

ATTERBURY'S TILTS AT THE CAPITALIST SYSTEM

Paragraphic Antidotes for Pierpont Morgan's Assertion that He and His Class "Owe the Public Nothing"

Pierpont Morgan, organizer of glutinous capitalism, when questioned about the ruin of thousands by the recent stock gambling, said: "I owe the public nothing!" And he is right. Who built the railroads of this country? The Pierpont Morgans. And the telegraph lines? The Pierpont Morgans. And the mills and factories? The Pierpont Morgans. That's right. There used to be a fool notion in the heads of people that all these things were done by wage slaves. The most remarkable fact of our time is the diffusion of common sense. We owe everything to capitalists! "The public be d—d," said Vanderbilt. "I owe the public nothing," says Morgan. And most of this "public" stands and gapes with open mouth at the mighty achievements of these modern "producers of wealth."

How can decent folks be blamed for having a good wholesome disgust for government, when nearly every government on earth is an odious tyranny run in the interests of a minority?

Capitalists don't care which old party you run with so long as their lackeys hold the reins.

Now comes Mrs. Nancy B. Irving, a resident of an aristocratic quarter in Chicago, declaring her intention of living this summer in the ghetto—"for the improvement of Nancy B. Irving." She declares that one needs no other entertainment but life. She has lived with the people before, says she knows gamblers and thieves, "and they are often as good neighbors as ministers and deacons." This last statement plenty of us can endorse.

A machinist out of work committed suicide in San Francisco the other day, and bequeathed his body to any medical institution that would give his wife and children food for a month. Discouragement followed in the footsteps of the poor mechanic's inability to find employment. And death was the only method he had of changing a mean condition into one that, while not grand, perhaps, can at least be tolerated, though he may be unconscious of the toleration. And Pierpont Morgan owes the public nothing!

No Socialist is bound to furnish a chart in detail of the Socialistic state; one thing is certain, it will be coextensive with the general good; instead of preserving class lines, it will branch out, "as it were."

The position occupied by the opponents of Socialism is this: We understand that justice cannot be done under the present system, but if you disturb the system, we will all be ruined.

I will believe in the "blessings of poverty" when I hear the poor speak of them. For the preachers who preach at the poor and praise a spirit of mute resignation on the part of the oppressed I have no use and little respect. Rather let us have a "holy" discontent. I always liked the spirit of the young girl shirtmaker who wrote in her diary: "I thank God I am decent; but it is not the fault of some of the men I have worked for."

If you have nothing but justice on your side, you are on the losing side in this country and under the system that curses the country.

Public jobs that can be bought by the rich, belong to the rich. I can't see how you are going to prevent the rich from buying as long as you keep the shop open and "the goods" on sale. Better close up the shop, quit trading and put the goods to a right use. The rich "owe you nothing."

You can't get on, no matter how you work, eh? What's the reason? I know a whole lot of people who get on and never do any work. There's the head of the oil trust, and the head of the sugar trust, and the head of the coal trust, and the head of the meat trust—they all get on; yet you work and can't get on at all.

How much did the land cost the American colonists? How did they pay for it and what did they pay with? Who did they buy from? Where is the deed recorded? Did they pay one cent for it, if yes, where is the proof? If they didn't pay money for it, where did any-

body get the right to compel you to pay for it? What has this buying and selling of land done? Among other things, it has resulted in so densely crowding the poor in parts of New York that less than one square yard is allotted to each person if all were stood on the ground occupied by the houses they live in. If that is a fact in the history of American "growth" to be proud of, make the most of it—let the eagle scream.

A correspondent asks "why, if Socialism is a certainty of the future, write books and print papers to convince people of it?" Because the growth of ethical principles and acceptance of the ideas of social justice are slower than the growth of the mechanical instrumentalities by which Socialism in its economic phase is to be brought about.

"Do you Social Democrats want to put all the business of the country in the hands of politicians?" Well, no; we just want to abolish the politician and politics, and then let the people have their own business in their own hands. That's all. The politicians' jobs will be gone when Socialism arrives.

The foundation of some of the ancient governments, Greece for example, was slave labor; the foundation of our government is wage labor. But in the life there was something picturesque, while in our modern life there is little that is not paltry and pitiful.

Socialism contends for justice and says it is a matter of no importance to the world what becomes of the assumptions of economists, industry must and will be readjusted for the benefit of the industrious.

Socialism is a subject of criticism by every worthless loafer—and every selfish rich man—in the land.

You will have to quit trying to get your hand in some other fellow's pocket before you get the hand of monopoly out of your own.

By injustice, fraud and legalized thieving, the channels of the distribution of wealth have been diverted from their legitimate course, and the laborer cries in vain for justice. And unless the laborer will adopt Socialism, he will continue to cry. The capitalist class "owes the public nothing!"

Is there anything insane in one community supporting one great store instead of a dozen small ones? If there is, don't you see that all communities of any size show a tendency toward insanity?

The patriotic American is the man who believes in capitalists owning the government.

The most valuable legislation of the future will be enactments abolishing the legislation of the past.

Wages are measured by the greed of the capitalist and the wants and privations of the laborers. Necessity is the mother of low wages.

The reason why Uncle Sam don't engage in many enterprises that individuals get rich on is that—well, that individuals get rich on 'em.

If there are too many men to mine coal, capitalist government turns them out to starve. Socialism would find them other employment.

A machine that capitalist industry owns and uses to create misery in the world, would be used by Socialism to create sunshine and happiness.

The workingman's paradise is a condition wherein employment is always precarious and wages always lowering in proportion to amount produced.

A converted Chinaman, who retains his pigtail, is a cunning fellow. If he finds it profitable to shout for Jesus he claims that his cue has no religious significance; if for Joss, it is his passport to a seat in the ranks of the faithful heathen. The thing is purely a question of rice.

Fishermen, like the trust managers, talk of the net profits of the catch.

IN THE FAIR FUTURE

"Fair the crown the Cause hath for you,
well to die or well to live,
Through the battle, through the tangle,
peace to gain or peace to give."
Ah, it may be! Oft meseemeth in the
days that yet shall be,
When no slave of gold abideth 'twixt
the breadth of sea to sea,
Oft, when men and maids are merry,
ere the sunlight leaves the earth,
And they bless the day beloved, all too
short for all their mirth,
Some shall pause awhile and ponder on
the bitter days of old,
Ere the toil of strife and battle over-
threw the curse of gold;
Then 'twixt lips of loved and lover sol-
emn thoughts of us shall rise;
We who once were fools and dreamers,
then shall be the brave and wise.
—William Morris.

"I Owe the Public Nothing"

J. Pierpont Morgan, the man whose word is almost law in the commercial world of two continents and whose financial genius is bringing about the combination of the greatest industries in Europe and America, has followed the example of William H. Vanderbilt in expressing his contempt of the American public. Vanderbilt said: "The public be d—d." Morgan was interviewed in Paris Saturday. He didn't wish to discuss the panic of Blue Thursday on the New York Stock Exchange. The interviewer pleaded for a few words, saying:

"Don't you think that since you are being blamed for a panic that has ruined thousands of people and disturbed a whole nation, some statement is due the public?"

"I OWE THE PUBLIC NOTHING," Mr. Morgan retorted.

"Won't you say whether you consider yourself responsible?"

"I will say nothing."

And why should he? He and his class constitute the government of the United States and the world. That class is in possession by legalized and sanctified larceny; the public is its puppet. A producer of wealth is its lemon to be squeezed dry and sell his bones for a month's grub for his starving children.

The Position of America

Supposing that the United States succeeds temporarily in preventing the industrial development of China, the following inferences seem justified. Europe stands at a disadvantage, whether in war or peace, because of inferior natural resources, inadequate bulk, and imperfect organization; but the position of Europe is not so desperate that it may not be amended by inertia in America and energy at home. Moreover, Americans must recognize that this is war to the death—a struggle no longer against single nations, but against a continent. There is not room in the economy of the world for two centers of wealth and empire. One organism, in the end, will destroy the other. The weaker must succumb. Under commercial competition, that society will survive which works cheapest; but to be undersold is often more fatal to a population than to be conquered.

Economies consist in the administration of masses, thus eliminating double profits, surplus wages and needless rent. Such masses in America are represented by the so-called "trusts"; therefore the trust must be accepted as the cornerstone of modern civilization, and the movement toward the trust must gather momentum until the limit of possible economies has been reached. In the stern struggle for life, affections, traditions and beliefs are as naught. Every innovation is resisted by some portion of every population; but resistance to innovation indicates, in the eye of nature, senility, and senility is doomed to be discarded.

One quality nature inexorably demands of men: she exacts from them the capacity to exert their energy through such channels as she may open from age to age. Those who can conform to her behests she crowns with wealth, with power and renown; those who rebel or lag behind she exterminates or enslaves. Should America be destined to prevail, in the struggle for empire which lies before her, those men will rule over her who can best administer masses vaster than anything now existing in the world, and the laws and institutions of our country will take the shape best adapted to the needs of the mighty engines which such men shall control.—Brooks Adams.

Perhaps you have not thought of it, but the subscription list of this paper is open for new names.

He was only a clerk, but he got away with \$35,000, and the directors of the bank are glad he was not the president of the institution and a Sunday school teacher.

SOCIALISM DISCUSSED IN THE BRITISH PARLIAMENT

Keir Hardie, Declares He Will Raise the Question Again and Force it Upon the Attention of the Commons

BY JOHN PENNY, Secretary I. L. P.

On Tuesday, April 23, Mr. Keir Hardie's motion calling upon the government to inaugurate a Socialist commonwealth came up for discussion in the house of commons. I was fortunate enough to have a good seat under the gallery where I could see and hear all that transpired.

It is a rule of the house that at 9 o'clock on Tuesday evenings private members have the right to bring forward motions dealing with practically any question under the sun. The members ballot for precedence on these evenings and Mr. Hardie had secured second place. As the house adjourns at midnight, it will be seen that only three hours are allowed, and the rule is that as soon as the clock strikes twelve all discussion ceases and motions which have not been voted upon fall to the ground. Consequently it happens that although there may be ten or a dozen resolutions on the notice paper, very seldom are more than the first two or three dealt with.

At 9 o'clock Mr. Evelyn Cecil—there are a good many Cecils in the present house of commons—began his speech upon the lack of steamship communication between this country and East Africa. The subject is not an inspiring one to the lay mind, and Mr. Cecil is not an inspiring speaker. He droned away to a thin house for about an hour and ten minutes, and when he sat down there was an appreciable sigh of relief. His motion was seconded by another member who occupied some twenty minutes. When he sat down there were loud cries of "divide," but it was speedily apparent that certain individuals were brimful of the drowsy subject or else it was they wished to talk out Mr. Hardie's motion. They insisted on speaking, and so the minutes wore away.

It was noteworthy, by the way, that about the time when Mr. Hardie would, under normal conditions, have been beginning his speech, Mr. Balfour strolled in, closely followed by several other front bench men, and both Liberal and Tory benches gradually filled up. It may have been quite accidental, but the rumor is abroad that they wanted to hear something new, expressed in intelligible language—a rare thing in the house. It may have been mere curiosity, or a real desire to learn. Anyhow, they turned up in force and the house would have presented an animated appearance had not the life been choked out of it by the dry-as-dust speeches to which it had to listen.

At last, at 11:30, the division bell was rung, calling members from all parts of the building to vote upon Mr. Cecil's motion, whether they knew what it was about or not, and after another five minutes had been wasted, Mr. Hardie was allowed to make a start.

It was a trying ordeal for any man. He had had to wait while members were plodding through their dreary orations, and finally he had a quarter of an hour in which to deliver a speech which ought to have occupied over an hour, to a house which did not include more than half a dozen supporters. He had to race

through his arguments. It was as difficult a task as I have ever seen a man called upon to perform.

I was struck with the attitude of the house as Mr. Hardie hurried through his points. Some of the young Tories listened earnestly and seemed to be impressed. One old gentleman wagged his head derisively until Mr. Hardie read an extract from the writings of John Stuart Mill, when the idea seemed to strike him that if a brainy man like Mill gave serious study to the doctrine of Socialism, it could not be merely a fad or a joke, and the head-wagging ceased abruptly. The bulk of the Liberals sat looking rather glum. They admired the way Mr. Hardie struck out at the government, but apparently did not relish the thought that he was planting a new standard in the parliamentary arena. The Irishmen, however, were very much alive. It cannot be said that they are Socialists, but they have a high esteem for Mr. Hardie, and accordingly gave him all the encouragement in their power, and punctuated his speech with rounds of applause, gradually growing in volume.

When Mr. Hardie sat down, Mr. Richard Bell of the Railway Servants' union, formally seconded the resolution. Immediately a crowd of members sprang to their feet and one of them, Mr. Banbury, secured the speaker's eye. He was just explaining that he was sorry he had not more time to demolish Mr. Hardie when the clock began to strike, and the sitting was over.

So ended the first definite introduction of Socialism into the house of commons. Some may think it both first and last, but Mr. Hardie declared that he would raise the question again, and it would be forced upon the attention of the legislature. Mr. Hardie is a man who keeps his word, and even if he should fall in this promise, there is no doubt that the rising tide of Socialism in the country will make itself felt within the walls of St. Stephens, as it has already made itself felt in the municipal life of the nation.

[The resolution referred to by our correspondent read as follows: "That, considering the increasing burden which private ownership of land and capital is imposing upon the industrious and useful classes of the community, the poverty and destitution and general moral and physical deterioration resulting from a competitive system of wealth production which aims primarily at profit making, the alarming growth of trusts and syndicates, able by reason of their great wealth to influence governments and plunge peaceful nations into war to serve their interests, this house is of opinion that such a condition of affairs constitutes a menace to the well-being of the realm, and calls for legislation designed to remedy the same by inaugurating a Socialist commonwealth founded upon the common ownership of land and capital, production for use and not for profit, and equality of opportunity for every citizen.]

The Despotism of Capitalism

There is nothing more infamous under the present system than enslavement of women and children. In the centers of industry thousands of women and children are as absolute industrial slaves as ever existed in any age of the world. These people are more unfortunate physically than the black slave was before the war.

The black slave, being property, it was to the interest of the master to look after him. But the change from chattel to industrial slavery makes the slave of no value when not needed to create wealth. If the slave dies capitalism loses nothing. When the wage slave is not employed the capitalist has no interest in him. He has to shift for himself and is only recognized when needed to feed the machine for the purpose of creating wealth for his industrial master.

Such a system is a travesty upon civilization, and to think that a people the majority of whom profess to believe in the doctrines of him who said, "Suffer little children to come unto me; for of such is the kingdom of heaven," is so absurd that it staggers the imagination when we think of it. The Socialists protest against slavery in every form and especially the enslavement of women and helpless children. No man who thinks and has any respect for the hu-

man race can consistently support the capitalist system, and it is only a question of time when it must give way for a humane and just system that will not only free the women and children from the bondage of capitalism, but the whole race will be delivered from its injustice.—The Social Economist.

The Pernicious Military Spirit

There is not a true American who does not in his heart honor the Filipinos for their long and persistent fight for liberty and independence against overwhelming odds. The glorification of Funston for what is at best, with its forgeries, subornation of treachery and Indian cunning, a questionable performance as a part of civilized warfare, is another illustration of the demoralizing effect of militarism. A great inventor, or a great philanthropist, or a great poet of the people, is worth more to a republic than five hundred Funstons or "fighting Bobs," and will be remembered five hundred years after they are forgotten. It is easy to go with the crowd and to flatter the people by leading their "heroes," but it is as easy to do this as to suffer tyrants. The military spirit needs the correction of truth, not the glorification of lies. There is nothing truly heroic or glorious in the whole wretched Filipino business. New York World.

Social Democratic Party

Executive Board: Victor L. Berger, Wisconsin; Arthur G. Benson, Illinois; ...

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The result of evolution in humanization is Socialism.

There is a wide difference between living and existing—the rich live; the poor exist.

"He who steals my purse steals trash"—Shakespeare. "Right you are," says the wage slave. "Shake."

In the wonderful growth of the city of New York it has become the center of money and misery of the continent.

Vigorous research has resulted in finding that codfish, rum and ruggers were the foundations of many of the great fortunes of Boston.

Impersonate McKinley's prosperity and you will find a plutocratic carbuncle on the end of its nose as big as a full moon, and red as a rooster's comb.

England has negotiated a loan of \$300,000,000, which brings the expenses of her Boer war up to date to \$1,100,000,000—just the size of Morgan's steel trust, but not so profitable.

Strange, but nevertheless true, that New Jersey, the great trust-hatching state, complains that theatrical posters are "indecent." New Jersey is equally opposed to the naked truth, whether it relates to money or morals—a trust or a bust.

It is difficult to grasp the magnitude of a billion dollar trust. Suppose an expert could count 200 silver dollars a minute. Working ten hours a day for 365 days in a year and starting in at the job on his twenty-first birthday, he would be 43 years old when he finished his task.

An American artist, long a resident in Italy, and speaking the language as if native to the manor born, visiting a great art gallery with a number of lady friends, discovered he had left his admittance cards at home.

A Philadelphia M. D. was fortunate in having a man of fortune for a patient. Death claimed the patient and the doctor wants \$100,000 for his services.

R. A. Alger, McKinley's secretary of war, rehearses in the North American Review the embalmed, chemically treated, rotten beef which under his administration was fed to the soldiers.

The train which is hauling the Emperor and Empress of McKinleydom over the country is the most gorgeous in its construction and appointments of anything of the kind ever seen.

Morgan, so far, has sold \$40,000,000 of his steel trust stock in Europe.

An idiot editor talks about the "labor trust" having "knocked out the steel trust." When?

If "the wages of sin is death," the time has come for sin to settle with the robbers of labor.

It is small, but the business end of a friction match, properly handled, could create as much talk as Carnegie's library philanthropy.

A dispatch says King Edward VII. is only 5 feet 4 inches tall and weighs 195 pounds. We assume from crown to sole it is only a step from the sublime to the ridiculous.

When it is remembered that Bryan's vote in '96 was 6,490,319, and in 1900 141,571 less, and that disintegration is still going forward, the grand old D. P. affords Socialists an opportunity to vastly increase their numerical strength.

The Presbyterian church has concluded to amend its creed. Foreordination, predestination and other things in that line are to be wiped out. It is a move in the right direction, and gratifying chiefly because ignorance and superstition are succumbing to the soul-expanding liberalism taught by Socialism.

A patriot soldier remarks: "I am for the army, with the army and by the army," but affirms that he had "never seen a recruiting office in a respectable locality—never in the haunts of the high and mighty, but always down in poverty hollow."

The latest discovery in medical science is that the venom and oil of the rattlesnake is a remedy for leprosy, and as we have annexed about 100,000 lepers, found in Hawaii and the Philippine islands, the outlook favors a rattlesnake business in the leprous antidote, the danger being that a rattlesnake trust will be organized to the detriment of the lepers.

The world will be required to modify its estimate of Aguinaldo, the Filipino chief. True, he was captured by strategem, hunted like an outlaw and betrayed by his countrymen.

There is, say what we may, something in the nature of dauntless courage connected with piracy on the high seas. In the pursuit of gain the freebooter dares the dangers of the storm and the billow, with nothing between him and a grave but a plank.

Reports have it that the Knights of Labor have taken the initial steps to organize a great labor party, including the labor unions of the country in all branches of labor.

Our empire so far has brought us a remarkable assortment of bric-a-brac—in the Philippine islands, fraud, embezzlement, demoralization and 75,000 lepers. In the Sulu archipelago, Mohammedism, polygamy, harems, piracy and slavery.

True it is that man as an animal has

but one life to live, but as an intellectual being he may live several lives at the same time.

We must have agitation or stagnation. Agitation is life—stagnation death. Nature abhors stagnation, as it does a vacuum.

The soldier, ostensibly, enlists to serve his country from patriotic motives, which is not always true, but let it go. He is clothed, fed, sheltered, equipped and paid by the government.

Soldiers vs. Workingmen

The workingman enlists in the army of industry. His place is in the ranks of labor. He is associated with those who build everything—railroads, factories, forges, ships, machinery—all the monuments of progress that rise in stately grandeur along the track of civilization.

It has been suggested that the government could well afford and ought to recognize the services of the old, worn-out soldiers of the industrial army, because they have created the wealth of the country and supplied it with revenues.

That the government should change its policy, dictated by capitalism, is not expected any more than it is expected that dogs and hyenas will meet in conversation and resolve to extract their teeth and claws.

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Education

Too much has not been said upon the subject of education—perhaps not enough. It is a live topic, but manifestly too little has been said about the character of the education which is furnished by the schools of the present.

History records that once the learning of Egypt was proverbial, but belonged to a particular body of exclusives and was considered too precious to be suffered within the reach of any except the very highest class of society.

The victims of these tyrants were not greatly to blame for not resisting the cruelties inflicted upon them. They were uneducated and degraded to the level of cattle or beasts of burden.

After a century or more of free schools, upon which eulogies have been bestowed until eloquence could find no further adornments for the subject, free schools on the hills and in the valleys, springs where the youth of the land could go and slake their thirst for knowledge and act their part in preserving and perpetuating free institutions, what do we behold?

This is not pessimism, it is not croaking, nor is it the language of despair. Socialism, awaiting development, agitates and points out to the masses of the people a way to regain what has been lost, and it will ultimately solve the problem which capitalism vauntingly submits for solution.

The Labor Record, hitherto published at Joplin, Mo., has been removed to Kansas City.

A Socialist Man's Views

A writer in the Chicago Record-Herald discussing the statement of Dr. Herron, the Brooklyn preacher, that Prof. Herron's course in life "is the fruitage of the doctrine of Socialism, which never stops short of free-lovism and the belief that marriage is unnecessary," makes the following sensible remarks:

"What is socialism? It is the common ownership of the means of production and distribution of wealth. Is it any wonder that it leads to free love and the belief that marriage is not necessary? The cause of every phenomenon must be in the result, and the result is a natural and inevitable product of the cause.

"This reasoning brings fine results when applied to other economic doctrines. A few years ago a clergyman of this city left his wife and children and left for parts unknown with a woman that was the mother of several children.

"The Democratic party is an object lesson to all the world concerning the dreadful effects of the belief in free silver and free trade, for is it not an indisputable fact that thousands of Democrats would destroy the Bible, close the churches, annul the Christian Sabbath and pour contempt upon everything sacred?"

"Socialism is not a religious or moral question any more than any other economic theory is. All kinds of men are socialists as all kinds of men are Democrats or Republicans. In the ranks of the old parties are to be found infidels and men representing every religious belief that prevails in civilized countries, but no one supposes that the economic beliefs of men have any special influence on their morals.

Aristocratic Blooded Stock Market

Newport, May 10.—The title market is sluggish at present, with no signs of an immediate awakening. There was a little flurry a few days ago, caused by the arrival of a Flemish prince, but the bidding was not what might be called spirited.

Latest quotations are: Barons, German, fair to middling, \$50,000@75,000; French, no offerings; counts, French, A1, \$500,000; inferior grades, \$250,000@400,000.

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LUCE ZOLA SOUNDS WARNING

His Latest Work, "Labor," is a Study and a Prophecy—French Conditions that Apply Equally to America "Labor and Capital Are One"

Like "Fruitfulness," "Labor" is a great sermon. On one and the same canvas Zola depicts the ruinous results of the present system of exploiting labor, and an ideal condition that might prevail if labor were given its rightful honors and justice, instead of tyranny founded on usurpation, ruled. "Labor" is a mighty book, that must be looked upon as more than narrative fiction. It is a study and a prophecy. You may quarrel with the solution it offers, you may doubt the correctness of its diagnosis of labor's disease, but you cannot doubt the disease. No right-minded man can look unmoved upon the picture Zola draws of the iron workers of Beauclair.

In "Labor" the pit, the steel factory of the Quirignons, symbolizes, in the fashion Zola is master of, the industrial enslaver of men. "It lay just on the edge of the town of Beauclair, a town of 6,000 souls, 5,000 of them poor, dark souls, confined in suffering bodies, deformed and degraded by the cruel labor of the pit." The wage earners are put first before you coming back to work after an unsuccessful strike of two months—drunkenness, dishonesty, brutality stamped upon most of them. They pour into the little town on the evening of Luc Froment's coming to spend the few cents they have earned in rioting after starvation. Froment, burning with zeal to advance the cause of labor, has not yet thought out a solution. While on this visit to Jordan, master of the blast furnace at La Crecherie, he is studying details, going about among the people and learning their ways of living. In these journeyings we accompany him.

After that first view of the workers we are taken to the pit, there to see labor blindly worshipping its idol, men diligently, even lovingly working at pursuits that never bring them even enough daily bread. In the horrid heat, the terrible routine, they are broiled, burned, made imbecile, yet they go on, not knowing why, enslaved by the god of the furnace. We visit the prosperous middle class in their iniquitous leisure and poisonous pleasure, dining, dancing, rarely giving a thought to the source of their wealth. And when the few charitably inclined turn to thoughts of labor, they plan soup-houses, hospitals and better-built almshouses. The pit swallows live men and coins them into gold for the merry-makers at Guerdacie.

Not so wicked as these, but blame-worthy because negative, comes La Crecherie with its master, the scientist Jordan. Wrapped up in his scientific pursuits, all he wishes is leisure to work at his invention for fusing by electricity. He is on the eve of selling his blast furnace and the mineral land on which it is situated to the owners of the pit, when Luc Froment arrives. If that sale is consummated the entire district will fall absolutely into the hands of one man, an exploiter of labor in the worst sense of the term.

In the discussion held at the different houses he visits Luc gets the benefit of all sides of the labor question. He hears the capitalist argue that the race is to the strongest, that the burden of the laborer must naturally increase to the limit of his endurance. He hears the priest argue that the crushing burden of labor carried to extremes is placed upon man for his sins. The teacher holds that discipline requires this breaking of man, the scientist that things are ordered as they are by forces greater than man can control and that discussion will avail nothing. The mayor and the soldier agree that labor's complaints should be stilled at the mouth of the gun. Instead of sharing the callous indifference of the magnate, the resignation of the preacher, the disdain of the scientist, Luc Froment feels divinely impelled to put his shoulder to the wheel and uplift labor.

No one is at his best in the system that prevails. The rich at Guerdacie are not happy. They feel the chill of apprehension. Everywhere the worker feels the sting of injustice. The voracious discontent is eating into the heart of society. Something must give way. When men are ground down till they can be ground no longer, and still the press is applied, primeval instincts rise and man turns brute again. He cares nothing for laws or institutions, government or property. The distinction between mine and thine is swept away. The masses, possessing when once started in motion the greatest momentum, can crush the classes like puff balls.

In the novel "Labor" you have the brutalized or maddened workman plotting violence, the money-grabbing, careless employer squandering the fruits of labor with wasteful, criminal lavishness, the recluse shutting himself away from mankind, indifferent, wrapped up in scientific pursuits. The opinion is general and justified that labor is degrading, dishonoring, accursed. Puddlers like Ragu envy the wealthy because of their idleness. They would displace the rich and themselves live in idleness. Being slaves, they would be masters, that they in turn might have slaves. Superior laborers, like Bonnaire and Lange, feel the wrongs of their kind, and wish to abolish undue wealth altogether, but would use the weapons of revolution.

Jordan, the scientist, slave of all work-

ers, appreciates to its full the sad beauty of labor. Work is life itself. Everything in the world works—the ocean, the rivers, the fields, the trees. "Work is a force in perpetual activity, a god in all religions, working out the final happiness of which we feel the imperious necessity." There is no such thing as happiness unless we place it in the united happiness of perpetual united labor. And that is why I wish that some one would preach to the world the religion of labor, and sing hosannas to labor, as to a savior, the only true source of health, peace and happiness.

During this pean to labor Luc Froment's thoughts have crystallized in a plan. The clew has been given. Labor is blessed if men can choose their own occupation, vary it as they wish, rest from it when they choose. Man is not lazy, but he must follow his instincts. The thing to do is to use these instincts, guide them, direct them, control them, but never crush them, as the church commands, or discipline them into cowardly acquiescence to a superior force.

This is the root of the doctrine preached by Fourier. Luc had been reading a digest of his principles, called "Association." According to the principles of Fourier he will use men's instincts to help them rise. He enlists Jordan's aid, gets control of La Crecherie, and operates it on the principles laid down by Fourier, reorganizing labor to bring about just division of wealth, thus restoring to the laborer his nobility and his free personality. Under the new conditions of justice and peace the workmen and their children and their children's children flourish and are happy. La Crecherie becomes "a fraternal factory, one brotherhood, one family." The pit falls to ruin. The seeds of destruction are in it and its owners and their social system. Death is in the old life and perpetuity in the new.—Chicago Record-Herald.

There's a column in The Herald to register your kicks in. There's an opening for you to get a new subscriber once in a while.

Is the Document Worn Out?

It is nothing new for the "anti-imperialist" papers to raise the outcry that the McKinley administration is violating the declaration of independence by its policy in Cuba and the Philippines; and the outcry usually ends in a demand that the government return to the traditions of the fathers. It is something new, however, to hear that the declaration is contrary to the history and spirit of our government and the welfare of the world, and that it should be disavowed as a guiding principle. "Notwithstanding its frequent and perfidious avowals to the contrary," maintains Leon C. Prince of Dickinson college, in the Arena, "the United States has persistently refused, wherever its own interests have so dictated, to be governed in its conduct by that instrument whose maxims it pretends to accept as its God-given and infallible guide," and he thinks that it would be the part of honesty and candor to discard it. In denying the ballot to women, to men under twenty-one, and to all persons in the territories, we violate the doctrine of "government of the people, by the people, and for the people"; in every acquisition of new territory we have disregarded the principle that "Government rests upon the consent of the governed"; and in the American civil war, the right of revolution, a right glorified and upheld throughout the declaration, was stamped out with sword and fire. Our very form of government, declares Mr. Prince, is imperial, for "there is no monarch in Europe, with the exception of the sultan of Turkey and the czar of Russia, who possesses independent powers of so dictatorial a type as the president of the United States, and none to whom the title of imperator may be more logically and truthfully applied."

Kicker, get out and work; do something for Socialism by getting subscribers for The Herald.

Combines to Handle Real Estate

There is matter for more than passing remark in the announcement that Cornelius Vanderbilt has been elected a director in the New York Realty corporation. This concern has a capital of \$3,000,000 and is engaged in the buying and improvement of real estate.

Its command of almost unlimited capital and the presence of men like Vanderbilt, William F. Havemeyer, Henry Seligman, Oakleigh Thorne, James Speyer, Charles Steele of J. Pierpont Morgan & Co. and Charles H. Tweed in its directory mean that the same forces and economics of combination that done so much for industry in America are to be turned to the development and management of real estate in great cities. It also means that the best property in cities like New York and Chicago will gradually pass into the control of men of large wealth or corporations which can afford to improve it to the highest advantage to secure a moderate and certain return for the investment.—Chicago Record-Herald.

Are you interested enough to do a little hustling for subscribers? If not, why not?

CHORUS—MOTHERS SONG

O hush your cries, my baby,
And rest your tired head,
For every day that has crept
Into its coily bed.
O hush! the winds of night will bear
Your plaintive cries about,
And the Christian man will get you if
You don't watch out.
O hush your cries, your father dear
Is hiding in the hills;
He's hiding from the priests that make
Our fields run bloody rills;
With Bible and with musket they're
Converting all about—
The mission man will get you if you
Don't watch out.

And if you're caught, the love wherewith
The Buddha fills the mind
They'll turn to smiling falsehood,
Covering hatred of your kind;
O hush! with cross and Bible they
Are prowling all about—
And they'll civilize you, baby, if you
Don't watch out!
—Frederick Manley in Life.

Socialism in Great Britain

A Socialist member of the British parliament, Keir Hardie, offered a resolution the other day providing for the transformation of the United Kingdom into a Socialistic commonwealth. Another member, named Bell, seconded the resolution. The episode was gotten up to provide an opportunity for a speech or two, and attracted little attention outside of the house. Mr. Hardie, in his speech, admitted that thus far Socialism as a distinct parliamentary or political force had made far less headway in Great Britain than it had upon the European continent, but he maintained that new conditions recently brought about would cause it to grow rapidly on English soil.

Experience must determine the soundness of the forecast. It is not too much to say, however, that the type of imperialism developed in Great Britain in recent years has so much militarism in it, involving, it is believed, conscription at an early day, and also brings in its train so heavy an increase in the national tax burdens for a people already severely pressed in the competition for the supremacy of the world's markets—this type of imperialism is so similar to the kind developed in continental countries where Socialism flourishes that Mr. Hardie's idea may prove to be well founded. It is a striking fact that Socialism in Germany, France and Italy, as a formidable parliamentary force, has been developed very largely since those countries began, after 1880, their modern careers in empire-building or colonialism. Another striking fact is that the Socialists are strong anti-militarists and anti-imperialists in all of those European countries.

It is scarcely too much to say that modern imperialism is a decided stimulant to the growth of modern Socialism, and one hazards little in predicting that before Great Britain reaches the end of her imperialistic career she will have a much more intimate acquaintance with Socialism in her domestic politics than she has today.—Springfield (Mass.) Republican.

The Trend

Socialists may very prudently indulge in self-felicitation as they note the fact that the principles which they advocate are capturing men mentally strong and courageous throughout the country, among them Franklin Pierce of New York, whose writings are having a wide reading. Mr. Pierce points out that a more "stupendous instrument of corruption was never conceived by the perverse ingenuity of man than this power conferred upon congress," and he affirms that "so successful have combinations of wealth and avarice been in controlling national legislation that today few men think of attaining wealth in great business adventures without national or state aid in the form of special legislation."

"We might," says Mr. Pierce, "feel more hopeful that there was a favorable outlook for better conditions were it not for the fact that the receivers of the immense profits of the trusts do not hesitate to devote millions of dollars for the campaign disbursements of political parties, and for the purpose of misinforming—yes, even corrupting—the citizens through their paid official newspaper organs."

Socialism, for a thousand times, has called attention to such facts. It has not been blind to their malign influence, and has urged that to overcome them workmen must abandon the old parties, alike responsible for conditions and environments, and cast their ballots for the Social Democratic party, which stands pledged to the liberty and independence of workmen.

Mr. Pierce, in true Socialistic spirit, remarks: "I do wish to urge, with all the earnestness of my being, the danger to the liberty and the independence of the individual man from 'these domestic spoilers that make us slaves and tell us 'tis our charter.' Industrial slavery is only a step removed from political slavery. There is not a man in any humble home in all this land but who ought to feel aggrieved by the extortions of the trusts. They sip in his cup, they sit at his fire, they follow him in every step of his life and rob him. Dick Tur-

pin was a modest highwayman. He relieved the traveler upon Hounslow Heath of his pocketbook and his watch; but our modern highwaymen put Dick Turpin to the blush, for they steal the very highway itself, put upon it their steam and electric railways, and, not satisfied with this, they still follow the wayfarer to his home, and there, year in and year out, extort from him tribute upon every piece of coal or iron or steel or wire or tinsplate that he uses." Mr. Pierce is not a Socialist by affiliation, but his writings indicate conclusively that he is in profound sympathy with its teachings and is helping on the great cause of the emancipation of working-men from the grasp of capitalism.

Degradation of Army Life

Frank E. Farnham, of Peabody, now a member of the Massachusetts bar, but formerly of the First Massachusetts Heavy Artillery during the civil war, writes to the editor of "Our Dumb Animals" as follows:

"Having served three years in our civil war and having taken part in some of the fiercest conflicts of that war, my conclusions in regard to the subject are not wholly those of a theorist.

"The result of my observation, investigation and experience has led me to believe that the standing army of the United States should not exceed ten thousand in number, and that all the militia systems of the several states should be abolished.

"This conclusion will doubtless be pronounced a radical and dangerous one by the many who have given little thought to the subject, and by the few who profit by the present antiquated, ineffective and demoralizing system, but I have some reasons for the faith that is in me.

"I say antiquated, ineffective and demoralizing advisedly.

"The system of the regular army of the United States, of which our state militia system are but weak imitations, was copied from the European systems in vogue in the early part of the last century when a commission was sent from the United States to investigate the military systems of Europe preparatory to establishing a military system here.

"Our present regular army and West Point were the results (West Point with its record of caste, hazard, etc.)

"The elements of military caste taken from the European system, where the officers were nobles and the privates serfs, was peculiarly grateful to the South, which dominated the commission referred to, as indeed it did the whole nation at that time.

"In this system the elements of individuality and manhood were eliminated from the makeup of the private soldier. He was reduced to a mere fighting animal, without ambition, judgment, or any rights which the officer was bound to respect.

"When an army of such soldiers comes in contact with manhood and brains, fighting for a principle, or in self-defense, the result is as graphically portrayed by Conan Doyle in his article in the October number of McClure's: 'The ratio of effectiveness is perhaps ten to one in favor of the system of which the Boers furnish the latest and most surprising example.'

"Wars of aggression do not develop armies of this noble class, the vital element of principle being lacking. Such wars do develop soldiers of fortune, mercenaries, cruelty, robbery and rapine, and all the horrors that spring from a combination of whisky and bloodthirstiness.

"As a rule with nations, as with individuals, self-defense alone justifies bloodshed."

Capital and Labor

"Times are hard," said the Picked Chicken.

"Why," said the Rat, "this is an era of prosperity; see how I have feathered my nest."

"But," said the Picked Chicken, "you have gotten my feathers."

"You must not think," said the Rat, "that because I get more comfort you get poorer."

"But," said the Chicken, "you produce no feathers, and I keep none—"

"If you would use your teeth—" interrupted the Rat.

"I—" said the Picked Chicken.

"You could lay by as much as I do," concluded the Rat.

"If—" said the Picked Chicken.

"Without consumers like me," said the Rat, "there would be no demand for the feathers which you produce."

"I will vote for a change," said the Picked Chicken.

"Only those who have feathers should have the suffrage," remarked the Rat—Life.

The Stanford University of California has within a brief period lost six of its professors because they would not sell out their manhood and become the yellow dogs, trotting under Mrs. Stanford's band wagon for such rations of bread and butter as the wealthy widow might choose to bestow. The action of the many professors comes at a time when the country is sorely in need of educators who have convictions and the courage to proclaim them and maintain them. All such displays of integrity aid the cause of Socialism. The professors should study Socialism.

LIBERTY BRANCH, SAN FRANCISCO

Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evening, commencing at 8 o'clock. Address: 127 Turk street. Business meetings (for members) every Thursday evening. Membership, Social Democrat, Twenty five to each month, 50 cents per month. Apply to the secretary, John C. Wesley, 127 Turk street. Branch No. 1, Los Angeles, meets every Sunday afternoon at 2 o'clock, at Westminster Hall, 1204 Spring street. J. S. Bremer, 607 N. Hill street. Branch No. 2, Berkeley, meets every Sunday afternoon at 2 o'clock, at 127 Turk street. Agitation meetings on third Sunday evening, same place, to which public is invited. August P. Mayer, secretary, 1207 Park street.

COLORED
Branch No. 2, Goldfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. LaRamp, secretary.

CONNECTICUT
The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffer's, 100 Main street, Hartford. Louis Herrap, secretary, 45 Kelsey street, Hartford. Branch No. 4, Rockyville, meets second and fourth Fridays at 8 o'clock, at 127 Turk street. Secretary, Richard Niederwieser, Box 70.

ILLINOIS
Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Green's office, 21 Dearborn street. Branch No. 1 (Bohemian), Chicago, meets first and third Saturdays at 8 p. m., at Nagle's Hall, 50 Blue Island avenue.

Branch No. 2 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m., in Dundee's place, 100 W. 12th place. Joseph Dundee, secretary. Branch No. 3, Chicago, meets second and fourth Sundays of each month at Piazzi's Hall, corner Center avenue and 19th street. James Rahak, secretary, 315 Troop street.

Branch No. 4 (Bohemian), Chicago, meets second and fourth Sundays at 9 a. m., at 1001 Lincoln street. J. A. Ambros, secretary, 300 Wood street. Branch No. 5, Chicago, meets at Uhlhorn's Hall, corner 2nd street and Center avenue, first and third Saturdays. Gus Larson, secretary, 222 Center avenue.

Branch 6 (Svatoplukoch) meets every third Sunday in the month at Pinger's Hall, corner Michigan and 11th place. Camil Kabat, secretary, 137 Stanwood avenue. Branch No. 8 (German), Chicago, meets every other Saturday at 8 p. m., at A. Jankowski's place, 24 W. 2nd street, between Leavitt and Oakley. A. Jankowicz, secretary, 78 W. 2nd street.

Branch No. 9 (11th ward), Chicago, Ill., meets every Tuesday at 8 p. m., at Halderman's Hall, 224 W. 11th place, and 1st st. Secretary, P. J. Kahn, 78 Blue Island ave.

INDIANA
Branch No. 4, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month, at 215 North Main street, corner Market and Noble streets. Address all communications to the secretary of the State executive board, Thomas Cation, 241 Warren avenue.

IOWA
Branch No. 1, Hileman, meets every fourth Friday in the month at Opera House. James Baxter, chairman. Wm. Truman, secretary, Box 101.

KENTUCKY
Branch 1, Newport, meets first Thursday evening at 8 p. m., and third Sunday afternoon, at 44 North Main street, northeast corner Seventh and Central avenue. Address: A. L. Nagel, 23 W. Second street.

MASSACHUSETTS
Branch No. 1, Holyoke, meets second and fourth Tuesdays of each month at Springdale Turner Hall, 211 Exchange street, 27 Jackson street. Branch No. 2, Housatonic, meets at 24 Warren street, second and fourth Fridays of every month. Public invited.

MICHIGAN
Branch No. 1, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at 10 W. Main street, in the International Congress Hall. All are cordially invited. L. C. Rogers, secretary.

MINNESOTA
Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Gosweth, on Main street. A. Klingberg, secretary.

MISSOURI
Branch No. 1, St. Louis, meets second and fourth Mondays, at 8 p. m., at Halderman's Hall, 224 South Seventh street.

MONTANA
Branch No. 1, Butte, meets every Thursday at 8:30 p. m., Engineers' Hall, Overley Block, G. Frankel, secretary, 71 E. Park street. Branch No. 2, Butte, meets first and third Sundays each month at G. W. Wood's home, Chico, Mont.

NEW JERSEY
Branch No. 1, Camden, meets every third Sunday of the month. For particulars address Paul Eberding, 126 Knight's avenue. Branch No. 2 (German), Paterson, meets first and third Mondays at 8 p. m., at Belleville Hall, 64-66 Van Houten street. Karl Landner, secretary, 308 Edmond street.

NEW YORK
The City Central Agitation Committee of Greater New York meets every second Tuesday at 412 Grand street, Windsor Hall. East Side Branch No. 1, meets every first and third Thursdays at 20 East Broadway. L. Rothman, secretary, 11 Norfolk street.

Branch No. 2, Brooklyn, meets every Saturday at 8 p. m., at 100 Moore street. Visitors welcome. Comrades desiring to organize should communicate with Secretary Sol. Pressman, 126 Boerum street. Branch No. 3, meets every Friday at 8 p. m., at 209 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 12 Henry street.

OHIO
Branch No. 4, Cincinnati, meets at Richelien Hall, southeast corner 5th and Elm streets, every Sunday at 2 p. m. Lectures and discussions. Public invited. Thos. McKernan, secretary, 20 Laurel street.

OREGON
Branch No. 1, Portland, meets every Monday night at Washington Hotel, corner 3d and Flanders streets. Everybody invited. T. C. Wendland, chairman, Mrs. N. E. Fortsch, secretary.

PENNSYLVANIA
Branch No. 1, Philadelphia, meets every Thursday, at 8 p. m., at 613 Third street. Rose Slobodkin, Treasurer, 215 Pine street. Branch No. 2, Philadelphia, meets first Friday of each month—executive meets every Sunday morning at 8, D. P. Club Rooms, at 613 5th street. Organizer, M. Gillis, 24 Reed street.

Branch No. 3, W. Philadelphia, meets every Sunday afternoon at 2 p. m., in Social Labor Hall, No. 23 E. 44th street. G. B. Smith, chairman; Jim. Lyon, secretary, 741 2d street. Public invited.

WISCONSIN
Milwaukee Central Committee, S. D. P., meets second and fourth Mondays of the month at Brewer's Hall, southeast corner 4th and Chestnut streets. Branch No. 1, Milwaukee, meets at Keller's Hall, 411 street, between State and Prairie, every fourth Thursday evening.

Branch No. 2, Milwaukee, meets every second and fourth Saturdays in Geoth's Hall, Concordia and Green Bay avenues. Frank Lischak, secretary. Branch No. 3, Westburg, meets every second Thursday of the month at Concordia Hall, Chas. Place, Secretary-Treasurer, 211 Lincoln avenue.

Branch No. 4, Milwaukee, meets every first and third Fridays each month at Keller's Hall, corner 2d and Brown streets. George Horroch, secretary, 22 1/2 2nd street.

Branch No. 5, Milwaukee, meets every fourth Friday of the month at E. Sigel's Hall, southeast corner Orchard street and 9th avenue. J. Lucil, 10 Orchard street, secretary.

Branch No. 6, Milwaukee, meets every first and third Thursdays of each month at Valentin's Hall, 21st and Center streets, at 8 p. m. Secretary, C. Kadzert, 20 1/2 2nd street.

Branch No. 7, Milwaukee, meets second and fourth Wednesdays of each month at 25 Clark street. Herman Schneider, secretary, 25 1/2 Clark street.

Branch No. 8, Kin, Wis., meets every second and fourth Saturdays at Fyrmann House. Edgar F. Lindner, secretary.

WEST VIRGINIA
Branch No. 1, Wheeling, meets every third Sunday in the month at Trade and Labor Assembly Hall, 124 Market street. H. A. Schaefer, secretary.

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