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THIS IS NUMBER

418

ADVANCE

We advocate the political organization of the working class to overthrow the domination of the capitalist class and to establish Socialism.

WHOLE NUMBER 418.

SAN FRANCISCO, SATURDAY, AUGUST 9, 1902.

FIFTY CENTS PER YEAR.

Liberty and the Social Revolution

There was a larger attendance than ever at Odd Fellows Hall Sunday afternoon, July 27th, and Comrade Wilson made what may be termed his star speech. Comrade Walter Thomas Mills, who was making a flying visit to our city, presided as chairman and his appearance on the platform was the signal for a perfect storm of applause.

Speaking on the subject of the "Fundamental Principle of Social Liberty," Comrade Wilson said in part:

We are in the moment of an impending social revolution. Economic changes in the last five, six, seven or eight years in the history of America and in the history of the world have been so rapid, have been so mighty and powerful as to give us Socialist agitators and Socialists of the rank and file the simple, sweet conviction that we shall be members of the co-operative commonwealth.

You take any living being, whatever that living being may be, and you will discover two elemental functions always there: first, the struggle to live itself, and, second, the power and desire to propagate its kind. Scientifically speaking, all life bears these two expressions—nutrition and propagation. In human society we call one of these expressions the principle of individualism and the other we call the principle of socialism. The principle that relates people together is the principle of socialism, or societyism; the principle that separates the individual from the masses is the principle of individualism.

Individualism and socialism are simply aspects of one whole. There never was an individual apart from society and there never was a society that was not composed of individuals. The principle of socialism destroys the ruthless principle of individualism. That ruthless individualism—that individual asserting himself irrespectively of anybody else—that person that would be a deity in human life, but when it is pushed to an extreme, the power of its tyranny is the greatest that ever cursed the earth, but the principle that made a Nero and a Napoleon Bonaparte is to-day mightier than ever in human society, and it will manifest itself evenly unless it is curbed. The persons are gone; the problems of that time are finished, but the principles remain.

There are four kinds of liberty: the religious liberty, intellectual liberty, political liberty and economic liberty. Three of these liberties have been practically fought out.

Religious liberty gave man access to the great infinite fact of our universe to interpret it according to his own conscience. The way to get religious liberty is to make God and access to God common property, without respect to persons, and religious liberty will take care of itself without your interference. The interpretation of the big fact of the universe by multitudes of people was only possible when they made the universe common property.

Intellectual liberty means the right to study stars and bugs on your own account and make your own account of it. It can only be attained by making common property the resources of common thought. The public school is the result of socializing the instruments of education.

Socialism cannot develop and the demonstration of Socialism cannot be effected unless we have an immense ocean of thought let loose from original thinkers in the movement. Intellectual liberty gave every man the right to think for himself. It was made possible by making collective or common or social the means by which all the people unfold their minds.

Political liberty was attained by socializing or making common property the means of government. We say "our government." We got it by socializing the things concerned. By making common property of the means of government we gave private access and private kingship to the last man beneath the stars and stripes.

Economic liberty. The competitive system has no bottom; only truth and liberty has a bottom invincible and eternal and we will win it on the principle of Socialism. The Socialists stand for the socializing of the means of production by which all the people live. When we socialized God we got religious liberty; when we socialized learning we got an age of science that eclipsed anything that the world ever knew; we socialized government and we got political liberty. Socialize the power

at present in the hands of private individuals and you will get economic liberty. Private ownership of the means of production robs the producer and the consumer, makes both believe it is prosperity and defrauds the people.

Hungry for Agitation

Yuma, Ariz., July 29, 1902.

Dear Comrade:

I write to ask you to look out for a speaker for Yuma. Any one who happens to be traveling through on the S. P. route that can stop over a day or two and give us a good socialist speech will be heartily received and all stopping expenses paid. We had a rousing meeting the Fourth. Comrade N. A. Richardson of San Bernardino, Cal., was with us and made several new converts, besides enthusing all the old ones with the spirit of success; we have organized a committee for campaign political work and expect to hold a convention soon to nominate county officers for the fall elections. We are so far from other Socialist sections and speakers that we seldom have a chance for a good speaker. Fraternally,

S. H. Johnson, Sec'y.

Four More Down South

Julian, August 1, 1902.

Dear Comrade: I have the pleasure to announce four new locals thus far on this trip out of six towns. I find an amazing amount of individual work being done in all of the country places. It will sum up well, I think, in November.

Fraternally,
Helpingstone.

The Work in Humboldt

Editor Advance: On July 20th Miss M. Lena Morrow left Humboldt county for San Francisco. She has delivered twenty-five speeches on Socialism here. She has had better attention, larger audiences, and has made a deeper impression on the minds of the people than any other Socialist speaker who has ever been in this county. I say this not to find fault with the others, but to make known through your popular paper to any community who desire to spread the Socialist doctrine and create a healthy and deep influence on the minds of the people, that they will do well to send for her. Her manner, appearance and magnetic eloquence must carry weight in every community.

T. M. Edwards.

Around the Bay

Benicia, July 30, 1902.

Editor Advance: Comrade Morrow gave us a call again last Wednesday. She delivered an excellent address to a crowd in front of the City Hall. The next speech was made at Port Costa. We opened up the port for the free entry of Socialism all right. The audience was large and well pleased and we sold many booklets to them. The meeting at Crockett was a repetition of the other two in its success. We are sure of good results.

Fraternally,
J. H. Carlson.

New Local in Prospect.

Comrade Dynan of Confidence, sending in a good list of subscribers to Advance, writes that Richard Barbee, the delegate from the union to the Denver Convention, has declared for the Socialist party. Barbee is an agitator and a good one, and has been appointed State Organizer for the W. F. of Miners. We may shortly expect a local of fifteen or twenty members to be organized, as Comrade Dynan has sent for blanks and instructions to the State Committee.

Propaganda Program

District Club No. 3 holds regular propaganda meetings every Thursday night at room 8, the Odd Fellows' Bldg., Market and Seventh streets. On Thursday, Aug. 14, Comrade Mrs. Walker will give a reading, Comrade Gray the news of the week from a Socialist standpoint, and Comrade P. A. Wood, late of Chicago, will speak on "Canvassing Points for Socialist Workers." Everybody is invited to attend.

The Socialist Primary Ticket for San Francisco

The following are the regular nominees of the Socialist party for delegates to the Socialist conventions. Stickers containing these names can be obtained at the headquarters, Room 8, Odd Fellows' Bldg. Every comrade should call and get one and go to the polls. Vote this ticket and no other. All other tickets are simply schemes to wrest the political powers from the organized Socialist party to betray and wreck the cause. Comrades are warned against all other tickets as frauds. If you wish the success of the Socialist party go to the polls and vote your district ticket.

- 28th Assembly District. State Delegate—A. Appel. City and County—R. Fleming, O. Seifert, R. Day, A. Seaman, A. Appel.
 - 29th Assembly District. State Delegate—J. Rosenblatt. City and County—J. H. Fairbrook, Geo. Barnaby, A. F. Lindwall, Jacob Pusa.
 - 30th Assembly District. State Delegate—J. H. Fairbrook. City and County—J. H. Fairbrook, Scott Anderson, Andrew Sorenson, J. C. Wesley, G. B. Benham.
 - 31st Assembly District. State Delegate—Gus Postler. City and County—Gus Postler, C. M. Bosler, Otto Marcus, W. Rommel, Hugo Lotzin.
 - 32d Assembly District. State Delegate—J. Barduhn. City and County—Gus Pierson, C. W. Asmussen, Wm. Schuchman, Geo. Guthrie, J. Barduhn.
 - 33d Assembly District. State Delegate—Andrew Sorenson. City and County—Andrew Sorenson, Geo. Thistleton, O. E. Pappas, Wm. Sennner, Max Schwind.
 - 34th Assembly District. State Delegate—Edna Lees, H. A. Clifford, Wm. Clauss, Paul Roder James Sellar.
 - 35th Assembly District. State Delegate—S. Seiler. City and County—S. Seiler, G. W. Arthur, John A. Miller, J. S. Clark, James Mertz.
 - 36th Assembly District. State Delegate—L. Vanalstine. City and County—L. Vanalstine, J. E. Davies, N. C. Andersen, R. Heward, Earnest E. Kirk.
 - 37th Assembly District. State Delegate—W. M. Coward. City and County—W. M. Coward, G. P. Bartel, Anton Simola, E. M. Tidd, J. M. F. Eitel.
 - 38th Assembly District. State Delegate—C. H. King, Sr. City and County—C. H. King, Sr., F. M. Phelan, John M. Reynolds, M. W. Boeken, H. Strunsky.
 - 39th Assembly District. State Delegate—F. R. Whitney. City and County—Geo. Knauff, N. J. B. Schultz, F. R. Whitney.
 - 40th Assembly District. State Delegate—J. A. Meyer. City and County—J. A. Meyer, H. Groder.
 - 41st Assembly District. State Delegate—E. V. Fleury. City and County—E. V. Fleury, H. Weideling.
 - 42d Assembly District. State Delegate—L. L. Nevins. City and County—L. L. Nevins, C. A. Smith, W. E. Walker, A. G. Swanson, H. C. Wilson.
 - 43d Assembly District. State Delegate—W. C. Shepard. City and County—W. C. Shepard, Wm. Costley, Richard Kraft, Harry O. Stanton, L. W. Lindgren.
 - 44th Assembly District. State Delegate—John Messer. City and County—John Messer, A. W. N. Lyons, A. Lipstein, Jos. H. Alfonso, I. Flaum.
 - 45th Assembly District. State Delegate—Geo. Nesbit. City and County—Geo. Nesbit, Chas. Herold, E. G. Chamberlin.
- Job Harriman will arrive in California within a few days. It is to be earnestly hoped that his health will rapidly improve. California's welcome will be the heartiest.
- Pennsylvania is striding rapidly to the front as the best organized state.

Revolutionary Socialism—An Exposition.

A Lecture at Academy of Sciences' Hall, San Francisco, by Cameron H. King, Sr.

Socialism, as understood and enunciated by the Socialist party of the United States, and as interpreted by the Socialist party throughout the world, contemplates nothing less than the complete revolution and overthrow of the present capitalist systems of government, and a complete revolution of the present capitalist methods of industrial production and distribution of wealth.

It does not follow that revolution must be brought about by force of arms, bloodshed or any act of violence.

Revolution means an entire change in the constitution of the government and of society, and thorough reconstruction from center to circumference. It may be bloodless and peaceful—the gradual result of evolution and slow economic changes or it may be the result of a sudden and bloody struggle—a political cataclysm—but in all cases, whether gradually or suddenly brought about, it is the result of evolution and produced by evolutionary forces. By evolution we mean progressive change from within caused by resident forces. The explosion of Mount Pelee or the vomiting forth of lava from the volcano was the result of long gathering and accumulating forces resident within the core of the mountain itself and was none the less evolutionary because its final form or expression in bursting its crater shell seemed sudden and cataclysmic.

When we apply to Socialism the term *revolutionary* it is to sharply contrast it with those political methods which do not contemplate revolution—or an entire change in and overthrow of the present capitalist system, but which have only in view the reform of certain features of government and society, while it preserves intact this present capitalist system from

reform. Reform seeks to cure the sores upon the body politic by the application externally of some patent salve or ointment when it is the very life blood and internal organs of that body which are poisoned and diseased, and it is only by internal treatment, by doses administered internally, that the real seat of the disorder and disease, which caused the outside sores and scabs, can be effectually cured.

No doubt reform measures may, like charity, relieve particular and isolated cases of misery, but they cannot relieve the cause, which is necessary to effect a permanent cure and general relief. A cooling lotion may arrest the itching of the smallpox sores, or give some temporary relief to the child suffering from the measles, but the real seat of the disease lies deeper than the outside skin and the remedies to effect a cure must reach that real internal seat of the malady.

Socialism perceives clearly the cause of the wretchedness and poverty which is the lot of those who work and produce the wealth of the world, while others, who do not toil, live in luxury and idleness.

Socialism analyses the causes of the great inequality of conditions that exist among the men, women and children in this country, and in all other countries where the capitalist method of production exists.

It discovers the falsehoods of capitalistic political economy and the misconceptions of the bourgeois historian. It points out that all the institutions of society and government have an economic foundation, and that the true conception of history lies in the understanding of these materialistic conditions.

As is truly said in the opening paragraph of the Communist manifesto: "The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman—in a word, oppressor and oppressed—stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, that each time ended either in revolutionary reconstitution of society at large or in the common ruin of the contending classes."

Socialists perceive that present society is divided into two hostile classes—the working or producing class and the capitalist class. This division of society into antagonistic classes is the natural, inevitable and direct result of the private ownership of all of the means of the produc-

tion and distribution of wealth by one class of individuals termed capitalists and the dependence of the other class of individuals, the actual workers, upon access to and the use of these means of production and distribution in order to create the commodities necessary to sustain their lives and support their families.

This private ownership of the means of production enables the capitalists so owning them to take as their own and to absolutely control the entire product and all the commodities made, through the use of these means of production, by the workers and actual producers. This total product—these commodities so produced by the workers, but owned and controlled by the capitalists—is sold by the capitalists for money and out of the sum so realized the workers are paid by such capitalists a wage barely sufficient to support the workers and to maintain their families, so that they may raise children, who in turn shall become workers for the capitalist class and keep the labor market well supplied.

The lion's share, estimated at three-quarters of the sum realized from the sale of the commodities made by the workers, goes to the capitalists, a part of which is used to renew and replace these means of production, and the rest is profits which add to and increase the capitalists' capital and more strongly entrench them in their superior powerful position as masters.

The wage-workers are, therefore, by this system of production, made absolutely and entirely dependent upon the capitalist owners of the means or machinery of production for a chance to work and earn a scanty livelihood, which is also made most uncertain and precarious by competition between the workers themselves for employment by or an opportunity to serve their capitalist masters, and this debasing competition brings with it wide-spread and appalling poverty and misery to the working class, arrays brother against brother in a fierce struggle to earn each his daily bread while the capitalist's

wages and swell the capitalist's profits. This, then, is in brief the class struggle. It is not the result of the teachings of Socialism. It is not the result of the appeals of labor agitators and walking delegates. It is not the result of the speeches of politicians, nor of the platforms of political parties. It is not produced by free trade, nor by protection. It is not affected by a gold or a silver standard in the money of exchange.

The ownership of merely so-called public utilities by the government, the most radical suppression of trusts, the restoration of unrestricted competition in business—none of these, nor any of the reforms advocated by political reformers will abolish or in any way prevent this historical and ever-present class-struggle. The political action of so-called labor parties, though they are supported by many honest and conscientious working men, so long as such parties are in favor of sustaining the present system of capitalist production, and so long as they nominate even workingmen—however sincere and honest—who yet are ignorant of the true principles of Socialism, and in favor of upholding the present system of capitalist government—can never abolish the class struggle, though perhaps such labor parties may intensify it, and perhaps cause greater solidarity in the ranks of the working men.

The trades unions are but a striking exemplification of the testimony to the existence of this class struggle, and the employers' associations corroborate and emphasize the fact. The class-struggle is here; it is in every country and place where the capitalist system exists. It can only be abolished by the abolition of the capitalist system itself—and that means Socialism—Revolutionary Socialism—no reform but only real, thorough and complete revolution can bring full and adequate relief to the toiling masses, abolish the misery, wretchedness, poverty and crime which exists as the result of capitalism, and, ending this class struggle, restore, liberty equality and fraternity, bringing with it the blessings of peace and true prosperity.

This is the mission of revolutionary Socialism.

But you ask how shall this revolution be brought about? How and through whom shall revolutionary Socialism be established?

It is plain that neither a Republican, Democratic, Public-Ownership, Single-tax, Union Labor or any other political (Continued to page 3.)

