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EVENING HERALD TAKES A SLAM AT CAPITALISM.

Thinks System Destroys Incentive to Higher Forms of Art and Literature.

Profit System Destroys Taste for the Things Worth While.

It is not often that the editor of this paper can agree with the Evening Herald. In the issue of August 19, the Herald contains a leading editorial which expresses very well one of the counts made by Socialists against capitalist society, namely, that it destroys all incentive to things fine and noble, and fosters the banal, vulgar and salacious.

We had not thought that the Herald's editor agreed with the Socialists on this point. We quote below the editorial in question:

"The Century magazine, it is announced, has been unprofitable for a number of years and now that publication is involved in litigation, and in dispute between stockholders and its sale has been negotiated. It is stated that the magazine not only has paid no dividends for several years, but has actually lost almost one hundred thousand dollars in less than three years. The sale of the magazine, if consummated, of course will not mean its discontinuance; but it will mean a change in management and tradition.

"The Century long has been the standard "literary" magazine of America. It has represented the highest in current literature and art. It has fostered many of our geniuses of the pen, of the brush and the graver's tool. It is a pity that, with its high ideals, it cannot live.

"But the Century made some grievous mistakes. It made the mistake of refraining from muckracking. It didn't assail those in high places. It didn't preach widespread corruption. It didn't realize there was money in telling the people how rotten the world is.

"And then it has failed to print the proper kind of stories. The writers of its fiction haven't gone into the underworld for their heroines; they have kept clear of the borderland between questionable decency and gross indecency. The estimable Century failed to learn the lesson of the 'circulation-bigger-than-ever' magazines and now it must pay the penalty for its lack of enterprise and its decency. Perhaps the literary taste of America also will suffer."

A LESSON FOR SOCIALISTS.

(By W. H. Stackhouse.)

Benjamin Franklin was undoubtedly one of the most marked characters this country has ever produced. No man since the establishment of the first colony on this continent has impressed his personality on his contemporaries as has Franklin. His long life was one continual success in introducing new ideas of a progressive nature. This wonderful success should cause Socialists to study his life and endeavor to culativate the talents that made him so successful. As a young man he followed a systematic course of training with a view of making himself efficient in public life. The following taken from his auto-biography is an illuminating example of his system and should be carefully studied and followed out by all Socialists who are endeavoring to propagate socialist philosophy.

What Franklin Discovered.

My list of virtues contained at first but twelve; but a Quaker friend having kindly informed me that I was generally thought proud, that my pride showed itself frequently in conversation, that I was not content with being right when discussing any point, but was overbearing and rather insolent, of which he convinced me by mentioning several instances, I determined to cure myself, if I could, of this vice or folly among the rest; and I added humility to my list, giving an extensive meaning to the word.

I cannot boast of much success in acquiring the REALITY of this virtue, but I had a good deal with regard to the appearance of it. I made it a rule to forbear all direct contradiction to the sentiments of others and all positive assertion of my own. I even forbid myself, agreeably to the old laws of our Junto, the use of every word or expression in the language that imported a fixed opinion, such as **certainly, undoubtedly,** etc., and I adopted instead of them, **I conceive, I comprehend,** or **I imagine,** a thing to be so or not so; or it so **appears to me at present.** When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there **appeared** or **seemed to me** some difference, etc. I soon found the advantage of this change in my manners; the conversations I engaged in went in more pleasantly. The modest way in which I proposed my opinions procured them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong; and I more easily prevailed with others to give up their mistakes and join with me when I happened to be in the right.

And this mode, which I at first put on with some violence to natural inclination, became at length easy and so habitual to me that perhaps for the last fifty years no one has ever heard a dogmatical expression escape me. And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow citizens when I proposed new institutions or alterations in the old; and so much influence in public councils when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point.

In reality there is, pehaps, no one of our natural passions so hard to subdue as **pride.** Disguise it, struggle with it, stifle it, mortify it as much as one pleases, it is still alive and will every now and then peep out and show itself; you will see it, perhaps, often in this history. For even if I could conceive that I had completely overcome it, I should probably be **proud** of my **humility.**

The above contains a lesson well worth learning. The entire book is extremely interesting, but unfortunately Franklin closes with the year 1757. It would have been an extremely valuable contribution to his posterity if Franklin had carried out his autobiography to cover the period of the revolution and constitutional convention.

THREE UNWARRANTED BELIEFS.

"There are three popular beliefs which rise like mountain chains across the trail of progress. The first and most rock-ribbed is the belief that things are sacred because they are old, or, conversely, that things are dangerous because they are new.

"The second is the belief that the 'submerged tenth' wants to be submerged; that it enjoys dark rooms and revels in filthy alleys; that it gloats over insanitary plumbing and thrives upon malnutrition.

"The third, no less preposterous, is the belief that the 'submerged' because it is degenerate; that the very fact of remaining submerged is proof conclusive of innate incapacity for improvement."—Prof. Scott Nearing.

SOCIALISM AND ETHICS.

Pity for poverty, enthusiasm for equality and freedom, recognition of social injustice and a desire to remove it, is not Socialism. Condemnation of wealth and respect for poverty, such as we find in Christianity and other religions, is not Socialism. The communism of early times, as it was before the existence of private property, and as it has at all times and among all people been the elusive dream of some enthusiasts, is not Socialism.

In all these appearances there is lacking the real foundation of capitalist society with its class antagonisms. **Modern Socialism is the child of capitalist society and its class antagonism.** Without these it could not be. Socialism and ethics are two separate things. This fact must be kept in mind.—Wilhelm Liebnecht.

WE CERTAINLY SHALL.

"And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat."—Isiah 53; 21-22.

The Intellect Alone A Poor Guide

(By Geo. D. Herron.)

Despite the paradoxical and deathful nature of our capitalist civilization, despite the industrial insanity and spiritual chaos, a new world is surely forming; dimly may we discern the white pinnacles and the green gardens of the gathering city of man. There is approaching—and it is not so far off as it seems—a world arranged by the wisdom hid in the human heart; a world that is the organization of a strong and universal kindness; a world redeemed from the fear of institutions and of poverty. Even now, derided and discouraged as it is, socially untrained and inexperienced as it is, if the instinctual and repressed kindness of mankind were suddently let loose upon the earth, sooner than we think would it ensphere itself; sooner than we think would it reconstitute society; sooner than we think would we be members one of another, sitting around one family hearthstone and singing the song of the new humanity.

The Socialist philosophy, and more especially the recent philosophy of the Syndicalist, is sending us to a re-examination of the sources and organs of such human wisdom as we have. And the voices thereof are older than we think. Bergson, who has wrought so needful and profound a revolution in philosophical approach and procedure, was by no means the first to place the intelligence of the instinct above the intelligence of the intellect; to prefer the wisdom of the onward will to the builded conclusions of the brooding mind. Long before Bergson, before William James, had Lao-tze and Buddha, had Jesus and Plotinus, proclaimed that enlightenment proceeds from feeling and action rather than from thinking. Also the mystical philosophy of Fichte, and the political idealism of Mazzini, with the early Socialism of Etienne Cabet, preceded the Pragmatists with the principle that truth is experience; is whatever helps man on; is response to spiritual attitudes; is the path that opens unto free and adventuring faith; is the vision that forms before the advancing determination to reach and to do the good. It is true that neither the newer philosophers nor their forerunners have gotten themselves quite clearly into language. Indeed, Bergson seems to admit that he does not himself know what he finally means. Yet it all comes to this—if we dig to the substance of what they say: that if mankind is to get anywhere worth going to, it will be through forsaking the bungling counsels of the conceited brain, and through following the unshamed and unhindered wisdom of the heart—even the heart that knows not letters in preference to the lettered intellect that knows not the heart.

Mere Thinker a False Guide.

No; we cannot intellectually plot our way into social health and happiness. The mere thinker is forever the false prophet, the blind guide. He neither knows nor deserves the truth. His search is in the land where truth does not dwell—the land of the mind's curiosity! and it is in the derided land of the heart's desire, after all, that truth goes in and out and finds pasture. It is comparatively little, if we only knew it, that sheer intellect has accomplished. Every movement that has advanced the world has proceeded from the kindling and the uniting of men in a common passion and purpose—from the heart rather than the brain. And revolutionist and philosopher are alike emerging from the exaggerated esteem in which the intellect has been held. From Plato to the political economists—so apart in their concepts and so together in their presumptive methods—are the mind's acrobatics being put in their proper and subordinate place: they are no longer counted as wisdom.

By Its Fruits Ye Shall Know It.

The system that divided society into classes can bring forth no true knowledge, no living truth, no industrial competence, no fundamental social decency. It can only continue the desolation of labor and increase the blindness and depravity of the privileged. So long as some people own the tools upon which others depend for bread, so long as the few possess themselves of the fruits of the labor of the many, so long as the arts and the institutions and the sciences are built upon exploited workers, just so long will our so-called progress be through the perennial exhaustion of generations and races; just so long will successive civilizations be but voracious parasites upon the spirit and body of mankind. And it is to destroy the dominance of the privileged class, to eliminate classes from society, that the Socialist movement comes; and, if it be true to itself, it will make no compromise with the superstitions and institutions of privilege. It will affirm an effectual faith in the self-governing capacity of the workers—in the wisdom hid in the heart of the co-operative man.

The True Motive Factor.

Though it expresses itself in material terms, though it demands intellectual understanding, yet the force which makes for the Socialist coming is an intelligence of the heart rather than of the brain. It is well. Ever is the intellect an imposter when it is other than the heart's servant. And it is time the intellect be put in its proper place. It is time that it be humbled from its high pretentions. It is time that the infinitely better wisdom of the instinct and the will be given their place in the forefront of human evolution. Of the Dead Sea fruit of philosophy we have had enough; and of the conceit of latter-day science. We no longer think to penetrate or compass the universe by the mind's intriguery. We turn to action now. We see that in the self-discovery and self-development of the working-class, in its dynamical sympathy for the least of its members, in its instinctual revolt against economic tyranny, in its will to be free, is the seed of social intelligence to be found. We know that the mind is untrustworthy; but, dimly, we begin to discern that the heart, once it has its social way, is the good shepherd that shall lead us into the earthly paradise.

SOCIALISM.

(By Algernon Lee.)

The Socialist movement dates from the revolutionary period of 1848. Karl Marx and Frederick Engels then wrote the "Communist Manifesto," which still serves, with some slight qualification, as an authoritaive statement of Socialist principles and purposes. Socialist theory begins with a critical analysis of the existing economic system, in which the means of production (land, mines, railways, factories) are operated chiefly by the joint labor of many nonpossessing wage workers, but are owned as private property by other persons, known as capitalists. The workers' wages are determined by competition in the labor market, and generally tend down to the level of the cost of subsistence. The net value of their product, however, is determined by the amount of their labor, and vastly exceeds their wages. The excess of the net product over wages falls to the capitalists, solely by reason of their ownership of things which other men must have in order to work and live. The workers are thus automatically exploited and kept in poverty, while wealth accumulates in the hands of the capitalists. The economic interests of capitalists and wage workers are diametrically opposed. The former desire, at the minimum expense to themselves, to get the maximum of labor from the workers; the latter desire less labor and a larger return for it.

The Class Struggle.

This conflict of interests shows itself in the organization of labor unions and employers' associations; in strikes, lockouts, boycotts and blacklists; in the struggle for laws and judicial decisions favorable to one class or the other. From the economic field the struggle extends itself to that of politics, and the Socialist party expresses the revolt of class conscious wage workers against the capitalist system. While promoting immediately practicable reforms, the Socialist movement also aims at an ultimate reorganization of the economic system which shall put an end to the private appropriation of profit, interest and rent, and to the distinction between capitalists and workers. Socialists regard such a reorganization as a necessary outcome of the economic and social evolution now actually taking place—an outcome which their scientific analysis enables them to foresee and which their conscious efforts may facilitate. The increasing organization of industry relieves the capitalists from their original functions of management and superintendence, which are now performed chiefly by the hired workers. In the competitive market, large capital has an advantage over small capital; thus competition among capitalists tends to bring about concentration and virtual monopoly. Capitalism, itself, on its full development, thus renders capitalists unnecessary; it creates the antagonistic force of the wage working class; it trains these into habits of joint action and administration; it points to public ownership of the means of production as the only alternative to private monopoly; and it prepares for the socialization of industry by organizing it on a national or international scale. Socialism, as an ideal of social reorganization, does not involve regulation of the peoples' private lives nor interference with private ownership of "consumption goods" and individually used means of production. It involves public ownership and democratic control of only such means of production as are socially necessary and require the joint labor of many persons to operate them. The Socialist movement seeks to educate and organize the working classes for political action to use the powers of legislation, taxation and jurisdiction in establishing such public ownership. It regards labor unions and co-operative societies as valuable allies.—From American Year Book, Appleton's, 1910.

Where there is no hope, there can be no endeavor.—Johnson.

A WARNING AGAINST BLOOD-SHED.

(By Anna Sholberg Haugen.)

The "Reds" will not carry guns today,
The time is not yet ripe.
Mother Jones, please wait with this advice
Until it is time for strife.
There's a time to act,
And a time to wait silent.
Evolution takes time,
But when the time is ripe,
With might we'll fight
In every land and clime.
A people too highly civilized are we to stir up war.
We will not take our neighbor's blood,
Let that from us be far.
Our enemies have turned their guns on us,
We turn the ballot on them.
Revolutionists, surely we are not for fun,
But we'll fight with ballot and not with gun.
The worker's brain is weary and dull
With the toil of a thousand years,
Too long they have slaved,
Too long they have fought,
But not long enough been taught
The science that teaches in a peaceful way
The tools of production to take.
A lot of ignorant men with gun in hand
Behind them would leave a bloody wake.
Like flowers we all would be cut down;
With victims our streets would be filled,
Your friends and loved ones
There we would find numbered among those killed,
Sans militia and navy extinguished we would be,
And no Socialistic advance on earth you would see.
For ages this earth has been steeped in blood
By brutes while in search of food.
If your souls have expanded, then know for "God's sake"
You life cannot give—
And you life shall not take
We'll not learn from brutes to murder down men,
But the tools of production we'll take if we can.

Labor's solidarity means the union of many peoples now weakened and divided.—Peter E. Burrowes.

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PLEDGE AGAINST MURDER.

Brother, here is my pledge to you: I refuse to kill your father. I refuse to plunge a bayonet into the breast of your sister's brother. I refuse to slaughter your sweetheart's lover. I refuse to murder your wife's husband. I refuse to butcher your little child's father. I refuse to wet the earth with blood and blind kind eyes with tears. I refuse to assassinate you and then hide my stained fists in the folds of any flag.

Will you thus pledge me and pledge all the members of our working class?—George Kirkpatrick.

ABOUT THAT PICNIC.

The county campaign picnic is to be held at the Edmonds city park, Edmonds, Wash., on Labor Day, September 8, 1914. Two fast boats have been chartered to handle the big crowd. Round trip fare 40 cents. Music, dancing, speaking and refreshments. Come and enjoy yourself. Further information in next week's issue, or call up 478Z.

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Volunteers Wanted for Sunday.

Bundles of leaflets for free distribution are to be had at the office, 1612 California. Comrades who wish to aid in this work will be assigned territory upon offering their services. A regular Sunday morning distribution is now being systematically made.

Speaking about the boasted American sense of humor, we note that a Chicago committee has gone to Europe to study vice.—Boston Transcript.