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WHY?

By L. E. Katterfeld
State Secretary Socialist Party of Washington

Ever stop to think WHY we are organized?

Is it because we enjoy each other's company?

Is it because we admire each other's talents?

Is it because we love each other? Some Socialists talk as though they think so. They give as a reason for not joining the organization that they don't like some individual who is active in it.

Or they are holding aloof because they consider the rest of us such a set of scamps.

Or they don't like the way we sometimes snarl at each other.

These good comrades have an entirely wrong view of the "why" of our organization.

It isn't a pink tea affair, nor a social club, nor a literary society, nor a love feast.

Our organizations isn't based on mutual attraction.

It is based on necessity.

We got together BECAUSE WE HAD TO.

I learned from bitter experience that alone I am helpless.

My comrade learned from his experience that alone he is weak.

We both learned from our experience that TOGETHER WE ARE STRONG.

It isn't a question of preference.

It's a question of power.
It is a question of HITTING HARDER.

I am trapped in a fire in a great building. Thousands of others are trapped like me. Our only exit is barred by massive doors. The doors are locked. My feeble hands can not push them open. Neither can yours, nor yours, nor yours.

But here lies a great beam. I can not even life it alone. But together we can swing it aloft and use it as a battering ram to break our way to freedom.

Take hold there. Be quick about it. The air is full of smoke. It is hard to breathe.

I don't know you. You don't know me. BUT WE BOTH WANT TO GET OUT.

I don't care if your breath stinks and your clothes offend the eye. I don't inquire into your ancestry nor your moral character. I don't ask you about your religion nor your opinions. I don't look at the color of your skin nor care what gibberish you talk. I may loathe your entire person, but—

The fire is scorching my back. I must have air.

I WANT TO GET OUT. So do you. Take hold with me. Heave to. HIT HARD.

Taht is the WHY of our organization. Join the party. Pay your dues. Hit Harder!

Passing of Capitalism

By Isador Ladoff

Why does capitalism flourish in our midst like a venomous fungoid? Why did the greatest achievements of the human genius in the conquest of dead matter result in the actual return to barbarism? Simply because our philosophy of life is behind our progress in the domain of purely material or industrial activity. Simply because the modern methods of production and distribution of wealth are far more advanced than our ideals and conceptions about right and wrong. Our methods of economic activity are incorporating (although incompletely) the progressive principle of socialization, while our philosophy of life, our moral ideals, remain still individualistic or anarchistic.

In this incongruity, in this contradiction between our conceptions of human inter-relationships on one hand and actual material conditions on the other, is concealed the center of gravity of all social problems of the day. This incongruity and contradiction is felt instinctively by everybody. Very few, however, have a clear vision of the hidden causes of these phenomena. Deep is the general unrest, broad is the general nervousness of the people, obvious are the symptoms of our social abnormalities, absurdities and crimes, but very few penetrate beneath the mere surface of things.

Dissatisfaction permeates every class of the people, and many are the remedies proposed and advocated by all kinds of so-called reformers whose name is legion. The middle class "reformers" of the democratic-populist stamp, those blind leaders of the blind, preach reaction, return to semi-medieval individualism, as a means of escaping the perplexities of our modern industrial conditions. Their watchword is: "Backward, backward, Don Rodrigo!" Another variety of half-hearted, one-idea reformers try to concentrate all their attention on some single panacea, bound to save humanity in twenty-four hours after its inauguration. Such are the prohibitionists, single-taxers, etc. All these would-be saviors of humanity lack historic sense and philosophic training of mind. They are delightedly puerile in their utopian faith in the miraculous power of legislation on paper, and do not see the forest, because stubbornly insisting on looking at one tree only. They imagine themselves to be Joshuas, commanding the sun of industrial evolution to stop at the Aialon of dwarfed capitalism.

Socialism has another more sensible and cheering message for humanity. Its watchword is "Forward! Forward!" It recognizes the absurdity of all the attempts to turn the wheel of historical development backward, it considers as insane the advice to undo all the marvelous achievements of science applied to arts. It is primarily an educational movement. Its task consists in teaching people to conform their philosophy of life, their social ideals and moral principles to the new industrial conditions.

The economic structure of our modern society is clearly drifting towards the socialization of industry, and Socialism is preparing the people for this revolutionary change. The time is near when the tools of production and raw material will be turned over to the people engaged in production, when production will be carried on,

not for profit, but for consumption, when socialized production will be carried on by society in the interest of society; in short, when society at large will be the master of its own economic destiny. Such a revolution in economic life demands a radical revision and readjustment of our moral conceptions; it demands a clear vision of the drift of our time and a great deal of enthusiasm in the cause of human welfare. This clearness of vision, this enthusiasm and the gospel of a new system of ethics Socialism brings to the people.

THE SOCIALIST STATE AND THE INDIVIDUAL

By Karl Kantsby

To get even a questionable intellectual introduction to the public requires an expensive technical apparatus and extensive co-operative powers. The individual can not here act for himself. Does that, however, not mean that here again the alternative to capitalist industry is national industry? If this is so, must not the centering of so great and important a part of the intellectual life in the state threaten in the highest degree that intellectual life with uniformity and stagnation? It is true that the governmental power will cease to be a class organ, but will it not still be the organ of a majority? Can the intellectual life be made dependent upon the decisions of the majority? Would not every new truth, every new conception and discovery be comprehended and thought out by the insignificant minority? Does not this new order threaten to bring the best and keenest of the thinkers in the various spheres into continuous conflict with the proletarian regime? . . . Here is certainly an important but not an insoluble problem. . . . The state will not be the only leading and means-granting organ which will come into consideration, but there will also be MUNICIPALITIES. Through these all uniformity and every domination of the intellectual life by central power is excluded. As another substitute for the capitalist industry in individual production, still other organizations must be considered; those of FREE UNIONS which will serve art and science and the public life and advance production in these spheres in the most diverse ways, or undertake them directly; as even today we have countless unions which bring out plays, publish newspapers, purchase artistic works, publish writings, fit out scientific expeditions, etc. . . . I expect that these free unions will play an even more important role in the intellectual life.

Class loyalty, education and organization along the lines of the great class struggle alone will free the working class from the wage slavery.

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SOCIALIST PARTY DIRECTORY

Cards will be inserted in this column for the sum of fifty cents a month.

NATIONAL EXECUTIVE SECRETARY.—Walter Lanfersiek, 803 West Madison St., Chicago, Ill.

STATE SECRETARY OF WASHINGTON.—L. E. Katterfeld, Box 491, Everett, Wash. Office 314 Commerce Bldg., Everett.

SNOHOMISH COUNTY SECRETARY.—Carl Uionska, Room 3, The Forum, 1612 California Street, Everett, Wash.

LOCAL EVERETT No. 1 meets every Friday evening at 8 in The Forum, 1612 California St., Everett. Frank Cort, fin. sec.; Hanna Crosby, rec. sec.; F. G. Crosby, organizer.

LOCAL EDMONDS meets every Sunday evening at 8, in Engels' hall, Edmonds. C. E. Briggs, Edmonds, recording sec.; B. H. Davis, Edmonds, financial sec.

LOCAL MONROE meets on the 1st and 3rd Fridays in the month at 8 p. m. in the St. James hotel. R. W. Thompson, Monroe, sec.; W. S. Keller, Monroe, organizer.

LOCAL CEDAR VALLEY meets on the 2nd and 4th Saturdays in the month at 8 p. m. in the Cedar Valley church. Richard Pape, R. F. D. Edmonds, sec.; J. M. Hoover, R. F. D. Edmonds, organizer.

LOCAL LAKEWOOD meets every Thursday in the month at 8:30 p. m. in Lakewood hall. Chas. Roth, R. 1 Arlington, fin. sec.; John Overbold, R. 1 Arlington, organizer.

LOCAL RICHMOND meets every 2nd and 4th Sunday in the month at 3 p. m. in the homes of members. F. D. Hoffer, R. 1 Edmonds, fin. sec.; Bonner Bartlett, Edmonds, rec. sec.

LOCAL GOLD BAR meets every 3rd Sunday in the month at 2 p. m. in the homes of members. Rufus Wren, Gold Bar, organizer; Gustus Fleeder, fin. sec.

LOCAL SILVANA meets every 3rd Sunday afternoon in the months at 2 p. m. in the Silvana Trading Union hall. Arvid N. Berg, Silvana, fin. and rec. sec.; Ole Larson, Silvana, Organizer.

LOCAL BRYANT meets every 2nd and 4th Sunday in the month at 2 p. m. in the homes of members. Mike Kronholm, Bryant, fin. sec.; Oscar Carlson, R.F.D. 4, Arlington, organizer.

LOCAL HOME ACRES meets first Sunday afternoon of each month at comrade Chas. Solle's residence. W. J. Fortson, rec. sec.; Chas. Solle, fin. sec.; Chas. Jurgus, organizer.

LOCAL MARXIAN, Seattle, meets every Thursday at 8 p. m., at 1433 Lakeside Ave. Lalla Rogers, 1433 Lakeside Ave., fin. sec.

LOCAL ARLINGTON meets every Monday evening at 8 p. m. in the Labor Temple. Homer Caswell, rec. sec. Wilford Dougherty, Fin. sec.

IMPEACHMENT OF CAPITALISM

Rev. J. Stitt Wilson

Preachers of the gospel frequently urge individual salvation as an answer to the social problem. Let me state with utmost emphasis that no individualistic spiritual experience can lift you out of the social and economic relations of the social system in which you live. There is no religious experience, no spiritual vision of God, as proposed by mystics, or Methodists, or Christian Scientists, or Salvationists, or any sort, which can release you from the grasp of economic relations.

I impeach capitalism as the supreme anti-Christ of modern times. I take my stand on the life and spirit and teaching of Jesus and declare that capitalism is a menace to every purpose and program of the Christ.

Any man or church which professes to offer the Word of God to the souls of men and yet leaves the American plutocracy in the saddle on the backs of the people is deluding the people. Any church in this city, or any city, which at this late date is still at peace with capitalism is a moral and spiritual tomb. The socialization of industry—democracy in fundamental equipment of society—in short, Socialism, is the logic of Christianity. And here I took my stand long years ago.

SOCIALISM

Socialism implies that the individuals who make up society should, in their collective capacity, possess all the instruments of production, and thus prevent the evils arising from the present industrial system. It requires that the process of production and distribution should be regulated not by competition, with self-interest for the moving principle, but by society as a whole for the good of society.—Palgrave's Dictionary of Political Economy.

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PREPAREDNESS CAMPAIGN

The campaign to get owners of large factories and stores to get their employes into the militia to learn how to slaughter each other in strikes and in Wall Street manufactured wars, bore fruit in New York yesterday when the employes of the Wanamaker store were led into forming a machine gun company of the Seventy-first Regiment, N. G., N. Y.

Employes of the Wanamaker store have been formed into a military company for many years, drilling on the eleventh floor of the store building. For two weeks each year the store employes in the military company are sent to Island Heights, N. J., to learn to drill bullets through the heads and bodies of men and women and children.

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