

# SOCIAL DEMOCRATIC HERALD

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## SOME POINTS THAT TROUBLE OUR OPPONENTS

### The Socialist Negation of Property, and the System that Would Reduce All Men to a Dead Level

By Ben. Atterbury

Socialism, it is urged, does not respect the rights of private property. Well, that's too bad; if there is anything that should be "respected" it is property—private property. But, as a matter of fact, the objection (when not intended to deceive) shows a misunderstanding of the Socialist doctrine of property. It is one of those points that few of our critics can or will see. The Socialist negation of property is of property only in the means of production and distribution. And what are these means? Land and capital—the resources and bounty of nature and the instruments (tools and machinery) whereby Labor (the creator of capital), is enabled to produce wealth. Socialists do not wish to socialize a pair of shoes that only one man can wear—but rather the machinery by which shoes are produced. This we desire because, while the machinery is privately owned the individual owning it has it in his power to oppress and degrade Labor and make it difficult for any of us to get shoes. No matter how hard some of us work producing silks for the rich, whether we get shoes for ourselves depends upon the whim of the fellow with a cinch on the machines.

You see, we want silks as well as shoes; in fact, we want more private property rather than less, but see no way of getting it until capital (our social inheritance), and land (our natural inheritance), are made common "property" and when that is done, you see, everybody will have a whole lot more "property" than now. O yes, there will be much more respect for private property under Socialism than now—and everybody who performs useful service will be secure in the enjoyment of it. Let me quote a critic of Socialism on this point about property, one of the very ablest critics, too, Dr. Albert Schaffle:

"Socialism forbids the future use of property as private means of production, as a private source of income, and thus necessarily puts an end to all inequalities of income which are not the result of pre-eminent labor performed. It is only ownership, and moreover only private ownership in the instruments of production, that Socialism would abolish in the future."

And so you see that under Socialism you can have clothes that will be all your own, a house that will be all your own, books and pictures that will be all your own, food that will be all your own, and land and capital that will be yours and mine! What more is there that you and I need?

With such assurances as the above, fortified as they are by the concession of one of the ablest of a few critics, can you not feel that your beefsteak will be forthcoming by day and your bed ready to sleep in by night, and turn in to aid the coming of the co-operative commonwealth, when private and competing capitals will not drive down wages by competition and every worker will have plenty! Or, do you still want plenty plus profits?

But now I hear some lusty apologist

for robbery say: "That is all well enough, but you cannot deny that Socialism will reduce all men to a dead level!" Yes, I can, and do. I affirm and can prove that Socialism will do exactly the opposite. It will raise all men to a living level. And when you come to think it over you will see that that is just what the competitive capitalistic system has failed to do. I take it for granted that you believe labor (of hand and brain) produces all wealth and produces enough for all. You may not agree with me that the reason why, with labor producing enough for all, many laborers do not have sufficient, is that many drones who produce nothing have a surplus. It is true, whether we agree on it or not. It is also true that labor-saving devices greatly increase the facilities of production, so that the shoes for the nation are made in factories by the labor of about 140,000 persons. And these persons, be it remembered, are not shoemakers, but machine tenders.

Now, can you conceive a system better calculated to "reduce men to a dead level" than a wage and factory system that keeps the labor market permanently overstocked and makes of those who are employed mere automatons? Why don't you confess you haven't given the subject much thought and really know little about it? What is your trade, pray? A watchmaker? Beg pardon, there are no watchmakers; there are some fiftieth or one-hundredth parts of watchmakers strolling around, most of them "dead broke" and all on a "dead level."

I tell you, and you can't get away from it, wriggle how you will, the present system "reduces men to a dead level" and does it from logical necessity. Look at the "dead level" of wages in the trades, the "dead level" of fees in the professions, the "dead level" of salaries for preachers, the "dead level" of prices for farmers. What is the principal function of the labor unions? The establishment and maintenance of a "dead level" of wages. And what does a "dead level" of wages mean? A dead level of opportunity for individual development.

I think I know what I am talking about. Honor bright, now, do you think you do? I can prove another thing; it is this, that the present leveling system involves a lower level, lower in wages and opportunities. You can't put your finger on a single measure—outside the program of the Socialists—that can stop it. Capitalist politicians cannot help you, because their masters have to be consulted. All the remedial legislation of twenty-five years has not prevented the robbery of the people at the sweet will of organized private capitalists. And today you have this picturesque illustration of the "dead level" in place of the "liberty and prosperity" which you imagine you have:

Population.	National Wealth.
52 per cent own	5 per cent
39 " " " "	24 " " "
9 " " " "	71 " " "

Do you not see that the "leveling" process is already established?

of dollars and the sacrifice of thousands of lives.

In saying "We are at peace with the world" the president places the Philippine islands outside of the world, and it is doubly true that the natives of that portion of our empire think they are in hell, because they have probably learned that "war is hell."

In conducting this war of invasion and subjugation the president says he invokes for his "guidance the direction and favor of Almighty God." If he were waging war in the Philippine islands to secure liberty and independence for their inhabitants, he might invoke the "favor of Almighty God." But he is waging a war of conquest and subjugation, and therefore with far greater propriety could invoke the direction and favor of the devil, which, evidently, he is getting, and in such wars, be it said, the devil is no slouch.

The president sarcastically refers to those who oppose his policy as "obstructionists," the enemies of their country, and all that, when in fact they are the men, and the only men, who are rallying to the support of the republic and the principles of "liberty and independence" upon which it was founded.

The president calls attention to the fact that he is organizing a Filipino army, traitors to their country, to murder their countrymen who refuse to be subjugated; and exclaim, as did Patrick Henry, of undying fame, "Give me liberty or give me death."

In this the president is emulating the example of the British during our revolutionary war in arming Tories and traitors to defeat Washington, who were more relentless than the savages in the pursuit of patriots.

But why pursue the subject? The "inaugural" address under consideration is from first to last a mass of vapid vapors without one word to redeem it from the low plane of thought which distinguishes it throughout, a tame rehash of capitalistic stuff appearing in a subsidized and debauched press and exploited upon the stump by the lickspittles of the money power, and in closing it should be said, because it is true, that the crowning infamy of McKinley's first administration is the organization of the billion dollar trust, fully equipped to supply any amount of money required to destroy the republic and inaugurate the empire.

### A Word with You, My Boy

Some people say Socialism is slavery. Well, working for what you get and getting only what you produce is Socialism. The parasites who ride on your back and clip coupons might think it slavery. If you fellows who work occasionally, when you get the chance, aided by the labor of your babies who ought to be in school, like the present scheme, why just vote for any old party candidate. If you think the present plan gives you leisure to be decent and plenty of clothing and food, just keep it up. But if you don't think so you had better get some cheap little book and find out what Socialism is. You will be astonished to learn how simple and just Socialism is. Don't take the word of your preacher, doctor or lawyer friend; they can be just as ignorant of truth as anybody else—in fact, an educated ignoramus is about the worst kind. Some of the most ignorant men I ever saw were educated men—regular "two-spots."

There is occasionally some fool talk by such people about Socialism "destroying the family," and all that sort of rot; but you may rely on my word, my boy, when I say that such assertions come only from knaves or ignoramuses. I am married, and if Socialism plays h—l with the family, do you suppose I would be a Socialist?

You also hear little human parrots say that Socialists are irreligious. Well, if being a church member is religious, they are not; they are giving "churchianity" some of its hardest wallops. But men just have to get out of the church to advance! This may shock you, but it's true. Brotherhood is religion—"this is religion by her deeper name." The Socialist wants to put brotherhood into practice here and now. To do this the whole people must own the means of production and distribution.

William Q. Jenkins.

### A Society Item

New York, March 6.—Mrs. Frank Leslie no longer—but the Baroness de Bazus.

When Mrs. Leslie sailed for Rome on the Maria Theresa she was thus booked. She had the name engraved on her visiting cards, and she bore a patent of right to the title.

The title is said to be of French origin. But, although Mrs. Leslie announced her accession before she sailed she did not state in what manner her decoration had come to her. It is intimated that she bought it. Mrs. Leslie's friends declare, however, that the title came to her by descent.

Bazus is a tiny hamlet in France, nine miles from Toulouse. It boasts only 225 inhabitants.

## MISCHIEF MAKING BLISSFUL SOCIALISM

### Futile Attempts of a Confusionist to Unite Socialists While Denying the Class-Conscious Proletarian Struggle

By Isador Ladoff

Rev. W. D. P. Bliss is the leader of the Social Reform Union. Being weary of the strife of Socialists (in which, by the way, he played the part of an on-looker only) and the Socialism of strife, he decided to step forward with an olive branch, the "symbol of what shall be." This is, of course, very natural. The reverend gentleman is weary and wants peace. He does not believe in strife, but does believe in peace. He believes, however, in many other things. He believes "in one life, in all the people and in all the people in one life." As the dear reader will readily conclude, the reverend gentleman is not only exceedingly broad in his faith, but somewhat oracular in its expression. In religious affairs, however, a little haziness of style is considered rather graceful and lofty. Indeed, W. D. P. Bliss is not a common mortal: he is a prophet, an apostle of a new Socialism, the Socialism of the twentieth century, the Socialism of Peace (with a big P). What will such a Socialism mean? asks the prophet, and replies himself: "It will mean all that is in man—sex, bodies, heads, souls, matter. What is matter? Never mind! It will mean mind. What is mind? No matter!" In regard to transparency of style the sentences of the Pythian oracle are far superior to the style of the apostle of the Socialism of the twentieth century, but great ideas have to be clothed in the language of poetry. In spite of all the poetic license of the profession, or, rather, confession, of faith of the founder of the Socialism of Peace, one thing is clear as "the glow of Homer's rolling sun"—namely, that it will mean a great deal more than the Anarchism of Peace as expounded and propounded by Count Leo Tolstoi. Judge for yourself, dear reader. The Blissful Socialism of Peace will mean matter (and that means a great deal), no matter, mind, never mind and many other things and nothings, enumeration of which we are compelled to omit for sheer lack of space.

The most encouraging aspect of Blissful Socialism is, however, that it will mean sex, and for obvious reasons. Rev. W. D. P. Bliss is not only the prophet of a new gospel, a new savior of humanity, but a great organizer. He found out that "people are weary" (again this characteristic expression of the reverend gentleman's state of mind, this time generalized; believing in "all the people in one life," he identifies himself with the people to which he belongs) "of discussion, they want action." Therefore, he is starting "an organization that shall eventually make parties unnecessary. Today reform needs not so much education as unity, the unity of the whole people." There is obviously nothing small about the great founder of Blissful Socialism. He is against parties, because a party stands for a part. We must have an organization into which any one—any man or woman—can enter. It must respect everybody's opinion, alike the millionaire's and the pauper's. It must, therefore, as an organization, have no opinion, NO PLATFORM, NO PRINCIPLES! But secondly, having let everybody in, it must find out what all want! How will this bring in Socialism? It will not bring in Socialism until the majority of the people want it, "and then it will." This idea of ushering in Socialism by uniting all men and women of the world in an organization without principles is so grand, so unique, so original and at the same time so delightfully simple, that it would make Rev. W. D. P. Bliss immortal if he did not otherwise deserve it. Let us only imagine "an organization to which anybody can belong and yet perfectly free to vote as he will. Those who think they can do the most good by working through one of the old political parties can still do so, those who believe in a class-conscious party can go on with their efforts and party. It can bind no one; it can unite all, because brotherhood (among the millionaires and paupers) is more adhesive (not cohesive, mind you, but adhesive!) than strife." In respect to tolerance, broadness and liberality this organization does not leave anything to desire, since "anybody can belong to it, without committing himself to any economic view, without making any pledge to support or not to support any party."

Rev. W. D. P. does not believe in a class-conscious proletarian struggle. His motto is, "Brotherhood by brotherhood, peace by the path of peace." His ideal is the sea "of deep, sun-crowned frat-

ternity." A fitting conclusion to Rev. W. D. P.'s manifesto of Blissful Socialism would be the paraphrase of the historical concluding sentences of the Communist manifesto: Workingmen of all countries, good-night!

What is Blissful Socialism? It is a conglomeration of conservative or bourgeois with Utopian Socialism. To quote the Communist manifesto: "A part of the bourgeoisie is desirous of redressing social grievances in order to secure the continued existence of bourgeois society. The bourgeois Socialists want all the advantages of modern social conditions without the struggles and dangers necessarily resulting therefrom. They desire the existing state of society minus the revolutionary and disintegrating elements. They wish for a bourgeoisie without a proletariat. In requiring the proletariat to carry out such a system, and thereby to march straightway into the social New Jerusalem (Blissful Socialism), it but requires in reality that the proletariat should remain within the bounds of existing society, but should cast away all its hateful ideas concerning the bourgeoisie. It is summed up in the phrase: The bourgeoisie is a bourgeoisie, for the benefit of the working class. The undeveloped state of the class struggle, as well as their own surroundings, cause Socialists of this kind to consider themselves far superior to class antagonism. They want to improve the condition of every member of society, even that of the most favored. Here they habitually appeal to society at large, without distinction of class—may, by preference to the ruling class. Here they reject all political, and especially all revolutionary, action; they wish to attain their ends by peaceful means, and endeavor by small experiments, necessarily doomed to failure. By degrees they sink into the category of the reactionary, conservative Socialists, differing from them only by more systematic pedantry and by their fantastical and superstitious belief in the miraculous effect of their social science. They therefore violently oppose all political action on the part of the working class; such action, according to them, can only result from blind unbelief in the new gospel." So far Karl Marx's opinion on Blissful Socialism. We have very little to add to it. Suffice it to state that we consider Rev. W. D. P. Bliss' "movement" not only ridiculous (although probably well meant), but decidedly harmful, as it is likely to create more confusion in respect to what Socialism really means and stands for than already exists among the general public. W. D. P. Bliss is what we would call a confusionist himself, as he sufficiently proved by his would-be public activity for many, many years, a man without a clear vision, without courage of his convictions, without backbone, a straddler. Such people are fretful, try to please everybody, attempt much and finally accomplish nothing; they usually fail to grasp situations, and grope around in the dark without realizing it. They attempt to appear great, original, but turn out commonplace and funny.

Social Democracy can afford to look with compassion on the activity of petty middle-class reformers posing as saviors of humanity.

### Awful Poverty with Co-operation

I saw in Brussels and Ghent evidence of the great good accomplished by co-operative societies which control manufacturers of almost every conceivable kind. In Ghent there are 35,000 persons in one co-operative society. In Brussels there are forty thousand. These societies have been organized for twenty years and are steadily growing, proving that co-operation is no Utopian dream, but a fact.

There ought to be powerful societies of this kind in every city and village of our young, progressive land. We ought to lead the world in this matter as we do in many other things.

The awful extravagance of kingdoms and the terrible poverty of the masses struck me forcibly. I am sorry to see America drifting away from its early dignified simplicity into wasteful pomp and display, which renders it a weak imitation of an empire.—Ella Wheeler Wilcox.

Labor unions ought to know if Emperor McKinley's coronation suit, and the wonderful trousseau of his Queen, bore the union label.

## McKINLEY'S INAUGURAL

In 1896 William McKinley of Ohio, a bankrupt, was, by the power of money collected from trusts, corporations, monopolies, banks and combines, by Mark Hanna, made president of the United States, a fat job which he held for four years at \$136,98 a day for 365 days of each year.

Night and day, whether the president was feasting or fasting, sleeping or working, praying or playing, at home or abroad, about ten cents every minute dropped into his pockets. It was a fat job, and on last November the trusts, corporations, monopolies, banks and combines continued the job for another four years, at the same rate of wages, \$6.90 an hour, for every hour in the entire four years.

It is this fact that made it necessary for William McKinley, to deliver his second inaugural address March 4, 1901, and begin again to receive his wages.

The inaugural ceremonies were attended with a splendid military display, suggestive of the fact that the civil has become subordinate to the military power; that the republic, with its democratic simplicity, has reached its sunset decline, while the "world power empire"

has dawned upon the world from Orient to Occident and its martial drum-beat and bugle-blast are heard round the world.

Space forbids any extended notice of the second inaugural address of our emperor-president; only epitomized reference is required, and little of that meets the demand.

It should be mentioned, en passant, that McKinley has won a number of soubriquets during his administration, which will stick to him until his hour-glass is turned for the last time, and even then will not let go their hold, one of which is "Plain Duty" McKinley, and another is "Crawfish" McKinley, both of which are eminently proper because of historical incidents which they recall in dealing with the Porto Rican tariff question.

The address begins by reciting the financial, commercial and industrial prosperity of the country, in which the president clearly intimates, "I did it."

He proclaims that "We are now at peace with the world," though a war of savage cruelty is in progress in the Philippine islands, requiring an army of at least 60,000 men and a fleet of warships with an annual expenditure of millions

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Social Democratic Party Vote  
**1900 (PRESIDENTIAL) 97,024**  
**1900 (S. L. P.) 34,191**  
**TOTAL 131,215**

We call it "inauguration," but it is "coronation" all the same.

The union label will work wonders if labor unions can make it stick.

The lust and trust combines are doing fairly well in the line of prosperity.

Socialism in its fight for better conditions asks no quarter. It is a fight to the finish.

The great Morgan trust, the largest in the world, is to be known as the "Steel and Steel trust."

Observe the spider and the silk worm, a low order of insects. Still they operate their own spinning jennies.

As long as a worker is compelled by conditions to surrender to capitalism a large portion of his earnings he is a slave.

An axe makers' organization in Pennsylvania axed for an advance in wages and won the strike. They were sharp.

"Eternal vigilance is the price of liberty." But in these halcyon days thousands pay the price who do not get the liberty.

McKinley is trying it on, but he will never be able to preach Christ's sermon on the mount from the muzzles of his cannon.

Garfield is credited with the saying, "Today is a king in disguise." If he were now living he would say, "McKinley is like today."

The fact that "God rules in the councils of nations," is about played out. The Boers, the Filipinos and the Chinese don't take any stock in the whim.

In Indiana a man who sells his vote is punished, while the purchaser continues business at the old stand unmolested. That is Mark Hannaism to perfection.

The milkmen of Buffalo are going to organize an international association, and President Gompers says they have as much right to do it as any udder people.

John D. Rockefeller has recently given to Brown University \$250,000, his second gift of like amount to the institution. Total, \$500,000, equal to his income for about fifteen days.

The working women of Missouri have a bill before the legislature granting them the same wages paid to men—for equal work. If the legislature has any gallantry it will pass the bill.

Every year for the past thirty years some sort of a rebellion, insurrection or revolution has been going on in the Central American states. They don't stand pat on anything except religion.

The government has in its employment at Washington city, 19,446 persons, to whom it pays annually \$19,624,496. The employes includes everybody from spittoon cleaners to cabinet officers.

Andy Carnegie, who prates about "dying poor," recently received a check on a New York bank for \$25,000,000. This represents only a part of his "spot cash," besides which he has \$204,000,000 in bonds drawing interest.

Emperor Billy will issue a decree interdicting the export of hemp from his Philippine provinces. He thinks it will be required to pay such of the "insurgents" as are not killed in battle, while fighting for liberty and their native land.

Since July last the iron molders of Cleveland, O., have been on a strike and have won a victory, and the non-union-

ists will have to go. A clear case of "enforced idleness," about which there is much talk nowadays.

A California judge—by the name of Hall has decided that the law making eight hours a legal working day is "un-constitutional." The judge is either a rascal or a fool, and in either case ought to be halled over the coals.

"You can't make a silk purse out of a sow's ear," says the old saw, but it does not follow that a statesman like Mark Hanna can't be manufactured out of a horse-leech by adding a devil-fish tentacle and the velvety paw of a catamount.

The Chinese classify the distinguished culprits who aided the Boxer rebellion against foreigners—some of them are degraded—losing their titles and possessions. Those exercising greater influence are permitted to commit suicide, while the chief leaders are beheaded.

The old aphorism says: "Like king, like people. True, and like people, like king is also true. If in the United States conditions of the people are a shame and an abomination it is because the people so will it, or worse, because the people permit it.

The greatest gambling establishments of the world are the stock exchanges. The gamblers ante up wind and water—there is no limit to bets, and while nine out of ten fools who go into the game are swindled the dens are regarded as the result of business evolution.

A New York liquor dealer, who has been in the business for more than twenty years, writes to a city paper that he has fifty good and reliable customers who stand high in their respective total abstinence clubs and societies, and adds, as a judge of good liquor, a total abstinence man is liable to be an expert.

Gen. Thomas, just before one of his great battles, asked a captain of a battery, "Have you got an extra lynch pin?" and reminded him that a battle might be lost for the want of a lynch pin. Socialists in their battle against wage slavery should see to it that their batteries are supplied with extra lynch pins.

A man out of work, out of money, poorly clad and hungry, is in a poor plight to solve or consider economic problems. But give him employment, let him earn the wherewith by which to improve his condition, and you may, as if by enchantment, arouse his latent energies and make him a useful citizen. It has been done.

Said the keeper of a Friendly (?) Inn, to a hungry, worn-out tramp: "Saw that pile of wood and I'll give you something to eat." The wretched mendicant replied: "I am weak from hunger, give me a breakfast and I will saw twice that amount of wood." The "Friendly Inn" declined the tramp's offer, but did invite him into the house to hear the "prayer service."

Once upon a time the saints held a convention. It was international and harmonious. Preliminary to general business two resolutions were offered:  
1. Resolved, The earth belongs to the saints.  
2. Resolved, We are the saints.  
The resolutions passed without a dissenting vote.

The Sultan of Sooloo, or Jolo, or Hello—it don't matter as to that—in honor of the coronation of his master, Emperor Billy, purchased two new wives for his harem, and bought enough calico for trousseaus for the whole shebang. He reports the slave market active, and that piracy, polygamy and prosperity are flourishing.

There is a scheme before the Illinois state legislature for a new state constitution. From present appearances the politicians, led by the speaker of the house, are using it to put off effective action on municipal ownership. It will be five years before a new constitution can go into effect. In the meantime all steps towards municipal ownership will be suppressed. This is exactly what the corporations want.

Rockefeller, Carnegie, George Gould, Russell Sage and J. Pierpont Morgan will go to Washington to be weighed on the scales in the navy yard of that city, which accurately weigh anything having the heft of one pound up to 150 tons. Care will be taken that two of the monsters do not mount the scales at the same time, and some doubt is expressed as to the capacity of the scales to weigh Rockefeller alone.

Addressing a meeting of the superintendents of schools at the Auditorium Hotel in Chicago last week, Thomas M. Balliet declared, what everybody alive to facts knows is true, that the heads of large educational institutions are no longer what they used to be. The standards of American institutions, he said, are changing, and the money-getter is wanted by the university for president.

Notwithstanding the boast that a tidal wave of prosperity is now rolling over the country, there are, to put it mildly, a hundred thousand willing workers in the

United States who are anxiously seeking employment, for an opportunity to work, which they cannot find. If this is doubted an advertisement calling for workers regardless of the character of the work, provided it is honest, will eliminate doubts and confirm the statement.

Reports show that during the past century the production of cotton in the United States increased from 120,000 bales in 1801 to 9,436,000 bales in 1900, and that during that period the weight of the bales increased nearly threefold; and it is shown that during the same period the cotton factories of New England have degenerated and become scarcely less than prisons where men, women and children are incarcerated to exploit capitalism.

When irrefutable facts demonstrate that 15 per cent of the population of the United States manage to appropriate 90 per cent of the wealth created by 85 per cent of the population, trip-hammer logic is not required to prove that 85 per cent of the population are mercilessly robbed by the remaining 15 per cent of the population. Labor, and only labor, produces wealth, hence labor is the victim of the robbery. The only organization in the world that is laboring to change conditions is that which marches under the banners of Socialism.

Mrs. Carrie Nation, every time she knocks out the head of a whiskey barrel with her little hatchet, soliloquizes: "There goes a hundred drunks, two cases of delirium tremens, twenty fights, one murder, two divorce complaints, five suicides and more devils than are cast out of Mary Magdalene." Then she caresses her little hatchet and sings as softly as an aeolian harp:  
"My dear little hatchet, my sweet little hatchet,  
You are to Kansas a precious boon,  
Yes, you and I have created a racket.  
Hallelujah! down goes the saloon!"

Prince and Princess Charles of Sweden visited a concert hall expecting to hear a young woman sing in whose success they took a lively interest. No one in the hall paid any attention to the sprigs of royalty who, as the young woman did not appear on the stage, became restless and the Prince, upon inquiry, learned that the concert in progress was under the auspices of the Socialists, and that the young woman in question would not appear. The royal guests remained in the hall for some time and left without meeting with any incivilities, and reported at the palace that "Socialists could amuse themselves in an intelligent manner and with as good order as any other political party."

Men talk learnedly of industrial evolution. Tersely defined, evolution is "unfolding," reaching perfection by the slow but certain process of occult laws. It involves the idea of advancement from the imperfect to the perfect when applied to living organisms, evolved from the egg, molecule or what not. But industrial evolution, from a condition in which "labor and capital were combined in the same person," to a condition when capital is master and labor a slave, seems to be a process of binding rather than "unfolding." Perhaps some phrase other than "evolution" to characterize the difference between industrial conditions of the past and the present could be coined. But after all, it may be that evolution is appropriate in view of the fact that industrial evolution has been subject to the same law, which in its operation evolves from the egg, a crocodile, a shark, a vulture or a cobra.

**Social Democracy**

Socialism, if it means anything, means democracy written large. Hence, Social Democracy and Social Democratic party.

You can find on every page of history the working out of the democratic principle—the rise of "laboring demos with the knotted hands" from slavery to freedom.

The triumph of Socialism will be the ultimate supremacy of democracy throughout the world—the natural and logical result of Labor's struggle and the action of economic forces.

It is through the study of Socialism that we perceive why democracy—undeveloped and hampered by a class rulership, the property class—has failed. The principle itself is untouched; it is the crown and untroudden peak on the chart of human progress.

Democracy, according to the dictionaries, means a government in which the supreme power is in the hands of the people. The world has never yet seen that kind of a government. No party in existence, except the Social Democratic party, proposes to establish such a government. "Supreme power," requires not only the democratic principle of political equality (which the world has not yet seen) but also the embodiment in the laws of the Socialist principle of economic equality.

No body of people have the same right as Socialists to use the word democracy; they also have the duty to stand for it in its true historical meaning, unaffected by the puerile argument that it "confuses" somebody. Power and privilege have always been confused by it. Let us develop and go forward to democracy, which, written large, means Socialism.

**Merrie England**

As a treatise on Socialism, "Merrie England" has won wide and permanent recognition in England and in the United States. The author simplifies intricate questions relating to work, wages and conditions. He tells what has been, what is and what may come to pass if workingmen are true to themselves. Problems which appear difficult are solved in a way that the average mind grasps central truths readily and comprehends the principles and purposes of Socialism. "Merrie England" is common sense written in capital letters—a battering ram fairly represents its logic and arguments and its conclusions are axioms. It seeks to impress upon the mind of the reader the supreme importance of mind force, as compared with physical force. He shows that "the best part of man is his mind," and that in England there is a vast amount of mind undeveloped, unused and going to waste—the mind of the working class. The same is true of the United States. This dormant mind force once aroused and set in motion would lift workingmen out of ruts of ceaseless drudgery to conditions where the satisfactions of intelligence would be realized. This, it is shown, is one of the aims of Socialism, and "Merrie England" demonstrates that success in that line is eminently feasible. The author points out that even in England, where environments have been exceptionally adverse, poor men and workingmen have overcome them, and made themselves famed for usefulness to their fellow men. The mission of Socialism is to vitalize this inert mind force and set it in operation for the good of mankind, and "Merrie England" in a thousand ways points out how this may be accomplished. "Merrie England" in size is a small book, in thought one of the greatest to be found in our libraries. It can be easily carried in the side pocket of a workingman's blouse, and in his leisure moments transferred to his head, where its teachings will furnish food for thought upon subjects of the greatest concern to the well-being of labor.

**On With The Dance**

The great tragedy of "Progress and Poverty," now being enacted in the United States, is said by competent judges in such matters to present scenes of tragic interest, such as the immortal bard of Avon in his palmiest days never so much as dreamed of. In this structure they are both didactical and epic. They abound in scenes of transcendent beauty, enrapturing beholders and extorting vociferous applause, followed by spectacles so appalling that the devil himself cries out "Shame!" and all the ranks of the damned experience thrills of horror. There are graphic pictures of progress and prosperity. The working man owning himself and his tools, living in a flower-embowered cottage, where the wife and mother, the picture of contentment and happiness, surrounded by her children, happy as the birds singing their roundelays amidst the blossoms of the trees, and in juxtaposition, the cottage wrecked, the father a tramp, the mother insane, the children in rags, wandering waifs amidst scenes of desolation and despair, requiring the genius of a Dante, a Milton or a Victor Hugo to depict.

The scenes in the wonderful tragedy of "Progress and Poverty" change as rapidly as the figures in a kaleidoscope. In one scene progress and wealth is presented, in which Capital is riding upon the necks of working men. In another scene, Progress, mounted upon a gaily equipped charger is driving its proletarian army to fight the battles of kings in the name of empire and sovereignty. In still another scene Progress appears on the ground where working men are struggling against oppression armed with injunctions, guns, pistols and clubs and the stricken go down like forest trees when the storm god comes down in his wrath.

But the scene which represents the climax in the tragedy is the dance of death. The dancers, the victims of conditions which defy exaggeration, come in ceaseless procession. They dance, rattle their chains, and die—the dead are dragged away to some potter's field, unknelt, unsung and unknown, while Capitalism, a combination of fangs and claws and beak, an incarnate devil-fish, enthroned and crowned and sceptered, shouts, "On with the dance!"

**The Outlook**

General Stewart L. Woodford, in an address before the Outlook club, among other things, said that "Measured by a common standard, despite all the opportunities of intervening ages, there had been no real change in the human intellect; that the lust of power had prevailed from the beginning," and referring to our Spanish war, affirmed that the United States is now in the grasp of the craze for dominion. "I am aware," said Gen. Woodford, "that some pious minds regard the national situation as an indication of the providence of God. Of all ideas, this seems to be the most preposterous." The speaker contended that "there is danger in what we call commercialism," and that "there is tremendous danger in every large prosperity. Great prosperity has destroyed nearly every family in which it has been continuous for three or four generations,"

and that "great prosperity had wrecked every nation," the decline and fall of which history furnishes any account.

It appears paradoxical to speak of prosperity as the forerunner of destruction, of the wreck and ruin of nations, and yet history proclaims the truth. Why such a verdict? History but repeats itself. Great prosperity has fallen to the lot of the few, poverty to the many. Prosperity, if it does not come to all, if the rich rob the poor, as has been true in all ages, and is true now, the boasted prosperity is but another name for piracy, and by God's eternal decree, the nation that practices it is doomed.

It does not matter in the least with what skill, fancy or fact may adorn the robber nation. Its palaces and towns, its learning and its refinements, its science and philosophy will only expedite its ruin, if its prosperity results from robbing the poor, now going on, in what are called civilized nations, of which the United States' boastfully claims to be in the van.

Socialism would change the program, and however forlorn the hope, the call to action serves to inspire courage and unyielding tenacity of purpose. Will it win the battle? That depends upon the people's discernment of the perils that confront them.

**The Handwriting on the Wall**

The law of the world—whether stated in theological phraseology or not—is justice; yet, retributive justice. It rules absolutely throughout the universe in every sphere of action of all intelligent beings. Fraud upon workers, fraud upon buyers, must, by the very nature of things, entail the destruction of any society which tolerates it; nay, which blesses and approves it with the names of competition, supply and demand, the course of trade. Who, that has eyes to see, can fail to discern even now the handwriting on the wall—the Mene, Tekel, Upharsin of this great Babylon which we have built? Socialism, communism, Nihilism—think you they portend nothing? Do not think it. They should need no Daniel to expound them. Their interpretation is plain enough.—W. S. Lilly, "On Shibboleths."

**Promises Not Kept**

Past Commander Joseph W. Kay of the War Veterans' and Sons' Association, in a speech before that body in Brooklyn, denounced Chairman Mark A. Hanna of the Republican national convention for having broken ante-election promises to the old soldiers.

"The vote of the veterans was given to President McKinley," said Commander Kay, "upon the express agreement made by Senator Hanna in writing that the bill increasing the pensions of veterans should pass both houses of congress. I was told to see the senator from Ohio regarding the bill and its failure to get through the house. I saw him and said: 'Mark, you know you agreed before the last election to pass this bill and committed yourself to it in writing. That was the price you paid for the veterans' vote at the last election. Why didn't you keep your promises?'"

"Mr. Hanna did not reply. He turned on his heel and walked away."

**Catholics Who Are Socialists**

The New York Press says that "Socialism in the Church of Rome is by no means uncommon. Prof. Francesco Nititi, of the University of Naples, has written a volume of nearly five hundred pages entirely devoted to an account of Catholic Socialism. In this treatise Professor Nititi traces the rise and progress of the doctrine among influential Catholics in various countries. One of the foremost advocates of Christian Socialism was the powerful Bishop Ketteler of Mayence. The bishop contended, as against the third encyclical letter, that the Catholic Church had never maintained the absolute right of property. And Canon Moufang, another prelate of distinction, labored earnestly to devise some scheme by which workingmen might be delivered from dependence upon the current fluctuations of the market. This he would achieve by vastly enlarging the powers of the state, what we term 'state Socialism.' In truth the group of Catholic Socialists in Europe has been noted for ability and independence of thinking. The movement abroad goes a long way with the Socialists in their cries of wrong, but only a short way in plans of redress. But the curious thing is that, in spite of encyclical letters, Socialism as a scientific doctrine of industrial readjustment should have appealed with such force to many educated leaders of the Catholic party."

**McKinley's Song**

"I doubt not through the ages one increasing purpose runs,  
To spread abroad Christ's Gospel by the matchless power of guns,  
And with my august cabinet, as we talk of war and gore,  
I pray for guns of longer range, and of a little bigger bore."

The answer of Socialism to the capitalist is that society can do without him, just as society now does without the slave-owner and the feudal lord, both of which were formerly regarded as necessary to the well being and even the very existence of society.—Prof. W. Clark.

OUR LONDON LETTER

LABOR AND POLITICS IN ENGLAND

By John Penny, Gen. Secy. I. L. P.

Accidents to Work People

According to the statistics compiled by the Labor Department of the Board of Trade, no less than 4,823 workpeople met with fatal accidents while at work in 1900.

Of these 4,823 people, 1,889 were engaged in the shipping trade, 1,049 in mining, 626 on the railways and 802 in factories.

The number of non-fatal accidents was also very large in 1900, being 104,354, as compared with 96,248 in 1899, 79,869 in 1898, 63,905 in 1897, and 57,472 in 1896.

Trade Unionism in France

At the end of 1899 there were 2,685 trade unions in France, the total membership of which was 492,647, an increase of 73,000 as compared with the previous year.

Secondary Education

The recent judgments by Justices Wills and Kennedy to the effect that school boards have no power to spend money on science and art classes has aroused a storm of indignation throughout the country.

Motor Cars and the Housing Question

Mr. Balfour has penned a remarkable letter to a correspondent in which he advocates the provision of motor cars as a partial remedy for the overcrowding which prevails in all our large towns.

Gas and Electric Lighting

Many years ago, when the electric light first came into use, it was popularly supposed that gaslight would be superseded by electric lighting.

In 1893 the city of New York produced 320,000,000 cubic meters at a selling price of 4.2 cents per cubic meter.

For this year Berlin has appropriated nearly \$500,000 for new gas plants, and only last year the largest gas reservoir in Germany was erected in a Berlin suburb (Schmargendorf) with a capacity of 8,400 cubic meters.

This slow progress from the days of tallow dip and kerosene lamp is due to the profit system.

Progressives Win in London

The municipal election in London Saturday, March 2, resulted in a tremendous victory for municipal ownership of all public utilities.

London will now go ahead and own its water, gas lighting and transportation, taking the present plants out of the hands of private companies.

Mr. Balfour would much prefer the giddy motor car to the complacent tram car on the ground that there would be no cost for laying down and keeping lines in repair and that the interruption to street traffic would be avoided.

London Water

The London water companies—there are eight altogether, making a total profit of over a million a year—are at present trying to get parliamentary powers to compel users of water to put certain improved fittings in their premises.

Municipal Tailoring

At a recent meeting of the Bradford Corporation it was proposed that a committee should be appointed to inquire into the advisability of establishing a municipal tailoring department.

ties will soon be under public control.

The election was principally fought over the water question. London's water supply is now owned by several companies, notably the New River Company.

Despite the great profits of the companies they had the audacity to recently present to parliament a demand which would make even the Ramapo Company of New York blush.

London householders rose en masse and almost swept out of sight the Moderate or Conservative party, which was backing the corporation monopolists.

The Progressive party, which declared for municipal ownership, secured nearly the entire membership of the London County Council.

The council already owns a number of street car lines, and will proceed to construct others and endeavor to give London adequate transportation.

The other day no less than fifteen persons selling the Arbeiter Zeitung in the streets of Vienna were arrested, their papers confiscated, and the men fined.

Trust Government

Here are some of the things that have been done by the trust government of the United States. The jaspers who prattle about a government by the people should do themselves a favor by getting a line on passing events.

Since the present session of congress began the people of this country have been regaled by the following interesting events:

The president of the United States has been endowed with absolute, unlimited and wholly irresponsible power in the Philippines, power far more autocratic than any king or emperor ever had.

The senate and house have trampled upon the national pledge in respect to Cuba.

The speaker of the house of representatives has assumed, in utter defiance of law, the right to edit the record of congress and expunge remarks uncomplimentary to a friend of the president.

A rear admiral of the American navy has sought to establish in the service social distinction as a basis for promotion and congress has not been sufficiently interested to interfere.

Men have gravely and earnestly advocated in congress and all but secured the enactment of the infamous ship subsidy bill—at the command of the Standard Oil trust.

A billion dollar steel trust and a billion dollar railroad trust, have been formed, both in the boldest defiance of the laws of the United States, but no federal official has lifted a finger to enforce the law—at the command of Mr. Morgan's trust.

Russia has been insulted, injured and nagged into a destructive tariff war—at the command of the sugar trust.

Good men have been denied recognition won by courage and ability in the country's battles—at the command of the armor trust.

One bank in New York city has been presented with some millions from the public funds—at the command of the Standard Oil trust.

District attorneys and judges have appointed at the direction of the trust interests.

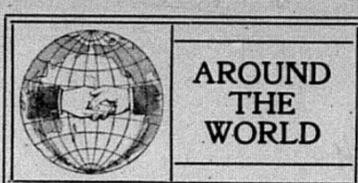
Such are the fruits of a government by and for the trusts, says the Chicago American.

A Critic's Correct View of Socialism

It is only in connection with the means of collective labor, not in connection with the means of individual consumption, that collective ownership is projected or is in any way possible.

We therefore say emphatically that it is not correct that the system of collective property endeavors to suppress all and every private possession of property, or that it is the absolute negation of the right of private ownership.

The following amounts have been received on the organization fund during the week by Comrade Corinne S. Brown: Rockville Branches 4 and 6. \$5.00



In Schaffhausen, Switzerland, Socialists increased their vote to 10 out of 31 in municipal council election.

In Brinkum, Germany, the Socialists won in election. Also increased their number of seats in Braunschweig.

Socialists of Holland hold national convention at Easter to discuss the trade union situation and map out plans for the next election.

In Brussels, owing to the large number of children (70 per cent) whose parents have signed forms requesting that they be withdrawn from religious instruction, the Catholic authorities have not yet decided whether they shall or not give this instruction.

Deutsche Worte for January prints a lecture by R. Herbst which he gave before the Builders' Trades Union in Vienna, on "The History of Trade Unions in France."

In New Zealand organized labor is not permitted to strike. If a grievance occurs there are two courts to which they can be referred—first, that of conciliation, without power to enforce its verdict.

Lubeck is one of the old Hanse towns, and is governed by very old-fashioned laws. The ruling body, called the senate, is an oligarchy.

"Going to church" is merely a fashion in England, as one would go to the races, the theater or the ball. Says the Toronto Sunday World: "The Prince of Wales did much to render this Sunday church-going a practice on the part of English society that non-attendance is now considered in the light of bad form, and as calculated to render one unpleasantly conspicuous."

We have all heard of the "Reign of Terror." Let me give you a record of wars during the late queen's "Peaceful Reign," taken from the News of the World Almanack for 1890:

Table listing wars and conflicts from 1827 to 1899, including Canada, Afghanistan, China, Egypt, and various European conflicts.

And also not forgetting the present war, which is "over," and for which we are still sending men until there is "standing room only" in the "captured colonies" for British soldiers.

Capitalism and Christianity

Christianity says "thou shalt not steal." Capitalism says "steal all there is in sight." Christianity says "thou shalt not kill." Capitalism says "our business is lawful, the weak must go to the wall."

LOCAL BRANCHES

- LIBERTY BRANCH, San Francisco, holds public meetings every Sunday and Wednesday evenings, commencing at 8. Admission free.
CALIFORNIA
Branch No. 1, Los Angeles, meets every Sunday afternoon at 3 o'clock, at Woodmen's Hall, 1255 Spring street.

THE HERALD FORUM

\*Communications intended for this department must be brief, legibly written on one side of the paper only, and accompanied by the real name of the writer. No attention will be given to anonymous letters. The editor is not responsible for the views of contributors.

Time for a Change of Tune

It was all well enough for Patrick Henry to exclaim, "Liberty or death!" It is all well enough for any one man to claim the alternative of death, if he likes it, but there are some of us who propose neither to die or be slaves. One man may die, but a race cannot. The question of the twentieth century is not, "Shall we be free, or be exterminated?" but "What is the surest and shortest path to that liberty which we are determined to have?"

Socialists, before you are so ready to die, assert yourselves and take a little whirl at living!

One of the

"Vanishing Middle Class."

Of Course Not

Mr. Lambert Tree, who was minister to Russia under Cleveland, thinks it quite ridiculous that the Cubans should fancy they might get on now without our boys in brown.

He explains that they have neither an army nor navy, "not even a revenue cutter to guard their shores from smugglers!" Of course it would be preposterous! Can any Socialist imagine a country in such a position? Why, what else would we do with our taxes if we didn't spend them on these necessities?

When Congress called upon Spain to remove her troops from Cuba, and empowered the president to use our forces to assist this movement, Congress specifically declared that the United States had no intention of exercising sovereignty or control over Cuba, and that she was free and independent.

"Now," says Mr. Tree, in the Chicago Tribune, "it is absurd to consider such a declaration as in the nature of a pledge." To prove this he goes on to show that this was not a pledge, because, forsooth, who was there entitled to receive it? Certainly not Spain, or any European power, and could it be said that the Cubans were competent to accept it? Which honest reasoning goes to show again how easily the common people will jump at an unjustifiable conclusion.

We really thought this national pledge was given by us, and accepted by Cuba. But how ridiculous, when one comes to think of it, to hold a proud nation, such as this, to a promise made in a moment of emotion, to a lot of poor, low-down, no account people, who look just like our slaves, anyhow. Go to. We know our place better. We are a world power, we are, and don't you forget it. Savez vous?

A. R. W.

Terre Haute Notes

The local branch has been holding some very successful propaganda meetings and the Socialists of Terre Haute are to be congratulated because they have now brought the Socialist philosophy to the fore-front as the "main issue" in the literary clubs and the daily press. Two years ago we could not secure a line of comment regarding the movement, but since that time many discussions pro and con have appeared in the daily papers, and some of them were "warm," too. College professors and some literary small fry are generally our opponents, and in no instance have we failed to silence them. The ignorance of some of our opponents who pose as the "intellectuals" of Terre Haute is appalling.

To quote an instance, the writer attended a meeting of one of the literary clubs at which a professor in the State Normal School, who is an "evolutionist," by the way, stated that it "always had been and always will be till the crack of doom." At another meeting the said professor read a paper advancing the theory that the "great man of each age is the cause of all progress!" This is a sample of the "easy marks" we have to contend with. The branch is growing slowly, and what members we get come in without the asking. We are holding a series of debates and lectures on the various phases of Socialism and are arranging for some outside speakers, among whom will be Chas. H. Vail of New Jersey, who will speak under the auspices of the local branch on March 27. Arrangements for the lecture will be made at the next meeting to be held Sunday, March 17, and it is hoped that every comrade who can will attend the meeting and help to make the lecture the most successful ever given in the city. Comrade Vail is an eloquent speaker and able writer on Socialism and those who hear him will enjoy a rare treat. On March 17 the following will be debated: "Resolved, That the municipal ownership advocated by the capitalist parties are of no interest to the workers."

Terre Haute. Jas. Oneal.

Entertainment at Evansville

Last Sunday night was the date on which the Social Democrats gave another one of their free entertainments at C. L. U. Hall, corner Third and Division streets. Needless to say, the hall was crowded. There was a great number of ladies present, and as is usual in such cases where ladies are, their presence gave an added charm and pleasure to the

affair. We are glad to see the ladies taking an interest in this movement and hope that they will prove true to themselves and work for Socialism. J. C. Sutherland acted as chairman for the evening, and the humorous manner in which he introduced the different numbers of the program, his droll stories and jokes kept the audience in a continuous state of laughter. The program, which was charmingly rendered, was as follows:

Piano solo—Miss Della Sutherland. Recitation—Miss Mary Hunt. Address—Mr. Matt Hollenberger. Vocal solo—Mr. J. C. Sutherland. Recitation—Miss Edith Sutherland. Piano solo—Miss Della Sutherland. Exhibition of hypnotism—Prof. Edward Miller, Jr.

"The Ben Hur Chariot Race" was rendered on the piano by Miss Sutherland.

Mr. Hollenberger's address was truly a very eloquent one, proving that the system in which we live is one in which dollars and cents come before human life, liberty and happiness, in which hundreds of people are starving to death in the midst of plenty, in a country where there is an over-production of wealth.—Evansville Justice.

Aldermanic Nominations

List of candidates nominated by the Social Democratic Party for aldermen in Chicago.

- Seventh ward—Charles Bigel. Ninth—Joseph Novata. Tenth—Frank Nerad. Twelfth—Geo. J. Miller. Fourteenth—H. H. Fraelich. Fifteenth—Arthur Meister. Sixteenth—M. Sinak. Seventeenth—N. Benson. Twenty-seventh—J. G. K. Schultz. Twenty-eighth—Franz Rabel. Twenty-ninth—M. Babka. Thirtieth—John Morro. Thirty-first—Chas. Wisbrand. Thirty-second—Henry Uhlhorn. Thirty-fourth—Henry Larson.

Man and His Environment

It is no use arguing whether man is bad by nature, and without respect to circumstances. Man is a creature to circumstances. If you separate him from his surroundings he ceases to exist. We will waive the discussion of what man might be, and concede to our opponents the advantage of considering him as he is. We will consider man as we see him, and his circumstances as we see them.

The question asked is whether human nature is bad. We must begin by asking under what circumstances? Will a peach tree bear peaches? Yes, if planted in good soil and against a south wall. Will a rose tree flourish in England? Not if you set it in an ash-heap and exclude the light and air. Is a river a beautiful and a wholesome thing? Yes, when it is fed by the mountain streams, washed by the autumn rains, and runs over a pebbly bed, between grassy meadows decked with water lilies, fringed with flowering rushes, shaded by stately trees; but not when it is polluted by city sewers, stained by the refuse of filthy dye-vats and chemical works; not when its bed is slime, its banks ashes, and when the light falling upon it is the flame of forges, and the shadows those of mills, and manure works, and prisons. Is human nature sweet, and holy, and fruitful of good things? Yes. When it gets light and air and culture, such as we give to the beasts of the farm and to the lilies of the field; but when it is poisoned and perverted and defiled, when it is crushed, cursed and spat upon, then human nature becomes bad. Tell me, then, shall we, in judging rivers, take the Irwell; or shall we, in judging men, take the slums, or the city council, or the house of commons, or the bourse, or the stock exchange, or any other body where vulgarity, and aggression, and rascality, and selfish presumption are the elements of success? No thing on this earth can be good under adverse conditions—not the river, not the green grass, not the skylark, nor the rose; but if a thing can be good under propitious circumstances we say of it, "This is good." We say that of all the things of the earth except man. Of man we say, without hesitation and without conditions, "He is bad."—Robert Blatchford.

Time will destroy all your speculations of profit in human industry and confirm the "wild and woolly" notions of many a "simple" Socialist whom you affect to despise. True democracy—political, religious and educational—carries us inevitably forward to the co-operative commonwealth. Time often flies too swiftly to be marked and in its flight shows slight regard for our fictions of opinion. At the beginning of this century human beings were sold with oxen in the streets of St. Petersburg, and buyer and bought thought it was a fixed and permanent order of the universe. Today the press, though secret and hunted by police, has splintered the auction block, and the Czar has to reckon not so much with brute force and dynamite as with the truths and logic of Socialism. Socialism civilizes the world by degrees in advance of its final triumph. It was the seer, Emerson, who said five years before black slavery was abolished, that it would not be done in the next generation. When you speculate on what Time will do, don't be so sure. Nothing is fixed.

NOTES FROM THE FIELD

At a town election at Readville, Mass., the S. D. P. candidate for selectman received 281 votes.

The S. D. P. at Rockville, Conn., will hold a commune celebration at Linck's Hall, Saturday, March 23.

Comrade Henry Larson is the Social Democratic candidate for alderman in the Thirty-fourth ward, Chicago.

At the Milford, Mass., town election, just held, Comrade J. Wulf, candidate for selectman, received 213 votes.

Owing to sickness Comrade A. S. Edwards has been unable to fill speaking engagements during the past two weeks.

Comrade J. W. Brown will deliver an address on "Modern Slavery" at Turner Hall, March 17, at 2:30 p. m., Rockville, Conn.

Comrade H. H. Fraelich has received the nomination of the Social Democratic party for alderman in the Fourteenth ward, Chicago.

At Hyde Park, Mass., the Social Democratic candidates for selectmen, in a field of eleven and a total vote of 1812, polled 281.

Chicago branches of the party desiring German speakers are requested to communicate with Comrade Jacob Winnen, 3832 State street.

Comrades Stedman, Brown, McSweeney, Hoyt, Westphal and Winnen have been in demand for a number of meetings in Chicago the past week.

The comrades at Wallace, Idaho, are carrying on a very effective propaganda not the least influential feature of which is a weekly column in the Idaho State Tribune.

Some men's energy and devotion in the cause of Socialism might well be followed by many. Comrade Mitchell of Kansas, who is fifty-four years of age, the other day rode twenty miles from his home to organize a branch of the Social Democratic party, and succeeded.

Branch 1 of the Social Democratic party at Philadelphia will give a grand entertainment, including a ball, concert and package party, Friday evening, March 20, at Columbia Hall, 509 S. Eighth st. Tickets will be 10 cents each. It is hoped that all in sympathy with the movement in Philadelphia will assist in making the occasion successful.

An aldermanic convention of the Social Democratic Party for the Fifteenth, Sixteenth, Seventeenth, Twenty-seventh and Twenty-eighth Wards of Chicago was held at Merrick's Hall, 1739 Milwaukee Ave., Saturday, March 9, 1901, and the following nominations made: Fifteenth ward, Arthur Meister; Sixteenth, M. Sinak; Seventeenth, N. Benson; Twenty-seventh, J. G. K. Schultz; Twenty-eighth, Franz Rabel.

Our party now has a branch in every ward of the city of Sheboygan, Wis., and the two old parties are talking about "redeeming" the city by nominating a man of "business" connections to beat Comrade C. A. Born and the Social Democrats. There will be a lively time up there if Comrade Born shall be persuaded to run for Mayor. As Social Democracy gathers strength in a community, republicans and democrats find they have no principles, but only "business" interests.

Property the Creation of Law

Be the issue what it may of that immense and complex movement known as Socialism, it has already put to flight one superstition; none except the very ignorant will henceforth defend private property, in the concrete, as something absolute and independent of law and history. It has been shown as in truth a social, changeable, limited institution, representing doubtless a deep-seated instinct of our nature, but not to be understood except in the society where it has arisen, and by the power of which it is protected. Property is the creation of law. We have been present at the making of it in South Africa, in the United States, and within our island shores; is it not everywhere a concession, a grant of use or ownership, a monopoly which the state will secure by its police, its magistrates and its whole effective force when called upon? There go two parties to the bargain—such is my contention—and of these, one, the permanent party, is the social organism. Now will it be held that society ever meant to raise up enemies against itself, or to set class against class, when it gave the bounty of nature into the hands of individuals? A public chartered company, for example, has broken the law and exceeded its powers; may not its charter be taken from it? If, however, a company is thus amenable to the supreme jurisdiction of the state, how shall a private person be exempt? Not, at all events, on the ground of his holding property with which the state has no concern. For in society all interests, properties, and values are bound up together; he that enjoys the advantage must submit to the drawbacks of living as a citizen among citizens.—Wm. Barry.

Professor Henry Davies of Yale University says: "Socialism is the next great political creed to occupy our attention."

Socialism being the product of social evolution, the only danger lies in obstructing it.—Rev. F. M. Sprague.

CHICAGO VOTERS, ATTENTION!

The only party in the field for the approaching municipal election in Chicago, with platform and candidates committed to municipal ownership of street railways, gas and electric plants, and so forth, is the

Social Democratic Party

For Mayor—GUS HOYT For City Clerk—C. T. H. WESTPHAL For City Treasurer—CHARLES TYL For City Attorney—CHAS. H. SOELKE

SEE THE PLATFORM. VOTE THE TICKET.

SPECIAL OFFER FOR THE MONTH OF MARCH

During the month of March Socialists throughout the world celebrate an event of great historical interest, the Paris Commune. We desire to call special attention in this connection to three important books with which Socialists should be familiar, and to make a SPECIAL OFFER on these books for the month of March only.

- 1. History of the Commune of 1871. Translated from the French of Lissagaray by Eleanor Marx Aveling. 8vo, 515 pages, clear and large type. Cloth \$1.00.
2. The 18th Brumaire of Louis Napoleon. By Karl Marx. Translated from the German by Daniel DeLeon. An elegant volume of 78 pages with Marx's picture as frontispiece. Price 25 cents.
3. The Civil War in France. By Karl Marx, with an introduction by F. Engels. Translated from the German by E. Belfort Bax. Price 25 cents.

The History of the Commune, with your choice of the other two, will be mailed to your address, postpaid, for \$1.00. This offer is good for the month of March only.

THEODORE DEBS

126 Washington Street CHICAGO

SOCIAL DEMOCRATIC LIBRARY

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