

Haverhill Mass. SOCIAL PROGRESSIVE LEAGUE

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HAVERHILL, MASS., MAY 4, 1901

Price Two Cents

May Day in Haverhill.

On the evening of May 1 the large C. L. U. hall of this city was filled with a fair-sized audience of intelligent men and women that came to express their appreciation of Labor's only holiday, May Day.

Charles A. Frazer presided. The speakers of the evening were ex-Mayor John C. Chase, Representative James F. Carey and Editor William Edlin.

The three speakers covered the ground of Socialism in the best and most satisfactory manner. Speaker Chase dwelt considerably on the conditions prevailing today and on the aim of Socialism to infinitely improve same. Carey paid an eloquent tribute to those men and women in all countries that have fallen in the struggle for freedom. Edlin spoke of the international character of the Socialist movement and showed how it stood for the emancipation of all mankind.

Every speaker was listened to very attentively and the frequent applause showed the harmony of feeling between speaker and audience.

A musical program, arranged by George R. Whitney, was carried out very satisfactorily. It consisted of two quintettes, two trios, a violin solo and a cello solo. Comrade Whitney was assisted by Arthur Leach (cello), Harlan and Roland Leach (violinists) and Mr. McMillan (pianist).

Worcester Socialists.

Worcester, April 29.—The Social Democrats of this city opened their summer campaign by holding a large meeting on the common yesterday afternoon. George H. Davis and Charles G. Marcy were the principal speakers and they received the attention all throughout the meeting of about 200 earnest looking workmen.

It was announced at the close of the meeting that there would be similar meetings throughout the season every Sunday afternoon. Socialist literature was distributed in great quantity.

Of the 33,000 operators in the cotton mills of Massachusetts, 15,800 are women and children. Skilled men receive \$1.10 per day; unskilled 66 cents; skilled women 65 cents; unskilled women, 47 cents; and children 21 cents—working from ten to twelve hours per day.—Ex.

According to the eminent statistician, Mr. Carroll D. Wright, the decrease in marriages during the recent years has been general and striking. Of 17,427 workmen in 22 representative cities, three fourths of whom were under 25 years of age, it was found that according to the last census, 15,387 were unmarried. These figures are declared by Mr. Wright to be "appalling."—Ex.

In the telegraph columns of a local paper are two brief news paragraphs. One is headed, "Over One Hundred Millions in Profits." Directly under it is the other one, under the caption, "Stole to Save His Family from Starvation."

My anti-Socialist friend, you can chew and meditate on this a long time. And my Socialist comrade, you can use it as a text for a propaganda speech.—Advance.

Socialists are not pessimists; they are persons that strive to realize a social order that will make life pleasant for all men.

Push the "Haverhill Social Democrat" among your friends. Don't neglect your duty as a Socialist.

THE MAN HERRON.

From a Sunday Evening Lecture Given by Rev. Wm. E. Brown, in Plymouth Church, Rochester, N. Y.

About twelve years ago a young man was preaching in a little Congregational church in Minnesota. No one outside a somewhat narrow circle of friends had ever heard of him. No one beyond a few intimate friends imagined him to be different from the ordinary religious teacher. But a process of spiritual and intellectual gestation had been going on within him. He had been pondering the life of the world, particularly from the point of view of the teaching of Jesus. His own consciousness had become saturated with those ideals which possessed the mind of the Galilean. The same divine passion was taking possession of him. The facts and relations of life were slowly taking their places in his mind in harmonious order.

In the fulness of time an invitation came to him to deliver an address before an association of Congregational ministers in Minneapolis. The invitation was accepted, and this unknown pastor of an obscure church read before that association a paper entitled "The Message of Jesus to Men of Wealth." A report of the address was given to the papers and was noted far and wide throughout the United States and beyond. It is entirely within the truth to say that no deliverance from a minister has so stirred and electrified the thinking people of this country in half a century as that did. Within a short time its author had received calls from churches located in the great centers of population. These calls came not because men generally accepted the substance of Dr. Herron's teaching, but because they were compelled to recognize in him a man of transcendent power and insight. His words touched a deeper chord in human life than had been touched before. And spontaneously there sprang to the lips of a multitude of men and women the same testimony that was given to another prophet by the people of another time: "This man speaks with authority, and not as the scribes."

Dr. Herron accepted the call of the smallest of the churches, and became the assistant pastor of a Congregational church in Burlington, Iowa. His going to that church was deemed at the time to be an event of unusual importance. Men of any spiritual sensitiveness were compelled instinctively to recognize the fact that a prophet had appeared among us—a man with a message which the world must hear and reckon with.

It ought not to have been difficult to foresee what his experience in that or any church would be. There could be no doubt about his having a hearing. He has never lacked that. For, as no man who has lived on this continent, as few men that the world knows anything about, this man touches the depths of the human soul. In his love-inspired personality is the very dynamite of elemental truth. It was an event in the spiritual history of Burlington when he came there.

But it was as impossible for Dr. Herron to be supported by any ordinary religious institution as it was for Jesus to be so supported. Jesus could not have been maintained by any institution of his day and country. They had no use for him, nor he for them. The Burlington church soon

discovered that they had secured a man as their pastor, the new wine of whose preaching no old bottles of ecclesiasticism could contain. They found that Dr. Herron could not be hampered by the restraints of tradition and custom. And it became evident both to him and to them that a different field must be found for the deliverance of his message.

The teaching of Dr. Herron antagonized the interests of our present system of wealth—accumulation and distribution. He knew no gospel that could possibly be good tidings to any man who believed in the justice of the existing economic system. Neither did Jesus. But churches are sustained by money. And money must come from those who have it. And those who have it are not disposed to cut off their base of supply. They will give money for the support of no institution that negates the system supporting the money. And they will sustain no man whose teaching involves the utter condemnation of commercialism. It was therefore inevitable from the first that Dr. Herron could not remain for any length of time in that or any other church. And his departure from the Burlington church meant his final departure from recognition as a minister. Not a church in the United States or out of it could be found that would tolerate him as its minister. Neither could one be found on the earth that would afford a living support to a man like Jesus of Nazareth.

But there is a law of adaptation in the universe. Where there is demand there will sooner or later be supply. Let it be remembered that Dr. Herron came to Burlington a total stranger. And there was nothing about his preaching that would naturally attract any person of wealth. He taught that a wealthy Christian was as unthinkable under existing conditions as a white blackness or a black whiteness. The method of wealth-accumulation is foreign to all that Jesus stood for and to every law of justice and truth and love. That is not an essentially pleasing or attractive gospel. But it was exactly the kind of preaching for which one of the wealthiest members of the Burlington church had been waiting. From the first this woman, Mrs. Rand, felt that this preacher was right—divinely right. She had felt the ethical contradiction of the life led by men and women under the system of capitalism. She had seen that the solution of our moral problems is not to be found in the individualistic preaching of a baseless religion, but in the economic sphere. And she had been waiting for an opportunity to devote her wealth to the purpose of changing the system and

Continued on Page Two.

Capitalists in Session

The Combination Leaders' Union was called to order by President Rockefeller. Minutes were approved as read. New delegates were received and obligated from the Tin Can Makers' Trust, the Whiskey Combine and the Smelters' Trust.

Business Agent Morgan reported that he is having good success in combining the dual organizations in the coal and railroad business; that the billion-dollar iron and steel infant is doing nicely; that he had visited Bro. Hanna, of the Government Politicians' Union and demanded that the C. L. U. be given the job of building the Panama Canal at its own rates, and protested against the government scabbing the work, and that progress was made; that he has his eye on the organization of several more industries to benefit labor. Received.

Communication received from Walking Delegate Hanna, of the Government Politicians' Union, to the effect that Philander Knox, formerly attorney for the United States Steel Corporation and an honored member of the C. L. U., has deposited his card in the G. P. U. and was immediately appointed attorney-general for the purpose of settling the hash of the bad scab trusts. On motion Bro. Hanna's union was unanimously and enthusiastically thanked.

An appeal was received from Bro. King Edward, of the Rulers' Union, for funds to carry on the war in Africa. The brother stated that the Boers were on strike and refused to recognize his right to collect whatever dues he pleased, and that they had hurt his feelings with their rebellious conduct to such an extent that he had locked them out. After considerable discussion, during which the members expressed their indignation in heated terms at such shameful conduct, Business Agent Morgan was instructed to confer with Bro. Edward and lend such financial aid as he deemed advisable.

Roll call responded to as follows: Amalgamated Street Railways—Delegate Whitney stated that the New England traction companies are being absorbed as well as some in the Middle West are arranging for a picnic on Three-Cent Fare Grounds.

Butchers—Delegate Armour reported that his organization was about to combine with Swift and Morris, and that a war of extermination would be waged against the unfair Oudahy products.

Cigar Trust—Building up. Secured control of the Havana-American's seven plants and reaching out for more.

Electrical Trust—Climbing up. The Bell secured valuable new patent, and the independents are forced to combine.

Fish Trust—Sucker season is open. Lakes have free water, but organization is gaining control of what swims therein.

Glass Combines—Another branch organized. Will close down soon to hold up prices and give employees a chance to get rid of their savings.

Lumber Trust—Combining retailers.

Musical Instrument Manufacturers—Union growing. Firms coming into line.

Newspaper Associations—Kick against increase of price of print-

CONSPIRACY NAILED.

Workingmen on the Payroll of Capitalists—Spies in Labor Unions—Buckley-Berry Affair.

Only a few weeks ago we reported of a capitalist conspiracy in this city to smash the labor unions. Many workers—even Socialists—were at first skeptical as to the authenticity of the report. But the active Socialists knew well that capitalist conspiracies existed not alone in Haverhill, but in every important city in the United States.

Now comes a sensational report from Cleveland, Ohio, of a general capitalist conspiracy that employs workingmen as spies in the trade unions. The exposure was made last week by the trade union and Socialist organ, the Cleveland Citizen, of which Max Hayes is editor. The proofs were secured in the office of the Manufacturers' Information Bureau and the Cleveland Citizen prints in its last issue a full list of the capitalist firms and workingmen spies that are united in this conspiracy of the capitalist class.

The Manufacturers' Information Bureau, it turns out, is an organization established by one Turner (formerly of the Metropolitan Detective Agency), with headquarters in Cleveland and a branch office in Chicago, for the purpose of furnishing employers with trade union matters. The trade unionists that turned spies and traitors were paid liberally for their black heartedness, the sum paid to them ranging from \$50 to \$80 per month. The report asserts that agitators and advocates of Socialism were especially marked in the Information Bureau.

According to the Cleveland Citizen, the system under which this manufacturers' Information Bureau operates is quite original.

A code of initials is used, and the spies are "unknown to each other. Thus: Machinists' employers are known as Tulip, Clover, Lilac and Magnolia; brass manufacturers, as Daffodil, Tulip and Magnolia, etc. To learn the identity of employers and spies, therefore, it was not only necessary to secure the names, but the key that would unlock the door of mystery and form the connection between the enslaving capitalists and the traitors to the working class.

This key the Citizen has obtained, as well as the names and addresses of the capitalists and labor betrayers. The full list of names and addresses is printed in the Citizen and proves beyond doubt the correctness of the report. The list shows that active operations were carried on in Cleveland, Dayton and Glenville, Ohio; Chi-

ago, Ill.; Milwaukee, Wis.; Detroit, Michigan.

We sincerely hope this exposure will put trade unions on their guard. Those workingmen who are the supporters of manufacturers, whether in the shop or legislative council, should be watched closely. We are living in a time when the employers of labor, in order to perpetuate this system of capitalist robbery and murder, must do everything in their power to disorganize the working class.

The workingmen of Massachusetts had several lessons on these lines within the last few months. The conspiracy in Haverhill, the strike in Ipswich, the Lowell court decision on union printing, the combine to curtail production and the organization of New England manufacturers to prevent a general strike—all indicate the movement of our capitalists to destroy labor's organizations and to force slavery on the workers.

And this is the system that some of YOU WORKINGMEN support. This is the system that Councilman Bryant, of Haverhill, also a WORKINGMAN, supported last Tuesday evening when he abstained from voting in the city council on the question of having all city work done by union labor.

But happily the day is fast approaching when all spies and traitors will be publicly branded as such and publicly ostracized.

The day is near when the workers will arise themselves to class consciousness and overthrow the hellish system of capitalism that breeds all crime and causes all misery.

The following is by the way.

Last Tuesday evening a man by the name of Buckley was unanimously expelled by the Turn Workers, of Haverhill assembled in mass meeting. The charge against the man was that he took part in a conspiracy to break the union.

There were a few other persons involved in the conspiracy. But the union has no control over them. The men exposed are all workingmen.

There is nothing to show that the masters, the employers of labor, are not at the bottom of the scheme.

It is only a short while ago that we exposed the attempt of the manufacturers of this city to disorganize the workingmen.

In connection with the news from Cleveland, Ohio, the Buckley-Berry affair in Haverhill makes very interesting reading matter.

What do YOU say?

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What do YOU say?

Oil Company raising price of fuel oil and benzine. Kentucky colonels threaten to drink soda water, but it's a bluff. Objection not sustained.

Legislative committee reported that Connecticut and New York Legislatures had made it easy to incorporate, and that judges in Illinois and Missouri had kindly whacked at anti-trust laws.

Organization and Grievance Committees reported progress.

Under good and welfare. Prof. Hadley, of Yale College, author of "Ostracism," "Monarchism in Washington," etc., was given the privilege of the floor and admitted that his scheme to snub the C. L. U. was chimerical, as he discovered that he must eat to live, and consequently he had seen new light. He hoped that his past errors would be forgiven, and that Bros. Rockefeller and Morgan would continue to do the liberal thing and trustify all the colleges. (Great applause.)

After several delegates denounced as iniquitous and tyrannical the growth of Socialism among the working classes, the meeting adjourned.—Exchange.

Lives of Socialists Wanted.

Not literally, but just an account of their lives, such as newspaper clippings and magazine articles that would do for a scrap book containing Socialist biography that Comrade Charles D. Rayner, of Minneapolis, Minn., is compiling to present to the Public Library of that town. Look over your old publications and send such material as you think will do for such a work. Socialist papers please copy.

C. D. BAYMER,
319 Hennepin avenue,
Minneapolis, Minn.

This paper makes intelligent votes for Socialism. It is surely worth your while to invest a few dimes to convert your neighbors.

Mutability.

We are as clouds that veil the midnight moon;
How restlessly they speed, and gleam and glimmer,
And streak the darkness radiantly!—yet soon
Night closes round, and they are lost forever.

Or like forgotten lyres, whose dissonant strings
Give various response to each varying blast,
To whose frail frame no second motion brings
One mood or modulation like the last.

We rest.—A dream has power to poison sleep;
We rise.—One wandering thought pollutes the day;
We feel, conceive or reason, laugh or weep;
Embrace fond woe, or cast our cares away.

It is the same! For, be it joy or sorrow,
The path of its departure still is free;
Man's yesterday may ne'er be like his morrow;
Nought may endure but Mutability.

—SHELLEY.

Nichols & Morse,
N. E. 'PHONE. 426-5. 56 Merrimack Street, Haverhill.

Men's All Wool, Well Made, Perfect Fitting Trousers, \$2.00, \$2.50, \$3.00.

We have just received 500 pairs of Men's All Wool Trousers.

They represent the grandest collection of all the good things we ever saw together. The fabrics are Scotch Textures and Double and Twist Mixtures; colors, dark, light and medium. They are all made with double-stitched seams, heavy drill pockets, and shaped legs, in fact, made our good way. That said is enough. The sizes are from 31 to 50 waist, 28 to 37 leg; and if you want a vest to go with them we have it—the price 1.50; sizes, 35 to 50. Send us a man so small or huge that we can't fit him if you can.

We want a chance to try.

Suits For Young Men.

Among the most stylish and attractive Suits for young men are the military style—square shoulders, form fitting back, flare bottom; also the single breasted military square cut; double breasted box cut; yoke Norfolk Suits. A hundred different patterns to choose from at our store in quantities from ten to twenty dollars per suit.

Rowe & Emerson,
68 MERRIMACK ST.,
Tel. 426-2. Haverhill.

The Text for our Sermon Today

Is taken from our Children's Department. Never has there been a season when clothing for the little men has been gotten up with so much originality and exquisite taste as they are this spring.

For instance—Russian Blouse Suits, ages 3 to 8, out long, with leather belt at waist, with sailor collar on the straight military collar; bloomers pants. Colors, red, royal blue, navy and brown. Fabrics, beautiful, soft Venetians, serges, and chevrons. Prices, \$2.50, \$3.50, \$4.50. If you want your boy dressed right up to date you can't do any better.

Secondly—Our regular blouse suits, ages 3 to 10, all kinds of colors, all kinds of goods. Prices, \$1.98 to \$6.00. An endless variety, made on honor and gotten up with taste.

Thirdly—Our suits for the larger boys, aged 8 to 15, either two or three piece, large variety to select from, prices \$1.47 to \$7.50. A visit to our children's department will convince you that it is the home of large values and little prices.

Our children's straw hats have arrived.

W. EMERSON,
CORNER FLEET STREET.



An Attractive Line.

Our line of Spring Suits is certainly most attractive to economical wearers. The prices are attractive, but we lay special stress upon the quality.

The Kempton Co.

All Union Men Should Smoke

Sensible Tobacco

THE GREATEST AND BEST SLICED PLUG ON THE MARKET.

Union Made.

FOR SALE EVERYWHERE.

LARUS & BROS.,

RICHMOND.

The Haverhill Social Democrat

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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., MAY 4, 1910



EDITORIAL

The Worker.

Beginning with its Special May Day issue, the paper heretofore known as *The People* and published at 184 William street, New York, in the interests of the Social Democratic Party, appears under the new title of *The Worker*. The change was considered advisable because of the confusion arising from the fact that there is another paper, *The People*, published, which devotes itself to bitter attacks upon the S. D. P. and upon the labor movement in general.

The editorial position of *The Worker* will continue unchanged in advocating the principles of Socialism and the S. D. P. and holding fraternal relations with the Trade Union movement.

"Surely a Socialist cannot doubt the wisdom and ability of the people to accept and reject a system of government proposed for them.—*The Gazette*.

Since the *Gazette* and the glib-tongued politicians are still alive it is not so very safe to let the people vote on too many measures at once, for then they may get too lazy to decide for themselves and let the *Gazette* and the politicians decide for them.

Why shouldn't there be a labor trust? There's no greater community of interest than that which exists, or should exist, between workmen.—*Haverhill Gazette*.

Yes, that's so. But when the labor trust, as our contemporary chooses to name a strong and class conscious organization of workmen, will be a fact then good-bye to all other trusts which the *Gazette* now strongly supports. The realization of the proposed scheme to weld together all labor organizations into a powerful "trust" will mark the beginning of the end of capitalism.

The *Haverhill Gazette*, in one editorial suggesting the advisability of a labor trust, slyly endorses in another editorial the decision rendered by the supreme court in Pennsylvania against labor unions, namely, that "unions have no right to interfere with employees who do not belong to their organizations or to dictate to employers for the prevention of the employment of non-union men." Together with the court the *Gazette* has the kindness and benevolence of spirit to hold that "the union by the use of its stamp or label may make it so desirable for the employer to have his work done by union labor that he will employ no other, and by this means they will attain the same result and escape a contest with the law."

Gracious *Gazette*! The quoted words of wisdom will go deep into the hearts of the workmen. Some day—and soon, too—these men will open their eyes and recognize the purity of motives underlying the above advice to the toilers of this earth. Then the *Gazette* shall be thanked and, in company with the supreme courts of present society, it shall receive its due reward.

Question.—According to Socialists economic competition will be done away with under Socialism. This practically means that you Socialists want to go away with struggle for existence—a law of nature—which is an impossible thing. Am I right or wrong?—A Correspondent.

In urging the objection that Socialism attempts to do away with struggle, our opponents demonstrate how little they know of the forces at work in human society, and how little they understand the real aims of the Socialist movement. What is true about Socialism (and here is where our opponents get confused) is that IT WILL DESTROY ECONOMIC COMPETITION AMONG MEN, NOT THE STRUGGLE OF MAN WITH NATURE. Competition among men for the attainment of the means of existence is the result of the social and economic order of a particular time. In primitive society the members of

the same patriarchal family never competed among themselves for the means of life. What one acquired or possessed was shared by all. The latest results in historical research prove that "communism has been the cradle of mankind," as Karl Kautsky puts it. Here, then, we have a state of society in which the members fought in collective groups for their existence. Competition in the modern capitalistic sense did not exist in this primitive organization of society. And yet none of our opponents will claim that the law of struggle did not manifest itself then as it does now when we are at war with one another for the attainment of the means of existence.

But what does the above prove? That competition, as it exists today, is only one of the ways in which the universal law of struggle manifests itself; that the doing away with competition does not imply that the law of struggle is done away with. The law of struggle remains. What is destroyed is its present harmful form of manifestation, which is COMPETITION. Fierce, economic competition represents by no means a high stage of social development. The struggle for existence is fiercest among low animals. Every restriction to the war among individuals is a step toward a higher civilization. Prof. Huxley will support us in this statement, for he says that "all the successive shapes which society has taken, that most nearly approaches perfection in which war of individual against individual is most strictly limited."

May Day.

Until the year 1889, when the International Socialist Congress instituted the first of May as International Labor Day, there was not a single holiday which the workmen of the world might call their own. All festivities and celebrations are a part of the system which class conscious workmen aim to overthrow. Churchism that sanctions capitalist robbery and patriotism that incites people to kill one another for commercial gain are both antagonistically opposed to the welfare of the working class. The workers of the world who are conscious of their interests form a society of their own, a society within the capitalist organization that now predominates. Therefore, the festivities and celebrations inaugurated in and by capitalist society cannot be shared in and enjoyed by the workmen.

As the Socialist worker freed his mind from all capitalist traditions and prejudices, as he cast aside all capitalist philosophy, ethics, economics, etc., and tore himself loose from capitalist superstitions in general, so he selected a day of his own, entirely devoted to the cause of labor, standing for the interest and solidarity of the future society, the society that will live and prosper under the Co-operative Commonwealth. This day is the First of May!

"May Day speaks not for legends and myths"—well said G. B. Benham in his address delivered at the May Day anniversary celebration of Local San Francisco, Social Democratic Party. "May Day has come to mean something more than the strewing of flowers on the altar of a heathen goddess. It means something more than the weaving of garlands or springtime exhibitions of rustic chivalry. The seasons of the year signify but little to the wage worker of today. What difference—spring or winter—to the toiler condemned to the loom, or the slave chained by necessity in the mine. Our exhibitions of strength shall not now be idly made in contest with each other, but every effort directed against the capitalist class—against those who are holding shut the gates of opportunity.

"A protest and a demand now go with the celebration of May Day. The class conscious workers of the United States fully recognize its meaning. We see our brothers and our sisters tell that others may enjoy; we see our masters overturn free contract by the force of economic power. We see these men who own us, searching

The following "Poem in Prose" of Turgeneff's, under the above heading is of interest, as it was forbidden by the Russian press censorship to be included in the volume published under that name in 1882; and is not included in the English version of the work, translated by S. J. Macmillan, and published by Messrs. Simpkin and Marshall.

It makes a new and special appeal at the present moment to our Russian comrades who are fighting such a desperate fight against terrible odds for a constitution that shall give them new and better economic and social conditions. For students and intellectuals the present moment in Russia is an absolute reign of terror. Every day fresh arrests are made, and writers, professors, men and women teachers, and others, who are trying through the medium of pamphlets and literature to spread a knowledge of modern economics, and especially the teachings of Marx and of Engels, are hurried away from home and friends and sent into a nameless, hopeless exile in Siberia.

The Russian woman has for years shown herself, in this long, weary struggle for freedom, the inspired and the trusted comrade of her brother returner, and one has only to gain the confidence of some of the girl students, who, driven from Russian universities, are completing their studies in the various student centres of Europe, to feel that the noble self-sacrificing traditions of the past are in no danger for lack of ardent enthusiastic disciples to carry them on in the present and the future; and that Turgeneff, when he put into the mouth his Russian girl revolutee, the words, "I ask for neither gratitude nor pity; neither do I desire fame!" was not only a poet, but a prophet and a seer, in that he saw the vision of the unnamed, unknown multitude of those that were to follow after, each one ready to cross the threshold, to enter the terrible gloom of prison or of exile to risk the barbarities and outrages of gaolers, and of gendarmes; and finally, if life was spared in their land of exile, to carry on the teaching of those truths of science, which are to them a veritable gospel, a message of glad tidings. This little sketch was translated in collaboration with the wife of one who has spent a year in solitary confinement in a cell below the level of the river, in the Fortress of St. Peter and St. Paul at Petersburg and six years in Siberia. Husband and wife are both noble souls, who have given up all for the sake of the truths they hold dear, and whose lives are a daily witness of the faith that inspires them.

DORA B. MONTEFIORE

"The Threshold"

By the Russian Master, Ivan Turgeneff.

"THE THRESHOLD."

Before me stands an immense building, with a narrow door . . . ajar. Beyond the door, inside the building is thick gloom; whilst outside, standing near the threshold is a young girl . . . a Russian girl. An icy cold breath, mingled with the tones of a dull monotonous voice, seems to issue from the impenetrable gloom . . . "Do you indeed intend to cross this threshold? Do you know what awaits you here?" "I do!" answers the girl. "Will it not mean to you hunger, cold, mockery, hatred, scorn, and in short: imprisonment, sickness—perchance death itself?" "I know it!" "Estrangement, solitude?" "I know it well: I am prepared for it . . . I can bear any suffering, and all blows . . . "Even those that will come, not only from foes, but from friends, and from those who are dear to you?" "Yes, even those." "Are you ready to offer yourself as a sacrifice?" "I am." "Remember it will be a nameless sacrifice. You will perish, and no one . . . no one will even know who it is whose memory should be kept sacred." "I ask for neither gratitude nor pity, neither do I desire fame." "And are you prepared to commit crime?" The girl drooped her head . . . "Yes, prepared even to commit crime." After a time the voice questioned again. "Do you know," it muttered, "that finally you may lose faith in all that now you believe in? . . . You may at the last realize that it was all an illusion, and that it was in vain you destroyed your young life?" "That I also know, but I still desire to go in." "Be it so." The girl crossed the threshold and the heavy door swung to behind her. "Fool!" muttered between his teeth one without, standing near her. "Saint!" was breathed from within, as if in response.

SOCIAL DEMOCRAT (London)

THE MAN HERRON.

Continued from Page One

establishing in its place such an order as should insure to every man that which belonged to him.

The opportunity had come in the person of Dr. Herron. She had seen that he could not be supported by his church, or any church. She felt that he ought to have a wider hearing. His was a message which the existing church offered no adequate machinery to propagate. He should be placed where he could inspire the souls of young men with the truth which irradiated and transfused his own being, where he could respond to the demands pouring in upon him from every quarter. Mrs. Rand accordingly made a proposition to the trustees of Iowa College to establish in that institution a department to be known as the "Department of Applied Christianity," on condition that Dr. Herron should be at its head and have entire freedom of thought and speech. The proposition was accepted, and for seven years Dr. Herron remained in that position.

There was in this experience of Dr. Herron's a singular likeness to what occurred in the life of Jesus. The only hint we have of the source of personal contribution to the support of Jesus is that which mentions certain women as giving of their means to defray his living expenses while he was preaching in Galilee. When Dr. Herron could no longer hope for support from any source whatever in the propagation of his faith, a consecrated woman alone insured the continuance of his ministry and assured the people of this country the privilege of hearing and reading the message which has made Dr. Herron the greatest prophet of modern times.

During the period of his occupancy of the professorship at Iowa College, Dr. Herron was unquestionably the most conspicuous public teacher of America—nay, of the world. No other man could be named who has been so continuously absorbed in public lecturing and teaching over so wide a territory during the last ten years as he. He has spoken in all the great cities of the United States in the North and West, and in England. He has written for scores of papers and magazines. He has published a dozen books and pamphlets or more—books that fairly live and breathe and throb and beat with the passion of his own heart. There are none to be compared with them. He has delivered courses of lectures in Boston, New York, Chicago, Minneapolis and other cities. He visited the Pacific coast a few years ago, and the leading ministers of San Francisco, Oakland, Los Angeles, San Jose and other places united in declaring the coming of this man among them had marked an epoch in the spiritual awakening of that section.

But it was inevitable that, as no church could support or tolerate such a man, so no other institution could. It was only a question of time before he would have to separate himself from all relationship to any sort of institution. It became evident to the trustees of Iowa College that the character of Dr. Herron's teaching—especially his fundamental contention that the private ownership of natural resources or of the things upon which people depend for a living is iniquitous and intolerable—kept from the college many gifts of money that otherwise would come to them. In other words, the most conclusive evidence was afforded to the people of this country and the world that any serious attempt to apply Christianity, any serious attempt even to teach the conditions necessary to the living of a free and decent life, could not be carried on under the existing capitalistic regime. With his accustomed sensitiveness to the feelings of others, Dr. Herron anticipated the wishes of the trustees and resigned his professorship in a

letter whose manly and noble sentiment has never been surpassed. Not only did he take himself out of the institution, but he persuaded Mrs. Rand to turn over his life-endowment to the trustees practically without conditions.

It must be remembered that, when Dr. Herron gave up his place in the college, he gave up his living. No church, no other college, no institution of any sort can be found that would give him a maintenance. His teachings have no money value. They are hostile to those interests upon which the accumulation of wealth rests. Precisely the same thing was true in the case of Jesus. He could get a living as a carpenter, perhaps; but after he had begun to preach his revolutionary doctrines it was quite possible that his chances of getting a living at any trade would have been slim.

But the question is whether Jesus had any right to go back to the work of a carpenter after he became conscious of the truth that made him a prophet. That question admits of but one answer. Jesus would have been the most despicable man that ever lived if, after becoming conscious of the truths he taught, he had not fearlessly and at any cost proclaimed them. Nothing whatever could excuse him from doing that.

The principle is exactly the same in the case of Dr. Herron. He had no choice but to give utterance to his convictions. The fact that obedience to those convictions might mean sorrow and pain to himself and to others could not weigh an atom. Can you imagine that Jesus did not foresee the pain and suffering that his course was bound to entail on his mother and brothers and sisters? Do not we know that the acceptance of his teaching by others involved their martyrdom? But Jesus could not hesitate. The truth is imperative. The consciousness of the will to love is an omnipotent consciousness. To question it or disobey it, once it becomes known, is miserably to perish.

George D. Herron has had to pay that price. His life has been one constant tragedy, and no one except himself can possibly know all the unspeakable bitterness of the cup he has had pressed to his lips. The man does not live and never has lived who has more bravely, more willingly and patiently, drained that cup to the dregs. His life has been one long crucifixion, and nothing under heaven but the violation of the eternal law of his own being and the betrayal of the highest interests of men and women could have prevented it.

Those of us who are at all acquainted with George D. Herron know that his soul is white. We do not need any testimony on that point. We who know him know that the everyday consciousness of his life, the only thought of it that he has at all, is that he may make his life a loving offering for the healing of the world's wrong. I do not affirm the infallibility of this man. I only affirm that, being what he is, it is simply impossible for him to harm any human being, impossible for him to think of himself, impossible for him not to make any sacrifice of himself that love could suggest, in order to serve and bless any one. In the life of this man, for these last twelve years that he has been under the glare of publicity, and the subject of microscopic scrutiny and criticism from representatives of the inhuman system of which he has been the most fearless and uncompromising foe, there is not one act of his which was not prompted by a selfless love. And the one act for which he has been so ignorantly and universally condemned, while refusing to open his mouth in one word of self-defense, and which yet brought upon him the supreme agony of his life, exhibited qualities of character which are nothing less than divine.

He has been the merciless enemy of all that hurts or mars the lives of men, and no man has been so hated

Class Government.

It Will Be Impossible Under the Socialist Commonwealth.

BY CHARLES C. TRENCH

If our so called representative governments be examined from a critical standpoint, it will be at once apparent that they are in fact permanent organizations of the rich to further their own interests and despoil labor of its hard earnings. The truth of the matter is, that we are so depraved by long established wage-slavery that we could not imagine simple economic administration of public affairs without enormous and cumbersome complications, with a police and military force to support them. Bild, indeed, is he who cannot perceive that our state and national governments are mere clubs of capitalists and their well-paid hirelings, legislating for their own profit. Our legislators may be likened to the robber chiefs of old, who collected tribute from all who wished to travel in safety along the highways. The robbers, however, enforced their demands by threats of violence and risked their lives; but our rulers risk nothing and rob the public by cunningly devised falsehood and circumventing.

I need not tell you how Legislatures are made up and how little they represent the will of the people. Facts are more eloquent than words. We see on every hand how capitalism and class government is transforming our vast population into slaves and slave-owners. It would be difficult to exaggerate either the arrogance or the folly of the privileged upstarts whom capitalism and class government have rapidly brought into existence. Every day we hear of plutocrats, of both sexes, who outdo Eastern Nabobs in their lavish profusion and vulgar ostentation. Your daily newspaper informs you that the wedding gown of Miss Somebody cost fifty thousand dollars and Mr. George So and So has bought a fishing rod for five thousand dollars. The intelligence is also conveyed, through the same channel, that a railroad magnate's second son has ordered a steam yacht which is to cost over a million! On another column you read that a Mrs. Naramore, driven insane by poverty, killed her family of six children to prevent them going to the poor house. In the same newspaper are recorded a series of labor strikes which menace the industrial and social life of the whole nation.

These are the shameful contrasts that are firing the hearts of armies of disheartened men with revolutionary feelings against the privileged and law-protected exploiters who devour their earnings and besiege their homes with famine and misery.

Do any of you know a fellow toiler who is satisfied with his lot? If you do, he must be a person much above or much below human nature. I know from personal observation and inquiry that there are very few, if any, operatives who are not painfully doubtful of a permanent means of subsistence. He who lives by his labor trembles lest he lose even the scanty pittance which enables him to exist. I am acquainted with intelligent and well informed workmen, who have assured me that, many a time and oft, they cannot sleep at night owing to the long hours of exhausting heat and fatigue to which they have been subjected during the day. There are tens of thousands of people of both sexes who call themselves free, and yet are compelled by dire necessity to give themselves up to drudgery and health destroying conditions, which no Southern, in days of old, would have imposed upon his slaves. He would have known that such barbarous treatment would have impaired the health and shortened the lives of his human chattels.

"Our present circumstances are bad," say the vast majority; "but," they add, "our prospects are much worse. What have we left but hard, unnatural conditions of heavy, unhealthy, brutalizing labor?" To work hard, and yet gain nothing, with an arrogant and unscrupulous plutocracy preying upon the lives of millions, and bringing upon their plundered slaves the weight of crushing poverty—this is the state of things we have reached today.

In spite of pretensions to the contrary, slavery in its most repulsive form exists in full vigor among us; but we do not see it. Custom, sham patriotism, and the buxomness, with which the hirelings of capitalism have hypnotized the nation, prevent us from seeing the cruelty and injustice which task-masters and plunderers of all kinds are inflicting upon our fellowmen; just as our ancestors did not perceive any wrong in burning witches, and hanging a famished woman for stealing a loaf of bread.

It is all very well to affirm that the masses of the people are alone responsible for the crying evils of class government. "Why do the working men," it is asked, "send pestiferous lawyers and degenerate politicians to the Legislatures instead of men of their own class, who understand the wants of labor? The question is easily answered by the fact, that comparatively few workmen have leisure to think or to reason upon questions which concern their most vital interests. Capitalism not only robs them, but strips them of the brightest qualities of humanity. It is no exaggeration to affirm that its exactions and burdens stultify men to the level of timid and docile animals.

The foundations of society were never yet shaken as they are today. Dangers of the greatest magnitude are

The "spanking" committee of the S. L. P., famous for its activity in the spring of 1899, has once again resumed active operations and promises to beat the former record. Since the expulsion of Hickey the S. L. P. organ reports the suspension of Section Haverhill, S. L. P.

There'll be soon all the chances for Mike to run a party of his own.

loom on the horizon. Armies of idle and desperate men are ripe for any mischief, and incapable of reasoning in consequences. The whole fabric of capitalism, rotten to the core, is tottering to its fall. It is doomed to destruction in the near future. Its infamous existence is an insult and disgrace to humanity. You naturally, ask how are the people to be delivered from capitalistic bondage. Our Socialist at once answers by the advent of the co-operative Commonwealth now at hand and which simply means Socialism. It is a general name for a series of struggles to accomplish the economic and social deliverance of the working classes. Its intention is to root out capitalism, and introduce a system of industry, carried on co-operatively by workers, jointly controlling the means of production and exchange.

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Every pattern is new. There are the new plain colors with lace effects, supported madras in oxford and blue, with ventilated front, white madras, pique fronts with fancy bodies to match, and a hundred others of the latest weaves and colorings from the best mills in this country or the other side of the water. The shirts are made by the Eagle Co., the Bates St. Co., and the Star Co., three as good shirt makers as this country possesses. The prices of the shirts are:

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Tuesday, Across the Trail
Wednesday, The Belle and Money
Thursday, The Belle and Money
Friday, Dr. Jekyll and Mr. Hyde
Saturday, Chain of Destiny
MATINEES.
Tuesday, Streets of New York
Wednesday, Love and Money
Thursday, Three Musketeers
Friday, To be announced
Saturday, Too Much Tompkins
Special Vaudeville Features.
This coupon and 15 cents can be exchanged by a lady for one of the best reserved seats. Coupon must be exchanged at the Box Office before 7 p. m., Monday.

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EXCHANGE--VALUE.

A Series of Lectures on Political Economy Delivered by Martha Moore Avery.

IV.

Value is the force form of labor which has crystallized in wealth. It has degree, intensity, but not quality. By the intellectual process of dismissing money one may perceive the value form that lies hidden within it. But this examination of commodities will disclose to us value only from an intellectual point of view. In order that value may be of service in the economic world it must be brought into physical form. The method of bringing the principle of value and value in the abstract into concrete form is the first step by which value, passing through an evolutionary process, assumes physical existence, which process extends to the perfected money form, value itself. Value having no quality, that which resides in different commodities is different only in degree, in quantity. The value in a hat and in a steamship differs simply in volume. It is accounted in the self-same dollar. For example, one may say that the hat has three degrees of value and the steamship has one million degrees of value. Value may be measured only by value. Length cannot be measured by weight, nor can the property which might have of being valued by measurement by the perfume of the rose. Nature is not freakish, she does not confuse nor confound her principles, each has a law unto itself.

One object has three measurements, length, breadth and thickness and although the principle of each measurement is distinct from the other, the three combine to make the one object, which, from the physical point of view, cannot be separated. Just so it is with value. It is associated with wealth and with labor. It is the measure of value only by man's capacity for intellectual recognition and analysis may value be separated from them. Wealth cannot be measured by value, although the values within the wealth are measured by the degree of value which is set on the measure of value in a specific volume of wealth. For convenience, for reasons of utility, wealth is measured, one gives his horse for a quart of oats as a feed, and one counts the chairs at the table that each guest may be seated at the banquet. There are many measures for wealth; yards, drama, bushels, inches, pounds, miles, tons, etc., etc. A given volume of the properties of the differing commodities serve to define the magnitude of their qualities, while the one property of value, which is intensity, gives the basis for measuring the volume of value. The volume of value is based upon labor time. There is but one reason for measuring value, it is for the purpose of exchange. Exchange is maintained from the physical point of view upon the basis of equilibrium and from the human point of view upon the basis of equity.

At this point there is a temptation to leave the field of science to take an excursion in the forbidden but inspiring pasture of sentiment, to show that the love of democracy and the passion for liberty must dwell in the hearts of men before equity can take up its abode in the everyday bread and butter world. A king cannot give the virtue quality of liberty to the groveling nature of the slave, neither can commercial kings give to the patient and servile workmen the splendid passion for equality which will one day burst the chains of wage slavery. We all do know that he who would be free, himself must strike the blow. And the blow must be struck for an environment which will uphold human capacity and will maintain human rights at the high level of democracy. A Democrat cannot practice democracy amongst slaves or convicts, or wage-slaves, or aristocrats. Democracy can only be at heart's ease among a nation of freemen. No great hearted man can happily succeed at the expense of another, of others. He knows that the class struggle is an evidence that human force is being used in the animal octave, that it is a blur, a blotch, an ever present damnation of the race. The Socialist knows that if but the great mass of mankind to whom equity is ever denied, will but hold up the torch of liberty, if they will but combine in an industrial effort to march across the border and of the known in to the unknown forces and substances of nature, and take possession of them, that no man's hand need be turned in spoliation against another, while all may be bounteously provided for. We have no need to choose between the ugly and the beautiful, possible qualities are so varied that each may have that which is both excellent and unique in design. One move on the chess board changes the entire figure.

With the moral elevation that comes with the conviction that Dame Nature woos men to equity and to beauty by establishing the law that value shall exchange for value in the economic world. We will return to a consideration of the law itself. Up to this point, although we have been able to locate value specifically that is to say, that we know that value is to be found in each and all commodities, that fact does not reveal value to us in a form peculiar to itself. Being seen intellectually only, each person puts his own individual feeling as to its magnitude upon it. Thus, although one may know that value lies crystallized in commodities, he knows nothing of its quantity. It will avail him nothing to appeal to the most garrulous use-value; it is a Sphinx, it will not for cannot tell its secret; by itself it is dumb.

Isolated from all value relation it has no standard by which to judge itself. Nor without a standard can one tell that a tiny diamond has more value wrapped in its gleaming, shining folds than is to be found in a huge country barn. Nor will the time of service give a clue to the magnitude of value. One oak chair is beautifully carved and one is plain and substantial, both have stood side by side in my ancestors' home for a century and a half. Two young men don swell silk hats, fresh from a London hatter, and go out to view our good old fishing village. Crossing Harvard bridge a gust of wind sweeps one into the Charles and so not again will it cover the curly head which had little sense of the artistic. But the length of its service did not tell its magnitude of value. Neither a long service, nor a short service, neither a large use-value, nor a small use-value taken by itself can reveal value, nor magnitude of value. Chaos reigns and human consciousness is as low as the industrial state where there are no physical standards for measurements and judgments. The structure of society and the attainment of man are at one and the same attitude.

A further step, after value in the abstract is brought into the concrete, by the recognition that value is inherent in wealth, is to perceive commodities in direct value relation, that by that process may take objective existence.

Suppose, for example, we have ten yards of linen and one coat which contains the same quantity of value. We shall prefer for future work the disclosure of what is the basis of value and the method of determining the magnitude of value, and assume the knowledge that value is of the self-same substance and that therefore a specific volume of value will be equal to the same quantity of value. The linen approaching the coat and taking the English tongue says "I shall relate my value to your value by the process of equation. The value of my ten yards of linen is equal to the value of your coat." So and behold the disclosure of what is the basis of value, which was subjective is now objective, that which lay in darkness is now in the light of day. By this simple transaction the value in the linen has leaped into the bodily form of the coat. The coat is now no longer simply a coat, a use-value, it is the physical form of value itself.

But suppose the linen to become weary of standing in the relative relation of value to the coat, and the good natured coat were to say "I will take your place and you take mine." Presto changed! The coat now again a mere coat in the relative form of value to the linen and the linen has now the dignity of being the incarnation of value. Value has physical existence in the ten yards of linen. So often as the coat and the linen choose to change places so often does value change its physical shape. But suppose, still further, that the linen being somewhat of a coquette soon tires of the company of the coat and presents itself in the relative value to one commodity, which has the same specific quantity of value and then to another until the endless chain of commodities,—the length of which lies outside the possibility of the human capacity to conceive, so great is the circle of its extension—be reached what then? It proves that value like light is an entity that it has no quality as it is the same in whatever commodity it lies. And, too, it proves that the knowledge of value is now demonstrable, not only intellectually, but that its physical existence may be shown by the general and universal process of equating values, by presenting commodities to one another, one in the relative form of value and the other in the equivalent form of value.

Later it will be intellectually demonstrated that value is intensity and that it may be measured only by degrees, and that until the equivalent form of value became a fixed quantity by the act of society in pitching upon someone use-value which represented a specific degree of value, arbitrarily determined to hang some where on the scale between the full volume of value and the least portion of value, for a standard by which the volume of values was measured, the industrial organism was in an embryonic state of development.

Guard Against Sweatshop Clothing.

See that this label is on the garment you buy. It is sewed on by machine stitching in the pocket. The following merchants in Haverhill handle Union Made clothing.

Rowe & Emerson.	The Kempton Co.
Nichols & Morse.	Three Taylors.
W. H. Floyd & Co.	Warren Emerson.

The Gazette for Slavery.
The workmen of Porto Rico don't appear to be as anxious to see the island as some have been trying to make out. An effort to get laborers for an enterprise in Ecuador has been abandoned because of the light response to the advertisements for men. —Haverhill Gazette.

Does the editor of the Gazette want to know why Porto Rico laborers are not so anxious to sell themselves in slavery? Because their minds have not as yet been polluted by such poisonous "stuff" as the Gazette is giving its readers. Here, read the following despatch from Los Angeles and know that the Gazette is advocating slavery:

Los Angeles, Cal. April 7.—The word "train" has been dropped from the vocabulary of Hawaii. The train from Honolulu is slowly crossing the deserts of Southern Arizona. The train comprises nine ordinary coaches, into which are packed 500 of these unfortunate, who are being shipped under contract system to work on the sugar plantations of Hawaii. The train is guarded, and is due to arrive in Santa Monica Tuesday or Wednesday. Tonight the train is reported laid up at a small station. This is under orders from San Francisco, as the steamer that will carry the emigrants to Honolulu has not dropped anchor at Port Los Angeles. Railroad officials are reticent when asked regarding the movement of this train. Because of the criticism the former shipments evoked, they have been instructed to observe the utmost silence. The train left New Orleans March 29, and has been designated as a special to avoid knowledge of its coming preceding its arrival in Los Angeles. It is telegraphed from Santa Monica tonight that provisions have been made to receive the train load of emigrants, and that the run from Los Angeles to that point will be made during the night so that none can interfere with its movements. Remember, this is supported by the Gazette and the Republican party.

The salaries of the manager and editor of the Cleveland Citizen have been increased, showing good judgment on the part of the Central Labor Union, and the deserved popularity of the Citizen.—The Worker.
Max Hayes and Robert Handlow, publishers of The Cleveland Citizen have had their salaries raised to \$18 per week. For heaven's sake, what will they do with all their money? For the same energy and brains on a daily paper these men could easily get \$25 per week. The work they do is worth \$50 per week to labor. Why is it that union men—who demand the highest possible wage—will ask men like Hayes and Handlow to work for \$18 per week.—Western Laborer, Omaha.

Clothes Do Not
make the man; but a well fitting suit makes a homely man look well, makes every man look better. For good material and a good fit get to GOLDMAN, Merchant Tailor, 50 Locust Street.

2nd. Hand COUCH For Sale CHEAP!
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Do You Ever Borrow Money?
If so, go to
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Corns.
Dr. G. C. ROBINSON
is a specialist on corns, bunions, ingrowing nails, club nails and all diseases of the feet. All treatments painless.
104 Merrimack St., Haverhill.

DEMAGNETIZE.
Do you fully understand the meaning of this word?
It means that in this age of electricity, your watch is liable to come in contact with some magnetic force. This will render it impossible to get good time until it is removed. We have an instrument for this purpose and charge 25c for removing if any is found. Every watch cleaned, examined for this and removed Free of Charge.

SOLE AGENTS FOR Boston Best Flour.
One of the Finest Bread Flour Made. Ask your Grocer for it.
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We accept NO HALF YEARLY OR QUARTERLY SUBSCRIPTIONS AT CLUB RATES. The papers with which we have club rates have to be NOTIFIED DIRECTLY if a change of address is desired.
Haverhill Social Democrat,
2 GILMAN BLOCK

Raised to \$18 per week! Great Scott! Have these two men of world-wide reputation been working for less than \$18? The Citizen is the property of the Central Labor Union, which is the employer of Max Hayes, editor, and Robert Handlow, manager. Evidently a union employer is sometimes found no more liberal than a scab one.—The Laborite, Youngstown.

The editor and manager of the "Haverhill Social Democrat" unite in submitting the above clippings to our board of directors for careful consideration.

The net earnings of the United States Steel corporation for the single month of March amounted to about \$9,370,000. A somewhat big figure for a single month, isn't it? Well, this is McKinley prosperity! What say ye, "full-dinner-pail" workmen?

All financial correspondence pertaining to the State Committee of Massachusetts should be addressed to Albert G. Clifford, Mt. Auburn Sta., Cambridge, Mass.
"How is the earth divided?" asked the teacher of the pupil who happened to be precocious in politics. "By England and Russia," promptly answered the boy.—Ex.

McKinley Prosperity
A \$60,000,000 consolidation of eight manufacturers is in process of formation in Chicago. The American Cigar Company is said to be at the head of the new corporation.
Fall River, April 28.—It is announced here that fifteen corporations, employing about six thousand operatives, will be closed wholly or in part during this week. Ten corporations will be shut down in every department.

Haverhill Academy of Music.
The Patton Stock Company will be at the Academy of Music all of next week in a new repertoire of standard and modern plays. The opening bill is that beautiful dramatization of Ouida's famous novel "Under Two Flags." The company is headed by Goldwin Patton and he is supported by 30 very clever people. Many specialties are introduced, among which are the famous LeBlanc sisters. Matinees will be given daily, commencing Tuesday, when the bill will be "Streets of New York."

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JONES FRANKLE Agent
Haverhill Savings Bank Building
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That's where your EDUCATION BY MAIL, effects you. You can become a Mechanical Engineer, Electrician, Chemist or Architect. Start your study at small cost. 25 Complete Courses.
The International Correspondence Schools, Scranton, Pa.
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Local Representative, 28 Daggett Building
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Send us One Dime and the name of some one who uses his brain, and the
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will be sent him
FOUR MONTHS.
This offer is made to everyone who is interested in SOCIAL REFORM.
The Bellamy Review contains no dull, sleepy articles; there is no literary chirolophy in its medicine-chest; it rouses the reader and keeps him awake.
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Uncompromising Exponent of Socialism.
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An up-to-date paper giving all important news of the socialist movement in this country and abroad. Articles on socialism and on public events from the socialist standpoint.
50c per year; 25c for six months; 15c for three months.
THE PEOPLE,
184 William St., New York City.

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If not, why not?

LESLIE'S

New Weekly Advertisement, Saturday, May 4.
It's Interesting.
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