One final paradox ends this article: Mendel *and* Malthus, two professional Divines, and Darwin himself originally similarly inclined and from a highly religious famly, and A. R. Wallace, later in his life returned to the faith as a practising believing spiritualist — all four of these men individually, diversely and collectively immensely aided in the building up of the case of organic evolution — an anti-theologic concept. Surely a classical example of Marx's famous negation of negation.

C. Peter Furey

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[1] Charles Darwin "... evolution by natural selection" by Sir Gavin De Beer. Australian paperback edition 1968."; [2] *Critique of Political Economy,* Moscow Edition, P. 211, 1970 Moscow Edition.

LABOR: DIGNITY OF MAN

In the ITU Review, June 8, 1978, under the heading: "Labor: Dignity of Man" appears this quote: ". . . it is part of the dignity of man to create for himself and his family a basis for living through *work.*" (My emphasis.) Unfortunately, the implication of the quote is that there is a harmony of interests between capital and labor. Can it be ignored that the primary objective of unions is as a weapon in the *interests* of the workers that arise because of the conflicts between capital and labor?

Capital's primary concern is PROFITS, and profits alone. Labor's primary interests are wages and shop conditions. By the very nature of the economic relationships it cannot be otherwise, despite the claims of capital to the contrary. And the lessons of experience have proven this.

The notion that working for wages "creates for himself and his family a basis for living through work" is an illusion! The products produced by the workers on the job do NOT belong to them but to *capital.* Wages are determined by the costs of living! This can be seen by the many escalator clauses in union contracts.

Need I emphasize that *today* has seen a tremendous stride in science and technology? It has been established by research that nobody starves today because of shortages despite the propaganda to the contrary. The times are now ripe for a world fit for human beings instead of today's dog-eat-dog jungle. Today, food is produced primarily FOR SALE, not only to be eaten. That is why potatoes, corn, wheat, cattle, etc., etc., are destroyed. We all are aware of this.

What is needed today is a world where everyone gives according to their abilities and receives according to their needs based on a real system of the DIGNITY OF MAN, freed from exploitation. This is no utopia but a present NECESSITY!!!

Rab.

In Boston Typographical Bulletin

WAGE-LABOR AND CAPITAL

It has been said that Marx was a writer who spent the greater part of his life writing one important book under a number of different titles. The book referred to is, of course, *Capital* — a book the knowledge of which is virtually indispensable to an educated person in our time. Not alone is *Capital* a significant and influential chapter in economic thought but it is also a major book about MAN. Within its covers one will find a miscellany of topics of general interest, such as education, the family and its future, the implications of modern technological development, and so on.

Among the various analytical writings of Marx and Engels, and the best simple introduction to Marxism in Marx's own words, is *Wage - Labor and Capital.* This work was first published in 1849, incorporating the text of lectures Marx delivered before members of the German Workingmen's Club of Brussels, Belgium. In editing it for publication Engels made several changes, the most significant being the substitution of "labor power"* for the term "labor" in contexts in which Marx originally spoke of the worker's sale of his labor to the capitalist.

*Labor power includes all the productive attributes of individuals, from the most elementary manual capacity to the most highly valued personality characteristics and managerial and technical skills.

Describing wages and the wage system of capitalism, and the worker's selling of his labor power, or ability to work, to the capitalist, Marx wrote:

". . . labor power is a commodity which its possessor, the wage-worker, sells to the capitalist. Why does he sell it? In order to live. But the putting of labor into action, i.e., the work, is the active expression of the laborer's own life. And this life activity he sells to another person in order to secure the necessary means of life. His life activity, therefore, is but a means of securing his own existence. He works that he may keep alive. He does not count the labor itself as part of his life; it is rather a sacrifice of his life. It is a commodity that he has auctioned off to another. The product of his activity, therefore, is not the aim of his activity. What he produces for himself is not the silk that he weaves, not the gold he draws up the mining shaft, not the palace he builds. What he produces for himself is the *wages,* and silk, gold and palace are resolved for him into a certain quantity of necessaries of life."

The striking exactness with which Marx portrayed the role of the wage-worker in capitalist society bears its own conclusion. The commodity labor power is unlike any other commodity. It creates more value than its own market value, that is, it produces an amount of value over and above its own value. In brief, the worker labors for the equivalent of but a part of what he produces,