

# Haverhill Social Democrat

"Every bondman in his own hand bears the power to cancel his captivity."—Shakespeare.

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## THE GAZETTE'S "IMPARTIALITY."

The Hypocritical Daily of Haverhill Serves the Interests of Labor's Oppressors.—Comment on Last Strike.

The following editorial comment appeared in last Saturday's Gazette and serves well to illustrate that paper's friendliness toward organized labor:

"The question has been asked quite frequently in the last 48 hours why the recent strike in the shoe district was necessary. There was an expressed willingness on the part of the manufacturers to discuss the matter in dispute with the representatives of their employees, and the query is why this discussion could not have been carried on just as well with the employees at work as with them idle; lowering pay and discommoding business. The Gazette knows nothing about the facts at issue, but from the point of view of an outsider it would seem as if the break in relations was a bit unnecessary."

The Gazette has always declared itself the friend of the working class and of organized labor, but in every instance, as above, when there have arisen differences between the workers and the employers the Gazette has commented editorially and printed its news wholly from the employers' standpoint. In this case, after a successful effort on the part of the workers to secure justice, the Gazette, notwithstanding its boast of impartiality, proceeds to instill into the minds of the public that the strikers were not justified in their action. The Gazette professes to "know nothing about the facts at issue"—the "facts," presumably, that lead the workers to go on strike, but in the same breath professes to know and assert positively that "there was an expressed willingness on the part of the manufacturers to discuss the matter in dispute with the representatives of their employees."

The Gazette professes ignorance as to the necessity of the strike (it might well profess ignorance concern-

ing some subjects it comments on) and in so doing seeks to throw discredit on the workers. The fact is that the Gazette did know that the strike was necessary. No one was in a better position to know. Its reporters were in constant touch with labor headquarters and were familiar with every phase of the strike in question and the causes leading thereto. If the Gazette, through its news columns, had done its duty as a newspaper the question would not at this late day be asked, as to why the strike was necessary. But the Gazette pursues the course it does, because it is a capitalist newspaper, is a defender of the capitalist system.

The Gazette bemoans the fact that the workers went on strike and thus "discommoded business." It is "business" with the capitalist to produce profits out of the labor of working people, continually squeezing them down to the lowest possible point of existence. The Gazette does not want the process to be interfered with, does not want it discommoded. The Gazette knows the true reason for the necessity of the strike, therefore we will not take the trouble to inform it of what it already knows. In a previous issue we gave the information to our readers and from the only true standpoint, the working-class standpoint. We wish to point out to the working people that they should learn to distinguish between the real and unreal, to know their friends by their actions and not by word of mouth, to cultivate the habit of reading between the lines and thus learn for themselves that the capitalist newspapers are bending every effort to the maintenance of the present system and thus enable the capitalist to more and more grind out rent, interest and profit from the sweat and blood of the working class.

## To Buffalo Exposition and Niagara Falls—Free

The Haverhill Social Democrat is at present making arrangements to send, at its own expense, a pleasure party from Haverhill, New York City and other places to the Buffalo Pan-American Exposition. The party will also visit the wonderful Niagara Falls. Those who will be selected to make the trip will travel at the cost of this paper and will be cared for in every possible way. All details will be printed in this paper next week.

### Tesla's Predictions.

Nicola Tesla, the famous inventor, is a remarkable man. That he is a genius in his line there can be no doubt. He is certainly no follower of Socialistic ideas, probably for the simple reason that he is too much occupied with his specialized kind of work to think of economic evils and remedies. His life work is clearly mapped out before him and the entire civilized world, surrounded by the very latest experimental tools and equipments, he devotes his time and energy toward utilizing natural forces for the service of mankind. Therefore, it stands to reason that, whatever prophecy Tesla makes regarding future possible inventions and human achievements, he is to be taken seriously and given all the consideration possible. And here is what this man predicts:

A system of wireless telegraphy by which a message can be sent clear around the world.

Electrical production of ozone for fertilizing water, to rid it of its many impurities.

The manufacture of artificial food by oxidized hydrogen.

The flying machine will be a fact.

The perfection of the telautomaton, a machine having all its bodily movements controlled from a distance, without wires. Telautomats are applicable to any machine that moves on the land, in water, or in the air.

The transmission of electrical energy through the earth without a wire.

A system to draw energy from the sun.

The electrolytic process of extracting iron from ore, and molding it into required forms without fuel consumption.

The electrolytic manufacture of aluminum and its gradual extermination of copper and, possibly, iron.

A self-acting engine capable of deriving energy from its own motion.

Have you an imagination rich enough to conceive what all this implies? But Tesla has not by any means covered the entire ground.

"Earth and ocean; flame and wind, have unnumbered secrets still." And it remains for a Socialist society, a society freed from the individual strife for bread, to ransack nature's secrets. Under Socialism all minds will be employed in discovering forces that will make man lord of his surroundings, that will establish a grand civilization, a civilization that is higher and much more complex than

the vulgar civilization of the present day.

Yes, we might hum the beautiful lines of Maokay:

"Science is a child as yet, And her power and scope shall grow, And her triumphs in the future Shall diminish toil and woe. Shall extend the bounds of pleasure With an ever widening ken, And of woods and wildernesses Make the home of happy men."

### Socialist Fair a Success.

The Socialists of Haverhill are to be congratulated on the successful manner in which they carried out their second annual four days' bazaar for their party and a one night's special dance for the benefit of the "Haverhill Social Democrat." The whole affair was so systematically arranged that almost everything worked like clockwork to the great satisfaction and enjoyment of the large attendance every evening. The undertaking was a greater financial success than last year and all the active Social Democrats feel happy at the thought that the S. D. P. will now be in a position to clear itself from many debts which were incurred during the last election.

The Socialist fair opened on Thursday, February 14, at Lafayette hall, and continued on the following Friday, Saturday and Monday evenings. Besides the usual entertainment every evening, except Monday, there was dancing till 11 o'clock. Almost every evening there was present a large number of visitors from surrounding cities and the local Socialists gave these comrades as good a time as possible.

The ladies are to be congratulated on the good taste shown by them in decorating the hall and the various booths. There was a surprisingly big stock of pretty and useful articles on the Fancy, Guessing and "Haverhill Social Democrat" tables. The last mentioned table was the result of Comrade Edlin's suggestion which proved to be a successful one. There were sold more Socialist books and pamphlets at this bazaar than at any other Socialist affair in Haverhill.

The different departments were in charge of the following:

- Fancy table—Miss Ray Morris. Guessing table—Mrs. C. A. Frazer, Miss Alice Chase and Miss Trefoy. Candy table—Mrs. A. F. Tracey. Ice Cream table—Mrs. E. W. Bowen. Chocolate table—Mrs. J. W. Bagley. "Haverhill Social Democrat" table—Miss Anna Bagley. Refreshment table—Ernest F. Brooks and Benjamin Rich. Wheel of Fortune and bean bag contest—F. C. Beal. Bowling alley—Louis and Fred LeGae.

On Monday evening, at 11 o'clock, the arrangements committee distributed the various costly prizes to the following fortunate contestants: Welch, gent's gold watch; Miss Bessie Bagley, lady's gold watch; Miss Effie Doe, lady's diamond ring; Miss Bessie Rosenblum, lady's bicycle; Mrs. A. F. Tracey, parlor lamp; Miss E. Doe, quilt; Miss Ray Morris, silver spoon; William Edlin, pipe; Mrs. E. J. Eaton, silk pillow; Mr. Tasker, fancy vest (to be made to order by S. Goldman); Mrs. C. A. Frazer, oil painting; Mrs. Retta Bailey, sofa pillow; Miss Marie Dupont, sofa pillow; Mrs. Orwlay, barrel of flour; M. J. Real, ton of coal; Charles Bishop, five dollars' worth of laundry (at Star Laundry).

The fair committee consisted of Comrades Charles Frazer, chairman; Philip Langway, Oscar Hopkins, Alex. Hayman, Ernest Brooks, Lettie Frazer, Kate Korrigan, Ben Rich, Louis Moffet, Retta Bailey, Marie Dupont and Herbert Donnelly who acted as manager of the fair. Besides the committee, Mrs. F. C. Beal has done splendid work which helped much toward making a great success of the undertaking.

Father McGrady's "Socialism and the Labor Problem" is one of the best books to place in the hands of your unconverted friend. Do you want a copy? Send to this office one yearly subscription for the "Haverhill Social Democrat" and the book will be sent free of charge. Don't hesitate.

## FATHER T. McGRADY REPLIES.

A Contrast: One a Herald of Light; the Other a Herald of Darkness.—Read, Compare and Judge.

In The Review, a Catholic weekly published in St. Louis, under the date of January 31, can be found the following effusion from the literary critic of that paper:

"Socialism and the Labor Question." By Father T. McGrady. 40 pages. 10 cents.

"The pamphlet had been sent to us before; we did not deem it worthy of notice. Now the editor of The Review sends another copy for review because a Catholic layman circulates it in St. Louis gratis. Well, it is just the thing for disgruntled people, for farmers and laborers who wish to procure a 'piano for their daughters' (page 5). It contains prosaic poetry and poetic prose. Sentences like these: 'If I kill a deer, that deer is my wages, for it represents the product of my toil' (page 7) or: 'If I owned the entire earth, I could drive every human being into the briary deep; I could compel the multitude to serve me under the stroke of the lash, or crouch as minious at the foot of my throne' (page 10) are not worth reading, much less refuting. Whether it is worth knowing at how much the Reverend McGrady could build and run a railroad from New York to San Francisco, we leave undecided. The figures on which he bases his claims for Social Democracy seem to us taken from Parsons' 'The City for the People,' in which we have found more than one inaccuracy, such as the toll demanded on the St. Louis Bridge, the railroad fare in Germany, etc.

"We are sorry that such a pamphlet comes from a Catholic priest; but it shows once more the wisdom of Leo in forbidding priests to publish any pamphlet or book without the previous permission of their bishop. (Constitution 'Officium et munus.') We doubt whether the Rev. McGrady has any such permission from his Bishop."

"J. F. MEIFFUSS." Comrade Tombridge, the layman above referred to, who is circulating the pamphlet very extensively, sent Comrade McGrady a copy of the article and received the following reply:

Bellevue, Ky., February 9, 1901. Mr. F. Tombridge, St. Louis, Mo.: "Dear Comrade—The Review which you forwarded to my address has been received and I regret to say that the criticism of my pamphlet by the Rev. Meiffuss is too vulgar to deserve recognition. I am constantly pursued by men of his character, but I console myself with the Chinese proverb,

'Towers are measured by their shadows and great men by their calumniators.' If ignorance be the object of the reverend gentleman's ambition, he would even graduate more honorably than at the present time. His letter is a triumph of banality that would disgrace a school-boy in the primary grade. However, his puerilities will reflect no discredit on a journal like The Review, that protects its brainless cranium from the rays of intelligence with the owl of ignorance. Too long has the world been held in bondage by clerical louts of the Meiffuss stamp. It is the old story of the Paduan professor who would not look through a telescope. The owls of night cannot see in the noonday splendor, for darkness is their element; just as the visual organs of the Medivean Meiffuss are affected by the intellectual rays of the 20th century. This consecrated bumpkin is too superficial to know his ignorance, and too ignorant to hide his deficiencies. He represents the church of the poor and yet he is the enemy of the masses, the advocate of slavery, the foe of the oppressed. The haughty Capitalist might address this ecclesiastical yokel: 'Faithful dog! well dost thou guard the interest of thy master.' I do not propose to seek information from a man who is totally unacquainted with the question at issue. If Meiffuss had the power he would use the thumb-screw as well as the cork-screw.

Fraternally yours, T. McGRADY."

—Missouri Socialist.

### The Clownish King of England.

The new king of England speaks of "my relations with the other powers," "my troops in South Africa," "impossibility for 'me' to establish just relations in the colonies," "my West African possessions," etc.

What a big fool the new king must be! His constant use of the first person conveys the impression of a little child playing with its toys.

Of course, the capitalist class of England does not mind this childish prattle of its royal clown, especially when he is willing to mind his own business and remain satisfied with the toys he gets. The only painful thing of the whole matter is the sluggishness of the English working class. A king like Edward VII, at this stage of human achievement, is a disgrace to manhood and civilization.

The only way to get rid of such royal drones is to vote and work for the establishment of the co-operative Commonwealth.

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A blue mark here indicates that the subscription has expired. Without a renewal no further copies will be mailed. Kindly renew at once.

WILLIAM EDLIN, Editor. HARRY J. RIVERS, Business Manager.

HAVERHILL, MASS., FEBRUARY 23 1901

## EDITORIAL.

### HOW LABOR IS ROBBED.

The capitalists of today, organizing great corporations and "harmonizing" the interests of their class, are making better propaganda for Socialism than the Socialists were ever in a position to undertake. Almost every day we are being informed by the piratical press of capitalism of new consolidations which are organized to "economize" expenses, in order to benefit the "consumers." Thus, for instance, we are told by those who are promoting the interests of the new collar, cuff and shirt trust, that, by "harmonizing" the interests of all the mills, millions of dollars would be saved by the dismissal of agents, drummers and other instruments of competition. Of course, according to the trust, all this economizing would indirectly benefit every one who wears shirts.

While we do agree with the promoters of the scheme that a consolidation of capitalist interests must necessarily result in greater economy, we are nevertheless inclined to be sceptical as to the benefits that are likely to accrue to the people from such combinations. It has always been the contention of the Socialists that competition drags into existence a great deal of useless labor and results in a great waste of effort and energy. But the Socialists have never failed to also point out that combinations of capital, although resulting from competition, will never benefit the people so long as private individuals are the owners of the means of life. Trusts reduce prices so far only as it returns to them a greater profit; and when the bulk of the trusts' profits is not endangered, or, on the contrary, stands a chance of increasing in size, then prices are raised accordingly and the "consumers" are robbed. Therefore, argue the Socialists, the safest thing to do is to let the nation own and control all the means of production and exchange. For under a system of public control, not only would there be greater economy than under private consolidation of interests, but all benefits would accrue directly to every producer, or useful laborer. And here is the whole difference!

The people today are suffering AS PRODUCERS, not as consumers. The chief cause of our present ills is the fact that the laborer gets much LESS IN THE FORM OF WAGES than he transfers in the form of labor-power into the finished commodity. Here is where the main exploitation of capitalism is carried on, and this is why Socialists aim to abolish the entire wage-labor system.

Under a system of collective ownership of the means of production, every man would do useful work. No man would work for a master, for masters would be no more. No human being would be exploited, for the basis of capitalist exploitation would be destroyed. The people, ALL the people, would jointly own the means of life and would surely control same for the good and welfare of all the people.

### THE REVOLUTION IS COMING.

Certain it is that our current literature is paying much more close attention to the development of the Socialist movement in the United States than it has done heretofore. No impartial observer could deny this fact. Almost every day some newspaper or journal contains some news or comment or discussion regarding the great question of Socialism. There seems to be a great demand for Socialist literature, and this is evident from the large number of Socialist organs that have lately sprung into existence, and from the comparatively large circulation that some of these organs enjoy. Also note this fact. Almost without exception, all new organs adopt straight Socialist or revolutionary names, such as Southern Socialist, Nebraska Socialist, The Challenge, Utah Socialist, The Socialist, and so forth—which fact goes to prove that people are thirsting for something new in the world of beliefs. And why wonder? We are living in a transitional period and the revolutions which have taken place in the industrial and economic fields must in the long run force new and corresponding ideas and conceptions in the minds of men. Hence the constantly increasing demand for Socialist literature, for something revolutionary, something that is destructive of the old and constructive of the new order of things. This is about the best time to push the sale and distribution of Socialist literature and spread the doctrines of Socialism. The minds of men are now open to conviction. Their faith in old conditions, principles, beliefs and institutions are shattered. A new and inspiring idea is wanted and there can be no other than that of Socialism. It alone possesses all of those elements which are essential to qualify it to replace everything in the old order of things.

The new century is here. Who knows but that before very long we shall witness one of the grandest transformations that history records? This thing is sure: With the new century has come a life full of hope and bliss for all workingmen.

We read in the first number of The Vanguard that the comrades of Rockland "are not going into the town election as Socialists, but will go in as citizens' caucus. Several of the members will probably be nominated as citizens."

"We would like to know what this means. If the above is true the Socialists of Rockland certainly deserve severe criticism. But we shall abstain from commenting upon the matter until we hear more definitely from Rockland."

### The New King

Le Petit Bon, a Paris paper, has the following to say of the new English king: "Albert Edward will make but a sorry king at best."

"A drunkard, a worn out debauchee, a gambler—and an unprincipled one at that—this prince has mainly attracted attention by the astonishing combination of vices assembled in his own person."

"He is absolutely unscrupulous, his friendship is for sale to the highest bidder, and gold can at all times buy his company. It is notorious that he has fraternized with anybody who was prepared to 'lend' him a good round sum."

"Had he not been born under the shadow of the royal purple, he would long since have been under lock and key, or at least an outcast from society."

"Such is the king who succeeds Victoria according to the regular procedure of a constitutional monarchy. We cordially welcome the event, it shows the criminal insanity underlying the principle of divine right."

"The people of England can now

follow the dictates of reason. The spell has been broken. For a long time it seemed to the English mind scriffling to pass judgment on royalty, typified as it was in the person of their aged Queen.

"This has now passed: 'The Queen is dead! Down with the King!'"

Men and women! Don't you think this is a proper sentiment? Oh, moral cowards of this earth! Awake!

### Socialist Victory.

Paris, Feb. 17.—In today's parliamentary by-election, the Jew-baiter, Marx Regis, of Algier, was badly beaten by Allemane, the well-known Socialist leader. The Paris workingmen are jubilant over their great victory.

The editor of the Milwaukee Warbelt has some short time ago been trying to intimate that it will be impossible for the athletes of the New Yorker Volkszeitung and the Christians, such as Professor Herron, to get along together in one party. In connection with this, a well-known Socialist of New York City kindly calls our attention to the fact that in Germany this question of Atheism and Christianity happens to be on the order of the day, through the accession to the ranks of Social Democracy of Paul Goehre, a well-known writer and minister of the gospel. "But," adds rightly our correspondent, "what a difference between the treatment of the question in Germany and here?"

Mishring, one of the ablest writers of the German Socialist movement, has recently written a beautiful note on the subject.

# LONDON LETTER.

BY JOHN PENNY.  
(General Secretary of the Independent Labor Party.)

### Labor Representation.

At the Plymouth Trade Union Congress in 1899 a resolution was passed instructing the Parliamentary Committee to convene a conference of working-class organizations to consider ways and means of obtaining more representation for labor in the House of Commons. The conference was duly held in February, 1900. It was attended by delegates from the Trade Unions and Socialist bodies. The Co-operative Societies had also been invited, but could not see their way to be represented. The result of that conference was that it was decided to try to secure the election of labor men to Parliament who should form an independent group in the House and be in no way under the control of either the Liberal or Tory whips. A joint committee of twelve was appointed, seven representing the trade unionists, two the Social Democratic Federation, two the I. L. P. and one the Fabian Society. The committee was not to run candidates itself, but it had to make the way easy for the various organizations to run them, to prevent clashing, and to render all the assistance in its power to the candidates put forward.

Twelve months have elapsed since the formation of the committee, during which time a general election has taken place, and the First Annual Labor Representation Conference was held in Manchester on Friday, February 1st.

According to the committee's report forty-one trade unions with an aggregate membership of 358,000 had affiliated, paying the fee of ten shillings per thousand members, during the year. The Independent Labor Party had paid for 18,000, the Social Democratic Federation for 9000 and the Fabian Society for 861, while seven Trades Councils representing 101,000 had also joined. The total membership, therefore, was 476,931.

The endorsement of the committee was given to fifteen candidates in October last. Five of these were directly promoted by Trade Unions, eight by the I. L. P., one by the S. D. F., and one was jointly I. L. P. and S. D. F. Two candidates were successful, viz: R. Bell at Derby and J. Kier Hardie at Merthyr, and in every constituency, save one, the vote obtained for labor was larger than in 1895. Altogether the candidates polled 62,698 against 114,802 secured by their opponents.

Other points in the report were not of great public interest and at the conference there was not much debate, the report and a number of resolutions being carried with practical unanimity. The general feeling was that the basis was quite definitely enough laid down and consequently there was no attempt on the part of one section to score off another. This augurs well for the prospects of the united political labor movement in the future.

There may be some doubt in the minds of outsiders, however, as to what is the exact meaning of the united labor movement, and perhaps I can best illustrate it in this way: The Socialists want to go from London to Newcastle, the Liberals want to go from London to Bristol, the Conservatives desire to go to Dover or at any rate not move far from London. The bulk of the Trade Unionists want to get to Nottingham. They are not specially anxious to reach Newcastle, but with few exceptions, they do not care at all about travelling towards Bristol and they certainly do not wish to remain in London or go towards Dover. The Socialists then say to the Trade Unionists: "Very well, let us all travel together as far as Nottingham. We do not press you to come all the way to Newcastle. Perhaps when you have got to Nottingham you may wish to go further, but that is a question you can settle later. Nottingham is not our ultimate object, but it is in the direct road to Newcastle, and we shall be very well pleased to travel so far in good company."

Such combination for more or less immediate political objects is the basis of the partnership between the Socialist and Trade Union organizations.

### The London Dock.

What is probably the biggest scheme any municipality has ever taken in hand was under consideration at the meeting of the London County Council last week, when it was proposed by the Rivers Committee that the Council should obtain powers to buy out the various dock companies and place the whole management of the Thames, from Teddington to the sea, under the control of a board to be called the "Port of London Committee." The committee, it was suggested, should be selected from the Council, the city corporation and the ship owners, but the Council would raise the whole of the money required, estimated at twenty millions, on the security of the rates of the county, and would retain control of the capital expenditure. The scheme was adopted without any serious opposition, which implies that Parliament will probably acquiesce when the bill embodying the proposal is laid before it. A step of such magnitude in the direction of public ownership and control is almost startling, and the fact that it was supported by Moderates and Progressives alike

# ERRORS AND ENEMIES

That Stand in the Way of Socialist Progress.

(Specially Written for the Haverhill Social Democrat)

BY G. B. BENHAM.

The outcome of the last presidential campaign of Socialists against capitalism has proven and disproven many things. Contrary to the statements and predictions of De Toqueville and other writers who dared to enter the field of prognostication, the United States has come to be known as a place where the principles of Socialism have taken a deep hold upon the thought, and obtained an important place in the history of the land. The development of the Socialist political organizations has shown us, through its limitations, that much is yet to be accomplished by improvement in method.

Resigning to others the discussion of interior details, as hindrances to the more rapid progress taking up of Socialism, I desire to here mention two pernicious teachings too often promulgated by Socialist speakers, upon which much unnecessary stress is frequently laid, and which are equally capable of slackening the effort and discouraging the ambition of the agitator, the propagandist and the sympathizer. The first is the sacred devotion with which the word "inevitability" is attached to Socialism, an attachment which to a great majority of persons carries the idea: "It's coming anyway; what's the use of working or worrying over it?"

The other is that conception (to which Herbert Spencer lent the weight of his name) of social evolution, which parades evolution as an automaton which is not to be pushed or pulled lest it may stop or go too unfortunately slow. We should not be so impressed by the grandeur of our ideals, nor satisfied with the inertia of evolution, that we fail to respect the lessons of today.

Confronting us are the great forces of capitalism. All intelligent men desirous of forwarding an enterprise or of advocating or in any way assisting in a social movement, estimate carefully the difficulties of the undertaking, and count with care the cost. This has to some extent, and too generally, I believe, been overlooked by Socialists in considering their movement. We know that the continual and shameful wastes inherent in capitalism are to a considerable extent, accentuated in our struggles, which bring us in direct antagonism to all the practices and intents of commercialism, and we further comprehend that the cemented forces of social organization, in whatever form they present themselves, are the obstacles which rise most formidably in our path. It is capitalist organization against our organization, and the strength of numbers and public opinion is with the opposition.

Leaving out the great political organization, arrayed in solid front against us, we find tens of thousands of persons in beneficiary and fraternal organizations. These organizations are buffers against some of the ills of capitalism, and form a nucleus of associated action which but little tends to assist men to see the broader brotherhood and greater possibilities of social life.

Not taking into account the psychological results of Christian belief and considering cursorily the economic phase of churchianity, we find in this country perhaps 150,000 salaried preachers, and of these not one per cent. is ever known to speak of Socialism except in the language of disparagement. One-third of the people of this country are either directly or indirectly attached to the churches. In their desire of non-interference the other two-thirds acquiesce in the acts of the churches. Few of those inside the churches hear Socialism spoken of except in hatred. Few understand what it is; fewer sympathize with it. Upon one question catholic, protestant, infidel, atheist and agnostic are one. The Pope, T. De Witt Tamm and Charles Bradlaugh, have all believed in the spoils system and that wage servants should "walk-a-humble" in the eye of their economic masters. These great religious institutions form one of the strongest and richest commercial trusts in America; a trust rich in houses and lands, with every fibre of their organization bent on acquisition, and their immense strength, with singular uniformity is thrown in favor of the strong as against the weak in the battles on the economic and political fields. The recent developments in the Chicago, Grinnell and Stanford universities show the extent of that power which stands ready to defend

makes us realize the truth of Sir W. Harcourt's famous aphorism: "We are all Socialists now."

### Tip.

The Amalgamated Waiters' Society in this country has long waged war on the system of "tipping," which is so prevalent in hotels and restaurants, holding that men and women should be paid fair wages for their services and not be dependent for their livelihood upon the gratuities they receive from the customers. The union has not as yet, however, been very successful, and in many places it is the custom to pay the waiters and other

employees no wages at all, or even to extract from them varying sums for the privilege of serving. In France, a bill, consisting of one clause has just been introduced into the Chamber under which "it is forbidden to employ servants without remuneration, or to take into account, directly or indirectly, any gratuities or gifts which may be voluntarily conferred by any donors whatsoever." The bill, of course, is specially intended to apply to employees in cafes, restaurants, hotels, etc., but mention is made of sextons, pew-openers and other persons employed in places of worship. The bill does not prohibit the giving of tips, but it is based on the assumption that if it be known that the attendants are in receipt of fair wages, the system will gradually fall into disuse.

With all the great prestige of scientific men, and with all the instrumentalities of perverted educational methods, the crimes of capitalism. Of the more than 5,000 professors in the higher educational institutions of the land, how many are with us? How many of these "scientists"—searching for truth—would ever give Socialism a fair presentation or hear with patience its claims? Of course it would not be fair to pass, in the list of organizations, those at present (if such a condition is possible) quiescent regarding Socialism. Among these are the generally-termed reactionary schemes, such as co-operative stores, profit sharing, and colony formations. Whatever may have been their successes or failures in commercialism, it is doubtful if in a single instance they ever benefitted modern Socialism. The trades organizations, now probably at the zenith of their strength, are overlooking the opportunity which opens to them for the use of their political power in a struggle for final emancipation. Their lethargy is neither creditable to them selves nor other than detrimental to the cause—their cause—which should, in justice, be the central point of their observations and consideration.

With the here expressed belief that the power of the press is a somewhat overestimated factor in the United States, I can see in the astonishing disparity between the strength of the Socialist press as compared with that of capitalism, a most gigantic obstacle to the spread of truth and the advance of justice. In the United States there are nearly 21,000 periodicals. Of these there are about 2,800 daily papers and 15,000 weekly papers, leaving a few thousand issued as monthlies, quarterlies, etc. Of the total we find less than 60 "labor" papers, and eleven (with the usual intelligence of capitalist compilers) listed together as "Anarchist and Socialist." During the last Presidential campaign there were perhaps 40 papers that desired the election of Socialist candidates. These at a liberal calculation issued three hundred thousand copies weekly, while the capitalist press was issuing for the same period one hundred and thirty millions, nearly two hundred millions daily or about eighty thousand every hour. The capitalist press issues as many papers every four hours as the total Labor and Socialist press issue in a week. As to the size of publications, quality of news and literary ability employed, the disparity between the capitalist and Socialist press is less, but the advantage is yet overwhelmingly with the journals of the opposition. Any and all pretensions to "fairness" on the part of our journalistic enemies I find "very filling."

The general policy of the capitalist press—secular, religious, temperance or whatever its form—is to ignore, vilify or misrepresent Socialism and its advocates. The great organized antagonists I have mentioned we see and know and feel, and they are supported by many others scarcely less to be respected for their strength. When wise men set out on a journey, and are confronted by a barrier in the way, they do not enter into a microscopic research in an endeavor to find out its origin or probable evolution. To clear the road is the duty of the time. For every bar in our path there is a way around, or over, or under, or through. The height of the impending wall or the hardness of its texture, gives rise to no pessimistic relaxation among the true pioneers of our movement. We are entering upon the greatest enterprise ever attempted in the world, and the tide of events is with us. Ours is the attempt, by peaceful means, to exchange a bad social order for a good one. Mistakes we will make, but let them be few, that the obstacles may be rapidly encroached upon and the distance between capitalism and Socialism be made as short and the rate of speed in transit as rapid as possible.

Let us remember that in this great movement we cannot afford to be small in our conceptions, but we can well afford to study the means to our end, as well as the beauties of the end itself. Forming our plans on the only true basis for effective work, that of opposing every form of capitalist organization with Socialist political organization, we will move on to the goal of economic justice—aggressive, invincible, triumphant!

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The Onset.  
Defeat! Do you talk of defeat?  
With the clarions echoing clear!  
With the enemy's line in retreat.  
And the day of the Lord drawing near?  
To their fortress we've driven the foe—  
Their fortress of folly and fraud;  
Let them rally their forces and show  
If haply they fight against God.

Defeat! Do you talk of defeat?  
Why, you know not the battle we wage!  
The pulse of its valor has beat  
From age unto answering age.  
As humanity's hope it is old,  
It is young as the morning that thrills.  
With life and with joy manifold,  
The radiant valleys and hills.

Defeat! Do you talk of defeat?  
When law was dishonored, and gave  
Its strength to the cruel, who fleet,  
Pursued to his bondage the slave.  
Tho' helpless and hopeless he fled,  
Did the hour of judgment delay?  
Go, count me the names of our dead  
In the battlefields numbered today.

Defeat! Do you talk of defeat?  
When the judgment of Pilate was set,  
And, eager for vengeance complete,  
The priest and the ruler were met;  
When loud rose that terrible cry—  
"Upon us, and our children, His blood!"  
Did they truly the heavens defy,  
Tho' the cross upon Calvary stood?

Defeat! Do you talk of defeat?  
I hear but the thickening fray;  
From east and from west they will meet,  
Our warriors marching today!  
From north and from south they will come,  
God's soldiers, who know not retreat;  
For justice and honor and home.  
Defeat! Do you dream of defeat?  
—Frances M. Milne.

### In the Legislature.

A number of labor bills came up for consideration in the popular branch of the legislature of Massachusetts and found Messrs. Carey and McCartney to be again, as always, on the side of the great working class. Carey and McCartney opposed most emphatically the rejection of the bill to make eight hours a day's work for state and county employes. Comrade Carey also spoke eloquently against rejecting the bill to prevent the overtime employment of women and minors.

The bill repealing the law which permits women and minors to work overtime in order to make up for time lost by the breakage of machinery, was before the house Tuesday and was discussed by the members at length. When Comrades Carey and McCartney were seeking recognition to speak on the bill, Mr. Bigelow, of Boston, hastily called for the previous question. Carey's eight hour bill was amended on Monday to make it a 60-hour bill. On Tuesday the amendment was reconsidered and the bill was postponed until Thursday. On the same day the committee on manufactures reported leave to withdraw on both of Representative McCartney's bills to facilitate and regulate the purchase or establishment of gas or electric lighting plants by cities and towns.

This is the way all measures that would benefit the common people are smothered by those who voice the interests of capital.

The Warren Herald, speaking of the bills introduced by Carey and McCartney in the Massachusetts legislature, says:

Watch and see all these righteous bills smothered in committee, or defeated perhaps without debate, in the legislature, including the municipal lighting bill of Comrade McCartney, and learn the lesson, which is—

If the people want their interests attended to, and not the jobs of the exploiters, the gas rings, and railroad rings and all the rest who are taxing the public for their own private pockets, they must vote for the candidates of the people's party—the Social Democrat.

### Following Our Example.

Read the following bit of news from South Africa and compare same with the methods employed by our own General McArthur in Manila:

"After communicating with Lord Kitchener, the Attorney-General yesterday had placed under arrest Albert Cartwright, editor of the South African News, for criminal and seditious libel contained in a letter under the nom de plume 'British Officer,' which said that Gen. Kitchener had secretly instructed his troops to take no prisoners."

Remember, this is the fruit of imperialism!

The Vanguard is the name of a new Socialist paper that hails from Brockton, Mass. It is published by Alex. E. Wright and edited by Isaac W. Skinner. We wish our new contemporary great success in the field of journalism.

When the "Haverhill Social Democrat" was started over a year ago there was no union printing house in that city. The comrades were determined to stand by unionism, so they had the paper printed in Lawrence at considerable inconvenience. Now a local firm has been organized and the Haverhill comrades are having their paper printed at home and in a much more attractive dress.—Missouri Socialist.

The receipt of a sample copy of this paper is an invitation to subscribe.

# Literature

A copy of the first of the printed lessons in the correspondence work of the Chicago School of Social Economy, has been sent to us by Comrade Mills. In this lesson, he affirms that all the earth belongs by natural and inherent right to all of the people. The facts on which he depends for his argument are gathered from the most eminent scientific authorities. After the narration of these facts and the theory of the naturalists regarding them, he proceeds with a series of twelve propositions to tie up the situation and by a line of inductive reasoning to establish his claims. He does this not by any general assertions or sentiments, but by a line of reasoning in which there are no missing links and which in the most forcible and conclusive manner refute and deny that there can be any just and natural ownership of the earth or any portion of the earth.

The following questions are sufficiently discussed and ably answered in the first lesson:

1. What is meant by the earth?
2. To whom does the earth belong?
3. When does an individual's past interest in the earth cease? Why?
4. What of private title to the earth's resources?
5. Is there any ground for claiming common ownership in the machinery as well as in the land, on the ground that the earth belongs to all?
6. What is meant by inalienable?
7. Why are all men's rights to the earth inalienable?
8. Why are all men's rights to the earth equal?
9. To whom does man himself belong?
10. If the earth belongs to those who are able to get it, who would be likely to get it?
11. Does Socialism propose to take property away from those who own it?
12. If we reject the theory of the earth's development and hold to the theory of its immediate creation, how does that affect the argument for the common ownership of the earth?

The second lesson will be on "Primitive Industry" and will undoubtedly be very interesting and highly instructive.

(Note.—The cost of the whole twenty lessons together with the correspondence, and the lessons are not in shape to use without the correspondence, is only \$3.00. A course of the same length in the ordinary correspondence school would cost \$35.00.)

There is a very interesting article in the February number of The International Monthly on "The Real Ibsen," by William Archer of London. Mr. Archer edited and translated Ibsen's Prose Dramas and he is therefore in the best position to judge and criticize the great Norwegian writer. The main contention of Mr. Archer is that Ibsen is a dramatic poet and he puts forward "Brand" and "Peter Gynst" as proof of the dramatist's richly rhymed lyrical verse. According to the English critic, Ibsen is the most widely renowned poet produced, in modern times, by so small a nation as Norway. But Mr. Archer is not satisfied with a positive declaration of Ibsen's great literary talent. He undertakes, and we must say, partially succeeds in refuting the following criticisms of Ibsen: (1.) That Ibsen is lacking in style, in literary form. (2.) That he is an inefficient theatrical draftsman. (3.) That he is a pessimist. (4.) That he has no humor. (5.) That he is "provincial" or "suburban." "A master-poet—that term sums up the real Ibsen." According to Archer, Ibsen is simply a dramatic poet, "looking with piercing eyes at the world of men and women, and translating into poetry this episode and that from the inextinguishable present. We could go on quoting a great deal more from the article, but we refer the interested reader to the magazine. The article will be found especially interesting by those who are acquainted with Ibsen through his "Doll's House" and "Ghosts."

Another highly interesting article which appears in this month's International Monthly is on "Nietzsche and Darwinism," by Alfred Fouillee. The main object of the article is to question the soundness of Nietzsche's general principles which, according to certain philosophers, are supposed to be of a truly evolutionist morality—a morality which is anti-humanitarian, anti-democratic, anti-Christian and anti-moral. Monsieur Fouillee, who is a French philosopher of note, inquires if it is true, "first, that the ethics of Nietzsche are the expression of Darwinism, and, secondly, that social Darwinism, as understood by the partisans of Nietzsche, is a really scientific morality."

The problem which Fouillee puts before the reader and himself is: "Cannot the views of life, of vital evolution, and of selection lead to a wholly different morality from that which Nietzsche upheld?" In fact, it is in France that we have especially protested, are still protesting, and, for our part, will continue to protest, . . . against the pretended conclusions drawn from the Darwinian principles by those who adore the right of might, eternal inequality, eternal oppression, and eternal warfare.

For those who are acquainted with Nietzsche's philosophy the article, 80 pages long, is full of interesting suggestions. The writer handles the subject in a masterly manner and his opposition to Nietzschean spirit can be easily seen from the following quotation: "In spite of what Nietzsche may say, servitude was a softening of slavery, the wage system is a softening of servitude, and today we are tending towards the suppression of the wage system in the interest of co-operation." "The fact is that today, we are tending towards a greater justice among men and a greater equality of rights, which will ensure a greater equality of enjoyment."



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**THE FUTURE IS OURS!**  
 The Great Responsibility Resting Upon the Socialist.—What the Socialist Program Demands.—Conditions Ripe for the Transformation.

BY CHARLES H. VAIL.

The economic development has separated society into two antagonistic classes—the capitalist and the proletariat. The interests of these two classes being diametrically opposed, a class struggle is inevitable—it is the necessary outcome of class distinctions which involve class interests. The Socialist Democratic Party is distinctively a party of the working class and is based upon the class struggle. It emphasizes the necessity of class consciousness on the part of the working class for only as laborers become conscious of their class interests will they unite to secure their freedom. While Socialism represents the class interests of the proletariat, it also represents the higher interests of every member of society, because it will realize a higher and nobler civilization.

We thus call upon the working class, and all others in sympathy with its historic mission to abolish wage slavery and establish a higher order of society, to unite their efforts to this end. It is only by the workers united efforts along the lines of class interests that their emancipation can be secured. The first step is mastery of the public powers. Political power is necessary to any class which desires to better its economic condition. Political power is the key to economic emancipation—and political action, on the working class possession of the key.

That the working class is solely in need of a betterment in its material condition none will deny. The disgrace of the century just closed, is that with the hundredfold increase in our power of wealth production, sufficient to supply many times over the needs of all the people, we have only succeeded in adding chiefly to the individual wealth and luxury of the few. The great mass of the people, when we consider all their circumstances, are no better off today than they were thirty years ago and many are worse off and this condition will remain until we make the fundamental principle of social justice—equality of opportunity—a realized fact in our social organization. In the present class organization of society the great bulk of the people have no opportunity for the full development of their faculties and powers. We have attained the material basis for the abolition of all poverty, but its realization is prevented by our perverse economic system. Poverty today has no excuse for existence, and would be impossible were the industrial system, which compels every man to live by the fruit of his own industry. The distinctive feature of every system of social injustice—chattel slavery, feudalism and capitalism—is the power of the non-producers to appropriate the wealth of the producers. Slavery is abolished only in name; the fact is that no man is free so long as he is dependent upon some other man for an opportunity to earn a livelihood. If a man owns that which he must have he virtually owns me. If he owns my bread or the means by which I get my bread he owns my physical and moral being. The fact that all people in common depend upon the resources of nature and the tools of production are evidences that they should be owned in common. There can be no liberty, peace, or social harmony so long as a few own that upon which all depend.

These facts must be brought to the attention of the people as never before, also the fact that our economic relations are the foundation of society and of our civilization, while morals and religion are their flowers and fruits. It is our material conditions that precede our mental and moral development, just as in garden the flowers and fruit are conditioned as to existence and quality, by the roots underground. We emphasize the material side of life, because we realize that it is impossible for the masses to be moral and intelligent in their present insecurity, dependence, and exposure to all kinds of temptations. The law of love and service can never be the fundamental law of either the individual or social life, so long as the present industrial system of antagonisms exists—all attempts to regenerate society under such conditions must necessarily fail. Competition brutalizes men and makes the higher instincts and aspirations of flesh and blood, the grandest creation of God! There is nothing that has a little market value. He labors from early morning until late at night day after day, week after week, and year after year, for barely enough to maintain life. He sees none of the beauties of life. He knows nothing of the great works of art. He hears none of the famous musicians or singers. He must be content with a 10-cent show once in a while, or a trip to some nearby city to some public function, when the railroads have cut rates, and pack the people in the cars like a lot of cattle, but when he returns home he finds his parlor or dining car? When do you find him occupying a box at the theatre when Madame Patti, Calve, or the world-famed tenor Jean DeBrazze is rendering some selection that transports the

brotherhood grows out of common interests and mutual dependence. Socialism would realize the conditions for a happy life by making the interests of all identical. The solidarity of mankind would then be realized and with it the lofty dreams and noble ideals of the ages.

The Socialist Democratic Party demands the abolition of the present planless, anarchistic and immoral system. We propose to substitute co-operation for existence in place of the present struggle for existence. The application to society of the law of all organisms—co-operation—would transform and ennoble humanity. We want every man, woman, and child to be well housed, clothed and fed. When industry is scientifically organized this can be accomplished by two or three hours daily labor, thus giving time and opportunity for mental and moral development.

Let us resolve at the beginning of this new century, that we will more completely consecrate ourselves to our beloved cause. It is worthy our enthusiasm and zeal, for it presents to the world the only solution to the vexed problems that confront most of us. Let us who have seen the light proclaim the gospel of emancipation in season and out of season. Carry to those of our fellows sitting in darkness the light of Socialist teachings. Point out to them the cause of their servitude and oppression and fearfully, pointing the way to the collective ownership of the means of production and distribution. Show them that the old political parties represent the interests of the capitalist class. The petty political issues which the Republican and Democratic parties raise are only for the purpose of keeping the social democracy in which the industries will be owned by the people and carried on for use, not for profit. A vote for either party is but putting another rivet into the chains of economic servitude.

As Socialists we have a great responsibility resting upon us. Into our hands has been committed the new gospel—the good news for the world's disinherited. A danger confronts the twentieth century—the danger of an unintelligent resentment of wrongs that are not distinctly understood and which could only result in anarchy and disintegration. Socialism, by educating the masses on the economic question, is the only power that can avert such a danger. It is ours to be missionaries of progress and civilization. All over our land, and, in fact, the whole civilized world, the proletariat is organizing under the banner of the Socialist Democratic Party into class conscious bodies having for their aim the mastery of the public powers, to the end that the present system may be supplanted by the Co-operative Commonwealth.

Conditions are now ripe for the transformation. The nineteenth century was distinctively the evolutionary period of Socialism. At first, during the germinating period, evolution proceeds slowly, but it gains in rapidity and finally the decisive step is usually accomplished at once, and is termed revolution. Revolution is the decisive event in evolution and is generally the last step in a period of slow growth and preparation. Christianity in the Roman Empire, the Reformation, the French Revolution, the abolition of chattel slavery, are notable examples of the working of this principle. Every careful discernor of the times realizes that we are nearing the decisive point. The trust is the immediate forerunner of the Social Revolution. The sun of the co-operative Commonwealth is already beginning to redden the eastern horizon, bringing promise of the glad-some day. Speed the day of triumph and the dawn of a nobler humanity. Every ballot cast for Socialism brings nearer the day of human emancipation. Socialism is the evangel of human brotherhood. It will realize the golden age of peace, justice and plenty for all. All hail the Kingdom of social justice—the Co-operative Commonwealth! Let us take new courage and press onward. The future is ours.

**LABOR PRODUCES ALL.**  
 Why Labor Does Not Enjoy All.  
 BY C. S. KENYON.

It may seem a radical statement when I say that the most valuable thing in the world today is the cheapest, and it is a fact; for what is there that is cheaper than labor? A man of flesh and blood, the grandest creation of God! There is nothing that has a little market value. He labors from early morning until late at night day after day, week after week, and year after year, for barely enough to maintain life. He sees none of the beauties of life. He knows nothing of the great works of art. He hears none of the famous musicians or singers. He must be content with a 10-cent show once in a while, or a trip to some nearby city to some public function, when the railroads have cut rates, and pack the people in the cars like a lot of cattle, but when he returns home he finds his parlor or dining car? When do you find him occupying a box at the theatre when Madame Patti, Calve, or the world-famed tenor Jean DeBrazze is rendering some selection that transports the souls of their listeners to the realms of divine melody? When do you meet him on the Oceanic or any of the magnificent ocean steamships, going abroad for his health? Not very often.

No. These things are not for him. He must continue on in the same old routine, day after day until he has become unfit for work, or unable to compete with the younger man, of whom there are many ready and willing to step into his place, and then he is thrown aside like an old rag, or worn out machine. What then becomes of him? Unless he has children, who are willing to take care of him, (which many times they are unable to do, having families of their own to support) there is but one hope for him, one last resort, the poor house, and his only chance of escape is the grave to which, many times, he looks forward with joy.

Is this not a bad state of affairs and is it right that such conditions should prevail? Let us look into the cause

and find a cure. In the early history of the United States there was no such a thing as scarcity of work. There was plenty for every one. There were no panics, no periods of depression. If a man was a shoemaker, all he needed was last, awl, knife, waxed ends and material, and he was then in a position to compete with any other shoemaker. He could make and sell his shoes as good and as cheap as the next man, but, after a time, along came a machine to do some part easier and quicker. This machine costs money. Some of these men were able to buy them, others who, perhaps, having large families to maintain, were unable to purchase the machine, consequently those who possessed them were enabled to undersell the others, and they, in order to continue to do business, must make shoes at less profit. After a time, another machine was invented and still another, and so on, until the machine became so large and expensive, that two or more men were obliged to combine their capital in order to get possession of the machine. By this time the old hand method began to be a thing of history and the workman had gone to work for those who had machines. But the machines continued to come, until, today, we have the great gigantic plants with hundreds of machines that require millions of dollars to control. This not only applies to the shoe industry, but to every industry in the whole structure.

What has been the result? According to eminent authority, if all the mills and factories in the United States were to run at their full capacity six months in the year, they would supply all the needs of the people for the entire year, and the great mechanics tell us the machinery is only in its infancy, that the great machines are yet to come.

Now it certainly is not because we do not produce enough that we have panics and business depression, for we are told at these times that it is because of an overstocked market. Let us ask the reason why a man is forced into the almshouse when his days of usefulness are over. It is because the means of production and distribution (the machinery and railroads) have gone out of the hands of all the people into the hands of the few. The machines, instead of being a benefit to the people, have been an injury. This is the cause, now the cure.

Public ownership. Would this be right and just? Let us see! Who created the machinery? I answer, society collectively. No one man ever invented a whole machine. Let us ask you this can be the first wheel? History does not record the inventor. Of what use would any machine be were you to remove all the wheels from it? We don't know who invented the shaft to connect two wheels together, or who invented the machine without shafts and rods, bolts, and screws? In view of these facts you must admit that society collectively is the inventor of the machines. This not only applies to machinery, but to everything else that we now have. For example, Edison, Tesla, Marconi and others who have been known were it not for Benjamin Franklin. He discovered electricity. They discovered methods for putting it to practical uses. The great Corliss and other well-known engines would be useless had not Fulton discovered the power of steam.

When would our renowned professors and authors look for most of their knowledge, were it not for the writings and the teachings that were bequeathed to us by those who lived before them? One man has added a little from time to time to that which others discovered before him. You can see, in many others do, that were it not for the capitalist, those things could not be perfected. Let me ask you, what is wealth? It is everything that is material, everything that is created and produced by labor, such as houses, churches, railroads, engines, cars, wearing apparel, furniture, carriages, conveniences of all kinds, the streets and sidewalks. In fact, everything that labor produces is the true wealth. Money in itself is not wealth. Money is the medium of exchange, whereby a value is placed upon a certain portion of labor in the constructive association without accumulated profits, which is placed upon that portion which is represented by so much money. If you were going to build a house and you had the material in a great pile and you knew just what you should have to pay for the construction of the house, do you think if you were to lay that amount of money on the ground beside the material, that you would have to employ labor to do it, so you see it is labor that produces and not capital.

Abraham Lincoln once said, "Capital is only the fruit of labor and could never have existed, if labor had not first existed." Labor is the superior of capital and deserves much the higher consideration.

Now labor being the creator of all things useful, why should not labor receive the full value of that which it creates? Why should labor receive one third and render into capital two-thirds of that which it produces? The Co-operative Commonwealth is the only system of public ownership which will secure to every laborer the full fruits of his labor. No man will rob another, but all will work jointly to attain the same end, which is human perfection—happiness!

All the Socialists will grieve to learn that Prosper Olivier Lissagary, the well known and widely read historian of The Paris Commune, breathed his last in Paris, January 26.

Lissagary's book on The Paris Commune is the best and most authoritative work on that memorable struggle of the proletariat of Paris with the French bourgeoisie. The spirit in which the work was written can be seen from the following quotation, taken from the author's preface: "No doubt it is an exile who speaks, but an exile who has been neither member, not officer, nor functionary of the Commune; who for five years has sifted the evidence; who has not ventured upon a single unwarranted statement without accumulated proofs; who sees the factor on the lookout for the slightest inaccuracy to deny all the rest; who knows no better plea for the vanquished than the simple and sincere recital of their history."

"This history, besides, is due to their children. The child has the right to know the reason of paternal defeats, the Socialist party the campaign of its flag in all countries. He who tells the people revolutionary legends, he who amuses them with sensational stories, is as criminal as the geographer who would draw up false charts for navigators."

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# Correspondence

Vail in Newburyport.

To the Editor:—The series of lectures arranged by Newburyport Social Democrats were opened last Monday night by Rev. Charles H. Vail, who addressed a good sized and interested audience on "Poverty Abolished; the Kingdom of Heaven on Earth." The speaker clearly pointed out the necessity of establishing a just and righteous economic basis before society could develop to a higher moral plane; that it was impossible to put the golden rule into full practice under a system in which the interests of individuals were antagonistic and in which the exploitations of the many by the few was made possible and necessary. He plainly showed how the private ownership of the machines of production and distribution made said owners the masters of those who, for the sake of life and comfort, must needs have access to these machines. He made plain the fact that the saloon, the brothel, the gambling, and the products of a system under which men were treated as questionable and even criminal methods in their pursuit of the necessities and comforts of life, and that under a rational, organized system of public ownership, which guaranteed an abundance to all in return for a few daily hours of honest work, the sources of corruption and crime would disappear. With the main incentive to crime removed, and with the interests of all identical, as would be the case under the public ownership of the means of life, the era of real brotherhood would be ushered in and a substantial foundation would be laid upon which a loftier mental and moral superstructure could be reared.

The audience remained until a late hour asking questions, and even after the main body had left the hall, many gathered around the speaker in further discussion. Such meetings are certainly among the most valuable means of propaganda.

Fraternally yours,  
W. P. PORTER,  
Newburyport, Mass.

Most Socialists for Union.

To the Editor: Since election the Socialists in Fitchburg, although very much alive, had few public meetings, being much occupied with the internal affairs of the party. Notwithstanding the boasts of the Herald as to the "loyalty" of Fitchburg, with the exception of a handful of

DeLoonites and a still smaller number of Chicago Loyalists, Fitchburg is solid for what the Herald and the local organs, the Union, and there is a growing sentiment in favor of independent State organization. Most members hope to see, before the next national election, a National Executive Board that is impartial and working in unison with all true Socialists for the good of the cause. I hear that there is something of the same feeling in the new Branch at Leominster, which, by the way, is doing excellent work. Comrades Vail were here Friday and both gave us very interesting addresses.

The very radical change which the managers of the late special convention at Chicago propose in first part of our platform (24 and 25 planks, I believe) does not, as yet, seem to have attracted the attention of Socialist journals.

D. Fitchburg, Mass.

For National Boards.

To the Editor: Permit me to say a few words on the question of National Boards. It is my opinion that the method of reasoning employed by those who oppose National Boards is a bit archaic. Because at a certain time, under certain circumstances, National Boards have been a hindrance to the union of all Socialists, is no reason why National Boards should be abolished. Because at certain periods of human history, under certain laws, governments have served the interests of the oppressors, is no reason why all forms of administration should be abolished, as the anarchists seem to demand. I have not as yet met with any proof that National Boards, if properly organized and controlled by an intelligent membership, are an evil. The only way to carry on a grand Socialist agitation the whole year is through a National Committee. It is the only way to have order and system in our work. What we must do is to unite all Socialists under one form of National administration and plunge into the work of agitation and propaganda. Yours, for the cause,  
CHAS. REID.

(NOTE:—This letter closes all discussion on this question. Altogether we printed six letters, three in favor of each side. We therefore think that this is the most opportune time to stop the discussion. We can devote our space to more useful reading matter.—The Editor.)

# Labor Notes

Local and General

There is to be a benefit entertainment and dance in C. L. U. Hall next Thursday night. The beneficiary is James H. Hartnett, of Turn Workers' Union, No. 2, who has recently sprained his ankle and has since been unable to work. It is hoped there will be a large attendance.

The Bartenders' Union held an extra session last Sunday, business of importance to the union having been under consideration. Two new members were admitted.

The Central Labor Union met in regular session last Sunday and endorsed the laborers' strike at Cox's coal yard. The City Hall Park Cafe was put on the list of unfair restaurants, the proprietors having refused to sign the list agreeing to sell only union label cigars. Agent Keneff, of the Cigar-makers' union, when in town recently, attempted to make a satisfactory agreement with the proprietor, but he failed. He also did not succeed in getting the signature of the proprietor of one of the largest tobacco stores, which store will probably be placed on the unfair list, unless an agreement is reached in the near future. Just why one or two dealers should refuse to sign the list, when all other dealers in the city have done so, is hard to understand.

The Haverhill Laborers' Union held an important meeting last Sunday, and action regarding the situation at Cox's coal yard was under consideration. Some time ago it was found that some of Cox's men were not receiving union wages, although the union list had previously been signed

by Mr. Cox. The union ordered the men to strike and some of them refused to quit work, whether through a misunderstanding or otherwise, is not known. At the meeting last Sunday, five of the men who refused to strike were placed on the unfair list and discharged from the union. Mr. Cox stated in defence of his paying less than union wages, "that other firms in the city were doing the same thing," but this statement up to this writing has not been proved.

The daily press reports that another strike in the coal regions is brewing. It is stated that the mine operators will refuse to confer with the unions, as that would be equivalent to recognizing them, which of course they refuse to do. President Mitchell of the Miners' says the union is in better condition for a fight than ever before. In case of a strike the mine operators will not have, as before, an approaching election in their favor.

The Merrimack Valley Association of Postal Clerks met at Lawrence last Sunday. C. H. Ward, of Lowell, was elected president, E. J. Costello, of Lawrence, secretary, and Harry Donaghy, of Newburyport, treasurer. Ways and means of securing legislation favorable to the postal clerks were discussed.

Before the sub-committee of manufacturers of the U. S. Industrial Commission, which held a hearing in Boston last Monday, testimony was given showing Lynn to be the leading shoe city, with Haverhill and Brockton second, also that there are 1900 shoe factories in New England employing 86,000 people.

constitutional initiative for referendum on question of call for National convention of all Socialist bodies in the U. S. recognizing the class-struggle and favoring one organization, and

Whereas, The N. E. C. in response to this initiative, did, at its meeting on December 29, 1900, submit broad propositions for referendum, vote to be returned by March 1, 1901, giving two (2) months for discussion, and

Whereas, On December 1, 1900, the Chicago N. E. C. indirectly endorsed the initiative for a National convention of local branches, if on the initiative of local branches, they are not made known. This convention was in session in Chicago, Ill., from January 15 to 18, and submitted to their membership a referendum in the question of calling another National convention to meet September 10, 1901, to which other Socialist bodies should be invited. Vote to be returned by February 24, 1901—four days ahead of the Springfield N. E. C., and permitting one month for discussion. This referendum does not allow their members, or that of any other body, any option as to date, place of meeting or plan of representation, which we consider narrow and arbitrary, particularly in view of the reported representation at their convention. No list of delegates being printed, and

Whereas, We believe the honest, class-conscious Socialists of the country are more than ready for a joint convention on genuinely democratic basis of representation, at an early date, and the good of the masses with "blanched faces" demand it without waste of energy or dollars, therefore, be it

Resolved, That Local Tiffin, asks that the N. E. C. be urged to exert its best efforts to have a joint convention in the month of May, at the point best suited to secure the largest possible representation at minimum cost. So that the various branches may know where they are at in time to hold their state conventions on July 4, to get benefit of reduced rates, and have time to secure signatures to petitions necessary to get an official ballot, and we demand that the basis of representation be on the basis of multiplicity of individual power in

convention—a dangerous plan. The referendum alone can safely register opinion of individual members, and its decision

Resolved, That a copy of these resolutions be sent to the N. E. C., and to Socialist papers, with a request for Sections, Branches and Locals to take up and officially act on the question of date, place of meeting, and plan of representation.

Adopted by Local Tiffin, Ohio, February 17, 1901.  
P. J. MEIER, Secretary.  
CHAS. M. MARTIN, Organizer.

**Boston Local S. D. P.**  
The second lecture of the season will be delivered by William Edlin, on Sunday evening, at 7.30, in Unity Hall, 724 Washington street.  
Comrade Edlin will also speak on Washington's birthday, at an entertainment and concert arranged by Ward Branch 8, S. D. P.

**Haverhill Local S. D. P.**  
On Washington's birthday, February 22, Comrade Winfield P. Porter, of Newburyport, will deliver a lecture in the large C. L. U. Hall, at 8 p. m. On Friday evening, March 1, Comrade William Edlin will lecture on "The Meaning and Scope of Socialism." Admission free.

**Lissagary Dead.**  
There are a few of Lissagary's books in the office of the "Haverhill Social Democrat." They are of the regular edition, 500 pages, and bound in green cloth. Any man who will send five yearly subscriptions for the "Haverhill Social Democrat" will receive one of Lissagary's books. The regular price of the book is one dollar.

**At the Gem Theatre.**  
The show at the Gem Theatre this week is certain to be well patronized by satisfied audiences. Wald Brothers open the bill in a rattling knock-about song and dance sketch. Miss Hattie Raymond, in up-to-date songs and dances, makes a decided hit. Speedy and Thurston, in a society sketch, are features of the programme worthy of special mention. The "Living Pictures" are next on the programme, and the young lady who features this part of the entertainment evidently knows her business. The show is a burlesque skit, entitled "The Book Agent," and the entire company is brought into play effectively in the rendition of this extremely humorous production.

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Thursday, Great Diamond Robbery  
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Saturday, In the Heart of the Storm

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Wednesday, Gaudeamus  
Thursday, Romance of an Actress  
Friday, The Fugitive  
Saturday, All For Gold

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