

To Organize the Slaves of Capital to Vote Their Own Emancipation

The Socialist

THE WORKINGMAN'S PAPER

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PARASITES MUST FALL.

Labor's flag is now unfurled In every nation of the world; No tyrant power against it hurled Can our ranks appall. Life and liberty we stake, Determined now our chains to break; Proletarians all awake; Rally at the call.

No color, race or creed we know. We seek no friend, we fear no foe. One-conscious to the goal we go. Liberty for all. Under one flag in every land - United Labor takes her stand; Nature answers her command; Parasites must fall.

From Arctic snows to Southern bow-ers

We know no other flag but ours, Raising 'midst the grasping powers, 'Tis their funeral pall. Our motto.—Justice, Truth and Peace and love and honor bright, Welcome now the final fight— Ballot, steel, or ball.

COMRADE MILLER.

Music: "Scots wha hae wi' Wallace bled." Bannockburn march.

DEBS ON THE UNITY CONVENTION.

"Hail the Socialist Party and the Social Revolution"—"Let the Dead Past Bury Its Dead"—Convention Is Entitled to the Thanks and Congratulations of Every Socialist in the Country"—So Says Eugene V. Debs.

Editor of The Worker:

The Socialist delegates who met at Indianapolis last week, and by their wise counsel, patient effort and fidelity to principle converted rival factions into a united, harmonious, and enthusiastic party, are entitled to the thanks and congratulations of every Socialist in the country.

Considering the strained relations of the past and many other difficulties under which the delegates assembled, they accomplished all, and even more than could reasonably have been expected, and it is with special satisfaction that I voice my approval of the results of their labor. There may be those who will use a magnifying glass in seeking points of objection, but I am confident that hearty concurrence will mark the verdict of the membership at large.

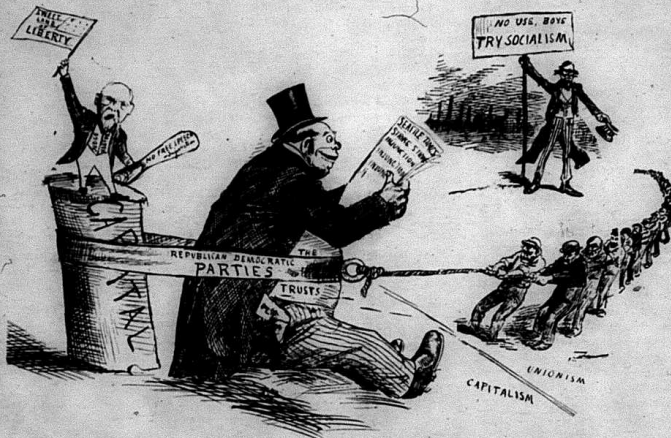
Only our friends, the enemy, have cause for chagrin and disappointment. Most assiduously did their emissaries scatter the seed of dissension and strife, but it failed to germinate. The soil and climate were not congenial to it and the crop was a total failure. In the severity of debate, it may have seemed at times as if the convention was doomed to failure, but as passion subsided, the delegates were brought nearer and nearer together until at last all differences were hammered into forms of harmony and strength, and the stirring strains of the "Marseillaise" burst from the throat of the delegation and proclaimed the triumph of the convention.

The platform is a sound and practical expression of the principle and program of the party; the name is free from objection; the general plan of organization meets the demand and the national headquarters have been wisely located.

For National Secretary the convention could not have made a better choice than Leon Greenbaum. Knowing the comrade personally, I can with pleasure bear testimony to his honesty, efficiency and unflinching devotion to Socialist principles.

Through The Worker I extend a hand of cordial congratulation to every comrade. Let the dead past bury its

The Tug of War



TRADE UNION RESOLUTIONS PASSED AT SOCIALIST PARTY CONVENTION AT INDIANAPOLIS AUG. 1, 1901.

"The Socialist Party, in convention assembled, declares that the trade union movement and independent political action are the emancipating factors of the wage-working class. The trade union movement is the natural result of capitalist production and represents the economic side of the working class movement. We consider it the duty of the Socialists to join the unions of their respective trades and assist in building up and unifying the trades and labor organizations. We recognize that trade unions are by historical necessity organized on neutral grounds as far as political affiliation is concerned.

"We call the attention of trade unions to the fact that the class struggle so nobly waged by the trade union forces to-day, while it may result in lessening, the exploitation of labor, can never abolish that exploitation. The exploitation of labor will come to an end only when society takes possession of all the means of production for the benefit of all the people. It is the duty of every trade unionist to realize the necessity of independent political action on class-conscious lines, to join the Socialist Party, and to assist in building up a strong political movement of the wage-working class, whose ultimate aim and object must be the abolition of wage slavery and the establishment of a co-operative state of society based on the collective ownership of the means of production and distribution."

dead. Let the convention stand as a monument above internal dissension and factional strife.

The proletariat is to be organized for the great class struggle, and the task appeals for our united and unflinching efforts. Hail the Socialist Party of America and the Social Revolution! EUGENE V. DEBS. Terre Haute, Ind., Aug. 5.

THE UNIVERSAL STRIKE.

"The universal strike" is the labor unionists' impossible hope. For 25 years it has been sought and lost. The Knights of Labor were organized to attain it. The American Railway Union attempted it in one branch alone. And now the Amalgamated Association of Iron and Steel Workers is attempting it against the steel corporation.

"The universal strike" always has failed and always will for the simple reason that it never is universal. Not even all organized labor can be united as one man, much less the hosts of the unorganized and unemployed.

If there were no unemployed, "the universal strike" might be a possibility. But so long as that industrial reserve army stands ready and starving to take the places of the employed, the universal strike is impossible. You can't fight against starvation.

And that's where labor unionism is fatally weak. Modern machinery has made it possible to produce enough for all with only half of all at work. The other half must stand idle, starving for the chance to work and live. Hence the interests of one-half are always against the interests of the other half. Of course you can't unite men with

opposing interests. That's the rock unionism always wrecks on. They can always find scabs.

But there is one place where all can unite, where the interests of unionists and non-unionists are identical, and that is the ballot box. Vote to own this modern machinery which makes the universal strike impossible. Then all of you, union and non-union, will win a rich living, high wages and short hours. That's the only strike that can be made universal and victorious—THE STRIKE AT THE BALLOT BOX.

That's the only kind of a strike the capitalists are afraid of. That's the reason they wouldn't advertise the machinists' mass meeting last Saturday night at the Armory in Seattle. That meeting pointed the way to win. It pointed out the class war. It denied that labor and capital are friends. That's the reason the capitalist labor party in Seattle, the Union Record, would not print a line of notice of a mass meeting called by the five striking unions of the iron workers.

Capitalism hates Socialism, that is, the union of workmen at the ballot box to regain the ownership of their tools.

The battle-cry of Socialism is, WORKINGMEN, OWN YOUR OWN TOOLS. You can do it at the ballot box.

Capital is the ownership of the tools of production by the man who doesn't use them. He has got them by injustice. Justice demands that he shall surrender them to those who created them and use them. The man who doesn't see that is still a capitalist at heart and the enemy of labor. A Democratic of Republican "labor leader" is

the enemy of labor. He would keep labor in slavery.

Brother Rice, of the Labor Union organ in Seattle, has reached his logical distinction, Revolution. We always thought he was an anarchist in principle. He now is so mad at the insolent power of the trusts that he threatens bloody resistance by the workmen. Now, friend Editor, learn a little bit. The Socialists passed that stage about 25 years ago. That's the reason they advocate peaceable, lawful resistance instead of forcible, unlawful resistance. We Socialists say, Get possession of the government first, and then what you do will be lawful. See?

We say, unite in a party of your own class, vote together and win at the ballot box. Then you've got them where they've got you. See?

Then we say we'll take away from them the very thing that keeps them powerful, namely, the possession of the instruments of wealth-production. See?

Come on, Editor Rice, and all the rest of your half-educated friends, get over your anarchist craze and become a sensible Socialist.

WHAT OF THE STRIKE?

The greatest lesson of the strikes is that all labor interests are one. United labor must stand against united capital. The workers in Pittsburg, San Francisco and Seattle are all learning this greatest lesson, the solidarity of the working class. This has always been the fundamental principle of the Socialist tactics—"Workingmen, unite."

The Armory Mass Meeting

Strange Unanimity of Republican, Democratic and Capitalist Labor Editors.

FROM THE REPUBLICAN POST-INTELLIGENCER.

The workmen of this city are no Socialists or anarchists, and have no sympathy with either. Moreover, it will readily occur to them that the advice of emissaries from other and rival centers is not likely to be wholly disinterested. The story of the fox who lost his tail in a trap carries the old moral. Laboring men contending for what they believe to be their rights are worthy of all consideration and will receive it. But when a foreigner comes here to tell them that this is a class war, that they will get their rights only when they have destroyed capital, and that they should, like himself, acknowledge no country and no flag, their reason and their patriotism revolt. If labor has a foe, if liberty and order and the good that they have brought to labor have an enemy, it is a man who talks like this.

This refers to Will McClain, who spoke at Armory Hall Saturday night, Aug. 10, to an audience composed of thousands of workmen.

This mass meeting was called by the striking iron workers of Seattle at a special meeting of the five unions on strike. The Machinists, the Boilermakers, the Iron Molders, the Pattern Makers and the Helpers together, after a full discussion, passed a regular resolution to call this meeting and to discuss there the transformation of unionism into Socialism.

They invited various speakers, all of whom declined except the Socialists; so it was a Socialist meeting called by the strikers.

It was the boldest and best move they have yet taken. Let them cease to negotiate and begin to fight, and they will stand a far better chance to win. The way to fight is to fight.

Strikers all over the country are rapidly learning Socialism. They see it is their only hope.

But the capitalist papers like the Republican P-I and the Democratic Times and the "labor leader," Union Record, fall into a fit and spout such froth as the above, when they see the workers meeting to discuss Socialism.

FROM THE DEMOCRATIC TIMES Anarchist Invasion.

We don't believe that another Anarchist will invade the sacred precincts of Seattle again for a decade! The turning down which one got last Saturday night will not be forgotten.

Blethen never told a bigger lie than that—and we couldn't say more.

The most enthusiastic audience that ever gathered outside a political campaign, filling the biggest hall in this city, cheering the speakers to the echo, this was a "turning down!"

And Will McClain is an "Anarchist" is he? The P-I, too, reels off the same word, "Anarchist."

Really, Editors, you are too simple if you think the workers of Seattle don't know the difference between Socialists and Anarchists, or will be misled by your pretended friendship.

No "Labor Leader."

Everybody is congratulating the labor leaders upon their candid conduct on the occasion of the late attempt of a foreigner to stir up a seditious spirit in this community. Not a prominent labor leader of the city occupied the platform, while all of the level-headed men counseled good order to those who chose to be present.

(Continued on Page 2.)

THOUGHTS, By Your Uncle.

The spectacle of the Seattle P.-I. cheering on American and British co-operation in behalf of the capitalism of those two countries and giving the glad hand to English warships, while in the same issue denouncing a Socialist speaker of English birth as a "foreigner," is pitiful testimony both as to the brazenness of our modern editorial prostitutes and to the driving idiocy the said editors believe their readers are affected with. One point strongly emphasized here is that the editor is fully conscious of the very thing he denounces as false—the class struggle—else why object to American and English workingmen co-operating to better their conditions while applauding the capitalists and their governments to the same end? I am really afraid the P.-I. is not only a dreadful liar, but that it is inconsistent even in its falsehoods.

In view of the fact that with a just industrial system that will give to the workers the fruits of their labor such papers as the P.-I., Times, etc., will cease to exist, what ignorant folly must dominate workmen who object to doing or saying anything said capitalist papers may ridicule or denounce. The workers will never be free nor even receive a moiety of industrial justice if they only do that which their capitalist masters and lackeys applaud. This paragraph is for the particular benefit of my machinist friend from Tacoma with the beautifully refulgent Jim Ham whiskers who wished nothing said about Socialism at the Armory hall meeting in Seattle last Saturday night for fear the daily papers might denounce and ridicule the machinists and their strike. My friend the machinist must learn one maxim, and one which all Socialists know by heart: "Never compromise a truth to make a friend."

The concerted action of many employers' associations in starting a war against trades unions ought to convince everybody but the labor fakir and misleader that the statement frequently heard in trades unions that "the interests of employer and employe are identical" is but a hoary-headed, moss-grown lie, and made for the purpose of still keeping the workers' attention away from the real issue, while various fakirs, political and industrial, fatten in idleness in useless offices at the expense of the unthinking workers.

In further proof, I suppose, of the truth of the P.-I.'s claim that the interests of the employer and employe are identical, and that to teach otherwise is vicious and false, the wages of the employes in the cotton mills of Fall River, Mass., have just been reduced 14 percent by the mill owners, who wish to increase theirs.

STATISTICIANS give us figures to prove that a man has now to work but 76 days to secure food enough to last a year. This sounds very well, but it is only a matter of a wife and a child or two before he must toil almost incessantly to merely keep alive, with decent clothing, education and enjoyment entirely out of the question. The figures have been brought forward to show our superiority, as slaves, over those of other countries, where from 112 to 177 days are necessary. I see no "superiority" in the matter, however. To me it seems but relative degrees of rottenness and robbery.

WHAT with street carnivals and midways in many cities to draw trade to the dying merchant, and band concerts and other devices in cities which haven't carnivals and cooch-coochi dancers, the Little Business Man is finding his existence to consist more of strenuousness than profit, and the increasing number dropping out of the race for the impossible profit is rendering the situation less complex and clearing the field for the final line-up between Capitalism and Socialism.

NOTES OF THE CONVENTION.

One of the most remarkable features of the great national gathering which may prove to have been of an epoch-making character was the fact that it was a plain business meeting from beginning to end. Never and nowhere has, to my knowledge, anything like it been seen, not even in Germany, the cool-headed, matter-of-fact, almost unemotional foster mother of modern Socialism.

Another striking feature of our convention was the youthfulness of many of the American-born delegates. The chairman of the last day, for instance, was a youth hardly out of his teens—so, at least, he looked to me—and by his side there sat two young men, older than he, but young men with the promise of life before them, full of strength and vigor in the service of the cause. And facing them there sat that noble-looking greybeard, the old veteran of the German movement, he who espoused the cause of the oppressed and exploited some years before Lassalle unfurled the purple banner, and then joined the Socialist pioneers—there sat Julius Valteich, and the contrast between him and the lads on the platform was brought out in strong relief. It accentuated the fact that our day is nearing its end, while young America was asserting itself ready to don the armor bright of the Social Revolution, to enter the lists on behalf of their class and to fight the battle of labor, and to fight to win.

Fully four-fifths of the delegates were American born, the Germans and the Jews for once—and I am afraid for all time now—taking back a seat, claiming and getting no more recognition than what would be their just share in accordance with the principle of proportional representation, in a sense.

Among the natives we were all glad to see the three Afro-Americans, Costley, Adams, and McKay. The former two are fine orators, and I, for one, should have liked to see Wendell Phillips in the hall as they rose one after the other to voice the sentiments not of their race but of their class; as they used the language of the great abolitionist to give utterance to the teachings of Karl Marx. Old Phillips would have felt fully compensated for the Boston mobbing of which his friend, William Lloyd Garrison, was the victim, and he a heartbroken witness in 1832, could he have heard our colored friends talk.

The women in the convention included several old-time workers in the Socialist movement, women who have worked and suffered for it. A fellow of the "stern" sex always feels like treading on dangerous ground when approaching feminine personalities. I do not propose to do it either. But I must be permitted to say just one word with regards to just one person. During the period of fraternal strife now happily ended one of the woman delegates had been so prominently associated with one of the factions that many an old friend had turned from her. Her great services in the past were obscured by the darkness that had fallen upon us, creating confusion in our ranks and setting brother against brother. Now all this seems nothing more than a horrible nightmare over and done with, with the dawn of a new bright day. And now we can all safely look forward to the time when our friend will once more come to the front, welcomed as the "organizer of victory" in Massachusetts in the campaign of 1899. If unity had done nothing more it would have been a blessing for the return to our ranks of Margaret Haile.

Three cheers for the Indianapolis convention!—M. Winchovsky, in The Worker.

The very best general exposition of Socialism in simple form is, "Collectivism and Industrial Evolution" by Emile Vandervelde, the eminent Belgian Socialist. It is easily the Socialist book of the year. Discusses the latest phases, including Bernsteinsim. Price, 25c.

We have just received a consignment from the publishers' earliest edition. Sent postpaid on receipt of price.

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

Armory Mass Meeting.

(Continued from Page 1.)

The President of the Building Trades Council, the largest representative body of workmen in Seattle, presided at the Armory meeting. But he happens not to be a capitalist "labor leader," but a Socialist.

The President of the Bricklayers' Union was a speaker. But he, too, is a Socialist.

The Secretary of the Executive Committee of the Machinists' Union was on the platform. But neither is he a capitalist "labor leader."

"Labor leader" has come to mean a little coterie of capitalist henchmen who hold a few positions in the Central Union of Seattle. Six names will cover the list. They are the men of the Times and the Star and the P.-I. slaver over as "labor leaders."

Workers will beware of those "leaders" whom the enemy are constantly praising.

FROM "THE UNION RECORD,"
Capitalist Labor Paper.

The above blank represents what the Labor Union paper had to say about a mass meeting called by five unions in affiliation with the Central Union it claims to represent.

Why this dead silence? This is why. The meeting was not capitalist, and the Union Record is a capitalist sheet. It teaches the "Community of Inter-

est" of capital and labor. It doesn't believe in fighting capital, but in negotiating with capital. It is run by the aforesaid much praised and highly appreciated "labor leaders."

But labor wants no "leaders" in the camp of the enemy.

WHICH DOES THE TIMES MEAN?

It is not easy to understand what the Seattle Times means by "prominent labor leaders," and that none such were on the platform at the big mass meeting in Armory Hall, Seattle, Saturday evening, Aug. 10. If by "prominent" is meant men who have been repeatedly elected to positions of trust in the respective unions by their fellow workers who knew their worth and recognized the value of their labor and sacrifices in the cause of organized labor, then the Socialist says, emphatically, YES. Every man on the platform was a prominent member of organized labor. But if the Times means, as we think it does, a prominence that appears favorably to the capitalist class because of the willingness of the so-called "leaders" to betray their fellow workers and sell them out, and prominence, also, because of their participation in some capitalist political party, misleading the workers 304 days a year and urging them to re-vote the shackles of wage slavery upon themselves, on the 35th, then we admit, proudly, and thanking God for it, that there were none of that Judas brand of "prominent labor leaders" on the platform.

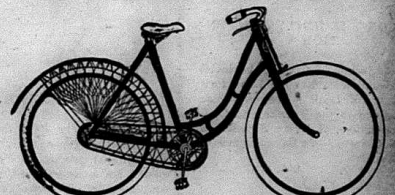
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"Labor Conditions Satisfactory" — to the Capitalist.

For months the Tacoma papers have been saying in a loud chorus: "Local labor conditions are very satisfactory," and desiring to be where the creators of wealth are contented I tore myself away from the surging waves of prosperity which are now submerging Whateam and came to this city.

I have fairly bathed in the rays of the sun of "satisfactory labor conditions." I am richer in experience and I want your readers to know what the capitalist papers mean when they say that "labor conditions are satisfactory."

I applied at the office of one of the leading mills for permission to grind out profits for the support in luxury of some idler. I was given permission and directed to join a certain "gang." I soon selected a slave of intelligence and drew him into conversation. He had been a willing worker for this company for more than a year. I asked him if he was buying bonds with his savings. He replied that he could save nothing, and in fact he could not live on his wages and keep out of debt. I told him that this was the trouble with nearly all workmen—they do not save—they are too extravagant.

He became almost extravagant, and said he would like to see a man pay rent and buy provisions at present prices and at the same time save anything out of a wage of \$1.50 a day.

I asked this hopeless wage slave what he thought of Socialism. He said he thought Socialists a lot of lazy scoundrels who wanted to get what others had saved. I asked him if he was in any danger from the success of the Socialists, seeing that he had saved nothing. He saw the point and smiled a sickly smile.

I asked him if he could give any reason why the worker should not get the entire product of his toil. After some moments spent in reflection he said he could not think of any reason for not allowing this, but he thought if this were done everyone would have to do some useful work.

I asked him if he could think of any good reason why a healthful person should not do useful work. This seemed to bother him, and he said the "boss" was looking. By this sign I know there is imperialism in our midst and I could also see that we are free and equal in this country. The "boss" turned his back and I asked my puzzled companion if he could or would read. He said it would do no good because they are helpless. "No use to fight capital," he said. "Who has created the capital of which you are so much afraid?" I asked. "Well, labor of course," he said. "Then must the creator ever cover and tremble before the creature? Capital is the unpaid wealth of the laborer and has been seized by the capitalist class and is held unjustly. If the laboring class will act together it can put itself in possession of its own by legal means, and you and I can live in comfort by doing two or three hours pleasant work each day. We would not then be compelled to risk life and limb as we now are, nor would we owe in the presence of a "boss," a slave-driver."

He cast furtive glances around and then said he would like to see a change for the better, but he could not lose his job for the chance of making things permanently better. He thought something ought to be done, but guessed God would provide for His own; our present conditions might be a blessing in disguise.

I asked him if the godly did not suffer and die if denied access to food and shelter. He said they did, and he felt it. I told him that we regarded the earth and its riches as a gift to the race and that every human being ought to have access to the resources of nature and to the means of production without having to ask permission of some hireling of the idle class. He now manifested some interest and said he would read if I could furnish him with some of our literature.

I now shifted my position so as to come in contact with a rather bright-looking slave of middle age. He was

genial and frank and said he could save nothing and was only working here temporarily, although, he added, he been there nearly three years. Formerly he was shipping clerk in a large eastern wholesale house, but the process of consolidation which was and is going on, made his services there unnecessary and he had not yet been able to get anything out here, and he concluded pathetically, "I may never."

I asked him if he was satisfied, and he answered with vehemence, "No, I am not nor do I know any who are, except it be some of the lowest and most brutal."

About this time the "boss" came briskly towards me and pointing at me with his finger, said: "You follow that man," indicating by glance which man he meant. I told him I preferred to remain where I was. "Go?" he said in the laconic reply, and reflecting that in this country we are all free and equal, I went, being assured that the owners of this plant are free and equal to any of their slaves.

The fellow I was following went at a lousing gait along winding passages, past grim-visaged and hopeless-looking slaves, until he had reached a place where large timbers are delivered by gravity. These timbers are precipitated with considerable force and fall a distance of twelve or fifteen feet from the floor on which they are received is clear. This is a dangerous place. Any observer could see this, but men work here, and are killed here, too.

The man whom I had followed turned to me and said: "Load this truck," pointing to a nearby truck. I told him that I feared I could not earn the munificent wage of \$1.50 a day. "Well," he remarked in an insolent tone, "I am here to see that you do earn it."

I asked him if he was armed with any means of keeping me there, and when he gave a negative answer I bid him adieu and bowed myself out. When I returned to the "gang" and told them of this occurrence, they said they had been guessing whether I would remain, and they assured me that more than one man had been killed at the place where I had been asked to take such fearful risks, and they said they would not remain a single day if there were a chance to do any better, and most of these men know that the conditions of labor are such that if you do not want to expose life and limb in one place you must do the same thing elsewhere so long as you have to beg the master class for a chance to earn a scanty living.

In this town the local labor conditions are "satisfactory" to the master class only. D. BURGESS. Tacoma, Wash.

"You are not here to discuss the troubles of the past, but to act on the immediate needs of the present, and to make the future."

When George D. Herron uttered this admonitory message during his brief speech upon assuming the temporary chairmanship of the Indianapolis union convention, he undoubtedly struck the keynote of action paramount in the minds of the delegates themselves. This was proven by the fact that the subsequent proceedings and final results were consistent with Herron's declaration.

In fact, when one looks back over the four days' work the most surprising thing is that so little was said of the past, with its strife and recriminations. One can realize now how true it was that the delegates were more intent upon present needs and future opportunities than in haggling over past mishaps. No more hopeful evidence of the high moral and mental standard of the Socialist movement could be had than this. It showed a wise profiting from bitter experience that will be serviceable in the days to come.—[Wm. Malley.]

The Social Gospel has discontinued publication in favor of the International Socialist Review. Its readers will benefit by the change.

ARE WE ALL RICH?

What Per Capita Wealth Amounts To How People Are Fooled.

The World's Work is a first-class magazine of the capitalist class. It is therefore not surprising to find there the following misleading statements:

"The wealth of the United States is computed every ten years from the census returns. The total wealth in 1850 was put at \$7,135,780,227, or \$298 per capita, and in 1870, at \$90,068,518,507, or \$780 per capita. Expert statisticians estimate that the amount for 1900 will be at least \$90,000,000,000, or nearly \$1,200 per capita. When it is considered that the latter amount represents accumulated savings of \$6,000, or nearly four times the average of 1850, for every family of five persons, it is evident that the world is growing rich at an astonishing rate under the operation of machine production."

What does the above express? To the superficial reader it means that we are really prosperous and that all of us have a share in the general prosperity.

But the real case of the situation is altogether different. How many workmen in the United States have their per capita of \$1,200? A very small number indeed.

How many families, leaving out property people, possess \$6,000? Very few indeed.

The great mass of the people, the majority of workmen, do not possess a cent more than what they absolutely need in order to get along in this cruel world.

Many thousands of people have not even enough of what constitutes a bare living.

Almost every worker is a poor man. The wages he earns do not last him from one time to another. He necessarily borrows and is never able to clear himself from all kinds of debts.

What's the use, then, of telling people that the world is getting richer every day?

Prosperity does not mean that only a few should get rich and the rest should remain poor.

Prosperity means plenty for all. And the man who tells people that they are prosperous today is telling a falsehood.

The per capita figures are always misleading. They mean absolutely nothing.

If John and Jack were the only two living persons in this world, and John had \$1,000,000 while Jack nothing at all, it would mean that each year had a per capita wealth of \$500,000. Whereas, as a matter of fact, one would be enjoying life while the other would live in poverty.

It is the same when capitalist writers tell us that we are growing very rich in this country because of the increase in the per capita wealth in the United States.

The absurdity of such figuring is evident to all thinking workmen.

When every American workman's family will be comfortably situated, when there will be plenty of everything in the home of every person who is willing to do useful work, then only will we have the real kind of prosperity. But then we shall also have Socialism.

Without Socialism the real kind of prosperity is impossible.—[Haverhill Social Democrat.]

The present great steel trust strike is not for more wages or less hours, but for recognition of unionism as such. The Amalgamated Association demands the right to unionize any shop they can. The Steel Trust denies this right. That is the fight in a nutshell. Labor must not unite, say Morgan, Schwab & Co. Labor must unite, say the workers. Labor shall unite, say the Socialists.

Did you notice how long the steel trust magnates withheld their names from the press reports? For weeks no one knew the name of one of the conferees on the trust side. But at the final conference in Morgan's office in New York, when the ultimatum was delivered, besides King Morgan and his big slave Schwab, appeared one Dawkins, head of the English house of "Morgan & Co." Just so. Capital knows no national boundaries. Englishmen decide the fate of American workmen—for profit is drawn by English capital out of American flesh and blood. Hence Socialists have always said, "Workmen of the world, unite!"—since capitalists of the world are always sure to unite.

THE PARAMOUNT ISSUE.

There are times in the life of almost every individual when questions of great moment arise which summon all their energies of thought and action, for their happiness depends upon the solution.

So it is in the lives of nations. There come periods which call for earnestness and intelligence, when we are confronted with problems which not to answer, and answer rightly, means destruction. We are fast approaching such a crisis in this country, and not only in this country, but in the whole civilized world. To move rashly may mean danger, but to stand still means death and annihilation.

Civilization means an increase in human power, and with every advance new vistas open before mankind until the possibilities in store for succeeding generations surpass the wildest dreams of past ages.

Each progression makes for a higher intelligence, life becomes more complex, social needs arise, and the individual becomes subordinated to organized society.

It is true that by surrendering our individual liberties we have gained power, but along with this has come great danger.

Man has become like an organism. An injury to any part of society affects the whole, and an injury to a vital part means death to all.

A civilization which makes for great wealth and power at the expense of a majority of its members, who not only lose their freedom, but are driven to misery, want and degradation, is sowing the seeds within itself of its own destruction.

Progressive societies outgrow old institutions the same as children outgrow clothes; we must adjust our institutions to the growing needs and changing conditions of our times.

Creeds are dying, beliefs are changing, the old conservatism of the past is unable to satisfy the growing unrest of an awakened intelligence.

The rumblings of discontent are heard on every hand, and unless reason prevails and a light appears to guide the groping footsteps of those who are endeavoring to escape from conditions that have well nigh become intolerable, the work of ages will again be undone and man will again have to commence his toilsome march towards the goal of his aspirations.

That condition of society is best which conduces to the greatest good of humanity. Nature herself wills it; man's duty it is to discover and establish it, and Socialists are those who, with an eye to that single purpose, are bringing to bear upon the situation which now confronts us all the earnestness and intelligence with which they are endowed, that justice and harmony may prevail upon earth and that the kingdom of love and brotherhood may be established.—[From speech by Jos. Gilbert.]

Trusts Don't Worry the Socialists.

Socialists can look on at the formation of the trusts with more complacency than others, knowing that society will be forced to its last extremity by the socialization of capital.

The work of combination will go on until all the wealth of the country will be in one great trust, with but a very few men directing the industries and commerce of the country. This universal trust will possess unlimited financial power and the man or the small concern that gets in its way will be swallowed as the shark swallows the minnow. The smaller stockholders will be frozen out until a few billionsaires will absolutely own the country.

There is no power that can impede the progress of concentration—except a united movement of the disinherited. Men must become conscious of the situation before they can see the real evils and the remedy therefor, and the men or movements that assume that the trusts can be throttled is as foolish as the man who would try to hoist himself by pulling at his boot straps. It will require the united movement of the industrial slaves to overcome the great combinations of capital and socialize the instruments of production and distribution for the good of society.—[Social Economist.]

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