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Cotton's Weekly

W. U. COTTON, B.A., B.C.L., Managing Editor ESTABLISHED DEC. 2nd, 1908

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SHOOTING THEIR GENERALS

The kings, they smother us in gun smoke, Oh, peace between us, war to them!

The strike! Apply it to the armies, Fire in air, break ranks again! If these cannibals and tyrants could of us make "heroes" erst, Soon shall they learn that our own generals

Will taste our rifle fire the first— A stanza prohibited in France.

There is a phase of the anti-militarist agitation which the capitalist class is fully awake to, but which the ordinary men and women of Canada are not aware of.

This phase of the anti-militarist wave sweeping over the peoples is the shooting of generals and officers by the soldiers themselves.

The financiers of Europe have been urging on the war scares. They want to get obligations against the various nations, and they want to get the profits arising from the sale of war munitions.

Also, the world markets are diminishing. The workers are producing a tremendous amount of commodities. The workers can buy back with their paltry wages, but a small fraction of the wealth produced by their labor. The master class cannot waste the balance. It piles up, threatening a gift in the midst of poverty. The master class of each nation endeavor to sell the surplus in the foreign markets, and these markets are creating their own unsaleable surpluses.

Hence the ruling class of each nation want the common men to rush to war to foist the surplus upon the unwilling foreigners.

The common people do not want to go to war.

The masters are in control of the lawmaking bodies and they make laws increasing the armies, lengthening the period of service, and piling up war burdens.

In Germany there have been tremendous anti-war demonstrations held.

In France whole companies of soldiers are in mutiny because the period of their imprisonment in barracks has been lengthened from two to three years.

In England Tom Mann was jailed for preaching peace to the soldiers and finding a too responsive audience among the soldiers.

The ruling class depend upon the guns of the soldiers to maintain their position as parasites.

But suppose the soldiers do not want to maintain the ruling class? The ruling class have put the guns into the hands of these members of the common people. Suppose they use the guns against the master class? It has been done frequently before. It can be done again.

In the War of Secession, many an officer of the Northern army went to his death with a bullet in his back, shot by some Yankee boy whom he had abused.

In the Boer War, there was a fearful mortality among the officers. These officers were members of the ruling class of England. They had nothing in common with the soldiers. At the behest of the diamond syndicate, they led the British troops to butcher and be butchered by Boers. It was reported that the officers were picked off by Boer sharpshooters. But the stories were brought back by the common soldiers of officers being shot by their own men.

When the next European war breaks out, what think you, will happen to the officers, to the master class murderers?

Do you think that the French soldiers who have mutinied, who consider the workers of all countries as brothers, who are conscious of their class interests in society, will obey their officers?

Where will their bullets be aimed? Will they be aimed at German workmen, or will they be aimed at French officers of the capitalist class?

Will the German working class boys, who are compelled to join the army, who are abused by officers, who realize their class position, who are conscious of their own unwillingly will these German boys, trained to murder by their officers, kill their brother workers of French origin, or will their own officers drop like clay pigeons at a country shoot?

Will the British soldiers, whose brothers are among the striking coal miners, whose sisters are earning three cents an hour in London, shoot their German working brothers, or will their bullets find a lodgement in the backs of the class that rob them and that lead them to slaughter?

This is a question that is seriously worrying the military caste of the master class.

These gentlemen have no desire to be picked off by slaves in whose hands they have placed a gun.

In Germany the Kaiser has suppressed Wilhelm Lamsuz' book, "The Human Slaughter House."

The reasoning of the soldiers, "If it is right to kill our foreign brother, why is it not even more right to kill our own exploiters?" is a reasoning that the master class cannot meet.

Not a whisper of this side of the war question creeps into our Canadian press, although it is seriously discussed by kings and cabinet ministers, and financiers and military commanders.

Only the glory of war is painted and the "danger to the empire" is harped upon. It is hoped to draw the ignorant colonials into the arms of the empire so that they will be obedient and shoot where the commanders tell them and not at the commanders themselves.

Town of Galt in Uproar

Exploiters of the Manchester of Canada Stung by Exposures in Cotton's Weekly

In Cotton's of the 22nd of May we published a letter by a "Disgusted Chirper," showing up the conditions in Galt, Ont. This letter showed up the high rents, the low wages, the bedbugs which stay awake in the houses rented by the slaves, the unsanitary conditions, and other like capitalist "blessings" which the captains of industry bestow upon their slaves.

When Cotton's appeared in Galt, the town was in an uproar. The workers had found a voice, and were aroused to a high pitch. The Galt Daily Reporter, which hitherto boasted the town and declared all was lovely with everything, which admitted no word of criticism of the labor skinner and their satellites, at once began denials, but had not the brazenness or courage to lie outright. It admitted this and it admitted that. The police, as the paid agents of the labor skinner, began a quiet hunt to find out what participated in the "Disgusted Chirper." They were unsuccessful, and the author is saved from the blacklist as yet.

In its issue of May 23rd, the Galt Reporter gives a centre front-page, three column article to the exposure. It says that the "Disgusted Chirper" has a "perverted idea of his duty as an emigrant to this country." Of course he has from the ruling class point of view. They say their government have spent much money in inveigling him over to Galt. His duty is to keep quiet, stand the guff of his exploiters, pay high rents, and live in hell and lie by saying he is in heavenly Canada.

He should "help in upbuilding the Dominion," says the Galt Reporter. This useful producer has no objection to upbuilding the Dominion or Galt, or any place. But he has a decided objection to building up the fortunes of jerry-built house owners, of conscienceless Galt labor thieves, and being the slave of a ruthless master class. God grant that more Disgusted Chirpers raise their voices in Galt and cease not their crying until the working class rise and throw every Galt parasite off their banks into the ranks of the working class.

The Galt Reporter scribe ran to Medical Health Officer Vardon and Acting Sanitary Inspector Gorman, and asked them about the alarming prevalence of bugs. "It is an unqualified truth," both officials declared. "As for Vardon, M.H.O., Cotton's," "As for Vardon, M.H.O., he cannot have made many visits to the houses." I know the average type of the M.H.O. in Canada. He sits in his office, makes reports, and draws his pay. Then when any worker cries about the rotten conditions, this plaster figure squeaks, "It is all a lie."

The Daily Reporter then publishes a letter from a "Satisfied Chirper." Maybe this "Chirper" is one of the paid scribblers of the Reporter. This Chirper had lodged in houses and seen no bugs and then goes on to say there are two kinds of bugs, a dark red, filthy one, and a lighter one called a wood louse. Did the Galt Reporter Chirper hunt up the status of the bug in his office encyclopedia? Satisfied Chirper says he makes \$2 a day and does not want strikes or disputes, and is satisfied. The tame slave! The spineless reptile! Suffer slavery and crawl and lick his masters' feet! Shame that such a low creature exists among the producing class of Canada.

On May 29th the Reporter published an editorial headed, "That over-drawn picture." It apologizes and limps along and admits a few conscienceless landlords and not many houses with more than two families in them. On April 2nd it published an editorial about sanitary inspection in which it admits that "scandalous conditions exist." The Reporter is a lovely example of crawfish.

We have received a letter from Disgusted Chirper, challenging the town of Galt to appoint C. M. O'Brien and Allan Studholme a commission of two to investigate Galt housing, Galt wages, Galt working conditions, Galt sanitary status, and Galt wages for female help. COTTON'S DARES THE LABOR THIEVES OF GALT TO ACCEPT THE CHALLENGE.

Comrade W. C. Glaspeil wrote a letter to the Reporter heading it, "Kindly publish the following letter, or I will send it to Cotton's." The Reporter published it. We reprint the two following paragraphs from that communication.

Some mechanics in town get \$3 a day for their labor power from the employer, but the great majority do not unless they choose to hold their tongue and be strikebreakers. We all know that the employers of labor here or elsewhere wish to buy our labor power, as cheap as possible, hence their Imperial Home Reunion Associations; for if they can get Jane and Willie in competition with Father for a job they may crowd two or three families in one house. Therefore they can live cheaper (not cleaner), and the employer can buy their labor power at its cheapest cost, hence the employers' greater profit. We all know that girls are being employed in town in shops where men formerly were, because they come cheaper.

CANADA'S TOY MILITIA

The annual training camps take place this month in the various districts of the militia department. For weeks the recruiting officers of the regiments have been scouring the country for foolish youths willing to don a red coat and march up and down in the boiling sun with a rifle on their shoulders, for away less than a dollar a day and cakes. When the farms and towns will not yield up a supply of recruits, the slums of the big cities are drawn on. Bar-room loungers, crooks, and all the flotsam and jetsam of the underworld who have nothing to do and are looking for a change of air sign their names and are taken on the roll of the Canadian militia. Young lads fresh from the schools and collegiate institutes, knowing little about life, are captured by the glamor of uniforms and the blaring of trumpets and bugles, and also enlist. They are herded together with the rest of the outfit, sent away in ramshackle coaches or in leaky old scoops to the camp grounds. Then Sam Hughes swells out his chest and says, "I have over 70,000 men under canvas, and if I could get the money I would have had 50,000 more." The truth of the matter is that the regiments from all over the country invariably go into camp away under strength. The Militia List contains the names and particulars of all the regiments of Canada. Regiments are on the list as having eight companies with officers, when as a matter of fact they have never yet had over four lean looking companies in camp. The annual "training" camp is a joke, as is the whole Canadian soldier fraternity. Next time you see a parade of Canadian volunteers watch the grins on the faces of the spectators. Watch for the old countrymen among the lookers-on. They can scarcely restrain giving the soldier ladders the hee-haw. The Canadian volunteer doesn't want to be a soldier. He attends camp for a little holiday, to get away from the grind and whirr of the wheels of the slave pens. He cares nothing for the military end of the outfit. If he was asked to fight he would lay down. Sam Hughes in his sublime ignorance imagines the Canadian militia is the best ever, and is making himself and his officers the laughing stock of everybody.

Everybody gets a hustle on when Sam makes his appearance. Officers who have not had a uniform on for days, sober up and hustle the men around, horses are groomed and saddled, tents are cleaned up, fatigue men are busy all over the camp, canteens are closed, and a brilliant sight arranged for his military majesty. He comes, sees, leaves, and the hookworm hooks, and the smokers smooze, and the boozers booze, and all is serene.

Yes, Sam thinks he has a fine, brave bunch of boys, all right, all right.

The Czar of Russia and family are travelling in their bombproof train to a health resort. The coaches of this train are sheeted inside with thin armor plate material, which will stop rifle bullets or the force of bombs. They are veritable steel cells. The windows from the outside look similar to the windows of any other coach, but they are dummies; just inside the glass is the steel plate. The Czar has to be content with artificial illumination; God's sunlight and scenery is not for him when he travels. An engine and tender precedes the royal train, and another one follows it. Capitalism and militarism rule Russia, and compel this poor, hunted, frightened, and miserable little figurehead and his family to live a life of torment, and despair. When at his palace he is afraid to go to his gardens for relaxation, as no bombproof umbrella has been invented since man made a conquest of the air. Everything he eats must be tasted before it comes to him. There are spies amongst his servants, there are spies in the royal guards and soldiers and detectives. The poor little weak czar and his frightened family suffer as much from the sway of capitalism in Russia as the poorest serf.

Says a daily paper:—"Within the next few weeks the armored Canadian cruiser Rainbow, Commander Walter Hose, will cease to be an active unit on the Pacific Coast. Between the dates of June 11 and 18 it is understood that the total ship's complement of something like 120 active service men will have vacated their quarters, and the war ship placed in charge of an officer pending further instructions from the Dominion Government." Well, well, wouldn't that stun you? The above half of Canada's fleet has been "browsing" around the Pacific coast for two or three years, trying to drum up recruits, and at last has to give up the ghost for want of foolish boys to man it. Canada has proved to the world that she wants no navy. Our two derelicts, the Niobe and Rainbow, have been the laughing stock of every fleet in the world. And now the day has come when the nation will not supply the boys to help Britannia rule the waves. Sad, ain't it?

The capitalist votes for the hirelings who will work for his interest, and asks the workers to vote for patriotic ideals. When the hirelings tell the worker to vote in his own interest, the Socialists are dubbed as materialist disrupters of society. When the Socialists ask the worker to vote in the interest of suffering humanity they are dubbed as crazy visionaries.

When the worker becomes class conscious the parasites fidget.

The seed sown by Cotton's springs up and makes discontent among the exploited many.

If you want the revolution to get a wiggle on and come, get a wiggle on and agitate.

The industrial state is growing up within the shell of the capitalist form of government.

The Ontario exploiters do not like Cotton's Weekly. This shows we are hitting them where it hurts.

As sheep led to the shambles, so the Tory and the Liberal politicians lead the working slaves to political destruction.

It makes the plute groan when he has to raise wages. He will bellow like a wounded bull when the Socialists triumph.

Many of you want to help spread the light. Dig in and spread. There is nothing on God's green footstool to stop you.

Is it not time that the lowly were inheriting the earth? If you want to see this realized, join the Socialist ranks.

Let us recognize but one nationality by uniting the workers of all nations into the World's Empire, with no boundaries or frontiers to quarrel over.

Articles of clothing, tents, etc., belonging to the Canadian government are stamped "M.D." Does that mean militia department, or murder department?

"Divide and rule" is an old maxim of the parasites. This is why they support so liberally the churches who preach "individual" salvation to the working class.

The mechanic who is not getting 22 per cent more wages than he got in 1902, is getting less than he got then as far as the purchasing power of his money is concerned.

The shell of capitalism is growing rotten. The capitalist maggots will soon find their rotten old habitation crumbling round them and they will have to crawl out into the Socialist light.

The worker earns his bread by the sweat of his brow, and also earns the bread, and butter, and pie, and cake, and a lot of other nice things for the parasites who live off his efforts.

A rented shack for the useful worker, a wonderful palace for the rich shirker. This is how capitalism rewards "incentive." If you have an incentive to perform useful work, you will be robbed. If you have an incentive to be a parasite and rob others, you may become a Lord Strathcona or a Sir Max Aitkins.

Borden wants a navy. He wants to furnish young Canadian with a chance to "see the world" from the scullery windows when at his daily potato peeling debauch or when performing the spiritual orgies of deck swabbing. He wants the young Canadian to have a fine chance to develop into a coke friend, as the American youth is now doing in the Canadian navy.

The Kaiser of Germany does his daily two hours' stint in a fine palace overlooking a courtyard filled with soldiers and sentries. Every corridor and entrance of the palace is guarded within and without by swords and bayonets. What the worker wants to know is this: If the system which keeps kings and emperors at its head is all right, and a good thing for a country, why is it necessary to surround royalty with soldiers and police? Who are they afraid of?

The amount of waste paper turned and otherwise destroyed throughout Canada in the course of a year is incalculable. The mills want this waste paper, and collectors are anxious to send it to them, but the railroad companies with their greed for profits charge four prices for carrying it. The mills have to pay the railroads for carrying raw material to take the plume of the waste paper, and the natural resources are used up. The waste under capitalism is enormous.

In a shoe shine parlor the other day a customer sat reading a copy of Cotton's Weekly while being "shined up." He noticed that the little Greek attending the neighboring chair was also reading a copy. Another customer stepped up, the Greek folded his paper and put it away, and as his customer stepped to the chair he also drew a copy of the national revolutionary organ from his pocket and proceeded to peruse it. Everybody's doing it.

Enough cement to construct the proposed ocean-highway was donated by members of an organization of cement manufacturers in session in Chicago recently. Each member agreed to give one per cent of his annual output for three years. The subscription is estimated to be worth \$2,500,000. The workers produce the cement, but what have they to say in giving it away? The plutocrats want an ocean-to-ocean highway for their automobiles. The workers make the cement and construct the road for the plutocrats to run their autos, but the only thing the worker gets is the privilege of eating the dust and smelling the odor of the gasoline, or being killed by being run down.

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THE FARMER'S CALF

By T. Edwin Smith, Yetwood, Alberta

A farmer asked me: "I buy a calf for ten dollars, and three years later sell it as a steer for forty. I make thirty dollars on that deal. The thirty dollars is my profit. That is the interest on my money. What would the Socialists do with that?"

This argument may be brought up very often, and it is necessary for us to meet it.

This man had got on the wrong track through a wrong conception of the term profit.

Let us assume, without proof at this point that commodities exchanged at their value.

A commodity is an article the product of social labor having more than a personal use. This calf the man bought was a social product because it was not the product of social labor. More than one man or a small group of men had taken part in its production, and it was equally useful to one man as another. That is to say, its use was not restricted to a single individual.

Value is the exchange ratio existing between commodities. In reckoning value in terms of dollars and cents we merely reduce all things to the common denominator, gold, allowing 28 grains of gold to represent one dollar.

In the case of the calf, its value at one time, say three years ago, was ten dollars. That is, at that time the calf would have exchanged almost anywhere for 28 grains of gold. At the present time we say the calf, now grown to a steer, is worth forty dollars. This means that on the average a steer of approximately the same kind will exchange on the world's markets for forty dollars. Whether the actual exchange of commodities takes place or not is of minor importance.

We find an increase of value measured by 30 dollars. Thirty dollars of new value in the world.

Value can only be produced by the application of human labor power upon something provided by nature. And the increase of value is dependent upon and is determined by the human labor power expended, and no other factor.

(It is true that a timber limit upon which no human labor power has been expended will sell for a large sum of money. In this case the purchaser buys something which has potentialities by the expenditure of labor. By getting control of the timber limits he has the power to exploit men, and so make profits. He buys the possibilities of the profit. His trades part of the swag he will afterwards steal.)

Since, then, value has been created, and as value can only come from the application of human labor power, let us analyze this calf, now grown to a steer, and see how this thirty dollars came into being.

There are two kinds of value in this world, use value and exchange value. The two are inseparable, although not always commensurable. Use value is dependent upon the individual, while exchange value is constant, determined by the amount of socially necessary labor time expended in its production. The use value of an article varies with the individual, the exchange value does not. Though the two do not always agree, they are inseparable. There can be no exchange value without an article having use value. Though labor power might be expended in making an article, unless that article satisfies some human want it would have no exchange value no matter how much power had been expended in its production. To illustrate: My shoes are No. 6, my neighbor's are No. 9. We both buy shoes at the same time and pay the same price. The exchange value of the shoes is the same. The use value differs. His shoes are useless to me, mine are to him. But they sell on the world's value for the same price, though perhaps the shoes that I buy are useless to nine-tenths of the people. Their

use value differs, but the exchange value of the shoes is about the same because it has taken about the same amount of labor time to make his as mine. The shoes that I wear are useful to some one, and because they are useful they have an exchange value. If those shoes would fit no one in this world they would have no value, no matter how much human labor was crystallized in them.

Since exchange value is dependent upon use value, and since we have seen \$30 additional value in the steer over the calf, let us see if we can reconcile the two. Has there been an increase in the usefulness to human life with the growth of the calf to a steer?

Most certainly there has been. The calf was useful for human food. The steer is more useful. There are several times the food value in the steer that there was in the calf. The proportion between usefulness and value (that is exchange value) is not necessarily proportionate to the growth of the calf. Value is dependent upon use value, but not determined by it. Value is determined by human labor expended. Let us examine the growth of the calf, and see if that is so in the case of the thirty dollars additional value. The question for us to settle now is this: "Has there been human labor power expended on this calf in the last three years to account for the increase in value of thirty dollars?"

Most certainly there has. This animal has been watered, fed, sheltered and attended to for three years. A barn has been erected to shelter him. A fence has been built to enclose his pasture. A well has been dug to provide water for him. The grain, straw or fodder was grown through the exertion of man upon the earth, the well was dug in the same manner. The barn and the fence is the result of many men's labor upon the earth, and the windmill that brings the water to the top of the ground is in the same group. The feed has been administered, water has been pumped, and the stables cleaned. All this done by the application of human labor power. As a result of all these ministrations, the calf has been brought to maturity, and becomes a steer, and is more useful to humanity than it was as a calf.

The amount of human labor necessary to bring this calf to a three-year old steer has seldom been worked out to an exact scale, but it has been worked out sufficiently close to prove that the expenditure of energy in raising stock is valued at the same rate as the expenditure of human energy in other lines of activity.

This analysis is only a check to prove the theory. We know that by the working out of the great law of supply and demand that prices fluctuate around their values, and that inevitably the rewards of energy expended in raising stock must approximate the rewards for energy expended in other ways. When stock raising is more profitable than grain raising the farmers turn to stock and the supply of grain decreases. The supply of grain decreases, and the price of grain goes up. If too many people rush into stock raising to the detriment of grain raising, the price of grain goes up, and that of stock goes down. This forces another adjustment and between the fluctuations back and forth an average is reached, which is such that the raising of an average is as profitable as stock raising. Through the operation of the laws of value and supply and demand the price of congealed labor power is pretty nearly the same whether it has been expended on a calf, a batch of grain, a lathe or a typewriter.

The human energy expended in caring for this calf and taking it to market as a steer has produced the additional value, and the operation of the great laws of nature shows us that it took the same amount of labor time to do this under average conditions that it would require to produce so many grains of gold called \$30. This thirty dollars will exchange for a hay rake, a certain amount of food, so many pairs of shoes, or other form of wealth. The man who raised the steer did not want gold, for gold is useless to him; but he did want the hay rake, for instance. The operations of natural laws caused him to expend as much energy in raising the steer and taking it to market as was expended by the other workers in producing the hay rake and bringing it to him. But instead of bartering his steer direct for the hay rake, he simply bartered it for gold, and then bartered the gold for the hay rake. All business transactions are barter, but all commodities are reduced to the common denominator—gold.

Now that we see that this thirty dollars additional value has use value behind it, and that it was produced by the expenditure of human nervous energy, the next question that arises is this: "Is this thirty dollars that I make by raising this calf, interest on my money, or profit?"

It certainly is not. Profit is that portion of the product of man's labor that is taken by some one other than the producer. Profit is wealth produced by one man or group of men and enjoyed by another man or group. That wealth produced by a man and used or enjoyed by himself is not profit, but the value of his labor.

To show the difference between profit and loss, let us take an illustration. Suppose you are a woodworker. You take a stick of oak timber, two inches thick, one foot wide, and twelve feet long. You will pay two dollars for this stick of partially finished material. You will saw it into thirty-six pieces 2 feet long and 2 inches square. Then you put these pieces one at a time into a lathe and turn them into balusters. These will be worth fifteen cents each, or \$5.40. This is \$3.40 more than the wood cost. The same amount of lumber is worth \$3.40 more than it was before, and this is because the laborer has had its form changed by the application of human labor power so that it is more useful to society than it was before. The labor applied to that wood was worth \$3.40. This \$3.40 is not the woodworker's profit. It is his wages for rendering service to humanity.

Now, suppose you are a woodworker out of a job. You go to some man who owns a work bench and he hires you to cut up another stick of timber into balusters and you agree to do it for \$2 per day. You cut up and turn out 36 balusters and you produce \$3.40 in a day's work. You take them out and sell them to some one and bring the money back to the man who hires you. You bring back \$5.40. He takes out \$2 for the timber used. He gives you the \$2 wages you agreed to accept, and he takes \$1.40 for doing nothing. The whole amount of increased value was produced by your labor, but you got part of it. You produced your own wages and his profit. He enjoys the wealth you produced. That \$1.40 that you produced and gave to him was profit. His profit, through your production.

Now, having cleared up this point of profit and loss, let us go back to the calf. The calf worth \$10 was the partially finished material corresponding to the woodworker's stick of timber. The farmer applies his human nervous energy to this calf during a three-year period, and as a result produces a steer worth \$40. The additional value in the calf, \$30, is simply the part the market got for performing a piece of work. It represents additional value created by him. That \$30 is his wages for doing work. Profit is wealth stolen from the producers. Hence this \$30

is not profit, nor is it not interest on his \$10. There is profit made on that steer, Mr. Farmer, but you do not make it. I mean that someone who has performed no service at all takes part of the value of that steer and appropriates it to his own use.

This steer is useful to society as food, and except in isolated instances in no other way. The people who want beef are living at a great distance away, too far for you to drive it yourself. In order that the beef which is grown shall be made available for use, the services of other men must be employed. Some to haul the steer to market. They are the railway workers. Then other men must butcher and dress and deliver the meat to the men and women who want to eat it. Production is not complete until that beef is set down in front of the people who want to use it.

The railway and the abattoir are owned by a group of non-producing, non-rendering capitalists. The railway men who wish to assist society in their turn for a living, must get permission from the capitalists. The butchers and other men who want to assist in producing meat are denied access to the abattoir, and consequently must get permission from the same group of non-producing parasites.

(Say, Mr. Farmer, did you know that Sir William McKenzie of the C. N. R., was vice president of the P. Burns Co., of Calgary?) You and I who have steers to sell must take them to that group of men who own the abattoirs, railways, retail shops and other agencies of distribution, and hand them over and accept whatever they are willing to give us. When we are raising and selling steers in this manner we are pieceworkers, and are paid so much per unit of production, say five cents per pound. We are on the same plane as the coal miner who is also a pieceworker, and is paid so much per ton. Or the cotton weaver who is paid so much per piece of sixty yards.

The price we receive, say five cents per pound, is our wages for doing the work, and that price which we receive is determined by the great laws which govern wages the world over. The capitalist buy your labor power just as they do the labor power of a day worker, and when we sell our steers to them we are in reality selling our labor power, only we are paid by the unit of crystallized labor.

Labor power being a commodity bought and sold on the world's market like canned tomatoes, overalls, or anything else, has its price fixed by the same laws that govern the price of those other commodities. The basis of the price of these commodities is the cost of production in terms of food, clothing and shelter of the human animals who have created them. The price of labor power is fixed by the very same thing, viz., the cost of producing that labor power. That is the amount of food, clothing and shelter necessary to keep us in such physical condition that we can go on and work tomorrow as we did today. The cost of living is the determining factor, and we get a living wage, but no more.

But man's productive power today, with the aid of the modern machinery, is so great that he can produce enough food, clothing and shelter to keep him in good working order at a very small portion of a day's work. The value of his labor power, therefore, produces enough of the necessities of life to sustain him for three or four days. Though he is doing this, he gets only enough to live one day, and the rest of his product goes to the capitalists. This other portion of his product is called surplus value, and forms the capitalist's profit. Rent, interest and dividends are but the subdivisions of profit.

When we sell our steer we sell it as labor time, and are paid on the basis of the cost of living during the time it took to produce it.

At an auction sale held recently was a quantity of pictures. One of these was brought out representing the "British Bulldog" with the union jack as a background. Here is a picture, said the auctioneer, "that everybody should have, and that everybody would like to have." One "patriotic" individual offered ten cents. In the large gathering the auctioneer not another loyal Briton could be found who wanted to raise the bid, not a single intelligent voter seemed to be imbued with the mania of art (?) collections, nobody wanted to wave a flag. The picture was sold to the man with the ten-cent patriotic spirit, who gathered it in and slunk out of the crowd as if ashamed. And Sam Hughes tries to make the people of Canada fall for his bluff that he has applications for 70,000 militiamen of Canada.

Capitalists support workers' guilds, agitate for night schools, and push along workers' welfare clubs of all description. This welfare work has a weasel purpose. If the worker garners any extra knowledge, or makes himself more capable in any manner, the capitalist will reach out and gather in the profits.

You send lawyers to Ottawa to represent you. They laugh at \$2,500 per year, and want \$4,000. The lawyer is a non-producer, yet thinks he is worth \$4,000 per year. If a non-producer is worth \$4,000, for the love of Mike what are the men who produce all the wealth worth?

Capitalism is forcing the workers lower and lower in the social scale. And the workers' ambitions rise higher and higher. The tension cannot last much longer. Something will break, and that something will be the capitalist system.

HAVE YOU? Have you put yourself on the list for the new edition of Facts? If not, why not?

Join the SW Club and be in the swim.

Oh, Those Capitalists

By Geo. D. Brewer, in the Rebel

At the session of the Kansas legislature just closed that body labored for days in the effort to draft a very conservative and nominal Minimum Wage Law for girls and women in the state. The Good Government Club, composed of over 600 splendid women of the state, worked night and day for the passage of the bill. They recognized in it a degree of protection, conducive to virtue and pure womanhood, for the girl who was forced out into the world compelled to work for the miserable department store and factory wages. A committee from this woman's club called on the officials of the Young Woman's Christian Association of Topeka for the purpose of soliciting the co-operation of that organization and also secure some valuable data relative to wages paid to working girls and the general condition surrounding female labor in the state which was in the possession of the Y.W.C.A.

Surprising as it may seem, co-operation or assistance in securing such desirable legislation was absolutely refused. The Y.W.C.A. officials accused their position by the cowardly subterfuge that they were not interested in politics or legislation. That their organization interested itself only in the spiritual welfare of working girls.

The deficit for April upon the Coming Nation was over \$2,000. It is a splendid publication, and every Canadian Socialist will want to read it. The Call of the Carpenter is a book which Socialist need. Many a preacher attacks Socialism in the name of Christ. They misrepresent Christ, and use his name to bolster up their lies. The Call of the Carpenter shows the economic side of Christ's teaching from a revolutionary point of view. It is an eye opener to those who have taken the modern churchified Christ as being the real man.

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time it took to produce it. That steer on the markets of the world has an entirely different value measured today in dollars and cents which expresses the ratio between the time necessary to produce the steer and 28 grains of gold. The difference between the value of the steer and the price paid us for making it is the surplus value, which is the capitalist's profit.

In a former article I showed that a 1200 pound steer completely produced ready for consumption, was worth about \$150. This is the average of the data gathered from three different sources. The Farm and Ranch Review for April 21 quotes Swift & Co. offerings as follows:

Good fat steers (off cars, Edmonton) 1000 to 1200 lbs., \$4 to 6c. This would mean after deducting the costs of transportation charges about 5c per lb to the producer, or about \$60 for the steer. The value of butchering and retailing is 50 per cent of the cost, or \$30 for the 1200 lb steer. Deducting the \$30 from the \$150, the value of the live steer is \$120. This \$120 is the value of the product of the farmer's labor, but owing to our capitalist system he was not paid the full value of what he had produced, but only a share of it. In this case he got exactly half. In this instance Swift & Co. would make \$60 of the farmer's labor and in addition they would make profit off the labor, the men in the abattoir and shop.

Value of steer completely produced \$150
Freight to farmer, 1200 lbs at 5c \$6
To butchers, etc., perhaps \$10 \$10
Profit \$75

The work was done by the farmer, butchers, railway men, clerks, drivers, etc., who collectively would receive possibly \$75, while the non-producing parasites would receive \$75 for doing nothing. This last \$75 is it represents wealth produced by the workers, but enjoyed by others.

The capitalists were enabled to take this out of the hides of the workers by virtue of their ownership of the agencies. The Socialists want that profit to go to the men who produced it, to the farmers, railway workers, butchers, clerks, drivers, etc. In order to accomplish this we want to destroy the class ownership of those things which are used in common and make them common property. Then the product of the workers' labor would go to the workers. In the case of the steer under a sane system it would mean that the wages of all the men would be doubled, the price the farmer received for his steer would be doubled, and the price of the meat would remain the same. Under such a system, however, McKenzie, Mann, Burns, etc., would have to go to work for their food, instead of making us earn it for them.

There is one more point on which I want to dwell before closing. This farmer will say when he has read all this: "But I did not pump water for this calf, or feed him or clean his stable. This calf of mine ran out on the range all his life, and I did not lift a finger except to brand him and take him to town. That knocks your whole argument out."

Not by any means. Though this man did not have to do very much work to raise this particular steer, the value of it was fixed by the human labor power necessary to produce it under average conditions. Average conditions are those in which the steer is fed in a stall for most of the steers produced in this world are raised inside fences and sheltered in barns. The few cattle raised on the open range do not cut a very great figure. A few years ago most of the cattle in the world were raised on the open range. They required very little labor to complete their

reduction, consequently the value and the price was very low. I remember when a buyer could buy a whole herd at ten dollars a head. At this time the value of cattle was determined by the range grown stock and consequently a starved, farm-raised animal sold for a low price, too low. I remember when a 1200 lb cow would sell to the butcher for \$20. This was below the actual cost of production to the farmer who raised her, but he had to accept it, because home-grown stuff was in such a small proportion to the whole number of animals raised.

Today we have changed the order of things. The greater number of cattle sold are raised on farms where the feed is grown, the water is pumped, and the fields fenced. Hence cattle prices are being determined to a great extent by the cost of producing but few in number, compared to the whole number, and consequently a slight figure in the average price and value. They have an influence, however. There are a large number of range cattle yet, and they tend to keep the price of farm grown cattle down.

The influence of the barnyard cattle can be seen when we examine another commodity. The value of gold is determined by the social labor necessary to its production. On an average taking the world over a man will produce 284 grains of gold per hour. This is called a dollar, and this is the common measuring stick for all other commodities. But a lucky prospector will sometimes find a pocket where he can dig out or wash out gold at the rate of \$300 or \$400 per day. His gold is equally valuable with the gold produced from quartz which has to be stamped, tabled, and treated. The value of his particular gold is fixed by the average cost of production. The average is the slower, more expensive way, but very slight figures in the world's supply. Through some favorable circumstance, he has been enabled to beat the game. Nevertheless the value of his gold is measured by the socially necessary labor embodied in the production of a similar amount of gold produced under average conditions.

This steer the farmer raised under favorable conditions, has its value fixed by the socially necessary labor involved in the production of a similar kind of steer under average conditions. In the first part of this article I described the production of a steer under average conditions. Those conditions determined the price the farmer received for his similar steer, whether he was working under those conditions or not.

Now let us come back to this farmer's original question: "I buy a calf for ten dollars. After three years' time I sell the steer for \$40. I make \$30 by doing so. What would the Socialists do with that?"

Answering for the Socialists, I would say we would do nothing with it. That thirty dollars belongs to the man who produced it, and we would take good care that no one took it away from him. We would do even better than that. Assuming he sold this steer for the average market price today, he would probably have got about \$60 or \$70 for the steer. The steer as an article of human food is worth about \$120 as conditions are today. The difference between the \$120 and the \$60 the man received was part of his product that was stolen from him by the capitalists. The Socialists would put an end to that robbery. We would give the man the FULL PRODUCT of his labor in this case, \$120 instead of \$60.

MR. FARMER, DON'T YOU WANT THAT OTHER SIXTY DOLLARS?

You will never get it until the Socialists change the system.

Don't Wake 'em Up

What did you tell that man just now?

I told him to hurry.

What right have you to tell him to hurry?

I pay him to hurry.

What do you pay him for?

Two dollars a day.

Where do you get the money with which to pay him?

I sell bricks.

Who makes the bricks?

He does.

How many bricks does he make?

Twenty-four men can make 24,000 bricks a day.

Then instead of you paying him, he pays you five dollars a day for standing around and telling him to hurry.

Well, but I own the machinery.

How did you get the machinery?

Sold bricks and bought it.

Who made the bricks?

Shut up, you'll make the tools wake up, and then they'll make the bricks for themselves.—Socialist News.

DR. W. J. CURRY

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