MARVIN SANFORD LOAN COLLECTION

Washington Socialist

WORKERS OF THE WORLD UNITE! YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS. YOU HAVE A WORLD TO WIN

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VAST AUDIENCE FILLS EVERETT THEATRE TO HEAR DEBS

LARGE AUDIENCE IS ADDRESSED BY DEBS; SPEAKS OF WAR

(From the Everett Daily Herald)

Eugene V. Debs, thrice candidate for president of the United States on the socialist ticket, addressed an audience that filled the Everett theatre yesterday afternoon, to hear him. Prefacing his address was a brief statement by Maynard Shipley that the socialist movement was educational, and Debs offered nothing new. Shipley declared the class struggle in the United States has at this time created a more terrible warfare than the conflict in Europe, having as a difference only the form. Socialism, he said, would set free not only the bodies but the souls of men.

Human brotherhood, said Debs, has ever been the dream of the philosopher, the hope of the prophet, never realized, but about to be through the development of the socialist party. Never, he said, had a people been self governed, and that government is a denial of freedom. The realization of the lofty ideals of the socialists, whereby would come a division of dollars according to socialist ideals, would solve every human problem.

Between dividends and wages. he said, is an irreconcilable conflict; that men grow rich because they produce nothing and others remain poor because they produce everything. He stated that 4,000,000 workers are idle in the united states now, and that with a record cotton crop in the south and idle textile mills in New England, and starving workers wanting opportunity to join the cotton and the mills in wealth production, these constitut- [illegible] perity.

These facts, said the speaker, merely prove that the owners of the machinery of production, constituting the government and dictating the industrial and financial system, could no longer control their own system and were unable to force it to operate to produce profits and thereby keep workers busy. The system, he added, had fulfilled its purpose and that the time is at hand to supplant it with one founded on sanity, not only in the interest of the workers but for the welfare of all humanity. That the deterioration of the wage-system of wealth distribution was so apparent, and the necessity of reorganizing society on a socialistic basis also so evident, that the proposal needed no argument.

The Militia

Whether in an autocracy, a limited monarchy, or a republic, continuation of the capitalistic system, said the speaker, depends for its preservation upon some form of militarism. In the United States this was found in the state militia organizations, he stated, adding that the only times it was necessary to preserve order was when the workers wanted something.

Referring to the war in Europe, Debs declared it to be the outgrowth of capitalism. Nations unable to consume their wealth products, he declared, depend upon foreign markets for disposition of the surplus. Ultimately and inevitably, he said, the struggle to control the foreign market led to war between the competing nations.

Debs said a law of the United States makes every man between the ages of 18 and 45 years a soldier, adding that this law had been surreptitiously passed, without publicity at the time, and that few residents of the country knew of its existence.

War and Peace

Stating that on the day when the people of the United States joined in prayer for the restoration of peace in Europe 18,000,000 rifle cartridges left New York on a ship for Europe. Debs said: "Prayers are cheap, but there is profit in powder and munitions of war." The statement was greeted with cheers and jeers by the big audience.

The only bona fide peace movement. said Debs, is the socialist movement, the church, The Hague tribunal, etc., being failures, governmental protestations of neutrality being pure hypocrisy. Only in the change that would result in an exchange, without profit, of the surplus products of various nations, could there be hope of enduring peace on earth, and that this could not be until the workers had risen in rebellion against government and rearranged society on such a basis that no other man than the worker could share in the product of that worker.

DEBS AROUSES WORKERS FULL HOUSE GREETS OUR 'GENE

Makes Telling Points

When comrade Debs stepped upon the stage of the Everett theatre last Sunday afternoon, he received a tremendous ovation. The house was full, and the vast audience listened to our 'Gene with rapt attention. Debs scored the capitalist system as an outgrown institution which no longer serves the interests of humanity, and urged his hearers to unite with the Socialists politically, and with their brother wage-slaves industrially (unionized), for the purpose of transforming present-day society from its anti-social nature and purpose to a social democracy, under which man's better qualities will be nurtured and a genuine brotherhood of man established.

Comrade Debs was in excellent form, and everyone who had heard him previously said that Sunday's speech was even better than the stirring addresses given here on other occasions. Much enthusiasm for the Cause was aroused, and the visit of comrade Debs in Everett at this time cannot but result in a permanent advance of the local movement.

SHIPLEY DID NOT SAY "MORE TERRIBLE WARFARE" IN UNITED STATES

Class Struggle in America Is "More Important"

In reporting his introductory remarks at the Debs meeting, the Herald inadvertently misquotes what the editor of this paper said. He did [illegible] the United States has created a **more terrible** warfare than the conflict in Europe." There could not be a "'more terrible warfare" than that in which the Christian anti-Socialists of Europe are engaged. Shipley said that—

"The horrible orgy of anarchy and wholesale murder which the capitalist class of Europe are indulging in at this time, has diverted the public's attention from the less spectacular, **but far more important,** struggle which is going on today right here in America: I refer to the class-conscious struggle of the more enlightened workers for the abolition of wage-slavery, with its degrading extremes of poverty for the many and of inordinate (unearned) wealth for the few."

"Far more important," that's what Shipley said of the class struggle in America.

The struggle for abolition of wage-slavery in the United States is **more important** than the horrible warfare in Europe for the reason that the conflict in that devastated land is futile and purposeless, so far as human advancement is concerned; worse, it will turn back the upward struggle of man **biologically,** if not sociologically, thousands of years. And after "victory" is declared by one faction or the other, it will be but the victory of brute force and greed over intellect and progress, as represented by what was fast becoming a great international working-class movement for abolition of economic servitude and wage-slavery, and the establishment of the brotherhood of man under international industrial democracy.

ABOUT THOSE DEBS TICKETS

Comrades who have not yet settled for their Debs tickets should do so AT ONCE and prevent delay. Settle at the county office, Socialist party, Everett, Wash., or write Carl Ulonska, 1612 California street.

Don't forget the basket social to be held a week from next Sunday, February 7, at 8 o'clock, Socialist Party Headquarters, 1612 California street.

The Young People's league will take part and a general good time for all will be had.

For further information call up comrade Tillie Roeder, Ind. 253Z.

DR. MANNING'S GOSPEL OF ABSTINENCE AS A SOLUTION OF THE PROBLEM OF POVERTY

Everett Workers Are Paid More Wages Than the Value of Their Products Says Local Philosopher

DR. MANNING'S EXHIBIT ON "WHY THE PEOPLE ARE HUNGRY"

People Are Poor Because They Don't Go Without What They Need, Says Lecturer

Superabundant Wealth Production Is for Benefit of Employing Class Only According to "Economist" Manning

One of the boldest exhibits of bourgeois clap-trap, masquerading under the guise of friendly advice to wage workers, was offered a none-too-intelligent public last week from the stage of the High school auditorium. Such perversions of simple truisms, twistings and contortions of facts and allusions, to suit the lecturer's economic interests as profit-monger! Such topsy-turvy reasoning (?) and absurd paradoxes! We have the lecture, as reported by the daily papers, placed on file and marked exhibit "A."

People are hungry, declared Dr. Manning, not because of what they don't get, but because of what they spend!

Cold type will never be able to convey any idea of the grim, hard, selfish, brutal complacency of the lecturer's point of view. One must need come into the physical presence of such a personality before the malevolence of his sugar-coated **doctrine** of abstinence and low-living **could be** fully appreciated.

You workers whose unpaid labor is crystalized in the billions of dollars of "capital" held by the owning **class** of this country, read this gem from Dr. Manning's lecture:

"We hear much that manual labor does not get its share of the products of labor. **Is it not true that Everett labor is paid more than it produces—our plumbers, carpenters, masons and so-called common laborers? Considering the quality and quantity of their product, are they not paid more than their services are worth?"**

That Bank Account.

Dr. Manning is at least uncomplimentary to his own class when he tells them they are paying more for labor-power than they realize from its use. But then, there's that bank account to offset the doctor's slam.

One must needs have heard—**understandingly** — the "hard-headed business" philosophy of this candid revealer of capitalist class philosophy to appreciate the sinister **wish** and **design** of the speaker. Were this same "scholarly" gentleman to have his way; had he the power to carry out his evil will toward the working class, it would not be long before American wage earners would be reduced to the low level of the moujiks of Russia, the coolies of the Orient, or the despoiled peons of ravished Mexico.

But let the benevolent gentleman speak for himself; he asks:

"Do wages make any difference? If your wages were doubled now, would you not spend it all? A single man getting $1.50 a day, if he spends it all, is in better position than if he earns $7 a day and spends it all. The $1.50 will supply all his necessary wants and comforts, and he cannot spend the larger sum without extravagance, intemperance and waste."

Do Wages Make Any Difference?

There you have his hope and his prayer, fellow wage-slaves: the reducing of American wages to the $1.50 a day standard, or less. "The $1.50 will supply all his necessary wants and comforts," as a work animal, or mere wage slave. And we can't all "save our earnings" and become capitalists, or there would be no wage slaves left to exploit with our capital.

The "friendly" doctor seems to be blissfully ignorant of the fact that every dollar of wages **not** spent by the working class means that much less **demand for workers** to produce more commodities; means closed factories, discharged clerks, a general tendency toward an industrial crisis.

As we can't all be **owners** of our means of wealth production **without destroying the sources from which profits—another word for unpaid labor—are made,** why give the wage slave more than the $1.50 necessary to supply "all his necessary wants and comforts"? Why should the capitalist not become more so, through appropriating the worker's products in larger chunks per diem? If the wage slave can exist on $1.50 a day, why let him have $2.00 a day out of his own products? Why should not Dr. Manning, and his fellow exploiters, expropriate for themselves **all** of the products of the workers, and just hand them back enough to supply them with the necessary stalls, hay, and oats?

Is not a wage slave who is allowed $1.50 out of the $10.00 a day he produces happier with $1.50's worth of food, clothing, shelter, books, music, dental and doctor's service, recreation, travel, helping a friend out of work, supporting aged parents, than one who has $7 a day to meet these expenses? Sure, argues the good doctor. Why seek to enjoy the good things of life as you earn them, when by going without them you can—so the learned doctor says,—some day become an employer yourself and have a good time on the other fellow's sweat. Says he:

Self-Denial

"A man likes his cigar, the attractions of the theatre, hunting and fishing and sports. His wife wants a new dress, or a hat, or both, and a picture of baby, and suggests that baby's picture would be better were baby clothed **in new and more costly garments. The thoughtful man says 'No.' To obtain that which he must pay for these** [illegible] **ergy—both are gone forever. The cigar does him no good, and may do** him harm. The pleasures of the saloon are animal rather than of the soul and degrade him. He remembers that baby will grow up, and will need education; he knows that the dollar invested in the pictures of **baby wanted by his wife, saved now, will be $3 at the time of baby's greatest need, and without effort on his part, the dollar working, at honest work, while he sleeps, and multiplying not by magic but by its intrinsic worth."**

Dollars Work the Worker

How can a dollar work, "at honest work, while (its owner) sleeps"?

The Socialist objects to this kind of "magic." He knows that the kind of "intrinsic worth" the doctor imputes to the dollar is its quality of being able to work the worker **by owning his means of living.** This is how the dollar invested is multiplied while the said owner "sleeps."

Why Let the Dollar "Work"?

Now if Dr. Manning is so rhapsodically in love with work; if "constructive work" is man's best friend; if as the labor loving doctor says:

"Children should be introduced to work at an early and tender age and if possible taught to love it, and in a few generations mankind will see the revolutionizing of the world."

If this is true, why, then, should our apostle of hard work want to let the dollar do the work while he sleeps? Why not do the loved work himself? Especially when $1.50 a day will be sufficient for the needs and comforts of the doctor. Family? Put the children to work "at an early and tender age." No, the doctor would let the dollar work while he sleeps.

DOLLARS DON'T BREED

Dr. Manning knows well enough that the only way money can be made to multiply itself, while the owner thereof sleeps, **is by using it to work the worker!** It's own intrinsic value is a **use** value, and not a **breeding** value. Money does not multiply itself "by its intrinsic worth." Money can't breed unless there are wage workers to be bled, **exploited.** A barrel of $20 gold pieces placed in the sub-cellar for ages would not breed, would not be "honestly earning for you," while you sleep. No. Money "earns" only when it is used to employ a man to produce wealth for which he is not paid. Money becomes "capital" only when it is used to buy and own that which some one else must use in order to make a living. And when it is so employed, it is designed that the worker, the wage-slave, shall be forced, on the average, to accept for his wages, **merely the cost of his keep** as a two-legged domesticated work animal. Whatever he may be paid above present necessities must be laid aside, says Dr. Manning, to keep himself alive at his own expense when the bosses do not need his labor-power for the production of profits—**profits for the boss:** every dollar of clear profit for the boss meaning so much **unpaid labor** for the wage slave.

How Dollars Work While One Sleeps.

Any man who gets a dollar which he didn't earn, who gets it by merely owning "capital" and exploiting labor thereby, while he sleeps, takes it away from some one who earned it while awake **and didn't get it.** The robbery is disguised under the form of wages paid—paid out of the worker's own product.

Wages are not paid out of the bosses' capital, or from his strong-box. As a matter of fact, the worker is not paid by the boss at all; he pays himself with a portion of the product of his own labor-power: all above his wages that he produces he is not paid for at all. The unpaid—for labor power is used to produce wealth for the boss **free,** hence, are called profits, or "velvet." This is the wealth which flows to the exploiter while he "sleeps." It was not derived from "the dollar working at honest work," but from some wage-slave working for nothing after he has earned the $1.50 called his wages. He earns **all he is going to get,** the cost of his keep, **during the first few hours of the day;** the rest of the day he works for nothing, and gets it. The boss may "pay" the $1.50, but the wage-slave has already produced the value of the money paid before he sees it, besides whatever values he produced above the $1.50. He also furnishes the "capital" owned by the boss, since this also was derived from the unpaid labor, or profits, somewhere, and some time.

Did the Boss Supply the "Capital?"

Yes, from the same place he supplied the $1.50; from the products of wage-labor. The 19,000 millions of dollars "capital" invested in the manufacturing industries of this country were not "saved" by the bosses out of their own products, but out of the products of the wage-slaves; it represents the values the workers produced and didn't get. Then the Mutts pay the bosses a tax of about $8 a day for using their own machinery for a few hours a day for themselves, for their own wages; which the boss makes them think **he** paid out of **his** labor.

DIRECTIVE WORK?

Did not the bosses work themselves, besides working the workers?

Some of them did. And they gave themselves mighty liberal "salaries" for their "directive ability." And they didn't stop at $7 per diem, neither. The amount of their salaries was largely determined by what they "owned," not by what they did, by way of superintendence. It was "the dollars at work while they slept" that made them rich; to-wit, **the dollars which the workers produced and did not get.**

WHY "RAINY DAYS"?

"Something Radically Wrong"

SOCIALISTS KNOW WHAT IT IS

Dr. Manning says that, under capitalism, "rainy days," i. e., unemployment, are "sure to come." Of course they are. Such is capitalism. Now for the remedy: Skimp and save; make of yourself a contemptible tightwad; go without the things you wish to enjoy; make of life a continual penance, a dull routine of abstinence, preparing for the "rainy days," which are sure to come under a system of **production for profit,** instead of for **use.**

WHY BE NIGGARDLY?

But why should the industrious workers deny themselves the comforts, yea, the **luxuries** afforded by modern machine production?

If capitalism necessitates "rainy days," unemployment, abstinence, stinginess (and meanness generally), why not abolish capitalism?

NATURE IS PRODIGAL

No Need for Scrimping

Dr. Manning, somewhat paradoxically, started off his sermon on the blessings of going without things by **citing statistics showing the overwhelming prodigality of mother Nature, especially our own quarter-section of the globe.** The patriotic doctor (labor-skinners are always fervently patriotic!) dwelt at length, with imposing figures, upon the capacity of the American working-class to produce many times the food, clothing and shelter consumed at present by them. Then what's the matter, Doc., what do you want us to scrimp and scrape for and deny the baby a rattle? Isn't there something "radically wrong" with your think tank? Or do you think the trouble lies with ours, and that we'll let you get away with your gospel of stinginess? Well, we wont.

AN AUTHORITY ON "COWARDICE"

DR. MANNING LECTURES COMMERCIAL CLUB

When Dr. J. F. Manning presumes to teach the people of Everett what he calls the "sociology" of Karl Marx, he is talking about something he doesn't even know the name of: Marx was not, as the learned (?) doctor alleges, "a German writer on sociology." Marx had the honor of being, however, the greatest writer on **political economy** that the world has ever produced. Which means that Dr. Manning had the audacity of presuming to "teach" the Marxian economy without having troubled himself to read Marx first. Doubtless he relied upon the ignorance of his audience. And it must be granted that he reckoned well, since, Socialists excepted, he was able to put his fabrications over and get away with them!

"COWARDICE"

Monday evening of this week the doctor was happier in the choice of a subject, when he lectured the Commercial club. The doctor took for his theme, "Cowardice." We do not question the doctor's authority on this subject. He must have felt thoroughly at home in it, judging from the way he "beat it" last week when challenged to make good in debate his ridiculous asseverations. He was too cowardly to repeat them while giving some one who knows what Marx taught a chance to show an Everett audience that Dr. Manning, as a political economist, or would-be statesman, is a fraud, a rank impostor.

The Morning Tribune of Tuesday last, reporting Dr. Manning's Commercial club speech, says:

"Dr. Manning took as his subject 'Cowardice' and pointed out that business, education, capital and labor are deeply afraid of each other, while only ignorance shows a semblance of bravery."

Here the doctor is partly **right,** at least "only ignorance shows a semblance of bravery." That it is but a **semblance** of bravery was well evidenced by Dr. Manning himself a week ago, at the High school. At heart ignorance is a coward. Dr. Manning speaks here as one who knows his subject well—**well enough to keep off the firing line.**

The Doc. further said, to his fellow commercialists:

"We should meet ignorance and wrong by a mighty intelligence and right."

If the Socialists are, as Dr. Manning alleges, both ignorant and wrong, why does he not dare to meet one of them on a public platform and expose him?

Knowing that he possesses neither "a mighty intelligence" nor the "right" attitude toward public problems, Manning very wisely makes his face at the Socialists, holds his thumb to his nose, makes a grimace and runs away.

We may accept Dr. J. F. Manning as one who speaks with authority when his topic is "Cowardice."

HERE'S A THOUGHT

It is much safer to shout with the crowd than against it. That is why the crowd makes such a noise.—Printer's Ink.

The average worker votes for nothing and then kicks because he gets it.—Columbus, O., Socialist.

MR. WOOD LIKED THE DOCTOR'S DOPE

Carefully Evades Purport of Apologist's Address

THROWS SAND OF "ECONOMY" IN PEOPLE'S EYES

In the Morning Tribune of January 23, an obscure individual, signing his name Richard P. Wood, tries to lead the people of Everett to believe that the warp and woof of Dr. Manning's reactionary address at the High school, a week ago, was merely a desire to show the workers of Everett the folly of wastefulness and improvidence, and the advantages, on the other hand, to be derived, under capitalism, from economy, or living on a standard below one's income.

Now no one, of course, least of all a Socialist, has any argument to offer against the **intelligent use of money earned, and the expediency,** under existing conditions, of the more far-sighted and provident among wage earners laying away whatever portion of their wages which, through self-denial, they can manage to hoard. Manning is right in his assertion that, under capitalist misrule, the wage-workers will certainly need whatever they can save for the many "rainy" days that are inherent in this profit-monger's system of **industry for exploitation only.** As applied to the **occasional individual,** the advice of Mr. Richard P. Wood's messiah is well given; **as applied to the workers as a class it is all rot, impossible of realization and viciously misleading in its false implications.**

We do not, mind you, gentle reader, allow our "class hatred," "venom of jealousy," and lack of "desire for honest labor," so to mislead us as to rashly assume that either the tender-hearted Dr. Manning or his apostle of **"content" under the yoke,** our benevolent friend of labor, Mr. Wood, really know anything about why their advice cannot be followed by the wage-slave element **as a class;** this would be to impute to them at least an elementary knowledge of political economy, which neither of them can justly be suspected of possessing.

All we wish to point out here, to any one who might guilelessly assume that we are attacking the benevolent (?) doctor's doctored lecture on the point emphasized by the philanthropic Richard P. Wood, is this: **We are not opposing Dr. Manning's address on the basis of the self-evident** platitudes with which his quack remedy for poverty was adulterated; we are attacking the nasty, poisonous nostrum beneath his sugar-coated pellets of what should be called, "Proverbs for those destitute of money and brains."

A Discredited Policy

Dr. Manning and Richard P. Wood are merely following the old trick of putting over a bunch of truisms, as platitudinous as a fresh "discovery" by Theodore Roosevelt, along with a mass of pure—or impure—fabrications and **perversions** of self-evident truths; merely to mislead and deceive. But thinking people recognize this old, dishonest method of argument. The theologians beat you to it, Doc., and Dick.

We can afford space here for just one example of Richard P. Wood's imitation of Dr. Manning's bunk. Here is the scintillant gem:—"instead of spreading the gospel of joy in work **it** preaches the doctrine of shame in work."

Says he further:

"There is a certain venomous section of the working class which should be excluded from the society of decent and intelligent workers. **It** poisons alike the working hours and the social hours with the venom of jealousy and hatred; it inspires dissension where harmony is necessary for good results; it fills the working class with self-pity for its so-called down-trodden condition; instead of spreading the gospel of joy in work it preaches the doctrine of shame in work," etc.

Presumably, the "it" is the "venomous section."

Somewhat "Venemous"

Now see here, isn't this statement just a bit "venomous" itself? Why not confine your criticism to the facts at issue, seeing that you are so much opposed to "a warlike feeling," and so strong on "human love," and all that? Don't be "venomous," Dick; as you yourself say,—"it warps the character; biases the judgment; destroys honor; kills joy; chases hope and leaves in its barren track nothing but a desert in which no flower of

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