation, are the sordid accompaniments of a slave society, the consideration of which is valueless if it fails to find the common cause. What does matter is that the laboring class, in reproducing its own subsistence, accomplishes, at least, a like service for the owning class. Technical progress is but a mere heightening of the advantages accruing to private ownership. When the working class reaches the point of asking why it does this, why it works one-third for itself and two-thirds for the master class, it will take the final step to controlling the conditions of the job.

Wherefore, then, the why? Why does capital command labor? Why is labor compelled to produce profit—surplus—in order to reproduce its own sustenance? And why can no reform obviate its necessity of so doing? Because capitalist property right in the means of life is the basis of our social organization. Because that is the explicit constitution of the society of "law and order." Because society is directly and specifically organized for exploitation; for the production of the social necessities of life, through the machinery of profit. The owning class, owning the means of wealth production, own of necesity the wealth of production and so control and direct all social activities, while labor, owning no share in the material means of life but requiring access to them must, perforce, work on the terms specified by capital, i.e., while reproducing its own keep, must produce profit. And there is no possibility of reformation in the matter. For, since the capitalist class is organized in the capitalist state there can be no reform inaugurated which does not redound to the interest of the capitalist class. And for the same reason there can be no "step at a time" journeying to the Socialist commonwealth. Master class interests and working class interests are antitheses: the opposite poles of the social sphere. Like magnetic currents they interglow, each in its own channel, in the adverse necessities of profit production; they cannot intermingle in the harmony of social tranquility. When they meet, they conflict, and when the opposing forces are strong enough, they produce the irruption, termed in social affairs revolution.

It is true, the living standards of today are different—are higher, if you will, potentially at least—from the living standards of yesterday; that nominal wages have risen, and hours of labor fallen, and that the life conditions of certain sections of the workers are far in advance of 100 years ago. But it is also true that modern life is ruled by more imperious necessity; that the workers' existence is more precarious than it has ever been; and that the life standards of the working class as a whole have fallen, and are steadily slipping on the steepening slopes of our industrial auvernus. If sanitary conditions have been vastly improved it has been, chiefly, because the lax and haphazard methods of rural communities, threatened with plague and disease the growing populations of the rising industrial towns, i.e., the capitalists and their means of wealth; commodity transportation paved the roads and charted the seas; efficiency lighted the factories and pumped air into the mines. Property protection renovated the dark places, electrified the streets, brought in water systems, conjured the glittering city, to ravish it.And the rivalry of competition burned out the unfortgettable haunts of young enterprise, to regarb them in the diaphanous creations of the great industry. If safety devices are installed in industrial plants they are there, mainly, not to protect the life and limb of the slave, but to safeguard the pocket of the master. The big topsails of the windjammer were not split in two lest the struggling shellback be lurched overboard in a gale, but because the laboring ship could be quickly double-reefed,—and rendered safe.

The same force which put the patent coupler on the American railroads retained the hand system in the British Isles—cheap production, not the security of the laborer. Only as an incidental does the labor class benefit, and at that, partially. If industrial insurance and benefit schemes find a place on the statute books, they are there,—if operative at all,—because monopoly saw in them a means to crush small competition. And even so, monopoly throws the onus of the scheme on the whole community, as an added item in the cost of production, and makes additional profit thereon.

If labor agitation can effect adjustments and conciliations, why is it so impotent against the mass of unemployment today? If it has reduced working hours, why do working hours continually fluctuate the world over? If craft unions were powerful enough to accomplish reforms, why did labor lose everything during the war? Why are they so abject and servile in the grim stagnation of the moment? Why does their vaunted conciliation fail of its desire? If reform is anything but a mirage of the steel age, why is the grip of the oligarchy tightening on every hand; famishing all peoples; disrupting every home; prostituting every mortal bond and human ideal? Why? Because labor reform is a labor myth; because capitalist conciliation is capitalist exploitation; because capitalist labor is slave labor, and the fearful anguish of the modern world is the inevitable fruit of evolved law and order, and based on the individual right of property in the means of life. Labor fights capital in the struggle for existence, as nature struggles in evolution, blindly, without concept, whither it is tending, without knowledge of its slave status in society. Unions struggle—as they must—in the mills of hours and wages, as they struggle in the mills of profit,—as commodity sellers. As commodity sellers they are bounded by the horizon of trade interest, and in trade interest there is but one freedom—gain. The reform they clamor for comes only as a climax to individual development, and receives its crown solely from the interested hands of the ruling class.

Commodity struggles may be necessary struggles, but they are not struggles for economic freedom. They may be the necessity of a trade struggle but they are never the terms of a class struggle. In the class struggle they spell, not power, but confusion; not hope, but prejudice; not class concept, but self-interest. They are advents of progress; the adventitious progeny of fictitious advantage; but they must be subordinated to the understanding of social concepts of social organization. They exist, they are material, they are necessary. Yet, are illusions; productive of no reality; melting away with the unsubstantial job. Like the flicker of sunlight on water they flash between cause and effect, enriching experience only by eliminating the results of that experience. True, they are the derived fruits of capitalist development, landmarks on the road to freedom. But they are also the tumuli of aborted hopes, containing, like the cairns of ancient folks, the mouldering relics of cherished delusions. They are not the means through which capital is to be abolished, and they are not the key to the class-conscious knowledge which alone can replace the illusory interests of reform with the unwavering concepts of revolution.

Capitalist progress is capitalist accumulation. With that accumulation comes the great monopoly closing the doors of opportunity, deepening social destitution and making further social progress an impossibility. Capitalist private property and social production are antagonisms, and no reform can effect any ameliorating influence on both sides. Property can be secured only at the expense of society; profit can be obtained only through the degradation of labor; hours can be shortened only by heightened efficiency in production; and wages maintained (relatively) only by closing out everything but technical skill from production. Obviously that is impossible. That is why, in all cases, the final results of reformist efforts are a progressive increase of power to the owning class, and an equally progressive deterioration of the life standards of the working class.

To control the conditions of the job is to own the job. To own the job is to own the means of wealth production. To own the means of wealth production is to hold the powers of the State. Always does power vest in ownership; always is control in the hands of possession. There is no side-stepping on the matter. Forward we must go, be the path as it may. The full task is the necessary prelude to the full plate. And as clearly, the last issue is not reform but revolution: not craft union but class consciousness; not conciliation but understanding.

R.

The Origin of the World

By R. McMillan.

CHAPTER XI.

THE BEGINNING OF LIFE.

It is all very well to talk about the origin of the world, but I feel that it will take you a long, long time to realize how small the world is. "Man is the measure of all things," said an ancient Greek; and we are apt to measure the size of the world by ourselves. That is why it seem so large.

But man is not the measure of all things. Man is no more the measure of things than is an ion or an electron. You know what an atom is, do you not? An atom used to be thought the very smallest possible speck of "matter," so small that it could not be divided, so small that is could not be seen even under the strongest microscope. An atom was looked upon as the very smallest speck in the world. But now, so great has been the advance of science, we know that an atom of hydrogen (and that is the lightest gas we know of) contains 700 electrons; and an atom of radium contains 160,000 electrons. Why may not an electron be accepted as the measure of all things? If you take an electron as the standard, a man is huge, a mountain is colossal; a world is incomprehensibly enormous. Words would be useless to try and explain how big the world is compared with an electron.

But if you use space as the measure of all things, or the star Canopus, then you come to quite a different standpoint. Our world is one million and a half times smaller than our sun, and our sun is, possibly, as much smaller than the star Canopus; and yet the star Canopus is only a tiny bright speck in the "sky," in space. If you take a great big map of the world, and find a speck of fly-dirt on it, and image that to be Canopus, then how will you find our world, which is a million, million times smaller? You see, it all depends on your point of view! But you may take this from me, that our world is a tiny, tiny, tiny speck of "solid matter," whirling round a central blazing sun at the rate of a thousand miles a minute.

A little while ago I gave a lecture on "The Origin of the World." Some people objected to my point of view, but some of the scholars agreed with it; and one of the criticisms by a clever University man was that my propositions were the "commonplaces of science." He was quite right! The scientific world has known most of my facts for twenty, or thirty or fifty years; but they are all new to you, and to your grandfather, and to most people. That is our trouble. Scientific knowledge is confined to a small class, but the great mass of the people still hold to the ideas and beliefs of two thousand or more years ago.

I am only trying to explain to you the "commonplaces" of the scientific world. I am not inventing anything, or telling you what I have discovered myself; but I am just trying to tell you what men of science have discovered during recent years. Science is very young and very feeble as yet; but it is growing stronger and clearer, and more confident every day. Science is a very promising baby indeed, and when it grows up we will know what sort of a world we live in. And when we are wiser we will also be better, for knowledge means virtue. One of old said: "Ye shall know the truth, and the truth shall make you free." Science means truth.

Having said so much (and hoping that you understand in some small way what a little world this is), I now go back to where we left off, when the tiny world was cooling and hardening, and the "great" oceans of warm water were fairly still. You notice that I put the word great in quotation marks. I did that because I want you to understand that the world is not really great. If you take an orange in your hand and look at the skin, you will see that it is not quite smooth. There are tiny holes all over it. Those holes in the skin of the orange are deeper than our oceans, compared with the size of the earth. So you see we are discussing a very small world.

When the warm seas were fairly at rest all the gases and atoms and electrons entered into various combinations, and the oxygen and hydrogen, and nitrogen, and carbon, and phosphorus made weird and wonderful jellies, and slimy masses, which quivered and shone in the warm seas. How long did the warm seas exist while these combinations were being made? Nobody knows! Time was not. Time is not a real thing. Years are only a human invention. It took ages and ages, and finally there arose from these gaseous unions a tiny spot of jelly, which grew from within instead of from without.

Crystals grow from without. The pyramids of Egypt grew by piling one cut stone on another. Men build things, but the jelly in the warm seas grew. You never thought about the miracle of growth, did you? When I put a bean into the earth, and leave it there for the sun to warm it, and the rain to moisten it, and the soil to nurse it, all through the dark nights and the sunny days, do you know what happens? It grows! The bean decays and turns black, and dies; but out from the heart of the dead bean comes a little white shoot. This forces its way through the soil, turns green at the sight of the sun, grows up and up towards the sky, and in time produces more beans for men and for horses to eat.

But what made it grow? How did sun and rain and soil unite to make that little bean grow into a whole lot of beans? I do not know, child. Nobody knows. It is all the "law of growth." Life and death, growth and reproduction, are all manifestations of the laws of nature, which are beyond human comprehension; but we are now learning the laws of growth, and we are getting better crops and more wonderful results all the time; and men like Luther Burbank are finding out more marvellous things every day, and—so the world grows wiser, as it comes to understand the laws of nature.

In the shallow pools of earth, in the deep oceans of the world, in the quiet warm waters of the dark, steamy, hot earth, these laws of growth were at work, always and for ever the same. They gave us jelly forms which grew; and that was the beginning of life on the globe. That was the origin of life. Just the same as the origin of the globe! All so simple, simple as winding a watch, but quite as mysterious. We know what force and energy and electricity are only by what they do. We know life and matter and motion only by their manifestations. Yes, you say; but the origin of life is very mysterious. So it is, my child; but not more mysterious than the growth of a seed in your garden. Not more mysterious than the ray of sunshine that flickers across your room and shows the motes in the air as it gleams before your eyes. You are living in a world of mystery, where nothing is really comprehensible. We are living in a marvellous, incomprehensible miracle-world; but people will insist upon it being "common" and "unclean." Do you not ever think such things, for this is a beautiful, mysterious, fascinating world we live in; and the men to whom a vision of its secrets is given are counted as being wild, or wicked, and the crowd will not hearken unto them. We had a poet once who had this vision of things, and he sang of them, and was flouted by the rabble. This was one verse of his song, and it is true:—

We who are god-like now were once a mass
Of quivering purple, flecked with bars of gold;
Unsentient or of joy or misery,
And tossed in terrible tangles of some wild and
wind-swept sea.

Next Lesson: PRIMITIVE FORMS.

THE UNIMPORTANT TARIFF.

IT has never been a secret to Marxists that the politics of any period coincides with the economic conditions of that period and that it has been the custom of the politicians to ascribe the numerous crises or panics to the incompetency of the administration in power, but it seems to be the peculiar function of the Rochester "Herald" to pull the capitalistic cats out of the bag and hold them up to public view.

In the edition of June 23, 1922 is the following under the heading "Some Hoary Propaganda."

It is frequently stated that the effects of a tariff law are never as beneficent as its friends assert nor as injurious as its enemies avow. Every one is familiar with the old-time claim that a panic has followed every downward revision of the tariff and that a business boom has come after every upward revision. To discuss this today is like threshing old straw, but since the recent upward trend in business is occasionally being ascribed to the effect of a prospective high tariff law, some passing remarks on this topic may not be inappropriate.

The alleged connection between tariffs and panics has never had any standing among economists, whether they were high-tariff men or free traders. Those who try to set up such a connection make out a bad case for protection. The last two disastrous panics in this country occured under a high tariff regime. The panic of 1907 occurred under the Dingley Act, and after that law had been in full effect for ten years. Moreover, there was not at the time any immediate downward revision of the rates. The earlier panic of 1893 came after the McKinley Act with its high rates had been on the statute books for three years. In 1920-21, under the present low tariff act, the country went through the most trying period of financial readjustment in its history without any panic. Now, these facts only establish a negative conclusion, and that is that panics have come and gone, but the tariff has no connection with them whatever. No reputable economist or business statistician today attributes any of the recent improvement to the prospects held out by the new tariff bill.

There you have it. The Democratic party in trying to rake the coals from under the boiler of the Republican party spills the fat into the fire and thereby confirms the contention of the Marxists, that is that the question of high tariff or low tariff is no concern of the worker. That it makes no difference what the capitalist has to pay for the means by which they exploit the workers neither does it matter to the worker what it costs to market the commodities of which they exploit them. The only concern of the worker is to put a stop to the exploitation itself.

That the capitalist press even acknowledges this fact is very significant. It denotes that the doping effect of more bromide has reached its physiological limit.

KATHERINE SMITH.

Tikhon, patriarch of the Russian church, has resigned under pressure by his own clergy. His vigorous political activity and his active opposition to requisition of church treasure for famine relief brought such a storm upon his head that he abdicated. A conclave to be held in August will determine whether he shall be tried by an ecclesiastical court for his acts, and will also rule upon the changes in ritual, including substitution of modern Russian for ancient Slavonic in the church services, which are demanded by many of Tikhon's opponents within the church. In view of the recorded facts in the case, and of the outspoken criticism of leading Russian church officials, it is almost amusing to find Bishop Manning and other American and English churchmen aroused and bitterly protesting because the Soviet Government has called Tikhon before the Supreme Revolutionary Tribunal to answer for his deeds. He is charged with having drafted an appeal to the priests which resulted in more than a thousand bloody riots and the loss of several lives. Eight priests who led in these riots were sentenced to death in early May; their cases have been appealed. The Tikhon appeal naturally was particularly resented in the famine-stricken regions, profoundly religious though they are. Bishop Antonius, who has provisionally succeeded Tikhon, takes the position, that the Soviet Government exists "thanks to the help of God, without whose help nothing may take place in the world" and declares opposition to Tikhon's policy because it "brings bloodshed, contrary to the desires of religion."—"Nation" (N. Y.)

Current Topics : the European Tangle

Article 5: BY ROBERT KIRK.

A Summary of Previous Articles.

HE "Allied" nations in 1920 decided to make Germany pay the equivalent of 56½ billion dollars in goods and gold divided into periods covering 42 years. This after taking away from her Slesvig and Upped Silesia besides breaking up into many "independent" republics the countries of Austria-Hungary, who were in reality vassals to Germany. So aiming to destroy not only the military and political power of Germany but her commercial power as well.

Having succeeded in this wise to reduce Germany to economic servitude, Britain and France are now opposed to each other on the question of reparations, and a bitter jealousy is growing while they exercise their imperial powers in new fields of exploitation.

Britain, because her manufacturers can not produce goods on equal terms with the Germans,—the cost of production of the latter being much less than that of the former,—considers German reparations to be "sour grapes."

On the other hand, France considers these goods to be the most delectable of morsels she has indulged in for decades. This, because her industries differ widely in character from those of either Germany or Britain, so that she is enabled to dispose of these without any injury to her own industries.

Instead of breaking the industrial power of Germany, as the Versailles treaty was so intended to do, the "allied" nations have forced Germany to concentrate this power within a smaller geographical area. Thus making her as dangerous a commercial rival in 1922 as she was in 1914.

* * * *

So far I have contented myself by stating such facts as would be familiar to the reader, my intention now is to use these in an argumentative fashion. Should Britain, by some chance occurrence, succeed in abrogating this treaty, or, at least in reducing the amount of indemnities to a figure well within the compass of Germany to fulfil; what then? Would such a change help the manufacturers of Britain, in view of recent developments in German industries and transportation, to recapture the European market? Whatever hopes these folks may have, the financiers of the country do not share in them, for capital is constantly being diverted from British industries to countries overseas, to Australia, Canada and New Zealand, India, Egypt and Africa. If there was room for expansion, a possibility of profits from fresh investments, improved machinery in already existing industries, the capitalists of the country would speculate in this field. Instead, we find such astute labor-skinners as the soap-boilers of Port Sunlight opening huge plants in China, a tacit admission that there is no room for expansion in England. A cursory survey of her natural resources is sufficient for observant people to see that Britain can never again become the "workshop of the world."

But repeal of the treaty or, failing this, a reduction of the sum of reparations would leave Britain with not only a dangerous commercial rival in Germany, but a more implacable foe in France—unless France was compensated for the loss of reparations, some squaring of debts between herself and America and Britain, not to mention many alternate proposals France could very logically make. Yet, without a reconciliation of the many conflicting interests between herself and Britain and Germany, she could use the military and political power, which she undoubtedly possesses in Europe, and near eastern countries, to stir up more trouble in India and in Egypt, than Britain is ever likely to handle—with that success which has attended many of her activities up to date—Gambler's luck. And in view of recent happenings throughout Egypt and India, the simile is not altogether inapt.

While many schemes have been submitted for the reduction of indemnities not a single one has touched at the roots of this Franco-German problem. The exigency of the present occasion may induce the British government to offer many, more or less, plausible proposals to settle these differences, but the possibility of achieving any satisfactory solution is, indeed, remote. British propaganda in the United States since 1920 has left the political mind of the country unimpressed by British needs, or the needs of Europe, so that little encouragement or assistance can be expected from this quarter. And yet without any concurrence on the part of America to bring about some kind of satisfactory agreement in this problem, either in regard to cancellation of all debts between herself and France, any offer of Britain's along this line will simply add to the losses of her capitalist class. And to force Germany to reconstruct France, in the way most desirable by France,—that is, by payment of gold,—will simply increase the problem of stabilizing currencies, by forcing Germany to once again start her printing machines producing more "promise-to-pay" bills in order to purchase gold. But we can dismiss this matter without further ado, as something for the capitalist class to wrangle over until the world is involved in another war.

You will remember, I hinted at the start of this discussion that there was more than one obstacle in the road of the "peacemakers." Oil is one of these. This innocent disturber of the world's peace has lain, quiescent under a thick coverlet of the earth till yesterday, when the necessities of trade discovered in it a use-value greater than gold. It will be the motive-power of future merchant fleets and navies of the air. At present, its chief use is to reduce the cost of labor-power in the carrying trade of nations who control the source of oil.

The reader should keep in mind the immense quantity of coal consumed on a big Cunarder, or a White Star liner, on a trip between Liverpool and New York, or on all the big merchant and passenger ships plying for trade between countries; and the number of men required to dig this coal for one trip or all the trips made in a year, together with the number of railroad "hands" required to convey this coal to ports, to be loaded into the bunkers by another army of dockworkers. Then add to these the number of trimmers and stokers required to keep up steam on these ships on their voyages. Imagine now what happens when this vast amount of labor-power is turned loose, displaced by the use of oil! But what happens is no concern of transport companies; their main concern being to reduce the cost of operations, in order to reduce the cost of freighting.

This oil is not found in Britain, yet her merchant fleet is the largest in the world. Nor is it found in many countries, yet all countries employ ships, either on the seas or in river traffic. And when you understand that whatever gives one country an advantage over another in competing for trade is quickly adopted by all you know the cause of the present scramble for oil.

Just before the curtain fell on the farce staged in Genoa, the newspapers splashed "Oil" in big headlines giving us one brief but sufficient view of this obstacle preventing the establishment of trade relations between Soviet Russia and those more civilized (!) nations. When:

"The talk of "Germany," of "Russia," of "France," of "England," and of their political spokesmen faded; instead the excited correspondents cabled columns about the "Royal Dutch," the "Shell," the "Anglo-Persian," and the "Standard Oil." The great oil companies assumed the centre of the stage; the politicians appeared plainly as the puppets; for a day or two we were even permitted to read the names of the men who pull the strings.

"The 'Shell Transport' had negotiated a contract for exclusive sale of the Russian oil product. Or perhaps it was for only half the Russian oil; and perhaps the contract had been drawn up but not signed; or perhaps it had been signed in January. Accounts differed; open diplomacy does not yet apply to these fundamental negotiations. Everybody denied something or other; but the denials sometimes conflicted. Colonel H. W. Boyle, representing the Shell interests, admitted that he had just returned from Russia and the Caucasus, that he had negotiated with Krassin about oil in January, and that he had mentioned oil in casual conversations with Krassin at Genoa.

"That was enough to set the world afire. Barthou was recalled to Paris; "Belgium" playing catspaw for "France," refused to accept the British draft of a joint note to Russia, and that British draft suddenly appeared in a sharp and sinister light. The abstract discussion of Russian recognition of property rights became concrete. An obscure phrase declaring that while foreign-owned properties must be returned to foreign owners wherever possible restitution was not compulsory in the event that 'exploitation of property cannot be assured except by incorporating it in a general group" suddenly assumed form as meaning that the small Belgian and French holders of oil properties in the Caucasian fields would be squeezed out and the big British firms would get their property. Many innocent sounding diplomatic phrases have some such meaning, but the public seldom learns what it is." Excerpt from article, "The Diplomatic Smell of Oil," in the "Nation" May 17, 1922.

I have no desire to take the reader back into history in order to show him or her how necessity for fertile plains and valleys, gold and silver, coal and iron, has been the most fruitful cause of wars. But, if such a one is inclined to think that oil, a prime necessity today, in the age of enlightment will never cause another war, let such remember Mexico.

That I am not exaggerating the importance of oil the reader may learn from the following news clipping from the "Vancouver Province" of June 19, 1922:—

London, June 19.—There is every indication from subsurface rumors that are cropping out that events of far-reaching importance in the oil world lie behind the recent acquisition of approximately $28,000,000 worth of stock in the Shell Oil Company by British interests. One fact is that it puts English capital in such a position as to have its fingers in more than half of the existing distributing agencies for oil in the eastern hemisphere.

Hitherto the division has been about equal among the Anglo-American, representing the Standard Oil Company; the Royal Dutch and Shell groups, representing Holland; and the Anglo-Persian Oil Company, which is purely British in character.

Recent Purchases.

Recent purchases have given English capital control of the Shell group, which, in turn, is controlled by the Royal Dutch, so that Holland has not been eliminated, even though British interests have been advanced.

The fact remains, however, that the Shell Company has been the most active industrial factor in the Royal Dutch Oil Company and through this transfer of stock English capital will be able to array the Anglo-Persian and Shell companies against the Anglo-American if it so desires.

Building Refinery.

At the same time, the Anglo-Persian company, the majority of whose ordinary shares are owned by the British Government, is constructing a refinery in England, six thousand miles from its source of supply, which will enable it to produce enough gasoline to meet half or more of the English demand.

Men interested in oil say that such activity on the part of British capital can only mean two things, either actual competition for European markets with a real oil fight in prospect or some form of agreement along the several interests.

But, besides oil there is still another obstacle: There are vast sums of capital for reinvestment in profitable exploitation and only an extremely small area to be still exploited. This will take us into new fields: the near and far East, which we will explore in the next issue of the "Clarion."

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A FRIENDLY KICK

WE promised in last issue to print Comrade Mrs. Director's letter registering a friendly kick against Comrad Kirk's representation of France as the Jew of Europe(see Clarion, May 1st), and here it is:—

Prince Rupert, B. C., May 22, 1922.

Editor of the "Clarion" Vancouver.

Dear Sir:

In the "Clarion" of the 1st inst. I find in the front page article called "The Genoa Conference" by Robt. Kirk, the following sentence, "But in this latest picture, France appears as the Jew of Europe, stoutly defending the tenets of Shylock," to which I take exception.

I always understood that socialists stood for the brotherhood of man, irrespective of color, race or creed and am disappointed to find such an instance of petty prejudice in a paper of the standing of the "Clarion".

The Jews have suffered through the ages from ignorance and prejudice, and it is too bad that the "Clarion" helps it along.

Your paper, which is as well thought of in Europe as in America, and is looked up to by radicals of all nationalities as a paper which is broad-minded and fearless enough to tell the truth at all times, will not add to its reputation by slamming a whole race.

As you well know, many ignorant people reading the article in question, and glad to hear something nasty about the Jews, will say to themselvees and others, "I was always told the Jews were Shylocks; it must be so if such a radical paper says so."

Also, remember that quite a lot of radicals are of Jewish birth and these will think that here was one paper that they did not expect such prejudice from, and it will be a disappointment to them to find that the "Clarion" is the same as any bourgeois paper, ready to print something that will appeal to the sentiments of the mob.

I am one of the charter members of the S. P. of C. here, also am of Jewish birth, and as such, I cannot begin to tell you the trouble and misery such expressions as these cause the Jews.

It is because I want to be able to say to my friends truthfully, that here are, at last, people who judge human beings as people, and not as Jews, Christians, Mohammedians, etc., that I am sending this protest to you and hope that you will not allow anything like this to be printed in the "Clarion" again.

Before I close may I be permitted to say that I enjoy reading the "Clarion" very much, and would not miss an issue for anything.

Yours sincerely,
(Mrs.) H. Director.

Now, since Kirk is at the present moment out in the wilds working in "the pit" at the head end of a steam shovel and is, besides, under the unfavorable circumstances and surroundings usual to literary composition in camp life diagnosing in his customary, systematic manner the sickness of world capitalism (see "Current Topics") we may proceed to an examination of Mrs. Director's letter and make our peace, if we can.

We take it that it will be recognized by all and sundry, and the statement accepted at once, that in the family of wage workers we hold no prejudice as between Jew and Gentile whatsoever. But, if we err in citing Shylock as the most outstanding example of usurious greed and revenge that presents itself in the world of literature we err in good company. Tradition is deep rooted, and habits and customs form themselves and concepts survive today which had their origin centuries before and which, mainly, best fitted the time in which they found general acceptance. At the same time, particularly apt illustrations that might have been applied to conditions and to relationships in industry, to family life, religious creeds, trading ethics and so forth of days gone by, are still commonly used with an everyday application. True it is that ten percent. wrung from any borrower by a Gentile is no pleasanter to think about than ten per cent. extracted by a Jew, and to a wage worker the terms of employment and the burden of his misery are lightened none by the fact that his master may be an ordinary Christian. As Shylock himself says:

> I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his suffering be by Christian example? Why, revenge. The villany you teach me I will execute; and it shall go hard but I will better the instruction.—(The Merchant of Venice)

That passage, by the way, at the present time would have an appropriate setting applied to the negro race in the Southern States.

But, in spite of the fact that the Jew thus clearly identifies himself with his Gentile brethren, the Shylock of Shakespeare still persists in appearing where an illustration has to be drawn of acquisitiveness, commercial cunning or revenge. Trotsky, himself a Jew, in his book "Our Revolution," quotes Antonio's stricture on Shylock's cunning: "The devil can cite scripture for his purpose." And Marx, also a Jew, illustrates the unctious legality of the developing system of credits by quoting the adamant Shylock: "I stay here on my bond." ("Critique," p. 189).

An enquiry into the development of usury will reveal the reason for all this. Marx (quoting Hardcastle) says: "Jews, Lombards, usurers and bloodsuckers were our first bankers, our original bank sharks, their character being such as to be called almost infamous . . . . They were joined by the London goldsmiths. On the whole . . . . our original bankers were a very bad crowd, they were greedy usurers, stony hearted vampires." ("Capital," vol. 3, p. 718).

Now, quite obviously, it will not do to accuse Marx of race prejudice, and Kirk's reference to France clothed in the garb of Shylock is clearly applicable, the more so, indeed, since revenge was of as much importance in the case of Shylock (follow-Shakespeare's story) as his precious ducats. And to show Marx's impartiality we may quote him again, ("Capital," vol. 1, p. 113): 'I know nothing of a man by knowing that his name is Jacob."

If there are any observable differences in racial characteristics they are readily subordinated and regulated in their expression under the general stress of working conditions in modern industry. The alarm clock and steam whistle play the same tune in the ears of all wage workers from whatever source they derive and, so far as we have observed, with equal effect.

So now, just to be cheery and holding the tenets of tradition in disdain, the editor confesses (in confidence) that he is himself a Scotchman.

And so to press!

:o:

HERE AND NOW

COURTESY month has almost flown, and its impression on the "Clarion" cash columns, as will be seen by these totals, has been but slight. Now we are celebrating Dominion Day for, as all good and well governed Canadians know, July 1 first came to be an important day in the year 1867, when the fathers of Confederation held their political prayer meeting and bequeathed to a liberty loving people the British North America Act.

Such kindness having been enacted so long ago it must surely be that large sections of the populace have now prospered to the extent of one loose dollar, by the reckless expenditure of which they may learn something of the real and actual political boundary affecting their status wherever they may hang their working cap.

Which means to say that the importance of Sir John A. MacDonald is as nothing compared with that of a "Clarion" subscriber.

Following, $1 each—J. G. Meldrum, Geo. Paton, S. Arrowsmith, And. Larsen, W. Grayson, J. Ramsay, J. Parnell (per W. A. P.), Wm. Braes, T. B. Miles, G. Wrecker, W. B. Durham, A. Tarshis, C. F. Orchard, W. Miller, A. Jankoff, W. Mitchell, E. Simpson, W. A. Alexander, F. Smirifitt (per J. Marshall), John MacIntosh.

R. Sinclear, 50 cents; R. C. Mutch, $1.25; C. Macdonald, $2; J. W. Rossiter, $5; H. G. Mingo, $2.

Above, Clarion subscriptions received from 16th to 28th June, inclusive—total, $30.75.

:o:

CLARION MAINTENANCE FUND

J. Parnell (per W. A. P.), $1; Wm. Braies, $1; from 16th to 28th June, inclusive—total, $2.

:o:

STREET MEETINGS

Mondays, Thursdays and Saturdays, at 8 p.m., at the corner of Carrall and Cordova Streets, Vancouver. These meetings will be carried on throughout the summer months by Local No. 1. Literature sellers need help, so come along. New and old speakers will adorn the soap box.

:o:

FRANK UTTERANCE.

"You can bet your life we'll use gas" . . . said Rear-Admiral Sims. . . "Gas, the Rear-Admiral declared, is not the inhuman method of warfare that it generally is believed to be. The general impression that the use of gas was so inhuman, he said, was caused by Allied propaganda when the Germans were using it."—Associated Press Dispatch.

APPRECIATION.

We thank the Admiral for his frankness. It is cheering, if a bit startling, to know that the Germans were not really inhuman after all—neither more nor less Hunnish than we are or shall be. Only it distresses us a little to have the doughty Admiral asperse the uprightness and truthfulness of our brave Allies—and ourselves. Because knockers and pacifists might interpret his words to mean that mendacity was practiced in so holy and righteous a cause. It almost leads one to wonder whether the un-American critics who said that the Admiral's tongue wagged too freely had not something on their side. It would be embarrassing to have him tell us next that Edith Cavell really was technically guilty under the so-called laws of war or that the Germans had a case when they sank the Lusitania, or that submarine warfare was legitimate, or that the invasion of Belgium—but here we draw the line; not even Admiral Sims would go that far.

—"Nation" (New York)

Manitoba Provincial Election, 1922

Local (Winnipeg) No. 109, S. P. of C. has nominated Comrades George Armstrong and Sidney J. Rose as candidates. Contributions are needed to meet deposit (Provincial Govt.) fees. These may be sent to the secretary of Winnipeg Local:—

PETER L. DAVIDSON,
P. O. BOX 2354,
WINNIPEG, MAN.

When the Time Comes

By S. EARP

COMPARED with what it was two or three years ago, the working class movement is now in a feeble, disorganized condition. Various explanations are advanced as to how this state of affairs has come about, all of which are worthy of consideration. But it does appear strange indeed that at the time when the workers are feeling the dominating force of Capital so keenly, they show the least resistance to it. If it is true that the revolutionary movement appears at its best only when trade is brisk and employment is regular, then the jig is about up so far as a healthy development is concerned. For there is abundant evidence to hand showing quite plainly that modern industry, with a splendid technical equipment at its disposal, will at the best only find employment for a relatively small number of the working class.

A tremendous increase in unemployment is no doubtful speculation, it is a certainty. With it must come also a corresponding increase in the distribution of surplus values in the form of charitable doles, --or a working class revolt. If the ruling class have learned anything at all during recent years it surely must be in the manner of dealing with revolting slaves. Furthermore, they are not above giving the utmost publicity in the newspapers of the character and effectivenes of their methods. Not that this matters much, for the working class are so gullible and indefinite in their methods of thought that they actually applaud or condone that which is nothing less than cold blooded murder. Recent happenings in the mining areas of South Africa tell the tale too well. What happened on the Rand can, and will, happen in any other place where slaves are found in rebellion against their masters' dictates. And revolt they surely will, or degenerate into a state of hopeless, helpless pauperism.

Since the rise to power of the bourgeoisie, Capitalism has imposed a heavy burden of suffering upon the working class; in its declining stages, which we are now enduring, that burden will become far heavier and more demoralizing. The present indifference of the workers towards social and political questions is more in the nature of mental laziness than anything else. Where once a fine enthusiasm was manifested towards those matters touching the interests of the workers, sectionally or as a whole, a maudlin, slavish sentiment can now be observed. "We will be there when the time comes," is a frequent response to any attempt made in the way of renewing a dead revolutionary spirit. The statement is just as foolish as it is vague. The inference would seem that sometime, somewhere, a decisive showdown will be staged between "us" and someone else, the outcome of which will be satisfactory and quite conclusive. Whoever takes this attitude towards the question of working class emancipation, needs to seriously review his stock of knowledge. As workers and fighters, the wage slaves of modern Capitalism have proved their worth beyond possible doubt. The chattel slaves, and the men at arms of bygone ages are in the "pork and bean" class compared with the men of today. Courage and vitality is not lacking among the working class; it never was.

But that which is of supreme importance to them in their struggles against the adverse conditions of today, is either totally absent, or vague and indefinite in its character at the best. The needful quality is a class consciousness. A point of view essentially practical and scientific, which sees in the payment of wages for a task performed, exploitation pure and simple. This is wage slavery; the fountain source from which in mighty volume comes that mass of commodities destined by the very conditions of its production for sale in a world market, and constituting the wealth of Modern Society. But to the class who pay wages does that wealth belong. By legal enactment, backed up by physical force and the sanction of society, their title to ownership in the means of life is made effective.

The continual acceptance by the working class of the system of wage slavery must eventually bring them face to face with a crisis where compromise will be impossible. By the regular development of Capitalism, the attempts of the workers involved in disputes with their masters over the question of declining wages, are doomed to failure. The recent outcome of the engineers' strike in England furnishes proof of this. To the class-conscious element in society there is neither illusion nor desire to compromise one with another. One group strives to hold what it has, by any method which is effective; moral and sentimental scruples have no weight with them. They are the owners of capital; weak in numbers, but in spite of their relative weakness they are the lords of society.

Opposing them is the revolutionary element of the working class, also few in numbers but clear in its demands for freedom from the dictates of capital. Between the opposing groups, the huge inariticulate mass of society interposes itself, convulsed in an effort towards adaptation to a social environment constantly changing in its complications. The task to which the revolutionary working class movement has by circumstance been allotted, consists in spreading among the wage slaves of capital a knowledge of their real position in life; giving them a correct understanding of the relations between man and man under the present social order. By directing the thought of the working class along the lines of scientific Socialism, will come a power before which the entire armoury of Capitalist defence will not avail. By class ignorance alone are the workers kept in servitude to their masters, and by no better means can that ignorance be dispelled than by the continued support of the propaganda of revolutionary ideas. Well meant promises to be there when the "time" comes are valueless. The "time" has come, and more waiting will not help one particle. For it is a truth indeed that the working class can have their freedom whenever they know how to take and keep it.

To the revolutionist, invitations for support are unnecessary. As he values himself and desires to live like a man, so will he act with his fellows like a skilled workman, knowing what has to be done, and how to do it.

The only trouble with the revolutionary movement at present is in being short of revolutionists.

:o:

CALIFORNIA MUD YIELDS SKULL OF EARLY MAN.

A SKULL probably 25,000 years old was discovered in a creek-bank on Stanford University campus recently by Bruce Seymour, an under-graduate student, and Professor Bailey Willis, geologist, immediately started an investigation as to the scientific significance of the find.

If brief preliminary examinations are justified by later exhaustive inspection of the skull and study of the soil in which it was found, it will signify, according to Professor Willis, that California had a race of men only a jump or two beyond the monkey, co-incident with the cave man civilization of mid-Europe.

While the Stanford skull may not be that of a man of the Neanderthal race, Professor Willis states that it bears a close resemblance to the type and is certainly the oldest skull ever found on the Pacific Coast.

According to Professor Willis a Neanderthal man lived in one of the periods covered by the transition of the human race from the primitive to the present stage. The skull suggests the powerful neck and shoulders and the thick bony cheek ridges of the primitive man.

Dr. Willis is of the opinion that the skull belonged to one of a tribe of wanderers who came from Asia while it was connected by land with Alaska and possibly the region further south.

The discovery was made by Seymour in a bank of the San Francisquito creek near the old Stanford residence. It was imbedded in a cliff, eight feet below the surface of the ground where it had lain untouched through centuries until a bit of erosion brought a fragment of it to Seymour's sight, when he promptly dug it up.

Indications point to the theory that the skull is of the same age as that of the Neanderthal, Germany, skull found in the last century and made the basis of current theories of the earliest civilization. The soil which held the bones at Stanford indicate that it was covered by earth not less than 20,000 years ago, and possibly twelve times as long. Perfectly preserved, it lay in natural cement and gravel which formed the channel of the creek centuries ago and which was afterwards filled up and later cut across by the present stream.

Twenty centuries are required for the gravel casing about the skull to become cemented and to undergo the changes which are evident upon study, declares Professor Willis. No grave was dug and the pebbles lying about the skull have been undisturbed since the water lay upon them. Close scrutiny showed it is filled on the inside with the same materials that surround it, which precludes the possibility that it might have been washed up into its place by some recent floods.

Detailed examination will be made at the Smithsonia Institution in Washington where the discovery will be sent shortly, to confirm the opinion of Professor Willis, one of the foremost geologists with an experience in government and foreign work and a former member of the faculties of John Hopkins and the University of Chicago, and chief of the Latin-American division of Colonel E. M. House's peace conference inquiry in 1918.

:o:

Socialist Party of Canada

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Economics for Workers

BY PETER T. LECKIE.

MONEY

BEFORE we attempt an examination of the subject "Price," we cannot do better than try to understand something of the history and function of money, its use, the changes that have taken place in its form and substance and, generally speaking, why we use money at all.

The articles used as money differ with the stages of man's development. In the pastoral stage cattle was used as money. In comparatively recent times guns and knives served as money in the relationships of the Hudson Bay Company with the Indians, while fishing hooks were used as a medium of exchange among the tribes of British Columbia. The beaver skin also has been commonly used as a medium of exchange in Canadian pioneer days, and Professor Shortt of Ottawa, addressing the Canadian Club recently, said he had seen an old metal coin with the outline of a beaver stamped on it.

The first Greek coins had the head of an ox stamped on them, indicating that oxen had served as money in earlier days. The first money coined in Ancient Rome was in the Temple of Juno. The Goddess was called Moneta, the coin being called moneta, from which our term money is derived. Salt is a medium of exchange in the interior of Liberia, Africa, today. The Vampire American Indians used beads colored white and black. The black variety was valued up to 50 dollars. The good Christian colonists fraudulently dyed the white beads black, the black beads being double in value, but the practice was soon discredited. The beaver skin was found impossible to counterfeit and always found preference as against beads as a common medium.

The early American colonists had such a meagre supply of the metal currency of the old land that they adopted the customs of exchange of the more primitive people. The Virginians paid for their importations from England with tobacco. In 1642 an act was passed prohibiting contracts payable in metal money. This was repealed in 1656, but nearly all trading in the province was done with tobacco money. The clergy of New Virginia were paid in tobacco. There exists this payment in kind in some parts of Quebec Province today. Some of the clergy in Britain were paid in kind up to 1830, and are in some cases today paid according to the price of wheat or corn as if they were still paid in kind. Some of the colonists conducted the exchange of goods using bullets as a medium. Adam Smith tells us that in Fifeshire nails were once in common use as a medium of exchange.

Money, then, in whatever shape or form, simply enables people to effect an exchange of goods with greater facility than the conditions of direct barter would allow, and serves as a medium through which values in exchange are expressed.

David Hume away back in 1741 had a clearer conception of money than most people have today. In his essay on "Money" he begins: "Money is not, properly speaking, one of the subjects of commerce, but only the instrument which men have agreed on to facilitate the exchange of one commodity for another. It is none of the wheels of trade, it is the oil which renders the motions of the wheels more smooth and easy."

Hume showed, when dealing with paper "money," that a large supply made the shortsighted think they were richer if they had double the quantity, failing to consider that it would raise the price of every commodity proportionately

The views entertained about money had taken form sufficiently to be called a system in Lord Liverpool's "Coin of the Realm," 1805, yet as far back as 1691 John Locke had a clearer conception of the true nature of money than Lord Liverpool, because Liverpool was possessed with the belief that the current value of the coin was fixed by the monarch, while Locke held that it was the quantity of precious metal which gave the value and purchasing power. Lord Liverpool states that it was by the advice of Locke that the English government refrained from forcing the circulation of the guinea at the Mint's indenture of 20 chillings. This coin was in vogue from the time of Charles II. to George III., and it never passed for less than 21 shillings and sometimes as high as 30 shillings, not because the value of gold had risen, but because the silver by which the value of gold was measured had been reduced in weight by the clipping of coins and by fraud.

The rough edges on coins are to prevent the clipping fraud. When silver depreciated the guinea rose from 20c. to 21s., in George I.'s time, 1717, at a rate of 15 1-5th silver to 1 of gold. As this ratio was overstated it became the tendency to export silver bullion, and in 50 years the only silver coins left in circulation were short weight and clipped coins. The evil became so intolerable that silver was not legal tender above £25 except by weight at 5s 2d per ounce. This restriction was for two years, but was extended from time to time until 1798, when no more silver was coined at the mint for private individuals. The experience of a quarter of a century convinced the parliament of England that silver coin deficient of ratio served the purpose of small change, and by 1816 silver was coined with 6 per cent. less silver than formerly, and made legal tender up to £2 instead of £25.

After the discovery of gold in 1849, in California, the yellow metal was forced on the market in large amounts. Gold coinage increased while the value of the metal fell and silver practically disappeared from circulation in America. This led to the Act of 1853 ,which created subsidiary coins. Half dollar, quarter dollar and dimes were coined of such short weight in fine silver that no one was tempted to melt them for commercial purposes. The subsidiary coins were not freely coined and therefore did not drive gold out of circulation. The government alone bought the silver bullion on the market and arranged for its coinage. To guard against possible abuse silver coin has been made legal tender up to 10 dollars.

In new countries, before their mint is able to supply the demand for money, foreign coins are generally accepted. In the United States, Congress by Act of February 9th, 1793, made the gold coins of Great Britain, France, Spain and Portugal, and the silver coins of France and Spain legal tender at the equivalent value upon the basis of their coinage law of 1792. Although the Act limited its provisions for three years, it was revived in 1798, 1806, 1819, 1821, 1823, 1834, 1843. The Act of February 21st, 1857, finally repealed all laws making foreign coins legal tender in the States.

In St. Helena, owing to it being in the route of all vessels passing around the Cape of Good Hope, all kinds of money were permitted to pass as currency. In 1880, however, British coins were made the sole legal tender.

The cutting of coins was common in many countries and practiced to obtain small change. In Madagascar, West Africa, and the gold coast, this was continued until the introduction of small coins.

The first application for banking in Canada was from a Quebec auctioneer who petitioned for a monopoly to print promissory notes to use as small change. During the war with the U. S. A. in 1812, army notes were published in Canada because of the danger of importing specie in war time. The French were suspicious of the new paper currency, recalling the unhappy experience with the notes issued by the French government, 1759. The army notes, however, familiarized the Canadians with paper "money," and paved the way for the launching of several banks later.

Britain attempted to introduce her sterling standard in Canada in 1825, and decreed that British silver and copper should be used for all moderate payments, while larger payments should be made by Bills of Exchange. A result was an Order in Council sent to Canada virtually making British silver legal tender unlimited. James Stephen (later Sir James) gave it as his opinion that His Majesty had no power by Order in Council to change the rating of coins, fixed by the Legislature of the Colonies. His opinion was over-ruled by the Attorney-General, but the legislature of Lower Canada was absolutely opposed to it, and shelved the whole matter when it was referred to them. The Treasury sent out £30,000 sterling and a considerable sum of copper coins. Instructions were sent to Canada that supplies for the Imperial officers were to be stated in terms of sterling money, payment for supplies and payment of troops to be on the same basis. Payment of large sums might be paid in specie, or bills of exchange drawn on the Treasury in London.

Owing to the constant demand of the Canadian merchants for bills of exchange, and because of the declaration of the government that these bills would be issued for British silver at three per cent. premium, the British coins were constantly withdrawn from circulation to buy bills of exchange. As a result, the very machinery which the British government used to ensure the circulation of British coins in Canada drove them out of use. It was also found that the premium of three per cent. was too high on British bills, and it was cheaper to export the British silver direct, which was done. As a result the military authorities were forced to pay the troops with Spanish and American dollars, or fractions thereof. In consequence, the treasury reduced the premium from 3 per cent to 1½ per cent. on bills of exchange, and they once more resumed their place in squaring accounts in Britain. We will see how the economic law has always been supreme when legislation conflicts with it as we proceed with the history of money. The increased production of wealth, which necessitates a faster circulation, has determined that the commodity used as a medium of exchange should be the most advantageous to perform this function. Gold has secured this supremacy over all the others and, while we have gone off the gold basis nationally it is still the basis of international trade, to square the balance of imports or exports that may arise. The advantages of gold over former mediums of exchange we will continue next issue.

Money: To be continued

MANIFESTO

— of the —

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Confessions

THE climax of any penny thriller is the villian's confession. Such a climax to the recent "Mystery of the Paper Peace" seems to have been inadvertently supplied by Lord Wester-Wemyss, G.C.B., Admiral of the British Fleet, and by William S. Sims, Rear Admiral of the U. S. Navy in a debate in the May issue of "Current History."

In their eagerness to show that the respective State each represents has been favored least by the Naval Limitation Treaty, they let slip an occasional candid remark capable of shattering the faith of the most gullible in the ideals of the "last" war, in the effectiveness and intent of the Washington Conference.

Surely Wemyss hauls away Mr. Lloyd George's election rope from the neck of the Kaiser when he writes: "To Germany, without natural frontiers and therefore always open to invasion from east and west, a strong army is a primary condition of national existence; and her so-called militarism is not due, as is so often advanced, to the Hohenzollerns, but rather are the Hohenzollerns the product of her military needs."

But Wemyss is not allowed to walk off with the laurel wreath for materialsim, for Sims throws this bomb into the camp of the "blood-is-thicker-than-water" foolosophers: "How is admiral Wemyss going to explain this: that three generations ago, in the heyday of the good old 'anglo-Saxon blood,' the American people were pretty generally strongly anti-British, while today the more the good old 'Anglo-Saxon blood' gets watered and the thinner it becomes, the more strongly does the idea of a closer co-operation with the British Commonwealth of Nations take hold of us. The answer is, of course, that race has little or nothing to do with the matter . . . 'Identity of interest,' says Thucydides, 'is the surest of bonds, whether between States or individuals.' "

This identity of interest he finds in our "Anglo-Saxon liberties and institutions and ideals. Presumably he refers to the liberty of exploitation, the game of spreading the buncombe.

If admirals persist in holding such a flagrantly materialistic attitude toward the ideals of universal slaughter and the alignments of the plunderbund, how are the doctors of delusion going to enlist the masses in support of their masters?

The two prattling admirals are just as cynical in their discussion of the effectiveness of the Treaty. Wemyss writes thus: "The submarine, naturally enough, has incurred the odium which the introduction of any new weapon has ever evoked. The vehemence with which it is now being denounced was equalled, if not surpassed, by the severity of the condemnation of firearms by the clergy and laity alike on their first advent; while, to go further back still, the cross-bow was banned as being murderous and barbaric by the Council of the Lateran in the year 1139, on which occasion it was France that bowed to the decision and England who steadily refused to abandon its use. It is not without signification that the cross-bow was eventually reintroduced into France by Richard Coeur de Lion and continued to be used by all the European armies until superseded by the firearm. Thus does history ever repeat itself, the international conferences of today taking the place of the Church councils of yore, and the attitude of countries being at times inverted." Surely the feeble clause in the Washington Treaty forbidding the use of poison gases is but a faint echo of the futile damnations of the medieval church.

The great American people in their religious observance of the Almighty Dollar have so far neglected to furnish their murder caste with sufficient of the magic shekels that Sims gets peeved and lets the cat out of the bag. He says: "Since there is no specific limitation upon anything but battleships —craft of over 10,000 tons and over eight inch guns—it follows that the nation that has the greatest number of other craft, or which plans to build them, is, or will be, superior to us, because our people will not hear of a building program. . . This program of retrenchment, coupled with a complete apathy towards the navy . . is the true explanation of our alacrity in accepting the new order. Our present policy makes us a bad third. Britannia not only still rules the waves but rules them more economically now." So Mars is still hungry and weak about the knees, with 93 per cent. of the budget! No wonder cheaper warfare was needed. But the new policy does not seem to be designed for peace, for Sims concludes with a favorite aphorism: "You should if possible allow no one to have a fleet but yourselves, or if this is impossible, whoever is strongest at sea, make him your friend."

If the purpose, aside from the bargains in murder of the Washington Conference, was not peace, what was it. The two admirals let us in on that. But it surely demolishes the scrap of paper that speaks about "respecting the integrity of China." Admiral Sims makes a delicate forecast in this way: "Regarding the woefully misunderstood Monroe Doctrine, just how that policy prohibits American interference if another power intervenes in China it is hard to see." Perhaps it is with an idea of the Phillipines as a naval base that he proceeds to this gem of humor: "China is a famous example of the superiority of moral over material forces."

Admiral Wemyss is even more open. He contributes this evidence: "Much has been heard of the bogey of the yellow peril, but it is not likely that all that has been written and said about the union of the Anglo-Saxon races and of the solidarity of the English speaking peoples may raise the bogey of a white peril in Asia, a fear of the desire to exploit Asia for the benefit of the white races?" * "The War has stirred up national and racial feeling to such a pitch everywhere as to make not unlikely the raising of the cry, 'Asia for the Asiatics.' And if that should happen, it would be to Japan that the nations of the East would naturally turn in their search for a leader, as did the German States to Prussia before 1870. Those smaller German States had no love for their big neighbor, nor have other Asiatic nations for Japan, but they recognise in her, as did the German States in Prussia, the only possible power that could lead them to their goal. **The Four Power Pact would be valueless in such an eventuality.**"

Eastern nations may find in Soviet Russia a more suitable leader against imperialism than in Japan, but Admiral Wemyss' statement that the value of the Four Power Pact would be annihilated by a successful resistance to Western aggression on China is proof that the purpose of that Pact is to provide for the exploitation of China by the four great powers.

Wherefore I conclude my sermon with a text from Job: "I would that mine enemy would write a book."

F. W. THOMPSON.

* Think, fellow slaves of the white race, how much you and I have coming from the exploitation of Asia.—F. W. T.

:o:

PAY PER HOUR

"STATE age, experience and wages (or salary) expected." The foregoing, of course, is the Holy Trinity of a situations vacant advt., thrown on to a competitive labor market. No ripened experience of age is desired, but an experience combined with the prime and flower of early maturity, at the lowest possible cost to the buyer. Speed, that is, quantity, productiveness, is the object, for that means Profits. Hence the application of machinery of increasing speediness to industry, and of the various "Systems" to remove unnecessary motions by the worker.

Even in cases where the workers can influence the wage rate by means of some trade or industrial union, the subject of the pay per hour is none too clearly understood; for illusion clings thick and fast to the whole wages question. The worker holds out an empty hand on pay day, and then withdraws it, grasping a money envelope or a pay check, and he thinks he has received—a gift! The feudal serf had not nor could have, any such idea. Scores of workers who know they always produce profits, are still unaware that, in relation to profits and prices, their wages may be regarded from the nominal, the real or the relative standpoint. It is they who "fall," every time, for the various shop "bonus" schemes.

To such innocents "a fair day's (or hour's) wage for a fair day' (or hours') work" covers the whole ground. They do not know that, side by side in the same shop, one worker may be getting less than, another worker more than, and a third all, the value of their labor-power; at a time when all three of them were getting exactly the same pay per hour to a fraction of a cent.

The solution of this mystery lies in Marx's statement that "an increase in the productiveness of labor causes a fall in the value of labor-power, and a rise in surplus value; a decrease in the productiveness causes a rise in the value of labor-power, and a fall in surplus value."

A worker who is fortunate enough to demand and get $44 for a 44 hour week, will, by doing a simple division sum, tell you he gets a dollar an hour. He may or he may not. If his boss has a job on hand that usually takes ten hours, and if an hour's labor is worked up into two dollars, then that job will be worth $20 plus the extra time values of raw materials, etc. The worker who took ten hours to do it got $10, this sum divided by the ten hours give $1 an hour, all right.

A new man is taken on at the shop, a regular "Babe Ruth" for speed and vitality. He gets a similar job to do, at a nominal $1 an hour wage, but he finishes it in eight hours, and therefore got $8 in that time. But the normal time for the job being ten hours, divide his $8 by the time taken (10 hours) and we find this phenomenal speed artist only got eighty cents, and not a dollar an hour. A returned soldier is the next guest at our industrial paradise, but, having been a fighter for "liberty" (whose?) and got rather badly battered and bent in the process, when he got "another of the same," he took fifteen hours to complete it. In that time he would draw $15 pay, which, being divided by the normal ten hours the job takes, works at, neither $1 nor 80c. an hour, but $1.50. As the job can only sell at its market price on a competitive market, this heroic quality of labor-power cuts too deeply into the capitalist's profits, and so, our Great War Veteran is invited to keep working at this rate of speed—We Guess Not!!

The speed, that is, quantity and production, demand is one of capitalism's greatest curses. It murders quality and artistic finish, because, as these necessitate extra time, therefore, extra expense, which the depleted and harassed pockets of the people cannot afford, the embellishments and ornaments of a "quality" civilization must be cast aside. The speed call is a burden to the weak, the maimed and the elderly, and is itself a powerful factor in prematurely creating in the young and strong, the very conditions it abhors. But "the more haste, the less speed" and contradictory capitalism, when it is not compelled, that is, when it doesn't "have to," will preserve the most backward and out-of-date industrial appliances if it can achieve its end—profit minus them.

And so, as Voltaire said in another connection, "Ecrasez l'Infame"—Destroy the Rotten Thing—and substitute Socialism.

"PROGRESS"

AN ESPERANTO LESSON.

"It's takin' the breeks off a Hielanman," answered Comrade Macmanus in Moscow to some proposal or other. Whereupon next day, Pravda solemnly reported: "With regard to this question, said Comrade Macmanus, the matter was similar to removing, as it was said, the trousers from a man of the Highlands of Scotland, a part of England, this being impossible, as these garments were not worn in those regions."

Children's Corner

MONKEY REBELOLOGY.

By C. LESTOR

A CROWD of monkeys were once caught by a flood and compelled to exist upon an area of land comprising about ten acres.

The food supply was limited and, to make matters worse, one big fat baboon squatted at the foot of the largest cocoanut tree on the temporary island and said emphatically and threateningly, this is mine.

The cocoanut tree contained enough to satisfy the needs of the small community for a considerable period, and there was weeping and wailing and gnashing of teeth in the ranks of the little monkeys, when the pangs of hunger began to make themselves felt. The baboon was too fat and clumsy to climb the tree himself, and eventually he made a proposition to his hungry associates. He suggested that each monkey should climb up the tree once a day and fetch one cocoanut for himself and at the same time bring another for the author of the proposition, the self-appointed owner of the means of life. This was gladly accepted by the hungry little monkeys, and they set to work with a will.

It so happened, however, that it took a nut a day to keep a monkey alive a day, and so they just kept on going up the free to get a nut, to keep alive and obtain the strength to go up the tree to fetch a nut, and so on indefinitely; and don't forget they had always to bring a nut a day to give to the big monkey for the privilege of being allowed to do this.

The fat baboon consumed from ten to a dozen nuts a day, but although he did his best to keep the wheels of industry turning the nuts began to accumulate around him in such vast quantities that he had to shut down operations.

The result was that they had an unemployed problem on the island, and the little monkeys formed a procession and marched around the tree demanding the right to work.

Things began to be desperate, and one little monkey with a reddish hide and an intelligent face jumped on a tree stump and made a speech to the effect that the little monkeys should combine together, knock the block off the baboon, and take the tree for themselves. The baboon said this was treason and sedition and contrary to the ethics of civilization; they would go back to monkey barbarism if they carried on like that. He further stated that law and order would be maintained no matter at what cost, and he proceeded to pick out a few of the strongest of the little monkeys and told them that he would give them a cocoanut a day each if they would severely maul and, if necessary, kill any of the others who came too near the tree or who were guilty of seditious utterances No matter what he did, however, he could not allay the discontent because all his arrangements failed to satisfy the pangs of hunger. The little red monkey dodged the police and, as a result of incessant teaching, began to get a following. A dangerous situation arose and monkey civilization was tottering.

The baboon then picked out a couple of small monkeys with long and dismal faces, with degenerate expressions, and said to them, "Go and tell the people of monkeyland that there exists above the sky a big monkey who gave me this tree and made us all in his own image, and he has decreed that this tree is mine. Furthermore, he has said that if any monkey tries to take it from me, its rightful owner, he shall be punished by being burnt in a lake of fiery brimstone for ever and ever. The spirit lives after death in a monkey heaven if ye are good and touch not that which is mine, but if ye take the tree away from me, ye shall all be cast into perdition. Tell them, therefore, that all this is the will of the God of Monkeyland, and if they are good and say, "Thy will be done," after they are dead they and their children shall have all the cocoanuts they desire."

The monkey parsons got a nut a day for their work, and so assiduous were they that they taught a lot of little monkeys and their kiddies to sing, "There's a friend for little monkeys above the bright blue sky."

In spite of everything, however, the pangs of hunger began to cause other ideas to take shape in their minds, and the active little red monkey finally squashed the parsons arguments by pointing out what was obvious: that the parsons simply talked for a meal ticket. "Take away the cocoanut from the parson, he said, and although he is naturally a fool he will line up with us."

The baboon sent his police force to arrest the rebel, but the little monkeys were so hostile that the police had to retire. The crisis arrived. The little monkeys were driven to such frenzy by one of the parsons saying: "You'll get nuts in the sky when you die," that they seized him and tore him to pieces. Their blood was now up and when the big Baboon saw them coming he could see by the expression on their faces that it was all over; he tried to escape, but he was driven into the sea and drowned.

The remaining parson tried to make friends, but nobody trusted him, and he committed suicide. The police force offered no opposition after the death of the baboon, and every monkey on the island went up the tree and got what nuts he wanted for himself. They lived happy and free. The waters then subsided and the monkeys were able to leave the island, but they never forget their lesson. And wherever you go in Monkeyland you will find that the monkeys in common own everything upon which they in common depend. They have no police, parsons, politicians, or poverty. They just live and enjoy life.

There is a rumour to the effect that human beings are beginning to study seriously the habits of monkeys, and so one day we too may be happy. Some day we may see human beings free, and all this suffering and misery pass away like a black cloud. The children who read this may live in a world far happier than the one in which we now toil and suffer.

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ERRATUM

A printer's error appears in C. Lestor's article entitled "Exchange Rates," in last issue. The weight of pure gold in a sovereign is stated as 1.32238 grammes, and should be read 7.32238 grammes.

PLATFORM

Socialist Party of Canada

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

Labor, applied to natural resources, produces all wealth. 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 its property rights in the means of wealth production and its 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 degradation.

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

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for political supremacy. This is the Class Struggle.

Therefore we call upon all workers to organise under the banner of the Socialist Party of Canada, with the object of conquering the political 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 collective means of production.

2—The organization and management of industry by the working class.

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

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