

# SOCIAL DEMOCRATIC HERALD

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## THE STRAY MAN.

Home-hearted women of Chicago are going to provide asylums for hobo men and dogs this winter, while at the same time the chief of police of that city has adopted the most stringent measures to keep out all tramps.

Now, somebody ought to defend the tramp.

Who can defend the tramp?

The preachers cannot. They do not know him. He never goes to church. In fact, he is hardly dressed good enough to go there. And furthermore, there is nothing to get in the church, except at church parties, and he is not invited to those as a rule.

The editors cannot. They have not studied him either, and have made him the subject of many a brutal jest. They have written cruel articles about him, and have made fun of his fearful misery.

Lawyers care not to represent him. Tramps have no money to pay for "retainers."

Politicians will not. All they see in the tramp is either a nuisance or a source for making free-or both. It does not pay in politics to take the poor man's side anyway, and the tramp cannot even vote.

Therefore we Socialists must defend him.

Socialists have made a special study of the tramp. We know where he comes from and where he goes to, i. e., we know his real origin and his real end.

Now, who is the tramp?

We constantly read in the daily papers harsh jokes about "Dusty Rhodes" or "Weary Walker."

Who are they?

They are poor wretches whose fate it is to wander like so many Cains over the face of the earth.

Deprived of every means of life, hounded by policemen and sheriffs, their home is a jail or a "workhouse"—the stone heap to which they are chained in some place or rest.

Their life is a strange medley of hunger, disease, rags and uncertainty. They are suspected of every crime, driven to death after a few years or months and finally buried in a potter's field.

And strange as it is: Not one of these tramps was every born a tramp.

Tramps do not get married while they are tramps. Tramps do not raise families while they are tramps.

"But," say the papers, the pulpits, the lawyers and the politicians: "Dusty Rhodes is to blame himself for his abject condition, because he hates work; and wants to be a tramp."

Is that really true?

Fancy a man reared by a hard-working father and by an intelligent and loving mother, taught industry and usefulness by instinct, by example and by practical lessons—in many cases having a modest home and a dear wife and children—then this man turning away from it all in order to seize the life of a hungry, ragged and penniless wanderer over the face of the earth, simply because all of a sudden he does not want to work.

But so say the capitalistic papers.

Can we believe this?

Fancy the young mechanic, the young artisan, who knows his trade well; fancy him dropping his business and all the sweet association of his youth for a strange medley of vermin, starvation and horror, simply because he "likes" to be a tramp.

Do you believe it?

But that is what we are told every day.

Fancy another leaving a paternal home where the very atmosphere vibrated with tender words—leaving it because he loves to be whipped, chained and kicked from town to town, without any food or shelter, and because he likes to ride on the cow-catcher of a locomotive in mid-winter.

Can a man like that kind of a life?

Is not the tramp human?

The tramp, too, has a stomach, a heart, and a brain. The tramp has all these and he has even a strong right arm and intended to use them all. But "society" has seen fit to deprive him of the usefulness of all these. He started out to beg society to permit him to exercise his functions again, to permit him to be useful again. Alas! Soon the beggar for work and usefulness becomes a beggar for bread only, and a beggar for shelter and bare necessities.

He is a tramp, a "Weary Willie."

And leaving all humanity and sentimentalism aside, we know that it was cruel necessity that drove hundreds of thousands of our American citizens into the hell of trampdom during the last twenty years.

Yet the tramp is a growth of comparatively recent times. There were no tramps fifty years ago. Everybody there was soon absorbed in some kind of work or industry. The "tramp" appeared when "modern industrialism" ruled supreme.

The tramp is a product of modern capitalist production.

In other words—and here we strike the root of the matter—the tramp is the consequence of the fact that the workmen nowadays do not own their tools as his fathers and grandfathers, i. e., the workmen do not own the machinery, the raw materials and all the other instruments of production. The tools of today—the machines—are expensive, therefore they are under complete control of the capitalist class. The tools of today also use a great amount of raw materials, and to buy this requires capital.

This monopoly of the tools has turned employers into a class of autocrats—the laborers into a class of dependents, of hirelings.

Nowadays if the owner of the tools does not want to let a laboring man work, that man has no means of subsistence, unless some other autocrat or "lord of manor" will permit him to work.

And if there is no such "benefactor" to be found in his city or town, he will have to go to some other town or city in search of work. But since his means of subsistence as a rule do not last very long, the best workman is very liable to become a tramp after a short time if he does not succeed in finding employment soon.

The great majority of workmen have the "love of work" squeezed out of them, because they do not work for themselves, but for the profit of others, and moreover because they always depend on others for having employment.

So this system actually even prepares the character of the weaker proletarians for trampdom, for it creates the dependence of the thousands on the few.

Besides all this, we must consider that the capitalist class, as a class, is interested in no small degree in the existence of a large army of unemployed men, in order to keep down the rate of wages.

This seems a contradiction, because laboring men consume less when out of work, and this brings about "hard times" and "panics;" yet this economic system is full of such contradictions.

And the tail-end of the "reserve army of industry"—the army of the unemployed—is the tramp. Their existence is also a riddle; a riddle which the best system tries in vain to solve.

Only in the same degree as the present capitalist system, which has ousted its usefulness, is changed into a more rational and useful social community—in the same degree will trampdom disappear.

In the duty of every workman and working woman in this country to be in the abolition of a system under which a stray human being is of less value than a stray cat or a stray dog.

Reduce a man by cold, hunger and pain to the level of a brute and you need not be surprised if he becomes brutal.

Labor, and labor only, pays all taxes, whether direct or indirect. No system of taxation was ever invented or can be put into operation that did not eventually impose the entire burden upon the creators of all wealth.

Every man who contributes in the least degree to the maintenance of the present unjust social conditions is responsible for the numerous crises, which are the offspring of poverty. Alas! what a number of criminals there are.

Capitalists demand the lion's share of the product to pay for risk and the wear and tear of the plant. What proportion of the product pays for the risk and the wear and tear of the laborer, when his wages keep him only ten days from starvation?

Talk about the expense of royalty! The entire civil list of Great Britain, Germany and Russia combined is a mere song to what the American people are taxed to support their royal millionaires. And after all there is not much difference; the people have to pay it all here as well as there.

Public health requires infinitely more bath-houses in every city and town of the United States than are usually found there now. Public health also demands an extension of the free medical service. Doctors ought to be paid for keeping the people healthy, not only for curing them when they are sick. At the present time many a disease, and even epidemics, get their origin from the fact that poor people shrink from consulting a physician because of the expense, until it is too late.

The city or municipality ought to afford the protection of the law to such of its citizens as are unable to afford it themselves, by employing (or appointing) a sufficient number of public attorneys, who should conduct just cases of the poor free of cost to them. At present the poor know of the law only when they feel its crushing effect. A poor person with a just cause has no standing in the courts unless some lawyer is promised a big share of the proceeds of the case; if there are no proceeds the poor person has no means of defense at all.

"In the truly-organized society," says William Morris, the English poet and Socialist, "labor must be pleasant, and nothing should be made by man's labor which is not worth making."

What a picture is that of the true Social Democracy.

Labor for a few hours daily is a pleasure, continued until brain and limbs are tired to exhaustion and it becomes torture, slavery. We see clearly how Morris' first condition could be effected.

As for the second, what a flood of cheap and nasty merchandise could be dispensed with. The things that are not worth making exceed the other kind in the same proportion that the poor exceed the rich in numbers. When we could all afford the best of everything the shoddy, the sham and the counterfeit would cease to find a market. "Nothing should be made that is not worth making."

## THE MAINSPRING OF MUNICIPAL CORRUPTION.

The mainspring of corruption in municipal affairs is usually found in the fact that a few aldermen or officials have it in their power to give away or sell franchises to capitalists, who thereby make millions. The temptation thus afforded our public officials, to try and secure a share in the millions given away, is too great for the average man to withstand. If the city would operate its public utilities, the motive and the opportunity for bribery would be gone, even if minor evils and breaches of trust might continue, owing to the corrupting influence of the capitalist system, which makes money-getting the sole object of life. The Social Democracy, therefore, objects to more competition in public utilities: MORE COMPETITION MEANS MORE CORRUPTION.

We look upon the contract system as a similar danger. It constantly induces contractors to bribe city officials on the one hand and to exploit their workmen on the other. Furthermore, it is always in the interests of the city that citizens earn decent wages; therefore, instead of the contractors, the labor unions ought to be encouraged. The city should stand pledged to employ only union labor, at eight hours a day, and should require the same of all contractors doing city work.

The money made out of the city by contractors might better go toward the relief of the unemployed; first, by the improvement of the streets; second, by the establishment of public coal and wood yards and a public income. In this article it is as necessary to summer as coal is in the winter. These money-making should be sold at cost. We would like to see the money that is now being used for the benefit of the few, used for the benefit of the many.

Challenge, a Socialistic weekly edited by H. Gaylord Wilshire, and formerly published in Los Angeles, but lately removed to New York, has been refused entry at the postoffice in New York as a second-class matter. Edwin C. Madden, the third assistant postmaster general, gave as a reason for this strange decision that the "paper was designed primarily for advertising purposes," advertising Mr. Wilshire personally.

Now we must confess that we do not like Comrade Wilshire's way of propaganda. He advertises his own person a thousand times more than he propagates Socialism. His egotism—and egotism is the dead enemy of Socialism—seems to be unbounded. On one occasion our office boy counted the word "I" (standing for H. Gaylord Wilshire) 86 times in one single article. The letters praising the great and greatest H. Gaylord Wilshire usually took up a very large part of the paper, and no true Socialist appreciated that. Nor will any Socialist appreciate the freak and buffoon methods of Wilshire and his constant posing as the "Millionaire Socialist." That was not the kind of millionaire Socialists they had in Germany in the early days of the movement, nor the kind they have at present.

Yet, all this, while it must be stated, is not the question now. Wilshire's paper was suppressed primarily, because, in connection with all the paraphernalia mentioned, it printed socialistic articles and was supposed to propagate socialism. And therefore every Socialist paper and publishing association in the country ought to voice its protest and send a letter expressing the same to Edwin C. Madden, the third assistant postmaster general, and also to the congressmen representing the respective districts. We will do so immediately.

We hope that Com. Wilshire, being a man of means, will take the case into the United States courts and settle the matter once for all. He does not seem to take the affair very seriously, though, and rather enjoys the additional advertising he gets out of it. The last sentence of his long article on the matter—written in his usual vein—reads: "First bona fide case of a free press suppressed in America. Hurrah!"

But we take a different view of the decision and think it a dangerous precedent. No doubt even the capitalist press is interested in this, and if the case is properly presented in some of the larger metropolitan papers, it will raise a storm that will compel the post department to back water.

## THE AIM OF SOCIAL DEMOCRACY.

The Social Democracy of America is the American expression of the international movement of modern wage-workers for better food, better houses, more sleep, more leisure, more education, and more culture. Those who toil with hands and brain are the producers of all wealth, but as laws are now made in the interest of property rather than of men, the rights of the toilers, although they are in the great majority, are ignored.

Under present conditions and under whatever form of government the wage earner without means and without employment, no matter how much he may have produced previously by his toil, is worse than dead—and he is always dependent upon the man with means for opportunity to work for a livelihood.

A vote for either of the old parties is a vote for a system that means luxury to the capitalists and misery to the masses.

Some of the very loudest shouters for our present "prosperity" have three-ply patches on the seat of their pants. No use talking to 'em. They are slaves and glad of it.

John D. Rockefeller, the Standard Oil magnate, said to be the richest man in America, is reputed to be worth \$300,000,000. He boasts of the first money he earned. A farmer paid him 25 cents a day for picking up potatoes in an Ohio field. Will he tell an anxious public how he earned the rest of his \$300,000,000?

No Social Democrat would deny the sacred right of insurrection or that force may rightly be met by force, but it is not for us to commence. Besides, in this country the oppressed class has exactly the same political basis as the ruling class, i. e., the ballot—and has the advantage of the greater number. Not to make use of this would be criminal and stupid.

The Socialists are distinguished from the other working class parties by this only:

1. In the national struggles of the different countries they point out and bring to the front the common interests of the entire proletariat, independently of all nationality.
2. In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.
3. The Socialists, therefore, are on the one hand practically the most advanced and consistent section of the working class parties of every country; that section which pushes forward all others; on the other hand, theoretically, they have over the entire proletariat the most complete and the most consistent view of the laws of the movement, the most complete and the most consistent view of the conditions which will lead to the final triumph of the proletariat.

## EDWARD BERNSTEIN.

EDWARD BERNSTEIN, the man about whom there is now so much motion in Germany, and who at present is probably more often read and less read by Socialists outside of Germany than any other man living, was born at Jewishburg, near Cologne, January 6, 1850. His father was a locomotive engineer. Edward received his education in the Friedrich Werder gymnasium (a school on a par with our best colleges), and afterwards worked in a bank for about twelve years. He then became private secretary of Karl Hoeckberg, a millionaire who gave a great deal of money to the Social Democratic party of Germany, and whose liberality it was largely due that Socialist papers could be started in many towns. After the enactment of the Anti-Socialist law in Germany, Bernstein was expelled from that country. He went to Switzerland and edited the official organ of the party, the "Social-Demokrat," from 1881 until 1890. In 1888 Bernstein was expelled from Switzerland also and since then he lived in London until last year, when the Prussian government did not renew the order for his arrest, which meant that he was pardoned. He then returned to Germany. Bernstein has written a few books, many pamphlets and innumerable articles. He has also edited the official version of Lassalle's works, to which he wrote a fine introduction. Bernstein is now editing the works of Friedrich Engels, who appointed him one of his executors.

The book that has created the great controversy in the Social Democratic party of Germany is entitled: "Die Voraussetzungen des Sozialismus und die Aufgaben der Sozial-Demokratie" ("The Presuppositions of Socialism and the Problems of the Social Democracy"). This book he wrote in defense of a number of articles that had appeared in the Neue Zeit (New Time) on the "Problems of Socialism"—articles that culminated in the following sentences:

The Social Democracy has neither to expect nor to wish a near approaching downfall of the existing economic system, if such is thought to be the product of a great devastating crisis. I openly declare that I have not much concern nor use for what is commonly understood as the "ultimate aim of Socialism." This aim, whatever it may be, is of no importance at present—the MOVEMENT is of ALL IMPORTANCE TO ME. And by the term MOVEMENT I understand not only the general movement of society, i. e., social progress, but also the political and economic agitation for effecting this progress.

"If the Social Democracy would in the present state of society actually obtain possession of the political power, it would at once be confronted by an unsolvable problem. It could not decree away capitalism; indeed, not even dispense with it; and also, it could not guarantee the security which it must needs have in order to perform its functions. Thus the question is raised whether this state of things would not postpone the realization of Socialism to a never-come day, or at least postpone it for generations to come. If the realization of Socialism is understood the establishment of a strictly regulated communistic state of society, then this seems as yet very distant to me. On the other hand, it is my firm belief that the present generation will see the realization of much Socialism, if not in the present form, yet certainly in a very material way."—Neue Zeit, No. 18, January 28, 1896.

Accordingly, Bernstein demands constant work for SOCIALISTIC FORMS under the present system and expects this system to gradually give into Socialism.

These views have been considered heretical, not only by many comrades in Germany, but also by the orthodox workers all over the world. Such theories are even regarded as in contradiction of the teachings of Marx and Engels, although Bernstein tries at least PARTLY to prove his theories by the writings of Marx and Engels. Moreover, his opinions are especially looked upon as having the tendency to take away the revolutionary fire (or the fanaticism) of the Socialist masses and thereby weaken their enthusiasm.

This last contention may be right. I for one believe that a certain amount of fanaticism is necessary for great things, and the Socialists of America would have made infinitely better progress if they could have promised some kind of a heaven after death.

But to return to Bernstein: It is clear that English life with its peace, character, knowledge of the English labor movement, and the work of Engels and German statisticians and political economists has had its effect on Edward Bernstein. He does not belong to those comrades who say of the whole middle class literature, as the Kaliph is supposed to have said of the Library of Alexandria, "Either its contents are the same as those of the Koran, and then it is superfluous or its contents are not the same, and then it is pernicious and must be burned." Although Bernstein stood in close personal relations to Marx and Engels, he is not a "Marxist," as one is a member of a sect for whom all men are either "brothers" (comrades) or unbelievers. In this respect he is the direct opposite of many prominent Marxists.

Bernstein indeed offers no new programme, but only a criticism of the old. He wishes to modernize Marxism and bring it into harmony with facts at all points. Bernstein, however, does not act like certain theologians who retain the orthodox text, but put a different construction on the words. He goes to work honestly, and admits that Marx really had much the same idea as Liebknecht; for instance, a generation after him. Marx was great, but even he is not infallible and even on his teachings works the tooth of time. Besides what is imperishable in his teaching, there are also many parts that are very much subject to decay. These Bernstein wishes to cut off. He does not wish the teachings of Marx to be accepted dogmatically as articles of a creed, but as economic theses. In contrast with the stagnation of the old Marxism, the Bernstein theory may be called Marxism thawed out and set to running.

Of course there are staunch comrades in Germany who are ready to make an auto da fe of Bernstein, figuratively speaking. He must be expelled from the party. But it appeared in the Hanover convention in 1899 that it was not nearly a few cranks who looked down on Bernstein. Even then there were quite a considerable number of influential comrades who defended him. The South Germans were nearly all reckoned among his adherents. Auer, the party secretary, was one of the sturdiest fighters on his side. David, Pons, Van Hise, Frohne, Heine and others were also with him. Vollmar could well say at the close of the convention, "The renewed attack of the 'party purifier' has been repelled just as it was before." Since that convention the Bernstein theory has obtained such an influence in the party that it cannot be driven out of the Social Democracy. Bernstein's ideas may not have gained a complete majority, but they are in a fair way to do so.

Bernstein's great opponent, Karl Kautsky, may have succeeded in thinning the ranks of Bernstein's adherents in some places. Indeed many of his changes against Bernstein's book are just. Bernstein has injected new ideas into the party, but he gives no suggestions for a new and better programme. In spite of this defect, Bernstein's pioneer work for the future of the Socialist propaganda is very valuable, since he proposes the question: What can be the practical results of the labor movement at the present time and in the next generation? Even Kautsky in some degree surrendered to Bernstein, Jaures and their adherents at the Paris Congress.

Bernstein may have been beaten by a good majority at the Social Democratic convention in Luebeck last week and censured and forbidden to propagate his theories. But IDEAS cannot be fought and suppressed in such a way, otherwise Socialism would have been suppressed long ago. And especially Bernstein's ideas ("Bernsteinism") which represent a principle that has been striving for the supremacy in the German Socialist movement since its very inception, cannot be suppressed by a simple majority vote of a party convention. The economic-evolutionary principle—which, by the way, does not exclude the revolutionary principle, but rather includes them—is the best weapon of Karl Marx to his followers and therefore is bound to win.

The action of the printers in inaugurating a rebellion against the socialist tendencies of the Federated Trades' Council is said to be only the first step in a general movement which is likely to follow. It is said that the boot and shoemakers, the painters and other unions are anxious for a change of policy. While there is little doubt that the leaders of the Federated Trades' Council who are Socialists are earnest and honest in their attempt to further the interests of organized labor, yet other members maintain that it is contrary to the principles of the American Federation of Labor to mix politics with trade unionism. They would like to see the Federated Trades' Council on a strictly trade union basis. We do not "mix" politics with unionism. Simply to mix one trade with another is to mix politics with trade unionism. Simply to mix one trade with another is to mix politics with trade unionism. Simply to mix one trade with another is to mix politics with trade unionism.

M. Hays, former president of the Pacific, has received \$153,000 in ten months' service in that office. He had a contract with the company for a salary of \$38,000 a year for five years. He has already had enforced the terms of his contract, but those who sign and relieve the tension of it. Accordingly he receives \$100,000 for the year and an additional \$53,000 was given as an endorsement of the contract.

John Most has been sentenced to serve one year in the penitentiary for printing a certain article in the Freiheit during the week of the assassination in Buffalo. We consider this sentence one of the worst outbreaks of capitalistic class hatred in years, because the article in question had been written fifty years ago and was only reprinted in the Freiheit. If laboring men were only one hundredth part as class conscious as capitalists we should have different conditions in this country. We do not sympathize with Anarchists and anarchists in the least—our enemies know—yet, we cannot help but feel sorry for the old man who has spent fifteen years of his life in the penitentiary for his different countries.

**WISCONSIN**  
**HERALDRIES**  
 Socialism aims to make no man poor, but rather to make all men rich.  
 The best there is in government is Socialist. The greatest need is more Socialism.  
 When the workmen realize the part they have had in building civilization, look out for the advance!  
 There is nothing under the stars that is not amenable to change—except perhaps the narrow notions of the mikes-walshites.  
 Isn't there something wrong with the "thrift" argument when you see that thousands of men who once had something find themselves "skinned to a fine finish"?  
 Addressing the Hull House Woman's club on "The Sweatshop," Miss Jane Adams suggested as the principal remedy the patronizing of stores using the labels of the labor and consumers' leagues.  
 A poor man may be just as moral and intelligent as a rich man. But the standing in the community of neither is fixed by his character or intelligence. That of the first is determined by his poverty; that of the other by his property.  
 To assert that labor alone does not create VALUE, that other things are necessary, such as land, air, water, sunshine, etc., is a complete quibbling. The things exist apart from value and will not produce value by themselves.  
 All education that is "tainted" with Socialism is a failure. That is the opinion of capitalists. The same interested parties who hold it also have no doubt, that all education that is tainted with superstition is an unqualified success.  
 A nation that would "establish justice, insure domestic tranquility, provide for the common defense and promote the general welfare," must carry democracy into industry. No government can carry out that programme without going squarely into socialism.  
 It is said that the use of a new word, "alright," has become so common in correspondence that telegraph clerks are of daily instructed to read it "all right" and not to accept it unless paid for as two words. Any other course might have a serious influence on the dividends of a poor corporation like the Western Union.

**Socialism in Few Words.**  
 Socialism has for its object the emancipation of the human race from the follies and vices of an imperfect condition of society, in which the workers, even though fully employed, are in large numbers not certain of the necessities of life and the others hold the mastery over luxurious plenty.  
 It proposes to do this by abolishing the wage system as it now exists and correcting the unequal distribution of the products of social exertion by substituting public or collective control and ownership of the means of production and distribution in place of private ownership and control.  
 The means of production and distribution are the indispensable means of life. Included in these means are the land—the bounty of nature; also social capital—tools, machinery, mills, factories, mines, etc.—which is rightfully an inheritance and joint possession, and without which the race reverts to the precarious modes of subsistence which distinguish our civilized state from that of the savage.  
 Socialists regard civilization as the enforced organization of food production and distribution. This is the fundamental fact in social economy and progress. From subsisting on wild-nuts and fruit and wild game, man has advanced to the cultivation of plants and animals and the storage and regulated distribution of food supplies.  
 Distribution, however, is glaringly unequal and unjust. While the workers starve the drones are surfeited. Production, through invention and the combination of private capitals, as well through the modern factory system, has, in a large number of industries, become well-nigh perfected; but private property in the means of production and the wage system maintain the unequal distribution of social wealth. This condition, Socialists hold, can only be corrected by the common ownership of productive capital and the organization of industry upon a basis of co-operation, insuring distribution for use instead of profit.

**Woman's Progress in Germany.**  
 Minna Cager, president of the Progressive Women's Club in Germany, writes in the Chicago Record-Herald on the prospective political and intellectual emancipation of women. She says: To organized women throughout the world there are able to speed the glad tidings that the women of Germany are securing political and intellectual emancipation. Responsible assurances have been given us that the forthcoming session of the imperial reichstag, which is destined to legislate on many questions of mighty national import, will call its achievement into effect by conferring on women the rights of free speech, heretofore the private monopoly of men.  
 No longer will the statute books of the fatherland be disgraced by the law which declares that "women shall be children and idiots" who must be debarred from public discussion of political topics. To our American sisters, the hardy pioneers of woman's independence, this may not appear as a very substantial victory, but it is in fact an advance amounting to a revolution from centuries of prejudice. In Berlin this week a scene was witnessed that has done more for the liberation of German women than a whole decade of agitation. The absurd indignities heaped on our biennial congress by the despotic authorities have won for us a thousand influential adherents in unexpected quarters. The spectacle of sword-bedecked officers standing guard over our deliberative sessions was not an inviting picture to a community living in the free possession of personal liberty. We hardly hoped that the persecution would prove a blessing in disguise and I venture to suggest that its authors did not hope so.  
 "Radicalism," however, must still be the watchword of German womanhood, so long immersed in conditions that will not yield before soft words and modest aspirations. The beacon light of hope burns brightly for us. For the first time in German history women have been invited by one of the great political parties to stand side by side with men on the campaign platform. Our universities are calling of the door of modernism and opening their doors to girls. The professions have been invaded by gentle-creatures. The theory is being advanced that a woman's sphere is not the domestic hearth, but that she is to be a citizen and a worker in the world.  
 The following is a good example of the way facts are often juggled. Carroll D. Wright, in his "Evolution of Industry," says that between 1890 and 1890 the increase in the number of persons working in gainful occupations in all industries in the United States was 176.07 per cent, while the increase in population was only 99.16 per cent.  
 The fact is that the figures for 1890 included the (then) slaves as part of the population, but not as workers, but in the subsequent censuses they are included as workers, thus making it appear that there were over 4,000,000 more people employed than in 1890.  
 The following is a good example of reasoning in a circle. A man stated that "It's no use wasting your time talking Socialism. In this not deep reasoning for 'for it.' When asked in what respect they were not ripe, he replied, 'Oh, the people are not educated up to it.' That is it is useless trying to educate the people because they are not educated; or, in other words, we can't teach them the subject until they know it."  
 "Prof. Boss delivered a lecture on 'Machine Production,' and after alluding to the great displacement of labor by machinery, said that 'the remedy was in technical education so that the displaced persons could learn to manage the machinery.' In this not deep reasoning for a university professor? Let us assume, for argument's sake, that a machine can employ ten men to do as much work as 100 men without the machine could do. Remedy? The ninety men can get back to work if they learn how to manage the machine. Now the following argument was made: 'It is claimed that machinery does not...

**USEFUL PRINCIPLES OF LOGIC.**  
 by Thomas Berford. Price, 15 cents. 50 pages. Taggart Publishing Co., San Francisco.  
 Among the many clever books which Comrade Berford has contributed to the Socialist movement, none are more useful to Socialist speakers and writers than his last, "Useful Principles of Logic." There is condensed in its fifty-six pages just the information and instruction that Socialists need and its value has only to be known to insure for it a large sale. To give our readers some idea of its practical utility we quote a few passages from the book.  
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 "Prof. Boss delivered a lecture on 'Machine Production,' and after alluding to the great displacement of labor by machinery, said that 'the remedy was in technical education so that the displaced persons could learn to manage the machinery.' In this not deep reasoning for a university professor? Let us assume, for argument's sake, that a machine can employ ten men to do as much work as 100 men without the machine could do. Remedy? The ninety men can get back to work if they learn how to manage the machine. Now the following argument was made: 'It is claimed that machinery does not...

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 Secretary Gage is reported to have said that he knows of twenty-five banking jobs each worth \$25,000 a year that are waiting for competent young men. If it is true that twenty-five such jobs are open to twenty-five competent men, why is it that twenty-five men who have grown bald-headed behind the bank counters are not promoted? Or are we to understand that the business of banking is generally in incompetent hands? Mr. Gage's talk sounds very much like the "job-for-every-man-who-wants-it" twaddle.

**THE PREDATORY RICH CAN SEE NO SAFETY FOR THEMSELVES IN THE WORLD EXCEPT IN BATTALIONS AND BATTERIES.** And when you stop to think about it, it becomes transparently clear that there would be no safety for them if the batteries were dismantled and the battalions disbanded. The study of history, free from the interpretations of the schools, reveals the fact that the power of the rich to plunder the people and ravage the world has always depended on their ability to control governments in their own interest. And so you find them invariably among those who about the loudest for "our" country, "our" flag and "our" institutions. And why shouldn't they? It's quite "natural!"  
 There is a railroad in Indiana 140 miles long that did not move a single car all last week. It runs from the coal fields at Brazil to Muncie, is known as the Chicago & Southeastern and is owned by a Chicago lawyer named Crawford. Workmen refuse to allow the engines to move until long overdue wages are paid. The men declare that they have had no pay for two months. Suits are being filed by them at Muncie and other places. Trainsmen, telegraph operators and even section men have quit their posts, so that the only people on duty on the entire line are clerks in the general offices at Muncie, Ind. They have not been paid, and it is likely, will walk out at any time with the rest. The mails along the entire line were suspended when trains were stopped. For four days people along the line could neither receive nor send letters. Then, instead of paying the men what is due them, the company started an overland service with wagons. Here is an instance where a government that had any concern for workmen would interpose in their behalf.

**A SCHOLAR'S IGNORANCE OF SOCIALIST TEACHING.**  
 In the fall of 1899 Dr. Lester F. Ward called by many academicians "the American Spencer," delivered a special course of lectures on "Pure and Applied Sociology" at

By FREDERICK

It is a common error to suppose that the... the East... the West... the danger... the danger... the danger...

At present the danger is... the danger... the danger... the danger... the danger...

Against the dangers to which... the danger... the danger... the danger... the danger...

It is a yellow danger to leave... the danger... the danger... the danger... the danger...

Commercial expansion will then... the danger... the danger... the danger... the danger...

It is every one of the different... the danger... the danger... the danger... the danger...

Francisco Strike Ended. The... the danger... the danger... the danger... the danger...

The Movement Abroad.

FRANCE.—Millerand's position is very... the danger... the danger... the danger... the danger...

It is a yellow danger to leave... the danger... the danger... the danger... the danger...

Commercial expansion will then... the danger... the danger... the danger... the danger...

It is every one of the different... the danger... the danger... the danger... the danger...

Francisco Strike Ended. The... the danger... the danger... the danger... the danger...

If in Saint Simon we find a comprehen... the danger... the danger... the danger... the danger...

Fourier is not only a critic; his imper... the danger... the danger... the danger... the danger...

But Fourier is at his greatest in his... the danger... the danger... the danger... the danger...

What in France the hurricane of the... the danger... the danger... the danger... the danger...

The new mode of production was, at... the danger... the danger... the danger... the danger...

Seventeen years ago, in Brussels, seven... the danger... the danger... the danger... the danger...

Today there are 20,000 members of... the danger... the danger... the danger... the danger...

What are you doing for 'Em? "I thought at first as 'low you was... the danger... the danger... the danger... the danger..."

and children, to a frightful extent; con... the danger... the danger... the danger... the danger...

At this juncture there came forward... the danger... the danger... the danger... the danger...

In spite of all this Owen was not... the danger... the danger... the danger... the danger...

The answer was clear. It had been... the danger... the danger... the danger... the danger...

Owen's Communism was based upon... the danger... the danger... the danger... the danger...

Another step in the trustification of... the danger... the danger... the danger... the danger...

Practically all of the developed coal... the danger... the danger... the danger... the danger...

The attention of the working class is... the danger... the danger... the danger... the danger...

up complete calmness, calmness in... the danger... the danger... the danger... the danger...

His introduction in the direction of... the danger... the danger... the danger... the danger...

The 'Lancian' mode of thought has... the danger... the danger... the danger... the danger...

With all this absolute truth, reason... the danger... the danger... the danger... the danger...

To make a science of Socialism, it had... the danger... the danger... the danger... the danger...

Coal Trust Growing. Another step in the trustification of... the danger... the danger... the danger... the danger...

Practically all of the developed coal... the danger... the danger... the danger... the danger...

Socialists in Legislation. The attention of the working class is... the danger... the danger... the danger... the danger...

THE WORKER AND THE TRAMP.

Heaven bless you, my friend.— You, the man who won't sweat... the danger... the danger... the danger... the danger...

That I ever you a debt; Heaven bless you, my friend. Here's a quarter to you.— Jack London in The Comrade.

SUBSCRIPTION BLANK. HERALD to any address for one year.

