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CARNEGIE'S \$2,000,000 PEACE FUND.

After having made war on the humble homes of his employees in the steel works of Pennsylvania for a number of years, Mr. Andrew Carnegie now comes forth with \$2,000,000 to be added to his previous donations to the world's peace fund. Says he in a letter to the various religious bodies:—

"Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping you will feel it to be not only your duty, but your pleasure, to undertake the administration of \$2,000,000 of 5 per cent. bonds, the income to be so used as in your judgment will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court at The Hague or to such tribunals as may be mutually agreed upon and bow to the verdict rendered, thus insuring the reign of national peace through the international law."

Wrong again Andy.

If you really want to abolish war, turn over that \$2,000,000 to the Socialist Party of Europe and America, and we will publish and distribute enough good propaganda to spike every rifle and cannon in the world, removing at the same time the cause of wars, Profits!

CARNEGIE'S "GOSPEL OF WEALTH".

What do it profit the average wage-earner in these days of Wilson prosperity and Carnegie philanthropy that the wealth of "the nation" increases at the rate of three hundred thousand dollars an hour? That the sun never sets but that the workers of the land have produced over five millions of dollars of wealth more than they will be permitted to use?

How much has been added to the security of the working-class now that their capacity for production is twelve times greater than a few years ago? What consolation to the millions who were receiving less wages in 1900 than in 1890, and whose present wages fall below the actual cost of living, that the wealth of the United States is nineteen times greater now than in 1840? Of what advantage to the wage-slave is a rise of 16% in his daily stipend, when the cost of living increased, at the same time, more than 40%?

While the labor necessary to the production of the nation's wealth is fairly evenly shared by its actual producers, the fruits thereof are most unequally and unjustly distributed. The Twelfth Census (1900) reveals the fact that while seventy per cent. of the persons engaged in gainful occupations (the wage-earning proletariat), owned but four per cent. of the national wealth, another group, the plutocracy, who formed less than one per cent. of those engaged in gainful employments, and who really do nothing in the way of useful labor, had appropriated more than seventy per cent. of the wealth. Thus their possessions were increased in inverse ratio to their share in its production. In other words, of the ninety-five billions of dollars in national wealth, in 1900, the plutocracy, numbering a little over two-hundred and fifty thousand persons, owned sixty-seven billions, while the holdings of the proletariat, comprising more than twenty millions of wage-slaves, amounted to only about four billions of dollars. The middle-class, numbering about eight and one half millions of those engaged in gainful occupations, formed about twenty-nine per cent. of the total, and owned twenty-five per cent. of the national wealth, about twenty-four billions of dollars.

Many members of the middle class, like the plutocracy, produce nothing, their energies being devoted to exploiting the workers of what little is vouchsafed them by the capitalists of the first group—the parasitic plutocracy.

According to Mr. Carnegie's "Gospel of Wealth" it is not to be regretted that the average wage-earner realizes so small a share of the wealth he produces. That the average wage-slave should hand over to the non-producing capitalist \$2,606 of the \$3,124 he produced in the manufacturing industries in 1909, taking as "his share" \$518 thereof is in strict accord with "business" ethics. This is the bourgeois method of giving the laborers "work". It contemplates "the development of the country's resources", and leaves the workers themselves without any!

It is true, of course, that when capital increases at a rapid rate, wages may rise, but, as Marx long ago pointed out, the profit of capital will rise much faster, and it is seen in our day that the cost of living rises faster than the rise in wages. Again, even if the material condition of some laborers has improved, as Mr. Carnegie alleges, this only occurs at the expense of their social position. The social gulf which separates the "operative" or laborer, or even the skilled mechanic, from his industrial master is continually widening; so that, as Mr. Carnegie himself points out, "rigid Castes are formed" and the owner of wealth has become "little better than a myth" to the producer thereof.

The fact that the poor are becoming ever more conscious of their dependence upon the pleasure of capitalists for the opportunity to work even for a bare living, does not, according to Mr. Carnegie, offer any obstacle to the harmonization of the relations of rich and poor, of master and man, their interests being, we are told, "identical". It is true that there were some 23,000 strikes during the twenty years ending with 1900, and "God knows" how many since; but these little misunderstandings were all due to the workers not knowing their place in the bourgeois economy. Unfortunately, they had not yet learned of Mr. Carnegie that social progress can be made only by the "strictest economy", on the part of the benevolent capitalists, "in the matter of wages". Moreover, they probably did not realize that "The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization". We must have this contrast of poverty and toil on one side, and of inordinate wealth and leisure on the other, says Mr. Carnegie, or all of us will be reduced to "universal squalor." Once, the product of labor belonged to the producer; now it belongs to the owner of the instrument of production:—

"The price we pay for this salutary change is, no doubt, great. We assemble thousands of operatives in the factory, in the mine, and in the counting-house, of whom the employer can know little or nothing, and to whom the employer is little better than a myth. All intercourse between them is at an end. Rigid Castes are formed, and, as usual, mutual ignorance breeds mutual mistrust. Each Caste is without sympathy for the other, and ready to credit anything disparaging in regard to it. Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between employer and employed, between capital and labor, between rich and poor. Human society loses homogeneity."

No, Mr. Carnegie, human society does not, under capitalism, lose homogeneity; it attains it. It is individualism that is lost. The workers, as mere appendages to ponderous machines, are reduced to a homogeneous mob; they are merely so many "hands" and are

WE DON'T WANT DONATIONS! What We Do Want.

With this issue we greet the comrades of this state under our new name, The Washington Socialist. All Red Card members and locals who owned stock in The Commonwealth will be given the same number of votes in the new organization that they held in the old Commonwealth Company.

Now, comrades, we want to make this paper a state paper, right away! Not, as some may at once assume, to run in competition with the proposed official party-owned state paper, but to be turned over to the comrades of Washington whenever they see fit to formally launch a party-owned press. The Washington Socialist is, of course, owned and controlled by party members now, not as a profit-making institution, but as a Socialist-making concern, run for the good of the Socialist Party in particular and for the protection of the working-class in general.

No one connected with The Washington Socialist has any selfish interest in the paper, aside from the benefit to be derived from the augmentation of workingclass solidarity and the further enlightenment and exaltation of the wage-workers of this state. None of us can secure his own freedom while a single worker remains psychologically and economically manacled and enslaved. We all understand this, and work accordingly, determined to do our share toward the total overthrow of slavery, mental, moral, political and industrial. We have no other interest in this paper. Kill it, upbuild it, ignore it, waste it, or boost for it. It is yours. Do what you wish, to it or for it. We stand ready to do all of our part to make The Washington Socialist an instrument of power and enlightenment for the workers of Washington.

What Are You Doing?

The cause we are working and fighting for is yours. We therefore invite your earnest co-operation in helping us to make of this paper the kind of paper we need in this state. Not some time in the future, when we can make a big splurge and go into debt for a lot of machinery and pay big salaries, but right now, To-Day! Are you doing your duty To-Day? And if you're not doing your duty to-day, what assurance has any one that you'll do it some time in the future, after a big expense account is piled upon you?

WHAT WE ASK YOU TO DO TO-DAY!

Now all we ask of you is simply this: The Washington Socialist needs the ready money to tide it over the expense of the next two issues.

We ask every subscriber to advance his subscription for three months, not more. This will not work a hardship upon any one, and will divide the responsibility of re-establishing the paper. If we do not meet with a generous response to this reasonable request, NOW, it will require an almost superhuman effort to pay merely expenses of printing. We have met the demands so far by purchase of sub-cards in lots of from two to five dollars; but for the next two weeks we will need a willing response from individual subscribers. So send in a twenty-five cents extension to your subscription — NOW! Use this coupon. You will never miss so small a sum, and it means volumes to us.

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JUG-HANDLED PROSPERITY.

Mr. Vollmer, of Iowa, the recently elected Democratic congressman, considered it his duty on March 19, in a speech in the house, to prove the prosperity of farmers of his state. Prosperity is not worth much that can not be personally experienced, but must be proven by statistics. So it need not surprise Mr. Vollmer, if after all his speaking, some of his constituents feel as unconvinced of their prosperity as before. Moreover, his arguments were of a kind that must leave unconvinced non-residents of Iowa. He did not show general prosperity when he said that land in his country has risen "from \$50 to \$250 per acre, and is still going up." Neither did he show it when he said: "There is not a town of any size in the Middle West, which has not its quota of retired farmers who have grown wealthy by reason of the increase in the value of lands." He could have proven Iowa prosperity could he have truthfully said that the men who till the soil in his county get by reason of their labor, and not through ownership of land, increase in earnings equal to increase in rents from lands going up from \$50 to \$250 per acre. He would have shown that labor in Iowa is profitable, could he have truthfully declared "There is not a town which has not a quota of retired farmers grown wealthy from the sale of their labor products and from nothing else." But all that he did show was that in Iowa, as elsewhere, there is prosperity for those who have power to appropriate what others produce, and that some farmers may cease to work farms and work the farmers who replace them, instead. One need no longer wonder why the census of 1910 shows a decline in Iowa's agricultural population. If the Republican congressmen, whose "calamity howls" Mr. Vollmer was answering, were unable to reply to him, then they ought to make way for abler representatives.

Mr. Vollmer was not altogether unaware of the weak points of his position. He admits that his prosperity touting "does not hold true of all tenant farmers, due to the unearned increment and its tendency in higher rents to absorb the profits of farming as active business. That is not a matter of astonishment to students of the single tax."

But one need not be a student of single tax to wonder why a congressman should boast of increased land prices, when he believes, as does Mr. Vollmer, that the increase is "due to increase of population in the world at large at geometric ratio, while the increase of cultivated area is only at arithmetical ratio." If the failure of cultivated area to keep pace with population were due to a shortage of land, Mr. Vollmer might be excused for showing so little concern over the farmers who work the land, and so much pride over the farmers who work the cultivators. But with only 27 per cent of arable land under cultivation, this growth of land monopoly shows a condition that little justifies boasting.

It is a pity that all of Mr. Vollmer's Republican Progressive colleagues seemed as blind as he to this fact and thus lost an opportunity to show the fallacy of partisan prosperity touting.

so regarded by the capitalists. "A thousand dumb animals, in human form — a thousand slaves in the fetters of ignorance, their heads having run to hands," indignantly exclaims Eugene Debs, "all these owned and worked and fleeced by one stock-dealing, profit-mongering capitalist!" The instruments of production having fallen into the hands of a few capitalists, the millions of wage-earners must henceforth live on a "dead level" of social and moral inferiority: mere wealth-producing machines, "hands", allowed to retain just so much for themselves of their own product as will keep them lubricated, and, in some cases, make possible the propagation of more "operatives", more "hands".

Here one sees the typical trading-class philosophy stripped of all its specious sophistry, exposed in all its brutal candor, its hideous pessimism: The many must be immolated on the altar of Mammon, that the few may carry on the work of widening the gulf between the rich and the poor, between the moiling producers of wealth and the parasitic takers and enjoyers thereof! The palaces of the few, says Mr. Carnegie, should be "homes for all that is highest and best in literature and the arts, and for all the refinements of civilization," while millions of half-starved and poorly clad men, women and children wear away their broken and impoverished lives in endless labor for the privilege of living in a hovel while earning a palace for the philanthropic multi-millionaire! And this, forsooth, is the system which Mr. Carnegie pronounces "good", "unalterable"; these the conditions which we must "accept and welcome", and which it would be a crime to attempt to uproot!

WIN THE SCHOOLS FOR THE WORKING CLASS.

The evolution of industry has so increased the productive powers of labor that the worker now creates values far in excess of what he receives. Were he to receive all that he produces the capitalist would cease to hire him, and the full product of the toil of the worker would be the property of the workers themselves.

It is the business of the capitalist class to eternally drive the worker to ever greater productivity and to so manage things that the product of this endless effort on the part of labor shall remain with the capitalist class. In his greed for greater gains the capitalist fights for low wages and long hours. He gets commissions to investigate the actual necessities of the working men and women so that he may determine the more easily just what is the least that they can live on and yet be efficient workers. It is all a matter of business with him.

But outside on the street, owing to the lightning speed of modern industry, there moves on weary limbs the army of the unemployed. This ever-growing host, the hopeful, the crushed, the young, the old, the male and the female, is the reserve army of capitalism. As a recruit in the vast army of despair, I have felt keenly its degradation. I know at first hand its hunger pangs and its long nights of benumbing stupor out in the cold. The little that these workers live on is a part of the insurance premium of capitalism. For when the workers on the job try to get more of what they produce or try to reduce the hours of labor, a sign in the window brings in swarms of privates from the army of the unemployed. The places of the workers who dreamed of bettering their conditions are soon taken and the mills of greed grind on relentlessly.

Why the Workers Are Mentally Blind

So vast has become the modern industrial process and so intricate the social arrangements that the working class, with its present brand of education, is dazed in the presence of its own product. Taught to use the intellectual weapons of by-gone centuries and to handle the machinery of today is it any wonder that the right hand does not always know what the left is doing? Never permitted a real glimpse of the industrial hell that awaits them is it any wonder that the boys and girls lose their bearing when they leave the fools' paradise of the school room and go out into life? Trained to think the thoughts that the bourgeoisie wishes them to think they become not only a menace to themselves but to the whole working class as well.

Filled with the idea of "going into business" the boy and girl go into the factory to get a start. There they find the speeding up process awaiting them. In some cases, as for instance in the silk mills, they will find that they will have to do more work for less pay than was done twenty years ago. In the railroad business, in the stores, in almost every line of human effort the nerve racking, soul destroying speeding up process is the rage. Inside the factory walls a feverish race with power driven machinery, outside a starving army of despair. This is the fate of 99 per cent of the workers who today are in school being filled with prejudices that will blind them to their fate.

The bourgeoisie pedagogues tell us that we should fit the children for life. For what kind of life, my backward-looking friend? Is it not just possible that we should devote some time to the fitting of life to the children as well as fitting the children for life? Besides can we claim that blinding children to the real facts of life is fitting them to meet those facts?

A Most Startling Fact.

And the most startling fact of modern life is the class war, a war that rages around the entire world between the employing class and the working class, a war as pitiless as death. Kipling, the gifted genius, has seen it in its horror; London has visualized its grim horror in the Iron Heel. You cannot pick up a paper but there are notes from the battle field, pictures of machine guns being used against the strikers, shattered workmen's residences, mine guards, detectives, militiamen, thugs, or some other graphic reminder of the class war. It is here about us in Washington. At the Tacoma smelter, at the Robinson mill in Everett, in the Arlington schools the class lines are drawn. It is war, a war in which even where guns are not being used lives are being ruined.

In this class war the school is an outpost of the capitalist class. To allow an enemy to control and direct the minds of the future fighters in our own army were sheer folly. Any person that believes in the perpetuation of capitalist society is your enemy, not necessarily a personal enemy, but certainly your class enemy.

J. E. SINCLAIR.

"Unsuccessful attempt to rob the Iowa State treasury." Maybe the politicians had been there first.

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We need your help NOW! But we do not ask for donations. BUY SUBSCRIPTION CARDS, and sell them as fast as you can. Thus you'll help us and help the cause at the same time.

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Socialism requires that the process of production and distribution should be regulated not by competition, with self-interest for its moving principle, but by society as a whole, for the good of society.—Dictionary of Political Economy.