

EDITORIAL

INTERNATIONAL WHITECAPISM.

By DANIEL DE LEON

IN London, the empire city of the world, a committee consisting of nothing less than leading bankers, who conferred with other and no less personages than a government representative of Brazil and representatives of leading jobbers in coffee, decided that “the interest of the market” required that a tenth of the coffee now growing in Brazil, and which will begin coming forward for market by the 1st of July, be officially taken from the planters and burned. It is calculated that the bonfire will consume 2,000,000 bags of coffee.

The London coffee arson is nothing peculiar to England.

According to a story, current during the first half of last century, a lady of the British nobility, endeavoring to bring home to an American young lady the superiority of British institutions, explained to her, very much in extenso, the glories of a nobility—a class of people who did no work, yet traveled all over the land enjoying its sunshine. “In America,” concluded the noble lady, “you have no such people.” “Oh yes, we have,” promptly answered the American girl, “we call them tramps.”

The principle upon which the choice collection of elites, who met in London and decided to destroy such a vast amount of useful goods, such as 2,000,000 bags of coffee, was given by them the name of “valorization.” Here in the United States we have the same principle in vogue. We call it “Whitecapism.”

It was the sight of a cargo of flour being dumped into the harbor at Marseilles, “in the interest of the market” that forcibly turned the attention of Fourier to economics, and, thereby to the Social Question. What a single consignee did, of his own motion, in Marseilles, to one cargo of flour, a representative body of Plutocracy’s elite has now deliberately decided in London to do to coffee; and their likes here in America, disguising themselves as “whitecaps,” torch in hand, and in

midnight expeditions,—set fire to goods, cotton, tobacco, wheat, or whatever it may be, all “in the interest of the market.”

Obviously, “the Interests of the Market” are at war with the welfare of society. A social system, whose market interests require the destruction of property valuable, and needed by the people, and which market has the power to enforce the arson law of its existence, not infrequently backed up with murder—obviously, such a social system and mankind are at strife irreconcilable. Nor can it be doubtful which of the two should be extirpated—Social Order and Happiness, or Whitecapism, now become an international plague.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.
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