

To Organize the Slaves of Capital to Vote their Own Emancipation

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THE WORKINGMAN'S PAPER

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NUMBER 57.

SPEAKING OF LABOR DAY.

The fact that Wm. J. Bryan made a Labor Day address to organized labor at Kansas City and that Teddy Roosevelt made a similar address at Minneapolis is cheering evidence that labor is at least important as regards choosing the various brands of capitalistic oratory.

What Labor expects to gain by listening to advice from Teddy Roosevelt is a conundrum, as is also the benefit that may flow from the lips of Bryan. Both are members and representatives of the capitalist class, and it is folly to imagine that either would advocate Labor doing anything that would lessen the lion's share that now goes to Rent, Interest and Profit.

If a workingman ought to know anything he ought to know this: that Labor creates all wealth; that said wealth, under the present system, gets divided into four parts, one part Wages, and the rest more or less equally divided between Rent, Interest and Profit. Isn't that plain enough, Mr. Workingman? Well, then, ain't you an idiot to swallow, or even listen to, any kind of hog wash to the effect that your interests are in common with the other fellows? How in thunder can you get more without they getting less? Do you suppose they will stand for that? And how the dickens can they get more without you getting less? Will you stand for that? Nonsense! This talk of community of interests of the employer and employee—the robber and the robbed—is enough to give one the creeps.

Honest, now, wasn't the time wasted when you marched and sweat to listen to such rot?

And what do you suppose the reason was that those who call themselves your leaders refused to invite any speaker who might advocate that labor, creating all, should get all, with no dividing up with Profit, or Interest or Rent? Strange, isn't it? But if you look into the matter you will probably find that those "leaders" of yours stand in with either the Democratic or Republican party.

Now can't you see the "nigger in the fence"? Both those parties uphold the right of private property and the right to rob Labor by Rent, Interest and Profit; hence they do not want anything said that will lessen that exploitation.

Hence, also, you listened to the Roosevelts, the Bryans, etc., etc., with lawyers and ministers by the score to fringe it around with sentiment.

So another Labor Day has gone and you have shown yourselves unworthy of freedom as ever. And it is safe to say that as long as you let yourself be galled by capitalist oratory and refuse to listen to truth from members of your own class you will never get freedom. A wage, just about sufficient for the mere existence, will be the share capitalism will give you, that, and nothing more.

And, come to think of it, that's all you deserve.

Shafer said on Labor Day that workingmen must unite at the Ballot Box as the only way to win. He's on his road to Socialism.

The only thing that prevents a genuine Labor Ticket being put up in Seattle and winning in Seattle is the Democratic and Republican (both capitalist) workingmen, who do not yet understand that Socialism is the only antidote to Capitalism.

The concern of the capitalist press nowadays for the interest of the Laboring Class is wonderful, appalling, frightful.

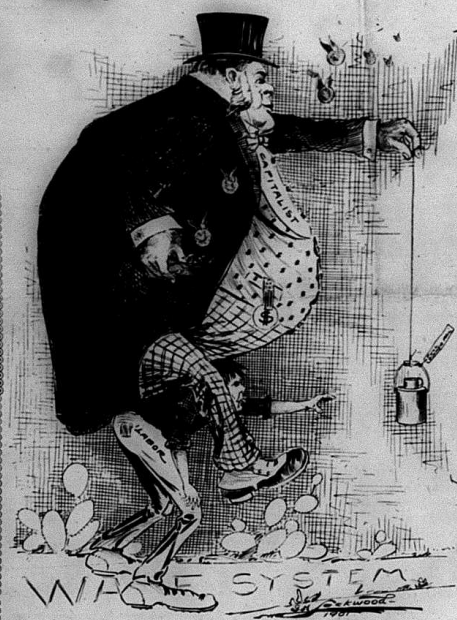
Socialism is the only hope of the race.

'COMMUNITY OF INTERESTS.'

The P-I. Editor.



"There is no text so fit for Labor Day as the essential and absolute identity on the part of all those who are engaged, in their different capacities, in doing the work of the world. Not an irrepressible conflict, but a true and enduring harmony, is the right conception of the relations of labor and capital. Whoever preaches most constantly and earnestly from that text is the truest friend of both capitalist and workingman."



MAKE A NOTE OF IT.

Please understand, once for all, that the Socialist Party is not a dues-paying organization. That is, no one is compelled to pay dues in order to be a member of the party. He may join and remain a member in good standing from now till Socialism comes and never pay a cent to support the organization, if he so chooses.

The new Constitution expressly provides "that the State may raise money in any way it likes" and our State Committee have now likewise provided that each Local may raise its funds in any way it likes.

The only requirement is that the State organization should be a minimum sum which—must be raised by the party for general purposes, and it may be raised in any way it seems best to each Local. There are no stamps provided for individuals and the plan seems perfectly flexible.

We say as much as this because some comrades seem to have a great abhorrence of "dues." They are not ungenerous, and will no doubt contribute far more than 10 cents a month, but they object to having a compulsory rate on the subject. Well, there is no such rule.

IMMORAL ADDRESS.

Rev. Mr. Simonds got the cart before the horse in his theme for Labor Day address. "The Elevation of the Masses through the Improvement of the Individual," should read, "The Elevation of the Individual through the Improvement of the Masses." Take care of society and individuals will take care of themselves. When will these Reverend Messrs. Facing Backwards and their benighted following learn that the fundamental truth of Modern Science is, that Environment controls development? Change men's conditions and you change the race. Improve the Masses, and you elevate the individual.

Socialists propose to give all men plenty to eat and wear and enjoy, just as the Rev. Simonds has, and they expect to see individuals elevated and refined by these opportunities, just as the reverend gentleman and his children are more moral and respectable and cultivated on Three Thousand a year, in a big, warm, convenient house, privileged with books and schools and easy chairs and roof beef and sanitary bath-rooms and so on, then they possibly could be in the Woodchuck holes of Shantytown, with six children in two rooms, with floor boards on the ground, a cesspool above the shack and the well below it, compelled to make ends meet on One Dollar and a Half a day, potatoes and fish and dirt the chief diet, children poisoned with malaria and all germ diseases, no leisure, no hope, no home, the husband driven to the saloon for recreation, the young girls driven to prostitution for essences. Oh, ye bastard moral teachers, who get fat livings for your defense of this hellish system—we Socialists will forever hold you up naked in the blaze of truth to be known and abhorred of all human-hearted men and women.

TEDDY TOO.

"The Interests of Capital and Labor are at bottom common."—[From speech of Vice-President Roosevelt at Minneapolis on Labor Day.

ME TOO

"The common interests of Labor and Capital should bring about a harmonious relationship between them."—[Seattle Union Record (Capitalist Labor).

A SIMPLE MINDED PLATFORM.

"Local Recognition of Organized Labor and Compulsory Arbitration."

This the Seattle Union Record calls "A Simple Platform," and is its answer to our demand that it state a Labor platform that is not a Socialist platform.

It is indeed a "simple" and simple-minded platform.

Compulsory arbitration, as everyone knows, will always result in favor of the employer, if it settles anything at all.

And pray tell us what "Local Recognition of Organized Labor" means?

How would that glittering and meaningless generality touch the wage-slavery and cruel exploitation which now oppress the Laboring Class?

A genuine Labor Platform must be a Socialist platform and nothing else. Try again, Brother Rice.

CLASS-CONSCIOUS MORALS

For Socialism to give up its class-conscious philosophy would be for it to sell itself out—to sell out not only all that makes Socialism potent and possible, but to sell out as well that experience which alone can train labor for the leadership of the will to love, and prepare society for the kingdom of heaven. The early Christians were bidden never to forget that they were the poor, the disinherited and the despised; that they were the oppressed, the enslaved and the outcast; that they would be hated of all men and persecuted and slain by all institutions, as the cost of their daring to be men in the image of God. Even the Socialist who insists on the motive of his own personal good, will give up his work, suffer starvation, and make every conceivable sacrifice in order to be true to his comrades and his cause, while we Christians will pivot our religion on the idea of self-sacrifice will often not make the slightest real sacrifice of self for our Christ or the common good.—[Prof. Herron.

The Comrade is the name of a new Socialist magazine to be published in New York. It will be in the style of the big Capitalist magazines, with abundant illustrations and of high literary excellence. It will view the world from the standpoint of the Socialist Spirit rather than the Capitalist Spirit. It will speak as the Zeit-Geist of the coming age, and pronounce a fitting elegy on the departing spirit of the present age. It will fill an unoccupied place and deserves full support. See its official announcement in our advertising columns.

If you don't get your paper regularly let us know.

Every Socialist should read the report of the Washington State Committee on the last page of this issue. Most important points were discussed and decided. Especially notice the question of holding appointive office from a capitalist party. A resolution on this point was offered at the National Convention and is to be submitted to a National referendum. But our State Committee has been forced to act at once, and has acted wisely. We want no Milleraud difficulty in this country.

The Trusts and the Strikes, taken together, are making Socialists these days.

Do you know how to use a Coin Card?

The sight of a prostitute on the street is enough to give the average citizen—who upholds the system which makes prostitutes—compulsion fits. They would die before they would speak to them civilly, and their good wives, well, they'd draw their skirts aside in holy horror and sweep indignantly out of a ball room if a fallen sister should deign to enter. This is all very well. But what hypocrisy is it all!

These same citizens would be tickled to death to greet in their family circle the men and women who live off the earnings of the prostitute. There's the little storekeeper who charges the girls two or three prices for their hats and finery, and above all, there are the owners of the buildings in which the girls carry on their trade. No wonder they are rich and respectable! Who wouldn't be, with an income of \$7 a week from each of scores of girls as rent for a miserably furnished corner room?

But the girls who make the money for the rich and eminently respectable! They are the despised, the outcasts, the pariahs!

Oh, ye men of little understanding and of small heart, the evil that is to come is of your own making, and you and yours will be of less value and of less worth than are those you spit upon and deride.

Ten weeks of this paper for ten cents. Try it.

LIFE'S MISSION.

The dream of wealth will but deceive
 And fill my heart with care,
 I selfishly I seek to gain,
 Not with my brethren share
 The pleasure: God has given man
 Life's joyousness to give,
 Why should I, while my brothers
 starve,
 Upon their earnings live?
 Should I forget the brotherhood
 That should be in our hearts,
 And feel another's suffering
 No grief to me imports?
 Are we not all God's family,
 To love and care for all?
 Then how can we ignore the cares
 That on each other fall?
 We must reach out the helping hand,
 The sympathetic heart,
 And join our lives with that sweet bond
 That never drives apart:
 While love and charity shall rule
 And make our lives ideal,
 We then shall know the joy of life,
 It's mission learn to feel.
 —Martha Steward Lippincott,
 Moorestown, N. J.

WAGES.

High or Low, the Capitalist Class Somehow Gets 'Em All Back.

It Really Looks as if All Time Spent in Strikes is Worse Than Thrown Away.

A wall of dissatisfaction is heard in our midst. The cause is found in the steady increase in the price of food products, and one daily says that necessities are becoming luxuries. It is vaguely hinted that late and short crops, drought, spots on the sun, and other reasons, combined to send meats, vegetables, fruit, berries, etc., skyward. Now and then some organ hints mysteriously that probably the trusts and syndicates and pools might have something to do with the advance of prices. It is noticeable that none of the capitalist newspapers have the hardihood to charge that the higher cost is traceable to higher wages.

The Cleveland Press furnishes the following table of average prices on July 31, 1901. These prices should be compared and carefully studied by every man who works for wages, for a penny or two more for each purchase at the market or corner grocery is equivalent to a reduction of wages!

Here are the figures:		1901.
Tomatoes, 6c qt.	.....	12c
Potatoes, 65c bushel.	.....	\$2.00
Cabbage, 5 to 6c each.	.....	6 to 8c
Green peas, 15c to 20c pk.	.....	50c
Bernaise onions, 15c pk.	.....	30c
Better and string beans, 3c qt.	.....	10c
Beans, 10c doz. bunches.	.....	12c
Carrots, 15c pk.	.....	20c
Celery, 5c bunch.	.....	6 to 7c
Corn, 10 to 12c doz.	.....	15c
Cucumbers, 2c each.	.....	3 to 4c
Loeks, 1c each.	.....	2c
Head of Lettuce, 1c each.	.....	2c
Leaf lettuce, 3c lb.	.....	5c
Onion tops, 5 to 6c each.	.....	10 to 12c
Squash, 3c each.	.....	4 to 5c
Apples, 30c pk.	.....	40c
Pineapples, 10 to 12c.	.....	15 to 20c
Cherries, 10 to 12c qt.	.....	10 to 18c
Pears, 4 to 10c doz.	.....	5 to 8c
Groceries, 3c qt.	.....	4 to 6c
Blueberries, 8c qt.	.....	14c
Lemons, 25 to 30c doz.	.....	30 to 35c
Peaches, 5c qt.	.....	7c
Plums, 4 to 10c doz.	.....	12c
Eggs, 10c.	.....	15c
Eggs, 16c doz.	.....	18c
Chickens, 11c lb.	.....	12 1/2c
Coffee, 15c.	.....	15c

This list, it will be noticed, does not include meats, fish and other edibles, nor clothing and shoes, nor tinware or glassware, nor tobaccos and a score of other things that have become regarded as necessities, and nearly all of which have advanced in price to some extent.

A few years ago there was a widespread clamor for "higher prices," and thousands of workmen recklessly joined in the hue and cry, as though their material interests would be improved by such a procedure. The higher prices are here now. Is the working class being benefited or injured? That is the question before us, and we are of the opinion that every wageworker can solve that proposition without racking his brain very hard.

"On my ranches in California," says H. Gaylord Wilshire, "tons of oranges, peaches, plums, apricots and other fruits are rotting on the ground. I lose money to buy crates and hire men to box the fruit and send it east. Why? Because, for example, I receive one cent for each orange, a cent for ten of 40 cents per crate. The railway trust receives about twice as much for hauling fruit as I do for raising it. My loss this year will be \$5,000, and the railroad and wholesale combines are cleaning up tremendous profits. Millions of men, women and children in the east are craving for the luscious fruit, berries and vegetables that are rotting by the ton in western states, and all because the capitalist hog must have exorbitant profits."

It's a pity that those who vote and endorse this capitalistic condition are not the only ones to suffer. The curse of it is that those who fight against this damnable extortion are also robbed.

Progressive and thoughtful people are oftentimes accused of desiring hard times so that stagnant humanity will be forced to make some move toward better conditions. The fact is, it is not a question of whether or not we want hard times. The proposition is: Are we getting them? Present price lists and the decreasing purchasing power of the dollar indicate that we are.

What are you going to do about it? We know what we are going to do. We are going to work tooth and toenail for the Social party. That will be a notification to the thieving gang of monopolists, speculator and politicians that we have dug up the hatchet and are camping on their trail. Those who are satisfied with the present state of affairs will continue to vote the republican or democratic tickets. Those who are not will vote the Socialist party ticket. —[Cleveland Citizen.]

GIVING WHAT IS NOT HIS.

The profit-seeking class are spiritually starved. What boots it for a man's soul if he gives away libraries and books from his "profits" to other men's toil, when he has not justice and brotherly love in his heart? Said a toiler at Carnegie's works: "A man who gives away libraries and makes his work Sundays is false." He might have said: "He who takes all that we produce, and which rightfully belongs to us, giving us only the merest fraction, barely enough to subsist upon; who keeps us working twelve hours a day; who builds his wealth on our bodies, or souls, to a false—whether he keeps or gives away that which never belonged to him."

What follows this breaking of the law of the human commonwealth, the law of co-operative service? The physical exhaustion of those upon whose backs the idle live—and physical exhaustion means no chance for the soul to grow; it means spiritual starvation. How can Carnegie's men use the libraries provided for them at Homestead after twelve hours heavy labor? How can they do more than eat their suppers, loaf an hour or so, and go to bed? Think of the millions throughout all lands who toil from dawn to dark in the fields, mills, mines, factories, shops everywhere! What a drain on the physical health and strength of the masses! Drudge, drudge, drudge! And all the beautiful things and useful things which they produce and care for, and which rightfully belong to them, are taken from them by sheer economic might (but little better than the fist-force).

Not only do the working people suffer physical exhaustion, but they are underfed, owing to a lack of nutritious food. During the recent strike at Hasleton large numbers of nursing babies died because their mothers could not get food enough to eat. How do the sweat-shop garment workers live? How can a woman, sewing buttons for sixty hours a week at 40 cents a week, get nutritious food? It is the poor, not the rich, whose food is adulterated.

Would it not seem that our society might stop its starvation processes here? No, it must penetrate further toward the sacred founts of life; it reaches out for the children, helpless, defenceless children—robs them of their playtime, of their right to health and growth. What more monstrous crime can our

civilization be guilty of? During a recent strike in the anthracite coal fields, there was a procession of the boys who work in the mines. Thomas J. Kidd was there, and having his hand on a little fellow's head, asked: "How old are you?"

"Sixteen," was the reply.

"And you?" to the next.

"I am 15."

"And you?" to the third.

"Fifteen."

"Well, well—how small you all are! Why, I have a boy at home at Chicago who is only 12, and he is bigger than any of you," said Kidd.

"Do he work in the mine?" asked one of the boys.

"No."

"What do he work?"

"Why, he doesn't work at all—he goes to school," said Kidd.

"Oh!" they all chimed in, as if that solved the mystery. "We'd be bigger, too," said one, "if we'd go to school!"

Irene Ashby tells pathetic stories of the children working in the factories of the south—little, gray-faced, silent figures, old before their time. The employment of children means the early retirement of the adult workers—men cast aside at 35, fathers at home idle, little ones in the factories working.

Life is for Happiness, Health, Freedom, Service. Love—all these good things; but they are far removed from the toiling, overworked masses. Their incessant labor and (paradox of the ages) accompanying poverty, means hopelessness and care, ill-nourished bodies, sickly offspring; it means a deadening of the soul, the sapping of moral courage and self-respect; it means ignorance and intemperance; it means crime; certainly no joy, no beauty, no comfort, no peace, no rest, in wretchedness, in crowded quarters, where it is impossible to keep clean; some member of the family hurt, or ill, or drunk, or hopelessly looking for work, eating, sleeping, resting in one room—what chance for beauty, to say nothing of virtue and good temper! —[Marion Craig Wentworth.]

NATIONAL PLATFORM OF THE SOCIALIST PARTY.

Adopted at Indianapolis, July 31, 1901.

The Socialist party, in National convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and those in sympathy with it, into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

Formerly the tools of production were simple and owned by the individual worker. Today the machine, which is an improved and more developed tool of production, is owned by the capitalists and not by the workers. This enables the capitalists to control the product and keep the workers dependent upon them.

Private ownership of the means of production and distribution is responsible for the ever increasing and increasing inequality of livelihood and poverty and misery of the working class, and it divides society into two hostile classes—the capitalists and wage-workers. The once powerful middle class is rapidly disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livelihood gives to the capitalists the control of the government, the press, to reduce the workingmen to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indisposed to the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

But the same economic causes which developed capitalism are leading to Socialism, which will abolish both the capitalist class and the class of wage-workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production. The Democratic, Republican, the bourgeois Public Ownership parties, and all other parties which do not stand for the complete overthrow of the capitalist system of production, are alike political repre-

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