

DAILY PEOPLE

VOL. 7, NO. 60.

NEW YORK, WEDNESDAY, AUGUST 29, 1906.

ONE CENT.

EDITORIAL

GLEANINGS FROM CONGRESS— “SUPPLY AND DEMAND.”

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A MAPLE-SYRUP manufacturer, testifying before the House Committee on the Pure Food bill, declared that actual sap would not, in his opinion, supply more than 5 per cent of the demand for syrup in the United States. He considered this fact a justification of adulteration by bringing the supply up to the standard of the demand. And the committeemen seemed to be of his opinion.

Heathenism is that conception of Cause and Effect obedient to which a deity is fashioned to suit the physical needs of the worshiper, and obedient to which, as a consequence, the deity is remodeled, not infrequently kicked and cuffed, if it fails to respond to the worshiper's demands. Brought to this touchstone, Capitalism distances all heathenisms yet recorded, and the Capitalist is the heathen par excellence. In his uncouth-hideous pantheon the deity of Supply and Demand occupies a leading niche.

The bourgeois knows nothing of “Value.” His interests render him blind to the thing. Its recognition would place before him the dread alternative of either stop feeding upon the workingman's flesh, or bluntly admitting that he is a cannibal. Unfortunately for the Capitalist the time is not yet ripe for Socialism to force him to do the former, and the Age is not that of Savagery, where inhumanity plumed itself upon its brutality. The savage frankly admits what he does; estopped by the hypocrisy, that the present stage of civilization foment, from pronouncing himself a cannibal, the Capitalist fashions for himself the deity Supply and Demand, and worships it.

The cult of Supply and Demand enables the Capitalist, after he has overstocked the Labor Market, to cut the figure of a self-sacrificing devotee. “Supply and Demand regulate prices; price is value,”—so runs the bourgeois catechism. How

could he pay to Labor a price higher than its value, being higher than that dictated by Supply and Demand? That would throw society off its hinges! Never! Forthwith, however, things happen that do not square with these interests.

In their scramble for profits the capitalists start colonies, or distant settlements. In these and such other new settlements the supply of Labor is below the demand. Like the heathen that he is, the Capitalist gives his deity Supply and Demand a box along side the jaw. Instead of paying the price for Labor that the supply and the demand would prescribe, he either apostatizes for a moment from his Supply and Demand cult and flings mud at the workingmen for trying to hold him to his creed, or he bolsters up his creed with the aid of fraud, if not force, to keep wages below the point that the insufficient supply would point to.

Another accident to the cult of Supply and Demand is the one brought to light by the manufacturer of maple syrup. If the actual sap would not supply more than 5 per cent of the demand for syrup in the United States, then, if the cult of Supply and Demand be true and not a heathen affair, the conclusion should be—"price being value and value price," according to the bourgeois catechism—that the price of syrup would soar up. Our bourgeois knows that syrup at \$1 the table-spoonful would simply kill the trade. The cult of Supply and Demand immediately suffers shipwreck. Another box is administered along another jaw of the deity. The bourgeois again apostatizes; instead of raising the price he waters his stock and thus sets up Supply and Demand once more on its feet to be done reverence to.

Supply and Demand is the deity of a pagan. The correct conception of Cause and Effect recognizes Value as the basis of exchange. Where Value exchanges for Value neither would human beings be chattel whose price is determined in the Labor Market, nor would adulteration of food and other useful stuffs be requisite to keep supply up to demand.

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Uploaded May 2009

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