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CAPITALISTIC CRACKSMEN A MODERN "BENEFACTOR"

Socialists are Able to Distinguish Between Piracy and Philanthropy—A "Great Victory" for Organized Labor

By Eugene V. Debs

In 1892 Andrew Carnegie hired three hundred Pinkerton murderers to massacre his employees. He was too cowardly to stay on the ground, and so went to Europe, leaving Henry Frick, another monster, to execute his plot of assassination. These two capitalistic cracksmen understood each other. As Ingersoll would have said, "They fit each other like the upper and lower jaws of a wild beast." The foul conspiracy of Carnegie against his own employees—the very men who had created his wealth—was consummated, and the streets of Homestead became slippery with their blood. Their wages and their throats were cut at the same time to satisfy the rapacity of the man who now has the unspeakable gall to pose before two continents as their benefactor.

Not only this, but when his workmen were crushed, mangled, bleeding for daring to object to repeated reductions of wages, the Christian Carnegie had his steel works surrounded with wires charged with deadly currents of electricity and also with pipes filled with boiling water, so as to be prepared for any possible emergencies in the future. With such an equipment the great philanthropist could in the twinkling of an eye shock the lives out of his slaves or scald them to death without going to the expense of hiring an army of Pinkerton assassins to adjust their grievances.

It is by such murderous methods that Carnegie became a millionaire. Every dollar that he piled up bears the stamp of robbery, countersigned by murder.

When the workmen at Pittsburgh accepted Carnegie's "charity," with obsequious acknowledgements, a few days ago, provisions for when they become paupers, they disgraced themselves. They insulted the memory of their dead comrades. For a mess of pottage they decorated themselves with the badge of treason. How grand it would have been if the Carnegie employees, true to their own class, and holding sacred the memory of their slain brethren, had cabled the bloody benefactor: "Take the bee-line route to hell with your booty; we will none of it."

All honor to the workmen of Newcastle for protesting against the Carnegie library. Long ago, when Carnegie proposed the first library "for the benefit of workmen," I advised that it be spurned with contempt. The self-respecting workers do not want and will not accept such spurious and blood-stained benefactions. Poor they may be, because of the exploitation of the Carnegie class, but they are not of the servile mendicants who "crook the pregnant hinges of the knee that thrift may follow fawning."

To these I address myself to urge that wherever a Carnegie library is proposed, an indignation meeting be held to protest against its acceptance. The central labor bodies should take the initiative, but where they fail to act, the Socialists at least should put themselves on record and give Carnegie and the country to understand that they have intelligence enough to distinguish between piracy and philanthropy, and self-respect enough to scorn an offering wrung from the agony and stained with the blood of their own comrades.

Since President Schwab of the steel trust was reported as receiving a salary of a million dollars a year, he has been besieged by reporters to reveal the secret of his success, that other ambitious workmen may follow in his footsteps. The

Class-Conscious Solidarity

To be class conscious is to understand the mission of the working class and clearly understand that there is no common interest between the working class and the capitalist class. In other words to comprehend that what is to the interest of the capitalist class is detrimental to the working class, and vice-versa. The class-conscious Socialist proposes to make no compromise with any middle class or mere reform movement, but to advocate the social revolution and the abolition of the capitalist system. They will give no aid or comfort to any man or party that does not indorse class-conscious Socialism—the social revolution.—The Farmers' Review.

One man says, "I made this machine; it is mine!" and government gives him a patent, declaring that it is his. But neither the man nor the government takes into account how much he owes to some other man, or a thousand men, who made machines before him, giving him ideas of demonstrating principles with

steel president stuffed his interviewers with all kinds of silly advice to workmen. The precise formula was given to enable every one of them to make himself worth a million, more or less, to his employer. But the real secret was not disclosed. Here it is: If you want to go to the top you must "stand in" with the boss and play the role of informer and sneak on your fellow-workmen. Don't join the union; but if you do, keep the boss advised of what is going on, especially if trouble is brewing. Don't object to wage reductions, but thankfully accept what you receive and be grateful that you are allowed to work at all. In case of a strike, stand by the company and do all you can to defeat your comrades. Vote the company's ticket, wear the company's collar and be proud of it, and you will become more and more valuable to the company, just as Schwab did by pursuing the same unmanly, sneaking policy. Hundreds of railroad and shop officials who obtained their "promotions" in this way know that such qualities are essential to "success."

Father Phillips, a Catholic priest, and a committee of "business" men were admitted to the august presence of John Pierpont Morgan for ten minutes last week, and through their intervention it is believed that a coal strike has been averted. John Mitchell, president of the United Mine Workers, was turned down cold. The big banker would not see nor talk to him. The salvation of the vast army of miners depended wholly upon the friendly offices of a lone priest. Ye gods, what a spectacle! And this is what is called "thorough organization" by certain labor leaders who oppose political action by the working class for the reason that when they finally get on the right track they will no longer be "led" and bled by these emissaries of the capitalistic class.

Father Phillips settled the whole business, and if the miners are now satisfied they can dispense with all the expensive machinery of organization and engage the holy father permanently, to take care of their interests.

When Father Phillips concluded his ten-minute conference with Mr. Morgan he issued a signed statement. Quoth he: "Of my committee and our meeting with Mr. Morgan it is sufficient to say that it was satisfactory to him, to us and to the public." Where do the miners come in? Mr. Morgan came first, Father Phillips next, then the public, and all were declared to be satisfied; and as for the horde of Pennsylvania mining slaves, why, they had to be satisfied and were not of sufficient consequence to figure as a factor in the conference between the banker, the priest and the "business" men for the settlement of their grievances.

Score another "great victory" for organized labor.

How long, workmen, how long will you go down in the dust and beg a distant master, who will not suffer you to come into his presence, for what is yours and what it is your duty to take and your right to enjoy?

You have the ballot; you have an overwhelming majority; you can, if you will, vote your class into power and take possession of the government, of industry, of all things, and by the fiat of your class-conscious solidarity stand forth free men, the sovereign rulers of the earth!

Socialism blazes the only way to emancipation.

March 31. Eugene V. Debs.

out which it would have been impossible for him to make his machine. The truth is that every invention is the outgrowth of some other invention—a social growth and inheritance—to the improvement of which dead men have contributed and men yet unborn will give perfection. One man cannot separate the material in a machine from the idea in it and say, "This is mine." The materials are fabricated round an idea and that is ours; that belongs to society.

No one with a heart in him can read the struggle of the Boers to maintain their liberties without having a sublime faith in the redeeming power of human nature. It is not required to refer to Marathon and Thermopylae for heroes. The Boers can supply anything in that line necessary to inspire devotion to the cause of liberty and courage to fight its battles.

Bread is the "staff of life," and yet many a hungry man when asking for bread gets a stone or a scorpion.

CAN LEGISLATION SETTLE THE LIQUOR QUESTION

In a symposium published by the Boston Globe on the question "Can Legislation Settle the Liquor Question?" Comrade F. O. MacCartney of Massachusetts contributes the following article:

I answer no and yes. First, legislation under a capitalist system can do little to settle the matter. Manufacture and sale for profit is the characteristic of capitalism. It is this element of profit which has invaded and vitiated every scheme so far tried for the solution of the drink problem. The liquor industry has followed the same line of development which other industries have taken. You have first manufacture for use, then manufacture for sale—small plants competing one with the other under the first period of capitalism, and finally under the second period the principle and method introduced and the formation of whiskey and brewery trusts. Manufacture and retailing under a trust system become practically one.

Under license the town, city, state or nation tries to control the business. Each in turn comes under control of the trust, wherever liquor interests require such control. Drunkenness under license steadily increases, for under the profit motive enlargement of the business becomes imperative and inevitable. The liquor industry becomes an organism, with national and state associations, with conventions and newspapers. Every hamlet in the nation is invaded by the saloon power.

The trust controls and corrupts politics, utilizes every social function or legislative function in entrenching itself and for the enlargement of its field of operation. No trust can be regulated or controlled, and the liquor trust is the most unmanageable of all.

You have state prohibition in Kansas. The law is successfully evaded and defied. State officials wink at the law's violation. A Carrie Nation appears upon the scene with her "little hatchet" and there is a momentary spasm of civic virtue in regard to the matter, but after the storm there is a sinking back into the calm—of the disregard for law. Maine has prohibition and there are open saloons in all of her principal cities. New Hampshire has her prohibition laws which are systematically disregarded.

Profit invades the South Carolina dispensary system and makes that a failure. The Guttenburg system definitely recognizes profit which goes to the "superior citizens" running the business, and the system also fails.

Local option works best where the law is backed by the sentiment of the community. But in many of the towns of the commonwealth, where citizens vote no license, there is no real expectation that the will of the people will be enforced. Under the profit motive many drug stores become grog shops, "upper rooms" and "kitchen barrooms" multiply. Business men do not complain for fear of losing profit; constables and selectmen do not do their duty for fear of losing their jobs, and the wretched community is damned not only by free rum, but by hypocrisy, and, worst of all, the citizens are educated into a chronic contempt for law.

Second—Now as to the "yes" side of the proposition. Legislation can do much to settle the question, if political action leads to a change of economic system. If such political action leads to the ownership and control of the means of production and distribution you have the beginning of the settlement of the liquor question. If the state should become the owner of distilleries and other manufacturing plants the liquor product would be made for medicinal, mechanical and other uses, with the profit element eliminated. Pure product would result, as it is desire for profit which leads to adulteration. When the state came to distribute you would have on a no-profit basis a successful dispensary system. The saloon and the treating habit would disappear altogether. There would be no sale to drunkards or to minors. In the meantime the people would be educated as to the evils of intemperance, total abstinence or at least the very moderate use of liquor could be inculcated, and the curse would be forever banished.

Says one who is a Socialist in the budding stage of development: "We are becoming Socialists to the degree that all which is good, and all which is practicable in Socialism is slowly and surely becoming enacted in the laws of modern legislation." Still, he is a little timid lest Socialism may obliterate "individuality," which he surmises has been a potent factor in our progress and civilization. If the term "individuality" is used to express the idea of independence in industrial affairs, in so far as working men are concerned, then, in that case, Socialism instead of obliterating "individuality," is the only force now engaged in restoring to it its last estate. Socialism proposes that wage-workers shall in their individual capacity receive from the wealth they create their just share. This done, the fetters of wage slaves fall off and they become free men.

MODERN PHILISTINISM AND SOCIAL DEMOCRACY

The Most Stubborn and Persistent Opponents of Social-Economic Progress are the Philistines, with Their Petty Personal Interests

By Isador Ladoff

Dear reader, do you know what element of the population of the civilized countries is in modern times the most stubborn and persistent opponent of social economic progress? Do you know what class is the staunch supporter of the old, dilapidated institutions and tries to stem the mighty tide of the oncoming social revolution? Do you think those enemies of progress and friends of stagnation are the ignorant, the lowly, the scum and dregs of society? By no means. They are the Philistines, belonging to the "better" and "best" class of society. If I were a painter I would impersonate the Philistine as a small burgher in a night-cap, dressing-gown and slippers. Indeed, the type of a Philistine is so widely predominant in the middle class that it appears to an extent characteristic of the entire class. Even the most active and shrewd business man of our hustling and bustling times turns into a Philistine once he leaves his shop, factory or office. If he does not put on actually a night-cap, dressing-gown and slippers as soon as he leaves his business place, he does it spiritually, so to say. There are, of course, a variety of under-types of a Philistine, but they all have certain general features and family likeness.

What are, then, the characteristic features of this type of our middle class? In the first instance the Philistine is a pronounced individualist, in the most elementary sense of the word. His spiritual heroism is extremely limited by indolence, almost morbid selfishness and prejudice. All his life is devoted to pursuits calculated to promote his own petty personal interests. A Philistine may happen to inherit from his parents a kind heart. In that case he may be a member of the Society for the Protection of Dumb Animals. He will, however, not move a finger for the protection of human children and frail women against the brutalizing influences of the profit system in general and capitalism in particular. The proletariat has actually to turn into a herd of dumb animals in order to deserve the compassion and gracious protection of the "humane" Philistine. Or a Philistine may engage, in a passive way, of course, in charity, degrading the giver and the receiver simultaneously. He will try to help the "deserving" poor. The material need of a few who happen to come to his attention does not suggest to his dull mind the general problem of poverty, its causes and effects on its victims and society at large. The idea and conception of social-economic justice does not find room enough in the Philistine's brain. Poor people have no rights to insist upon, according to Philistine social philosophy, and have to be humble like Uriah Heap in order to be classed with the deserving. A Philistine may be a member of some church and even go to the extent of teaching in a Sunday school or attending revival meetings. He loves his own precious self so dearly that he is not satisfied with insuring for himself a comfortable life here on earth, but is inclined to procure for his soul a snug corner in the other world. The humanitarian, moral side of the world religions, while its obligations towards society at large and sacrifices of interests and comforts is a sealed letter to the Philistine. The latter knows that the proletariat does not feel at home in churches and sees in it a sign of degradation of the plain people, in-

stead of blaming the church for losing hold on the plain people. Not that the Philistine is necessarily a bigoted fanatic of religion in general. A Philistine may be an infidel occasionally, and yet view with alarm the irreligiosity of the plain people. According to the conception of Philistines, religion is the only thing that keeps the common people from committing all kinds of crime. In case a Philistine happens to be an infidel, he may be a member of an ethical culture society and profess crude animal evolutionism with the struggle for existence, survival of the fittest and other ill-digested half-truths, which, when applied by them to social-economic affairs, mean downright anarchistic barbarity and brutal, imbecile Nietzscheism. The most characteristic features of Philistines are, however, not their crude theories about state or society, but their utter indifference to social-economic problems.

Capitalistic Heelers are Busy

The capitalistic heelers are busy. No one better than the owners of the great corporations knows that the people are beginning to think, are ceasing in greater and greater percentages to be party bigots, and that to control them they must divide them and blind them. To this end they have employed speakers who claim the name of Socialist to go about the country denouncing the Appeal, Debs and other Socialists as being in the interest of the middle class, and among railroad men they have told in a thousand places that Debs rides on passes, sold out the A. R. U. strike and robbed the labor organizations. They know every one of these statements are untrue, but when one lie is sufficiently disproved to be ineffective they start another lie. The capitalists know that unless they can prejudice the workers against the Socialist movement, that it will become a power in the near future and threaten the supremacy of class rule in this country. To prejudice the million railroad employes against a man like Debs means much for the capitalists. It will shake their confidence in their fellows and thus render them more helpless.

A Philistine may in a general way be interested in politics, reforms, etc. He will, however, stay away from the polls when the weather is not especially inviting, or vote against his convictions in order not to "lose his vote." The Philistine is disgusted with the corruption of politicians, but does not realize that politics and politicians are the result of his own criminal indifference to public affairs. Some Philistines are quite radical in their views, well read and informed on political, economic and sociological lines. Their moral cowardice, the lack of courage of their convictions, paralyzes their latent usefulness. Leading themselves a life of sordid selfishness, the Philistines decry every disinterested, public-spirited man as a crank. Philistinism is certainly a social malady, a moral sickness of deep and far-reaching significance. It is nothing but Philistinism that causes people to abstain from the sacred duty of exercising their civic prerogatives. It is Philistinism that leaves the administration of all public affairs in the hands of incompetent and dishonest professional drones of society—politicians. It is Philistinism that diverts the best forces of the nation from public service to private pursuits. It is Philistinism that chills and kills generous aspiration for public weal as soon as it is kindled in the breast of a youth. Philistinism is responsible for the sordid materialistic tendencies of our times, for low aspirations and absence of ideals in social life, for depriving modern life of the very highest and nobles motives.

Social Democracy has to look upon Philistinism as upon its deadliest enemy and fight it with all its might. And Philistinism is not a formidable enemy, after all, if we take into consideration that it is a merely negative phenomenon, a kind of a hypnotic condition of a considerable part of society. Let us first of all shake off from ourselves all Philistinism; arouse in ourselves and then instill in others a passion for social-economic justice, the righteousness of modern times. What we need is not a purely intellectual recognition of our ideals, aims and aspirations only, but a deep, emotional power, a world-saving enthusiasm, like that experienced at the dawn of Christianity and on the eve of the French revolution. We need at present more prophets than professors, more inspiration than cool reasoning. One great poet would do more for our movement than a hundred economists.

Debs does not ride on a pass—if he did you would see fac similes of that pass in all the daily press. He has denied it, and defied evidence to show he ever rode a mile on one. When you hear a man assert that Debs rides on a pass, was paid by corporations to either begin or end a strike, or that he ever defrauded any organization out of a cent you can brand that man as a liar or a fool. If he is not a fool he is paid by corporation interests to spread the lies that corporations may continue to rule.—Appeal to Reason.

You think the rich man in your community would be doing a graceful thing to provide the people with a free library and other "luxuries" from his surplus wealth. Did it never enter your head that the sensible thing to do is to say to the people that do the work in your community, "Friends, let us provide luxuries for ourselves, by retaining for our own use that surplus wealth of our labor which the capitalist now appropriates?"

"Merrie England" to a Socialist is both a friend and an educator. It can be read a hundred times and every time new beauties will be discovered.

THE HERALD FORUM

Communications intended for this department must be brief, highly 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.

The Postoffice Again

Comrade Editor: In The Social Democratic Herald of March 9 I saw the letter of young Comrade Gusti Malchor, and your answer to the same, and I hope you will not be offended if I add my mite to your large and comprehensive answer; but I wish to give the dear young comrade all the encouragement possible.

It is to the rising generation that we must look for aid in the great Socialistic movement. The old fossils are so deeply rutted in old partyisms that it is next to impossible to guide them out of the ruts, so we must help the young Socialists to answer the old party quackers.

Now, Gusti, your question, as I understand it, is: Is the government running in debt by running the post office? In answering your question I will give you one little illustration showing you why the government runs behind by handling the mails.

In 1899 Chauncey M. Depew of New York was elected United States senator for a term of six years, at a salary of \$5,000 per year, or a total salary of \$30,000 for the six years. Before moving his family to Washington he hired a mansion and paid \$50,000 for the rent of it for the six years or \$20,000 more for house rent alone than his whole six years' salary as senator amounts to.

Say, Gusti, where does Mr. Depew get that other \$20,000 with which to pay house rent? Let us follow him around Robin Hood's barn for a little way and I think we can find out, and if I mistake not we will find his hand in the post office till before we lose sight of him.

Chauncey M. Depew is not only a United States senator with a salary of \$5,000 a year; he is also president of the New York Central Railway, with a salary of \$75,000 per year. As president of that railway he rents a large number of cars to Uncle Sam for the purpose of carrying mail. Mr. Depew claims that it costs him \$3,500 to build and equip each mail car. Any first-class mechanic can tell you that they can be built and equipped for one-half of that price. But to be fair with Mr. Depew, we will suppose his estimate of \$3,500 is correct. He charges Uncle Sam \$8,500 per year for the rent of each car, or two and three-sevenths times the first cost of the car for one year's rent of it. Say, Gusti, how would you like to buy a farm for \$3,500 and get \$8,500 for the first year's rent of it and a prospect of renting it right along for years to come at the same price?

Each one of these mail cars will run twenty-five years and then, with a little repair, they will run another twenty-five years as freight cabooses. So you see during the last twenty-four years of service as mail cars they would bring their owner a clear profit of twenty-four times \$8,500, or \$204,000, to which we add \$5,000 profit for the first year of service making a grand total of \$209,000 rent for a car which has cost \$3,500 to build, and still the car is good for twenty-five years' service as a caboose. Now, Gusti, do you see where Mr. Depew gets his hand into the post office till?

But perhaps some of the old fogies will say that it costs Mr. Depew a large sum to haul these cars around the country for Uncle Sam. Let us see. He has to build his road and run his cars to do other business, such as hauling freight, express, passengers, etc. His extra expense to handle the mail is the price of the car, \$3,500, which we have already taken into account, plus the cost of hauling. The mail car is attached to a passenger train of from seven to fifteen cars, or an average of eleven-car trains, so the cost of hauling is one-eleventh of the cost of pulling the whole train. What is the cost of hauling a train one trip? As the railroads own the coal mines, the coal costs them about \$1 per ton and it takes about five tons to run a passenger train of eleven cars 120 miles. So the items are: Coal, \$5; engineer's wages, \$3; conductor's wages, \$3; fireman, \$1.75; two brakemen, \$1.50 each, \$3; wear and tear of engine, oil, etc., \$5, or a total of \$20.75 divided by eleven which is \$1.87 7-11 per day, multiplied by 365 (days), which is \$688.52 3-11 per year, multiplied by 25 (years), which makes \$17,213; subtracted from \$209,000 leaves a clear gain of \$192,887 for a rent of a car which costs \$3,500. Is it any wonder that the post office shows a deficit each year?

Now is that all. Mr. Depew not only schemes to make the post office show a deficit but as United States senator he puts his hand down in the people's pockets and appropriates the people's money to pay the deficit. Nor is Mr. Depew alone in this business of "farming" Uncle Sam. There are many other congressmen engaged in the same and like schemes.

No, Gusti, the government is not running in debt by running the post office, but the government is running in debt by being run by such men as Chauncey M. Depew and many others like him. But don't make the mistake of kicking Mr. Depew. Kick the system which makes it possible for a few to fleece the

many. Take Comrade Edward's answer to your letter, and this little Depew illustration and see if you can kick them into the noddles of a few of the voting kings of America.

Here is my hand to you, Gusti, with success in the battle which you have taken up in behalf of the common people. Let us hear from you again. And who will be the next young Socialist to take up the cudgel and pound the old dry bones of ignorance and deception? Dundas, Minn. C. D. Bassett.

Progress of Socialism in Leominster

Democratic Socialism means the death of plutocracy, the abolition of labor exploiting, and the emancipation of the wage-slaves. Consequently, apart from the natural trend of social evolution, the progress of Socialism chiefly depends on the earnest and co-operative efforts of the class-conscious wage-workers. Therefore, it becomes of the greatest importance for us to wisely select the most economic and effective method for carrying out our educational work. Great conclusions are always drawn from many ideas; and it strikes me very forcibly that a great amount of good could be obtained if the different branches through the columns of The Herald would give a brief outline of their plan of education, as it may be the means of forming better ideas and would be especially instructive to the newly-organized branches. With the hope that we may hear from some of the other branches with that object in view, I submit to the readers of The Herald a brief outline of the plan of education that we have carried on in this town for the past few months.

Previous to October 22, 1900, as far as we can learn, there had never been a public address given on Socialism in Leominster. On the evening of that date, through the earnest efforts of the comrades of Fitchburg branch, a hall was engaged in town for the purpose of organizing a branch here. Comrade Dr. Howard A. Gibbs, of Worcester, kindly offered his services to give an address. The hall was packed to standing room, and for over an hour Dr. Gibbs held the closest attention of all; and on the strength of his splendid address, thirteen names were signed for the start of this branch. As soon as a meeting could be called we began at once to lay out our winter's work. We decided to hold a meeting on the first and third Sunday afternoons of each month, and a public hall was engaged for that purpose. The first Sunday of each month was to be devoted to an address by a speaker engaged for the day, to be followed by questions and answers. The third Sunday of each month was devoted to a debate on selected subjects the leaders to have ten minutes each to open the debate; followed by discussion, which was free to all, the participants being limited to five minutes each. We then sent a list containing the open dates of the first Sunday of each month up to the first Sunday in April, to the different speakers in this section whose names we were familiar with, asking them to favor us with an address and fill out the date most convenient for them, with the subject of their address. We were successful in securing such able speakers as Aaron F. Greene of Leominster, Francis D. Tuttle and Rev. Abram Conklin of Fitchburg, Miss Margaret Haile of Boston, Rev. Frederick O. MacCartney of Rockland, A. K. Hardy and Dr. Howard A. Gibbs of Worcester. With such a list of speakers as these, success was inevitable. A program was then arranged giving the name of each speaker, the subject and date of each debate; also the subject and date of each address. This was printed on a small cardboard that could be easily folded and carried in the pocket. As these were given out at each meeting it proved a splendid advertisement at a small cost, and gave a list of all our meetings from November 18, 1900, to April 21, 1901.

Our meetings are all well attended and the people all seem to take an interest in the movement. Many questions are asked by women as well as men, and they are always very generous in contributing at the meetings, which proves their interest. It has also become not an unusual thing to hear Socialism discussed in the barber shops and on the streets. As our program is nearly exhausted and wishing to keep the movement advancing, we would be glad to learn how the others are doing; and hoping that this may be interesting to some of the newly-organized branches, I am, WM. LESLIE.

Leominster, Mass.

There is in every section of the country more or less alarm created by the increasing business transacted by Judge Lynch. The judge is down on technicalities, demurrers, change of venue and delays of all sorts. Satisfied that he has got hold of the right rascal, sentence is promptly passed and execution follows. There are no appeals to a higher court or to a higher law, and expenses are usually light as compared with other forms of trial.

So far, the Supreme Court and smaller judicial combines have issued no injunctions against workmen building castles in the air or prohibiting them from catching rain water in their dinner pails. What further blessings are in store for them will not be known until a big strike requires troops to make kickers cease kicking.

THE CHICAGO ELECTION

Two years ago, at the municipal election in Chicago, the candidate of the Social Democratic Party for Mayor, Thomas Kerwin, received 367 votes. Last Tuesday, with comrade Gus Hoyt as its candidate for mayor, the party received 1849 votes, and these figures on the official count will doubtless be increased to over 2,000. Full particulars will be given next week.

NOTES FROM THE FIELD

There will be a Social Democratic party mass meeting at Melville Hall, Grossdale, Ill., next Sunday afternoon, April 7.

Comrade G. H. Lockwood has been in Chicago during the week interesting the comrades in his automobile plan which is making progress.

The "Liberator" is the name of a new Social Democratic paper printed at Sedalia, Mo. It is published by the branch, and makes a very creditable appearance.

Comrade Carl Kleist came down from Milwaukee and spoke at several meetings for the party. He is an excellent and well informed speaker and interested his audiences everywhere.

The Social Democrats of the 20th ward of Milwaukee will give a sociable at their Hall, corner 20th and Center Streets, on Saturday, April 13th, at 8 o'clock p. m. All comrades and friends are cordially invited.

The following ticket has been nominated by the Social Democrats at Mt. Olive: Mayor, Hy. Bushkol; trustees, Jacob Goetz, Peter Hanson, Fred Schrader; clerk, Geo. Hanson; constable, Emil Hubert; street commissioner, John Brauer, Sr.; police magistrate, Theo. Schmithonsen.

The Joint National Convention

Last week National Secretary Theodore Debs, in accordance with the resolutions adopted by the January convention of the Social Democratic party, certified the call for a joint convention in September to the following persons representing the organizations named: Henry Kulm, national secretary of the Socialist Labor party, New York; W. Butcher, national secretary of the Springfield committee, Springfield, Mass.; George Howie, state secretary S. D. P., New Hampshire; A. K. Gifford, state secretary S. D. P., Iowa; Harry Crandall, state secretary S. D. P., Kentucky; H. E. Farnsworth, secretary Socialist party of Oklahoma; W. E. Farmer, Bonham, Texas. The letter of notification follows:

Chicago, March 28, 1901.

Dear Sir and Comrade: Pursuant to the action of the late national convention of the Social Democratic party, with headquarters at Chicago, Ill., held in said city, beginning January 15, it becomes my duty, as it is my pleasure, to advise you, and through you the party you represent, of the approval by referendum vote of the membership of our party of the enclosed resolutions adopted at said convention.

It is respectfully requested that you refer this communication and the resolutions herein certified to your executive board or other proper authority for such action as may be deemed necessary to meet the purposes stated in said resolutions, and that you advise me of the result of said action at the earliest practicable date, so that arrangements can be made accordingly.

I have the honor to subscribe myself, Yours fraternally, Theodore Debs, National Secretary.

Comrade Joseph Inkley

The Socialist movement has lost a loyal supporter and an indefatigable worker in the death of Joseph Inkley, president of Branch 20, Rockland, Mass. He died of pneumonia, being sick but a week, on Monday morning, March 18.

Although Comrade Inkley had passed from the sphere of wage earner to become an employer of labor in the heel business, he still remained loyal to his class, a true Socialist, with broad sympathies and with unflinching zeal for the great class-conscious movement represented by the Social Democratic party.

As a man he had gained the love and respect of the entire community. He was a seeker of the truth, of great simplicity of character, yet as firm as adamant in his convictions; he was loyal and pure. He leaves a wife and three children. The services were conducted by Comrades Lizzie Harlow of Haydensville, Mass., and Frederic O. MacCartney.

BRANCHES TAKE NOTICE

Dues for quarter ending June 30 are payable on or before April 5. Secretaries will give the matter prompt attention and report as early as possible.

The Vote on Constitution

Following is the vote by sections on the revised constitution, which is approved and adopted as submitted by the January convention:

Table with 3 columns: Sec. No., Yes, No. Rows 1-35 showing vote counts for various sections.

Table with 2 columns: State, Votes. Rows: Illinois (1), Indiana (3), Wisconsin (1), Total (5).

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