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THE FALLACIES OF SOCIALISM, By Creelman.

The N. Y. Journal, the San Francisco Examiner, etc., that is, the Hearst syndicate of papers, has been smoked out of its hole at last. It has been publishing "Socialistic" stuff so extensively of late that some easy-going Christian and other Socialistic Socialists have been congratulating themselves and others that the whole Bryan Democracy was on its way into our camp. Hearst's brutal attack on Prof. Herron, trying to besmirch Socialism by besmirching one of its disciples, has shown his true colors.

And James Creelman has written a prominent editorial on The Fallacies of Socialism. We devote these columns to quotations from this article of Creelman and follow with some of The Fallacies of Creelman.

SPREAD OF SOCIALISM.

The war of the trusts upon the competitive system in the United States has at last directed the attention of the country to state Socialism as a refuge from the strangling effects of private monopoly.

There is not an observant political leader in America today who does not see the socialistic idea spreading among persons who, five years ago, were staunch advocates of the competitive system under which the American people have grown and prospered. Good, Mr. Creelman! No fallacy about the statement that the socialistic idea is spreading. For instance, right here in King County, Washington, D. D. Besse, of North Bend, called at our office this week and announced that one-half of the voters of his precinct were now Socialists—and openly said so—and the thing had been done since election, too.

SOCIALISM A DAMNABLE HERESY.

State Socialism is as unsound as the trust system. They are both hatched out of the same false philosophy. They are both enemies of freedom and progressive civilization. They are the most damnable heresies of the time, pregnant with endless misery for the

human race. They are steps backward, not steps forward.

All through his article Creelman says "State Socialism," intending to cast some kind of a slight on Socialism by tacking on the word "State." If he meant the kind of Socialism which runs the railroads in Germany, for instance, Bismarckian Socialism, Capitalist Socialism, we would agree with him. No public ownership under the control of a Capitalist class party and government can ever bring relief, New Zealandism, for example, though it is a sort of State Socialism. It really defers Socialism and Liberty by rendering wage slavery a little less intolerable, and lulling the workers to sleep.

But here is what he means:

One great fallacy of State Socialism is the idea that competition is wasteful. That is also the defence of the trust system. Nothing is wasteful, nothing is extravagant which develops individual ambition, or individual capacity, or individual courage, or individual character. Human nature is so constituted that the average man will not exert his full powers of mind and body, will not bring to his work the passionate energy of which he may be capable, unless he sees before him some great individual prize.

Do you really suppose Socialists are such fools as to believe that there will be no competition under Socialism? Is there no competition even under the trusts? How did Mr. Schwab get his place at the head of the U. S. Steel Corporation? By doing a first-class work from a boy up. How did Michael Faraday win the presidency of the British Association? What made Darwin write "The Origin of Species"? The competition of merit for place, honor, power, will remain. Men of ability will win the places of leadership and direction.

So that there will be no waste of individual capacity, nor ambition, nor courage, nor character, under Socialism.

Character, by the way, Friend Creelman, is at a pretty large discount in the present system, don't you think?

People are thronging now to hear what Herron has to say and they read every word of his utterances.

THE FACTS OF THE SCANDAL.

Prof. Herron was recently divorced from his wife. She got the divorce on the ground of desertion. She takes the children and gets large alimony, same say as much as \$60,000, with which to care for herself and children.

Prof. Herron will probably marry Miss Rand, a rich young woman in full sympathy with his Socialist ideas. It is said she gave him the money to pay the alimony.

Mrs. Herron was married to the professor when he was just out of college, 16 years ago, and both of them were orthodox Christians. Since that time he has grown away from the old standards and she has stayed by them. They no longer have like views or purposes in life. Therefore they have mutually agreed to separate and it's nobody's business. And that's all.

But the Pharisees and Sadducees raise a holy howl and refuse to speak on the same platform with such a public and sinner as Dr. Herron.

According to the Rev. Dr. Strong, he has committed "a crime beyond my vocabulary to express."

One question, Reverend Doctor of Divinity, What would it be, Crime or Virtue, for two people to live together as man and wife who no longer love each other? What God hath put asun-

der which the best will survive, but will abolish a competition which rewards brutality and hypocrisy.

For the present competition of hogs at a swill trough, Socialism will substitute the competition of horses on the race track, free to all, and let the fastest win.

The present competition kills Jesus and crowns Nero. It worships Bismarck and banishes Marx. It lauds Hearst and despises Herron.

Under Capitalism you can only succeed by the death of your competitor—that is the incentive of blood.

Under Socialism you can only succeed by excelling your competitor—an incentive of merit.

SOCIALISM TO DESTROY INJUSTICE.

Another fallacy of Socialism is the theory that men collectively are superior to men individually. The Socialist in the United States today tells you that if all the great industries in the country were owned and operated by the government the workers would be protected from injustice.

But the people of the United States are free now and have always been free to control their own affairs. Why don't they do it? Will they be any wiser under a system of common ownership?

Creelman seems not to see that the very thing which makes injustice possible is the private ownership of the means of life, the tools of producing the necessities of life. Why are you "held up" and have to "throw up your hands"?

Because the other fellow has the gun. Take away the gun and he can't rob you.

So take away the Means of Production from the few who own them, the

Capitalists, and they can't rob the rest of us. Justice and freedom are impossible while the means of life are privately owned.

CONTROL THE TRUSTS.

The State Socialist's supreme plea just now is that the trust system cannot be controlled or destroyed, and therefore the only thing to do is to encourage the concentration of industrial wealth until it has reached a stage of national monopoly which will make the transfer of ownership to the people easy and natural.

If this were true I would be a State Socialist. But it is not true.

The people of the United States are free to change their national constitution and laws. If they wish to be rid of industrial monopolies they have the power to do it. It is absurd to say that they are controlled by the trusts. How can the trusts prevent them from casting their ballots for whom they please? If they do not preserve their individual liberties, they do not deserve freedom and are incapable of securing happiness or safety in any state, Socialist or otherwise.

Creelman, like all old-fashioned Democrats, is possessed of the supreme fallacy that "the people" run the government.

They have never studied history enough to know that no government, in thousands of years, has been run by the people. The science of history shows that every "government" or "state" has been an organ of the propertied class to protect itself against the propertyless class.

This so-called "free country" is no exception. The U. S. Constitution was constructed by the property holders and their attorneys to defend property against labor. Not a single representative of the proletarian class was in the constitutional convention. Labor has never had a voice in this government. It is made and run in the interests of Capital, always has been and always will be.

Not a single proletarian in Congress.

"Oh, yes; he works for Mr. Morgan." One of Prof. Herron's slender white hands swept away my rejoinder into the limbo of irrelevant, incompetent and immaterial. "He works for Mr. Morgan. I would put him to work for Society."

"But suppose"—
"I would have him use his wonderful talents and energies for the common good. It is not until we learn to convert all energy into social service that we shall have an ideal state of society."

THE GREATEST NATIONAL SIN.

"What is the greatest national sin of America?"
"The private ownership of the means and sources of production. The result is that all our laws, our faiths, our literature, our standards of life are formed by the private ownership of the things upon which all people depend. Private ownership of the sources and tools of wealth is private ownership of human beings—the ownership of souls and bodies."

A REVOLUTION IN AMERICA.

"Do you think there will ever be a revolution in America?"
"Yes; but it will not be necessarily a violent one. More probably the people will peacefully but irresistibly take into their own hands the management of their own industries. But whether peacefully or not, there will be a socialistic revolution."

Nobody there except Capitalists and their parasites, lawyers and such.

And nobody can get there without their consent. Nobody can even be nominated without their consent, much less elected. And if elected by chance, "the people's choice" is either one in a hundred or is bought up outright.

Or, if a so-called Labor Law is passed to blind the eyes of the simple minded, the courts, always composed of lawyers, will declare it "unconstitutional."

No, Tool Creelman, writing for your masters who you are paid to write, don't give us such "rot" as this, that "the people" run this government and can destroy the trusts if they take a notion.

The trusts run this government, from McKinley to Hanford, run you and your syndicate papers, and the only thing on this earth they fear is that the real "people," the 50,000,000 proletarians, the laborers and producers of America, should come to see how they are robbed. It is the mission of Socialism to unite these working-men into one party, determined to abolish this eternal class state and to organize an industrial state instead to conduct the industries of the world for the benefit of all workers.

It is the dread of such a consummation that makes Creelman and Hearst and the old Democracy cry out thus: Let no American citizen accept or encourage this Socialist gospel of sloth and despair. Paternal governments are for children, not for men.

That's just what we think. "Paternal governments," like the present, are for children and fools. We propose a fraternal government, or rather no "Government" at all, in your paternal sense, to protect your private property and exclude the masses from having any property at all.

We don't want your property—even if you robbed us of it—but we want and will have a chance to keep what we create hereafter.

Socialism is a glorious gospel of work and hope—the only light that now shines in this world.

THE CHURCH AND RELIGION.

"How do you regard the Christian church?"

It is not Christian at all. In a short time there will be no church. As it stands it is one of the chief obstructions to the emancipation of mankind from all the evils of the present social system.

"Are you opposed to religion, then?"

"No, indeed! Religion must be at the root of all sincere effort to regenerate the social system. As Amiel says, 'When Christianity has passed away the religion of Jesus will in all probability survive.' The social and political revolution for which we strive must be first of all a spiritual revival—a return to the teachings of Jesus, which play no part in Christianity. It is the religion of love, of brotherhood, that shall redeem humanity; not a religion that destroys the freedom of the individual. The Kingdom of Heaven that Jesus preached was a Kingdom of Heaven here on earth—the goal of all Socialistic endeavor."

"FIRST DUTY IS TO TRUTH."

"Is a man's first duty to his home or his country?"

"His first duty is to truth. If he is faithful to truth he will be faithful in all things. It will lead him to serve humanity before country, country before home, home before self."

THE HERRON FURORE.

Wild Attack on Prof. Herron by the Journal and the World—The Democratic Fear of Socialism at the Bottom of It All. Some Splendid Utterances for Socialism by Prof. Herron—Insane Remarks by Ministers Called Christian.

Prof. Herron lectured on "Socialism" in New York City a week or two ago. He used to be a noble man, one of the most liberal thinkers of the day, when he was writing and lecturing on "Applied Christianity."

But now that he has become a Socialist, not a mere "Christian Socialist," but a genuine, specific, political Socialist, no names are too vile for him. The Capitalist press and the Capitalist pulpit rival each other in mud-slinging.

It is all about his private life that these defenders of public morals are so indignant. The real reason they have published his domestic affairs is that revealed in the last columns of this page. "The Socialist idea is spreading," says the Journal in its editorial in the very issue which contains this "scandal" about Prof. Herron. They want to injure Socialism by defaming its illustrious advocate.

The truth is, all their efforts only advertise Socialist principles the more.

der, would it not be crime for man to bind together?"

DR. HERRON'S REPLIES TO INTERVIEWERS.

As to the question of divorce, neither Mr. nor Mrs. Herron has a word to say. Both are satisfied. Mrs. Herron truthfully says: "Those people are not actuated so much by sympathy with me as by a desire to down Dr. Herron politically."

WHAT HE SAID TO KATE CAREW.

We were talking about Socialism, Prof. George D. Herron and I, when a sudden surprising seized me.

"But what would you do with Mr. Morgan?" I cried.

"Put him to work," replied Prof. Herron promptly.

His voice was without emotion. Not so much as the ghost of a smile disturbed the serenity of his features.

"Mr. Morgan," I stammered, thinking he had misunderstood. "J. Pierpont Morgan, you know, the steel trust man, the great reorganizer, the banker, the—"

"Yes, I know," assented Prof. Herron.

"And you say that under a Socialistic system you would—"

"Put him to work!"

"But he DOES work!"

(Continued from Page 2.)

(Calls left.) Johnny have you got the potatoes?

Johnny (insists)—Yes. What's up now?

Maggie—Now Ella just boil a few of those potatoes and let Jack eat them with a little salt. There is a great deal of nourishment in potatoes. You know, in Ireland the poor live almost entirely upon them. They run out and see if I can't manage to get up a square meal.

Ella (to Maggie)—Oh, but to think we're going to eat a stolen meal! It's a sin and a shame. God forgive us for this.

Maggie—How do you know but what God has sent those potatoes? He set them grow and perhaps prompted Johnny to take them. They may be the means of saving your husband's life. He's been walking in the open air all the time, and therefore he has a stronger appetite than you. Stop worrying about the potatoes now, and think more of your husband's life.

Ella—I know you mean well. God bless you. You're so kind.

Maggie—Oh, don't begin to flatter me. So long! Good-bye, Mr. Williams.

Jack—Good-bye, Miss Hart. I hope I don't scare you any.

Maggie—Not at all. I've got to go on an errand, anyhow. Good-bye, all (Off.)

Ella—A splendid girl. Well, Jack, I'll go and get the potatoes ready for you.

Jack—All right. Get them done as soon as possible.

Ella—Will you now, don't sit there and worry Jack?

Jack—Oh, Ella, Ella, how will this end?

Ella—You'll Jack, keep up your courage or you'll make me lose mine. You eat, then lie down for a nap, or you'll break down completely, and I'll go out and see if I can't find something to do. Something has to be done.

Jack—What? You go with me for me! Not if I can help it!

Ella—Jack, I promised before God and man to be yours for good or ill. You have been a good husband, and I can show my gratitude in no better way than to sacrifice myself to help you in the hour of need.

Jack—But who will take care of the baby?

Ella (smiling)—Why, you, of course. Who would take care of our child if you were dead and I were forced to earn my own living. Let us be thankful that we have our health and sound limbs. This day may be a turning point in our lives. Always when things are darkest, help is nearest. But here I am talking, while you are aching for something to eat. Keep an eye on baby.

(Off.)

will provide for us as well as for dumb animals?

Jack—No, I believe that the Creator provides for every one of His creatures, but somehow all that grows is allowed to rot on the ground. It's thrown into the water, while we in the cities are starving for the want of it. I've been doing a great deal of thinking lately, and do you know, I don't blame the Lord for all my troubles.

Lassie—Ah, my brother, you are mistaken. The Lord has allowed these troubles to come upon you to try your faith.

Jack—What would you make God a fool? Do you think that if my child was in my circumstances, I would throw it out of work, that I would subject it to all the misery and heartache that I have undergone, simply to try its faith in me. No, no, some of that doctrine for me. I am beginning to think that there is something wrong with mankind. I can't believe that there is enough in the world for everybody to live and be happy, but somehow some people manage to get it all, while the rest must toil and slave for a mere pittance, or not even get a chance to get anything at all.

Lassie—Your affliction embitters you. Come, eat and you will be in a more cheerful mood.

Jack—I thank you ever so much for your kindness, which I know comes from your heart. Take it in to my wife and tell her to eat. That will make me happy.

Lassie—But there is plenty and enough for two.

Jack—I know her happy I will enjoy it better. Go right in there and tell my wife I will not come in until she has finished eating.

(Salvation Lassie off to side.)

Jack—Poor girl. She is trying her best to dry the tears of the unfortunate. But what good will a meal do us? That will not pay our rent or other expenses. By Jove, I feel almost mighty tired. I'll sleep a little until I am called. (Lies on lounge.) Ah, she feels good. I wish I could sleep and never wake up again. Ella, forgive me this cruel thought. (Falls asleep, stage darkens, female figure appears clad in white, with red cap and red flag, walks slowly with uplifted hand to the couch, then speaks slowly, distinctly and impressively.)

Oh, man of flesh and blood, give heed to me. Thou master of the world, turn not away.

Dishonored and discouraged from thy task.

Away with sorrow, lachrymose eyes; examined free with the latest and best methods.

Dispel complaint and curses from thy lips.

For thou art destined to redeem the world.

Thine own accursed negligence and carelessness.

Indolence, the law, oppressive and extreme.

Exist by thy consent die at thy will. Poverty, the proletariat's companion, is banished from thy home for evermore.

If thou but close thy door against his grim and hideous visage, O cease lamentation. And take heart again; this is the future.

Table with 2 columns: Item, Price. Includes P. O. order for books, stamps, printing, paper and pencils, 450 pounds paper, balance on hand.

NOTES. The Farmer's Review, of Bonham, Tex. has evolved into The Social Economist. It used to be big and now is little—in inches, but not in thoughts and vim.

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Did you ever hear of the Militia being called out to help working men in a strike? Why not? Because the government is a class government; a government for 'taxpayers, and for proprietors—to help them fleece the workers.

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