

SOCIALISM MADE PLAIN. WHY THE FEW ARE RICH AND THE MANY POOR.

By Allan L. Benson.

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(COPYRIGHTED.) HOW SOCIALISM WILL COME.

Strictly speaking, it is not correct to speak of the time when Socialism "will" come. Socialism has been coming for a long time. Part of it is here. More is on the way. Every year brings a new assignment. Every year takes away something from the edifice of capitalism.

Socialism has been coming for a long time; part of it is here. To realize the truth of these statements, consider what is the elementary principle of Socialism. Socialism is first of all a protest against the use of capital to exploit labor.

The demand of Socialism being that all of the power of capital to exploit labor shall be destroyed, it necessarily follows that any diminution of the power of capital to exploit labor is a step toward Socialism.

Looking for proof of this nature, what is more common than the laws that have been passed the world over, limiting the rates of interest that may be legally collected? Interest is a very tangible and a very real thing to the man who pays it.

Another example of the socialistic tendency of contemporary thought may be found in the numerous instances of late in which municipal corporations have sought to limit the dividends of public-service corporations.

there is before the common council of the city of Detroit a proposition to grant a franchise to a certain public-service corporation provided, it shall be incorporated in the company's charter that its charges for service shall never be more than enough to permit the payment of 6 per cent upon the capital invested.

The prime object of Socialism, therefore, is the prevention of the individual from obtaining the products of the labor of his fellows merely by the ownership of capital. And, as we have seen, the unmistakable tendency of the times is toward the curbing of the power of capital to appropriate the products of labor.

It having been demonstrated that there is a growing public sympathy for the purpose of Socialism—the destruction of the power of privately owned capital to exploit labor—let us now see if it can be shown that there is a growing public demand that the methods of Socialism shall be applied to obtain relief.

Perhaps the most frequently quoted instance of the adoption of a socialistic method for the solution of a given problem is in the governmental operation of the postal system. The carrying of mails would afford a rich field for exploitation if in the hands of private individuals, yet the government performs this service at public expense without desire to make a profit.

Merely mentioning the fact that the public operation of the schools, and the fire and police systems of cities are examples of the application of socialistic methods, let us consider the more important fact that the tendency all over the world is toward the public ownership of what are called "public utilities."

All these things are matters of common knowledge, yet they mean nothing more than that in the cases of a few wrongs which the people have seen, because the wrongs were so plain they could not be overlooked, that the people have demanded the application of socialistic remedies.

The demand for the government ownership of public utilities is therefore a step toward Socialism, yet it is not, strictly speaking, a Socialist remedy. Socialism demands the public ownership of public utilities, as well as of all capital, and public ownership and government ownership, while they should mean the same, unfortunately often stand for widely different things.

Let us now see if "part of Socialism has come" by the adoption of any of these remedies. Oregon, after a long struggle, has the initiative and referendum, and many other states are working for these reforms.

Perhaps the most important proof, however, that capitalism is going and Socialism is coming, may be found in the fact that the trust has come. Capitalism is based upon the contention that unlimited competition is good—that "competition is the life of trade," as the old saw has it.

The trust being an economic development, it has come to stay and all the laws that congresses can make will be insufficient

to drive it out. For the trust literally means "trust" so far as it pertains to the industrial war of competition; and no government can compel men engaged in the same business to fight.

The trusts being here to stay, as they assuredly are, the only question is whether the great economies they effect shall be enjoyed by the public, or whether private interests shall pocket all the savings and in addition, rob the people by virtue of the monopoly that the trusts give.

In conclusion, the only question of importance to consider is: When will the final great change come—when will the public, through the government, take over the ownership and control of all capital? No one can name the year.

Either public sentiment will compel the government to take over and operate for use the manufacturing industries that the capitalist class refuses to operate except for profit, in which event the government will never be able to let go and Socialism will have come;

So the two forces of poverty and education are likely to be necessary to bring about Socialism, and it is probable that it will be necessary for them to operate at the same time.

For the public mind is slow to operate, as a rule, and however much the principles of Socialism may be favored in the abstract, it is doubtful if they will be applied until the actual collapse of capitalism, which now seems near, compels the substitution of a new system of industry; and the new system of industry—the co-operative commonwealth—will not be applied by men who do not know its meaning.

With the lowering clouds about us, no man can perform a greater service for those who now live, or for posterity, than by advocating the principles of Socialism and voting the Socialist ticket. Mr. Debs will not be elected president of the United States next November, but the vote he will receive will cause thousands of persons to investigate the principles of Socialism; and it is to those who understand something of the principles and purposes of Socialism that we must look for relief when capitalism breaks down—when millions of men are idle and the ignorant and the unthinking call for blood to avenge their wrongs.

Socialism wants no blood. It wants active brains. THE END.

The National Socialist Platform for 1904.

(As Adopted at Chicago, May 5, 1904.)

We, the Socialist party, in convention assembled, make our appeal to the American people as the defender and preserver of the idea of liberty and self-government, in which the nation was born; as the only political movement standing for the program and principles by which the liberty of the individual may become a fact; as the

To this idea of liberty the Republican and Democratic parties are equally false. They alike struggle for power to maintain and profit by an industrial system which can be preserved only by the complete overthrow of such liberties as we already have, and by the still further enslavement and degradation of labor.

Our American institutions come into the world in the name of freedom. They have been seized upon by the capitalist class as the means of robbing the idea of freedom from among the people. Our state and national legislatures have become the mere agencies of great proprietary interests. These interests control the appointments and decisions of the judges of our courts. They have come into what is practically a private ownership of all the functions and forces of government. They are using these to betray and conquer foreign and weaker people, in order to establish new markets for the surplus goods which the people make, but are too poor to buy. They are gradually so invading and restricting the right of suffrage as to take away unawares the right of the worker to a vote or voice in public affairs. By making new and misinterpreting old laws, they are preparing to attack the liberty of the individual even to speak or think for himself, or for the common good.

By controlling all the sources of social revenue, the possessing class is able to silence what might be the voice of protest against the passing of liberty and the coming of tyranny. It completely controls the university and public school, the pulpit and the press, and the arts and literature. By making these economically dependent upon itself, it has brought all the forms of public teaching into servile submission to its own interests.

Our political institutions are also being used as the destroyers of that individual property upon which all liberty and opportunity depend. The promise of economic independence to each man was one of the faiths upon which our institutions were founded. But, under the guise of defending private property, capitalism is using our political institutions to make it impossible for the vast majority of human beings ever to become possessors of private property in the means of life.

Capitalism Destroys Private Property. Socialism is the enemy and destroyer of essential private property. Its development is through the legalized confiscation of all that the labor of the working class produces, above its subsistence-wage. The private ownership of the means of employment grounds society in an economic slavery which renders intellectual and political tyranny inevitable.

Socialism comes to organize industry and society that every individual shall be secure in that private property in the means of life upon which his liberty of being, thought and action depend. It comes to rescue the people from the fast increasing and successful assault of capitalism upon the liberty of the individual.

As an American Socialist party, we pledge our fidelity to the principles of international Socialism, as embodied in the united thought and action of the Socialists of all nations. In the industrial development already accomplished, the interests of the world's workers are separated by no national boundaries. The condition of the most exploited and oppressed workers, in the most remote places of the earth, inevitably tends to drag down all the workers of the world to the same level. The tendency of the competitive wage system is to no longer national but international, in both organization and result. The chief significance of national boundaries, and of capitalism to keep the workers of the world from uniting and to throw them against each other in the struggles of competing capitalist interests for the control of the yet unexploited markets of the world, or the remaining sources of profit.

The Socialist movement therefore is a world movement. It knows of no conflicts of interest between the workers of one nation and the workers of another. It stands for the freedom of the workers of all nations; and, in so standing, it makes for the full freedom of all humanity.

The Socialist movement owes its birth and growth to that economic development or world process which is rapidly separating a working or producing class from a possessing or capitalist class. The class that produces nothing possesses labor's fruits, and the opportunities and enjoyments these fruits afford, while the class that does the work of the world's real work has increasing economic uncertainty, and physical and intellectual misery, for its portion.

The fact that these two classes have not yet become fully conscious of their distinction from each other, the fact that the lines of division and interest may not yet be clearly drawn, does not change the fact of the class conflict. This class struggle is due to the private ownership of the means of employment, or the tools of production. Whenever and whenever man owned his own land and tools, and by them produced only the things which he used, economic independence was possible. But production, or the making of goods, has long ceased to be individual. The labor of scores, or even thousands, enters into almost every article produced. Production is now social or collective. Practically everything is made or done by many men—sometimes separated by near or continents—working together for the same end. But this co-operation in production is not for the direct use of the things made by the workers who makes them, but for the profit of the owners of the tools and means of production; and to this is due the present division of society into two classes; and from it have sprung all the miseries, inharmonies and contradictions of our civilization.

Between these two classes there can be no possible compromise or identity of interests, any more than there can be peace in the midst of war, or light in the midst of darkness. A society based upon this class division carries in itself the seeds of its own destruction. Such a society is founded in fundamental injustice. There can be no possible basis for social peace, for individual freedom, for mental and moral harmony, except in the conscious and complete triumph of the working class as the only class that has the right or power to be.

The Socialist program is not a theory imposed upon society for its acceptance or rejection. It is but the interpretation of what is, sooner or later, inevitable. Capitalism is already struggling to its destruction. It is no longer common to organize or administer the work of the world, or even to reserve itself. The captains of industry are appalled at their own inability to control or direct the rapidly socializing forces of industry.

Socialism inevitable. The so-called trust is but a sign and form of the developing socialization of the world's work. The universal increase of the uncertainty of employment, the universal capitalist determination to break down the unity of labor in the trades unions, the widespread apprehensions of impending change, reveal that the institutions of capitalist society are passing under the power of inhering forces that will soon destroy them.

Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only saving or conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. The Socialist party comes with the only proposition or program for intelligently and deliberately organizing the nation for the common good of all its citizens. It is the first time that the mind of man has ever been directed toward the conscious organization of society.

Socialism means that all those things upon which the people in common depend shall be by the people in common owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together; and that all opportunities shall be open and equal to all men.

To the end that the workers may seize every possible advantage that may strengthen them to gain complete control of the powers of government, and thereby the sooner establish the co-operative commonwealth, the Socialist party pledges itself to watch and work in both the economic and the political struggle for each successive immediate interest of the working class; for shortened days of labor and increases of wages; for the immediate insurance of the workers against accident, sickness and lack of employment; for pensions for aged and exhausted workers; for the public ownership of the means of transportation, communication and exchange; for the graduated taxation of incomes, inheritances, franchises and land values, the proceeds to be applied to the public employment and improvement of the conditions of the workers; for the complete education of children, and their freedom from the workshop; for the equal suffrage of men and women; for the prevention of the use of the military against labor in the settling of strikes; for the free administration of justice; for popular government, including initiative, referendum, proportional representation, equal suffrage and municipal home rule, and the recall of officers by their constituents; and for every gain or advantage for the workers that may be wrested from the capitalist system, and that may relieve the suffering and strengthen the hands of labor. We lay upon every man elected to any executive or legislative office the first duty of striving to procure whatever is for the workers' most immediate interest, and for whatever will lessen the economic and political powers of the capitalist, and increase the like powers of the worker.

But, in so doing, we are using these remedial measures as means to the one great end of the co-operative commonwealth. Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry, and thus come into their rightful inheritance.

To this end we pledge ourselves, as the party of the working class, to use all political power, as fast as it shall be entrusted to us by our fellow-workers, both for their immediate interests and for their ultimate and complete emancipation. To this end we appeal to all the workers of America, and to all who will lend their lives to the service of the workers in their struggle to gain their own, and to all who will nobly and disinterestedly give their days and energies unto the workers' cause, to cast in their lot and faith with the Socialist party. And we appeal only to what we, and the men and women whom we represent, are ready to give in good and freedom, and for the freedom and blossoming of our common humanity. In pledging ourselves, and those we represent, to be faithful to the appeal which we make, we believe that we are but preparing the soil of that economic freedom from which will spring the freedom of the whole man.

"THE RIGHT TO BE LAZY." A new edition of this masterful pamphlet "The Right to be Lazy" by Paul Lafargue has just been issued. It is a refutation of the "Right to Work" of 1848, translated from the French by Dr. Harriet E. Lothrop. It is in the very best style of Lafargue and should be read, not only by every socialist, but by every student of the social question. His chapter "A Word to the Moralists" is the stroke of a master's hand. The whole pamphlet is an arsenal of words and facts for the use of socialists. It is unanswerable. Nothing could be more effective for propaganda. The price is 10 cts.; 3 for 25; 7 for 50; 15 for \$1.00; 100 for \$4.00. Charges prepaid in each case. It is printed on excellent paper and will ever be a standard pamphlet, one of the classics of socialist literature. Orders should be addressed to Standard Publishing Co., Terre Haute, Ind.

In Wilshire's for July Edwin Markham has a very striking review of Mrs. Warton's Sanctuary, showing that Markham is quite as much the master of prose as he is of poetry. Tom Mann, the well-known English labor leader, who is now traveling in Australia, contributes a very interesting article upon socialism in that country. The editor has a thoughtful article upon Nikola Tesla's promise to put all the world in touch with each other through the transmission of power without wires. As an indication of the trend of radical thought it may be said that the editor, who is a pronounced Socialist, regards the Colorado conditions as indicative of the break-down of our existing combination of democracy in politics and autocracy in industry. He predicts that sooner or later the voters of Colorado will give up voting and resort to force in carrying out their ends.

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DEFINITIONS OF SOCIALISM. The collective ownership of the means of production and distribution. A theory of society that advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed. (Webster's Dictionary).

A science of reconstructing society on an entirely new basis, by substituting the principle of association for that of competition in every branch of human industry. (Worcester's Dictionary).

A theory that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor and capital (as distinguished from property), and the public collective management of all industries. Its motto is: "Everyone according to his needs." (Standard Dictionary).

The West Side bank, Milwaukee, has just celebrated the tenth anniversary of its organization. A very neat little booklet has been issued giving views of the bank and setting forth its substantiability and success.

CRYSTAL THEATER. At the Crystal Theater next week the Jaxons in a refined comedy sketch, Lillian Bates, Dell and Monitor, Eddie Sawyer, S. F. Budnik, and the Crystalograph will combine to please the many patrons. Every day, evenings at 8 and 9:30 o'clock and afternoons at 2 and 3:30.

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THE HOUNDING OF LABOR!

Mr. Neacy's Fable about Parry's Goodness and Something about his own Blacklisting Organization.

Don't look too hard for truth and honor to our "leading" citizen. Business is business and he is not engaged to any great extent in the truth and honor business. Thomas J. Neacy, manager of the Flier & Stowell plant in Milwaukee, a man with a hatred for working people and congressional aspirations, has written a letter to the Catholic Citizen in which he makes this shameful statement: "Parry, in and out of season, has advocated paying the highest going wages. What hurts or spoils this in the eyes of the unions is that he insists on a fair day's work in return, or in other words he wants unrestricted production. Parry believes the unions are here to stay. He does not object to them as long as they confine their operations within legitimate lines."

And this in the face of the fact, which Labor-hater Neacy cannot well be unaware of, that Parry has maintained a non-union shop with

such "unrestricted individual production" that after his non-union men had had to submit to two arbitrary wage reductions, they had manhood enough and regard enough for the rights of their impoverished wives and children to go on strike and to demand a living wage! Where do the "highest going wages" come in? Neacy belongs to that class of capitalists who have lost all sense of humanity in dealing with the abject creatures who are forced by the capitalist system to be beggars for wages. His god is PROFIT, whether it comes out of an already impoverished working class or not. He belongs to a blacklisting organization which has for its object the hounding off the earth of every metal worker who has enough life left in him to be rebellious against tyranny. The organization maintains certain central offices in the larger cities where minute reports of employees are filed. Following is one of the blanks they fill out—please note the specifications:

Table with columns: Name, Specialty, Rate, Discharged, Quit or Laid Off, Cause. Includes entries for Wm. J. Fairbairn, C. Blodgett, H. W. Grantz, Thos. Muenzer, Wm. Jenz, etc.

When a slave ceases to be submissive he "leaves" the employ of the firm under compulsion and the above blacklisting blank is sent to the main office. Wherever the man goes he is marked. He changes his name to avoid Neacy's bloodhounds, but sooner or later they track him down. His final end may be readily imagined. The working class is a patient class and if its patience does not break down before the truths of Socialism and the value of the ballot can be taught it, men like Neacy and Parry will have Socialism to thank for their escape from violent deaths.

A Socialist Review of Reviews THAT'S WHAT The Comrade IS NOW!! Contains a monthly DIGEST OF THE WHOLE SOCIALIST PRESS, Reduced To 50 cents a Year. Send a Club of 5 and get The Comrade Trade Price for 1 year.

It would be interesting to know just who pays for those silk shirts and other loggery that the Rose Marching Club wore to the St. Louis convention. Doubtless some rich corporation that is interested in the fortunes of their servant, David S.

Table with columns: Name, Amount. Includes entries for Picnic Tickets, Monthly Pledges, Campaign Fund, etc.

Previously reported \$218 35 F. W. Wilson 1 00 Ed. Nickel 1 00 E. Clausen 1 00 Alex. Klaber 1 00 Gust. Podolski 1 00 Fred. Liebert, Manitowoc 1 00 M. Bradan 1 00 Louis Sikora 1 00 H. Schmidt 1 00 Eleventh Ward Branch 2 50 A. Eggert 1 00 Peter Kennert 1 00 Joe Schweikert, Nekeosa 50 J. W. Bass 1 00 L. Lehrbaumer 1 00 A. Zinkel 1 00 W. C. Wittmann 1 00 C. D. Hollander 1 00 Jos. E. Cordes 1 00 F. J. Kreuser 1 00 H. J. Meyer 1 00 Chas. Ratzow 1 00 W. V. Kuchynski, Wauwatosa 1 00 Chas. Luebke 1 00 Math. Jaecle 50 Jos. Buechel 1 00 Christ. Seifert 1 00 Joseph Schuck 1 00 John Wuerdemann 1 00 Wm. Hagen 1 00 John Habach, West Allis 1 00 Christ. Zalm 1 00 F. C. Ruger 1 00 Chas. Eder 1 00 Wm. Flamm, R. R. 1, Sta. D. 1 00 Otto Dameran 50 Moritz Hempel 1 00 Kraus & Weytheim Co 1 00 J. A. Husby 1 00 F. W. Rehfeld 1 00 A. D. Daemrich, Pittsville 1 00 Wm. Hoppe 1 00 Total \$258 05

Table with columns: Name, Amount. Includes entries for Monthly Pledges, Campaign Fund, etc.

S. S. SINGING SOCIETY AURORA The S. S. Singing Society Aurora will have their annual basket picnic Sunday, July 10, in Karth's Grove, four blocks west of Pilgrim's Rest Cemetery. Friends of the society, as well as all the comrades, are invited. There will be games for the children, and amusements of all kinds. A good time is promised. Coffee and refreshments.

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