

To Organize the Slaves of Capital to Vote Their Own Emancipation

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Great Lecture Tour

REV. CHARLES H. VAIL, AUTHOR AND LECTURER



Comrade Vail is the National Organizer of the Social Democratic Party, and no one understands Socialism in all its bearings better than he. He is the author of "Principles of Scientific Socialism," "Modern Socialism," "The Mission of the Working Class," and many other valuable works. He occupied his pulpit in Jersey City until he accepted the Socialist nomination for Governor of New Jersey last February, when some of his capitalistic parishioners made it too warm for him, and he found it convenient to withdraw.

For a time, while he was lecturing, his wife filled his pulpit, but both are together on this tour of the whole country.

They have visited all the principal cities and towns of the country, and will go from Washington to Oregon, California, The State Committee of Washington has arranged an extensive tour. This State given herewith in State Secretary Curtis' announcement:

VAIL'S TOUR IN WASHINGTON

The following dates have been decided upon for Comrade Vail's tour:

Spokane, June 19th; Elberton Picnic, 20th and 21st; Blifax, 23d; Walla Walla, 23d; Seattle, 26th; Aberdeen, June 27th; Olympia, June 28th; Tacoma,

June 29th; Seattle, June 30th (State Convention); Everett, July 1st; Lynden, July 2d; Faithaven, July 3d; Arlington, July 4th; Granite Falls, July 5th; Buckley, July 6th; Vancouver, July 8th.

Unless something unforeseen happens the above named dates will be adhered to strictly.

Locals are expected to provide hall, advertise meeting and pay Comrade Vail eight dollars. This money should be ready for payment to Comrade Vail before his leaving each locality, as the State Committee do not wish to open any accounts.

Mrs. Vail accompanies her husband on this trip, and will give afternoon talks on socialism to the women of each locality without extra expense. Mrs. Vail is a good speaker of wide experience and Locals should, wherever possible, avail themselves of her generous offer.

The presence of our National Organizer at our State Convention, on June 30, should be an inducement for many of our members to attend.

The preparation of this tour has not been without considerable difficulty, as it was partly arranged in the East on account of the distances involved, and changes could not be made without disarranging things.

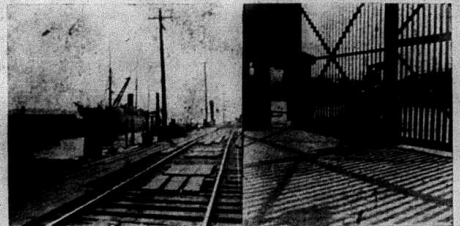
Let all get to work and make this tour productive of great results to the cause in this State.

J. D. CURTIS,
State Sec. S. D. P.

WORK RESUMED

At Moran's

A wfully Busy, Ain't It?



THE GARONNE.

"Work progressing rapidly," says P.-I.

ONE BIG GUARD.

He has a Wincheater inside the door.

We read in the Capitalist dailies, those venacious, reliable, honorable, capable newsgatherers, that Moran had resumed work, and that "every department of his machine shops and shipbuilding plant" was prepared to reopen with seab labor.

Photographs tell no lies. So our "special artist" took snapshots on the very day after the words "resumed" and "reopened."

For this dangerous "Reopening" Moran provided eight guards (Continued on third page.)

Can a Man be a Christian on \$5 a Week?

By Keir Hardie

The following remarkable article was published in the capitalist press last Sunday as syndicate matter. But most of our readers fail to see the Republican Sunday papers and so we reproduce it. Keir Hardie is a member of Parliament now and Chairman of the Independent Labor Party in England.

This party is rapidly becoming Socialist, in fact Hardie claims to be a Socialist now.

The history of the party is most instructive for workmen everywhere.

When a man finds that the union can only help him in hours and wages, but never deliver him from capitalist tyranny, his next step is to imagine a Labor Party will accomplish the whole thing. Only let workmen all vote together, and they can get what they want.

But when they do begin to vote together they discover another thing, they can't agree on what to demand. Some think arbitration is the one thing useful. Others say, single tax. Still others, Chinese exclusion acts; others, old age pensions; others, a universal eight hour day, and so on and so forth.

At last any "Labor Party" comes to find that all these schemes leave the workmen just as much the slave of capital as ever.

Like the Independent Labor Party in England and Keir Hardie, every such party will learn by years of failures that the Socialists have the only platform on which to win success.

We have studied out this question from bottom to top, and we know that capital will always win unless you tackle it in its weak point. The only Labor Party is the Socialist Party.

I am asked in this article to reply to the above question, and my first impulse is to answer—certainly. Not only can a man be a Christian on a

pound a week, but I do not see how he could possibly be anything else. He might not be much of a theologian, and he could not well be a church-goer, but a Christian he must be.

Let us define the terms we are using. A man is a fully matured male human being, made in the image of God, who takes an intelligent interest in his own affairs and in the affairs of the state of which he is a citizen. He works for an employer in some center of industry, at some not very skilled form of employment. He is, of course, married, with, say, three children, thus making four persons in all dependent upon him for a home, a supply of food, clothing, medical attendance and holidays. Twenty shillings is the sum out of which his wife—he could not do it—has to provide all these.

A Christian is one who takes no thought for the morrow, and who does not lay up for himself treasure upon earth.

WHAT A CHRISTIAN IS.

Christ sent out his disciples with empty purses and himself not where to lay his head. The sermon on the mount is a consistent and powerful argument against property in any form. The Great Teacher understood clearly the difference between life and a mere struggle for existence. If men desired life they might have it in abundance, but only on condition that they abandon the worship of Mammon.

With Christ there was no wealth save life, and material things were only valuable in so far as they contributed to the production of life.

WHAT GOD WE WORSHIP.

And now let us return to our workman with his pound a week. Living under a Christian system, the purchasing power which twenty shillings a week represents would be amply sufficient for his every need. But the God we worship is mammon, not Christ, which makes all the difference. In

church life, in literature, in politics, mammon sits enthroned. We have, therefore, not to consider whether a man can be a Christian on a pound a week, that is live a life in accordance with the will of God under Christian surroundings, but whether he can do so under present conditions, which are not Christian, and my answer is, no.

The man with a wife and three children and an income of a pound a week dare not "take no thought for the morrow." With the morrow will come the landlord demanding his rent, and if the rent be not forthcoming, out he will go into the street. In London, for the share of a very poor house, he will have to pay not less than ten shillings a week, half his income gone in a swoop. In all likelihood the landlord will be a professing Christian who will sing of

THE BROTHERHOOD OF MAN

and the fatherhood of God, and pray that God's will may be done on earth as it is in heaven. But all this will not prevent him living an idle, luxurious life at the expense of the poor, toil-worn workman with his pound a week. The neighborhood in which the man will be compelled to live, whether in London or in some other big industrial center, will be one in which a healthy life is impossible. He will see his children and his wife suffer from sickness due in part to lack of decent food and in part to insanitary surroundings. However meek and mild he may be, the human spirit within him will be forever in revolt against such conditions, and this of itself is fatal to Christian life. He will see his wife and children poorly clad, insufficiently fed; his employment nine times out of ten will be precarious and intermittent, and each day's loss of work will be so much necessary food kept from his loved ones. At his work he will be treated with less consideration by those in authority than the machinery which it may be, he tends. There will be

NO HUMAN RELATIONSHIP

between him and his employer; a man with a pound a week is simply a hiredling of no account, of whom there are thousands willing to take his place, should he show the slightest sign of revolt. Not for him the fellowship of the Christian church. That place is reserved for people who can wear good clothes, pay seat rents, and subscribe to the minister's salary. There are mission halls for pound a week people, where

SOUP, BLANKETS AND COAL

are to be had in winter on condition that a man foregoes his manhood. For the funds wherewith to build the hall, and provide the soup and blankets and coal will be largely subscribed by the employer and the landlord who grows rich out of his misery.

Under such circumstances it is not difficult to forecast the end. The man feels himself enveloped in the meshes of a net from which there is no escape. A sense of injustice never leaves him. The present has no joy,

THE FUTURE NO HOPE.

And so, bit by bit, his self-respect departs, the ~~own~~ worn face of his wife and the poor clothing of his children irritate him; he loses heart, loses faith in man, faith in God. With growing years he finds it ever more difficult to get work. By and by, some period of employment more prolonged than those through which he has gone overtakes him, and he ceases to struggle and becomes, in the language of the fashionable slummer, a lapsod mass or a lost soul.

A WHOLE HOST OF PLEAS.

The subject is a tempting one. With a pound a week a man might be comfortably off if he was allowed its full value for himself and his dependants. But out of the poor allowance he has to contribute towards the maintenance of a whole host of more or less useless

persons and institutions. A great multitude, which no man can number, are kept, some in affluence, some in comfort, who themselves produce nothing, and who have to be paid by those who do produce something. The police force, the army and navy, the law courts—all of them

ANTI-CHRISTIAN INSTITUTIONS

—the landed aristocracy, the plutocracy, the stock exchange gambler, the bookmaker of the race course, the publican, the loafer, the lawyer, the pick-pocket, the domestic servant, the footman, these are all living in idleness or ministering to idleness, and as such are a burden upon the industry of the community. And a man with a pound a week has to bear his share of the burden. Out of the wealth which his labor creates, he receives but one-third; the total income of the nation is £1,450,000,000 a year, of which the wage earners receive less than £500,000,000. Did the nation own its land and employ its own labor in the supplying of its needs, it could more than double the production of real wealth, reduce toil to a mere incident,

ABOLISH ALL POVERTY,

and dethrone the brute god mammon. Not only so, but the fierce and unending struggle for a living or for wealth which characterizes modern life would give place to a kindly brotherhood, wars would cease and

The common sense of most would hold the fretful result in awe. And the kindly earth would slumber, wrapped in universal law.

But some horrid critic will say this is Socialism, and

SOCIALISM IS ANTI-CHRISTIAN.

Others, however, may find in the picture a realization of the meaning of the words which they hear at their mother's knee when they were taught to pray, "Thy kingdom come." They will be done on earth as it is in heaven."

J. KEIR HARDIE.

