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The Approaching Struggle in the Churches

A paper read by ex-Mayor J. H. Quick before the Ministerial Association of Sioux City.

A ministerial friend of mine said when he read this title that he did not believe the churches had enough life left to make much of a struggle. Inquiry as to the meaning of this pessimistic remark, disclosed that the title gave him the impression that I was to speak to you on some approaching battle of Armageddon of theology in which the churches are to be arrayed against each other. I hasten to correct this error. I am an optimist, and believe in life rather than death. I feel sure that to all theological questions the churches will continue to show an increasing ability to give the soft answer which turneth away the wrath of controversy. Once we believed these theological differences really important as affecting the soul's salvation; and as it was illogical to prefer a few fleeting years of this life, for one's self or one's neighbor, to an eternity of one sort or the other, we used to go out and accept or confer martyrdom with the sweet satisfaction that, while the thoughts and purposes of man are mysterious as to God's plan of salvation there could fortunately be no doubt as to our correctness. This belief in belief has happily passed away except in theory, and we may confidently look for a future of increasing peace between the churches. It is with reference to certain factors which make for future strife within the churches, that I desire diffidently to submit a few remarks this morning.

In making a forecast for stormy weather in the churches, I deny any violation of my constitutional optimism. The very inception of life is struggle. We rise by struggle. The pendulum of struggle with heat in summer, and cold in winter, marks the time for the centuries of Caucasian progress. Absence of struggle is death. The "Roman peace" which overspread the world in the Augustan Age was the peace of decay and dissolution, the stagnation of social corruption and social death. But there was life in the dark struggle in the German forests, life in the viking's ship, life on the Sarmatian plain; and of that life we partake today. English liberty, and all that is dear to Englishmen, have more to be thankful for the tumults of Wat Tyler, John Ball and Jack Straw; the defiance of law of Pym, Hampton, Milton and Cromwell; the schisms of Wyclif, Knox and Wesley; and the rebellion of Washington, than in all the years of stultification and peace in the history of the empire. If I did not believe in years of stress and storm for the churches, I should believe in their final corruption and death as means of health, service and grace for the people.

The church is a force for conservatism in society. This seems to be a fact of the most far-reaching and universal character. The church, in all lands and among all people, calls upon men to reform their lives in conformity to the mode selected by the church, and as to all other matters it stands neutral or opposed to change. In this respect the Christian religion has something in common with the heathen superstitions—or perhaps I should have said that human nature shows itself alike in this respect in all religious manifestations, Christian and non-Christian. It is instructive to observe that this conservative character tends to preserve things merely because they are old, and without much reference to their usefulness or truth. The Indian shaman kindles fire in the ancient mode by the friction of sticks, though he may have a box of matches in his pouch, when he prepares for the exercise of his magic powers. This same quality of the human mind preserves rituals in forgotten tongues, and fills churches and temples with the merely old. In every Protestant church in the land the minister goes from communicant to communicant repeating "This is My body," when, as a matter of fact, neither minister nor communicant believes anything of the kind—and I might cite other cases of the same sort.

truths of Jesus, in so far as they are not now fully realized and embodied in the church's system of thought, must march toward universal acceptance, not merely without the aid, but against the opposition of organized religious bodies of Christendom.

As a historical fact, no one here will dispute this. The names of Loyola, St. Francis, Luther, Wyclif, Huss, Zwingli, Savonarola, Wesley and many others at once show this truth. ay, the names of John the Baptist and Jesus himself demonstrate it more clearly than any of them. I know the length and breadth of my presumption in asking this body to admit that the same thing is true today of the churches here represented. Yet this I do ask, and I say boldly, that there is reason for believing that the churches of this day and here represented are any more able to discern the truth when it wears an unfamiliar garb than were the scribes and Pharisees of Judea two thousand years ago.

The church from the foundation of this government to the outbreak of the civil war, was as good, as Christian, as it is today. Yet slavery was a national violation of the religion of Jesus. It should have shown itself as such, one would now say, to any man who ever read the Sermon on the Mount. But the abolition sentiment had to be preached from prescribed platforms, and the abolition doctrines printed on secret presses. When at last the truth fastened itself in all its beauty upon the consciences of a few ministers, they were marked for expulsion from their pulpits, conferences and dioceses, and met the martyrdom of dismissal. After the whole body of society was converted to the truth the church was converted, too, or perhaps I should say that the two conversions went on coincidentally. In the south, where the prevailing opinion as to the material interests of society dictated a denial of the truth, the church denied it. When the south went to war for the falsehood, the church offered up prayers for the success of the falsehood, placed its ministers and members in command of armies and in the seats of government, and fought for the falsehood. Jesus, as embodied in His truth, knocked at the door and was denied and rejected by the church as by the rest of society. I am not able to find that the membership of the churches showed any keener or prompter recognition of this religious truth than did the world.

Liberty of thought and conscience is a right inherent in the teachings of Jesus. So is self-government. Yet the church was never able to see these truths any sooner than was the world. It was the church that drove Wyclif to the sending out of his poor priests. It was the church that forced Whitfield and the Wesleys into field-preaching. The church is ready to welcome truth, but it must come in the conventional clothing or it cannot be seen. We look for the truths of Jesus in the ancient language and the Oriental imagery of Bible times and Bible characters. So they did in Luther's time; but it came from the mouth of a bull-headed monk of Wittenberg. So they did down there in Florence; but it came from the pulpit of the priest-politician, Savonarola. So they did in Boston, fifty years ago; but it came from the press of the pale, outcast agitator, Garrison. So we now look for it, but it never comes twice in the same form; and now we must search for it in the mouths of those who point out the continuing slavery of industrialism.

We look back at the attained and admitted truths of which we are possessed, and it seems as if it is to these to which we must look for salvation from our ills. And so we must, but not in truth in the abstract. On abstract truth we should not differ much. It is as to the application of truth that we separate. We know now that it was a mistake that the church did not, as a whole, at once welcome those new applications of the truths of Jesus of which I have spoken. But we cannot believe that anything like that can confront us in the future.

Yet, to my mind, nothing is surer than that such a new application does now confront the churches. To my mind nothing is surer than that the new problem is more important than any of those which I have mentioned as having presented themselves in the past. For the problems of this age may not be wrongly answered and society continue to progress, while a proper solution of them means the establishment of Caucasian civilization upon the basis of justice which will place it beyond reach of that social death which has always dragged back to barbarism the civilizations of the past. Collectively if not individually there is an eternal damnation to be

avoided and an eternal life to be won. The social millennium is to be sought along the road of equality of opportunity in industry, democracy in government, and justice universal as between man and man. Nay, not only as between man and man, but as between the collectivity and the individual. Render unto Caesar the things which are Caesar's, and unto God the things which are God's" is an utterance which one is tempted, in all reverence, to paraphrase into: Render unto the individual the things which are the individual's and unto society the things which are society's.

The unsolved problem to which I refer is how to adjust our lives, individual and collectively, that we may live together on a basis which will give to all human endeavor its just material reward, to the end that there may be no involuntary poverty. The churches have never taken any formal position toward the question, perhaps, but their attitude is clearly the conventional one of the so-called "intelligent" portion of society. In this, as in all other things, except merely individual and conventional relations with religion, the attitude of the pulpit is, almost necessarily, derived from that of the pew. And the attitude of the pew is, of course, about that of people in general. This conventional attitude varies with individual ministers and congregations, but may be roughly stated under the following heads:

(1) There is no involuntary poverty among adult people of reasonably sound health. This is usually disguised under statements such as that there is work enough for all; that differences in wealth is the measure of difference of ability; that the poverty of the masses results from their intemperance, sloth or unthrift. To people who hold this view it is idle to address arguments. You may point out that the conventional economy of the colleges, even the most plutocratic, admits the existence and proclaims the inevitability of involuntary poverty; you may point out the modes in which the masses are robbed, if you happen to believe such a thing; you may dwell upon the marvelous increase in the efficiency of labor, but you will talk in vain to the person who has made up

his mind that there is no involuntary poverty. The reason of this is that he is beyond the reach of argument. If he is intelligent, he is insincere. The probabilities, however, point to his possessing a brain of the Third Reader grade associated with post graduate pig headedness. Such persons are very common among lawyers, bankers and merchants, and women who think they think. Wherever a minister holds to these views the question of classification becomes a very delicate one. But as this is our day for frankness, I do not mind offering the opinion that if he is a brilliant and successful man, he is looking for a call from some large and wealthy congregation. Otherwise he goes into the Third-Reader-post-graduate class with the discard, as above noted. It may be here stated that there are in this class many people of strong intellect, weak heart action, and large ambition, who have deliberately ignored the testimony of the many published discussions of the condition of the masses, here and abroad, and have adopted these views for purely selfish reasons. These have sold their souls to the devil—usually on credit.

(2) Involuntary poverty exists, but cannot be remedied. People who take this ground may hold with the economists who believe in the law of diminishing returns to labor, following Smith and Ricardo, or the wage-fund theory of Adam Smith, or the Malthusian theory of the pressure of population upon subsistence. They all come to the same conclusion; and as the devil can cite scripture for his ends, the text, "the poor ye have always with you," falls convincingly from the tongue—and with especial glibness if you happen to move in circles where scriptural quotations are expected of you. This view, intelligently adopted, however, carries with it the denial of God's existence as a ruling and guiding force. For no one can believe in a God who created this world, and sent it spinning through space in its orbit, peopled by a race full of wants and desires and the denial of which means pain, disease, degradation, war, pestilence and famine, who created such a world, so peopled, and failed to furnish it with means for the satisfaction

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Do We Need a Van?

The van plan is the best method of opening up a rural territory to our thought. Therefore it is a good thing. But when that is said, all is said.

When it comes to the main work of the party, the reaching of points ready to organize, the striking of strategic blows in a campaign, we must travel by steam and not by a stage-coach; we must take to steel rails and not to mud.

Does Iowa need a van? Yes, if we can get it without killing our state paper and paralyzing our party work. But suppose that there are two hundred "workers" in this state who consume their spare time in getting ten thousand subscribers for a general propaganda paper? What happens? The state paper is left high and dry, stranded and dead. Then comes our convention. How will we get the proceedings before the comrades of our state? Not in the general propaganda paper, for it has not the room and that is not its business. We start out our speakers over the state. How will the comrades know of their work that they may lend their support? We are stumped in the same way.

Do we need the van? Yes, if every

comrade pledging fifty subscribers to the general propaganda paper will pledge an equal number for his state paper. Suppose we neglect our other work and get the van? What will that van do? Reach two counties in one month, and work six months in the year. In eight years it will cover the state of Iowa—just four years after the Socialist president is elected.

The spring campaigns in our cities come upon us. Where is the van? Stuck in a snow drift. The great national campaign is on. Where is the van? Six counties will be its schedule. Perhaps one large center will be reached. The most of the van enthusiasts will have to wait five years more before seeing their van. Is the van a good thing? Yes, splendid in its place. Good for skirmishing. But in a battle it is a blunderbuss. Vans and general propaganda papers have their place, but other things are vital. The social uprising will be political. Political action must be by states. That means state papers and state organizations.

A van? Yes, but not at too great a cost.

Frank B. Strickland

Zephyrs From Olympus

They only are wise who know that they know nothing.—Carlyle.

Not what we give, but what we share For the gift without the giver is bare. —Lowell.

Courage is better than conventionality; take your stand and let the world come round to you.—Carpenter.

Before the voice can speak in the presence of the Masters, it must have lost the power to wound.—Light on the Path.

It is not "the fear of God" which is "the beginning of wisdom," but the knowledge of Self which is Wisdom Itself.—H. P. Blavatsky.

In no country is genteel visiting founded upon esteem in the absence of suitable furniture and a complete dinner service.—George Eliot.

Give me Solitude, Sweet Solitude. But in my Solitude give me still one friend to whom I may murmur "Solitude is sweet."—Elbert Hubbard.

Let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed.—Voice of the Silence.

We have not to make Brotherhood, it exists. We have to attune our lives into harmony with it, if we desire that we and our works shall not perish.—Annie Besant.

What changes are wrought, not by Time, yet in Time. Cast forth thy Aet, thy Word, into the ever-living, ever-working Universe; it is a seed-grain that cannot die.—Carlyle.

As a painting without the sky, for a background is robbed of its beauty and inspiration, so the being without an individuality is but a shadow without a meaning to it.—Dr. Hanish.

How much trouble he avoids who does not look to see what his neighbor

says or does or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

For the world is full of roses, and the roses full of dew, And the dew is full of heavenly love that drips for me and you. —James Whitcomb Riley.

I exist as I am, that is enough, If no other in the world be aware, I sit content, And if each and all be aware, I sit content. —Walt Whitman.

While I sit of laurel and spring, and the tears of mankind, to those who stand firm against the opinion of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.—Emerson.

I sent my Soul through the Invisible, Some letter of that After-life to spell: And by and by my Soul returned to me, And answered "I myself am Heaven and Hell." —Omar Khayyam.

That which ye sow ye reap. See yonder fields! The sesamum was sesamum, the corn was corn. The silence and the darkness knew! So is a man's fate born. —Light of Asia.

MY SYMPHONY.

To know the power within, To meet the world in love, To cherish for mankind a boundless hope, To hold divine relationship with all that is, To have the mind a perfect instrument, To make wise use of every circumstance, And to be all I am in all I do: Such is the perfect life of man. —Victor E. Southworth.

Wisdom ven you roast dem.—Geo. V. Hobart in Chicago Record-Herald.

Slaves with votes might at least try voting for their freedom. If they cannot vote themselves into possession of the wealth which they produce they will then know the worst and provide for it.—Seattle Socialist.

Seven workmen from Butte, Mont., visited Washington last week and lunched with President Roosevelt, who took them around and "showed them the elephant." Wonder if he took them to that part of the agricultural department where the "grafting" is done? ("Grafting" is an agricultural term.)—Chicago Socialist.

It is rather amusing, to say the least, to see Sammy Gompers fighting to keep politics out of the A. F. of L. and then using the whole machinery of the A. F. of L. to advance the interests of the republican party. Of course the fact that Gompers's son holds a federal position has nothing to do with it.—Coming Nation.

Thoughts with the Halls On

E. T. Anderson

Charity balls are now ripe and the crop is said to be as large as usual.

Rummage sales are becoming very popular and the crop of old clothes is reported as being extensive.

Soup bones are in demand, owing to the usual activity of the charitably inclined, who are now opening soup houses in several cities.

If you want the esteem of all the chappie boys and girls who do the kangaroo step, for God's sake don't join the Socialist party.

The Salvation Army knows where the poor of the cities get their Thanksgiving and Christmas dinners—God knows where they eat at other times.

One of the principle strike breakers in the recent Chicago street railway strike has the surname of Curry. If it is but natural for the strikers to think of him as Manky Curry.

Whoa, Bill! You fellow who voted for a full dinner pail, I mean, (of course you got it), but, say, did you you notice how the materials which constitute the fillings are going up in price, and how your wages are coming down?

Some real nice people think that the Socialists want to live without work. Cheer up, goodies! We want to do nothing of the kind; we merely want to stop some others from living without work. It's easy when you understand it!

THRIFT

Did you ever notice that this word sounds something like "theft"? And there is a similarity, too, not only in sound, as we will discover as we diagnose the case.

Thrift is a withholding from society a part of that for which you are indebted to society.

An illustration:

M is an ignorant Pennsylvania Dutchman, who, through the marriage act, got a large farm, which happened to lie within one mile of a thriving village in one of the middle states. Eventually, by the natural or unnatural increase of society and an influx of immigration, the village became a small city and this farm was taken into the limits of the city.

Now, M, through thrift, got all he could of this world's goods and through thrift kept nearly all he got,

and by shrewdly cutting off a small piece of the farm and plating it soon had fifty houses erected by workmen, who were paying him interest, as he held a mortgage on nearly every one of these homes. These first lots sold for a small sum, from \$100 to \$150. As soon as this bunch of lots were all taken, he plats another section and began to sell at \$200 a lot, although this addition was considerably further from the city. You see the very presence of these families, mostly German, had enhanced the value of the property.

All of this was years ago and M is no more; he could save money, but he couldn't save his life, which flickered some months ago.

Meanwhile the city grew and eventually became a manufacturing center with thousands of factory slaves. M died worth \$700,000, but through thrift and frugality he was about the poorest man you ever met—in fact, for years he lived on bare boards—not having a rug or carpet in the house. He was taking from society through its necessities (and) but returning nothing, hence his "thrift" not only sounded like "theft."

M's heirs are still laying off lots and selling them to the dear public—not at \$100 to \$200 now; the people are more numerous now and want lots awful bad, because rent is fearful high, consequently the heirs are selling lots in the most remote part of the farm for \$350 to \$600, and they still hold unplatted land awaiting the time when they can plat it and dispose of lots at \$1,000, which time is not far distant.

Do we Socialists blame or hold M responsible for thus "getting" his fellow men through their necessities? No!

The only sin attached to this man is that as society did so much for him, he should do so little for society. Our whole system, or the rules of the game, if you please, are so arranged that the M's can always get us and society at large is powerless to hinder them. M was a good man, in fact, he built a small church, and, as stated before, he but took advantage of the people's necessities—he didn't cheat—he played according to the rules of the game. WE WANT TO CHANGE THE RULES, THAT'S ALL.

Thrift is withholding from society as much as you can of that which you get from society.

Is thrift susceptible of universal application?

No! Don't try it, boys—you but cut down your consuming ability and hasten the over-due panic.

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THERE'S A WOMAN IN IT

Did you ever hear about it? They say there is a woman in everything, and when you come to think of it, is it not about true?

Eve set the pace, and her daughters have been keeping it up ever since. You see, women are progressive when they have half a chance. Eve was tired of eating the same old food all the time; she got hungry for apples and helped herself. That was very right and proper. Apples are very wholesome and are to this day considered the most desirable of all fruits.

This innovation on the part of Eve brought good results. Innocence is not synonymous with ignorance, although many people seem to think so.

All down the ages there have been women with THE COURAGE TO DO THINGS. Usually, a severe penalty has attended this habit of independent thinking and doing.

Eve was expelled from the Garden of Eden. Hypatia was mobbed and brutally murdered. George Eliot was scorned and vilified. Susan B. Anthony has suffered about all the indignities that could be heaped upon a woman. But the world wags merrily on—and so does woman. A few brave souls among them have fought their battles valiantly until now it is difficult to mention a trade or profession or a line of work of any kind that has not a woman in it.

Why, there is even a woman in the White House. It is a necessity. If a bachelor gets elected to the presidency he immediately sends for his sister—he don't even try to get along alone. He couldn't do it, and he knows it.

What has all this to do with Socialism? Much. You cannot mention any subject but what it is related in some way to Socialism.

Women are necessary to the Socialist movement. There is no such thing as a neutral ground for them to stand upon; they will either be a help or a hindrance. For centuries her environment has tended toward self-repression until she has become a very conservative being. On the whole, she does not take readily to changes of any kind. But, as usual, she has her representatives in the Socialist field, doing the pioneer work.

These pioneers must see to it that working women as well as working men are awakened to their material interests.

This "dividing up" business that we hear so much about should be enlarged upon for the benefit of the women. Many people—old women of both sexes—are under the impression that the industrious and "thrifty" will, under Socialism, have to divide up with the idle and shiftless. They should be made to see that this is the very thing that is going on now, and which Socialism is pledged to stop.

Ask any laborer how long his "boss" would employ him if there was not a profit to be had out of it? And WHAT IS A PROFIT BUT A DIVIDING UP OF THE WEALTH PRODUCED BY THE LABORER WITH HIS EMPLOYER? Study it out for yourself.

Now, whenever the wife of this laborer begins to realize that the larger portion of his earnings goes to buy mansions, carriages, diamonds and poodle dogs FOR SOME OTHER WOMAN, things will warm up around the domestic hearth. And if he continues to insist on "pure and simple trade unionism," she will send him into politics or know the reason why. She is sleeping an awful sleep at present, but when she does wake up—look out!

She will know that the way to get a thing is to go after it. She will want a share in the good things of life, and she will say to her husband, "You have worked for the woman with the poodle long enough; now work for your wife and babies," and they will both see that the only way to give him a chance to do this is for both of them to work and vote for the success of the Socialist party, the only party of, for and by the working people.

The time is near at hand when every

Socialist organizer will add to his report of new locals: "There is a woman in it." And where one woman has the courage to go and stand for the right, others will follow. She will not long be alone. The day is also coming when it will be a proud boast to be able to say "I was the first woman to join our local."

Women, it is where you belong. Come forth from the prejudices that have named you in so long. Do your share of the world's work. Find out what is depriving you of the good things of life and then turn your face to the enemy and never say die till the last vestige of capitalism is wiped from the earth. Your homes and your children demand this of you. Do not be afraid to let the world know that this struggle for industrial liberty has a woman in it!

One-half of the total wealth of the United States is owned by 25,000 people, and 80 per cent of our wealth is owned by 200,000 people. One-half of the annual wealth produced goes as a tribute to 25,000 men, and therefore those of our population of 77,000,000 who do any work at all are spending HALF their time engaged in toil for these 25,000. How is that for "dividing up?" One hundred and twenty-five men in the United States own more money than the balance of the 77,000,000 people put together. How is that for "creatin' classes?" "Twenty men in this country have it in their power, by reason of the wealth they control, to arrive at an understanding and any day they should so choose could stop every wheel of commerce from revolving, block every avenue of trade and strike dumb every electric key. These men control the circulation of the currency, they may at their will control production, increase prices on the necessities of life, throttle competition and corrupt our legislative bodies." How is that for "stiffin' individual liberty?"

The Washington correspondent of the Chicago Tribune writes: "Senator Hanna's personal popularity was so great, and the meetings he addressed were so pronouncedly republican, that he would have been applauded if he had advocated a scheme for the propagation and encouragement of typhoid fever." To judge by Uncle Mark's former successes in advocating equally insane propositions, we can readily agree with the Tribune's correspondent. And these are the people who are invariably found advocating an educational test for suffrage.

John Mitchell went out to Colorado, put his feet under the table with Governor Peabody, and looked him squarely and honestly in the eye. But the strike is still on. This method of settling the labor problem, we presume, will have to run its course along with strikes and boycotts, measles, etc., before the workers will use the only sane way—political action—but we fear that if indulged in too long the worker will some day find the eyes of the boss, or those of his hirelings, squinting at him from the rear end of a rifle barrel.

The Dubuque Telegraph-Herald says the hard times prevailing in Australia at present is due to the legislation of the Socialist labor party, which it claims is in control of the government. The Socialists are not in control of any governments anywhere in the world. Statements to the contrary are inspired either by malice or ignorance and parties making them are fit subjects either for the pen or the kindergarten.

The president devotes about 500 words of his message to the problem of capital and labor. He says "Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor so long as he does not infringe the rights of others." The trouble is the worker is compelled under the existing system to do with his labor, not what he likes, but what his employer likes.

The members of Parry's newly organized Citizens' Industrial Association are expected to refuse to put the union label on articles of their own manufacture. It will now be in our power for the A. F. of L. to send a lobby to Washington to beg the representatives of those same manufacturers to enact a law compelling them to place the label on their goods.

"Don't despise the farmer's overalls. They clothe the understanding of an American king," facetiously exclaims in exchange of capitalistic persuasion. And for once it is right. There can be no doubt that there is where the brains of the American voting kings—who are not all farmers, either—are located.

In eulogizing the late Henry D. Lloyd at a memorial meeting in Chicago, Clarence S. Darrow said Lloyd was a Socialist. No doubt Darrow would like to say the same of himself—but he doesn't carry the red card. And it isn't of record that Lloyd ever had one.

The trades unions are blamed for the prevailing depression in business. It must be a relief to the old scapegoats, such as sun spots, et cetera, to have

the responsibility for these inevitable consequences of an insane business system placed on younger shoulders.

The executive committee of the Citizens' Industrial Association has "resolved" to "prevent legislation of a Socialist nature from being enacted into law." We can see the finish of the association. The members will disrupt it by "bringing in politics."

Elsewhere we publish a call for funds by the "Daily Globe" Labor Lyceum for the establishment of a daily Socialist paper in New York city. It is to be hoped this appeal will meet with a hearty response, as the object is certainly worthy of support.

Speaking of vans, Comrade Rieck, of Clinton, has an original plan that would interest the comrades of Iowa. If we need vans, why not get one directly from the maker? We invite Comrade Rieck to present his ideas in our columns.

It is announced that the republicans of Milwaukee will go into the municipal campaign in that city on the boodle issue. We have never known of republicans (or democrats, either) going into a campaign for any other purpose.

Those good people who claim that the poverty of the masses is due to the use of tobacco and intoxicants will have a hard time convincing the men who are being laid off these days that they are losing their jobs on that account.

The man who upholds capitalism on the ground that "we can't get along without the boss" is indeed to be pitied when his connection with the boss is ruthlessly severed by the latter during the periodical lulls in prosperity.

Our relations with Turkey, Mr. President, speaking strictly from a workman's point of view, are in evidence only about Thanksgiving day, and even then these relations may be characterized as distant.

It may hurt some men to use their brains, but, compelled to choose between the inconvenience of thinking and the pangs of an empty stomach, they will undoubtedly choose the former and lesser evil.

It is possible that under the Socialist regime there would be some imperfections, but they would be due to a desire on the part of the people to give the croakers an opportunity to ply their vocation.

No, "Old Subscriber," when the boss fires an employee—although they are supposed to be "partners in industry"—it is not classed by Dun or Bradstreet as a business failure.

The only objection the Socialist has to the capitalist is the latter's method of making a living. The bed bug and other parasites have been objected to for the same reason.

Comrade Debs and the Socialists of Chicago evidently made a success of the big Coliseum meeting in Chicago. The Tribune says there were 10,000 people in attendance.

John Mitchell objects to having the trade union movement become the tail of the Socialist political movement. It's so much nicer to be a republican or democratic tail.

Doweyism is held up as a horrible example of Socialism by the Chicago Chronicle. Socialism has survived many calamities, and will no doubt survive this.

Socialism will accord every right to the capitalists as men—if there are men among them—but will accord them no rights as capitalists.

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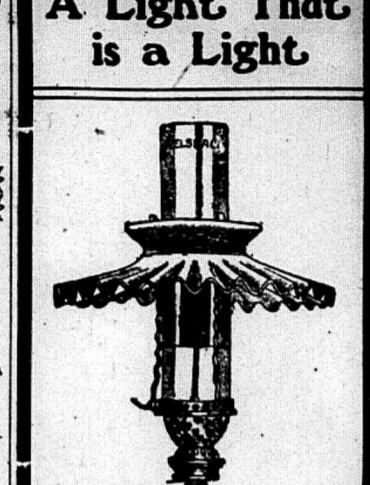
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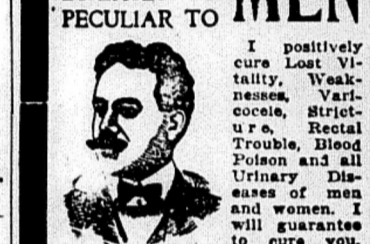
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National Committee

National Headquarters Socialist Party, Omaha, Neb., Nov. 30, 1903.
To the National Committee Socialist Party—

Comrades: Herewith is submitted report of action of national committee upon motions relating to application for charter for West Virginia submitted Oct. 22, 1903:

MOTION NO. 1.

Shall the charter applied for by West Virginia be granted?

Yes—Richardson, California; Floaten, Colorado; Reynolds, Indiana; Work, Iowa; Dobbs, Kentucky; Mills, Kansas; Carey, Massachusetts; Talbot, Minnesota; Christenson, Nebraska; Claffin, New Hampshire; Goebel, New Jersey; Hillquit, New York; Massey, North Dakota; Critchlow, Ohio; Barnes, Pennsylvania; Lovett, South Dakota; Kerrigan, Texas; Boomer, Washington; Berger, Wisconsin. Total, 19.

No—White, Connecticut; Berlyn, Illinois. Total, 2.

Not Voting—Healey, Florida; Miller, Idaho; Fox, Maine; Turner, Missouri; Fox, Montana; Halbrooks, Oklahoma. Total, 6.

It is therefore voted that the charter be granted.

MOTION NO. 2.

"That, hereafter, all applications for state charters for newly organized states be not approved or recognized unless the state organization presenting such have conformed with the method of procedure provided by the rules of the national committee adopted January, 1903."

Yes—Richardson, California; Floaten, Colorado; White, Connecticut; Reynolds, Indiana; Work, Iowa; Dobbs, Kentucky; Mills, Kansas; Talbot, Minnesota; Carey, Massachusetts; Christenson, Nebraska; Claffin, New Hampshire; Goebel, New Jersey; Hillquit, New York; Massey, North Dakota; Barnes, Pennsylvania; Lovett, South Dakota; Kerrigan, Texas; Boomer, Washington; Berger, Wisconsin. Total, 19.

No—Berlyn, Illinois; Critchlow, Ohio. Total, 2.

Not Voting—Healey, Florida; Miller, Idaho; Fox, Maine; Turner, Missouri; Fox, Montana; Halbrooks, Oklahoma. Total, 6.

The motion is therefore adopted.

MOTION NO. 3.

"That no state or territorial organization shall extend its activities beyond the limits of its own particular state or territory unless with the consent or approval of the national organization, which has sole jurisdiction over states or territories where no state or territorial organization exists."

Yes—Richardson, California; Floaten, Colorado; White, Connecticut; Berlyn, Illinois; Reynolds, Indiana; Work, Iowa; Dobbs, Kentucky; Carey, Massachusetts; Talbot, Minnesota; Christenson, Nebraska; Claffin, New Hampshire; Hillquit, New York; Massey, North Dakota; Barnes, Pennsylvania; Kerrigan, Texas; Boomer, Washington; Berger, Wisconsin. Total, 17.

No—Goebel, New Jersey; Critchlow, Ohio. Total, 2.

Not Voting—Healey, Florida; Miller, Idaho; Mills, Kansas; Fox, Maine; Turner, Missouri; Fox, Montana; Halbrooks, Oklahoma; Lovett, South Dakota. Total, 6.

The motion is therefore adopted.

COMMENT.

Floaten, Colorado (voting yes on all three motions)—"I believe that the rule of procedure as laid down by the national office ought to be adhered to wherever there are any objections raised. But as all who have any objections to the proceedings have consented and it appears that the comrades acted in good faith I shall say 'Yes,' grant the charter in this case."

Berlyn, Illinois (voting no on Nos. 1 and 2)—"My reasons for so voting are that the regulations adopted at the St. Louis session of the national committee are binding since they were adopted and until repealed we have no right to make exceptions which would be implied by adopting some rule to govern future actions."

Christenson, Nebraska (voting yes on all three motions)—"While some irregularities are certainly visible, I nevertheless believe that the boys acted in good faith and would have conducted the convention in accordance with the regulations of the national committee and the constitution of the national party, if undue influence had not been brought to bear."

Critchlow, Ohio (voting yes on No. 1 and no on Nos. 2 and 3)—"No. 2 is entirely unnecessary. The rules laid down by the national committee cover the ground without adopting any more rules to enforce the former rules. No. 3 entirely unnecessary, the laws of the party govern the matter entirely and there is no reason for making more laws to enforce laws made formerly."

Report of action upon referendum circular for submission of proposed amendment to this national constitution:

Yes—Berlyn, Illinois; Reynolds, Indiana; Work, Iowa; Carey, Massachusetts; Christenson, Nebraska; Hillquit, New York; Critchlow, Ohio; Barnes, Pennsylvania; Boomer, Washington; Total, 9.

No—Floaten, Colorado. Total, 1.
Not Voting—Richardson, White, Healey, Miller, Dobbs, Mills, Fox, Talbot, Turner, Fox, Claffin, Goebel, Massey, Halbrooks, Lovett, Kerrigan, Berger, Total, 17.

The circular was therefore approved and was issued accordingly.

COMMENT.

Floaten, Colorado (voting no)—"I cannot see how matters could be improved upon by the same number of persons casting a large number of votes. I believe one vote from each state is best in the national committee."

(Comrade Floaten's attention was called to the fact that the national committee has no choice in the matter, as the national constitution requires that upon demand of a certain number of locals the question must be referred to the membership. The committee was asked to approve or not to ap-

prove the circular, which would take the matter to the membership.)

Critchlow, Ohio (voting yes)—"Providing that blanks submitted are put into such form that individual members of the party can each have a blank to register their ballot upon. I also suggest that the locals calling for the referendum be named always in the referendum, otherwise the national office might be charged with initiating referendums."

The circular specified that individual ballots were to be provided. The names of the locals demanding referendum were reported through the weekly reports to the national committee, and which reports are also sent to the press.)

Herewith is submitted report of action of National Committee upon the motion of Mills and Kerrigan, and questions of Critchlow, submitted Nov. 6, 1903:

MOTION NO. 1.

By Mills, of Kansas: "I move that the matter of protest or charges of the local quorum of Nebraska against myself be declared out of order."

Yes—Richardson, California; Mills, Kansas; Turner, Missouri; Critchlow, Ohio. Total, 4.

No—Berlyn, Illinois; Work, Iowa; Talbot, Minnesota; Fox, Montana; Christenson, Nebraska; Boomer, Washington. Total, 6.

Not Voting—Floaten, Colorado; White, Connecticut; Healey, Florida; Miller, Idaho; Reynolds, Indiana; Dobbs, Kentucky; Fox, Maine; Carey, Massachusetts; Claffin, New Hampshire; Goebel, New Jersey; Hillquit, New York (so recorded by request); Massey, North Dakota; Halbrooks, Oklahoma; Barnes, Pennsylvania; Lovett, South Dakota; Kerrigan, Texas; Berger, Wisconsin. Total, 17.

COMMENT.

Floaten, Colorado—"On Mills' motion to declare charges against him out of order, it seems to me that as the same motion was defeated by 14 to 7, and as the motions of both Dobbs and Christenson as to these charges were not sustained, I can see no use in submitting this motion again. What is the difference whether it was in order or out of order now that it was defeated? I decline to vote on this again."

Work, Iowa, (voting no)—"However, I regard the whole matter as disposed of by the vote on the Christenson motion."

Turner, Missouri (voting yes)—"The national constitution makes no provisions which empowers the national committee to take action. If charges are made against Mills as national committee member they should be made to the Kansas state organization; if made against him as an individual, then to the locals of which he is a member."

Christenson, Nebraska (voting no)—"After a motion and the matter leading up to it have been entertained and acted on, it is in order. The motion of Turner to dismiss the charges such question of order. It was definitely decided that the charges were in order when the motion was voted on, and defeated, by the national committee."

Reynolds, Indiana (not voting)—"The Nebraska situation is in such a state that I cannot at this time act otherwise, for there seems to be much misunderstanding there and very much of it with little foundation. At all events, the state of Kansas has jurisdiction over Comrade Mills, and until I have before me evidence instead of accusations and impatient denials, I will withhold censure and judgment. I do not vote upon the Critchlow motion for the same reason."

Question of Critchlow of Ohio: "Is National Committeeman Critchlow, of Ohio, guilty of any breach of party tactics, principles or responsibilities, as preferred in the charges against him by the Nebraska local quorum?"

Yes—Work, Iowa; Fox, Montana; Christenson, Nebraska. Total, 3.

No—Richardson, California; Floaten, Colorado; Talbot, Minnesota; Turner, Missouri; Critchlow, Ohio. Total, 14.

Not Voting—White, Connecticut; Healey, Florida; Miller, Idaho; Berlyn, Illinois; Reynolds, Indiana; Dobbs, Kentucky; Mills, Kansas; Fox, Maine; Carey, Mass.; Claffin, New Hampshire; Goebel, N. J.; Hillquit, New York; Massey, North Dakota; Halbrooks, Oklahoma; Barnes, Pennsylvania; Lovett, South Dakota; Kerrigan, Texas; Boomer, Washington; Berger, Wisconsin. Total, 19.

The question is therefore decided in the negative by a vote of 5 to 3.

WILLIAM MAILLY,
National Secretary.

The Approaching Struggle in the Churches

Continued from Page 1.

of all such wants in all such people. A religion teaching such a theory must be classified as a form of devil worship.

(3) Involuntary poverty exists, but is to be cured only by ages of race-development. This way of looking at the question differs in no way from the former, from the religious point of view. If there be such a thing as the loss of a soul, and of the fact, in some form I have no doubt, souls are lost at all times, and have ever been lost, through all the history of the world, through all the misery of the masses, resulting from poverty, I cannot see how any sane mind can believe in a God who has made a scheme of things so diabolical. Yet this race-development theory regards it as impossible that men constituted as they are today, and have been in the past, should live together under conditions much different than the actual ones.

(4) The poverty of the world may be cured by each person individually making the best use of his powers. This view is the converse of the first presented, being a practical denial of involuntary poverty. As men are unable to make the best use of their powers until they are free from poverty, this opinion is so far as it rep-

resents any exercise of the reasoning faculties, is an example of the vicious circle in ratiocination.

(5) All social evils, including poverty, may be cured by the application in every man's life of the principles of the Gospel. This is the view most popular in religious circles, and is often urged by Florida water philanthropists as the remedy. To me it seems no more valid than any of the others. It was said of old that a certain wise man had never seen the righteous man forsaken, nor his seed brought him into contact with any such life as that of today. Poverty results from the driving to the wall of the weakest in the competitive struggle? Righteousness may or may not be an element of strength in the fight against poverty, but whether or not it is, no element of strength can operate to eliminate the hindmost in such a race. Were all people perfectly good, and equally good, other qualities would come in to determine as to whom should be assigned the rear-guard. So long as the present system of industrial organization remains in vogue, individual righteousness, like individual skill, individual temperance or individual thrift, are to be ranked as remedies for poverty with that of the Irish section boss for rear-end collisions. He said that as it was the rear car which got hurt, it seemed foolish not to leave the rear car off.

Many other shades of opinion might be noted whereby men seek to deny the problem of poverty or declare its solution either impossible, or to be accomplished by means which will leave undisturbed the classes now raised above the confessed fear of want; but the ones I have rudely outlined suffice for my present purpose. Included in these will be found most of the opinions of those classes which dominate society today, and hence, those whose views control the utterances of the pulpit and the actions of the churches. The first position is to deny that the situation is so very bad, after all. This, however, may now be stated to be the position of the uninformed or of the insincere only. The second is that we cannot do anything basic in the way of remedy, or that poverty is ordained by God. I saw in a religious journal a day or so ago a cartoon supposed to be appropriate for the Thanksgiving season. It showed three poor children sitting at a table, in attitudes of devout thankfulness, and underneath the picture was the legend "Thank the Giver of All." On the table was the repast for which the children were supposed to be raising their eyes in thankfulness. It consisted of three bowls of soup!

Somewhat my indignation was roused by this picture. As it recurs to my memory I see before me the unrolled scroll on which is written the record of the knowledge which the race has worked out of this great round storehouse of supplies for all our wants. The mountains filled with coal and iron and precious metals, and studded with forests, their shoulders shaking off the power of millions of horses in shimmering rills and roaring cataracts, pulsate down to the plains filled with fatness. The elements are taught cooperation in loom and forge, and factory and engine, and the people learn of them the multiplication of efficiency which lies in organized mutual help. The things which men need for food and shelter and clothing, and the multitudinous conveniences and gratifications of the body, mind and soul, fill the marts as by the waving of the wand of Prospero. The world is full of meat and bread and milk and honey—and all this plenty comes from the labor of those who are represented by the three children in the picture. And in the midst of all this, they are told to thank God—for soup!

This would be sacrilege if done with knowledge. Let the poor as well as the rich thank God for the things He hath given to the world—the uplift of beautiful things, the thirst for knowledge, the craving after righteousness, the vision which we pursue up the heights of progression. Let them thank God for the hope for better things; for the coming of some Messiah who will set things right; for the dream that:

"— when He comes into the world gone wrong.

He will rebuild her beauty with a song. To every heart he will its own dream be:

One moon has many phantoms in the sea.

Out of the North the norms will cry to men:

'Baldur the Beautiful has come again!'

The flutes of Greece will whisper from the dead;

'Apollo has unveiled his sunbright head!'

The stones of Thebes and Memphis will find voice;

'Osiris comes; O tribes of Time, rejoice!'

And social architects who serve the state,

Serving the Dream at citadel and gate, Will hail Him coming through the labor-hum.

And glad, quick cics will go for man to man:

'Lo, He has come, our Christ the Artisan—'

The King who loved the Illies. He has come!

He will arrive, our Counselor, and Chief.

And with bleak faces lighted up will come

The earth-worn mothers from their martyrdom.

To tell Him of their grief.

And glad girls caroling from field and town

Will go to meet Him with the labor-crown.

The new crown woven of the heading wheat.

And men will sit down at His sacred feet;

And He will say, the King—

'Come, let us live the poetry we sing!'

He comes to make the long injustice right—

Comes to push back the shadow of the night.

The gray tradition, full of flint and flax—

Comes to wipe out the insults to the soul;

The insults of the Few against the Whole.

The insults they make righteous with a law."

And let them thank God for the intelligence to see that one of these in-

terests to the soul is the admonition to look to God in thankfulness as the Giver of—soup! No, the era of contentment with the soup standard of life is passing away. Slowly the great truth is unveiling itself to the dumb masses that for their poverty they have an explanation, not in the niggardliness of nature, not in the cruelty of God, but in the injustice of man. Slowly the truth is dawning upon these countless brethren of ours, that their poverty comes as a punishment for collective, not for individual transgressions, and that, from a collective sin there is no such thing as an individual salvation. Slowly the truth is revealing itself to the greater souls among men that nothing in this world can be or should be stable or secure until the protest of "humanity betrayed, plundered and disinherited," is given the redress of a reorganized society—a society based upon the justice, the equality, the brotherhood, the democracy that Jesus taught.

This is the truth for which hosts are even now taking the field against the armies of privilege. This is the truth which carries with it the prestige of strife in the churches. As long as it remains an abstraction it will be regarded as a proper subject of academic or transcendental discussion from the pulpit. But it will refuse to remain an abstraction. Every day it gathers definiteness. Already there is one group which declares for the abolition of government to the end that equality may be followed by justice. Another army demands that we shall have more government, so that a co-operative commonwealth may be imposed upon society. Another demands the abolition of monopoly, to the end that the co-operative commonwealth may come from the voluntary acts of society's units. These armies are growing and growing every day. Moreover, men are coming to recognize that the most impracticable system of society is the present one: that things are in a state of unstable equilibrium; that to preserve things as they are is as Utopian a dream as to keep a pyramid standing on its point. Already parties with concrete measures in their programs are in the field offering to take charge of the institutions which must be changed if we are to be saved from our collective transgressions. Already it is pointed out with greater frequency and cogency that the condition of the masses comes from the mal-adjustments in the machinery of distribution of wealth rather than from any lack of production, and that the remedy for this is in proper institutional changes.

Soon we shall find, as we found fifty years ago, that a Christian truth is battling for recognition in the field of practical politics. The unprivileged classes will be recognized against privilege in such strength that their onset can no longer be ignored. Even now, here and there the witnesses of the truth are found testifying in pulpit and pew. Here and there these lights go out in the darkness of dismissal or expulsion or the frigid and insulting silence and avoidance which makes fellowship impossible. Jesus embodied in His truth taps faintly at the door, but no one opens to Him.

So much the worse for those who shut Him out. The truth will wax, and its leaven will work until the whole lump will begin to feel its disturbing ferment. But the privileged classes are too strong in the churches, just as they have ever been in such times, for the advocates of progress. It is not to be even hoped that the churches will see the truth early, or that they will be able to act up to the light given them when they do see it. As of old, they will hold to the ancient error until the truth has permeated society and needs no help from anyone. But the time will be one of storm and stress. Every church in the land, nay, in all lands, will be torn by the dissensions of reformation which will shake society with the throes which shall bring forth the mighty and glorious birth of a new era. Mammon will bid against God for the service of every church and every minister, and to most Mammon will seem to outbid God. But after a while it will be seen that this was not so. Out of it all will come a day when all shall see that the way of battle has led to the uplands of peace and brotherhood, and that with fed bodies, men will be free to feed their souls.

He will bear the Safety of the State, For in his still and rhythmic steps will be The power and music of Aleyone, Who holds the swift heavens in their starry fate. Yes, He will lay on souls the power of peace, And send on kingdoms torn the sense of home— More than the fire of Joy that burned on Greece. More than the light of Law that rose on Rome."

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. Formerly the tools of production were simple and owned by individual workers. Today, the machine, which is an improved and more developed tool of production, is owned by the capitalist and not by the workers. The ownership enables the capitalists to control the product and keep the workers dependent upon them. Private ownership of the means of production and distribution is responsible for the ever-increasing uncertainty of the livelihood and poverty and misery of the working class, and divides society into hostile classes—the capitalists and the wage workers. The once powerful middle class is rapidly disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livelihood gives the capitalist the control of the government, the press, the pulpit and the schools, and enables them to reduce the workingmen to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

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 domination abroad and enhance their supremacy at home.

But the same economic causes which developed capitalism are leading to Socialism, which will abolish both the capitalist class and the class of wage workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production. The democrat, republican, the bourgeois public ownership parties, and all other parties which do not stand for the complete overthrow of the capitalist system of production, are alike political representatives of the capitalist class.

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. We, therefore, consider it of the utmost importance for the Socialist party to support all active efforts of the working class to better its condition and to elect Socialists to political offices in order to facilitate the attainment of this end.

As such means we advocate:

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 employes, and to the improvement of the service and diminishing the rates to the consumer.

2. The progressive reduction of the hours of labor and the increase of wages in order to decrease the share of the capitalist and increase the share of the worker in the product of labor.

3. State or national insurance of working people in case of accidents, lack of employment, sickness and want in old age; the funds for this purpose to be collected from the revenue of the capitalist class and to be administered under the control of the working class.

4. The inauguration of a system of public industries, credit to be used for that purpose in order that the workers be secured the full product of their labor.

5. The education of all children up to the age of 18 years, and state and municipal aid for books, clothing and food.

6. Equal civil rights for men and women.

7. The initiative and referendum, proportional representation and the right of recall of representatives by their constituents.

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 government control of public utilities for the purpose of obtaining greater security in the public exploitation of other industries and not for the amelioration of the conditions of the working class.

Patronize our advertisers.

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Nebraska News

The revision committee has completed its work and submitted the proposed constitution to the locals of the state for their consideration and action.

A proposition will be submitted at the next meeting of the city central committee of Local Omaha for the local to take up the study of Socialist History, using Comrade Hillquit's History of Socialism in the United States as a text.

The financial reports of the three organizers who have working under the direction of the state quorum have been submitted by Secretary Labille of the State Labor Bureau. The reports show that the organizers simply received expenses for their work. They also illustrate the fact that a working man is not a success at extracting large donations from his fellow workers, even to pay his own expenses in taking them the message of Socialism. In some places the boys hesitated to accept a cent, knowing that it was coming from the over-worked and under-paid members of their own class.

Much has been said recently about the good work that the women of Omaha are doing for the cause of Socialism. Too much cannot be said. It is inspiring to see them go out in all kinds of weather to distribute cards advertising Socialist meetings, and to listen to reports of visits to various factories, where the women and girl wage-slaves of Omaha are wearing out their lives to secure a miserable existence. But the most inspiring of all their work is that of their children's schools. In these schools children are taught the methods of producing and distributing the necessities of life from their inception to the time when, for instance, a pair of shoes is sold to the wearer by a tired and poorly paid clerk. They teach from the concrete to the abstract. Great interest is manifested by the growing classes. When these children grow up, they will understand the materialist interpretation of history: They will be Socialists who cannot be moved a hair's breadth.

Report of state secretary for November, 1903:

RECEIPTS.	
Beatrice	.....\$ 2.00
Broken Bow	..... 2.20
Chadron	..... 2.00
Crawford	..... .70
Dakota City	..... 1.70
Fairfield	..... 3.75
Fremont	..... .40
North Platte	..... 2.90
Page	..... 2.00
Schuyler	..... .60
Shelby	..... .50
Star	..... .10
Campaign & Org. Fund:	
Comrade Flineaux of Simeon	..... 1.00
Omaha comrades	..... 3.20
	.....\$31.85
Bal. Nov. 1	.....\$27.89
Total	.....\$59.74

DISBURSEMENTS.	
Office Rent	.....\$ 4.70
Postage	..... 7.87
Stationery	..... .80
National Dues	..... 25.00
Organizing Expenses:	
J. A. Faston	..... 5.00
B. McCaffrey	..... 5.05
A. L. A. Schiermeyer	..... 5.05
	.....\$53.47
Bal. Dec. 1	.....\$ 6.27
Total	.....\$59.74

From the foregoing you will see that we are steadily growing both in numbers and finances. Comparing the receipts of the past month (\$31.85) with the same last month (\$13.50), it is very encouraging, especially in view of the constant effort on the part of politicians in the state, with the aid of some "great men" from without to divert our energies. We expected the capitalists to fight our organization, but we hardly expected to have members of the party in other states fight our party also. Yet in spite of the double opposition, in spite of the fact that men who should have been propagating Socialism, have been fighting the Socialist party organization of Nebraska, we have made constant progress. When the history of our movement in Nebraska is published the party will then know what a terrific war has been waged against the Socialist movement of our state. But we have won in the two most notable skirmishes—that of last year against a "convention" held by a half dozen politicians, some of whom had been driven out of the party, and of this year against the same men in another role and who were aided by members of the party elsewhere, party members, mind you, who should have been fighting capitalism instead of fighting the Socialist party in Nebraska.

In view of this, your attention is called to the necessity of standing firm and working unceasingly for the advancement of the cause in our state. The real struggle has just begun. Now that we are a growing power, political adventurers will do everything in their reach to disrupt our organization as they have done with other third parties in the past. It remains with you, comrades in the state, whether this can be done or not. By your help and devotion to the cause, we drove the rascals out last year. And by your help we can keep them out now, no matter how many "great men" rush to their aid.

Let us have your co-operation and counsel in spreading the message of Socialism to the workers of the world.

Fraternally,
J. P. ROE, State Secretary,
Omaha, Neb., Dec. 6, 1903.

Colorado Notes

Between strikes with the accompanying martial law, and charter elections with its election frauds, Colorado is keeping busy.

The business meetings of the Denver local will be held in room 420 Charles block for the present at least, and comrades who are strangers will always be able to find trace of Denver Socialists by inquiring at that address.

A class for the study of the Socialist philosophy has been organized under the general direction of Comrade Mrs. M. T. Maynard, who will speak at intervals at the regular propaganda meetings upon subjects pertaining to the work of this class.

State Organizer Haslett spoke at the propaganda meeting last Sunday evening on the subject, "The Work of Organizing." She gave a practical outline of her work in the field. Comrade Haslett's work should be an inspiration to the workers in the cause, for she has certainly worked wonders in the state.

Denver Local has issued an address to the working people of the city and county of Denver, setting forth the fundamental principles of Socialism, which have been widely distributed among the unions and wage workers generally, and in this way hope to do quite a little educational work before the coming charter convention election.

E. A. W.

Local Notes

Comrade J. J. Jacobsen remits for sub cards.

Comrade Susan B. Bennett, of Denver, sends in a club of four.

Comrade John Collins, state organizer for Illinois, will speak at the city hall in East Dubuque on December 15 and 16.

Comrade Frederick G. Strickland has been engaged by Local Dubuque for a lecture on Monday evening, Dec. 21, at Temple hall. An admission of ten cents will be charged.

The new headquarters of Local Dubuque were opened up Thursday, Dec. 3, with a large attendance of members and others. Comrade A. B. Wymer delivered a thoughtful address on Socialism, and was followed by Comrade Darrah, late of Colorado, and an old time Dubuquer.

Davenport, Ia., Dec. 8, 1903. Iowa Socialist, Dear Comrade.

Please send 200 Iowa Socialists. Send the latest edition that you have on hand. We expect to order bundle lots regularly before very long. We are going to give the people something to read that will cause them to think a little.

Comrade A. M. Simons lectured here Nov. 24, and his address was well received.

Enclosed find \$1.00.

B. W. WILSON.

Call for Funds

To the Socialists of the United States of America:

Comrades: For the past eighteen months the Socialists of New York and vicinity have been at work raising funds for the establishment of the first daily Socialist and trade union newspaper in the United States, to be called the "New York Globe." By hard work and constant effort we have managed to collect over \$13,000 in cash; an additional sum of about \$6,000 has been pledged and will be paid in this winter. With several hundred dollars more already pledged by the more progressive trades unions the sum of \$20,000 is already in sight. As it will require a capital of at least \$50,000 to successfully launch and uphold a daily newspaper in the city of New York, where we shall have to combat and compete with the largest capitalist dailies in the country, a larger amount than we have on hand at present is needed, and we therefore again call the attention of all Socialists of America to the grand undertaking of the New York comrades and appeal to them to help us in our efforts by contributing such amounts to the Daily Globe fund as each one individually can afford to give for this purpose.

The establishment of the first Socialist daily is a matter which should concern and interest every Socialist in America. It is not a local matter, but one of national importance to the Socialist movement. The publication of the daily will have a beneficial effect upon the movement all over the land and will strengthen the Socialist party organization in every state. Comrades, we therefore appeal to you in behalf of the cause of Socialism and the speedy adoption of Socialist principles, which can best be accomplished through the medium of a daily Socialist press, to contribute at once to the fund for the establishment of the Daily Globe.

The Daily Globe should be published during the presidential campaign and if every Socialist in the country will contribute we will have enough money to begin publication in the near future.

Address all communications and contributions to "Daily Globe," Labor Lyceum, 64 E. Fourth street, New York City.

Try Staff of Life plug tobacco.

Watches

We make a specialty of selling and repairing fine watches.

Hundreds of patterns to select from.

Prices always the lowest.

A good American movement in a good gold filled case, warranted twenty years, only

\$10.00

Hopkins & Witty

884 Main Street.

Dolls! Dolls!

Dolls from 10c to \$10.00 in endless variety. Come in and see them at

ALTHAUSER'S STORE

SANTA CLAUS HEADQUARTERS

YOU WILL FIND THE LATEST AND LARGEST STOCK OF

Union-Made Overcoats and Suits

AT

THE MODEL

One-Price Clothing House,
438-446 MAIN STREET.

Appropriate Gifts for Men

Genuine Meerschaum Pipes... **\$1.00 each**

CIGARS.. 50 Cents the Box

Lange's Cigar Stores
DUBUQUE

Eyes, Eyes, Only Eyes!

I examine eyes free. I fit eyes with glasses. Eyes my only subject.

C. W. CROSBY,
206 Security Bldg. Dubuque.

MACKENZIE,
PHOTOGRAPHER.

Grand Display of Holiday Furniture

HOMAN & ROEHL,
TOWN CLOCK BLDG.

HOLIDAY PERFUMES and TOILET ARTICLES.

LEIK'S DRUG STORE.

Corner Rhomberg Ave. and Knies Street.

L. J. Baumhover,

COR. NINTH AND MAIN.

CORSETS, SHIRTS, GLOVES UMBRELLAS.

C. P. Mettel & Co.

Fancy Groceries

Corner Twelfth and Iowa Sts

James Levi & Co.,

DRY GOODS, CLOAKS and FURS.

7TH AND MAIN STS.

Pure Wines and Liquors

For the Family and Private Trade in any Quantity at Wholesale Prices. Goods for the Holidays of all grades and prices.

Sweet and Dry Wines, 75c, \$1.00, \$1.25, 1.50 and \$2.00 per gallon.
Whiskey, 1.50, 1.75, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00, \$6.00 and \$12.00 per gallon.

H. A. SCHUNK,

Largest Mail Order House in the West. Established 1898.

61-69-77 EIGHTH ST. DUBUQUE, IOWA.

1903 Christmas Season 1903

Perfumeries, Hair Brush Sets, Combs, Mirrors, Fine Soaps, Etc. Fine French and American Perfumes in packages of all sizes and prices. If you want a pleasing present for a lady, examine our large assortment of fine odors. We have only the best.

T. W. RUETE, Druggist and Pharmacist
656 Main Street

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XMAS JEWELRY

J. P. BUCHELE & CO.,

JEWELERS AND OPTICIANS.

7-1898

7-1898 MAIN ST. LOOK FOR BIG WATCH.

Party News

National State Local

National Headquarters Bulletin

National Headquarters Socialist Party, Omaha, Neb., Dec. 5, 1903.

SPECIAL ORGANIZING FUND.

The following contributions have been made to the National Organizing Fund since last report:

Local Stonington, Conn.	..... 1.00
Local Naugatuck, Conn.	..... 1.75
Local Goodland, Kas.	..... .24
W. J. Brown, Greensburg, Kas.	..... .50
Local Mt. Olive, Ill.	..... 2.00
Total to noon, Dec. 5, 1903	..... 5.49
Previously reported	.....\$2,217.07
Total	.....\$2,222.56

Extended reports of organizers' work will be given next week.

Franklin and Marion Wentworth will begin their tour Jan. 15, in Indiana.

James F. Carey will begin his lecture tour Jan. 1, filling dates through New York, Pennsylvania and Ohio on his way westward.

John W. Brown enters California Dec. 10, for a series of dates which will cover six weeks at least. Many complimentary letters about Brown are being received at national headquarters.

Comrade F. C. Childs, of Carbondale, Colo., says the audience there "was not large, but listened for more than two hours to Brown's masterly argument and pungent wit. He is all right and will help the cause."

Coin cards made to carry from 25 cents to one dollar will be sent to anyone upon application. Drop a postal for one right away. Address all contributions to the National Secretary Socialist Party, Omaha, Neb.

Printed reports of the quorum meeting held Nov. 14, 15, and 16 have been sent out to all the state secretaries for distribution among the locals, and to the locals in unorganized states. As the work of the quorum was important all locals should receive a copy and secretaries should read the same at the first meeting held.

The receipts reported for the national organizing fund this week are the smallest of any week since the fund opened. Because there is not a campaign on the comrades throughout the country should not consider it unnecessary to contribute to the organizing fund. The national headquarters still has organizers in the field and will continue to have them.

M. W. Wilkins is still at work in Montana. He reports having met with an accident at Columbia Falls on Nov. 12, but went on filling dates, until he got so bad that he had himself examined by doctors on Nov. 22, and was found to have a cracked rib and fracture of right arm. Wilkins carried his arm in a sling for a week, but only missed one date through the accident.

In the meanwhile the more contributions there are made to the organizing fund the better equipped will the national office be to carry on the work. By the time March begins every section of the country should be covered. It is to be hoped that the comrades will give a hearty response to this reminder and help furnish the means by which the unorganized states can be gotten into shape for the campaign of 1904.

All the national organizers now in the field except Wilkins will get through in their respective territories in time to reach home for Christmas, at the latest. Geo. G. Goebel will be on his return trip from Texas and Louisiana by the time this appears. Geo. E. Bigelow will close in Oklahoma Dec. 19, returning home through Kansas. John W. Bennett is scheduled to close in North Dakota Dec. 18. Chas. G. Towner and John M. Ray have closed their tours for the present.

While National Organizers Bigelow, Goebel, Ray, Bennett and Towner will not work during the holidays, Wilkins will still be in the field and a national organizer will begin work early in January in the northern part of Wisconsin. John C. Chase will also start out next month to cover the New England states. In February Bohemian, German and French organizers will enter the field, and the Italian organizer will follow shortly afterwards. Preparation for these tours will be made during December and January.

Comrade Chas. H. Coulter, mayor of Brockton, Mass., has brought an action for libel in the sum of \$20,000 against the "Million," the anti-Socialist paper published at Haverhill, for false statements made in connection with an attack made upon him by a disappointed office seeker, who formerly claimed to be a Socialist. The attack was instigated in an attempt to defeat Coulter for re-election, every voter in Brockton having received the paper. One of the defendants in the libel suit is F. G. R. Gordon, editor of the paper. The sheriff was placed in charge of the "Million" office and press pending trial.

Mrs. Mila Tupper Maynard, of Denver, writes: "Since Comrade Brown was here I have wanted to write you how well pleased we were with his address. He is forceful and effective, an ideal Socialist speaker. Too many of our lecturers are afraid of their audiences intellectually. They should understand that Socialist audiences are hungry for the solid meat of our philosophy. They can arrange conditions for themselves and picture their own Utopias; what they demand is scientific doctrine undiluted. Comrade Brown uses no big words, but he drives home and clinches every essential nail in the Socialist structure. Let the comrades keep him busy."

Comrade Metcalf also writes: "Brown's meetings were two of the best we ever had. There were about 200 present Friday and double that

number Saturday. Comrade Brown not only pleased his audience, but thrilled them. He is a very forcible and eloquent speaker and has a natural gift of oratory. He made a most powerful impression upon the trade union men, whom we have never before been able to induce to attend our lectures in any number. Comrade Brown is certainly the most powerful and efficient speaker to that very jealous and suspicious element which composes the majority in most trade unions, that we have ever had. At the same time no one can listen to him without being convinced of his deep earnestness, forcefulness and the genuine power and sincerity of his oratory."

The omission of the class struggle clause from application cards recently issued by the national office has created some comment and discussion among comrades in different parts of the country, and the national secretary desires to explain as follows:

The national committee at its meeting in January last instructed the national secretary to get out an application card providing for filling with the state committees. This card was modeled on one gotten out by the Ohio state committee. In the rush incident upon first entering the office and getting affairs into shape, the national secretary did not stop to examine the pledge upon the Ohio card, which he gave to the printer to get the new ones struck off, assuming the pledge was the same as that upon the application card then being issued by the national office. Nor was the difference noted until the state secretary of Washington called attention to it, several months after the new cards had been in circulation. The cards now issuing from the national office bear the pledge as formerly, i. e., including the class struggle.

Iowa Notes

Muscatine local has nominated Comrade John M. Work for national committeeman.

Clinton local is booming. They admitted four new members during November and realized \$13.50 on an entertainment.

Get ready now for the municipal campaigns. A Socialist ticket should be put up in every city where an election is held.

The monthly report blanks furnished local secretaries are not coming in as well as they should. This feature of the campaign should not be neglected.

By a referendum vote the state committee has engaged Comrade Frederick G. Strickland for the 1904 campaign. He will be under the auspices of the state committee April 15.

No wage workers were elected to the Iowa legislature. The lawyers and bankers and other Farrysites, who predominate, have been delegated to look after the interests of the wage working class.

The vote on the national referendum submitted to the Iowa locals should be forwarded to the Iowa secretary and all returns be in by Jan. 1, 1904. Returns from Missouri Valley and Lost Creek have been received.

Comrade I. S. McCrillis, our late candidate for supreme judge, has been elected temporary organizer for the Iowa movement. He is particularly effective among the farmers. Write for terms for work in your county and then arrange for a school house campaign.

The tenth biennial report of the bureau of labor statistics contains an interesting set of tables, the purport of which is to invite foreign capital to locate in Iowa. In these tables it is shown what easy marks the laboring people are. In some industries Iowa labor receives as high as four per cent of the product manufactured. The question might be raised if this corresponds to labor's "fair share" so frequently alluded to by the Hon. A. B. Cummins.

All unorganized Socialists in Iowa desiring speakers or information of any kind regarding the Iowa movement should correspond with the state office.

J. J. JACOBSEN,
Secretary, Des Moines, Iowa.

The Ladies' auxiliary will hold its first regular meeting Saturday, Dec. 12th.

The subject for the debate Monday evening, Nov. 30, was: Resolved, That State Socialism is an economic possibility. An amusing feature of the same was the misplacement of the members. This happened in the act of choosing up sides, getting all those who favored the affirmative view on the negative side and vice versa. The arguments were exceptionally weak on both sides, the decision going to the affirmative.

A small attendance gathered at the Sunday afternoon meeting. Owing to the failure of Comrade Lesley to appear the regular program was dispensed with. After a short address by Comrade Peck, upon trades unionism, in which he stated the general conception of the trades union movement from the Socialist point of view, the meeting was opened for general discussion, in which all present took part. The program next Sunday, Dec. 13, will consist of an address by Comrade J. W. Zetter upon "The Objects of Socialism," and an essay by Comrade Lang upon "The Full Product of One's Labor."

Just a word in conclusion: Comrade Lang states in his communication last week that our local is witnessing a healthy growth in membership. He forgot to mention the unhealthy losses.

O. C. WILSON.

For Christmas Cigars, Pipes and Tobacco, go to L. SCHUSTER, 1961 Coulter avenue.