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Maynard Shipley, Editor.
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TEACHING OR QUIBBLING

It is a fundamental principle of modern pedagogy that no true education in the arts or sciences can be attained unless a sound foundation has first been laid, treating of fundamentals, in which is included, usually, a correct understanding of terminology, of laws governing construction, operation, or expression, and the history of the particular art, philosophy, literature or science to be mastered. No one gives serious consideration to the "original views" of men and women who are ignorant of what has already been discovered, achieved, experimented upon, etc, in the particular department of human endeavor where they would fain appear as authorities. Charletans, cranks, egoists and impostors, are always scornful of "authority," of the laborious and patient work of real students and investigators, and they are seldom or never thoroughly versed in the history of the subject upon which they pose as authorities themselves. To hearken unto their voice is the part of wisdom; to regard with respectful consideration the patiently worked out conclusions of real thinkers is "hero worship," "making a fetish of a name," etc., we are told.

Discipline and close-thinking are absolute prerequisites to clear conceptions and practical efficiency. Careless thinking, slovenly methods, easy-going all-inclusiveness, often pass in the Socialist movement for "broad-mindedness." But a pint of water is still far from being a barrel thereof just because it has spread out over a wide surface, as superficial as it is extensive. It spreads over a lot of ground, and includes many things, but gets to the roots and nourishes to fruitfulness absolutely nothing.

Let us learn to respect **thoroughness**, the discipline of hard, steady and clear thinking. False methods, misleading views, the tendency to exaggerate the importance of side issues, the careless ignoring of mischievous errors in the use of terms or in the interpretation of important passages from our standard works on Socialism, all result from a lack of **self-discipline** and from **a want of knowledge**, aggravated often by an abnormal development of the **ego**. It is much more important, therefore, that we acquire thorough knowledge and **understanding** than that we gain an apparent "harmony" built upon a false foundation of ignorance; upon misleading, conflicting, mutually destructive conceptions of what are correct principles and workable tactics.

Let us not fall into the lazy attitude of mind that looks with scorn upon the demand of the Socialist student for clear and scientific expression and understanding, while flattering ourselves that we are objecting to mere "quibbling." "Back to the classics" is a welcome and much-needed slogan in these days of bewildering side-issues and side-stepping.

WORKERS' ONE PROTECTION

The people of the United States are at this moment in the midst of a far-reaching industrial depression, a "silent panic," as it has been aptly called. And beneath the "silent panic" seeths a deeper, more far-reaching, though hardly less recognizable "panic"—the half-conscious, and reluctantly acknowledged panic of the bourgeois politicians and statesmen of the world. Deny it as they may, the industrial and political masters of the world are fully alive to the fact that trading-class society is facing the most portentious revolution that the human race has ever known.

The workers' one protection in these times that so try men's souls is **study**, study of Socialist literature, Socialist philosophy which alone can enlighten and uplift the workers of the world.

Boost the Socialist press—the hope of the world!

A good time is in store for you at the Season's Big Socialist Picnic on July 4th, at Hall's lake.

That Illinois woman who was accused of paying $2 for a vote is manifestly innocent. No woman would have paid more than $1.98.—Nashville Southern Lumberman.

CHANGE IN SOCIETY ABSOLUTELY NECESSARY

That a change in society is absolutely necessary is being recognized today by any number of people. The power of a few great capitalists is becoming so gigantic as to threaten the system itself. Few people but the most bigoted are now afraid of the word Socialism. But the idea of Socialism is being perverted by capitalist-minded people into government ownership and state Socialism. Such "Socialism" would, by the nature of things, retain the features of wage slavery and the political government of oppression. Such "Socialism" would be beneficial to many capitalists who are afforded no protection on the economic field in the present days, when a simple millionaire counts for little on the great industrial competitive field. **Government ownership, with continued class rule and wage slavery, is the ideal dream of many a capitalist-minded would-be revolutionist.** It would be the ideal perfection, indeed, of political society, supplemented by centralized economic power. **This would be a middle class Society revolution that would not touch the foundation of modern society.**

A few years ago it very much looked as if should the workers' Socialist revolution miscarry, it would be perverted into this channel. But in late years there have sprung into existence such gigantic social economic forces that it appears even more plainly that the political state has outlived its usefulness in history. **The future economic state is looming clearly upon the social horizon.** Even within the capitalist world the economic state shows signs of asserting its supremacy over the political. The economic masters are and have ever been, the political masters. **But the modern economic kings are threatening to overrule their own political state.** The economic forces are becoming too gigantic for political control. The political forces are becoming puny in comparison because the political state, even though thoroughly capitalistic, is hampered in its actions **by the conflicting interests of the capitalists of the lower strata. Hence the political state, though subservient to capitalism, stands in the way of ultra-capitalist development.** Therefore it is that we witness the spectacle of a struggle, in several instances between the country's greatest financiers and captains of industry, on the one hand, and the political government of the country on the other. **It is the self-assertion within capitalism of the future economic state.** It is the breaking loose of social economic forces too gigantic to be confined in the narrow bounds of past ages. The days of the political state are numbered. It has outlived its usefulness. It stands in the way of progress. The economic state is the society of the future. **But the victory of the great industrial lords would mean a slavery worse than the world has ever experienced.** That would mean the ideal total mastery of the richest, most powerful, most absolute oligarchy the world has yet known. Puny in comparison would be the power of any other tyrant from the days of ancient Assyria to those of modern Russia!

It is imperative that every worker with an ounce of red blood in his body should exert every possible effort to turn the now raging stream toward Industrial Oligarchy into channels under control of the working-class, leading onward into the co-operative, all-inclusive world of Industrial Democracy —SOCIALISM!

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Ten copies of the Washington Socialist for ten weeks will cost you $1. Let us send you a bundle so that you can build up the Socialist movement in your locality. Get your local interested in this.

The chief danger at this moment would seem to be that Germany and Austria may wear themselves completely out licking Russia.—Chicago Herald.

There never was a good war or a bad peace.—Benjamin Franklin.

COMRADE J. M. SALTER ADDRESSES MINISTERIAL ASSOCIATION

"The Social and Economic Teachings of Jesus"

At the last meeting of the Everett Ministerial association, Socialist Commissioner J. M. Salter addressed that body under the title, "The Social and Economic Teachings of Jesus." Space will not allow the printing of the whole address, which was well received and taken and criticised in the spirit in which it was delivered. Comrade Salter spoke in part as follows:

"I come before your body as a part and representative of the militant revolutionary wing of the working-class, which finds its highest expression in the International Socialist movement.

"The church holds that if the teachings of Jesus were universally accepted, all our vexing social and economic problems would be solved. **If this means anything, it means that the teachings of Jesus have a distinct social and economic bearing.**

"We Socialists claim that our philosophy points the way to the solution of those problems.

"It then follows that the church, whose business it is to propagate the teachings of Jesus, and the organized Socialist movement, which seeks to spread the philosophy of Socialism, have a common economic end. That many, both in the church and in the Socialist movement, believe this is evidenced by the Christian Socialist Brotherhood and the following quotations from prominent ministers:

Appeal by a Catholic

Is the Catholic church the bulwark of the existing state of society? Are we going to repeat the mistake made by our ancestors by identifying the Church of Christ with capitalism, as they identified it with monarchical absolutism? If we do, we shall bring shame and disaster upon our holy Mother.—Arthur Preuss, editor of the Fortnightly Review.

Churches are Awakening

By C. B. Hoffman

Owners of mines in the lead districts of southeast Missouri were bitterly denounced as responsible for the "frightful conditions under which miners are compelled to live there"—at the annual meeting of the St. Louis district conference of the Methodist Episcopal church at St. Louis, May 26.

"We cannot hope to make Methodists there," said Rev. E. J. Kulp, "because a Methodist believes he is a child of God, and no man can believe he is a child of God and live there."—Press Dispatch.

Can't Ignore Socialism.

New York.—The Rt. Rev. Wm. A. Guerry, Episcopal bishop of South Carolina, at the Cathedral of St. John the Divine, New York, during the consecration of Bishop Hulse, of Cuba, said:

"No church and no body of religious leaders calling themselves Americans can any longer afford to ignore this great world wide movement of Socialism, or to be ignorant of its underlying principles."

PROBLEMS TO SOLVE.

"That our social and economic problems are pressing for solution, and if left unsolved must eventually engulf us in a whirlwind of destruction, all thinking students of existing affairs admit. Many churchmen expend most of their energy in railing at Socialism, while a number of Socalists are equally energetic in their attacks upon the church and religion. It is with the idea of doing away with these mutual recriminations that I chose the subject which I will discuss before you today.

"Churchmen admit today that the church is losing its influence among the masses of workers. They realize that the workers look with suspicion upon the church.

"Yet, in spite of this, Jesus stands higher than ever before in the estimation of the more intelligent workers. They know that he in his day voiced the highest aspirations of the lowly.

Why Workers Leave Church.

"Let me devote a few moments to explain why the militant workers are leaving the church and discarding religion:

"All religions have at least three underlying principles. First, a theory of causation, second, the attitude that man should hold towards the unknown forces of nature, third, man's attitude towards his fellow man. Science has eliminated religion as a theory of causation. The Christian idea of God is incompatable with the world's rising democracy and to attempt to assume the attitude towards our fellow men as is taught by the church would be suicide. The workers have read history and they know that in the struggle for the right to think, the right of free speech and press, the right of political liberty the church has stood against the popular struggles of the masses.

Church Against Workers.

"They know that if the church is true to her past, she will be found opposing the masses in their struggle for industrial freedom. The deeper students of the history of the ancient workers know that the church was built upon the ruins of the ancient labor organizations. They know that the doctrine of submission as taught by the church is not the doctrine taught the workers by the fearless agitator of Galilee.

"Many were the bloody uprisings of the workers which took place before the time of Christ. All met defeat at the hands of the organized exploiters, with their hired and slave soldiers. Jesus saw the futility of armed rebellion, but advocated the open spreading of the principle of organization on lines of co-operation and brotherhood.

"His plan of salvation was a plan to escape from the poverty and misery of his day. For his economic utterances did he meet his death, and for the economic principles of the early Christians did they suffer persecution, until all trace of militant protest and revolt was extinguished.

"If the church really wished to follow in the footsteps of the master, it would be devoting its energies to awaking the workers to a realization of their wrongs and aiding them to organize with a view of ending exploitation."

Naturally, comrade Salter's views were not acceptable to all of the ministers present; perhaps not to any in their full import.

You won't seem right to any if you don't seem wrong to many.

The dog is not the only animal that licks the hand that beats him. There are workers who have the same disposition.—Ex.

Tricked To The Trenches

By H. W. WATTS

Our old friend Sammy Gompers continues to disparage what he calls Socialism. In this month's issue of the American Federationist he quotes Brand Whitlock as saying: "Socialism makes provisions for everything except liberty," and refers his readers to New South Wales to verify the statement.

Sammy must lie awake all night scheming out ways of holding Socialism in check, for most of his writings these days are on subjects of how Socialism won't work.

Sammy has often said "vote for your friends and defeat your enemies." Of course he only talks that way around election time because his friends are candidates of the Employers' association and they need his help and he needs theirs. As a member of the civic federation, Sammy has hobnobbed with friends of labor (?) such as Elihu Root, Seth Low and Henry Phipp in the Hotel Astor and he has got some valuable pointers from these people and he no doubt endeavors to live up to them, hence his building up of a straw Socialism that he can easily knock down. When he is not doing that he is trying to convince the wage mule that "only through economic organization can the workers maintain their rights and opportunities." That he should say so is not surprising. In fact we are prepared to concede that he believes it, if he believes anything. The salary he receives as president of the A. F. of L. would influence him towards that belief, were he the most honest man alive. But Sammy is a leader, also, and if you don't believe what he says he will lead you to an object of his own making and "show" you.

Sammy Not to Blame.

But after all Sammy is not to blame although he lies, and we honestly believe he knows he lies, for what he says. His job determines his actions and the Socialist (?) press supplies the goods. Sammy never said that New South Wales or any other part of Australisia has a Socialist government, but he makes his readers believe that Socialism is being tried out in Australasia, but our own politicians, who are labelled Socialists, tell the ignorant that it is. They tell us of the benefits that the workers derive through state regulation of this and that and of government ownership of so and so. But they never mention the failure of that regulation or ownership, when after years of trial the workers are found to be no better off.

New South Wales has a Labor government as also has Australia, and the revolutionary Socialists have been strictly opposed to the labor government for it is nothing more than a would-be progressive party.

The measures that the labor party have put through places the worker completely at the mercy of the state. The reforms of the labor government have been such that they have far more power over the actions of the workers than any capitalist ever had. They have inaugurated a system of state ownership and government regulation that is a long way from Socialism, and when we hear Socialist (?) speakers and writers demanding that the government take over this or that it gets on our nerves. The idea that the extension of the functions of the state as an employer of labor is Socialism gives Sammy and his ilk a good anti-Socialist argument. Of course they themselves know better, but their bunk passes with the ill-informed and ignorant.

State Ownership Not "Socialism"

State ownership gives a bureacratic power to the highly paid officials and if this can be labelled Socialism it will keep thousands from studying Socialism. Thousands of Henry Dubbs have been kept from studying because they were led to believe that Socialism would break up the home, or that it would make them divide up, and it is just as easy to make them believe that "Socialism" or in other words, state regulation by government ownership, is a menace to that grand and glorious liberty (?) for which our grandfathers fought so nobly.

The intervention of the state as a means of bringing about Socialism seems to have been first proposed in France by Louis Blanc, who advocated the state subsidizing of co-operative societies of workmen. At the same time the same sort of state assistance was proposed in Germany by Ferdinand Lasalle.

True Socialists, however, have no such belief in the virtues of state assistance as had either of the two above exponents. In France and Germany Blanqui and Marx declared themselves to be communists, aiming at the "temporary dictation of the proletariat" by means of a revolution. After the failure of the revolutionary attempts, a compromise between the two schools was effected. It was agreed that both sections should unite for the peaceful capture of political power, chiefly as a means of propaganda, but it was never contended that state ownership or control was Socialism.

Such a condition of things, it was pointed out, would be merely a change of masters. The private capitalist would be wiped out by the state, but in his place would be the public official, paid high salaries, yet, still a member of a privileged class, a kind of official aristocrat, while the actual producer of the wealth would still be the wage slave, having his wages paid out to him by a black-coated bureacrat instead of a capitalist.

The worker would still be a wage-slave, and his condition might even be worse, for there would be but one employer asking for his services, where there might otherwise be several. Furthermore if he should offed some boss bureaucrat his plight would be particularly perilous because it would be far easier to black list a man under state ownership than it is under capitalist ownership.

(Continued Next Week.)

EUGENE V. DEBS ON CAPITAL AND LABOR

In the evolution of the human race to a higher plane of life, capitalism has a historic mission which is about fulfilled. It has exploited the earth and fastened its tentacles into the most remote corners of the globe. It has no more worlds to conquer, and as its inevitable need is expansion, it carries within itself the seeds of its own dissolution. It must give way to its successor, as feudalism gave way to it. Capitalism has introduced system, organization, and technical perfection into industry. It has brought the races of the world into communication with one another and enabled men to realize the oneness of humanity. It has immensely broadened the intellectual horizon of mankind and has welded the producers of the world into a compact, well disciplined body that understands the need for solidarity and the necessity of co-operative effort. It has, in short, laid the ground work, prepared the warp, and furnished the means whereby the great body of wealth producers, as a result of their orderly and legitimate conquest of political power, shall be able to take over the whole of industry and operate it for the use of all the people instead of for the private profit of the comparatively few owners of capital.

This is the only remedy: **Any proposition which assumes to leave the capitalist in possession of his property in the means of production is fatuous. Any scheme of regulation that interferes with capitalist profit to a sufficient extent to bring substantial relief to the workers, or to do away with the army of the unemployed, and insure to every producer of wealth that economic security which an enlightened civilization demands for him, necessarily means collective ownership.**

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"ENJOY LIFE AT THE OLYMPIC THEATRES"

Fruit growers and canners of Baltimore, Md., are attempting to have the child labor law amended in a manner that will permit the exploiters to employ children as young as 10 years of age. The women's organizations, backed up solidly by the unions, are fighting the profit grabbers vigorously.

BLISS

"What sort of a time do you expect to have during the social season?"

"Fine," answered Mr. Cumrox; "mother and the girls will be so busy thinking about their clothes that they won't have time to notice my grammar."—Washington Star.