



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. "Is the question as to why gold and silver and not other commodities serve as money material falls outside the limits of capitalist system?"

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 led to confusion.

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

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, thus have the traditional veneration accorded to man to that which is ancient. (Be it noted I say ancient, not old.)

It is therefore apparent that gold and silver possess 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 suffers in harmony. The pity of it, Jogs, oh, the pity of it! Then we have our Bryans, our Watsons, our Film Flamers, 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.

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 its 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 that 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 "is SLAVERY we must remove."

"No, ye who suffer, know, How 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 horse 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 yards 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 behold through the enticing but impenetrable 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: No. 23364 for the One dollar and fifty cents and pay for Clarion bundles No. 578-579 and a year's subscription for the Clarion, to my address, W. C. Glaspeil, Galt. Now I want to make it plain to you; \$50 to pay what was 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 revolution, And no Hoss Rule. WILSON C. GLASPEIL, 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 tugging 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 candidate.

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 about the other. Well, he had forgotten the other. Several started in to speak 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 looked 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 fallings 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 unfulfilled 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 at a price plus hay-fee. Anyhow that, in effect, is what Nabum 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 ought to do with the question as to why our relations are 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.

Russell 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 than 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 production 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 price of certain values increasing or diminishing faster than others. Or, to be plainer, the value 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 "American" railroads in water. Therefore you and I, fellow slaves, are being "skinned" so cruelly. 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 millions can 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 this case etc. 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 consumer! How they must suffer! We presume the sympathy of Mr. Russell comes as a balm to their sorely buffeted purses!)"

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, thinks 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 plus his incorrect view-point, value), plus three or four profits added at will by various dealers of middlemen and depending solely upon the cupidity of said dealers. The fact that the surplus of profit (perhaps those 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 you read about the wealth of Germany, for instance, being in process of concentration? Yes, there can be an over-capitalized means there. They are obtained, as in 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)

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 and back up their 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 farmer. He is readily granted 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 plot in which he has planted a tree? If someone else has stolen the dirt? And is it not wisdom upon the thief's part if he is able to persuade the hungry one that the ownership of the plot 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 produce more 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 farmer incorporates his labor-power in grain and then the same 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 F. O. 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. The value of the grain 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 its own value. The farmer incorporates 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 them going to meet a triphammer 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 unrelated law of value holds 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 engine; the giant reaper, binder and thrasher, 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 you see, the farmer who has so much to give 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 who has so much to give, 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 capable of producing 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, when you hear, but don't believe, it is to be taken 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, inseparable and so bonded 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 his, frost or drought may sweep the farm slave, but the interest of the class that has no existence? Besides he is not 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 those precious title deeds we own are simply goods to drive us to greater exertions, and altho the writer has not gone into detail answering the F. O. 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 the workers.

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 has this aim in view, not to daily 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 fast flying past in 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 dally? Knowledge is power. Read, study, think and then act. For things will go from bad to worse until you have sense enough to call a halt.

In conclusion; the writer has made no effort to go into detail, making in places mere bald assertions, for space is so 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 discussion into looking deeper into it. If the matter for possibly the writer has plagiarized any one, he here offers his apology. A. BUDDEN.

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 workmen were buried alive in a coal mine in Cumberland. Compared with this the passing away of Albert Edward, King of England, etc., is as nothing compared with everything.

On the night of May 8th this individual 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, and the men were saved. So the mine was bricked up, 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 workmen, 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. cent 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 perky 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 railroads, 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 in taking the teaching of industrial unionism as it is evidenced 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 Effluence of Socialism" fame). He deals with "what some of the great economists have called 'the secondary exploitation of the producer.'" (See 1st.) He talks 'learnedly' of "monopoly prices." He says that "the great combinations of capital" can now

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-widening stream of profits, and to the worker an ever-increasing measure of misery and degradation.

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.

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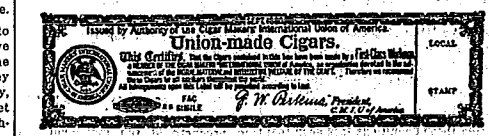
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