

THE DELMARTIANS.

A Minnesota Man Who Don't Like Them and Has Some Peculiar Ideas of His Own.

Editor Independent: In the last issue The Independent comments on Barnebey, asserts that "potatoes are not value; starch is not value." They are utilities, the jug handle to which values attach themselves. Is there any serious agreement to that assertion? The Independent adds that "Human life is not value" and it is "scarcity of potatoes makes them valuable."

If a plant, especially a vigorous growing tree, is ever to acquire its full healthy growth its roots must be imbedded in the solid earth of a planet. If we are ever to have a solid foundation for an economic system, artificial as it must be, it must also, just as necessarily as the tree, have its roots in the facts of nature as they are in the universe. We can build houses, contrive manufacturing machinery, etc., all the artificial work of man, and man can vary their form and uses, but he cannot do any of these without these two preliminary facts of nature, the material and the human being himself. Stick a pin there. Let Del Mar and his whole school try their nut-cracking abilities on these postulates. Material, the planet, it is of the past as to present use; its life as in the tree cut down is destroyed when man proposes it for building purposes. The animal life in use is life of the present, but it is not human life. The brute is not the designer of our economic systems. He must not be brought into a class with the class of life that is and who design these systems for the benefit of equity among themselves. Humanity is the tree, its roots, economically, are in the material of the planet, and all this material that can enter into our consideration, unless it is something to be got out of our way, a nuisance, possesses and must possess material utility. All utilities are not in use at the same time. They are there that they may be used. Human life is of the present moment; not of the past—that is dead; not of the future, which is not yet within our grasp; it is the NOW—another fact in nature. Will Del Martians put a pin there for their nut-crackers?

Don't do any dodging by telling us it is only a point between the present and the future and that it is relative. It is, and it is extremely numerical. Is this giving way to Del Mar? Not at all. It is demanded of him that he acknowledge the whole truth. He cannot define the human being of the NOW as only a numerical relation and nothing more, without laying himself open to the charge of constructing covers for cannibalism to hide its hideousness behind, such as natural facts, postulates of political economy, material, humanity and its energies. "Now" is the point of time between the past and future, a numerical relation, and are utilities, not values, capable of existence where human life does not exist? The business of Del Martians, if they would retain our respect as honest men, must be to prove these postulates a fallacy.

Now back to the editor's potatoes. He says, "A scarcity of potatoes makes them valuable." If he is correct, if after the last human being had disappeared on this planet the race had left a number of jugs, but only here and there one with a handle, the scarcity of handles would make them valuable. The editor would insert scarcity in lieu of humanity in the above postulates. If this is not seeking cover for cannibalism, can he explain? In his comments to my letter he says that "the abolition of interest and rent will never be accomplished until the socialists' demand for the collective ownership of all the means of production is in operation." When that is accomplished I say the bottom of hell has been touched and we shall all settle down right there in a comparatively short time afterwards. We are right here in the bloody gap that leads right down to it, an immensely more dangerous gap to the race than the one at Gettysburg. Nor can it be fought out in a few hours. Compromises and arbitration are excellent under many conditions, but under such it is treason to the race and leads to its death. "Only a piece of property" is the epitaph that must be written above the tomb of humanity. And the Del Martians are afraid that their epitaph, already written in their scientific system of economy, may be erased.

When interest is collected from the representative of the public credit, does that credit represent humanity? Or does it represent scarcity? Or does it represent a numerical relation only? Or does it represent a ratio? Or does it represent all of these, but humanity left out? The yes or no to these questions commits the man to cannibalism, or it commits him to anti-cannibalism. Del Martians are prepared to except anything. They are much given to say-

ing it is nothing, only a this or a that. Not human life, says the editor, as to value. Well, value is human life, just that, and it is as measurable as electric energy. Value is its expression in economics. That being true, despite anything the editor or the other Del Martians, not excepting the man of Wall street, experienced Knickerbockers have so far been able to bring to bear by way of showing it a fallacy. Interest is human life, and interest is that part of value for which not as much as an excuse has ever been offered by economists. It is not to cover risks in return for the use of value. That is accomplished by scarcity, and is proper. No quibble is offered in opposition to proper security. It is only another form of exchange with certain specified contingencies. People do not exchange—at least they never should—and bear the reputation of honest men with the expectancy of giving less in value than the seller places upon it. Scarcity, the editor's value, plays its part here, but not as creating value. The buyer comes here with his wants and the scarcity of the article with him personally governs, but does not create the expression of his bid; for the seller of his surplus does the same. The general scarcity or surplussage will govern both in their expressions which, if they measured values, not scarcities, alike constitute price, and prices, not values, go up and they go down. Values are the same in quality if not on a trifling and continual increase, as the years pass by. This is speaking in the Del Martian concrete manner, the total amount in existence, but that should not effect prices in the least whether the total lessened or increased, for they are not nor never should be allowed to be considered in their totality of existence as a unit of value, for nature has proclaimed the unit in the expression "I am I and thou shalt have no other god before me," which is the command of nature. Is self-respect and self-preservation of the unit of nature and it is his totality's lowering or rising in want that effects prices. He is the concrete as to want that effects prices. He is the concrete as to himself. A measure will apply to some definite amount of his energy, and with the same accuracy of any other human. Deny him a measure and he is at the mercy of any body of sharpers. Deny him the truth and that he is value, you shut him out as completely as you fence the dumb brutes in or out. In interest you are abstracting his life as the vampire, but is represented as sucking the blood. The process may be a long one, but a true case of murder just the same, and the editor says we shall not be able to accomplish this unless the collective ownership of all means of production is in operation. Well, what must happen then if all means of

production is in collective ownership, is not the human being a means of production and is he not owned and that by an utterly irresponsible master? At that, he is worse a thousand times than the slave owner of the south for he had an interest in the negro as a unit at least of property. Collectivism has destroyed the unit. It is the collective ooze of cannibalism brought into systematic order that science in some of its forms may have an application just as it may in burglary or other crimes, and they can all shout and demonstrate it within their narrow limits. Why is it scientific? Will anyone deny that crime can be made scientific? We are no more called upon to condemn science for this than we are to condemn the axe by which one man has brained the other. But how about the man that used the axe for such a purpose? How about Del Mar and all the other economists who are determined to bar out the human being as the living center of economists, without which the circle could not exist? Under present conditions of cannibalism it is justifiable to brain the cannibal whenever the cannibal can be singled out as the collector of interest can be or the court, which never has been a court, that has allowed it, or the legislator that by his vote has passed laws that allow it. That is justifiable if the killing of rattle snakes in self-defense is justifiable. But the fully justifiable is not always the best thing to be done. If we can prevent further cannibalism without the killing, that is the best thing of all. We cannot undo the past as a memory, a terror through which we have escaped. It may be of use as a brake upon future attempts in that direction and those who have borne a hand in present conditions under other ores are best fitted to hand down to posterity the iniquity of the present from experience.

No socialism of the collectivism order can for a moment stand the broad daylight except as Talos, the monster. The right of eminent domain is not collectivism, is not ownership. It is control where ownership cannot exist as with natural opportunities title to which cannot exist, as no title-giving creator has ever been known. It cannot have passed on as real. Law cannot make title or ownership. It can only hunt it out where it exists, and protect it. It can protect possession and give possession. Its limit is there reached. Possession is not ownership as anyone may find out by stealing property when brought up before the courts with the stolen property in possession. Acceptance of half loaves implies that there is some one to give loaves. We deny there being any other than stolen gift loaves and are not accepting halves, but looking for the thieves with blood hounds. Let us

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have property held as property and possessions only as possessions. Pay the government in taxes for the protection of possession. No rent there possible. Protected in possession we shall have enough to do to pay the courts for protection to property. Where we cannot otherwise protect it, seizure of corporate property by government need not mean permanent management by government. The best method experience will discover. But a personal manager must be held strictly responsible for his acts. No privileges of a special character granted him. No corporation to dodge behind if he is responsible for crimes. His neck should stretch hemp, not some helpless foreman, who is not blameable for his part over which he has not the control, being only a speaking tube. Hell has flamed long enough for ordinary mortals; turn now on the deliberate scoundrels of Wall street and their politicians.

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HORRORS OF PROSPERITY.

(Continued from Page 3.)

to the support of legitimate means of alleviating distress, dares to leave to the little child the solving of the problem that it should take upon itself, it is guilty of a very cowardly thing. To throw the responsibility for relief in such cases onto the shoulders of childhood is to deliberately stand by and permit the boys and girls to hurl themselves into an abyss out of which there is no escape.

The boys and girls of today, whether they be of the factory or the mansion, are the men and women of tomorrow. It is not an easy thing to contemplate the future of the little ones who are chained to the drudgery of the workshop; it is not a nice thing to look forward to the day when women, dragged from their childhood into the whirlpool of despair, lashed hopelessly since their earliest years to the foot power machine or the sweatshop bench, shall in turn become the mothers of the race, or to peer further still into the future and conjure up the mental, moral and physical aspect of their offspring.

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