

NINTH YEAR

No. 18

SOCIAL-DEMOCRATIC HERALD

ONE YEAR FOR FIFTY CENTS. TEN WEEKS, TEN CENTS.

A JOURNAL OF THE COMING CIVILIZATION

WHOLE NO.

422

LOCAL YEARLY RATE 75 CENTS, IF NOT PAID IN ADVANCE.

The root of all oppression is economic dependence upon the oppressor.—Bebel.

Labor is an imprisoned god, writhing unconsciously or consciously to escape out of mammonism.—Carlyle.

The people must come to their own. They must take actual possession of those things that properly belong to them.—John Swinton.

Proletarians of all countries, unite! You have nothing to lose but your chains! You have a world to gain!—Marx and Engels.

Low wages and high rents is the cause of consumption.—Dr. S. Cohen, before the last national charities convention.

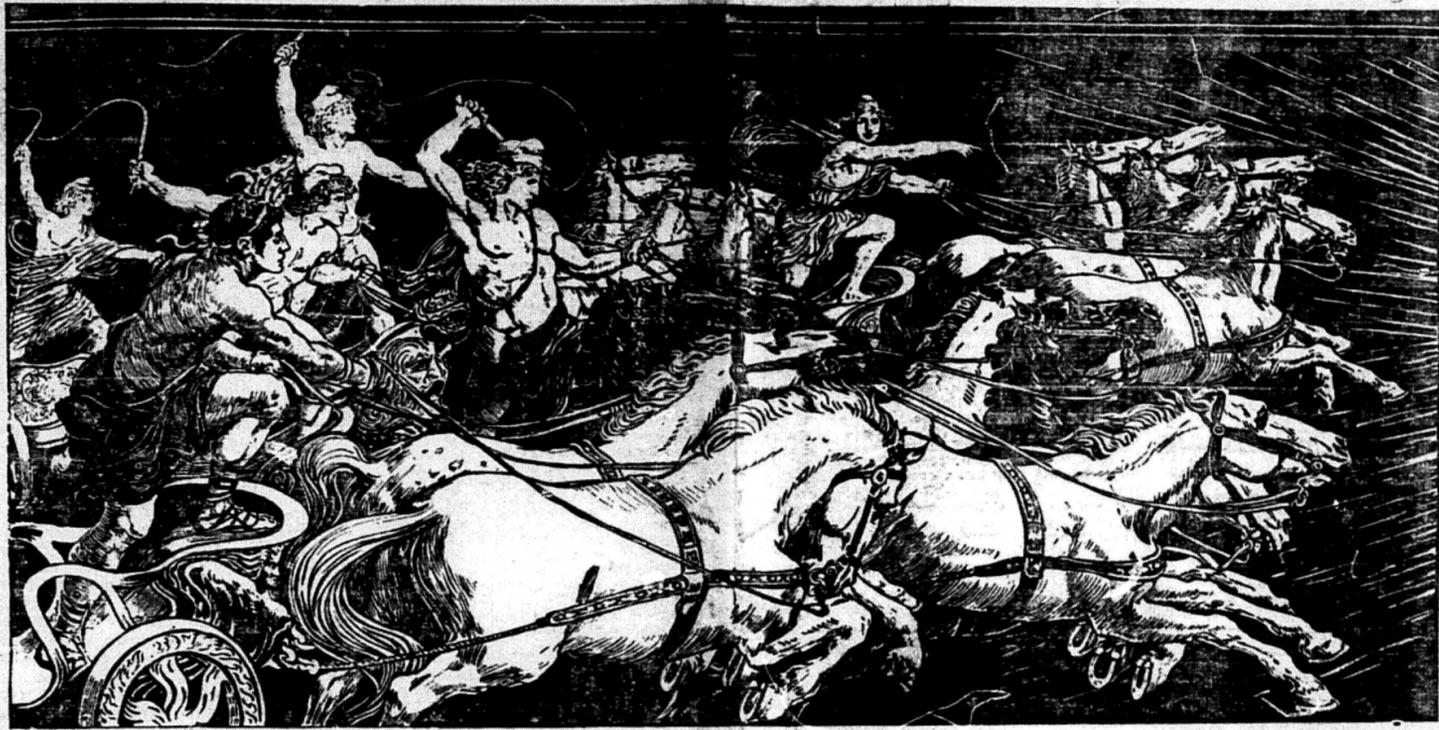
Is there one single, useful or necessary duty performed by the capitalist today which the people organized could not perform better for themselves?—Justice.

The trades union is the organization of labor which fights for the improvement of the workingman's condition on the field of the present order of government and society.—Bebel.

The industrial economy which divides society absolutely into two portions, the payers of wages and the receivers of them, the first counted by the thousands and the last by the millions, is neither fit for nor capable of indefinite duration.—John Stuart Mill.

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up and from which alone can be explained, the political and intellectual history of that epoch.—Marx and Engels, in "Communist Manifesto."

Race of the Nations Toward Socialism. Onward to the Light!—Drawn by Walter Crane.



"He that will not work, neither shall he eat."

It is Socialistic laws that have made New Zealand people the most prosperous on earth.—Sir Joseph Ward, Premier.

We seek justice and fight injustice. We seek free labor and fight wage-slavery. We seek peace and order and combat the murder of people, the class war and the social anarchy.—Liebknecht.

Think of it. Men begging for work and their wives and children starving, in this land of plenty. People starving because there is too much food! Naked, because there is too much clothing! Homeless, because there are too many houses! And we are told it is wrong to even think of these things.—Col. Ingersoll.

Order those soldiers back to duty in the ranks. The servants of the federal government shall not interfere with the legitimate demands of labor as long as I am president.—Abraham Lincoln.

The proletarian movement is the self-conscious, independent movement of the immense majority. The proletariat, the lowest stratum of our present society, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air.—Karl Marx.

Trusts will always be enemies of the people. No law can hold them in check. The only way out is to nationalize all great industries.—Geo. Bernard Shaw.

Under the democracy which Socialism, as a mere development of the democratic movement, must necessarily be, we shall have, not laborers toiling under compulsion for society but organized laborers toiling for themselves.—Owen.

Some Thoughts for Labor Day!

By VICTOR L. BERGER.

AS I have often said, whether with or without social reform we cannot escape Social-Democracy. The co-operative commonwealth is the aim towards which, from a law of nature, the entire political and economical development of modern times is moving.

A Social-Democracy is the goal of the evolution. And not by any means a far distant goal. Nor is it the last station on the road which humanity will have to follow. Progress will never stop.

The Social-Democracy is the next station. We are speeding toward it with the accelerating velocity of a locomotive on the road.

It is only a convincing confirmation of this view, that the "social question" now stands everywhere in the foreground of public discussion.

We all know from history that an old order of society was always doomed, when its appointed guardians and supporters felt called upon to make the demands of the adherents of the new order their own, when they tried to steal the revolutionist thunder, as the saying is.

Of course, LaFollette, Bryan, Hearst, etc. want to "steal our thunder" for exactly opposite purposes from ours. They want to preserve the system.

But we are revolutionists. We are revolutionary not in the vulgar meaning of the word, which is entirely wrong, but in the sense illustrated by history, the only logical sense. For it is foolish to expect any result from riots and dynamite, from murderous attacks and conspiracies, in a country where we have the ballot, as long as the ballot has not been given a full and fair trial.

We want to convince the majority of the people. As long as we are in the minority we have no right to force our opinions upon an unwilling majority.

Besides, as modern men and true democrats, we have a somewhat less romantic and boyish idea of the development of human things and social systems. And we know that one can kill tyrants and scare individuals with dynamite and bullets, but one cannot develop a system in that way.

Therefore no true Social-Democrat ever dreams of a sudden change of society. Such fanatic dreamers nowhere find more determined opponents than in the ranks of the true Social-Democrats.

We know perfectly well that force serves only those who have it, that a sudden overthrow will breed dictators, that it can promote only subjection, never liberty.

We even propose a general arming of the people as the safest means of preventing sudden upheavals and of preserving democracy.

The Social-Democrats do not expect success from a so-called revolution—that is, a smaller or bigger riot—but from a real revolution, from the revolutionizing of minds, the only true revolution there is.

Yet we do not deny that after we have convinced the majority of the people, we are going to use force if the minority should resist. But in every democracy the majority rules, and must rule.

It is clear that this revolution of the minds cannot be brought about in a day or two, nor can it be arranged according to the pleasure of a few. It can only be attained by patient work and intelligent organization. Therefore the Social-Democrats concentrate their whole force on agitation and organization. The Social-Democratic leaders in every country as a general rule are matter of fact, cool-headed persons. The Social-Democratic troops are known to be the best disciplined in existence.

Up to a certain point, therefore, the tactics of the Social-Democrats and the social reformers are exactly the same. Both build upon the past historical development and take into consideration the present conditions.

The Social-Democrats absolutely refuse to break off the thread of history at any one place. No Social-Democrat ever dreams of introducing a year 1 and beginning a new era with it, as did the fathers of the great French Revolution—which was indeed entirely in harmony with their "a priori" and doctrinaire methods.

The Social-Democrats leave the making of the calendars to other people.

But the tactics and the aims of the Social-Democrats do indeed differ from those of the social reformers in one essential point. The Social-Democrats never fail to declare that with all the social reforms, good and worthy of support as they may be, conditions cannot be radically and permanently improved.

We Social-Democrats say, we are willing to accept and help on every social reform. But we also say that social reforms are but installments by which we must not allow ourselves to be bribed; that full economic freedom will only be achieved by Social-Democracy.

Yet as a stepping stone, as a transition—and even as a necessary

Labor Day Greeting!

The Foremost Living Scientist, Alfred Russel Wallace, of England, sends His Felicitations to the Socialists of America, and says "The Rapid Spread of Socialism in America is Most Encouraging!"

Broadstone, Wimborne, England
Aug. 4th. 1906
As I have letters from all parts of the World and am kindly able even to acknowledge them all, I can only wish you well in your efforts for the cause of progress and brotherhood. The rapid spread of Socialism in America is most encouraging.
Yours very sincerely
Alfred Russel Wallace

The Author of "The Jungle" Urges Labor On!

THERE are more trusts than the Beef Trust and they are all playing the same game. They all want from you the same thing you to sell your labor at the ducts at the highest prices, and to They are all maintaining your legislators to assist them in the newspapers to keep you contented Day by day you are building new cesses of manufacture, and heaping have built the mightiest cities in you have no share, in its councils out, dispossessed, disturbed, dis-hand to mouth, and at the verge for less he takes your job. It is can stand and see, for barely enough ing it; your wages remain where year the cost of living is rising five



Every trust in the United States is engaged in screwing prices a little higher, and in squeezing a little more out of you; every year you pay more for meat, more for clothing, more for oil, more for coal, more for rent; every year your wages buy you a little less of everything—and the quality of everything is a little worse. To adulterate the product is a way of raising prices without your even knowing of it; and so they sell you chicken in your coffee, and water in your milk, and glucose in your beer; they sell you potato-flour in your sausage, and aniline dyes in your potted ham, and boric acid in your breakfast.

They have been doing this for years—they have written the laws of your country to enable them to do it—and you have not even dreamed of it. And now that it is being written about, they are able to prevent your reading it!

Or rather they would have been able to, but for the fact that there exists a Socialist press like the paper which you are reading now; but for the fact that there are men among your own number who have grown weary of being owned in body and mind by predatory capital, and who have organized a rebellion against it. They are poor men, men of the working-class, I mean not only those who dig with their hands, but those who do other useful work, who produce wealth and help to maintain society, as distinguished from those who live by owning, by exploiting the labor of others.

They hold out to you your one-deliverance from your slavery. Their time and their means are limited—they cannot hire all the brains and talent of the community to plead their cause; and it is part of the conspiracy of your masters, that you should be taught to judge and despise them. It is essential to the existence of the Beef Trust, not merely that you should eat the kind of meat that it furnishes you, and take the kind of wages that it pays you, but also that you should vote for the political candidates or the parties which it finances and controls.

This paper which is handed to you today has been printed in spite of all the power of concentrated wealth; it is handed to you because the Socialists of your city have contributed to pay for it.

They mean that every workingman in the city shall read it, shall have the bandages torn from his eyes, and shall realize for once the organized system of repression in the midst of which he lives.

The Social-Democratic party is the only party which means business with the Beef Trust, or with any other trust. This Social-Democratic party means to put an end to this whole system of exploiting and profit-seeking; it means to overthrow this conspiracy of capital. It means, first of all, to win back to the people the government of the city and of the nation; it means to overthrow the power which has corrupted the government, and to make such corruption forever impossible. It means to take away from capitalists and financiers the power of ownership, whereby they lay tribute upon all useful labor, and draw to themselves the whole surplus product of society.

It means to guarantee to the actual producer of wealth the full value of his labor. And in the meantime, until it can accomplish these things, it means to tell the truth to the people; its appeal is to all men who are for the truth.

THIS PARTICULAR APPEAL WILL HAVE FAILED IF IT DOES NOT LEAD YOU TO TAKE THE TROUBLE TO FIND OUT WHAT SOCIALISM REALLY IS; SO THAT YOU MAY NO LONGER BE CONTENT TO ACCEPT THE IDEALS OF IT WHICH HAVE BEEN TAUGHT YOU BY THE SAME POWER THAT REFUSED TO LET YOU KNOW THE CONDEMNED MEAT INDUSTRY.

Princeton, N. J.

Upton Sinclair.

Why Distress is International!

By ALFRED RUSSEL WALLACE.

Alfred Russel Wallace, shares with Darwin the distinction of discovering the law of natural selection, although it is called Darwinism instead of Wallaceism. He was born in England in 1822. He has written on Socialism in various publications.

IN the early years of the XIX. Century, English readers enjoyed the perusal of many American works of fiction dealing with the rural life of Eastern states in those almost forgotten days when railroads and telegraphs were unknown, when all beyond the Mississippi was the "far west," when California and Texas were foreign countries, and when millionaires, tramps and paupers were alike unknown. They introduced us to an almost idyllic life, so far as rude abundance, varied occupations and mutual help and friendliness among neighbors constitute such a state of existence. Almost all the necessities and many of the comforts of life were obtained by the farmer from his own land. He had abundance of bread, meat, and poultry with occasional game. Of butter, cheese fruit and vegetables there was no lack, and he easily sold in the nearest town enough of his surplus products to provide the few foreign luxuries that the family required.

As a rule, his farm was his own, unburdened by either rent or mortgage. Year by year it increased in value, and if he did not get rich he was at least able to live in comfort and to give his sons and daughters a suitable start in life. In those days wages of all kinds were high; food was cheap and abundant; and the strange phenomenon—yet so sad and familiar a phenomenon now—of men seeking for work in order to live, and seeking it in vain, was absolutely unknown.

The impression of general well-being and contentment given by these tales, was confirmed by narratives of travellers; and the more solid works of students of society. All agreed in telling that not only the pauperism of Europe, but even ordinary poverty or want was quite unknown. The absence of beggars was a noticeable fact; and except in cases of illness, accident, or old age, occasions for the exercise of charity could hardly arise. The extraordinary contrast between this state of things and that which prevailed in Europe, had to be accounted for and several different causes were suggested. A favorite explanation on both sides of the Atlantic was that it was a matter of political institutions. On the one hand, it was said, you have a Republican form of government, in which all men have equal rights and no privileged classes can oppress and rob the people; on the other there is a luxurious court, a bloated aristocracy, and an established church, quite sufficient to render a people poor and miserable; and this was long the opinion of the English radicals, who thought that the cost of the throne and of the church was the chief cause of the poverty of the working classes. Others maintained that it was entirely a matter of density of population. Europe, it was said, was overpeopled; and it was prophesied that, as times went on, poverty would surely arise in America and become intensified in Europe.

It is needless to point out that these anticipations have been realized far sooner and far more completely than were ever thought possible.

The once familiar term "republican simplicity" is now an unmeaning one since both in France and in America there is an amount of wealth and luxury not surpassed in any of the old monarchies. Yet it serves to show us the ideal which the founders of republics fondly hoped to attain. They aimed at abolishing forever, not only the rank and titles of hereditary nobility, but also those vast differences of wealth and social grade which were supposed to depend upon monarchical government. Their objects were to secure, not only political and religious freedom, but also an approximate equality of social conditions; or, at the very least, an adequate share of the comforts and enjoyments of life for every industrious citizen. Yet after over a century of unprecedented growth, and the utilization of the natural riches of a great continent, we find today, in all the great cities of the United States, thousands and tens of thousands who by constant toil cannot secure necessities and comforts for their children or make any provision for an old age of peaceful repose. One great object of republican institutions has, it is clear, not been attained.

In his "Social Problems" (written in 1883) Henry George thus refers to the conditions in one of the richest States of the Union, Illinois: "In their last report the Illinois Commissioners of Labor Statistics say that the tables of wages and cost of living are representative only of intelligent working men who make the most of their advantages, and do not reach the masses of that world of helpless ignorance and destitution in which multitudes in all large cities continually live, and whose only statistics are those of epidemics, pauperism and crime." Nevertheless, they go on to say, an examination of these tables will demonstrate that one-half of these intelligent workingmen of Illinois "are not even able to earn enough for their daily bread, and have to depend upon the labor of women and children to eke out their miserable existence."

In the pages of *The Arena*, within the last two years [1903-5], I find the following statements:—

"In the city of New York there are over one hundred and fifty thousand people who earn less than sixty cents a day. Thousands of this number are poor girls who work from eleven to sixteen hours a day. Last year there were over twenty-three thousand families forcibly evicted in that city owing to their inability to pay their rent."

"Within cannon shot of Beacon Hill [Boston], where proudly rises the golden dome of the Capitol, are hundreds of families slowly starving and stifling; families who are bravely battling for life's barest necessities, while year by year the conditions are becoming more hopeless, the struggle for bread fiercer, the outlook more dismal." *Arena*. . . .

Continued on page 6.

Why We Have Crimes and Criminals -- By Clarence S. Darrow.

Clarence S. Darrow has been engaged to defend Stoy and Hayward. He professes Socialist views although not a party member. The following address was delivered by him to the prisoners in the Chicago jail.

I suppose a great many people on the outside would say I was doing you harm if they should hear what I say to you this afternoon. Good people outside would say that I was really teaching you things that were calculated to injure society. These will tell you that you should be good and then you will get rich and be happy. Of course we know that people do not get rich by being good, and that is the reason why so many of you people try to get rich some other way, only you do not understand how to do it quite so well as the fellow outside.

I do not want you to believe that I think all you people here are angels. I do not think that. You are people of all kinds, all of you doing the best you can, and that is evidently not very well—you are people of all kinds and conditions and under all circumstances. In one sense everybody is equally good and equally bad. We all do the best we can under the circumstances. While you would not have the least thing against me in the world you might pick my pockets. I do not think all of you would, but I think some of you would. And still I know this, that when I get outside pretty nearly everybody picks my pockets. There may be some of you who would hold up a man on the street, if you did not happen to have something else to do, and needed the money; but when I want to light my house or my office the gas company holds me up. They charge me one dollar for something that is worth twenty-five cents, and still all these people are good people; they are pillars of society and support the churches, and they are respectable.

When I ride on the street cars, I am held up—I pay five cents for a ride that is worth two and a half cents, simply because a body of men have bribed the city council and the legislature, so that all the rest of us have to pay tribute to them.

If I do not want to fall into the clutches of the gas trust and choose to burn oil instead of gas, then good Mr. Rockefeller holds me up.

Some of you are here for obtaining property under false pretenses—yet I pick up a great Sunday paper and read the advertisements of a merchant prince—"Shirt waists for 39 cents, marked down from \$3.00."

When I want to get out and find a place to stand anywhere on the face of the earth, I find that it has all been taken up long ago before I came here. That is because these people have the police and they have the jails and the judges and the lawyers and the soldiers and all the rest of them to take care of the earth and drive everybody off that comes in their way.

These facts do not excuse some fellow who reaches into my pocket and takes out a five dollar bill; the fact that the gas company bribes the members of the legislature from year to year, and fixes the law, so that all you people are compelled to be "fleece" whenever you deal with them; the fact that the street car companies and the gas companies have control of the streets and the fact that the landlords own all the

earth, they say, has nothing to do with you.

Let us see whether there is any connection between the crimes of the respectable classes and your presence in the jail. Many of you people are in jail because you have stolen something. Some of you do not know why you did it. I think I know why you did it; you did these things because you were bound to do them. I looked to you at the time as if you had a chance to do them or not, as you saw fit, but still after all you had no choice. There may be people here who had some money in their pockets and who still went out and got some more money in a way society forbids. Now you may not yourselves see exactly why it was you did this thing, but if you look at the question deeply enough and carefully enough you would see that there were circumstances that drove you to do exactly the thing which you did. You could not help it any more than we outside can help taking the positions that we take.

Some so-called criminals—and I will use this word because it is handy, it means nothing to me—I speak of the criminals who get caught as distinguished from the criminals who catch them—some of these so-called criminals are in jail for the first offense, but nine-tenths of you are in jail because you did not have a good lawyer and of course you did not have enough money to pay a good lawyer.

There is not very great danger of a rich man going to jail. There are people who are born with the tendency to break into jail every chance they get, and they can not avoid it. You can not figure out your life and see why it was, but still there is a reason for it, and if we were all wise and knew all the facts we could figure it out.

In the first place there are a good many more people who go to jail in the winter time than in the summer. Why is this? Is it because people are more wicked in winter? No, it is because the coal trust begins to get in its grip in the winter. A few gentlemen take possession of the coal, and unless the people will pay \$7 or \$8 a ton for something that is worth \$3, they will have to freeze. Then there is nothing to do but to break into jail, and so there are many more in the jail in winter than in summer. It costs more for gas in the winter because the nights are longer, and people go to jail to save gas bills. The jails are electric-lighted. You may not know it, but these economic laws are working all the time, whether we know it or do not know it.

There are more people who go to jail in hard times than in good times—few people comparatively go to jail except when they are hard up. People are not more wicked in hard times. All over the world in hard times more people go to jail than in good times, and in winter more people go to jail than in summer. When times are hard then you find large numbers of people who go to jail who would not otherwise be in jail.

Long ago, Mr. Buckle, who was a great philosopher and historian, collected facts and he showed that the number of people who are arrested increased just as the price of food increased. When they put up the price of gas ten cents a thousand I do not know who will go to jail, but I do know that a certain number of people will go. When the meat combine raises the price of beef I do not know who is going to jail, but I know that a large number of people are bound to go. Whenever the Standard Oil Company raises the price of oil, I know that a certain number of people who are seamstresses and who work after night long hours for somebody else, will be compelled to go out on the streets and ply another trade, and I know that Mr. Rockefeller and his associates are responsible and not the poor girls in the jails.

First and last, people are sent to jail because they are poor. Sometimes as I say, you may not need money at the particular time, but you wish to have thrifty forehand habits and do not always want until you are in absolute want. No man in his right senses will go into a strange house in the dead of night and prow around with a dark lantern through unfamiliar rooms and take chances of his life,

if he has plenty of the good things of the world in his own home. You would not take any such chances as that. A man would not hold up anybody on the street if he had plenty of money in his pocket.

The more that is taken from the poor by the rich who have the chance to take it, the more poor people there are who are compelled to resort to these means for a livelihood. They may not understand it, they may not think so at once, but after all they are driven into that line of employment as if you had a chance to do them or not, as you saw fit, but still after all you had no choice.

There is a bill before the Legislature of this state to punish kidnaping of children, with death. I don't believe in kidnaping children, but the Legislature is all wrong. Kidnaping children is not a crime, it is a profession. It has been developed with our modern conditions. Our ancestors knew nothing about a billion dollar trust; and here comes some poor fellow who has no other trade and he discovers the profession of kidnaping children.

You cannot cure this crime by passing a law punishing by death kidnapers of children. There is one way to cure it—these offenses, and that is, to give the people a chance to live. There is no other way, and there never was any other way, since the world began.

The English people once punished criminals by sending them away. England was owned by lords and nobles and rich people and the other people had to stay in the streets. They used to take their criminals and send them to Australia—I mean the class of criminals who got caught. When these criminals got over there, and they had the whole continent to run over, and so they could raise a sheep and furnish their own meat, which is easier than stealing it; these criminals then became decent, respectable people because they had a chance to live.

A portion of this country was settled in the same way, landing prisoners down on the southern coast, but when they got here and had the whole continent to run over and plenty of chances to make a living, they became respectable citizens.

The laws are really organized for

the protection of the men who rule the world. We have no system for doing justice, not the slightest in the world. Take the poorest person in this room. If the community had provided a system of doing justice the poorest person in the room would have been at good a lawyer as the richest, would he not? When you went into court you would have just as long a trial, and just as fair a trial as the richest person. Your case would not be tried in fifteen or twenty minutes, while it would take fifteen days to get through with a rich man's case.

Then if you were rich and were beaten, your case would be taken to the Appellate Court. A poor man can not take his case to the Appellate Court; he has not the price; and then to the Supreme Court, and if he were beaten there he might perhaps go to the United States Supreme Court. And he might die of old age before he got into jail. If you are poor, it's a quick job. You are almost known to be guilty, else you would not be there. Why should any one be in the criminal courts if he were not guilty? He would not be there if he could be anywhere else. The people who are on the outside, who are running banks and building churches and making jails, they have no time to examine 500 or 700 prisoners each year to see whether they are guilty or innocent. If the courts were organized to promote justice the people would elect somebody to defend all these criminals, somebody as smart as the prosecutor—and give him as many detectives and as many assistants to help, and pay as much money to defend you, as to prosecute you.

Most all of the crimes for which we are punished are crimes against property. If this punishment is right the criminals must have a lot of property. How much money is there in this crowd? And yet you are all here for crimes against property. The people up and down the Lake Shore have not committed crime, still they have so much property they don't know when to stop. They don't know what some of you may have had a very nice chance to get rich by carrying the hod for one dollar a day, twelve hours, and instead of taking

that nice, easy profession, you are a burglar. If you had been given a chance to be a banker you would rather follow that. Some of you may have had a chance to work as a switchman on a railroad where you know according to statistics that you can not live and keep all your limbs more than seven years, and you can get fifty dollars or seventy-five dollars a month for taking your lives in your hands, and instead of taking that lucrative position you choose to be a sneak thief, or something like that. Some of you made that sort of choice. I don't know which I would take if I was reduced to this choice. I have an easier choice.

I will guarantee to take from this jail, or any jail in the world five hundred men who have been the worst criminals and law-breakers who ever got into jail, and I will go down to our lowest streets and take 500 of the most abandoned prostitutes, and go out somewhere where there is plenty of land, and will give them a chance to live, and they will be as good people as the average in the community.

The only way in the world to abolish crime and criminals is to abolish the big ones and the little ones together. Make fair conditions of life. Give men a chance to live. Abolish the right of capitalist private ownership, abolish monopoly, make the world partners in production, partners in the good things of life. Nobody would steal if he could get something of his own some easier way. Nobody would commit burglary when his house is full. No girl will go out on the streets when she has a comfortable place at home. The man who owns a sweat-shop or a department store may not be to blame himself for the condition of his girls, but when he pays them five dollars, three dollars, and two dollars a week, I wonder where he thinks they will get the rest of their money to live. The only way to cure these conditions is by equality. There should be no jails. They do not accomplish what they pretend to accomplish. If you would wipe them out, there would be no more criminals than now. They terrorize nobody. They are a blot upon any civilization, and a jail is an evidence of the lack of charity of the people who live outside who make the jails and fill them with the victims of their greed.

will not need to bully foreign people into buying its produce. Today the life of nations depends largely upon their commerce, upon their ability to sell their surplus produce in foreign markets. Hence we find that the dynamic force behind all great modern wars is business. Business, that is to say, the conflict of national interests, brought about the Spanish-American war, the Boer war and the Russo-Japanese war, and an analysis of the causes of the wars of the Nineteenth century and of most of the great wars of history will establish the fact that war has its origin in the competitive and profit system of industry. Had there been no gold in South Africa, the corpses of twenty thousand robust Englishmen would not now lie buried in the veldt of the Transvaal and the Orange Free State. Did Korea not possess colonizing and marine advantages, Russia and Japan would never have grappled each other by the throat. Cut-throat competition is not limited to individuals within states; it is waged with equal, nay, greater ferocity between states. The cudgel has been laid aside in private competition, but fire and sword are still used in the economic struggle for existence that prevails among nations. War is simply the most brutal aspect of the universal competition that prevails in modern society.

Socialism will abolish war by abolishing competition; it will establish international peace by establishing international harmony. When nations have no longer need of wresting from each other markets for their produce they will not club each other out of mere devilry. The clergymen who paid tribute to Socialism by saying that it was the greatest factor in the peace movement were right. Socialism will force governments to keep the peace and by uniting the proletariat of the world will ensure the fraternity of all races within the next half century.

"Men cannot break that vital law of the social organization, the law of equal freedom, without penalties in some way or other coming round to them. Being themselves members of the community they are affected by whatever affects it. Upon the goodness or badness of its state depends the greater or lesser efficiency with which it administers to their wants, and the lesser or greater amount of evil it inflicts upon them, they feel the cumulative result of all sins against the moral law, their own sins included, and they suffer for those sins not only in extra restraints and alarms, but in the extra labor and expense required to compass their ends. The citizen must see that his own life can become what it should be, only as fast as society becomes what it should be. In short, he must become impressed with the salutary truth that no one can be free till all are free; no one can be perfectly moral till all are moral, and no one can be perfectly happy till all are happy." — Herbert Spencer.

A WINNER!—NOW READY! "Honest Answers to Honest Questions," by Allan L. Benson, author of "Socialism Made Plain." Single copies, 5 cts.; 25 for a dollar! This offer.

If Benson's "Socialism Made Plain" cannot land that prospective convert of yours, he must indeed be a hard one. Have you tried it on him?

While selfishness may be the law of nature, it is not, for all that, the law of humanity.—Ferdinand Brunetiere.

Men Who Are Eaten!

From "Alton Locke," by Charles Kingsley.

The Rev. Chas. Kingsley, Canon of Westminster was a Christian. His books Socialism "Eaten" and "Alton Locke" still command a ready sale. He took active part in the great tailors' struggle in England, and wrote a pamphlet that helped arouse public opinion. He died in 1875.

Man the master of the brutes? Bah! As society is now, the brutes are the masters—the horse, the sheep, the bullock, is the master, and the laborer is their slave.

"Oh! but the brutes are eaten!" Well; the horses at least are not eaten—they live, like landlords, till they die. And those who are eaten are certainly not eaten by their human servants.

The sheep they fat another kills, to parody Shelley; and, after all, is not the laborer, as well as the sheep, eaten by you, my dear Society?—devooured body and soul, not the less really because you are



longer about the meal, there being an old prejudice against murder—except after the Riot Act has been read.

"What!" shriek the respectabilities, "have we not paid him his wages weekly, and has he not lived upon them?"

Yes; and have you not given your sheep and horses their daily wages, and have they not lived on them? You wanted to work them; and they could not work, you know, unless they were alive. But here lies your iniquity: you gave the laborer nothing but his daily food—not even his lodgings; the pigs were not stunted of their wash to pay for their sty-room, the man was; and his wages, thanks to your competitive system, were beaten down deliberately and conscientiously (for was it not according to political economy, and the laws thereof?) to the minimum on which he could or would work, without the hope or the possibility of saving a farthing.

You know how to invest your capital profitably, dear Society, and to save money over and above your income of daily comforts; but what has he saved?—what is he profited

by those years of labor? He has kept his body and soul together—perhaps he could have done that without you or your help.

But his wages are used up every Saturday night. When he stops working, you have in your pocket the whole real profits of his nearly fifty years' labor, and he has nothing. And then you say that you have not eaten him! You know, in your heart of hearts, that you have.

Else, why in Heaven's name do you pay him poor wages? If, as you say, he has been duly repaid in wages, what is the meaning of that half crown a week?—you owe him nothing.

"Oh! but the man would starve—common humanity forbids!" What now, Society? Give him alms, if you will, on the score of humanity; but do not tax people for his support, whether they choose or not—that were a mere tyranny and robbery. If the landlord's feelings will not allow him to see the laborers starve, let him give, in God's name; but let him not cripple and drain, by compulsory poor rates, the farmer who has paid his "just remuneration" of wages, and the parson who probably, out of his scanty income, gives twice as much in alms as the landlord does out of his superfluous one.

No, no; as long as you retain compulsory poor laws, you confess that it is not merely humane, but just, to pay the laborer more than his wages. You confess yourself in debt to him, over and above, an uncertain sum, which it suits you not to define, because such an investigation would expose ugly gaps and patches in that same snug competitive and property world of yours; and therefore, being the stronger party, you compel your debtor to give up the claim which you confess, for an annuity of half-a-crown a week—that being the just-above-the-starving-point of the economic thermometer. And yet you have not eaten the laborer!

No Wool Over His Eyes! Harper's Weekly: Uncle Abe, a grizzled old negro, visited a zoological garden. He stood fascinated before a cage containing a chimpanzee, and could not be induced to move. After a while the animal came to the front of the cage, and Uncle Abe spoke to him.

"Howdy?" he said; "howdy?" The chimpanzee not making any response, Uncle Abe chuckled and winked at him knowingly.

"Dat's right, dat de way ter do! Doan you neiber gin ter talk. Ef you does, white sa, a put er hoe in yer han', and meck yer wuk!" he said.

Socialism and World Peace!

By Edward Slade.

Two ministers, one a Unitarian and the other a Congregationalist, have said to the writer that the Socialist and labor movements are doing more to forward the cause of international peace than the whole body of orthodox Christianity put together. A similar admission is made by the secretary of the Canadian Peace society and other frank-spoken leaders in the anti-militarist movement.

That an institution founded by the Prince of Peace should throughout fifteen bloody centuries have sanctioned violence on an extensive scale and condemned it when committed on a small scale can only be accounted for by the contradictions of human nature, which seldom submits to the code of morals which religion has placed over it. But that this same institution should remain apathetic toward a movement inspired by the Christian ideal, while secular movements are working heart and soul in it can not be explained by any other theory than that the church is bound by tradition and lack of energy to inaction. But whatever its cause, the fact remains that the clergy as a body are doing very little to hasten the time when swords will be beaten into ploughshares and the nations cease to learn war any more.

But if the church sleeps, other bodies are at work. Trades unions, woman suffragists, peace societies, and last, but not least, the International Socialist Party, are damning the waters that are to sweep away armaments and war.

So far as I know, the Socialist party alone of political organizations has incorporated in its platform a clear-cut statement of its attitude on arbitration and disarmament. Socialists all over the world demand that international disputes be settled by the humane method of arbitration, that armies and navies be abolished; that nations live at peace with one another. But they do not demand, as do some over-zealous anti-militarists, immediate disarmament. That proposition is so impracticable and foolish that it should not be entertained for one moment. What is demanded in our program is that national militia displace standing armies until such time that all danger of war is sunk into oblivion. It is the wish of every Socialist-minded person that civil government should supercede military government. That reason and humanitarianism should supplant passions and brutality.

That Socialists are sincere in their desire for world peace is shown by the history of their agitation. The Utopias of the earlier Socialists, of Saint Simon and Fourier in France, and Robert Owen in England, provide not only for industrial harmony but for international brotherhood. It is a fact that all famous Socialists are pronounced internationalists. Lassalle and Rodbertus, it is true, were inspired by a national spirit, but their patriotic sentiments were as superior to jingoism as philosophy is superior to superstition. Karl Marx founded the first international workingmen's society and gave birth to a movement which bids the workmen of the world to unite and overthrow a society which submits them to exploitation and inferiority under all flags of whatever color. Socialists, indeed, are constantly charged by petty bourgeois writers with lack of patriotism, and the charge is not without an element of truth. Genuine Socialists have shaken off the

petty provincialism which still dominates some of the most brilliant minds and extend the glad hand of fellowship to people of every clime and color. The international sentiments which inspire us are much stronger than those of the "old piece of bunting" kind.

Socialists are frequently charged with being mere talkers, mere dreamers, but the action taken by the International Socialist Party proves that they are men of action. At the suggestion of our French comrades the international party has unanimously adopted a scheme that will make our protest against war as effective as possible. When the clouds of war hover in the sky (i.e. Socialist parties of the disputing countries will act jointly to prevent a conflict by bringing the utmost pressure to bear on their governments and by rousing public sentiment to such a pitch as to force the issue at stake to be arbitrated. In the meantime, Socialist parties all over the world will exert their power to prevent the outbreak of hostilities. And we Socialists have it in our power to prevent war. We are of the working class, and the working class is rapidly rallying around our banner, and this is a fact which rulers dare not ignore. As soon as the workers refuse to shoot down their fellow workers and be shot down by them, the ruling caste must either quit the profession of murder or hold duelling tournaments on their own account. The creatures who toil are the pawns played with on the battlefield, and when these creatures cease to be pawns and become men, the blood of humanity will no longer saturate the soil of mother earth.

If further evidence is required of the earnestness of Socialists in the peace movement, one might cite the recent Moroccan controversy. It will be remembered that when France and Germany were on the brink of war, the Socialist parties of these countries exchanged greetings and proclaimed to their governments that the proletariat of Germany and France would not unsheath the sword against each other. When Norway and Sweden underwent divorce, the Socialists and Trade Unionists of these Scandinavian kingdoms swore friendship to each other. The Socialist municipal council of San Remo, Italy, refused to officially receive the Italian fleet which had been operating against Sicily, and many Socialists in France have been imprisoned for anti-militarist demonstrations. Even our enemies must admit that there are no more ardent workers in the cause of peace than Socialists and the labor unions. The workers, so long despised as brutes, are in the vanguard of the greatest humanitarian movement of to-day.

Socialism stands for peace, industrial as well as international, and the triumph of Socialism will sound the death-knell of militarism. The Socialist state will be self-sustaining, and being self-sustaining, it

will not need to bully foreign people into buying its produce. Today the life of nations depends largely upon their commerce, upon their ability to sell their surplus produce in foreign markets. Hence we find that the dynamic force behind all great modern wars is business. Business, that is to say, the conflict of national interests, brought about the Spanish-American war, the Boer war and the Russo-Japanese war, and an analysis of the causes of the wars of the Nineteenth century and of most of the great wars of history will establish the fact that war has its origin in the competitive and profit system of industry. Had there been no gold in South Africa, the corpses of twenty thousand robust Englishmen would not now lie buried in the veldt of the Transvaal and the Orange Free State. Did Korea not possess colonizing and marine advantages, Russia and Japan would never have grappled each other by the throat. Cut-throat competition is not limited to individuals within states; it is waged with equal, nay, greater ferocity between states. The cudgel has been laid aside in private competition, but fire and sword are still used in the economic struggle for existence that prevails among nations. War is simply the most brutal aspect of the universal competition that prevails in modern society.

Socialism will abolish war by abolishing competition; it will establish international peace by establishing international harmony. When nations have no longer need of wresting from each other markets for their produce they will not club each other out of mere devilry. The clergymen who paid tribute to Socialism by saying that it was the greatest factor in the peace movement were right. Socialism will force governments to keep the peace and by uniting the proletariat of the world will ensure the fraternity of all races within the next half century.

"Men cannot break that vital law of the social organization, the law of equal freedom, without penalties in some way or other coming round to them. Being themselves members of the community they are affected by whatever affects it. Upon the goodness or badness of its state depends the greater or lesser efficiency with which it administers to their wants, and the lesser or greater amount of evil it inflicts upon them, they feel the cumulative result of all sins against the moral law, their own sins included, and they suffer for those sins not only in extra restraints and alarms, but in the extra labor and expense required to compass their ends. The citizen must see that his own life can become what it should be, only as fast as society becomes what it should be. In short, he must become impressed with the salutary truth that no one can be free till all are free; no one can be perfectly moral till all are moral, and no one can be perfectly happy till all are happy." — Herbert Spencer.

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Jaures' Great Speech in the French Chamber!

Julius Jaures is the most brilliant of the Socialist members of the French Chamber of Deputies. He is a powerful orator as well as a splendid leader. To Jaures belong the credit for having gotten justice for Dreyfus.

The Minister of the Interior has said that we aspire to abolish all past effort of the human race, and that we consider as a negligible quantity all anterior conquests of man over nature, injustice, and evil. What a misconception is this! For there is no party more profoundly penetrated than ours with the idea of evolution. What we say to justify Socialism, is not only, is not even chiefly, that it realizes an idea of superior justice, but that it is the culmination, the accomplishment of all the former efforts of men. It is because men, and especially the men of modern times, have won to a dawn of light, a beginning of liberty, that we tend by this light and liberty towards a higher justice. It is because science has created a vast mechanism, grouping and combining the efforts of men, that the workers have conceived the possibility of a social order equally cooperative. It is because the rights of men have entered into the political constitution, that the proletariat has formed the hope of realizing them also in the economic system, in order to rescue the producers from a condition of servitude which is beneath the rights of men as proclaimed by the Revolution. And while we thus conceive of human progress precisely as an evolution you accuse us of destroying progress! What we say is, that the fruit is ripe and the hour has come to pluck it; but we do not, therefore, despise the flower, nor seek to destroy the root.

Environment Maketh Man.
You make it a grievance against us that we seek to realize a new social mechanism, enabling human faculties to develop more largely and more harmoniously. You tell us that the individual is the only living force, and that there is only one way to reform human societies, which is by reforming the individuals. You, the man of science, the doctor, you isolate the individual organism from its social environment. It is you who proclaim this most strange and chimerical of abstractions. From the individual to the environment and from the environment to the individual there

is an action and reaction whose laws are the laws of human progress. (M. Clemenceau: "Yes, but it is the individual who makes the environment") And it is the environment makes the individual. The individuals' limits and means of action, and urges them—compels



them, if they would live—to transform themselves. Your doctrine of absolute individualism, your doctrine which pretends that social reform is contained entirely in the moral reform of the individual, is the denial of all history's progressive movements, a denial of the French Revolution itself. Did that pretend to affect only the individual? It had been preceded by half a century of moral preaching by philosophers, and an encyclopedic education of minds; but the march of philosophy in individual conceptions would not alone have ended in the transformation of a world had not other great minds realized the necessity of transforming and recreating the environment. In those days, too, there were conservatives who said to the men of the Revolution: "You seek to transform the exterior conditions of human life. But there is only one vital point, and that is the individual mind. Leave things to develop themselves. Leave consciences and minds to their own silent interior evolution." But the others answered with a thunder-clap which transformed the environment and whose vibration is felt amongst us to this day. . . .

Radicals Limp in our Tracks.
For my part, I have faith in the power of our ideals. I do not flatter myself that I shall in one day convert all minds to which they are repugnant, but I rely upon the demonstrations of experience. In 1884 when discussing economic problems in this tribune, M. Clemenceau was formally opposed to the obligatory principle in the matter of social insurance. His ideal only went so far as subvention at the cost of the State for those workers who by free initiative insured themselves. Now he accepts that obligatory principle which was then formulated only by a handful of militant Socialists. Thus little by little our ideas progress and penetrate, and by the virtue of experience I count on the same force of penetration for all our doctrines.

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The Repression of the Mine Strike.
(That is why on tragical occasions (such as that of the miners' strike) I have asked the working classes to have patience and to make sacrifices beyond what many of our Socialist friends thought reasonable or wise. It has ever been my hope that the growth of Republican liberty and of the workers' legal rights would enable them more surely to attain their ends and to dispense with violent means. And though after this long patience I am astonished by protesting against the policy which you have pursued, it is I who ought to be astonished that after eight years of Republican effort, the working classes, who have helped the Republic out of so many formidable crises, have found themselves confronted by methods more restrictive than those applied to them by two former Governments. We have asked the working classes to organize legally in order to escape all temptation to violence; but, Monsieur le minister of the Interior, we are not, and cannot be, the dupes of the hypocrisy of the governing classes. What they understand by the maintenance of order, what they understand by the repression of violence, is the repression of all the workers' mistakes and excesses, the repression of the workers' power that the field may be cleared for the violence of the masters.

The "Violence" of the Poor is the "Fact" of the Rich.
Ah, gentlemen, there is a strange disposition to forget the contradiction of sense between the meaning of certain words as applied to masters and to men. The conditions of the fight are terribly difficult for the men. Violence, in their case, is a thing obvious, palpable, and punishable. A threat is heard and noted. An act of brutality is seen and remembered. An attempt at intimidation is pounced on and dragged before the judges. But the masters, to exercise a violent influence, have no need to resort to disorderly gestures, or tumultuous speeches. A few men gather together behind closed doors, in security, in the intimacy of an administrative council, and without raising their voices, like diplomats chatting round the table of green baize, they decide that the reasonable wage shall be refused to the workers, that those who still maintain the fight shall be barred out, hunted, marked by imperceptible signs recognizable by all masters, for the employers' universal vindictiveness. This makes no noise. It is the murderous work of the machine which in its belting, its cranks, and its knives seizes the living man, and noiselessly scrunches him.

Capital Commits No Crime.
The same distinction arises in the pursuit of responsibilities. As the act of working-class violence is brutal, it is easy for the judge, with a few witnesses, to establish and to punish it, and therefore, the period of strikes is automatically accompanied by repeated convictions. But when it comes to the deep and murderous responsibility of the great capitalists, it disappears in a sort of obscurity. You were saying, Monsieur le Minister, that we accused you of hiding a corpse. No we have not accused you of hiding one corpse, but there are 1,400 corpses at Courrières which capitalist society is engaged in concealing. You yourselves are not sure of being able to disentangle the responsibility. But this monstrous fact persists that it would have sufficed to suspend the descent into the mine for a few days pending the exploration of the fire, and that this was not desired, and that by this error and recklessness, this avidity, 1,400 human lives were sacrificed, and your judges seek, your inquirers grope, it is only for the workers that there is no seeking and no groping; they are dragged before the judges and condemned.

The Strike a Moral Force.
And at what price, when they struggle, is victory possible to them? You have said that strikers fight not for the elementary right to life, since they had lived to the eve of the strike on the wage given up.

But, I ask you, what meaning do you attach to life? You who have been speaking of moral reform of the individual as the very condition of social reform, I ask you, what would be to-day the life of our industrial proletariat, what would be their material and moral condition of existence, to what degree of social, physical intellectual, and moral abjection would they have fallen, had they not from time to time, by effort on effort, by degree to degree, vindicated their claim by struggle, by strikes, to a little more well-being, a little more bread, a little more leisure, and a little more liberty? What would their lives have been?

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Theirs would have been the animal life, the existence of beasts.

These men, then, in fighting, become one of the forces of civilization, and there is this that is great admirable, and beautiful in them, that they fight not only for themselves but for their comrades, for their whole class; that they fight, and frequently sustain the fight, knowing well that they themselves must be beaten, but knowing also that they are preparing better conditions for later efforts and for new generations. There you have devotion, disinterestedness, morality, interior reform, individual value. But what would you have these men think when, devoting themselves for all, waging a fight whose victory shall be the victory of all, they find at their side other workmen, destined to share with them in victory, but who refuse to participate in the effort? Ah, I won't accuse these others. They bear the weight of fatalities stronger than the weak wills of men. But I ask you again what can be the feeling, what must be the revolt of those who, sacrificing themselves and knowing themselves unable to win victory except by the unanimous will of their class, see a section of the workers turning against labor emancipation, and through excess of misery, playing the game of the capitalist? They are captives fettered to the same chain, and the more brave can only attempt to free themselves by trying to drag along with them the companions who resist their efforts.

We are for the Bottom Dog.
Well, it is because the conditions of the working class struggle are thus unfavorable to the workers that we seek to redress the balance by—I say it boldly, gentlemen—systematic partiality. On the side of the employers weighs all the force of gold, the time forces which are always on the side of those who do not suffer, the force of cohesion and easily realized unanimity, all the force of legal immunity assured by the complexity not of men but of institutions; and when the scales which weigh the destinies of labor and capital are thus falsified, when the whole social influence falls on the workers to crush them, we go to them, we lift them up, we tell them they have right on their side, and we deal severely with Governments that prey themselves on the false equilibrium of a systematic impartiality, which they violate sooner or later at the expense of the working class.

For the People or Against the People?
Every time that you, Monsieur le Minister, have mounted this tribune to oppose us, the defenders of the workers, as in this present manifestation against the very heart of Socialism, you have been sustained by the reactionary Right.
M. Clemenceau: You alone are not Socialism. Those are Socialists outside your party. You are not the good God.
M. Jaures: And you Monsieur le Minister, are not even the devil. But

Socialism and the Home!

Among those who misunderstand Socialism or who understanding it deliberately misrepresent Socialism, there is no other statement more frequently made and more seriously untrue than that the coming of Socialism means the ruin of the family.

In no Socialist platform ever written and adopted by any body of Socialists, for which they have sought the support of their fellow citizens at the ballot box, has there ever been a clause in any way attacking the family, while frequent utterance has been given to things proposed in its behalf. If the official utterances of the Socialists, made in their officially published documents on the strength of which they have asked for public support are to determine their position then the Socialists are the friends and not the enemies of the fire side.

It is frequently urged that the coming of Socialism would mean an epidemic of divorce. The answer is that the divorce evil is already about as bad as it could be and that Socialism has had no share in promoting it, authorizing or securing any of the more than 1,000,000 divorces which have been granted in the United States. This is more than four times as many divorces as there are Socialist votes, but the Socialists are not as numerous as those who are not Socialists. The temper of mind, the general personal characteristics of the people most likely to be Socialists are the characteristics which are most likely to make them devoted to their own fire side. It is probably true that ninety-nine out of every hundred of the divorced people in this country are in no way whatever related to the Socialists, nor are they in any way interested in Socialism. Again all of the divorces granted were granted under laws enacted by Republican and Democratic legislatures and every divorce granted under these Republican and Democratic laws was granted by either a Republican or Democratic Judge. The record is against the old parties and as these parties are the servants of capitalism the record is against capitalism.

But how are Socialism and Capitalism related to the family? The family may be injured by so lowering the character of the people that they become incapable of supreme and lasting devotion to any principle or purpose or person and as the family involves supreme and lasting devotion as the ruling relationship between one man and one woman together with the children begotten to

or behalf of our minority, and therefore very modestly, I say there must be conclusions. The era of exceptional difficulties has begun. The part of your task which you are about to tackle is particularly arduous. You are going to find before you the maximum of resistance, which you can only overcome by the maximum of action on the maximum programme of the Republican majority. Thus far you can only overcome forces of the past, forces of the Church—great and powerful as they are—by the combined action of the democracy of workers and peasants, and, largely, of the Republican bourgeoisie. I will not do the latter the injury of supposing that it will wholly pass to the party of reaction as soon as its money privileges are put to the question by your fiscal or social reforms, but you must be very simple or very blind if you think that you can count for these reforms upon the absolute support of all those who had sustained you in your anti-clerical work. There will be defections and desertions. You see it already in the campaign which has been started to alarm interests, to determine the fall of quotations and the exodus of capital. Face to face with this difficulty, gentlemen, who are you going to do? Either you will be debilitated by the exodus not only of capital, but also of a portion of your political force, or to supplement that force you will be compelled to appeal hardily and vigorously to the whole of this working and peasant people, including proletariat, artisans, and small bourgeois. I tell you that you will not be able to realize half your programme unless you gather round the whole of the live forces of democracy; and this you will only be able to do by protecting bills of immediate and wide efficacy far exceeding what the tone, the accent, and the form of your declaration seems to promise.

I tell you that unless you propose without delay a general and progressive tax that will sensibly relieve the peasantry, unless you thus invoke from the peasant class the complement of support that you will need to make good for the actions of the bourgeoisie, you will give yourselves up to political impotence.

Nationalization is the Remedy.
It is not enough for you to propose an international conference to prevent the evasion of capital. I praise you for that, but it will not suffice. You must exercise real control over revenues and legacies, if you would avoid being duped and robbed, you will have to proceed to nationalize the banks, the credit establishments, and, as M. Clemenceau was proposing, the ministerial services. You will be led to break the centre of resistance of these economic powers which already threaten and defy you. A young and distinguished writer on the "Action Libre" has already warned you. He has told you: "We Conservatives have lost our political power, but the economic power remains with us, and we must know how to use it." To smash this menace, to answer this challenge, you will be compelled to let the nation's hand grasp the great mechanism of railways and mines which is the central spring of the country's economic activity.

As to these claims, not with the object of arbitrarily lengthening your programme, but because all these efforts are bound together; because you are entering a battle wherein you will either proceed to defeat through incomplete and ineffective projects that only irritate and do not conquer the enemy, or you will arm yourselves completely with strong organization of all the forces that the enemy will try to wield against you.

Capitalism snatches the children from the school house and the fire side and the play ground and thrusts them into factories or compels the penniless workers, both men and women, to depend for their ability to be employed upon the personal and service dependence which make high character impossible. It is an old truth and it is eternally true that personal virtue and slavery cannot exist together. Capitalism is responsible for this condition. This condition makes war on the family and Socialism is the only way to escape, hence in this most important particular Socialism is the friend and not the enemy of the family.

Again there are no fewer than two million of people in America who ought to be married and who are not married because they dare not assume the responsibility of giving life to a child they may not be able decently to clothe and feed and educate. They are crucifying their own lives in the half of a life which can never be. To suffer for the sake of those who are, or are to be, is heroic, but to sacrifice the best in one's own life for the sake of those, who because of this very sacrifice can never live, what shall we say to such a sacrifice? It is this sacrifice, it is this inhumanity, it is this impossibility to build the home which capitalism thrusts upon the multitude by compelling all workers, whether men or women, to earn rent, interest and profit for those who do not work, before they are permitted to earn a living for themselves and families. But this condition makes the family impossible. This is capitalism. Socialism will put the fire side within the reach of every man and woman, physically and mentally capable, and wise enough to desire a home.

From every point of view Socialism is the friend of the family, is its only defence. It is false to assume that the fruits of the must be taken from those who do the labor and given to those who do not labor or the family must fail. It is impossible to rob a toiler without robbing those dependent upon him. Capitalism does not make war against the worker only, it makes war most directly and most inexorably against the wife and child of every man who toils.

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"A Fair Day's Wages!"

By Friedrich Engels.

Friedrich Engels, co-founder with Karl Marx of the modern Socialist movement, was born in 1820 of well-to-do German parents. He met Marx in Paris in 1844 and became his lifelong friend. He edited the second and third volumes of Marx' "Capital." Died in London, 1895.

This has now been the motto of the English working class movement for the last 50 years. It did good service in the time of the rising Trades Unions after the repeal of the infamous Combination Laws in 1824; it did still better service in the time of the glorious Chartist movement, when the English workmen marched at the head of the European working class. But times are moving on, and a good many things which were desirable and necessary fifty and even thirty years ago, are now antiquated, and would be completely out of place. Does the old, time-honoured watchword, too, belong to them?

A fair day's wages for a fair day's work? But what is a fair day's work? How are they determined by the laws under which modern society exists and develops itself? For an answer to this we must not apply to the sciences of morals or of law and equity, nor to any sentimental feeling of humanity, justice, or charity. What is morally fair, what is even fair in law may be far from being socially fair. Social fairness or unfairness is decided by one science alone—the science which deals with the material facts of production and exchange, the science of political economy.

Now what does political economy call a fair day's wages and a fair day's work? Simply the rate of wages and the length and intensity of a day's work which are determined by competition in the open market. And what are they when thus determined?

A fair day's wages, under normal conditions, is the sum required to procure to the labourer the means of existence necessary, according to the standard of life of his station and country, to keep himself in working order and to propagate his race. The actual rate of wages, with the fluctuations of trade, may be sometimes above, sometimes below, this rate; but, under fair conditions, that rate ought to be the average for all oscillations.

A fair day's work is that length of working day and that intensity of actual work which expands one day's full working power of the workman without encroaching upon his capacity for the same amount of work for the next and following days.

The transaction, then, may be thus described—the workman gives to the capitalist his full day's working power—that is, so much of it as he can give without rendering impossible the continuous repetition of the transaction. In exchange he receives just as much, and no more, of the necessities of life as is required to keep up the repetition of the same bargain every day. The workman gives as much, the capitalist gives as little, as the nature of the bargain will admit. This is a very peculiar sort of fairness.

But let us look a little deeper into the matter. As, according to political economists, wages and working days are fixed by competition, fairness seems to require that both sides should have the same fair start on equal terms. But that is not the case. The capitalist, if he can-

not agree with the laborer, can afford to wait, and live upon his capital. The workman cannot. He has but wages to live upon, and must therefore take work when, where, and at what terms he can get it. The workman has no fair start. He is fearfully handicapped by hunger. Yet, according to political economy of the capitalist class, that is the very pink of fairness.

But this is a mere trifle. The application of mechanical power and machinery to new trades, and the extension and improvement of machinery in trades already subjected to it, keep turning out of work more and more "hands,"—and they do so at a far quicker rate than that at which these superseded "hands" can be absorbed by, and find employment in, the manufactures of the country. These superseded "hands" form a real industrial army of reserve for the use of capital. If trade is bad, they may starve, beg, steal, or go to the workhouse; if trade is good, they are ready at hand to expand production; and until the very last man, woman, or child of this army of reserve shall have found work—which happens in time of frantic overproduction alone—until then will its competition keep down wages, and by its existence alone strengthen the power of capital in its struggle with labor is not only handicapped; it has to drag a cannon ball riveted to its capitalist political economy.

But let us inquire of what fund does capital pay these very fair wages? Out of capital, of course. But capital produces no value. Labor is, besides the earth, the only source of wealth; capital itself is nothing but the stored-up product of labour. So that the wages of labor are paid out of labor, and the workman is paid out of his own produce. According to what we call common fairness, the wages of the laborer ought to consist in the produce of his labor. But that would not be fair according to political economy. On the contrary, the workman gets out of the produce no more than the bare necessities of life. And thus the end of this uncommonly "fair" race of competition is that the produce of the labor of those who do work get unavoidably accumulated in the hands of those that do not work, and becomes in their hands the most powerful means to enslave the very men who produce it.

A fair day's wages for a fair day's work! A good deal might be said about the fair day's work, too, the fairness of which is perfectly on a par with that of the wages. But that we must leave for another occasion. From what has been stated it is pretty clear that the old watchword has lived its day, and will hardly hold water nowadays. The fairness of political economy, such as it truly lays down the laws which rule actual society, that fairness is all on one side, on that of capital. Let, then, the old motto be buried forever and replaced by another:

POSSESSION OF THE MEANS OF WORK—RAW MATERIAL, FACTORIES, MACHINERY—BY THE WORKING PEOPLE THEMSELVES.

Our governments may be said to be mere Committees of our Plutocrats, charged with watching over their common interest.—Laurence Gronlund.

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Gems for the Socialist Scrap-Book.

LXIII. THE MUSE OF LABOR—Edwin Markham. I come, O heroes, to the world gone wrong. I bring the hope of nations; and I bear The warm first rush of rapture in my song.



FOR OUR NEW READERS:

THIS COUNTRY is largely made up of working people, both industrial and agricultural, but it is ruled by the capitalist class, which is numerically a very small fraction of the population. Being in control, this class runs the government in its own interests and against the interests of the rest of the people who are the overwhelming majority.

The Governed Should Do the Governing!

By ALLAN L. BENSON, Author of "Socialism Made Plain."

WE purpose to make this a government of the people. We purpose to make this government as responsive to the will of the people as a ship is to the movements of its rudder. It is not such a government now. Your lawmakers do not make the laws you want made.



Table with 2 columns: Year and Social-Democratic Vote. Rows include 1888 (2,000), 1897 (36,000), 1900 (122,000), 1904 (408,000), 1867 (30,000), 1877 (494,000), 1887 (931,000), 1893 (2,585,000), 1898 (4,515,000), 1903 (6,285,000).

EDITORIAL ETCHINGS.

Aristotle, the Greek philosopher, is quoted to the effect that slavery would disappear when machines could be found to do the work. It would solve the labor question.

But time has sped on and brought us the machines, and instead of work slavery being at an end, the labor question is with us the greatest of all questions.

The modern labor question is simple enough. All that stands between the workers and the wealth they produce is this factor of the private ownership of the machinery of production, that is, capitalism.

casual shortcomings on the part of those who will make our laws. Here is what we propose: We would have the constitution of the nation, of every state and the charter of every city provide that the people, if they should so desire, might vote directly on bills that they wished to become laws and that when approved by a majority of the voters, such bills should become laws without any action on the part of the congress, state legislature, or municipal council.

Now mind you, we contend that the public ownership of the means of production and distribution of wealth would prevent all of this kind of dishonesty by removing the incentive that now causes it. But we also take into consideration the fact that legislators who are not dishonest, and who have no incentive to be so, may yet be stupid; they may not realize what the people should have so well as the people themselves may know; or they may make serious blunders by passing bills that the people do not want to become laws.

There lies before us an account of a Labor Day held in 1845 at Woburn, Mass. Labor delegates from Boston, Lowell, Lynn and other towns gathered to the number of 2,000 and were addressed by Charles A. Dana and L. W. Ryckman of the Brook Farm community, Horace Seaver and Thomas Campbell of Boston and Albert Brisbane of New York. The picnic was voted a great success.

Part of what the Federation of churches is to do when it gets started is to denounce graft. Indeed, BUT WHAT'S THE WHOLE SYSTEM BUT GRAFT? What are profits but the difference between what a man earns and what he can live on, that difference going to his employer as a tip, a gratuity, a bribe—grat, if you please—Eugene Wood, in "Everybody's."

GLEANINGS FROM BUSY FIELDS.

IN YANKEE LAND The Italian police have called on the Socialists to help them to improve their conditions of life. The police are badly overworked and misused.

ACROSS THE POND The British Socialists have hopes of electing a new member of Parliament to fill the vacancy at Cockermouth made by the death of Lord Wilfrid Lawson. Robert Smillie, president of the Scotch Miner's Federation, has been nominated.

Dr. Gregory Maxime has returned to Russia to take part in the revolution. In a farewell address in Grand Central Palace, New York, Maxime warned the American workingmen that their indifference to industrial and political organization and neglect to send men into governing bodies from their own ranks would result in the upbuilding of a plutocracy that would become more merciless and tyrannical than the Russian despots, if such a thing is possible.

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Some Thoughts for Labor Day!—Continued from first page. sary stepping stone, and as an indispensable transition—social reform of all kinds are fully and wholly recognized by the Social-Democrats.

The Social-Democrats do not in the least expect to "make history," as certain ignorant and fanatical impossibilists dream of doing. What we aspire to is much more modest, more matter-of-fact, and therefore more reliable and more substantial.

Thinking workmen and thinking men of any class become Social-Democrats not because we like to be "different" from other people. Not because a man by the name of Karl Marx has "invented" the co-operative commonwealth and painted it as gorgeously as possible—which by the way he did not do.

Why Distress is International!—Continued from first page. The above extracts may serve to give an imperfect indication of the condition of those whose labor produces much of America's phenomenal wealth. Volumes would not suffice to picture a tithe of the misery, starvation and degradation that prevails all the great cities, and to a less extent the smaller manufacturing towns and rural districts; and one of the latest writers on the subject gives it as his conclusion "that there is in the heart of America's great money centres a poverty as appalling, as hopeless, as degrading, as exists in any civilized community on earth." Arena, '92.

Let it be clearly understood that I do not in any way imply that republicanism is itself the cause of this state of things. It simply exists in spite of republicanism, and serves to demonstrate the great truth that systems of government are in themselves powerless to abolish poverty. The startling, and at first sight depressing, fact that grinding poverty dogs the foot steps of civilization under all forms of government alike, is really, from one point of view, a hopeful circumstance, since it assures us that the source of the evil is one that is common alike to republic, constitutional monarchy, and despotism, and we are thus taught where not to look for the remedy. We find it prevailing where militarism is at a maximum, as in France, Italy and Germany, and where it is at a minimum, as in the United States. It is quite as bad in thinly as in thickly populated countries; but the one thing that it always accompanies is CAPITALISM. Where wealth accumulates most rapidly in the hands of private capitalists, there, notwithstanding the most favorable conditions, such as general education, free institutions, a fertile soil, and the fullest use of labor-saving machinery—poverty not only persists but increases. We must therefore look for the source of the evil in something that favors the accumulation of individual wealth.

Although I had, since my earliest youth looked to some form of Socialistic organization of society, especially in the form advocated by Robert Owen, as the ideal of the future, I was yet so much influenced by the individualistic teachings of Mill and Spencer, and the loudly proclaimed dogma, that without the constant spur of individual competition men would inevitably become idle and fall back into universal poverty, that I did not bestow much attention upon the subject, having, in fact, as much literary work on hand as I could manage.

But at length, in 1885, my views were changed once for all, and I have ever since been absolutely convinced, not only that Socialism is thoroughly practicable, but that it alone can secure for mankind continuous mental and moral advancement, together with that true happiness which arises from the full exercise of all faculties for the purpose of satisfying all their rational needs, desires and aspirations.

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We respectfully call organized labor's attention to the fact that both the Standard and the Century dictionaries give offensive definitions for the term "picket" as employed by labor unions. The Century dictionary says pickets are "a body of men sent to watch and to annoy men working in a shop not belonging to the union." The Standard dictionary says: "A committee of men sent out to annoy non-union workmen." Both these definitions are intentionally offen-

ive, and are dictated by class hatred. A picket is not employed by unions to annoy workmen but to keep track of the men still at work and to urge them to stand by their fellows when there is a cause to be won requiring brotherly solidarity. It will not be a very joyous Labor Day for our comrades, Moyer, Haywood and Pettibone, who are languishing in the Idaho jail with the panting wolves of Standard Oil capitalism snuffing at the cracks in

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A NEW SWEDISH PAPER. The Comrades are requested to assist in boosting Svenska Socialisten, recently launched at Rockford, Ill., and which is the only Swedish paper representing the Socialist Party. Address: A. A. Patterson, Box 2082, Rockford, Ill.

The International Socialist Bureau is preparing to call a conference in Europe in case Germany butts into the Russian situation.

In Servia the Socialists have just succeeded in electing a member to Parliament.

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The Official Labor Day Program. 1st DIVISION. Forms on Oneida street, right resting on Broadway; east to Jefferson, north on Jefferson.

2nd DIVISION. Forms on Milwaukee St., north of Oneida St., right resting on Oneida St.

3rd DIVISION. Forms east side of Broadway, north of Oneida St., right resting on Oneida St.

4th DIVISION. Forms on west side of Broadway, north of Oneida St., right resting on Oneida St.

LINE OF MARCH. West on Oneida to East Water St., north on East Water to Martin St., west on Martin St. to Third St., north on Third St. to Walnut St., west on Walnut St. to Schlitz Park.

Parade to move at 10:30 A. M. sharp. WM. GRIEBLING, Chief Marshal.

FRED. HEISE, Aids. WM. SCHWAB, Band.

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Band, Plumbers Union No. 75, Carpenters, Carpenters, Carpenter, Band, Carpenters, Carpenters, Carpenters.

Painters No. 159, Painters No. 160, Painters No. 1066, Painters No. 922, Electrical Workers No. 249, Electrical Workers No. 83.

2nd DIVISION. Wm. Dieterich, Marshal, Band, Cigarmakers No. 25, Leather Workers on Horse Goods No. 54.



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Allied Printing Trades Council Milwaukee Typographical Union No. 23, Milwaukee Feeders, Helpers and Job Pressmen Union No. 27, Book Binders, Paper Rulers and Cutters No. 49, Stereotypers and Electrotypers Typographia No. 10, Printing Pressmen No. 7, Newspaper Writers No. 9, Boot and Shoe Workers No. 170, Boot and Shoe Workers No. 351.

3rd DIVISION. Frank Meister, Marshal, Band, Coopers Union No. 30, Coopers Union No. 35, Machinists District Council Machinists Union No. 300, Machinists Union No. 301, Machinists Union No. 24, Machinists Union No. 234, Machinists Union No. 432, Machinists Union No. 66, Machinists Union No. 3.

Int. Brotherhood of Blacksmiths and Helpers unions No. 77 and 301, Boiler Makers Union No. 302, Boiler Makers Union No. 347, Boiler Makers Union No. 107, Carriage and Wagon Workers Union No. 25, Horse Shoers No. 11, Coal Heavers Union, Lumber Handlers Union, Brush Workers Union.

4th DIVISION. Chas. Kunde, Marshal, Band, Brewery Teamsters No. 12, Brewery Engineers and Firemen No. 25, Commission Saltsters No. 89, Beer Bottlers No. 213.

Another Victory. Truck Drivers Union, No. 749 has chalked up to its credit a notable victory. Last week it came to an agreement with M. J. Haisher, the largest team contractor in the city by which his barns are completely unionized. This was done by the aid of other organized crafts, notably those employed where Haisher has large teaming contracts. This is a good sample of what can be done. Let others get busy.

Will Turn Out En-Masse! All the Machinist lodges of District No. 10 will turn out Labor Day in formidable array. The members have imposed a fine on those who fail to get in line without an adequate excuse, which will mean a line-up of as husky a lot of lads as can be found in the Labor movement either here or anywhere else.

The Case of Bletcher. The printers are hot on the trail of one J. S. Bletcher, a printer boss, who for a time played a part in the organized labor movement, but who is now charged with betraying it. In a circular which has been issued we find the following: "Do you want to be represented in the next state legislature by a man who defies union labor; who tries to besmirch labor's emblem; who is the boss of an 'open' scab print shop, and who, after having once been elected to the assembly from the Second District (his attitude during his term of office having been distinctly antagonistic to labor's interests, despite the fact that he carried a union card at the time), having betrayed the organization of which he was a member, now arrogantly proclaims that 'I can be elected without them!'"

Labor Fakirism Galore. One Herman J. Schulties, who claims to represent Sammy Gompers and the American Federation of Labor, is on his way to Milwaukee to advocate the election of the Republican, Henry Coehens for Congress. So a newspaper campaign advertisement of Mr. Coehens tells the people of Milwaukee. At the same time Congressman Otjen, "smiling Theobald," is parading the name of Ratchford, former president of the miners and an old Pennsylvania labor fakir, and one of J. Ed. O'Brien of the Pilots' Association, as endorsing the way he has "represented" Labor in congress. Ratchford is not a cheap

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Social-Democratic Party News.

WISCONSIN. BAYFIELD COUNTY. Comrade Bryan writes, "We have a full county ticket up in Bayfield County. Candidates on our ticket are well known men. For Sheriff, H. M. Juel of Cornucopia; County Clerk, F. Robillard of Cornucopia; Treasurer, John Fiege of Bayfield; Clerk of Court, Frank Skuhra or Town of Washburn; Register of Deeds, E. Bryan of city of Washburn; Coroner, Matt Nelson of the city of Washburn; and for member of the Assembly, Emil Swanson. We will make a rousing fall campaign. Our leading Republican weekly, The Times, says that the Social-Democratic party will certainly make a large increase in their vote in Bayfield County this fall. Any way they will find that we are going to make the old graft parties take to the woods in a very short time. After a great deal of advertising of Mr. Lenroot, the candidate for Governor on the Republican ticket, both by posters and newspapers, he gave a speech in Op-ra Hall here, but instead of a packed house to greet him, there were only about 40 present, which shows that the people here are not very enthusiastic for the old capitalist parties. When Gaylord comes we will show the grafters how to hold a rousing meeting. I am in correspondence with the boys in the party and will try to raise money for about 2000 copies of the Labor Day edition of the HERALD to give away on Labor Day at Bayfield, as Ashland, Bayfield and Washburn hold a joint celebration. By the way, there is no Democratic ticket in the field here, so it is a chance for us to wade in. Keep us posted on dates of speakers. I have sent out circulation blanks to all the boys urging them to hustle and get subscribers to the HERALD and earn a prize."

JANESVILLE. Comrade Mortimer writes, "We had Comrade Goebel. He is certainly a good speaker. I wish there were more like him in this state. The first night we had no meeting, on account of the band concert in town, we just had a conference. The second night he spoke to a crowd of about 200 men and women for nearly two hours, and not a person left the place from the time he began speaking until the time he finished, which showed that the people were interested."

THIENSVILLE. The Thiensville Comrades had a chilly afternoon for their Harvest Festival last Sunday. Nevertheless a crowd of over 200 listened to Comrades E. T. Melms and Richard Elser, The Democratic candidate for District Attorney requested that he be allowed to make some remarks. His request was granted, but as he delivered the stereotyped speech of the old party candidates and as Comrades Melms and Elser responded to him very ably in their addresses, he certainly did not make any political capital that time. A dance in the evening concluded the festival. The comrades cleared a satisfactory amount.

KENOSHA. Alderman E. T. Melms will speak in Kenosha on Main Street, Saturday evening. Kenosha comrades will arrange for open air meetings every alternate Saturday until election day.

SHEBOYGAN FALLS. Comrades of Sheboygan Falls sent in \$3.50 to the campaign fund, also \$5.40 for dues. We are glad to note a couple of new members on their list.

FIRST CONGRESSIONAL DISTRICT. Comrade Moses Hull, candidate for congressman in the First Congressional District of Wisconsin, will make a tour of the district, speaking in all points where his services are required. All locals and unorganized towns who wish to hear this excellent speaker on Socialism will kindly apply for his services at the state headquarters. Please send in your application at once as Comrade Hull's tour is now being arranged for the months of September and October.

No Compromise! The Republican and Democratic parties are alike reactionary and capitalistic. No reform can be expected from them, nor from any man, however well-meaning, who is elected on an old-party ticket and therefore tied to an old-party organization. We warn Socialist sympathizers throughout the state against being misled into voting at the primaries for "reformers" or "decent men" on a capitalistic ticket. Such men, even when sincere, can do nothing against the reactionary force of their party. There is but one party which stands for principle and for true honesty. Therefore at the primaries, as at the general election, vote the Social-Democratic ticket!

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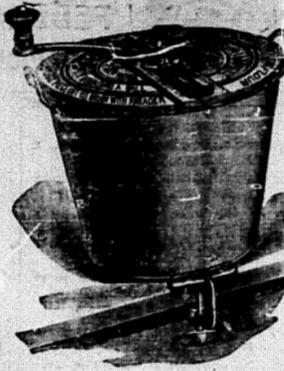
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Social-Democratic Party Candidates.

Our State Candidates:
Governor, Winfield R. Gaylord.
Lieutenant Governor, Wm. Kaufmann.
Secretary of State, Charles V. Schmidt.
State Treasurer, Joseph Ammann.
Attorney General, Richard Elsner.
Commissioner of Insurance, Herman W. Bistorius.

Nominees for Congress:
First District, Moses Hull.
Fourth District, Edmund T. Melms.
Fifth District, Albert J. Welch.
Sixth District, Geo. C. Danrow.
Seventh District, W. A. Hall.
Eighth District, John J. Pitz.
Ninth District, Jos. E. Harris.
Tenth District, James I. Cox.
Eleventh District, C. W. Swanson.

Milwaukee County Candidates:
County Clerk, Carl P. Dietz.
County Treasurer, Paul F. Mueller.
Sheriff, Willis E. Acker.
Coroner, Dr. Herman L. Nahin.
Clerk of Courts, Frederic Heath.
District Attorney, Wm. F. Thiel.
Register of Deeds, John J. Handley.
Surveyor, Alexander Glaesser.

Senatorial Nominees:
Fifth District, Charles Zainer.
Seventh District, Wm. L. Harman.

Assembly Nominees:
First District, David White.
Second District, Charles Gramann.
Third District, Albert T. Neubowski.
Fourth District, Patrick L. Devine.

Fifth District, William J. Allbridge.
Sixth District, Joseph Sultaire.
Seventh District, Paul J. Bluhm.
Eighth District, Edwin Scaife.
Ninth District, Edmund J. Berner.
Tenth District, George Mensing.
Eleventh District, Frederick Brockhausen.
Twelfth District, Carl D. Thompson.
Thirteenth District, Henry F. Teetzen.
Fourteenth District, Martin Gorecki.
Fifteenth District, Charles B. Whitnall.
Sixteenth District, Frank J. Weber.

All our nominations are subject to decision of the voters at the Primaries.

Wisconsin State Platform.

THE Social-Democratic party is the American political expression of the international movement of the modern working class for better food, better houses, sufficient sleep, more leisure, more education, and more culture.

Under the present system, society is rapidly dividing into two classes: the rich and the poor, the capitalist class and the proletariat. The one toils without enjoying, the other enjoys without toiling.

In the wage earner of the cities and the farmer, we recognize the types of the producing elements of this country. Under our present economic system, both are exploited for the benefit of the capitalist class, the laborer on the sale of his labor power and the farmer on the sale of his products. Both are again exploited in the purchase of practically all the necessities of life.

The final aim of the Social-Democratic party is the emancipation of the producers and the abolition of the capitalistic system. For that purpose, we organize the producing classes in city and country into a political party to take control of the powers of government.

The most characteristic expression of the present economic system is the trust and the monopoly.

Electricity, steam, and many modern inventions have struck the death blow at production on a small scale. Competition has wiped out competition. Production on a large scale makes monopoly a necessary condition. The trust and the monopoly are here, whether we wish it or not. The only question is whether they shall be public or private monopolies.

Private monopoly is a curse to the nation. Thus we see the coal trust making untold millions out of the sufferings of the poor, the oil trust piling up the greatest fortune the world has ever seen upon the ruin of innumerable small dealers and in defiance of all laws and courts of justice, the meat trust sending thousands of unsuspecting human beings to an early grave by selling diseased meat simply to make dividends and heap up millions. Similar statements could be proven against all the other trusts.

Therefore the Social-Democratic party demands that the production of this country shall be taken away from the control of a small number of irresponsible men whose only aim is to exploit us to the last limit of our endurance, without regard to human life or welfare. There is no relief to be expected from any of the old parties.

Formerly, the Republican party was the favorite political organization of capitalism, while the Democratic party stood for the middle class. But since the trusts have bought the Democratic party, there is no difference between the two. They both stand for capitalism and the present economic system.

With this in view, the Social-Democratic party of the state of Wisconsin, in convention assembled, reaffirms its allegiance to the principles of international Socialism and declares its adherence to the platform of the national Socialist party adopted at the convention in Chicago, and pledges itself at the present time to the following measures:

That the state legislature, the governor and our representatives in Congress shall take such action as is calculated.

First, to bring about the nationalization of all the trusts, notably the coal, the meat, the oil, the sugar, the farming machinery trusts, and others of the same kind.

Second, to bring about the national ownership of the railroads, telegraphs, telephones, and express companies and steamship lines.

Third, to enact a law, granting every wage worker over 60 years of age, who has earned less than \$1,000 a year and has been a citizen of the United States for sixteen years at least, a pension of not less than \$12 a month for the rest of his life.

Fourth, to bring about the enactment of a national law by which the government of the United States shall lend the cities and townships money on bonds issued by said cities and townships. Such loans shall be made in legal tender and without interest, the refund to take place in twenty years in equal shares. The money shall have its intrinsic value secured by the bonds and the assessed valuation of the city or township that receives the loan, and it shall be canceled with the bonds as fast as the loan is refunded.

Fifth, to amend the United States constitution so as to abolish the United States Senate, which is a bulwark of capitalism and trustocracy—the general referendum of all the people to take its place as a check, under proper provisions. Furthermore to elect the United States judges by the people of their respective districts, for terms not to exceed six years—instead of having them appointed by the president—this in order to make an end of government by injunction.

Sixth, to establish life insurance by the national government.

We also demand.

Seventh, that all elective officers, national, state, and municipal, shall be made subject to the imperative mandate, and to a recall, by the expressed wish of three-fourths of their constituency.

Eighth, that no city in Wisconsin shall have the right to sell, lease or give away public franchises. Provided, however, that in cases where existing laws and public necessity make a franchise unavoidable, it shall be granted only upon such terms as will guarantee justice to the people in the matter of rates, and fair treatment of the workers in respect to hours of labor, wages, etc., and especially shall provide for the transfer of the utility to public ownership at the earliest possible hour. Or, provided further, that the granting of such franchise shall first be approved by general referendum of the respective city or township.

Ninth, Every city in Wisconsin shall have the right to take possession of all its public utilities by paying to the present owners the price of the properties involved as fixed by an impartial jury, the same not to include any franchise values; and every city and township shall have the right to issue bonds for that purpose. All unlimited franchises now in existence to be declared null and void.

Tenth, complete self-government for cities and townships. They shall have the right to erect public slaughter houses, cold-storage plants, elevators, coal and wood yards, ice houses, stock yards, and manufacture commodities and sell them to the citizens at cost.

Eleventh, the state shall provide free school books and school utensils to the pupils of the public schools. We also demand legislation enabling school districts in the country to give better school facilities and free transportation for the children to and from school.

Twelfth, that no further water rights shall be given away to in-

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dividuals or private corporations, and those that have been given away, shall be recovered as rapidly as possible. All mineral rights reserved in private contract shall be abolished. No land belonging to the state shall be sold, and all lands now belonging to the state shall be kept for state purposes.

Thirteenth, that steps be taken to protect the head waters of our rivers. We demand also the reforestation of denuded tracts suitable for reforestation, so as to provide wooded land for future generations who have been robbed by the timber thieves.

Fourteenth, that laws be enacted, limiting the working of youths under 21 years of age and women of any age employed anywhere in Wisconsin to eight hours a day, and prohibiting the employment of children under 16 years of age in any factory, store, workshop or mine, also for the strictest protection of life and limb in workshops, factories, mines, stores, railways and boats. Also the removal of the principle of contributory negligence from our statutes, and the enactment of laws to compensate workmen when injured while employed. All wages to be paid weekly in lawful money.

Fifteenth, that a graduated income and inheritance tax be enacted, small inheritances and small incomes to be exempt.

Sixteenth, that fire and accident insurance be established by the state.

The Social-Democratic party also stands for every radical change that will bring more wealth, more culture, and more security to the masses of the people. But we call attention to the fact that the measures we urge are not a cure for all the existing evils, nor are they all Socialistic measures. They are to be viewed rather as mere palliatives, capable of being carried out even under the present conditions. Under no circumstances should the people rest content with palliatives of this kind. The people should move onward to the conquest of all public powers, to an entire change of the present system for one which will secure to the people collectively the ownership of the means of production and distribution and thereby the blessings of our modern inventions, and a standard of civilization and culture hitherto unknown in history.

This is the program of the Social-Democratic party in Wisconsin. We call upon every intelligent voter of this state, regardless of race, nationality or religion to join the Social-Democratic party, vote its ticket, build up its organization, and stand shoulder to shoulder for a better order and a higher civilization. And especially to the economically oppressed we call in the words of the immortal Karl Marx:—

Proletarians of the world, unite. You have nothing to lose but your chains and a world to gain."

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East Side.

- Curtis, R. A., 103 Wisconsin st. Grosse, F., 573 East Water st. Heilman, Chas. P., 26 Mason st. Klett, Edward, 706 Broadway. Korte, E., 384 Brady. Laas, August, 543 East Water. Lewis, B., 188 Wisconsin st. Rogozinski, M. W., 163 Michigan st.

Schmidt, B., 683 Market st. Triebis, Emil, St Charles Hotel. South Side.

- Bauer, A., 424 National av. Boos, Geo., 201 Grove. Brockmann, H., 504 11th av. Conway & Cale, S. Y. M. C. A. Bldg. Dressen, Albert, 1002 Kinnickinnic. Dresen & Kimpel, 127 Reed st. Frank, M., 682 Scott st. Friedel, F., 659 Greenfield av. Gatz, J. A., 937 Kinnickinnic av. Gater, J. M., 865 Kinnickinnic av. Habermeyer, A. A., 734 National av. Hautz, L., 487 1/2 Russell av. Hennig, A. C., 914 National av. Hoffmann, M. G., 310 Reed st. Holmes, W., 317 Ellen st. Jeggie, Joe., 972 Greenfield av. Joers, R. A., 355 11th av. Kammerer, P., Oklahoma & Howell avenues.

- Kempfer, E., 307 Florida st. Mieske, Edw., 452 Reed st. Perpich, S., 272 Reed st. Roth, Joe., 479 Clinton st. Senft, W., 383 1st av. Shaw, E. M., 311 Reed st. Smith, William, 835 Kinnickinnic. Thomas, C. C., 1255 Kinnickinnic. View, J., 319 Florida st. Werner, Edward, 973 Kinnickinnic.

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AT THE THEATERS.

ALHAMBRA.

"The Tenderfoot," Richard Carle's musical comedy of the far West, opens at the Alhambra theater tomorrow afternoon to remain all week, with matinees Monday, Labor Day, Tuesday, Thursday and Saturday. Oscar L. Figman and Mr. Robert Wilson are co-stars. There are sixty people in the company. The Popular Alhambra prices will prevail all week.

The most emphatic and spontaneous dramatic success of the year is the new Carter drama "Bedford's Hope," which comes to the Alhambra, State Fair week. The story is truly American and every character is of the kind found in the mountains of Montana, where "Old Pard Mine" exists near Plain View.

Gulch. The massive panoramic race scene between a practical automobile and a train of cars has every-



Oscar L. Figman as the Professor in the Tenderfoot.

thing in the line of stage realism completely eclipsed.

DAVIDSON. In the song play, "Coming Thro' the Rye" the Davidson theater has secured one of the most popular productions of recent years to start the present season. This company will open tomorrow (Sunday) night, continuing until Wednesday evening, with a matinee on that day.

Frank Lalor, a comic opera star now in the limelight, has the lead-



Frank Sales in "Coming Thro' the Rye" at the Davidson.

ing role, and Elsie Fay and Nena Blake carry the principal female roles. The company is made up of eighty people, over 500 costumes being used in the performance.

BIJOU THEATER.

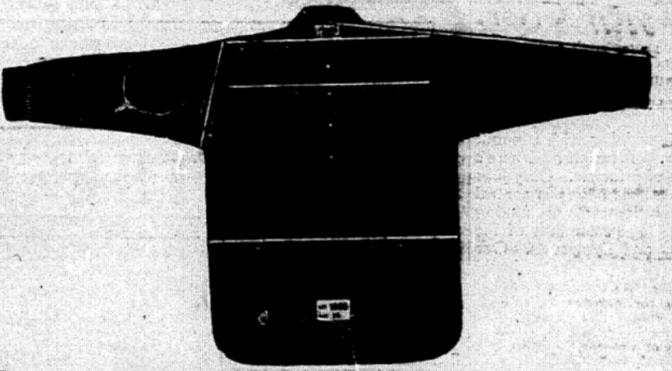
There are no less than six distinct comedy characters in "At the World's Mercy," Owen Davis' latest and most successful play. The author is said to have told a powerful story, of love and intrigue, replete with human sentiment, and



At the World's Mercy.

Spencer and Aborn have not only supplied a massive production in staging the drama, but a company which is said to be exceedingly well-balanced. It will be seen at the Bijou tomorrow afternoon and all next week. There will be a Special Labor Day Matinee Monday. "In Old Kentucky" will be along. Stat. Fair week at the Bijou

"BEST" For Men MEYER SHOES. Complete Lines at: 207 - WEST WATER ST. - 207 - AND - 208 - GRAND AVENUE - 208



Men's Heavy Black Sateen Shirts 39c

The equal of any 75c working shirt sold in Milwaukee—If it isn't, we'll hand back your money.

ONLY 7 DAYS MORE OF THE WORKINGMEN'S SALE

Saturday night, September 8, brings it to a close. If you are not "in on the ground floor"—haven't taken advantage of our price reductions—it's your fault.

For the last week we are offering some special values in men's suits.

The lot includes the suits that were left over from last season, and many of this season's garments. Blue serges, black chevots, fancy worsteds, Scotch tweeds, cassimeres, some elegant patterns in stripes and checks, and grays in plain and fancy patterns.

- These are divided into two lots: One worth \$12 and \$13.50 is marked to \$7.50. The other worth \$15 and \$16.50 is marked to \$9.75.

Every suit guaranteed—your money back if you are not satisfied.

Ask for our profit-sharing coupons—they are worth money to you.



Stumpf & Langhoff Stores

Eleventh and Winnebago Sts. 369-371 East Water St. Third and Lloyd Sts. National Ave. and Grove St.

March On To The Store That Sells Good Footwear. Lamers Bros. SHOES. 354 GROVE ST. MILWAUKEE, WIS.

We are Showing all the new novelties in Fall Shoes. For Men, Women and Children. LUEDKE. 413, 415 National Avenue.

Members of the Social-Democratic Party are invited to attend a mass meeting to be held at the Freie Gemeinde Hall, 788 Fourth Street, Saturday, September 8, at 8 p. m. The Vorwaerts will be discussed. Only members will be admitted. C. P. DIETZ, County Central Committee, S. D. P.

We Want to See You Young Workingmen! FALL TERM WILL START SEPTEMBER 4th. SCHOOL OF ENGINEERING. 1023-1027 Winnebago Street.

USE "GALLASCH" Gold Label Brands. Mustard, Catsup, Vinegar, Pickles, Salad Oil, Sauces, Preserves, Etc.

- BOOK AND JOB OFFICES. BRAZELL, JAMES G., 124 Second street. BRETHAUPPT PRINTING CO., 487 Broadway. BUEHLER, ANDREW, 210 East Water street. BULFIN, EDWARD, Theater building. CO-OPERATIVE PRINTERY, 244 Sixth street. EAGLE PRINTING COMPANY, 614 Mitchell street. EVENING WISCONSIN, 244 Sixth street. FACSIMILE TYPEWRITING WORKS, 250-252 West Water street. FOWLE PRINTING COMPANY, Montgomery building. GERMANIA PUBLISHING CO., Second & W. Wells streets. HADLER, C. H., 1233 Fond du Lac avenue. HENDEE-BRAMFORD-ANDALL CO., McGee & building. HOELZEL & CO., 609 Winnebago street. HUEBNER, GUSTAV A., 1119 Third street. KEOGH PRESS, 247 Broadway. KRAUS-LAUDEN COMPANY, 409 Chestnut street. KRUEGER & DOMANN, 185 Second street. LEYSENAR & CO., 216 Grand avenue. LIENSENFELDER BROS., 620 Fourteenth street. MAYER, J. W., 1154 Vliet street. MEISENHEIMER PRINTING CO., 230 Clinton street. MEISTER, R. E., Cudahy. NOVAK, ANTON (Bohemian), 409 Montgomery building. PEKSA, WILLIAM J., Mitchell street. POLLWORTH BROTHERS, 241 East Water street. RIVERSIDE PRINTING CO., 214 Third street. SCHMIDT BROTHERS, 228 Twelfth street. SCHOLZ, EDWARD, 1154 Vliet street. SCHUEPPERT-ZOELLER CO., 146 Bond street. SOCIAL-DEMOCRATIC HERALD, 344 Sixth Street. SOUTH MILWAUKEE JOURNAL, 344 Sixth Street. TATE, S. E. & CO., 285 Broadway. TOWELL BROTHERS, 249 Grove street. TWENTIETH CENTURY PRESS, 249 Grove street. WAGNER & MEUSER, 734 Third street. WEINZEL, J. H. & CO., 712 Walnut street. WETZEL BROS. PRINTING CO., 251 Broadway. WRIGHT & JOYS COMPANY, 251 Broadway.

REBEL ON TRADES UNIONISM! The pamphlet on Trade Unionism, translated from the speech of Bebel, will be ready within a week or so. Send in your advance orders now. It should be given the widest possible circulation, for it exposes certain tactics that are masquerading just now as international tactics, and which will surely injure the Social-Democratic movement in the United States if persisted in. Single copies five cents. Twenty-five copies for a dollar. Fifty copies for \$1.75. One hundred copies for \$3.75. Do not delay. Order at once. SOCIAL-DEMOCRATIC HERALD, 344 Sixth Street, Milwaukee.

STAR THEATER. "A Night in Atlantic City" is the title of the opening musical comedy in one act of Reilly & Woods' Big Show, which comes to the Star tomorrow, for a week's engagement. It is a refreshing, fantastical satire and abounds with funny and exciting situations. The olio consists of some of the best known vaudeville people.

CRYSTAL THEATER. The Crystal Theater will open up to the multitudes next week with a big bill, comprising LaToy Brothers, comedy acrobats, Louis Dacre and her "Candy Boy," which is an amusing singing and talking monologue act, and other big acts, including the Crystalograph representation of "The Jail Bird."

PABST PARK. The Pabst park season will close with an immense Labor Day picnic. Ward's Military band will play special concerts of light opera and popular airs and Miss Fern Melrose, the "Australian Nightingale" will repeat some of her greatest hits of the past. There will be a big display of fireworks tomorrow evening.

Voters of the Tenth Ward. Cut this out and use it on Primary Election Day. Precinct committees, 10th Ward. Endorsed by the Social-Democratic party: 1st Precinct:—Reinhard Jeske, John Reichert, Wm. Koch. 2nd Precinct:—Richard Kosinski, John Drbal, Jacob Ulrich. 3rd Precinct:—C. P. Dietz, Chas. Seitz, Frank Nowak. 4th Precinct:—Dr. C. Kaetel, Wm. Haack, Louis Schoenecker. 5th Precinct:—Dr. C. E. Gage, Geo. Mensing, Paul Schild. 6th Precinct:—Albert J. Welch, Chas. V. Schmidt, Herman Kanitz.

Socialism for Beginners.

SOCIALISM MADE PLAIN. By Allen L. Benson. At the time he wrote this book, Comrade Benson was editor of the "Detroit Daily Times." The present edition has been improved and brought up-to-date. It is a great Socialist primer. Cloth, 158 pages, 50 cts. Paper, 15 cts., post paid. SEEKS TO ACCOMPLISH. By Wilhelm Liebknecht. This pamphlet from one of the mouthpieces of German Social-Democracy will clear up many misapprehensions. Paper, 10 cts. THE CO-OPERATIVE COMMONWEALTH. By Lawrence Gronlund. Gronlund is dead, but his book still lives. It was the first popularization of Marx to be put forward in this country. Cloth \$1. THE PRINCIPLES OF SCIENTIFIC SOCIALISM. By Rev. Chas. H. Vail. This is a little education in itself and presents Social-Democratic Herald, 344 Sixth Street, Milwaukee.

SAY, BROTHERS! HELP THE BOYS THAT HELP YOU.

USE Original OR Progress TOBACCO. They are Union-Made and as good as any Trust can make. MANUFACTURED BY Schmitt Bros. Tobacco Works.

NOTICE! Twentieth Ward Social-Democratic candidates for Precinct Committees, to be voted for at the Primary. 1st Precinct: J. Doerfler, Sr., W. S. Fisher, Wm. Duman, and Precinct: Wm. Meyer, Oscar Traczewitz, J. Baeder. 2nd Precinct: F. Alfery, E. Brodde, Wm. Benz. 3rd Precinct: J. Tieska, Walt Secher, Peter Hunn. 4th Precinct: O. Brueckner, Chas. Joske, Rud. Lovschmar. 5th Precinct: H. Ohl, G. Kanich, Chas. Maske. Cut this out and take it to your voting precinct.

SCHOOL SHOES. Bring your Boys and Girls to E. SAUDER. 581 HOWELL AVE. Near Edinboro Ave.

The Town Grier.

Was there ever such a disgraceful scramble for office and boodle as at the present time? It is positively disgusting, and if ever an old party man felt ashamed of the crowd he is training with it ought to be now. Principle? There's no thought of principle. Only jobs and graft and the offices in control of the corporations who are footing most of the big poster bills of the Republicans and Democrats. Our members and sympathizers should make the most of the chance to point these facts out to their friends and should point out to them the posters we have put up exposing the disgraceful scramble.

Milwaukee has at least one thing to its credit, it was the first to put the bed house evil, masquerading as European hotels, on the rack. Now Chicago is at it, but there the police are doing the exposing and have been making rich hauls in their raids on the infamous dens. Outside of rich people being found practicing free love in the places, it has developed that at least one of the big dens is owned by a millionaire named Ira B. Cooke, well known as a church evangelist and writer of hymns! Church leaders, business kings and society leaders were among those caught in the police net, and one place was found to be owned by a Grand Boulevard woman who has a reputation for helping no all charities and moral reforms. The police say they mean to keep the down town streets clear of these dens. The dive keepers ought to move to Milwaukee, where they can have a stand-in with the owners of the police department!

Go to the primaries Tuesday and execute a freeman's will and a Socialist's duty.

By his own admission John I. Beggs contributed money to help elect some members of the last common council. It begins to look as if he had done the same sort of thing for some members of the present one. That street lights committee, for instance, is acting rather queer. Well knowing that Beggs has been swindling the town blue in the matter of street lights and that he does not dare exhibit

Labor's Celebration and Picnic

Schlitz Park
MONDAY
September 3

THE HEIGHT OF AERIAL DARING

2—FREE PERFORMANCES—2

Melvin B. Howard, the highest priced artist seen in Milwaukee this year, will amaze you with his acts of daring wonder on a 150 ft. wire strung as high as we choose to put it. Evening performance in a blaze of fireworks.

Walter Thomas
MILLS
OF CHICAGO
ON
Live Issues of the Day

Two Big Bands Will Furnish Continuous Music Day and Evening

ANNOUNCEMENT
Concerning things to be eaten and things to be drunk, we have a few words to say. Heretofore it has been the picnic idea to serve those goods upon which the greatest margin of profit could be realized, with no thought of particularly pleasing the taste of the patron. This year the Council has obtained supplies on another basis. Only good goods have been bought. We expect a larger volume of business as a consequence. Should any employe on the grounds be disrespectful or careless in service, our friends will confer a favor by at once notifying a member of the arrangements committee.

Something Doing All The Time
Good Order Maintained, and We Guarantee You a Pleasant and Profitable Day.

Dance in the Evening ADMISSION 10 CENTS
GOOD MUSIC, GOOD ORDER

OUR RESTAURANT
Kitchen and Restaurant conducted by the Council, solely for its benefit and the pleasing of its friends. Dinner or Supper served from 12 M. to 10 P. M. for 25c. Sandwiches, Cake and Coffee at Stands.
BARS
Schlitz unexcelled Beer and all Soft Drinks served at 5c. Whisky and wines at 10c. Cigars in foil wrappers, 10c. Other Cigars that will give a satisfactory smoke, 5c.

Parade Will Form Near Courthouse Park, East of Broadway and North of Oneida Street. Start Promptly at 10:30 A. M. See Formation and Line of March in Another Column

his books in court, a majority of the members of this committee decided Monday to again report to the council in favor of paying \$78 for lights, as a "great" saving from the \$81 heretofore paid. They acted for all the world like men who were owned by Beggs and who did not give a cuss for the interests of the city or the rights of its citizens.

At the meeting Monday Beggs talked like a man who owned the committee, and the Social-Democrats angered him into using a fine vocabulary of fish-market epithets. He called one man who dared to tell what the people feel "a blackguard of the first water," and then added the following: "Such absurdities as have emanated from that vagabond carcass this afternoon! That buzzard's face might better be used for a scarecrow in a cornfield, where it would be of use, than to be here trying to talk to intelligent men."

Whom the gods wish to destroy they first make mad!

A Labor-Hating Decision!
Well, well, here's our old friend the Anti-Labor Court Decision again! How familiar it looks! And he always wears a leer on his face as if to say "you fellows must expect to see me around as long as your class neglects to use the ballot as a labor weapon. I am the servant of the crowd that controls the political power." Well, labor has been doing a little thinking since

FOR LABOR DAY!

Greeting to Labor by **FREDERICK BROCKHAUSEN**, Sec'y of the Wisconsin State Federation of Labor.

Labor Day was not created by the pioneers in the labor movement to review the serious phases of the class struggle.

We do not assemble to decide whether Bro. Gompers is balanced or unbalanced in his political program or whether the S. D. P. will carry the state, or whether the next crisis comes in two or three years, nor do we on that day gather to pick out the day of bankruptcy of the Parry-Post lick-spittle organization, nor the rank interpretations of our capitalistic judiciary.

We congregate on Labor Day to celebrate our victories, to renew and acquire new friendships among the organized and unorganized men and women; to instill new courage in the minds of the strong and awaken courage in the minds of the weak and indifferent, and to demonstrate to our children by a wholesome celebration, in a measure, the



achievements and influences of organization by wage workers. And have we not the best of reason to

legally by Atty. Thiel and his assistants, and will go to the supreme court. To the ballot box, brothers!

speak of and celebrate our success, unmindful of those who think they can make history by the hour! In the face of terrible threats and crude abuses, labor all over the civilized world is pressing slowly but steadily forward in its class interests. This is the great day, intended for the full recognition of productive labor and no wage-workers, especially not a union man, nor a Social-Democrat, should withdraw in selfish seclusion. Don't be cheap or selfish; the day is too significant for that. Don't let a fine force you out to parade, but be consistent to the trades union movement, which aids and assists the individual all the time. Therefore let us all, and our sympathizers and friends, participate to make Labor's Day ring with the echoes of victory throughout the whole world.
Frederick Brockhausen.

The primaries are on Tuesday. Don't play truant. The Herald, ten weeks for ten cents.

ALHAMBRA
COMMENCING MATINEE SUNDAY
Special Matinee, Labor Day
Extra Matinee, Primary Election Day
The Tenderfoot with Oscar L. Figman and over 100 PEOPLE
Same Big Production Same old Favorites
Election Returns will be read from stage Tuesday Night
But at Popular Prices. 15-25-35-50-75c
NEXT WEEK SEPT. 9th **BEDFORD'S HOPE** A REAL THRILLER
Presenting the most exciting Race between a real Automobile and Express Train ever seen on the stage.

DON'T FORGET THE
West Allis Social-Democratic Picnic
Tomorrow, Sunday, September 2nd
at **NATIONAL GROVE**
38th and National Aves.
Admission \$1.00 Per Family
MUSIC REFRRESHMENTS GAMES DANCING

Summer Night's Dance
ARRANGED BY
17th WARD BRANCH, S. D. P.
HUELSBECK'S HALL
Howell Avenue
Saturday Evening, September 8th, 1906
Take Tippecanoe Car to End of Line
Tickets 25 Cents Ladies Free

For the Benefit of the Press and Agitation Funds the Social Democratic Party will give
FOUR BIG MINSTREL SHOWS
Bahn Frei Turn Hall, - Nov. 17th Humboldt Turn Hall, - Dec. 1st
South Side Armory, - Nov. 24th South Side Turn Hall, - Dec. 8th
REMEMBER THESE DATES AND MAKE NO OTHER ENGAGEMENTS.

30th ANNIVERSARY FESTIVAL
GIVEN BY THE
SOCIALIST MAENNERCHOR
OF MILWAUKEE
Saturday, October 20th, 1906
LIEDERTAFEL HALL
7th and Prairie Streets
Tickets 15c, at the Door 25c Commencing at 8 P. M. Sharp

ENTERTAINMENT AND BALL
GIVEN BY
SECOND WARD BRANCH, S. D. P.
AT
NORTH SIDE TURN HALL
1019 Walnut Street
SUNDAY, SEPTEMBER 30th, 1906
AT 8 P. M.
Tickets 15 Cents After 6 P. M. 25 Cents

BIJOU
Commencing Matinee Sunday 2:30 P. M.
Special Labor Day Matinee
The \$10,000 Colossal Production
AT THE WORLD'S MERCY
A Powerful Play of Real Merit
PRESENTED BY A SPLENDID COMPANY OF TWENTY-FIVE
7 BIG SCENES
NEW ELECTRICAL WONDERS
STATE FAIR WEEK
Return of the Great Favorite
In Old Kentucky
A Big Show Better than Ever

DABST PARK
10 ACRES OF FUN
A LAUGH TO EVERY FOOT
Your Comfort is Our Watchword
SPECIAL FREE MUSICAL PROGRAM
Miss Fern Helms - Australian Nightingale
Every Afternoon & Eve. in Music Pavilion
Ward's Military Band
Popular Evening Concert in Music Pavilion
Male Chorus of 60 Voices Saturday Eve
Pavilion Seats 1000 5000 seats on Terrace
Special Pyrotechnical Display
Admission 10c Children Free
Take 3rd Street Car

Greeting to Labor by **FRANK J. WEBER**, Business Agent of the Milwaukee Federated Trades Council.

With the greatest gratification we greet our fellow workers of the city of Milwaukee on this anniversary of our national holiday—Labor Day, 1906.

Labor Day opens auspiciously for the wage-earners of the city of Milwaukee. To-day, after years of agitation and education, it finds them better organized and federated than at any time in our history, with the spirit of unity, fraternity and solidarity in every thought and action.

This is the day when thousands of men in the city of Milwaukee will march shoulder to shoulder, carrying the banners of labor emancipation, and give their best thought to make the army of peace so compact and powerful that every attack from without can be repelled, and every sortie from within can be successful.

The thousands of men women and children that participate in the Labor Day festivities, realize that they are confronted with the greatest problems in the history of our civilization, which are pressing them for an early solution. They recognize that under the competitive system of production, machinery is rapidly displacing the skilled

Davidson

Brilliant Opening of the Season
SUNDAY, SEPT. 2.
Four Nights and Wed. Matinee
THE WILSON BLOCK AMUSEMENT CO.'S SUPERB PRODUCTION OF
The Famous Song Play Success

Coming Thro' the Rye

80 IN THE GREAT COMPANY
COMEDIANS, VOCALISTS, DANCERS
INCOMPARABLE CHORUS OF 60
Frank Lalor, Elfie Fay

Nena Blake, Alma Youlin, John Park, Wm. Riley Hatch, Florence Townsend, Frank Doane, Charles Swain.
"THE GIRL WITH THE WHITE HORSE"
Prices: Evns. 25c to \$1.50 Mat. 25c to \$1.00



mechanic, that helpless and delicate womanhood is being wrecked in thousands of shops and factories, and tender childhood is almost torn from the cradle to be hurled into the jaws of the ravenous monster of profit. Realizing the power of the ancient despoiler—capitalism—the wage-workers are educating themselves, and the signs of the times indicate that they (especially here in Milwaukee, where that education has been extensive) are awakening from their slumber. They are beginning to realize that if it is consistent to fight the encroach-

ments of capitalism 364 days in the year with the economic arm, for more of the wealth they produce, it is also right to use the political arm on election day to gain control of the governing forces. Fellow unionists of Milwaukee: Let our success during the past few years in bettering the conditions of the men, women, and children, under which they are forced to toil, but nerve us on to do and dare for the right. Go into the highways and byways of industry and urge our fellow workers to join the organization of their trade. Prove the nobility of our purpose to those who, from fear or lack of light, have not joined the forces of united labor. Urge unity, fraternity and solidarity upon all, and as we are now proud of the past, let us continue to press to the attainment of that glorious future, when the workers shall receive the full product of their labor; then

The big Racine suit which Judge Fowler has just decided involved a demand for \$25,000 (the decision allows \$6,000) from the organized workers of Racine for damages for an alleged boycott of a Racine baker who turned down the union bakers furnished bread for the strike-breakers imported and kept

A. KIECKHEFER ELEVATOR CO.
Passenger and Freight Elevators
MILWAUKEE, WIS.

Twice Daily **STAR** 2:30 8:15
Prices 10c 20c 30c 50c
Commencing Sunday Matinee
Reilly & Woods Big Show
Ladies Day Fri. Mat. and Night
Next Attraction: The Cherry Blossoms

CRYSTAL
Re-opens Labor Day, Sept. 3
HIGH CLASS VAUDEVILLE
Admission 10c Reserved 20c
Phone, Grass 1190

The best the Market affords
Snappy, Well-made, Stylish, Perfect-Fitting Clothes at Moderate Prices For Men Young Men, Boys and Juveniles in Suits Overcoats Pants, Etc.
We sell Union-Made Clothes
M. BENDER
450 ELEVENTH AVE. Corner Scott St.

