

A SQUARE DEAL

Socialists Want Honest Treatment All Round

G. DESMOND

I realize that I am a small, a microscopic, an infinite small unit of humanity in a vast and complex social mechanism. I can see that I am dependant upon others from procreation till death. I am not that thing called an individual, because I cannot be. I did not create myself; nor at the present time do I clothe nor feed myself nor build the street car in which I ride, nor print the paper I read, nor produce a fractional part of the things necessary to my existence and comfort. It does not appear that I, the individual ever really did anything absolutely of myself. I am a product of modern civilization, of modern society. Society taught me all I know, and gave me all I have, and made me all I am. Society provided the environment, and the environment made me. There is nothing original about me. Even society which made me, is not original. It is a product of evolution, of mental and industrial and economic growth, the sum total of the constructive work of the ages and of all humanity that ever was.

Now, since I am dependant upon society, or humanity, for practically all I have and am, it naturally follows that I am indebted to society or humanity. Humanity has a bill against me for all the things it has done on my behalf, for food and shelter and transportation and all the rest.

As an honest individual, I cannot repudiate this bill. The goods have been delivered and used and it is up to me to pay for them. How can I pay? At first sight it appears as though it were impossible to do so. Society has provided for my use and enjoyment all these things, food and clothes and shelter and transportation, etc. What shall I give in return? Must I farm, and weave, and build, and design locomotives and operate street cars? This is impossible. I am not a farmer, nor a machinist, nor a street car conductor. How can the debt be paid? The answer is easy. I must return to society, if not exactly what society has given me, an equivalent in value. I must pay the debt not in kind, but in value. Now how is the value of the services society renders to be determined? What is the one thing necessary for the manufacture or production or bringing into existence of any useful article? Looking around, I can easily discern that the one thing absolutely necessary is labor. Labor creates all wealth. Without labor there is nothing made. Raw materials have, it may be said, absolutely no value to me until labor is expended upon them. Iron ore is useless until labor (or labor power) is expended upon it to mine it and smelt it and convert it into useful articles. There is no product of the earth which is of use without labor. Even an apple or a tree is useless until a certain amount of labor is expended in picking it. What society is really charging me up with, then, is the bill for so much from me, as an individual, to society, for labor power expended by society on my behalf. Now since the bill of society, against me, is a bill for labor power, society is content to be paid, to accept payment, from me in the shape of a return of labor power. This renders the payment comparatively easy. I may not be able to farm, or weave, or build, but I can exercise my labor power in some way. I can produce, or assist in producing, something of use to society. I can return in labor power, or in value, an equivalent of the articles I have received and enjoyed and used.

This I am both able and willing to do. I desire to be honest. I do not repudiate my just debts. I do not desire to be a burden upon society, taking from it more than I return, rendering back to my fellows less than they have given to me. But, while I am honest, while I am willing to pay my just debts, I protest against being forced to pay any debts which are not just. What society has given me is value created by labor power. To every unit of society, to every worker, who has in any way expended his or her labor power, who has rendered me any service either directly or indirectly, I acknowledge my indebtedness and am willing to repay a just equivalent in value by the exercise of my labor power. This is only right and just. But I do not recognize the claims upon me of any person or class who have done nothing for me. I do not recognize any indebtedness to any mentally or industrially or socially idle class. This is one of the principal reasons why I am a socialist.

I want to be fair, but I want to receive fair and just treatment in return myself. I want a fair deal all around. The capitalist class of today have no claim against me. They have done nothing for me, rendered me no service, provided me with no useful article or articles. They have given me nothing of value. They have expended no labor power on my behalf. I owe the capitalist class nothing, not one cent in money, not the value of a pin in commodities, not the slightest effort of hand or brain. All the things I have had, all the benefits I have received, are the product, the gifts of the great mass of humanity, of the working class, and not of the capitalist class. All my debt, therefore, is to the working class.

But today what is the situation? I am willing and able to work to assist in the process of production, to return to society—to the producers—by the exercise of my labor power the full value of the things I consume under the present system of production; however, I find that I am forced to use my labor power, not for the benefit of my fellow producers, who have given me all I have, but for the benefit of a certain small class in society, the capitalist or owning class, who have done absolutely nothing to justify a claim to the use of as much as one second of my time or one cent in value of the product of my labor. Yet this capitalist class is enabled, by the private ownership of the machines of production, to absorb, to take to themselves, the greater part of the value of my product. Not only am I prevented, under this system of private ownership, from repaying my fellow workers for what they have done for me, but I am forced to pay to the capitalist class a debt I do not owe, to settle an account for goods I have not received. Under the capitalist system I am cheated at every turn. I cannot get and I cannot give a fair deal.

Comrades and fellow workers, are you satisfied with this system under which we live? I am not! I am in rebellion against this system of capitalist reproduction and against the capitalist class. I want a fair deal all around. I want a system under which every individual will be enabled to get from society all that society has for him on the one hand, and will be enabled, on the other hand, to pay his debt to society in full, to return to the store chamber of humanity the full value of what he consumes.

Socialism is such a system. Socialism is a system of the square deal as between man and man and as between the individual and society. The worker has nothing to lose and all to gain under socialism. Under the present system we do infinitely more than our fair share of work and receive infinitely less than our share in return.

Under this system the capitalists who produce nothing consume much. Under this system the capitalist does not pay his just debts, but makes the worker pay them for them.

Socialism is different. Socialism provides that the producers shall get all that is coming to them and pay nothing they do not owe. Socialism will suit the worker all right. Therefore we say to you "Workers of the world unite." Unite to end this system of capitalist ownership and production for profit. Unite to bring about socialism, working class ownership and production for use and a fair deal all around.

The Young Mother and the Fat Hog

Among the latest stories this one, showing how much better off a hog is than a young mother if that young mother happens to be poor. The comparison is made in a very unique and forceful manner, as the following will show:

One time a little mother began to feel tired all the time. Her appetite had failed her for weeks before the tired feeling came. Her three little girls, once a joy in her life, now became a burden to her. It was "mama," "mama," all day long. She never had noticed these appeals until the tired feeling came. The little mother also had red spots on her cheeks and a slight dry cough. One day, when dragging herself around, forcing her weary body to work, she felt a sharp, but slight pain in her chest, her head grew dizzy, suddenly her mouth filled with blood.

The hemorrhage was not severe, but it left her very weak. The doctor had

said, "You are all run down, you need a tonic." For a fee he prescribed bitters made of alcohol, water and gentian. This gave her false strength for a while for it checked out her little reserve. When the hemorrhage occurred she and all her neighbors knew she had consumption and the doctor should have known it and told her months before.

Now she wrote to the state board of health and said—"I am told that consumption in its early stages can be cured by outdoor life, continued rest and plenty of plain good food. I do not want to die. I want to live and raise my children to make them good citizens. Where can I go to get well?" The reply was—"The great Christian state of Indiana has not yet risen to the mighty economy of saving the lives of little mothers from consumption. At present, the only place where you can go is a grave. However, the state will care for your children in an orphan's home after you are dead, and then in a few years a special officer will be paid to find a home for them. But save your life never. That is a cranky idea, for a member on the floor of the sixty-fifth assembly said so." Besides, said he—"It isn't business, the state can't afford it." So the little mother died of the preventable and curable disease, the home was broken up and the children were taken to the orphan's asylum.

A big fat hog one morning found he had a pain. He squealed loudly and the farmer came out of his house to see what was the matter. "He's got the hog cholera," said the hired man. So the farmer telegraphed to Secretary Wilson of the United States agriculture department (who said the other day he had 3,000 experts in animal and plant disease), and the reply was. "Cert., I'll send you a man right away." Sure enough, the man came. He said he was a D. V. S. and he was, too. He had a government syringe and a bottle of government medicine in his hand bag, and he went for the hog. It got well. It wasn't cranky for the government to do this and it could afford the expense, for the hog could be turned into hams, sausage, lard and bacon.

Anybody, even a fool, can see, it would be cranky for the state to save the life of a little mother, and it could never afford it, either.

MORAL: BE A HOG AND BE WORTH SAVING.

This is the story and the whole of it and it carries its own moral. A hog is given scientific care and attention because it will sell for so much per pound and bring immediate returns, whereas there is no such commercial demand for a poverty-stricken young mother and her offspring. It is the short-sighted, wicked, wasteful and criminally extravagant economy of capitalism.

The fat bourgeoisie can see no farther than the tips of the noses which protrude from their fat jowls.

And yet there are numberless professors, preachers, so-called divines and other conventional moralizers who defend the ethics of capitalism and throw up their hands in horror when Socialists expose its hollow mockery and point out its false pretences, its absurdities and its crimes.

As long as we live in a civilization in which a mother and her child are permitted to suffer and perish while all the resources of science are exhausted to save hogs and other animals which command value in the capitalist market, we are mentally and morally still on the plane of cannibalism and no amount of sophistication can alter that fact.

The indictment against capitalism is true in every word and the fat hog will have prior consideration as long as capitalism lasts.

Not until Socialism has overthrown capitalism and reorganized society upon a basis of mutualism and universal brotherhood will the young mother and her babe and all young mothers and their babes have their proper places in the holy edifice of a real civilization.—The Appeal.

Socialism the hope of the world.

A Strength Giver

If you feel depressed and tired; if your appetite is not good and you sleep badly, Campbell's Quinine Wine will bring you back to strength and vigor. It is the best, the most pleasant and the most effective of all tonics. Recommended by the medical profession.

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BROTHER TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruit-a-tives." Knowing the Senator would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.
"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew weaker. My brother (who was cured of terrible indigestion by 'Fruit-a-tives' after suffering for 15 years), recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-tives' also cured the Chronic Constipation which was so distressing in my case."
(Signed) HUGH BROWN.
50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-tives, Limited, Ottawa.

HUMOROUS AND OTHERWISE

Let us p r e y.

It is no disgrace to be poor, but it is a disgrace to be contented if you are poor.

The S. P. of C., is the most revolutionary socialist party in all the world. Economic and climatic conditions make it so.

There is as much sense in believing all you hear, as there is in eating all you see. Find things out for yourself—and think.

What a glorious incentive there is under this system. "Every man for himself, God for us all, and the devil take the hindmost."

With so many people hungry and the plute press howling "prosperity," it puts me in mind of a baby yowling for milk while its mother gives it a milk ticket.

A lot of people are wondering what we are going to do with the capitalists when socialism comes. Personally, I would favor giving them an Asquithian pension.

If you are a wage earner you have about as much chance of becoming independent of your masters as you have of getting to China by falling down a coal hole.

I was asked if I was a union man. I have a card and do all I can to advance the interests of organized labor. But I said "I was not a union man, I could not afford to be."

Some people say that all that is the matter to-day is selfishness, seeming to overlook the fact that every thought we have is but the product of our environment. Read the writing on the wall and see if this is not so.

If you have a job, you have it because you are working cheaper than someone else, because you are the cheapest labor procurable. So whether you belong to an union or not, you are a "scab."

We are all told that the earth was made by God. Evidently, He must have handed it over to the present holders without any legal formality, for no one as yet has seen any title deeds signed by Him. Perhaps He was robbed at the point of production.

Some people say that socialists are not broad minded enough to see any other way of emancipating the worker than by socialism. Did you ever see a man run after a car after he had caught it? If we are on the wrong car, it is up to you to show us "We're from Missouri."

—KRUPP.

PLATFORM

Socialist Party of Canada

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

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

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

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

How to Organize

FROM OFFICIAL CONSTITUTION OF THE SOCIALIST PARTY OF CANADA

In order to affiliate with the Socialist Party of Canada, the first requisite is to become thoroughly informed as to the necessity of the political organization of the workers on strictly class lines. This calls for some study of Socialist literature in order to be able to grasp at least the fundamental principles of capitalist economics, and the reasons for increasing poverty among the workers alongside of increasing wealth and power in the hands of the capitalists. It is of the utmost importance to become familiar with the program and principles of the Socialist Party of Canada, by a careful reading of its platform, constitution and other literature, which may be obtained from Locals, Provincial or Dominion Executive Committees.

Having become convinced of the soundness of the party's position and the correctness of its program, write the Provincial Executive Committee or the Dominion Executive Committee where no provincial organization exists, for a copy of the regular charter application form used by the party.

Five or more persons may make application for a charter, by signing and forwarding such application to the Provincial Executive Committee, or where no provincial organization exists, to the Dominion Executive Committee, accompanied by 10 cents for each signer to cover the current month's dues, and \$5 to cover the expense of supplies, including charter, financial books, warrants, membership cards, etc.

Upon receipt of charter proceed to elect officers as laid down in Article II. of the party constitution. At each business meeting follow out the order of business as laid down in Article VI.

It would be well to devote the first business meetings of the Local to becoming thoroughly familiar with all of the provisions of the party constitution, platform, etc. When this is well in hand, the work of spreading the propaganda by holding public meetings, circulating literature and other means should be taken up.

A Local from its inception should train itself to attend as closely as possible to such work as legitimately belongs to it. It should learn to be accurate and methodical in keeping its records, both financial and otherwise, in making reports to the party committees and in attending to correspondence. It should be strict in requiring its officers to give close attention to their duties; it should give close attention to all reports made by the Dominion or Provincial Executive Committees, thus keeping closely in touch with, and well informed in regard to all party work.

Locals should realize that a continually increasing volume of work is falling upon the Executive Committees of the party, a burden which they will make easier to carry if they refrain from fault finding, suspicion and distrust. A measure of confidence must of necessity be placed in officials, and it is but fair to presume that they will attend to their duties and carry out their instructions as closely and completely as possible under the circumstances surrounding them.

It cannot be too strongly impressed upon Locals and party members that energy expended in spreading party propaganda and building up the party in their respective localities will prove more productive of good than picking flaws with party officers, committees and representatives, or bothering them with unreasonable or ridiculous requests. The pernicious activity of a few who are qualified to find fault and pick flaws, can easily nullify the work of the many who are actuated solely by a desire to build up the organization by furthering its work.

The Socialist Party of Canada has to deal with a population scattered over a vast territory. It has a stupendous task to perform. If its members be guided in their actions by reason and good judgment, the task may be speedily accomplished, and the Canadian workingmen come into control of Canadian industry and resources, a position that properly belongs to them by virtue of both usefulness and numbers.

For Charter Application, etc., write to D. G. McKENZIE, Secretary of the Socialist Party of Canada, Box 836, Vancouver, B. C.