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The Iowa Socialist

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The De Parallel

"Socialists of the Karl Marx school are fools. . . . There is much difference between Socialists. In Austria we have the Christian Socialists, men who, recognizing the need of Christianity and religion, are working for the betterment of humanity. The church, seeing the good they are doing, and knowing that they are guided by right principles and high aims, sanctions their work. Karl Marx's idea of a government precludes religion and is therefore wrong."—Archbishop Keane in Dubuque Telegraph-Herald, Friday, September 25.

Vienna, Austria, Sept. 29.—A meeting of 2,000 Socialists was held tonight to protest against the visit of the czar. Addresses of a most violent character were made. One speaker remarked: "The czar, whose only instruments of civilization are the gallows, the prison and Siberia, comes like a thief, affected by the stigma of his crimes, between a cordon of troops." A resolution denouncing the czar's visit as an offense to Austria's liberal population was not allowed to be passed by the official representative. The meeting broke up with shouts of "Down with the czar."—Associated Press.

The Omaha Bee refused to publish the article below by W. E. Clark on the ground that it is a "mere tirade." Compare it with the dignified (?) language of Archbishop Keane in the above excerpt from an interview. Also compare his statements with the press dispatch. Like the Irishman, the archbishop has "opened his mouth only to put his foot in it."—Ed.

Editor Omaha Daily Bee: There have been quite a number of news items in the Bee lately concerning the attitude of the church toward Socialism and the trades unions, especially the typographical union; and having seen nothing from a Socialist, expressing his opinion concerning this question, I submit the following:

Every thoughtful mind necessarily wants to know why these attacks are made against the union, and also against Socialism. When it was given out from the meeting of priests in an Iowa town that the Catholic church would make an effort to uproot Socialism in the United States; it caused a much deeper interest to be taken in the study of Socialism than anything those priests have done in all their lives. In the mind of every man who is brave enough to think for himself, there arose a spirit of resentment and a determination to look into this thing that the priests condemned.

There was a time when a preacher could prevent the spread of a doctrine he did not like, or, more properly speaking, one his master—the capitalist class—did not like, by simply commanding the people not to read books on the subject nor to listen to a speaker who taught the thing condemned. With all intelligent people that day has forever passed. It is only the intellectual bankrupts, the undeveloped, the slavish, those of cowardly souls, who can be held in subjection by the mere command of another man.

There was a time when the thumb-screw could be used to force men and women to profess faith in unbelievable things. There was a time when men and women were torn limb from limb at the command of a priest. But that day is past, and because it has gone, the priest resorts to the only power he has left, that of promising eternal damnation to those who disagree with him. To the workman who joins a union, which he holds more sacred than any other institution, because it ensures him a job by which he can make a miserable living for himself and family, to that man the priest holds out no hope of salvation. The union man must become a traitor to his fellowmen or the priest will send him to hell.

Let me, as a Socialist, say to that, that such threats only emphasize the fact, so often exposed in recent years, that the church is controlled by the capitalist class. And that leads to the church's dislike of Socialism. Let the two be briefly compared.

The aim of the Socialist party is the "organization of the working class into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people." This statement itself proves that the Socialist party is in control of the working class; further, that it is the purpose of the Socialist party to abolish the capitalist or exploiting class from society, leaving only the working class, which in turn will abolish class distinctions from among the people.

On the other hand, the church has for its aim the preparation of the human inhabitants of this world, or some of them, for what it calls the future life, or the existence beyond the grave. The church is professedly concerned with the salvation of the human soul and preparation for eternity; but in fact it is continually interesting itself in the affairs of this life, and invariably on the side of the ruling class. It makes no difference whether the rulers are good or bad men so long as they are in undisputed control (and protect the church) the church upholds and prays for the ruling class. For proof of this recall the Spanish-American war, when the Catholic church of Spain prayed God to bless the Spanish army, while the Catholic church of America prayed the same God to bless the American army. From the results, I suppose the Americans got their message in first. And before the war of '61 the Methodist, Baptist and Presbyterian churches simultaneously opposed slavery in the North and prayed for it in the South. It is also a notorious fact that the Catholic church supports tyranny in one country and a republic in another; the republican party in one state and the democratic party in another.

Thus it is seen by comparing the position of the church with that of the Socialist party that in one respect they are in open and immediate conflict: while the Socialist party has for its aim the abolition of the capitalist class, which is the present ruling class, the church upholds the capitalist class because that class supports the church. But let it be understood that the Socialist party has nothing to say in its platform concerning the church, and that we never would have had anything to say about the church if its priests had not rushed to the aid of the capitalist class, and showed by that act that it was the friend of the capitalist class.

The church having chosen to defend the capitalist class, having picked up the gauntlet that the Socialist party has thrown in the face of the class that robs the worker of his toil, let it look to its own fences. We are making our fight on economic grounds. With us, it is a bread and butter question, and the priest who gets between the working class and its hope for bread, no matter if he does come with the threat of hell, can have no more effect upon Socialism than his predecessors had on science two hundred years ago.

The Socialist party has for its aim the control of governments by the working class, so that the workers of the world can have the full social value of their toil, and we have no fear of any man or institution that gets in our way.

It is purely a question of intellectual development, of intellectual honesty. We are making a clean and open fight, and if the priest chooses to stand outwardly on the ground of preparing the soul for eternity, while he is secretly aiding the capitalist class to hold the worker in subjection so that he can be the more easily robbed of the product of his toil, let him do so. It simply shows to what depths of degradation the capitalist system can sink a human soul. It reveals the same spirit that applied the "collar of torture" in ages gone. And the only reason that they do not subject labor agitators and Socialists to the "rack" is because they dare not. "The spirit is willing, but the flesh is weak." And not being able to burn us at the stake, they show their spirit by refusing us absolution and telling us that their God will feed our souls to hell, where they will writhe in an eternity of fire. Civilization having deprived them of the power to mutilate our bodies, they threaten to destroy our souls.

But the Socialists are waging a campaign of education. The church cannot stop it by force. The good old days of fear belong to the past.
Sincerely yours,
W. E. CLARK

Socialist State Ticket

- For Governor, JOHN M. WORK, Des Moines.
- For Lieutenant Governor, A. K. GIFFORD, Davenport.
- For Judge of Supreme Court, I. S. McCRILLIS, Des Moines.
- For Superintendent of Public Instruction, MRS. FLORENCE A. BROWN, Delta.
- For Railroad Commissioner, OAKLEY WOOD, Lake City.

Don't fail to hear Ben Hanford next Tuesday evening.

We have received a lengthy communication from the Nebraska Quorum on the controversy of Local Omaha, which lack of space forbids printing.

After all, there is but little difference between the "open shop" and the non-union shop. It would be interesting to know of what benefit a union is to its members if they are compelled to work in a shop in which union rules are not enforced.

National Secretary Maily's appeal for contributions to the organizing fund and Comrade Wayland's contribution of one thousand dollars are very timely. Now is the time to prepare for next year's campaign. One thousand dollars is more valuable now than if contributed in installments during the next several years. See the point?

Archbishop Keane says Socialists are fools. This is a profound and most interesting statement. Almost anybody can call another a fool, but the proof of the pudding is in the eating. The Socialist party has any number of speakers who would like to meet the archbishop, or any one he may name, in public debate on this question, and leave it to the audience as to who is the bigger fool.

Preliminary steps were taken the other day in Chicago in the formation of a national manufacturers and employers association. The men interested in this organization represent a combined capital of about a billion dollars. The purpose of the association, according to our old friend D. M. Parry, who is reported to be one of the leading spirits in the movement, "is to call a halt on the present methods employed by union labor, which allow no man the privilege of living unless he is a member of a labor organization." It is said the new organization will fight all strikes, boycotts and other labor troubles in the courts. The Socialist has always held that the "present methods employed by union labor" were not up-to-date, but in spite of injunctions, lockouts, riot bullets and damage suits, the "pure and simpler" insists that the harmonious relations existing between capital and labor must not be disturbed. Brother Parry will yet force them to march to the ballot box as one man.

The Y. M. C. A. of Dubuque has closed its hall—Stout Auditorium—to the Socialists. Hereafter no Socialist agitator will be permitted to desecrate its sacred precincts with his message of hope to the toiling masses. The board of directors, or trustees, have so decided, no doubt after earnest communion with their God (\$). Having disposed of this problem, they may now resume discussion of the interesting and mystifying question, "Why the workman does not attend church." The fact that both Catholic and Protestant are jumping on us with both feet is evidence that the Socialists have been doing things, and is a compliment that is duly appreciated. It also shows that the churches know their class, even as an ass knoweth the manger of his master. Just a word to the august body that has closed Stout Auditorium to us: The coming years are pregnant with great possibilities. Whether "the federation of the world, the parliament of man," which must surely be, is to come on the wings of peace or through "whirlwinds of rebellion that shake the world," depends wholly on the education of the present. Which ever it may be, let these men remember the part they took in hampering those who tried to educate.

THE NATIONAL ORGANIZING WORK

The contribution of one thousand dollars by Comrade J. A. Wayland, of the Appeal to Reason, to the National Organizing Fund comes in good season. It comes at a time when most needed and when it can be put to the best uses for the Socialist Party, which is the concrete expression of the Socialist movement in America.

While it is no exaggeration to say that the organizing work carried on by the national Socialist party during the past eight months has exceeded that performed in any similar length of time before, yet even this was not all that was needed or desired to be done. It is simple enough to inaugurate a work of this kind; the great difficulty comes in continuing it after it has begun. It was quite impossible to satisfy all sections requiring or asking for organizers at one and the same time. The number of organizers employed was not sufficient to go around; the territory to be covered too large, and the resources of the national office too limited. For these reasons many comrades have been disappointed, and in some cases impatience has been manifested at being "neglected" when the national office was doing the best it could. The Quorum and National Committee are more than anxious to promote the organizing work, but they could not do it under the circumstances, how ever much they desired to.

But the Appeal to Reason donation, while not altogether solving the problem, makes the way easier. Upon its receipt the national secretary submitted to the Quorum propositions, which he has long had in mind, for extending the organizing activity into territory heretofore untouched. These propositions have been approved by the Quorum, and their successful fulfillment will depend upon the comrades in the sections receiving the benefit, as well as upon the party at large.

In brief the propositions may be outlined as follows:

That Comrade F. E. Seeds, of Kentucky, if available, be appointed national organizer for the states of Maryland, West Virginia, Virginia and North Carolina. Comrade Seeds has had much experience as a party agitator and organizer and is highly recommended to the national office.

That J. W. Bennett, of Iowa, be appointed national organizer for the states of North and South Dakota. Comrade Bennett was recommended by National Committeeman Work some time ago, but no opportunity was presented to use his services.

That F. J. Hyland, of Nebraska, if available, be appointed national organizer for Wyoming, and should circumstances permit, for Utah. Comrade Hyland is a fine outdoor speaker, and all around hard worker.

That changes be made in routes arranged for organizers already in the field as follows: Bigelow to go from Kansas to Arkansas, and then take Goebel's place in the Indian and Oklahoma Territories, instead of going on through Alabama and Georgia to Florida. Goebel will be confined to Texas and Louisiana until December. Ray will take Bigelow's place in Georgia and Florida, touching also South Carolina on the way. Alabama has already received some valuable attention from the national office, but will be cared for later on. McKee will remain in Arizona until November, and then probably enter Nevada. Wilkins will work in Washington, Montana, Idaho and Oregon. In the East John W. Brown and John Spargo will work in Rhode Island between now and November, assisting in the state campaign. New Hampshire and Vermont will receive attention about December. Delaware will be cared for as opportunity presents. In states not named either financial assistance has been already rendered by the national committee, or arrangements have been made by the states themselves to support organizers. The Quorum has also voted to place an Italian organizer in the field in the person of Silvio Origo, and he will make an interstate tour.

In the meantime Comrade Ben Hanford will be continuing his successful lecture tour, which will carry him to the Pacific coast and back through the Northwestern states. Other lecture tours will also be arranged.

A study of these plans will show that within the next six months every state and territory will have received visits from national organizers or will be supporting organizers of their own. Comrades must bear in mind that every place cannot be visited AT ONCE. The national office cannot assume financial responsibility for any more organizers than it can afford to support. It is most important that the party be kept out of debt. But every place will finally be visited, if the comrades will but realize the immensity of the task we have undertaken and be patient with us.

In this connection it is in order to point out that while the national organizing fund has reached \$1,000.00 in round figures (apart from the Appeal donation) yet this sum has not nearly covered the amount expended by the national office for organizing during the seven months past. IF IT HAD NOT BEEN FOR DUES RECEIVED, the work could not have gone on as it has. The organizing fund has only assisted in starting the work, and without the revenue for dues it could not have been continued.

Besides, the running expenses of the office are steadily on the increase. Supplies are being furnished to affiliated organizations merely at cost, organizers have to be kept supplied; the leaflets "Why Socialists Pay Dues" and "How to Organize" are sent out free, and this means that printing bills must be constantly met. An additional number of organizers will naturally involve additional expense of all kinds.

The office force is working night and day in order to keep up, but improvements in the method of conducting business are constantly needed. The national secretary is arranging to fit out the office in a thorough manner, so that the business can finally be run systematically and economically. This would have been done before, but some of the old debts are still unpaid, although the next three months will certainly see them wiped out for good.

All this should impress party members with the necessity of, first, paying dues promptly, and second, subscribing what they can to the national organizing fund. Don't think that Comrade Wayland's donation has equipped us completely for the work of organization. It has only given us a splendid opportunity to become equipped, through organization, for the great battle of next year and the greater ones to follow. Coin cards for donations to the organizing fund will be furnished upon application by the national secretary.

The objective point to be aimed at at present is to get every state into such a condition that it can support either one organizer or more for itself. To accomplish this the national committee should be left free to carry out its plans through its representatives, and locals and states should render all the assistance possible and practice self dependence and self reliance at the same time. Do not expect too much from the national office. Especially does this advice apply to the tendency to look to the national committee for financial assistance for one purpose or another. All the money within reach is needed for conducting the organizing and lecture work.

Finally, let every party member keep in good standing by paying dues promptly and regularly and determine to gain at least one new member every month. By doing this the most effective and surest method will be used to solidify and knit together the revolutionary forces rapidly developing in America into a compact organization, prepared to enter the national campaign of 1904 to wage a conflict against capitalism which will result in making the Socialist party the second political party in importance in this country and the leader of the international Socialist movement for working class emancipation throughout the world.
WILLIAM MAILLY, National Secretary, Omaha, Neb.

German Social Democracy

By Victor L. Berger

The German Social Democracy was originally formed of two large divided and hostile camps—the Lassalleans and the Eisenachers (Marxists).

Marxism in itself is revolutionary and evolutionary—or more correctly expressed: it is based on the economic evolution, which is essentially revolutionary, and to some extent is revolutionizing the world before our eyes.

Now when the German Socialist movement was young, that is in the sixties and seventies, the matter was understood quite differently. German proletarian leaders had seen and experienced in person the betrayal of the revolution and of political freedom by the bourgeois in France and Germany in 1848.

This idea changed perceptibly at the time of the anti-Socialist law. The twelve years of persecution of course gave the Socialists an idea of the still tremendous power of the ruling classes and of the strength of capitalist society.

After the abolition of the anti-Socialist law a small portion of the party, especially students and so-called intellectuals, were ready at once to return to the "old revolutionary tactics."

The clash came at the conventions in Halle in 1890 and Erfurt in 1891. Liebknecht and Bebel conquered. Wildberger, Werner and some other "revolutionists," who were unwilling to submit, withdrew from the party, after Bebel had given out the watchword, "Whoever does not obey orders, must

be fired out!" Vollmar and his evolutionary group, however, remained and were very active.

From that time there have been two tendencies in the German Social Democracy. This has been quite noticeable at every convention. The issues have been various—sometimes labor unions were discussed, sometimes an agrarian program, or participation in the Prussian landtag elections, then again purely theoretic questions, raised by Edward Bernstein—theories as to the progress of misery and its relation to the Socialist movement, exception taken to the Marxian theory of concentration as far as agriculture was concerned—but always the keynote was the evolutionary against the revolutionary principle.

At last the matter went so far that the whole Marxian theory was declared to need revision. The theorists of the party, especially Edward Bernstein, laid down the much disputed principle: Constant development in the economic and political fields must be the guiding star and all practical political work which is guided by Socialist principles, is a step towards the final aim, therefore: the weight of all party activity should be applied to the "immediate demands."

It is especially unfortunate that the representatives of this tendency have been and are mostly "college bred" young men, many of whom have paid positions in the party and therefore must take pains not to offend party traditions and party prejudices.

A few words may be necessary to explain this matter.

According to the usage of the German reichstag, the strongest party furnishes the president, and the next strongest the first vice-president of the German reichstag. The strongest party at the present time is the center, the next strongest is the Social Democratic party.

Bebel and Singer were even more in the right when they wanted to forbid members of the party to write for or accept salaries from papers that belonged to other political parties, or the general tendency of which was hostile to the Social Democratic party.

Bebel, Singer and Kautsky won out in Dresden. Vollmar, Bernstein, Heine and Auer were defeated by a big majority. But to judge the comparative strength of the two factions by the vote on the vice-presidential question at the convention in Dresden, would be to form

a false opinion. August Bebel is one of the founders of the party and a man of great powers of persuasion. He is a grand character and one of the "paladins of the German Social Democracy."

The struggle between the two principles will continue in future. But a split in the great German Social Democracy is out of the question. The sound sense and fine discipline of the German organized workingmen will prevent this, and so will the conduct of their opponents.

For us in America this affair has, of course, only a theoretic interest. The stage of the movement in which we find ourselves completely excludes "Bernsteinism."

However, the Dresden convention is, of course, highly interesting for us. For among us there are also people in the party who oppose in general all "immediate demands" and all work in the present.

Training School Notes

The fourth term of the Mills Training School will begin at Kansas City, Mo., Dec. 8, 1903, and will continue in session twelve weeks.

Missouri and Kansas alone promise a hundred students for this term's work.

Our students are found in nearly every state of the Union. Wherever they are found, they are found busy, devoted, effective, and with the greatest capacity for keeping things—they keep at work; keep the peace; keep silent on all matters of controversy among the comrades; keep after the people who are not Socialists, and "keep them coming."

Fitts, the Appeal hustler in Georgia, is one of the Training School boys from North Carolina. He will take his second term in Kansas City and help show the boys how to do it—if he gets off the rock pile in time.

The Coming Nation Vans are filling up with our boys. Benton from Ohio, McDowell from Iowa, Anderson from California, and Taylor from Kansas, make up the force at present and all are from the Training School.

Etherton and Martin are on the Minnesota state van. Both will be back again this winter on a whole line of the comrades who

work by seeing them do it, will be with them.

Rechstiner in Pennsylvania, the O'Hares in West Virginia, Kirkpatrick in Ohio, Berry, Silver and Biegler in Indiana, Prah, Turner and Flanagan in Missouri, Coltery, Ebers, Sondegard, Redman, the Lockwoods and Davis in Kansas, Johnson in Oklahoma, Wood, McDowell and Benton in Iowa, Ether-ton and Martin in Minnesota, Massey and Payne in North Dakota, Schell in Nebraska, Floaten in Colorado, Judge Groesbeck in Wyoming, Casey in Idaho, Nichols in Utah, Walsh in British Columbia, and Scott, Fuhrberg, the Smiths, Backus, Phelps, the Walkers, Starkweather, the Stevens, the Simpsons, Matthews, Tyler and Helphingstine are making things move all along the coast, while the gulf states are feeling the presence of Backus, Putnam, Patrick, Woltjen and Fitts.

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J. J. Jacobsen, State Secretary, 1129 12th street, Des Moines.

W. A. Jacobs, State Organizer, 216 E. Sixth St., Davenport.

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- Albia, W. I. Shields.
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Books of Scientific Socialism.

Table listing various books of scientific socialism with authors and prices. Includes titles like 'A Study in Government', 'The Student's Marx', 'The Communist Manifesto', etc.

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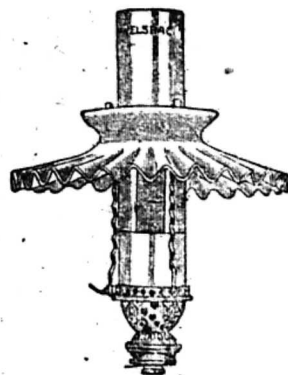
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JOTTED DOWN

By Observer

Trades unionists concede the right of the non-unionist to earn a living, but not by the side of the union man.

The president seems to think the solution of the labor question lies in the recognition of the "open shop." Naturally enough, the labor unions do not agree with him.

In the controversy between the typographical union and the Catholic church over the obligation of the former, the typographical union seems to have decided the best of it.

The Dubuque Trades and Labor Congress recently severed its connection with the Iowa State Federation of Labor. The reason given was that it was done in the interest of economy, but this can hardly be, for the congress was never in better financial condition than at present.

John Burns, England's great labor leader, considers Eugene V. Debs the greatest living American. History will some day say the same thing of Debs.

The late John S. Murphy was a warm admirer of Eugene V. Debs. Murphy was more of a Socialist than is generally supposed. He blankly admitted that Socialism offered the only practical solution of the labor question.

Five years ago Debs delivered his first lecture in Dubuque at the Grand Opera House. After the lecture a number of those in attendance, among them John S. Murphy, went down to the Merchants hotel to pay their respects to the great labor leader.

Archbishop Keane returned from Germany last week, whither he has been so-

journing the past three months. In an interview with a reporter of the Telegraph-Herald he unbosomed himself in regard to Socialism. If reported correctly, he said Socialists of the Marx school were fools; that the Socialists of Germany are abandoning the theories of Marx as unreasonable, unwise and impracticable.

No, Socialists of the Marx school are not fools. So long as they voted for competition they certainly were fools. But they are fools no longer, and no one knows that better than do the opponents of Socialism.

After all it is not surprising that the average Catholic priest should have no knowledge of the labor question, of the difficulties with which the laborer has to contend. Usually he is the oldest or the youngest son of a family, oftentimes the only son.

My religion; my politics; my politics; my religion. If I am religiously right, how can I be politically wrong? And if I am politically wrong, how can I be religiously right?

Personally we know of but one kind of Socialism—the Socialism of Karl Marx, which contemplates the public ownership of the means of production and distribution; that all industries shall be run as the postal system is run, with this difference: that those employed instead of receiving a part of the wealth which their labor creates will receive all the wealth which their labor creates, except such part as is necessary for the support of the government.

In his sermon the archbishop referred to the French Revolution. A sermon on Socialism without a reference to the French Revolution would be incomplete—like the play of Hamlet with Hamlet

left out. The French Revolution has done good service for the ruling class, just as good service as the "bloody shirt" did for the republican party in days gone by, but like the "bloody shirt" it is pretty well played out. The seeds of the French Revolution were sown during the reign of Louis XIV. The history of France from the fifteenth century up to the close of the eighteenth century is a history of persecution and oppression.

Archbishop Keane is an able man, a good man. Personally, we entertain for him the highest respect, agree with him on many questions, but on the labor question we must differ. The archbishop would feel highly insulted were a lay member of his congregation to attempt to instruct him upon theology, and I justly so.

After all it is not surprising that the average Catholic priest should have no knowledge of the labor question, of the difficulties with which the laborer has to contend. Usually he is the oldest or the youngest son of a family, oftentimes the only son.

There can be no compromise between right and wrong, and he who says that it is wrong to protest against the wrongs that produce crimes, in the same language says it's wrong to be right to be wrong.

There can be no compromise between right and wrong, and he who says that it is wrong to protest against the wrongs that produce crimes, in the same language says it's wrong to be right to be wrong.

I am asking these questions that they may be of benefit to all honest-minded people. To be a true friend of Christ is to be hated by those who love wrong and hate right.

P. C. Murray, the lawyer in the office building, makes a specialty of drawing wills and settling estates.

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That Awful Boy There don't nobody dast tell the truth, Does there, pa? I heard you say you'd lose your job, If you was to say the great trusts rob: That everybody has to bow and nod, That the trusts are bigger'n even God.

Four-page "Campaign Leaflet," containing state platform, state ticket, half-tone cut of Comrade John M. Work, our candidate for governor, and other propaganda matter, may be secured from The Iowa Socialist at the following prices, express prepaid: 250 for 75c; 500 for \$1.00; 1000 for \$1.50.

Notice to Stockholders Dubuque, Iowa, Sept. 22, 1903. Notice is hereby given that the regular annual meeting of the stockholders of The Iowa Socialist Publishing Company will be held at Socialist Headquarters, Sixth and Main Streets, in the City of Dubuque, State of Iowa, on Monday, the 3th day of October, 1903, at 8 o'clock p. m.

Newspaper printers, as a rule, have to earn their living by grinding the axes of the ruling class, by putting into type and print what literary prostitutes are paid to grind out at so much per grind.

SOCIALIST PLATFORM Adopted at Indianapolis, Ind., 1901. The Socialist party in national convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and those in sympathy with it, into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

The workers can most effectively act as a class in their struggle against the collective powers of capitalism, by constituting themselves into a political party, distinct from and opposed to all parties formed by the propertied classes. While we declare that the development of economic conditions tends to the overthrow of the capitalist system, we recognize that the time and manner of the transition to Socialism also depends upon the stage of development reached by the proletariat.

But in advocating these measures in steps in the overthrow of capitalism and the establishment of the Co-operative Commonwealth, we warn the working class against the so-called public ownership movements as an attempt of the capitalist class to secure governmental control of public utilities for the purpose of obtaining greater security in the exploitation of other industries and not for the amelioration of the conditions of the working class.

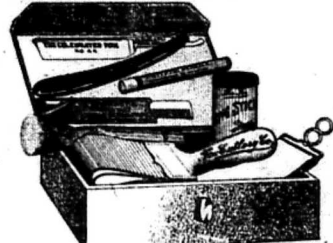
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JOTTED DOWN

By Observer

Trades unionists concede the right of the non-unionist to earn a living, but not by the side of the union man.

The president seems to think the solution of the labor question lies in the recognition of the "open shop." Naturally enough, the labor unions do not agree with him.

In the controversy between the typographical union and the Catholic church over the obligation of the former, the typographical union seems to have decidedly the best of it.

The Dubuque Trades and Labor Congress recently severed its connection with the Iowa State Federation of Labor. The reason given was that it was done in the interest of economy, but this can hardly be, for the congress was never in better financial condition than at present.

John Burns, England's great labor leader, considers Eugene V. Debs the greatest living American. History will some day say the same thing of Debs.

The late John S. Murphy was a warm admirer of Eugene V. Debs. Murphy was more of a Socialist than is generally supposed. He blankly admitted that Socialism offered the only practical solution of the labor question; that Debs was right, but ahead of his time; and that the end of the first quarter of the twentieth century would undoubtedly find the Socialist party the dominant political party in this country.

Five years ago Debs delivered his first lecture in Dubuque at the Grand Opera House. After the lecture a number of those in attendance, among them John S. Murphy, went down to the Merchants hotel to pay their respects to the great labor leader.

Archbishop Keane returned from Germany last week, whither he has been so-

journing the past three months. In an interview with a reporter of the Telegraph-Herald he unbosomed himself in regard to Socialism. If reported correctly, he said Socialists of the Marx school were fools; that the Socialists of Germany are abandoning the theories of Marx as unreasonable, unwise and impracticable; that the Socialism of Marx provides for a government without God and without religion; that Socialism is utopian and cannot be realized; no state that is not founded upon God and religion can be a success.

No, Socialists of the Marx school are not fools. So long as they voted for competition they certainly were fools. But they are fools no longer, and no one knows that better than do the opponents of Socialism, Archbishop Keane included. How does the Archbishop know that Socialism (and when we say Socialism we mean the Socialism of Karl Marx for there is no other Socialism worthy of the name—all others are makeshifts) is impracticable? Socialism has never been tried, and what has not been tried cannot be said to be impracticable.

Does the archbishop know of any government that is founded on God and religion? Is there any mention of God in the federal constitution? Is there any mention of God in the platforms of the republican or democratic parties? Why does not the archbishop condemn them? He certainly ought, to be consistent. Is the competitive system in harmony with the teachings of Christ? Is business conducted on a Christian basis? The archbishop will not dare give an affirmative answer to these questions.

Personally we know of but one kind of Socialism—the Socialism of Karl Marx, which contemplates the public ownership of the means of production and distribution; that all industries shall be run as the postal system is run, with this difference: that those employed instead of receiving a part of the wealth which their labor creates will receive all the wealth which their labor creates, except such part as is necessary for the support of the government.

In his sermon the archbishop referred to the French Revolution. A sermon on Socialism without a reference to the French Revolution would be incomplete—like the play of Hamlet with Hamlet

left out. The French Revolution has done good service for the ruling class, just as good service as the "bloody shirt" did for the republican party in days gone by, but like the "bloody shirt" it is pretty well played out. The seeds of the French Revolution were sown during the reign of Louis XIV. The history of France from the fifteenth century up to the close of the eighteenth century is a history of persecution and oppression. The masses of the people were ground into the dust. They could stand it no longer and turned upon their persecutors. True, they committed excesses, just as any man is likely to do when goaded to desperation.

Archbishop Keane is an able man, a good man. Personally, we entertain for him the highest respect, agree with him on many questions, but on the labor question we must differ. The archbishop would feel highly insulted were a lay member of his congregation to attempt to instruct him upon theology, and I justly so. Yet he presumes to instruct Catholic workingmen upon the labor question—a question they have made the study of their lives and who, to use an expressive slang phrase, have been "up against" every phase of that question, and have finally turned to Socialism as the only practical solution.

After all it is not surprising that the average Catholic priest should have no knowledge of the labor question, of the difficulties with which the laborer has to contend. Usually he is the oldest or the youngest son of a family, oftentimes the only son. From the time it becomes a settled fact that he is destined for the priesthood every other member of the family looks up to him, defers to him. He is not permitted to learn anything of the hardships of life, of how the other members of the family toil and moil and stint and save and starve in order that he may have the necessary funds to defray his educational expenses and maintain his social standing.

My religion; my politics; my politics; my religion. If I am religiously right, how can I be politically wrong? And if I am politically wrong, how can I be religiously right? If I understand the Bible correctly, which I am taught to believe is the word of the living God, somebody is wrong. And who is it? If I understand the Bible, it means that we must stand up for right and humanity; it means that you will openly expose and fearlessly challenge every form of sin and corruption, political, social and industrial, and hazard everything that you have in the sacred crusade of right against might.

There can be no compromise between right and wrong, and he who says that it is wrong to protest against the wrongs that produce crimes, in the same language says it's wrong to be right and it's right to be wrong. I would like to ask the ministers by what authority do the churches refuse to protest against the wrong of selfishness which produces ignorance, insanity, prostitution, crime and suicide, as to my understanding and convictions of the Bible it is either right or wrong. By what authority do our churches excuse some classes of sins and condemn others having the same motives as those excused? I would like to have the ministers tell me whether my understanding and convictions are right or wrong.

I am asking these questions that they may be of benefit to all honest-minded people. To be a true friend of Christ is to be hated by those who love wrong and hate right. Remember there is no compromise between right and wrong.

P. C. Murray, the lawyer in the office building, makes a specialty of drawing wills and settling estates.

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That Awful Boy
There don't nobody dast tell the truth, Does there, pa?
I heard you say you'd lose your job. If you was to say the great trusts rob; That everybody has to bow and nod, That the trusts are bigger'n even God.

Four-page "Campaign Leaflet," containing state platform, state ticket, half-tone cut of Comrade John M. Work, our candidate for governor, and other propaganda matter, may be secured from The Iowa Socialist at the following prices, express prepaid: 250 for 75c; 500 for \$1.00; 1000 for \$1.50.

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A sample is an invitation to subscribe.
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1. The public ownership of all means of transportation and communication and all other public utilities, as well as of all industries controlled by monopolies, trusts and combines; no part of the revenue of such industries to be applied to the taxes of the capitalist class, but to be applied wholly to the increase of wages and shortening of the hours of labor of the employees, and to the improvement of the service, and diminishing the rates to the consumers.

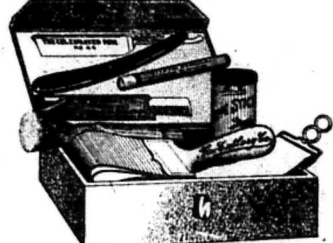
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