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THE WORKING MAN'S PAPER

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NUMBER 30.

## WOMAN THE SLAVE OF THE WAGE SLAVE.

Economic Independence, Her Only Salvation, Cannot  
be Had Except Through Socialism.

### PLAIN SPEAKING BY A WOMAN TO WOMEN.

If Socialism is an emancipation for the workingman, it is a far greater emancipation for the daughter and the wife and the mother of the workingman. There are two reasons in my opinion why women are in a condition of slavery.

First, the limitations of so-called "Woman's Sphere."

Second, the economic dependence of woman upon men.

#### "WOMAN'S SPHERE."

First, then, what is meant by woman's sphere? Over a hundred years ago Rousseau wrote:

"Women are specially made to please men. All their education should be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to bring them up when young, to take care of them when grown up, to counsel, to console them, to make their lives agreeable and pleasant—these in all ages have been the duties of women, and it is for these duties that they should be educated from infancy."

Yes, we are educated in that line and from infancy! To be sure we are slowly emerging from a condition of subservience which would be humiliating even to a female monkey, but we have a long way to go yet. Rousseau believed that women were born for no other purpose than to serve men in all their varied demands, that a woman had no individuality apart from being some man's appendage. In fact, if she didn't have some man "to please, to counsel, to console, to make life agreeable for" (and he might have added to cook for, to make beds for, to wash dishes for, to scrub for, to sew on buttons for, etc., etc.), she hadn't anything on earth to live for. Rather hard on the old maids, wasn't it? Well, let's see: are we so very far away from that idea today?

The only time when He and She are acknowledged to be on an equal footing is when both are in long clothes. And even then who would venture to call "it" a girl when "it" looked just like a girl, for fear "it" would prove to be a boy and the friendship of the fond mother be lost forever? Better call every "it" a boy and receive the occasional answer "it's only a girl" than to run the risk of such a slander and have the mother indignantly exclaim, "Can't you see it's a boy? Look at the way it uses its fists and yells!" As a rule, before a boy has himself issued from the petticoat stage he is against boyhood to be termed a girl! And girls are handicapped by the unnatural limitations put upon them by their mothers, more than by their fathers, in order to properly, or improperly, fit them for "Woman's Sphere." They must play with dolls and learn to sew, while boys play out of doors and learn to smoke and chew and swear.

Why should it not be womanly and right for the girls to do the same thing? Why should there be a different standard of right and wrong at the very start? Why should there ever be a different standard of right and wrong for the man and woman? I say, what is right for the boy is right for the girl.

and what is right for the man is right for the woman!

The man should be looked down upon for what the woman is looked down upon. If we could have this one thing changed as it should be, one phase of woman's slavery would be removed!

All the training of the boy is to fit him to conduct the world's affairs. All the training of the girl is to fit her to stay at home either as the "housewife" plant or the poor man's slave, and have nothing to do with the world's affairs. His aim is to be somebody; her aim is to marry somebody. Until recent years' young women have been made to believe that marriage is the only honorable life open to women and many disastrous matrimonial failures have been made on that account. Not many years ago a man would plead an unwelcome suit on the ground that she better accept, or it might be her best chance. A story is told of an old maid who went into the woods and prayed aloud for a husband, and when an innocent owl called "who, who," she exclaimed, "Oh, anybody, Lord."

A woman has been so long looked upon as the lost rib of some man that she isn't considered by many as even a person, but as an appendage to some man. The majority of the men believe she is not fit to vote, or she would be given the franchise, so she is not even considered a citizen. Did you ever go to the polls and see some of the men who are fit to vote?

If some of them are fit to vote, it's no slander to the women that they are considered unfit! But the women don't want to vote, you say. They're afraid they'll be considered short minded. Well, don't you think, women, it's about time we should be afraid of being considered weak-minded? But if the woman is the poor man's wife, how can she get time to read and think? You men who work 8 or 9 hours, how long do your wives work? If you have no children, she has a comparatively easy time, but even then it has been her habit for so many generations to do woman's primitive work in the home that from force of habit she will take her sewing or her fancy work in her leisure instead of informing herself on the great problems she will be forced to face sooner or later and which she should be prepared to meet as well as the men.

Let us insist that we have a right to read and think, and if we have no vote we can make votes. I know a woman who reckons she made a hundred votes for Eugene V. Debs in the last election. And not so very long hence we shall have a chance in the Social Democratic Party to cast our vote for the man who shall be president of the United States. Don't let us be blind to what we should be and do right now. We are responsible for our ignorance in these days of books, and though women are not yet emancipated from their long-time slavery, they are a long way ahead of what they were 50 years ago; yes, even to years ago.

#### CAUSE OF THEIR SLAVERY.

Now let us consider the second reason why women are in a condition of (Continued on Page 2.)

### EMPLOYMENT UNDER PROSPERITY.

Another Testimony—Facts Speak. Editor of The Socialist: Being requested to state my experiences in the labor market as a baker, I wish to say: Arrived in Seattle the middle of September, last year, in search of work, with a traveling card from the International Bakers' Union, of which I have been a member for years. I find the bakers comparatively well organized here, and being a man as well as political organization of the working classes, I applied for membership in the local union of my trade, presenting my traveling card. I was informed that it was not recognized, as this union was not affiliated with the International Union, and that the admission fee was \$15, which I paid.

From the time I arrived to the 30th day of October, about six weeks, (was sick two weeks during said time), I got two days' jobbing. October 30th I was offered and accepted a position in a nearby city, notwithstanding that the wages were lower than in Seattle, because there did not seem to be any chance to get a position here with several men, both union and non-union, waiting for a chance.

I held my position to the 16th of March last, when I was informed by my employer that he intends to make some changes, so he did not need my services any more. Later I found out the reason of the change was that the man who took my place would do the same work for \$15 less wages per month than he paid me. So I went back to Seattle to offer my labor power for sale in the labor market and found a good supply of both union and non-union bakers with little or no demand.

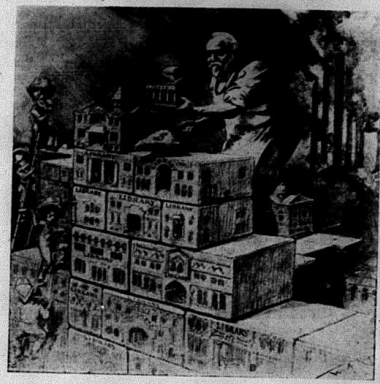
Got one day's jobbing during March. Was offered and accepted a position in another city in the first part of this month, but gave it up after two days' work, as it required 12 or 15 hours' hard work per day (mostly nights) to do the work the boss required. As I am one who don't believe that I am born to be a slave, but to work to make my living when I have a chance, and so thought I might have a better chance "during the present period of extraordinary prosperity," as the editorials of the P-I, last Saturday call it. But I, with several others in my trade, have for a long time been and are still waiting for a chance to sell our labor power under quite moderate conditions compared with many other tradesmen.

There are now about 17 bakers unemployed in this city, to 35 employed.

Last week I inquired at two steamships lying at the docks taking freight and passengers for Southern and Northern Alaska if they employed any bakers. At the first one the steward informed me that he found it cheaper to employ Chinese than white men, and at the other an officer told me that the steward, as well as the rest of the help in the kitchen were Chinamen. I wish to state in conclusion my opinion about the trades unions as they are today. They are all right so far as they go, but they don't go far enough. All they have power to do under very favorable conditions is to some extent to regulate the scale of wages and the hours of labor for their members, if an owner of the means of production or distribution sees profit in employing them. They are powerless to give employment to all their members, and also to check the ever increasing army of unemployed. Nothing less than Socialism can solve that problem. CAH. Seattle, April 30, 1901.

Tie a string around your finger to remind you of those who advertise in The Socialist.

## GOOD KING CARNEGIE.



BUT--  
UNDER THE SMOKE AND CHIMNEYS--  
WHAT?

### CARNEGIE THE SAINT, OR CARNEGIE THE CRIMINAL, WHICH?

Napoleon conquered Europe to glorify himself and France. Rockefeller corrupted legislatures, killed competitors, established the Standard Oil Monopoly, and now glorifies himself and his church by founding colleges and endowing Christian institutions.

Carnegie amasses Three Hundred Millions of Dollars to glorify himself and a hundred cities with his benefactions.

A century ago Frenchmen from end to end of France were shouting Vive L'Empereur to the Corsican butcher, who brought trophies of his victories to beautify Paris.

Today Americans in Seattle and Tacoma and every other city where the Iron King has graciously granted a Library Building, are crying aloud, Great is Carnegie. Long live his kind.

Where did Bonaparte get his power and wealth? By robbing the throats of Europe.

Where did the Pittsburg Iron Master get his power and wealth? By robbing the workmen of America.

Some of you say, No, he got it by honest means. We Socialists say no to you, and we prove to you he got it by the sweat and blood of the men who worked in his foundries.

You see those chimneys and the black smoke behind Carnegie in the picture there. That's where his wealth and power came from.

The men down there at those blazing furnaces, they made it all, every dollar and cent of it. Thousands and tens of thousands of them, and other thousands and tens of thousands of toiling women and children—all these are the victims of this great modern monarch.

Again you say, O, no, he gave a splendid library and art institute to educate the poor of Pittsburg, and he has provided pensions for his faithful employes in their old age.

But the Socialists say to you, you are blind worshippers. You cannot see the awful facts. It is the fifty thousand men that work for him, it is these who make all his wealth and power.

What did he pay them? Wages. How much? Just enough to get them and keep them, that is, a bare living. Not one of those thousands of workmen have got rich. Forty-nine thousands of them are so poor they must be pensioned in their old age or die of want.

Think you, for thirty years Andrew Carnegie has stripped these thousands of workmen of all the wealth they created by their toil except enough for them to live on—barely enough to keep their poor families alive in their miserable shanties.

From every man of those thousands he took at least as much as he paid him. Carnegie himself says in four years he could replace his wealth, if you leave him his "organization," that is, his men, low and high.

Suppose now, each of his 50,000 men is paid \$2 a day. Carnegie gets an equal sum—the surplus labor of two dollars a day from fifty thousand men, a hundred thousand dollars a day, a million dollars in ten days, thirty millions dollars a year!

You stagger. You say, Impossible. We tell you, No. That is what Carnegie made these last years, right along, and that is where and how he made it.

That is why he got his troops out of Homestead and hired Pinkertons to help him. Wages must not rise. If they do profits disappear. Give every man of that 50,000 employes of the Iron King four dollars a day instead of two dollars, and Carnegie's millions would never have been accumulated, the Pittsburg institute would never have been founded (by Carnegie), Seattle and Tacoma would never have had to thank Carnegie for their library buildings, the Billion Dollar Steel Corporation would have been unheard of.

Never forget, you worshippers, that all this amassed wealth, every dollar of it, was extorted from the individual workers because they could not help themselves. They must work somewhere to get a living. Carnegie had (Continued on Page Two.)

## MAY DAY CELEBRATION AT SEATTLE.

Germania Hall was crowded to the doors by an appreciative audience who had gathered from far and near to celebrate the International Labor Day.

Comrade Jos. Gilbert presided and the following remarks constitute his opening address:

Comrades and Friends: The first of May or May Day has from time immemorial been celebrated by the nations of the earth. The spirit of which this day is typical has been hailed with delight and rejoicing from the earliest ages of the world; poets have sung its praises, and the people of each successive age have celebrated this day in accordance with their enlightenment.

It is at this time of year that nature emerges from the long sleep of winter, and throwing off her somber garb blossoms forth in resplendent beauty; warmth and life spring into being, and the air is full of song and gladness. It is fitting, therefore, that man should also join in the general awakening, and feeling himself endowed with greater life and energy join in the universal song of gladness.

On this day has come of late years to have an especial significance to those who toil.

It will be recalled by many here present that in the year 1886 the American Federation of Labor chose this day to make a demand and inaugurated the eight-hour day; and later on, in the year 1889, the Paris Socialist Congress recommended that May day be celebrated throughout the world by Socialist and Workingmen's Associations, to demand economic justice, and it marks an epoch in the world's history. The workers of the world have arrived at a consciousness of a common interest, and realize the force and meaning of the sentiment, "Workingmen of all countries, unite, you have nothing to lose but your chains, and a world to gain."

On this day we celebrate the cause of Labor, and demand justice for the laborer. Labor has taken upon itself new life, in the advancement of its intelligence, and the knowledge of a common interest, and standing together as one man, they are rising to the full dignity of their stature, and give promise of a grander and happier day for the whole of humanity.

We demand a true Democracy, and we know this cannot be, as long as some men own that upon which all men depend; as long as one man is dependent upon another for the chance to earn his living, he is not a free man.

We therefore celebrate tonight the cause of freedom, so dear to the hearts of all of us, and we point the way to achieve that freedom, which shall assure to every individual the opportunity to stand erect in the image of his Creator, and bow to no man.

Labor creates all things, shall we therefore worship the thing created rather than the Creator?

Shall we put the dollar above the man and measure success by the power to oppress? No, a thousand times No, rather let us take away the necessity for oppression, by assuring to all men equal opportunities.

It was customary among some of the ancients to bring a skeleton in to a feast, to remind men of that to which all must come; we are not going to do

that tonight, misery, though exists around us, let us enjoy the passing moment as we best can, but we call attention that as the spring time comes to gladden the hearts of men, so Labor shall fulfill its historic mission, and when the world shall be plunged in the darkness of despair, and its rulers powerless to avert the disasters that beset us on every hand, the workers of the world shall arise, bearing the torch of Socialism to light the way and guide our steps into a fairer land, where liberty, equality and fraternity shall no longer be meaningless words, and mankind may realize the hope of all ages, "Peace on earth, good will among men."

A very pleasing programme had been prepared and the following persons rendered entertainment: Singing by Mrs. Stues, Mr. J. R. Weeks and the Sunset Singing Club, the last named being a male quartet; recitations by Mrs. J. M. Cameron, Howard Kent and Helen Vail, and a piano solo by Florence Huebner. Lueben's orchestra furnished music for the entertainment and also the dance which followed. The main feature of the celebration was an address delivered by Comrade A. G. Seibert, in which he gave a brief history of the International Labor Day, showing the significance of it and how it stood for the same principles the whole world over. He also traced the development of Capitalism down to the present time, showing how the great mass of people were being enslaved and the rapid elimination of the middle class, and showed how the only hope of all men lay in the reconstruction of the present system of private ownership of the means of production and distribution and the inauguration of the collective ownership or the Co-operative Commonwealth. The speaker predicted that the time was not far distant when Socialism would be recognized as the only salvation of the civilized world, and those who are now looked down upon as mere agitators and cranks would share in the blessings the new order of society would bring, and be honored as the pioneers in the cause of freedom, as those who fought in the front of the battle to strike down the last and worst form of slavery, that of wage slavery, and secure the blessings of liberty to all mankind.

**MEETING OF SOCIALIST EDUCATIONAL UNION, SATURDAY, MAY 4th, 4:30 P. M., AT 114 VIRGINIA ST., SEATTLE. ELECTION OF NEW MEMBERS AND OFFICERS FOR NEXT SIX MONTHS. ALL SHOULD BE PRESENT.**

Speaking of the unemployed, I know a dozen well-to-do, willing and sober men who can't find work enough to get three meals a day or a new pair of shoes! Read the want "ads." of the Times, if you really and sincerely cherish the delusion that work is abundant.

**Public Ownership, of Erie, Pa.,** has suspended publication for a time. It was one of our liveliest papers and deserved to live. But no good work is lost. Scores of our best men have had the same experience, Comrade Heydrick.

New advertisers each week. Keep tab on them.

## WOMAN THE SLAVE

(Continued from Page One)

slavery, namely, the Economic Dependence of Women Upon Men.

We Socialists state and believe that if the workingman depends on the capitalist for his means of subsistence he is necessarily the slave of the Capitalist. Is this true; is it logical? If it is true, then any person or any class depending upon another person or another class for subsistence must necessarily be in a condition of slavery to those who control the means of subsistence. When this is true of woman, who is economically dependent upon man, it brings in its wake a series of results not only injurious to the individual, but injurious and detrimental to the progress of the race.

We must recognize the fact always that in any form of slavery, there are all kinds of slaves and all kinds of masters, some of the slaves of the South were happier in slavery than they have been since. There have been some very good masters, and very bad slaves, but all these modifications do not alter the fact that a condition of slavery is a bad thing for the race.

Now, what are some of the results of this state of things? Why, a girl is trained from infancy to look for the coming man who is to provide her with what she wants. If she wants a house and clothes and jewelry, she must marry a house and clothes and jewelry! The man who has the most of these articles of merchandise is considered the greatest "catch." The young woman who has the prettiest face and manner and the most accomplishments is considered the best value to be exchanged for the value she receives.

If it were not for the exceptions to

overdrawn. "I hope it is." A generous man may go as far in one extreme as a mean man will go in the other, but the point I want to make is that the man has the advantage and the woman is practically helpless, the same as the capitalist has the advantage and the workingman is helpless.

A man who is naturally mean will grow meaner with such an advantage.

### A MARRIED SAINT.

I had a great uncle who was a brutal man in this respect. This uncle was also a Quaker and had a saintly face and coat and hat, and everybody who had three wives, and they were all glad when they died. It was a practical illustration of the survival of the fittest! One time he and one of his wives (I believe it was the third; the first wife had the worst of it) went on a vacation together. They journeyed to Boston, 17 miles from home. Probably she hadn't been so far from home in as many years. One of the things he required of his wives was a strict account of every penny spent.

After they returned from their journey she proceeded to give her account. It was all right except 3 cents. "What did thee do with that 3 cents?" was the question she heard which made her fear and tremble.

Oh, if she had only stayed in her own home away from the temptations of the world! But that 3 cents had to be accounted for. At last she remembered, she had stepped into a grocery store and bought 3 cents' worth of crackers and had gone to the Common and sat on a bench under the trees and eaten them for lunch. That was the reason she had nothing to show for the 3 cents. This satisfied him, and she had a narrow escape from nobody

### NOTICE TO LOCALS.

All Locals desiring National Organizer C. H. Vail to speak in their locality should send notice immediately.

Notices were sent out some time ago in regard to this matter, and Buckley, Aberdeen, Whatcom, Fairhaven and Okesdale have been heard from. Comrade Vail is now on his way to California and this matter cannot wait very much longer. The expense to each place which he visits will be \$10.00, besides furnishing a suitable hall.

All Locals which have not sent to me names of members in good standing will please send them as soon as possible to Wm. Butcher, National Secretary, Springfield, Mass. I will forward the ones I have to him and it will be too late if any more are sent to me.

Few responses have been received as to time and place of holding our next state convention. A new state committee is to be elected by-law and should be adopted and the question as to how the cause of Socialism in this state may be best advanced should be carefully considered.

As this notice may be overlooked by some, any member of a Local reading it should see to it that the questions involved are promptly acted upon at the next regular meeting, or have a special meeting called for that purpose.

J. D. CURTIS,

State Sec. S. D. P., Wash.

this rule what a forlorn state of affairs is this!

But we want to speak particularly of the wage slave's wife and in many instances of the wage slave's slave.

First, she has probably been the wage slave's daughter. She had to go to work before she was physically fit to work, to help out the limited family income. She gets tired of working for others after a time and thinks she would like a little home of her own. Or, perhaps, she has been driven to marriage as a refuge from the familiar advances of her employer whom she is afraid to check for fear of losing her place. She marries, at least she thinks she does; she enters into a legal contract which is called marriage. She probably marries the first respectable man who can give her a home and whom she likes well enough to risk the venture. She doesn't know anything about love or what the man's characteristics are. What does it matter, her marriage is a lottery, so they say. She finds on a few years' trial that instead of having money of her own she doesn't earn anything. He owns the means of production or the money-getting power. He controls the distribution. Now it is right here that the difficulty may come in. If he believes in collective ownership and fair distribution, as all Socialists do, all may go well.

She believes because she stands at a bench eight hours a day he has earned all the money and it is therefore his, though she may have worked 16 hours instead of eight, she has earned nothing, and all she gets he generously gives her as a charitable donation, she is in a pretty hard fix. If it isn't slavery, what do you call it? It practically depends therefore on what kind of a man he is how it is adjusted. You may think this picture

knows what, and all went on as before. Of course, this is an extreme and exceptional case, but there are more instances of a similar kind than we think.

I read a funny story in Judge the other day which appealed to me on this point. "Whitville, Ohio, April 4.—Lemuel Squezer, a citizen of this town, whose wealth is estimated at five hundred thousand dollars, bought his wife a new spring bonnet yesterday, the first she has had in eighteen years. Mayor Whipple has hoisted the flag over the court house and the band will be out tonight by using little deceptions such as occasionally increasing the grocery bill 25 cents and adding a nickel a yard to shirting, that a new spring bonnet may be purchased without the dreadful extravagance of \$2 or \$3 showing at once. Why, some women begin to accumulate the nickels six months ahead to get a spring bonnet at Easter.

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The inability to get enough money through the once source stimulated the woman to look about for a chance to earn some on her own account. A married woman who wants to supplement her small amount of money by carrying some herself can afford to work for less than the girl who has to pay for her room rent and board herself. That forces the wages of all women down and out. It looks as though in the present system, women were economically independent men would be economically dependent.

And that is what is fast appearing on the horizon of this beautiful 20th century of trusts and private ownership of trusts. If the women have to provide the money getting power the men will have to help them out by tak-

ing a turn at cooking and dishwashing, that would not be fair for those men to bear the entire burden.

The facts are that an increasing number of men are resorting to housework as a means of earning a living, and they are being crowded out from other lines by the low wages of women.

### WIVES OF SOCIALISTS.

How glad we women should be that we didn't vote last fall for a continuation of this system! But if we have no vote, and no representation, if we do not stand by the men in this fight to emancipate themselves and us. We have our share in the responsibility of this condition of things. If the husband loses his job because he is a Socialist, don't try and keep him from being a Socialist, but get in and help him out till he gets another job. Socialism is our only chance. It is no disgrace, but an honor, for the wife to provide the means of subsistence and stand in the way! It is no disgrace for the husband to get in and cook and wash dishes and take care of the children under such conditions. It certainly would be a disgrace for her to shoulder it all. Before we get Socialism we'll have lots of lost jobs and lots of such kind of disgrace, but let's stand by and not flinch till we win out. But of all things, women, if you can't read your title clear in the Socialist movement, don't let your ignorance of this subject stand in the way! I repeat, we are responsible for our ignorance on this question! If we refuse to read and think and see, we make a person drowning who refuses to get into a life boat because he never heard of a lifeboat and he doesn't care to know whether it will save him or not, so refuses to listen to the man in the boat who says it will save him if only gets in. Wouldn't you say such a man ought to drown? I know of a woman who believed that whatever she was the matter with her children's minds give them a dose of physic. One child was taken with a serious trouble which proved to be a knot in the intestine. A successful operation was performed, and the child was doing well, but true to her belief that a physic should be administered, she gave the dose against the doctor's orders and killed her child. Who was to blame? She isn't know any better, she didn't intend to kill her child, but had no any right not to know better?

### SOCIALISM, WOMAN'S SALVATION.

Now my last point is, What will Socialism do for woman?

1st—It will free her from wage slavery in the same way that it will free the man. She will get the full product of her labor and as her wages are lower than men's wages she will receive a proportionately larger benefit.

2nd—She will be relieved from accepting the indignities put upon her by a brutal employer (not so infrequent as you may think) for fear of losing her place.

3rd—She will be relieved from the necessity of supplementing her small wage by the assistance of a so-called friend or accepting the alternative of being half starved. Some of the goods employers in this city make their women believe they expect the girls to receive outside help in this way. That is one of the means by which they can keep down wages. If you women I can give them!

4th—She will be economically independent of any man and will consequently have a chance to choose a husband for his qualities of heart and brain and not because he represents so many American dollars with which to buy food and shelter and clothes.

Marriage then will be a choice of persons and not of things. It will not be a sale of a woman's body without the soul, to be paid for in articles of merchandise, and men will be stimulated to be worthy of admiration by the other sex because of qualities of character, not because of money getting qualities at the sacrifice of character. Last and not least, it will socialize the kitchen (the only industry which "practically remains in its primitive condition") and will release a great extent the slaves of the cook stove.

Now if you think all this is worth while get in and work for Socialism. If you don't know what Socialism is, find out. The Social Democratic Party is the only party which recognizes in its platform the equal rights of men and women. Don't refuse to be saved, and do save others, by this life boat.

And let us hold the men responsible if they don't vote out this terrible system with all its forms of slavery.

HATTIE W. TITUS.

### CARNEGIE THE SAINT, OR CARNEGIE THE CRIMINAL, WHICH?

the land and the machinery and hence all power over them. There were plenty of other men to take their places, if they wanted to quit. There was nothing to do but work for barely enough to keep body and soul together. Carnegie took everything above that. And that's where he got his millions and where all the rest of them got their millions.

There is no other way to get rich but to get what some other man made, but could not keep.

The entire source of wealth lies in wages. There is no such thing as high wages. It would not be wages then. It would be the full product of one's labor.

This is why we say, Capital is Crime, because Capital cannot exist without wages and wages is robbery.

Carnegie robbed his workmen and made himself king by means of the "Wage System." Rockefeller and Morgan and Jim Hill, all of them, did the same. Under the present Capitalist system there is no other way.

Therefore the Socialist demands the abolition of the system. He does not fight Carnegie so much as Capitalism. A system which makes kings destroys men. Mankind and kingdom cannot coexist.

Carnegie with his libraries and Rockefeller with his churches, and all the other Christian and philanthropic capitalists, only make capitalism more dangerous because they hide its hideousness.

If Carnegie said, like Napoleon or Croker: "I am a robber. I know it. But I can't help it. Your system is to blame. I must either be robber or robbed," then we could not blame him very much.

But now he justifies capital and wages. He defends the hellish system.

Therefore we attack Carnegie the Saint as Carnegie the Criminal, making himself a reputation for goodness while being really a monster of wrong and injustice.

**ORGANIZATION ESSENTIAL.**  
Answer to Comrade Nuhse by Comrade Origo of Springfield, Mass.  
**SPRINGFIELD, Mass., April 26.**  
Comrade Editor: If I may be permitted space in The Socialist, I would like to make clear a few points involved in the letter of Comrade Nuhse, which appeared in the issue of April 21.

In the first place, he wishes to do away with all national executive committees, but gives no good reason for making such a step.  
It appears that some of our comrades do not yet grasp or understand the Socialist movement in its entirety, and they should know that a class-conscious Socialist party is not composed of poor workmen, and can only be carried on successfully in the same manner as our capitalist parties, which exist only at election time, and which have the capitalist class at their heels to foot all bills.  
The N. E. C. of the S. D. P. I believe have done nothing but to have given complete autonomy to all state and local organizations, devoting all the time and money to advance the cause and increase the membership of the party.  
They have always stood for a union of Socialists and have never taken any steps in that direction which have already been taken of which you all have read in our party press.  
The N. E. C. cannot unite with them, and do not blame your committee for something they are not responsible for.

Therefore, comrades, let us stand together a solid phalanx of Socialists, headed together in that solidarity, and a national party alone can give, instead of urging the disruption of the movement by separating into separate local organizations. Our slogan is "Workers of all Countries Unite," let us stand by it as true Socialists.  
Now, in relation to the disorganizing of the movement, and the only fair way to divide the burden square, among the comrades is by having a small amount of dues, which every one should willingly pay.  
Here we disagree with our due system and rely solely upon contributions for support, we would soon find that a few comrades were giving all that could possibly spare, and more, while the others, not quite as enthusiastic or willing, would quietly look on their contributions, and their dues will not be near as much as our resources are today from dues, and the contributions made in addition to those of our comrades who are not willing to contribute under the present system. Under the present system all comrades feel that they are contributing something, which under the system advocated by Comrade Nuhse many would feel embarrassed to give but the few cents equal to that dues per month, and therefore are likely to withhold even that.  
By dispensing with our due system, I feel confident our resources for carrying on our propaganda would be much less than what they are now, for all comrades will readily pay their dues, and never think of contributing, and would not contribute under the system abolished.  
The Socialist movement is one which requires sacrifices on the part of every comrade, and it is only by such sacrifices that Socialism has made the progress it has. Yours fraternally,  
SILVIO ORIGO.

**ANOTHER REPLY TO COMRADE NUHSE.**  
Editorial Staff: After reading Comrade Nuhse's letter in The Socialist of April 21, I am seized with a desire to keep said letter before the readers until it shall have been turned over a few times and looked at from several points of interest.  
First, this, the greatest move, or organization, ever set on foot for the emancipation of the workers (the proletarians) become a laughing stock, a byword and the devil's progress, because we let the ones to be benefited by the change of ownership of the means of production and distribution of the necessities of life) our unorganized condition, in the eyes of all past experience, stand out as an independent state organization— independent county organization— independent city organization, and finally independent individual action— every man for himself, and the devil take the hindmost—for that is what our efforts will come to when we let it pull apart, for we have no small task before us when we undertake to overthrow the money power.

If you, we want through organized action to want to be as one man, the power behind the throne, Main in the county, state and national organizations. The man farthest from being a leader is likely to think that either fellow is not capable.  
If people want to read of prize money, handouts of fallen comrades, murders, rapes, suicides, and bond markets, why I don't think he has much use for a Socialist paper anyway. Socialist papers have a different line of education to work on.

New comrades would not read the paper if they contained the usual "oh, no." But we will print the news of the new comrades, if it is not such or appetite can be satisfied with the rebash of the crime of war.  
I do not say that there is no useful information in our capitalist sheets, but we have been feeding on deceptions long enough. Let's feast

our minds with something lasting and substantial.  
It is likely that Socialist papers are very reading for the man that is not interested in Socialism, but the reading of such papers as the P. E. or The Times educate a man on the lines of Socialism. If so, why not ours?  
JOHN READER.

**GOOD WORDS FROM COMRADE RIVERS OF THE HAVERHILL SOCIAL DEMOCRAT.**

**HAVERHILL, April 29, 1901.**  
Hattie W. Titus, Business Agent The Socialist—Dear Comrade: We are pleased to club with you and we are pleased to see the improvement in The Socialist. Our own experience tells us that sacrifices are required to successfully maintain a paper of the appearance of The Socialist. From this distance it appears as though Washington is doing fighting ground for Socialism in the West and Massachusetts in the East. Let us establish the workers and then fill all in between with the Co-operative Commonwealth. We wish our comrades in the West every success. I remain, fraternally,  
HARRY J. RIVERS,  
Business Manager Haverhill Social Democrat.

**OFFICIAL.**  
Comrades: I hereby advise you of the result of the vote of the membership of our party for secretary of the International Socialist Bureau at Brussels, Belgium. Comrade Harrison had 93 votes; Comrade Hayes, 82 votes; Comrade Hoehn, 45 votes, and Comrade Eastman, 229 votes. Comrades Harrison and Hayes, receiving the highest number of votes, are declared elected to fill the above offices.  
New locals have been organized at Bishop Hill, Ill.; Newport News, Va.; Warren, Ohio, and a French speaking branch at Lawrence, Mass.

Your attention is again called to the assessment being in the N. E. C. This indebtedness is as much yours as it is the N. E. C's, and we urge all comrades who have not yet paid same to do so at once. Secretaries are requested to call attention to this assessment at the next meeting of their respective locals, and urge prompt payment of same. Yours fraternally,  
WM. BUTSCHER,  
National Secretary.  
Springfield, Mass. April 23.

**A VERY GOOD WORK AND DEED.**  
NEW YORK, April 15, 1901.  
Editor of The Socialist—Dear Comrade: I have been missing your bright pages for several weeks past, and have had it on my mind to write you long before this.  
Here's \$2 for a year's sub. Keep the receipt, please send me also the last five issues.  
Good luck to you all! Yours fraternally,  
LEONARD D. ABBOTT,  
Sec. N. Y. State Committee.

**THE WORKER.**  
Beginning with its special May Day issue, the paper heretofore known as "The People," and published at 184 William street, New York, in the interest of the Socialist movement, appears under the new title of "The Worker." The change was considered advisable because of the confusion arising from the fact that there is another paper, "The People," published, which devotes itself to bitter attacks upon the S. D. P. and upon the labor movement in general.  
The editorial position of "The Worker" will continue unchanged in advocating the principles of Socialism and the S. D. P., and holding fraternal relations with the trade union movement.

**WHATCOMB, April 28, 1901.**  
Dear Comrade: I congratulate you on the excellency of the last issue of The Socialist. Those letters are what I can go out, armed with such ammunition, and get the attention of the creators of wealth.  
The absorbers of wealth dislike The Socialist, so that we love it for the enemies it has made and is making.  
In Whatcomb rents are advancing, water rates are to be doubled, price of lumber is advancing, cost of groceries is greater than in the recent past, but wages are at a standstill, if not slightly lower.  
Thus goes on this "Dance of Death."  
Respectfully,  
D. BURGESS.

**READERS OF THE SOCIALIST:**  
Dear Comrades: Having lost my productive ability, society has condemned me as unfit to survive; but I am struggling hard to raise myself to a state capable of producing. Physicians say that a visit to Hot Springs, Arkansas, is the only thing that will accomplish this. To raise money for this purpose, I have written a novel, which I must solve, and I ask you to help me. I am soliciting subscriptions for the following publications: The Standard Edition of Dr. Pope's Home Cyclopedia of Medical, Social and Sexual Science, price \$3. Beyond the Black Ocean, a novel by Rev. McFadyen, price \$1. Asleep and Awake, a novel by Raymond Russell, price \$1, and the International Socialist Review, a monthly journal of the International Socialist thought, price \$1. Once more, comrades, I ask you to kindly help me. Address all orders to:  
ALBERT STROUT,  
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Im 39

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**Information Wanted.**—Any one who knows the whereabouts of John M. Clark, who was a resident of Spokane, Wash., during 1888-89, would do a great favor by addressing to Peter Benjamin, Rochester, Montana, \$25 reward if found.  
Im 39

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It is far superior to so many cheap ranges now on the market, and costs but little more.  
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**The Real Religion of Today.** By Rev. William Thurston Brown. Shows how the Socialist movement embodies all that has been vital in religion.

**Why I Am a Socialist.** An address delivered by Prof. George D. Herron at a Socialist Democratic mass meeting in Chicago, September 29, 1900.

**The Trust Question: Its Political and Economic Aspects.** By Rev. Charles H. Vail.

**How to Work for Socialism.** By Walter Thomas Mills. A manual of practical suggestions for making Socialists and organizing them into a working party.

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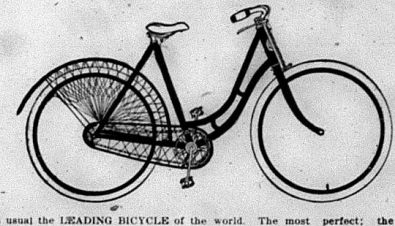
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