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CAPITALIST "CHIVALRY"

In Washington the other day, a howling mob of petty capitalists from all over the country, showed their disapproval of the emancipation of women by insulting, mauling and abusing the wives, mothers and sisters of "free born American voters," with the aid and countenance of the police of the capital.

It was the same crowd of mighty-fight working people, and the drunken excesses of the cockroach capitalists who thronged the city was not the work of "hoodlums," as described in the capitalist papers. The attempts of the capitalist papers to gloss over the disgraceful proceedings and to lay the blame upon the women for daring to pass down Pennsylvania Avenue, simply shows to what lengths the master class will go to prevent justice being done the women.

We understand that the reason why the mass of well-dressed human attack the strikers is because they feel that giving the vote to women would rob them of their right to control the men "chivalry."

After a careful examination of the ground, we are unable to find that capitalist industrialism has left any evidences of "chivalry" of which the women can be robbed. Certainly it does not reside in the small fry capitalist and lackey class which has no better way of spending its money than in attending national vaudeville shows like that at Washington.

It is interesting to note that where the crowds consist almost wholly of working people, as in the case of parades at New York and other great centers, the working people act most respectfully. The Washington crowd consisted almost entirely of "the better classes," political heelers, lawyers, petty business men and others who are accustomed to ballyhoo their stenographers and clerks at home.

When workers learn to laugh at jails in chorus, the masters' courts will have lost their power.

Read the new Parens Post law. Note how the rates are jugged to help the slaveholders their objective—the government—and grim. So long as there is a ruling class, every governmental institution will be run in the interest of that ruling class. The solution is for the working class to take possession of the government.

ON GOVERNMENT OWNERSHIP

Foolishly realizing the necessity of preventing the working class from thinking intelligently on the subject of Socialism, the capitalist press, pulpit and forum never fail to hook up Socialism and government ownership. They are described to the worker as one and the same. Anything which savors of government ownership is set down as "Socialistic." The class struggle is ignored for more reasons than one.

In these running designs they have, not infrequently, gained the co-operation of so-called Socialists who have no definite knowledge of the Socialist philosophy.

Let it be said that government ownership is not Socialism. So long as there is a ruling class, all governmentally owned industries will be administered solely in the interest of the ruling class. The purpose of Socialists and the Socialist movement is to abolish classes—not merely to strengthen the ruling class by placing larger patronage at its disposal.

Government ownership without the democratic control is barren of hope to the worker. In fact, all present governmentally owned industries are largely used to repress the militant working class. The state-control of the mail is used to repress military newspapers, and to prevent the organization of mail-carriers, clerks, etc. Government ownership of railroads would immediately result in the attempted destruction of railway men's unions. Government ownership of the army, navy, police and other war-powers has always been a powerful weapon of the capitalist class in its attacks upon the outworking class.

Ex-president Taft and Taft were at odds as to whether a strike of postal employees would be "sabotage" or "desertion." They agreed that organizations of government employees should be rigidly squelched. The theory of "pernicious activity in politics" is nothing more nor less than a warning to the workers in the government service to keep out of the Socialist party. There is no such thing as "pernicious activity in politics" on the part of heads of departments who are appointed solely on the basis of their "pernicious activity" in the campaigns.

Ever notice how eager the bankers are to improve the crops and help the farmers to produce more on their land? Is it because the banks are the farmers? Yes, little Bob! The bankers are the farmers, so why should they not help them to produce more for him? If you owned a nice, hard-working farmer or what amounts to the same thing, if you owned a mortgage on his means of life, do you not think that you would lie awake nights figuring out ways to make him more productive?

WHO ARE THE SOCIALISTS?

Guided by the cunning innuendo of the kept press, the great mass of the American people still hold to the ancient notion that the Socialist movement is composed wholly of the "down-and-outs," who have been driven in desperation to Socialism as a sort of vengeful, destructive force, an attempt to "turn the world upside down" with the rest of society for the wrongs which they have suffered.

There is absolutely no ground for this absurd notion, outside of the fantastic mental labyrinth of the intellectual lackeys of the rich. The Socialist as a rule, is a student of social problems who has reached certain conclusions which are wholly in harmony with the fruit of social research. Your Socialist is scientific or nothing. The Socialist has neither time nor inclination for unscientific pattering with grainy problems. He demands exact knowledge—and he gets it. When he is secured such knowledge, he reaches sound conclusions based upon it.

A few days ago, the New York World published a little news item to the effect that Oxford University is swarming with Socialists. There are not less than 300 Socialists who are students at that university, to say nothing of a number of professors and a thriving group of Syndicalists.

"The Socialists are among the most studious and brilliant students," continues the article, "in the Socialist debates of the Oxford students have shown that in argument the Socialists are much better equipped than the Liberals or Tories."

The facts above mentioned are not unusual. The publication of such facts in a capitalist newspaper is extremely unusual. Does it mean that the capitalist newspapers, or the New York World alone, will cease peddling the threadbare flub-dub about the philosophy of Socialism being "the last resort of the down-and-outs" or a "beer-mug philosophy," or similar epithets?

Not at all. The capitalist newspapers occasionally permit a sane discussion of this side topic to trickle into their columns, but soon after the publication of such statements as this one from Oxford, they go straight back the next day and hand out the same old rot about Socialists.

Perhaps it's in their blood and they can't help it. In the meantime, the Socialist philosophy is so thoroughly permeating society that the newspapers which devote their columns to traducing it are merely discrediting themselves, because each day sees increasing the number of people who know better.

Those who claim to see personal liberty realized in modern society are deceiving themselves; what they call personal liberty is merely a poor excuse for the real thing, which is still an ideal.

The interests of men, their conditions of life, their modes of thinking and reacting on social phenomena are more interrelated with one another than the words "liberty" afford.

The existence of every one is determined by the existence of many others and by the general condition of society as a whole.

Democracy has become a fact as far as the individual's dependence upon public opinion, general conceptions of right and wrong, moral standards and individual action are concerned.

And the penalty for transgressing these conventional laws of thinking and acting is social ostracism, which in many

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PERSONAL LIBERTY

men would prefer to be imprisoned than pay the price of personal liberty.

This is the reason why every one that wants great peace to be in harmony with public opinion, to conform to the generally recognized standards of morality, to act in every instance as everybody else would act, to say and to do nothing that would offend the public taste, to be as nearly as possible an exact copy of every one else.

Such a person is a slave everywhere and one of the stock phrases used in daily life is, Who has ever heard anything like that? Nobody would do it!

Consequently, you would do an improper thing to try to strike out for new ways of thought and action.

People think this people say and so, people do that. In the stormy weather, when a ship goes down, it is the first to jump overboard.

But is there one thinking person who would not be afraid to do this, who will not be ruled by custom or precedent, who defies the stern called public opinion, and insist on every person's right to interpret according to his own understanding, and live it according to his own conception of it. The only real individual defenders of individuality in our days seem to be the Socialists, and the leaders are the representatives and high priests of capitalist public opinion.

DESERVING, EARNING AND GETTING

On the other day one of the intellectual body-guard of King Profit remarked,

"We are all fat better off than we deserve to be," a discovery that fits wonderfully into the present economic system with its constantly increasing accumulation of wealth and misery.

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cases would prefer to be imprisoned than pay the price of personal liberty.

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TEACH BY EXAMPLE

Since the Socialists are demanding—for themselves and for the masses of the people whom they represent—the full share of the good things which our modern civilization affords, the ruling classes have rediscovered the ten commandments. They have ignored them all the while, because they were too weak to enforce them. Now that they are strictly observed, they have ignored them, because they have never dreamed of performing the duties implied therein.

But they have rediscovered them in order that they may use them as a club by means of which they expect to beat the masses of the toilers into obedience, humility and contentment.

Yet they will never succeed in this, for if you demand respect for a law, you must teach by example.

You must stop worshipping at the altar of the Devil, Cal and the Devil himself. Live to the bone. Die. You must cease taking from the masses of the people what is theirs by virtue of their own tool, industry and skill. And you must end your bloody orgies on battle-fields and railroads, in mines and factories.

Teach by example. You must give up an economic system which ruins the family life of innumerable people and drives tens of thousands of women into the street. And you must get rid of your class instinct which places the interests of persons above social conditions instead of protecting the weak from the influence of unwholesome environments. Enforce the ten commandments, translate the theory into living everyday practice, and the working class will find no fault with you. Teach by example.

SIMPLICITY

Capitalism is still a matter of education. Education will not be imposed upon anyone. Great numbers of people do not understand the scientific terms. We still need to open the shutters and let the light in, and the best way to do this is to simplify our talk so that the man on the street can understand us. It is a very simple matter to show a man that his wages do not represent what he has really produced. Countless illustrations could be given to show that there are only two classes of people making up society. He quickly grasps the idea that there are those who do everything and get nothing, and those who do nothing and get everything. Strikes and boycotts might illustrate local classes, but we must see that the underlying cause of the capitalist class is drawing the wealth from the toiling worker. This is the kind of argument that you can prove to show that the way a people get their living determines how they live. Thus in a simple way you have illustrated three of the cardinal principles of scientific socialism.

If yet you begin to speak to many people about various value, class consciousness and economic determinants, you have made use of terms which are like so much Greek.

The great need of the Socialist movement is for men who can keep to the class struggle. The amount of knowledge you have acquired is of no use to the movement unless you have also learned how to impart it to the masses.

The important thing is to teach by example. It is not what a man knows, but what he actually does that counts. The average man is amenable to a simple argument where he will try to find a flaw in a learned treatise or dismiss it altogether from his mind. There are very few men who will listen to a learned argument and then ignore it.

The capitalist class is drawing the wealth from the toiling worker. This is the kind of argument that you can prove to show that the way a people get their living determines how they live. Thus in a simple way you have illustrated three of the cardinal principles of scientific socialism.

Suppose we were going to have a meeting in the middle of a sunny afternoon in the leading hall of a theater. The windows were heavily shuttered and the place was in darkness. Suppose that we could not get any light whatever. Electricity was at a discount, gas fixtures were not installed and there was not a candle in town. Who would think of me if some one suggested getting a candle? We would bring it in, break it and shove it into the window. Let's get the shutters and let the light in, and the darkness will disappear.

That is what we need to do in the Socialist movement today. It is possible to be a Socialist to begin with, but it is not possible to be a Socialist if you have never learned how to do this.

It is a question that has been raised in the study of this great question that they have forgotten that the rest of the world still needs converting, and that the average working man has not had the time to dig into the deeper phases of the question. So

PHILOSOPHICAL ESSAYS

The emancipation of a man from the bonds of ignorance, moral cowardice and intellectual dishonesty must be his own work. Others can encourage a man to do this necessary work, can assist him in getting hold of the means to do it, but the task itself must be performed by each one himself.

He must learn to think inside the man and beyond the reach of outsiders. But how such a man may be benefited in this activity by sympathetic encouragement, every one knows who has gone through the fight; and you cannot find a more sympathetic and willingly helpful friend in that struggle than the Socialist priest.

When one denounces Socialism as being the gospel of "free love," that person's private life bears close watching—and in most cases it cannot bear it.

The workers have nothing to lose and all the people have nothing to gain except and having to do with the salvation of human life, the abolition of the tyranny of property over man.

His weakest trait usually plays the strongest part in a man's life, but very few realize it, or care to have their attention called to it.

The richest man carries nothing away with him when he departs for that "unde- discovered country from whose bound no traveler returns," but this fact does not ease the life of those made miserable by the way the rich acquire wealth.

People do not produce things to take away with them and animal meat, which is the life of man and animal meat, is the life of the human being.

Men are not equal in mental poverty, often go hand in hand and together make life a meaningless mockery for their victim.

Some speakers speak much and say

very little, but to be comprehensive.

To be original is not to be respectable, unless supported by a well-filled pocketbook.

Such ladies and gentlemen, is the boasted personal liberty of yours. It is an empty phrase and nothing more.

And this thing you think to be endorsed by Socialism.

Why, Socialism is the only practical way to go. You are not afraid to do this, you will not be ruled by custom or precedent, who defy the stern called public opinion, and insist on every person's right to interpret according to his own understanding, and live it according to his own conception of it.

The only real individual defenders of individuality in our days seem to be the Socialists, and the leaders are the representatives and high priests of capitalist public opinion.

THE PASSING WEEK

The frankness of the police of Cleveland is most refreshing in comparison with the hypocrisy usually forthcoming from them. A delegation of a party of women rubber strikers from Akron, Ohio, came to Cleveland to "beg" pedestrians for the benefit of the strikers. They were stopped by the police on the ground that they did not have "permits."

The strikers promptly retorted that they didn't need any permits and pointed to the fact that the Salvation Army, organized charity bleeders and the like, went right ahead soliciting for their various grafts without any permits.

"But," said the police, in desperation, "those organizations have the approval of the city."

Which was quite precisely and absolutely the truth.

They had the approval of the organized masters. They were O. K.'d by the bosses in solemn assemblage! The labor unions of Cleveland number some 50,000 men and women; but who cares whether they approved of the strikers' soliciting or not?

Certainly not the police. The police of Cleveland realize that the approval of the masters is the only thing that really counts.

When the workers dared to go on strike against the masters, they were promptly deprived of the ordinary rights and privileges of American citizens, because they did not have the "approval" of the Chamber of Commerce! Truly, there is nothing quite like that dear "American equality," is there, friends!

One man who sacrifices principles in order to be with the majority is despised by the majority as well as by himself.

The "humane, careful employer," of whom the Manufacturers' Association speak so fondly, was a very decent sort of a chap. Unfortunately, however, he's dead. Competition strangled him.

JURIES OFTEN "PALK."

The capitalist class has been forgiven Clarence Darrow for his efforts on behalf of the working class, and probably never will forgive him. In its merciless pursuit of the Chicago lawyer, it has gone into many peculiar transactions. The last of these is an attempt to convict him of jury-bribery in connection with the trial of the McNamara. Despite the fact that the fines for the conviction and discrediting of the lawyer had been very carefully laid, the masters failed to secure a jury which was willing to stay it off to the extent demanded of them. Out of 12 picked men, four refused to vote to convict. Try as they will, the capitalists cannot always secure juries which can be depended on in the pitch. There is no use in trying to get juries to sit in judgment on genuine objections which has upstaged all of the masters' efforts to railroad legislation to prison or death. Repeated failures such as cases as the Elfrid, the Darrow and their like will doubtless result in a demand that the jury-trial system give way to a trial-by-judge system. The masters can always find judges who are thoroughly dependable and not to be swayed by such absurd passions as justice and humanity.

You can't deny that the flea provides the dog with "incentive to bum himself."

There is no wrong under capitalism, except the thought, word or deed which offends the masters of the breed.

THE WAR ON FRIEDMAN.

The bitter campaign shown by the medical profession of the United States toward the administration of Berlin bacteriologist, in his efforts to eliminate a new serum which he claims is efficacious for the cure of tuberculosis.

Abridged little tradesmen bitterly assailed the doctors for their antagonism to Dr. Friedman, while at the same time, they are shouting themselves black in the face in their antagonism to the trusts.

The doctors fear that Dr. Friedman has produced a better method of curing tuberculosis. The merchants are not in the business of curing tuberculosis; but are in the business of distributing commodities. Therefore, the doctors fear Friedman, and the grocers fear the Molson trust.

If the grocers are applauded for their efforts to retard the development of the trusts, which are an improvement in the distribution of commodities, why should not the doctors be applauded for trying to retard the development of improved methods of curing disease?

In either case, the chief argument is that the improved machine will hurt business."

"I have no objection to the capitalist, any more than I have objection to the bed-bug. My only criticism in either case is his means of making a living."—Oscar Ameringer.

If the capitalists do not get much comfort out of reading the strike news from New York, Rochester, Akron and a few other places, they can always fall back on the Sunday Express, with its comical quotations from anti-Socialist books.

ANY OLD LAW WILL DO.

Leave it to the police and the judges to hit upon a good "reason" for putting out of the way anyone who interferes with the mandates of the masters. There is a law against pretty nearly everything that the masters want to do, and when there isn't a good law, they twist another law into the proper proportion to fit their purpose.

On Saturday night, two members of the police department of Buffalo were handing notices to conductors and motormen on the cars, notifying them of the proposed organization. They were promptly arrested for their activities. Had they committed any crime? Well, they had displaced the International Railway Company, and if you can think of a greater crime than that in the eyes of the police department of Buffalo, you are welcome to a prize.

But just fancy the title of the "crime" charged against them. Nothing less than "distributing hand-bills without a license." Isn't that such a god-awful goat? The objectionable hand-bills were neatly folded and placed in envelopes. They were handed to conductors and motormen only.

So don't get the foolish notion that just because you are not violating any regularly-ordained capitalist law that you will be safe if you offend the masters. They'll get you some way.

The Hearst newspapers, faithfully served by Bishop Colton's personal organ, the Buffalo Express, and a few other ripples in the tail of the Hearst kite, devote a column to a denial of their allegiance to the Catholic hierarchy through thick and thin. They say they're "ag'in" it. Protestants just as well as Catholics would be shocked at the religious bias of the Hearst kite.

There is no such thing as real profit-sharing in any of the bungo games put on by the capitalists under the specimen title of co-operation. From the standpoint of the capitalist, "profit-sharing" must carry with it an increased production of surplus-value for the capitalist or it is falsehood. It is only another scheme of business "efficiency." The capitalist would like to have to do the work of one man, the wages of one man, if this would cause the one man to do the work of ten. When he has done this, he knows that the two men displaced by the one who is "profit-sharing" will immediately become competitors for the one job, and he can soon force back the wages to the old figure.

The same situation prevails where the men are given a "share" of the profits in the way of "dividends" at the end of the year. In order to increase the share of their own shares, the men must vastly more increase the share of the masters.

The masters love the profit-sharing scheme because it has a tendency to tie up the success of the business a portion of the wages of the workers and to prevent their going on strike.