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WEEKLY PEOPLE

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POINTED TALK

INVITING THE ATTENTION OF THINKING MEN.

Lombroso's Comment on American Plutocrats—Spanish Inquisition Methods Slew Ferrer—Lady Cook's Message—Hearst-Republican Twaddle.

King Alfonso is reported to be angry at Premier Maura for not having "given him an opportunity to exercise the royal prerogative of pardon in the case of Ferrer." This, and the simultaneous report that the Spanish Cabinet is about to fall, are the first results of the cry of indignation that the assassination of Ferrer has provoked. There are more and graver results looming up above the horizon. Alfonso will be still angrier; and there is more to fall than merely his Cabinet. It will take more than the tub of a Cabinet to quiet the whale of public indignation.

After having steeped its country in mourning by wholesale "executions," and conducted itself in such wise that the weaker hearts lost hope of ever throwing off the yoke of autocracy from the neck of the Russian nation, and in large numbers sought escape by suicide, the Government of St. Petersburg is now reported "to take precautionary measures in the sale of certain drugs on account of their widespread employment for purposes of suicide." The Czar's regime insists in its monopoly of killing.

The death of Cesare Lombroso recalls his opinion concerning the American millionaire, of whom he said: "The anthropological study of the American multimillionaire hardly ever reveals genius—Hardly ever! Nay never! Genius may, as Lombroso claims, be akin to epilepsy, but to an epilepsy that exalts. The epilepsy that grovels does not exist; hence genius can not lodge in the mole."

"Tis the Old Spain of Inquisition days that assassinated Ferrer—and for identical reason—and with identical methods, and their accompaniment. First acquitted by a civil tribunal, Ferrer was dragged before a "military tribunal." He was not allowed to defend himself; he was not confronted with the "witnesses" against him; his attorney was bullied and threatened—and, finally, his request that his eyes be not bandaged, was answered by Gen. Eserin with the brutal insult: "A traitor has no right to look upon the faces of soldiers"—the old Inquisition at all points—Savagery, Cruelty, malignity capped with insult.

Lady Cook's desire to take our women "out of the class composed of the insane, idiots, criminal and women" is a comprehensive purpose—provided My Lady understands the full juridic import of her words. The class out of which she seeks to take women is a class of people that need protection. The capitalist class needs no protection. The working class does, as appears from the numerous laws enacted to "protect" them. If My Lady grasps the meaning of her own words she must be engaged in taking the proletariat out of companionship with the insane and idiots. If so, why does she not say so? If not so, what on earth can be My Lady's message to America?

Senator Smith's words to the home missionists of South Carolina: "You emphasize the petty vices of the poor and doff your hats to the scarcely veiled crime which stalks in silk and gold. If the whole Church would cry aloud and convict the thief who steals a railroad as quickly as the one who steals a penny, the situation would be remedied."—those words have but one weak spot, but it is a fatal one. The Senator should have said: "If you would convict the man who steals the bread out of the mouths of his workmen, the clothes off their backs, the roofs from over their heads"—The stealing of railroads is only a theft from thieves. The stealing of labor's product, that is the real question.

"Educational facilities must keep pace with our increasing population," proclaims the Hearst-Republican platform.—Splendid!

That plank of the platform proceeds: "and there must be an end of the scandal of turning thousands of children away from the schools and half-time attendance for thousands of others."—Magnificent!

And the plank closes with the remedy

for the scandal: "To this end women should be appointed to the Board of Education."—Oh, ye women of Colorado, who, vested with the suffrage and elected to office, and backed with a child-loving Judge of the Juvenile Court, whom your vote elected—Oh, ye women of Colorado, who, despite all this, were not able to prevent the children of your State to break ranks from school in shoals, and go to work on the beet fields because of the impecuniosity of their parents! Oh, ye women of Colorado for the writer of this platform ye have lived and wrought in vain!

The Pennsylvania State Executive Committee of the S. L. P. has issued, together with a statement of its case, the following

WARNING

To Socialist Voters of Pennsylvania: There is no Socialist Ticket on the Official Ballot this year. You will have to write, in the vacant space provided on the ballot, the names of our candidates, as follows:

For State Offices
Auditor General, W. H. Thomas
Justice Supreme Court, Chas. H. Rupp
State Treasurer, James A. Gray

The gentlemen who are trying to make out Ferrer an "Anarchist, a man of ferocity who threatened God, and all that is holy and sacred," have a strange way of going about their demonstration. The one thing for them to do, they don't. That is to quote from Ferrer's trial. There having been no trial, it all comes to this: "To drag a man, who has been acquitted before a civil tribunal, before a drumhead court-martial, refuse to confront him with his witnesses, and then shoot him, is a vindication of gentleness, of God, and of all that is holy and sacred." The less we have of that "gentleness," of that "God," of that "holiness," and of that "sacredness" the better.

The Yorktown celebrations recall the sermon recently pronounced in Brooklyn by the Jesuit Father J. F. X. O'Connor, already commented on in these columns, and also suggested that it would do the reverend Father no harm to brush up a little on history. Father O'Connor sang in his sermon the praises of Lafayette "the man without whom there would have been no Yorktown," as against the modern spirit in "wicked and unjust France." It so happened that the "good and just" Lafayette sat beside Mirabeau in the revolutionary assembly that "wickedly and unjustly" substituted the people's political system for the three-in-one political autocracy of Crown-Clergy-Nobility, until then in vogue.

Now it is Mrs. Russell Sage who has joined her sisters-in-wealth Mrs. Belmont, Mrs. Mackay, and Miss Gould, in the ranks of the woman suffragists. In an age when capitalism fears working-class enlightenment and power so much that it must resort to assassination and the firing squad to check it, this looks bad for the suffrage. The working woman can hope for nothing from a movement so headed, and her brother has much to fear.

The shares in New York Central, Union Pacific, Illinois Central, and Canadian Pacific, which are reported to constitute the bulk of the \$630,000 estate left by the late Mrs. Goldwin Smith of Toronto, have a thousand different tongues and each tongue urges the abolition of capitalism. The holder of the power to levy the tribute that such a number of shares enables her to levy, is a member of the ruling class. Once membership in a ruling class implied the performance of a useful social function that others could not perform. The modern ruling class no longer performs any such function. The suctoning up of profits is none but a parasite's function, the parasitic feature of which is brought out all the clearer by its being done by a woman, the sex that capitalism claims should be limited to the exercise of "domestic virtues."

It requires no X-ray apparatus to discover the particular magot that is biting the public accountants. At the convention of their Association in Denver, the public accountants went on record in protest against the corporation tax law as "directly opposed to all established laws and customs of business." Probably it is "Business" never loved to be taxed. Its ideal is a government whose police, military, and other forcible arms give it protection for which it pays nothing. Seeing this is impossible, and that Business must pay, Business likes to

TO THE PROLETARIAT OF PENNSYLVANIA

On next election day, November 2, for the first time in seventeen years, there will be, conspicuous for its absence on the Pennsylvania ballot, the ticket of the only political party in the land that symbolizes the aspirations of our age—the ticket of the Socialist Labor Party. For the first time, as a consequence, in the last seventeen years, there is no Socialist standard in Pennsylvania around which to rally.

But, is there not a "Socialist party" ticket on the ballot? Yes; there is such a ticket on the ballot; and the circumstance of there being such accentuates the fact of there being no SOCIALIST ticket on the Pennsylvania ballot.

The facts are these—undeniable: The Socialist party of this country is a body at war with theoretical Socialism, at war with practical Socialism, and at war with the International Socialist Movement.

Theoretic and practical Socialism knows no distinction of races among the proletariat. The S. P. ruptures the international proletariat and the proletariat of this country into races. In Maryland and other States the S. P. is against the Negro; in Montana its officials have taken a stand against Greeks and Italians; on the Pacific and nationally they are against the Japanese. Two Interna-

come off as cheaply as possible. Who better than public accountants knows that the taxes come out of the profits pocketed by Business?

Who are the financiers, who according to Gaynor, floated "bogus bonds issues, piled up layer on layer" in this city? Were they Tammany plug-uglies? or were they Woodruff toughians? Impossible! They were the very elite who run our State and National political engines—and who, of course, control our city. Away with the nasty crew of spotless linen, along with their nasty excrescences of linen unwashed!

Either the broth that the New Castle, Pa., "Free Press" cooks is cooked by a dozen cooks, each of an opposite mind, or it is cooked by one cook of a dozen minds. The paper's issue of the 9th of the current month, in one column, urges the workers of its county to "strike at the ballot box" and elect the Socialist party's candidate for Sheriff on the ground that "practical experience of the contrary has demonstrated in New Castle what it would mean to the workers to have a working class—in other words, Socialist Sheriff and other county officers in office in time of strike"; and in another column the same paper echoes the sneers and jeers of the pure and simple dynamic Spokane "Industrial Worker" by proclaiming: "You can't kill an elephant by biting his tail and you can't take away the power of the money lord by putting a piece of paper in a box once in four years." Whether many cooks see to the broth, or a cook of many minds does the job, the upshot is the same.

What an imbecile Gompers is, and how utterly unfit to head anything, his recent utterances concerning free speech throw into relief. According to this luminary, free speech and free press consist, not in the right of the individual to say and express his thoughts in writing, and to take the consequences of his act if it does injustice to others; according to Gompers, free speech and free press consist in saying what you please, and writing it, too, and with impunity even if the words and writing be simon pure slander and libel. No wonder the courts fall like a pile of bricks over the Gompers and unlawfully deprive them, through injunctions, of the legitimate right to announce boycotts, and enforce the wrong without the trial guaranteed by the Constitution. Gompers' imbecile heads invite gubernatorial outrages.

Figuring at three and one-half cents the loads of gunpowder and shot consumed by Gen. Enserin's platoon of soldiers who assassinated Francisco Ferrer, "the sumptuous banquet" at which Mr. and Mrs. John R. McLean entertained the collection of capitalist politicians who crowded her house in Washington on the 16th of this month, would have sufficed to assassinate 360,000 leaders of thought against Theocracy and its adoptive child Bourgeois Rule.

tional Socialist Congresses in succession have expressly repudiated S. P. racial superstitions, or rather racial craft Unionism.

Theoretic and practical Socialism recognizes the necessity of the economic organization of the proletariat as a necessary factor in the accomplishment of the Social Revolution; and the Stuttgart International Congress so declared. This notwithstanding the S. P. breathes the breath of craft Unionism, a system of organization that, what with its contracts, its high initiations, its race lines, etc., etc., fractures the proletariat into the "organized" and the "unorganized" compelling the latter to "scab" upon the former, and the former themselves upon themselves.

Theoretic and practical Socialism, backed by the express declarations of the Amsterdam International Congress condemns "co-operation" with capitalist political parties. The S. P. flies in the face of all this. No later than this very Spring, one of the members of the St. Louis S. P. appeared on the Republican ballot, and the S. P. returned the capitalist compliment by placing upon its own ballot a candidate of the Democratic party.

Finally, so as to leave no doubt as to what the above facts portend, it is in

consequence of a gratuitous appeal to the capitalist functionaries of the State of Pennsylvania by the S. P. that the S. L. P. is deprived of its name, and is deprived of it at so late an hour that it has no time to take the necessary measures to place its candidates upon the ballot under some other and proper designation.

By the light of these, if of no other facts, the appearance of the S. P. on, and the absence of the S. L. P. from the Pennsylvania ballot proclaims by emphasizing the absence of any party of Socialism in Pennsylvania this year. The absence of the S. L. P. ticket on that ballot is as eloquent as the blank columns in which occasionally some papers appear in European countries, when the censorship refuses the light of Reason to reach the public.

Deprived of a ticket to vote, the intelligent element of Pennsylvania will not vote for what it doesn't want, being unable to vote for what it does want; moreover, whatever is clearheaded enough in the State to learn from experience, even if formerly lured by the S. P., will this year see in the colors of that party a pirate's flag, unworthy of their support.

Next year comes another year. The S. L. P. banner will not down.

S. P. FREAKS

NEW HAVEN, CONN., BUNCH GOOD SECOND TO THOSE OF 'FRISCO

They Also Have Their "Appeal to Voters"—Muddled Middle Class Reforms Run Riot in It—Business Men the Drawing Cards—Did you Know We Already Had Socialism? Look Here and See.

New Haven, Conn., October 20.—For fear that the readers of the Daily and Weekly People may think that the so-called Socialist party of San Francisco has a monopoly of the freakishness that exists in that party, I wish to present the claims to glorious freak immortality, of an effusion issued by the S. P. bunch of New Haven.

In a four-page bid for votes, addressed "to the voters of New Haven," "published by the Socialist party of New Haven, Office: Room 12, 746 Chapel street," is presented the claims upon the voters of the party's candidate for mayor. Mr. William A. Applegate is the gentleman's name, and he is described in this document, issued, mind you, by a party calling itself Socialist, as a man "well and favorably known"—where, in Labor circles? Bless you no; "he is well and favorably known in business as well as social circles."

What does this so-called Socialist party pledge its candidates to do? Here is their own answer taken from their appeal to voters: "The taxpayers and voters can depend on him to fill their requirements."

Now what is the taxpayer's requirement? Is not his chief requirement a cheap and cheezy municipal administration in order to keep down his tax rate? Of course it is, everybody knows that. This naturally brings to mind the thought that the so-called Socialist party caters to the superstition that the worker pays the taxes. It was the "Volkszeitung," wasn't it, that fathered this economic error during the Spanish-American war by declaring that each working class family was paying a hundred dollars a year war tax, an utter impossibility even were a direct head tax laid, unless there should be at the same time an increase in wages to cover.

Mr. Julius J. Paecht, the S. P. candidate for controller, gazes at us from the leaflet. The picture shows that the gentleman sports an expanse of shirt front. He, too, is "a well known business man."

The "respectable" element of the city should certainly be attracted by this so-called Socialist party's "business men" ticket.

In swatting the old parties, reference is made to the "infamous water deal, the more recent and so-called '\$20,000' Water street land deal, and a number of other more or less infamous deals" which "were saddled on you." Like every

other municipality New Haven is honey-combed with corruption, but of what interest is that to the workingman? If the city government was honest as the day, the wage worker would be no better off than now; but the property owner, the taxpayer, he would benefit, he would be money in pocket.

This S. P. document has a lot to say about parks, playgrounds, and schools, all very good things in their way, but of what benefit are they to the working class children whose hard school is the factory?

But let us come to the so-called Socialist party, speaking here, in convention assembled, declaring that living-rents are exorbitantly high because the local taxes were raised. As a matter of fact rents are not governed by taxes; taxes may be high and rents low, or rents high and taxes low. The demand for, and the supply of houses determines the rentals.

But did you know that we already have Socialism? Not right here, no, it is like the green hills—far away; but the where is very indefinite, as no doubt such a declaration should be. Here is what the S. P. leaflet says. See what you can make out of it for yourself: "Practical Socialism is the acme of perfection when applied to municipal, state or national government. Proof of this is found in many foreign countries and some of the western states."

The platform issued by the New Haven S. P. might have been issued by either of the old parties. There is not a word in it to indicate that there is a Labor question, a class struggle, or anything having the faintest relationship to Socialism. Substitute the words Republican or Democratic for Socialist party and the platform wouldn't excite comment.

That the reader may judge for himself here is the New Haven Socialist party platform:

"We the Socialist party of New Haven, pledge ourselves in favor of an economical administration of the municipality."

"We pledge ourselves in favor of increased and improved facilities for public education of children; more playgrounds for them, and an increase in the number of public parks."

"We pledge ourselves in favor of an adequate number of public bath houses and all other necessary improvements."

"We pledge ourselves in favor of the gradual municipalization of all public utilities, and the immediate reduction of fares on street cars, lower gas and electric light and water rates."

"We pledge ourselves in favor of the recall system relating to public officers who may violate the trust of office."

"We pledge ourselves in favor of the referendum on all important municipal matters."

"We pledge ourselves also in favor of Sunday baseball and all other harmless public amusements, with proper safeguards."

"We pledge ourselves against the so-

(Continued on page two.)

TOBIN'S VICTIMS.

Chicago Shoeworkers Sacrificed by Him to Maintain His Job-Trust.

Chicago, October 23.—John F. Tobin, the lieutenant of the capitalist class in the shoe industry, otherwise known as the president of the Boot and Shoe Workers' Union, has just pulled off a job here in Chicago which pulled off more here than he counted for. It also pulled off some of the wool he had pulled over the eyes of his dupes, who now see through him clearly.

The story of Tobin's forced strike of forty men because two others refused to join his scab concern, is told as follows by a writer in the "Brockton Searchlight":

"Well, the inevitable has occurred. Tobin has added forty more victims to his constantly accumulating string, and incidentally written finis to the history of the Boot and Shoe Workers' Union in Chicago. And it has been a story filled with all that goes to make men disgusted with the very name of unionism. So sordid from first to last is the story of Tobin's treatment of the Chicago shoe workers that it will take much time and patience to eradicate the memory of it from their minds, or convince them that there are better union things in store for them.

"The 1904 open shop agreement was the beginning of the story, the recent strike of cutters in the J. P. Smith factory the end. And such a finish! Repudiated from the start by a brave handful of the strikers, the local lights of mis-applied unionism tried desperately, but vainly, to stem the rapidly rising tide of reason. Their efforts were unavailing, of course, just as every effort to convince intelligent men that wrong is right must always be.

"Since the date of our last letter it has leaked out, as such things always will, that the forty odd men who were forced out on strike were deliberately sacrificed in an effort to cause enough trouble to make the J. P. Smith Company look with favor upon Tobin's 'take my stamp and control my slaves' proposition.

"But, disgusted with such methods, and knowing that the rest of the shop's crew would never consent to be again so enslaved as they were previous to 1904, the firm refused to fall for the more or less forceful arguments of Tobin's lieutenants.

"Overwhelmed by intelligent opposition from within the ranks of the strikers, this brilliant trio of tricksters resorted to threats, and Scates (whose name the Chicago shoe workers persist in pronouncing with the long sound on the 'a'), informed the more turbulent ones that if they dared to go back to work without the permission of the 'Trinity,' they would be forever branded as undesirable; that their names would be posted at headquarters, and a lot more of that shivery stuff that might mean something in a real union, but did not rise to the dignity of a joke coming from the source it did.

"And so on the 1st of October the cutters held a meeting and officially declared the strike off! And while the writer sincerely hopes that they will all get back to work, the chances are that more than half of them will be obliged to look elsewhere for jobs.

"And all for what? To strengthen and support the policy of an organization that has never done them aught but injury! To prolong for a time the power of a gang that should long ago have been sent back to the bench.

"We feel that the result is a moral victory for the Progressive Shoe Workers, since the underlying cause of the strike was the refusal on the part of two of their members to join the B. & S. W. U. And the progressive shoe workers are being warmly congratulated on the manner in which they conducted their end of the controversy. Not a member of that or any other independent organization applied for work during the trouble, while every one knows that, had the conditions been reversed, John 'Farley' Tobin would have been running strike-breakers' specials into Chicago without delay."

BUSINESS AGENT MURDERED.

Erie, Pa., October 25.—With the throat cut and a dozen wounds in the back, the body of Melville Keene, business agent of the Carpenters' Union, was found at Waldamere Park, near this city, early Saturday. There is no clue to the identity of the murderer or the motive.

"OUR CITY"

FOR THE WORKERS IT SPELS FILTH, MISERY AND DISEASE.

Blind Indeed Is the Workingman Who Thinks to See Any Improvement Therein Through Voting for the Very Beast, Capitalism, That Made Conditions What They Are.

"Our city": The capitalist politicians are all out to "save" "our city." Where is "our city," the city of the working class? It is where the streets are too dirty for words; where the houses are unfit for cattle; it is the abode of misery and desolation. "Our city" is where the children, after a brief life of starvation, pass rapidly to premature graves; or where, despite their most heroic efforts, the absolute inability of parents to meet their obligations to their children leads to the break up of "homes," and the separation of families. In "our city" are the places where adulterated foods and rotten provisions are the daily provender.

What improvement will the election of Bannard, of Gaynor, of Hearst, bring to the working class city? None, absolutely none. These men are, all of them, the upholders of capitalism, the very thing responsible for the terrible conditions that exist.

You, workingmen, whose wives make the pennies go as far as they can, what hope have you that Gaynor-Bannard-Hearst-capitalism will lower the cost of living, or raise your wages? Was it not under other Gaynors, Bannards, and Hearsts that your ability to make ends meet became harder and harder? Will the election of any capitalist candidate place meat on your table, or decent clothes on your back, or make it possible for you to live amid pleasant surroundings?

Vain is your hope, if you think so. And it was your political support of capitalism that helped make the conditions under which you suffer. To vote for the capitalist candidates is to vote for more of the same dose.

Now, then, as you cannot mend the present system, suppose that you consider whether it would not be well to End it. Just think of it, that in a country capable of supplying the people of the earth, thousands are starving, or on the verge of starvation. There is surely something wrong. Voting for capitalist candidates hasn't helped you, hasn't mended things.

Those who vote for the Socialist Labor Party, are men who hold that, so long as we, the working class, permit the capitalist class to remain in possession of the means of life starvation will be our lot; that the thing for the workers to do is to organize politically, and also in the field of industry, with the avowed purpose of throwing the capitalists off our backs by taking over to collective ownership all the means of life now held as private property by the capitalist class.

In this program, fellow workers, the program of Socialism, lies your only hope. You are the masters of your own fate. You must choose between capitalist barbarism or Socialism, that is to say civilization.

BRONX TO RATIFY.

For Mayor, James T. Hunter; for Comptroller, Henry Kuhn; for President Board of Aldermen, John Hall—these are the candidates of the Socialist Labor Party whose nominations will be given a Bronx ratification Friday, October 29 Muller's Casino, Third avenue, opposite 154th street, has been engaged for the ratification meeting, and Bronx workingmen will have an excellent opportunity to endorse the choice of a true labor political party.

The Socialist Labor Party addresses itself to those sturdy minds in the workers' ranks who demand a change for the better in our industrial conditions, from which better social conditions will follow. The S. L. P. depends on the men who can see the rottenness of the present system and who would remove the cause.

Workingmen, come to the Bronx ratification of the Socialist Labor Party Friday evening, October 29, and there learn the real reason of crime and corruption in government, and hear the only way out of the intolerable conditions besetting us.

"The People" is the paper that you want. Straight and Truthful.

'FRISCO LETTER

CAMPAIGN AND CIRCUS AT THE GOLDEN GATE.

Celebration "Patriotically" Arranged for Profit of Tradesmen—Four Parties Making Promises and Bids for Workers' Votes—John Sandgren, of Swedish Strikers, Addresses Unions.

San Francisco, October 18.—This city is all decked out in festive finery. The Castilian banners of yellow and red fraternize freely with the red, white and blue of America. Festoons of glittering bulbs are strung everywhere and varicolored bunting drapes every building.

John Sandgren, delegate of the Swedish strikers has been here. At the Auditorium of the Building Trades Temple, he made an impressive presentation of the causes that led to the upheaval in Sweden.

The political pot is boiling and stenching right merrily here in this city. Four political parties are in the field, all evincing eagerness to wallow in the municipal trough.

First, we have the good old Republican party, the party of the top capitalists. The marionette who heads this party is one Crocker, a retired planing mill man.

These two, at present, are the front and back of the Democratic party. Their puppet is Dr. Leland, one time coroner.

The platforms of these two parties are the usual mush about good lights, streets, water, etc.

Then there is the Union Labor party, the party of the labor fakirs. As is proper, the arch fakir of the city, P. H. McCarthy, is the standard bearer.

This has enraged that local ass, the Socialist party and he has donned the lion's skin as Kaspar Schmidt so felicitously put it in a previous issue of The People.

It is unnecessary to give a complete anatomic description of the beast, of the militia men, saloon keepers, cockroach business men, slyster lawyers, etc., who constitute the ticket.

Heney is held up as the exponent of equality before the law. Yet this same Heney has been the attorney for many public service corporations in cases where they were obviously working against the public good.

Heney's opponent, C. M. Fickert, is on both the Republican and Union Labor tickets. He is the candidate of the big corporations. So it is not strange that he is on the Republican ticket.

laws, imported peons from Mexico for the S. P. R. at one dollar a head. It is the same Francis J. Heney who, in 1905, obtained a thoroughgoing and drastic injunction against the S. F. Labor Council and Building Trades Council enjoining them from boycotting the Danbury Hat Co.

The bitter fight that rages about this office has many humorous sidelights. Workingmen declare defiantly that they will no longer pay taxes to support a futile graft prosecution.

The court room was crowded, as the citizen making mill is only operated every second Wednesday in each month. The would-be citizens were mostly of the working class, who had spruced up the best they could for the momentous occasion.

CITIZEN MILL. Manipulated So as to Discourage Proletarian Applicants.

Seattle, Wash., October 16.—I spent a day in a Pacific Coast city court room recently. I was there as a witness for a friend who was taking out his final citizenship papers.

The court room was crowded, as the citizen making mill is only operated every second Wednesday in each month. The would-be citizens were mostly of the working class, who had spruced up the best they could for the momentous occasion.

The court opened at 9 o'clock, and continued in session until late in the afternoon. The work was performed slowly.

The examiner of the applicants, and their witnesses, held a question card in his hand; without it he seemed unable to ask: "Where were you born?"

One German, fifty years old, whose accent proclaimed his nationality, when asked where he was born, answered, "Schleswig." "Where is that?" he was asked. "In Germany," he said, evidently surprised that his pompous questioner did not know.

The list of questions seemed as if gotten up for a school examination, and without purpose so far as citizenship was concerned. "Do you believe in anarchy or polygamy?" the old German was asked. He didn't know what polygamy was. "Do you know what anarchy is?" "I didn't come here to talk politics. I came to get my papers," was his answer.

"Who makes the laws of this country?" There is so much talk of Taft, as the great wonder worker, out here just now, that it was not surprising to hear the old man answer, "Taft."

"Do you take a daily paper to keep posted on what is going on every day?" Yes, he took the "Seattle Times" every day! Those inclined to laugh at the old man's answers laughed all the heartier at this. It was one on the paper. "Do you read it?" Not every day, he had to work too hard. At this the judge looked severe and said, "That's what's the trouble with you Germans, you go after the dollar too much!"

The upshot of it was that the old gray-haired German proletarian was given a copy of the constitution of the United States and sixty days' time in which to study it before he gets another chance to try again, while the pompous and intelligent clerk took up his card to jog his memory so that he could ask the next applicant, "Where were you born?"

A Danish fisherman, when asked, who makes the laws, answered, "The chief of police." "What makes you think so?" "Because he can make me get out of town when he wants to." This answer is in line with the facts—"the club is mightier than the constitution."

Something good for our German reading comrades and friends. Fiction but more than fiction. Two dramas from proletarian life by Richard Koeppel. "EIN VERLORENER" (A Ruined Life.) Price 15 Cents.

"GENTLEMANLY EXERTION"

A TRAIN TALK ON THE WAY TO TOWN WITH A "SELF-MADE MAN."

He was a jolly looking chap, and, though he looked somewhat sourly at me, he was a man I should like to have on my side. When I offered him a newspaper he refused somewhat curtly, and it was evident he knew and disappeared of them. He was broader than I am myself and several inches shorter, though quite a couple of stone heavier.

After an affectionate good-bye to his wife and daughter we got off, and a few stations farther found us alone in the carriage. He grew a bit fidgety, and had evidently made up his mind to talk to me. Putting my papers aside, I made myself comfortable. When he asked me what time we should arrive, I told him and he said:

"Then we shall be nearly two hours." After a pause and a perceptible effort he said, "Look here, Mr. ———! Don't you think you Socialists talk a lot of rubbish?"

It seems quite a favorite idea with our opponents to assume that Socialists must be fools. One of the commonest things I know is to have people charging me with ignorance, because they themselves don't know. However, I humored him, saying, "I expect we do, but we talk less rubbish than most people do."

"I don't know about that, but your talk about poverty, for instance, is ridiculous. Not long ago I read that you had been saying that the poverty of the poor was due to the robbery by the rich. That is just so much nonsense, and you must know it is nonsense."

I assured him it was quite true, in my opinion, pointing out that in my own lifetime our wealth production had increased at least three times as fast as the increase in the number of people.

I said I thought it did. If we could produce three times as many useful commodities as our grandfathers knew how to produce, it seemed to me there was no need for anybody to go short. No need for anyone to be poor unless someone else took more of the useful commodities than they could use and more than their share.

S. P. FREAKS.

(Continued from page 1.)

called life tenure of public officials." The San Francisco bunch of S. P. freaks, while they haven't a monopoly of S. P. freakishness, have a breeziness about them that is lacking in our New Haven freaks. Just note the bending of the knee to the old Puritan spirit in that Sunday demand for "harmless public amusements, with proper safeguards."

Here is the parting advice that the local S. P. freaks give to the voter: "Do It! Do Your Duty! Do It!"

"When facing the voting machine don't let that battery of levers and buttons rattle you. Set your teeth, glue your eye on the two plain words Socialist party, push every button in that row, and in a moment you will have done more good than in all your previous life."

[N. B.—The S. P. curio cabinet of The People office has been enriched by the addition of a copy of this latest evidence of S. P. muddleheadedness. Come in and take a look at it.]

THE FOUNDATION OF THE LABOR MOVEMENT ...BY... WENDELL PHILLIPS 16 Pages PRICE FIVE CENTS

modities than they could use and more than their share. "Look here, I don't quite know what you mean when you talk of the production of useful commodities; but I do know that nobody need be poor nowadays, at least, if they've a bit of common sense, and I know the rich don't rob the poor; people who have a little bit owe it to their own exertions. Look at me."

I looked at him, and said that in one of the newspapers lying on the seat, I told of a young man whose grandfather had left him £1200 a year. This didn't look like the young man's own exertions.

"But it means his grandfather's exertions!" "Oh, no! His grandfather is dead." "Well, what of that?" "If his grandfather is dead he won't be able to exert himself, will he?"

"No, but he exerted himself when he was alive. His grandfather earned that money." "Did he? I see the income is from Consols, in which case his grandfather must have saved £40,000. Have you been a workman?"

"Yes, I have." "Did you work hard?" "I should think I did." "Have you saved £40,000?" "Not by a long way."

"Do you think this man's grandfather worked harder than you did?" "He couldn't!" "This was very emphatic." "Then how could it be his grandfather's exertions? It reads as though the grandfather never worked; he was what is called a gentleman."

My friend smiled. "Well, I call myself a gentleman now. I've given up working." "Then you believe a gentleman is one who doesn't exert himself—in fact, a man who doesn't work. Suppose we all became gentlemen of that kind?"

"Ah, well, that woddent dew! We can't all be gentlemen!" I smiled to myself and went off dreaming of that good time, which will so surely come, when the world gentleman will no longer be applied merely to men whose only title is that they have ceased to exert themselves and live on the earnings of others.—Exch.

SANDGREN IN LOS ANGELES.

Well Received by Unions and Workmen.

Los Angeles, Cal., October 15.—John Sandgren, one of the delegates of the Swedish strikers who is touring this country in the interests of his countrymen, is in this city this week. At a meeting held last night in Labor Temple Hall, \$73 were collected for the striking workmen. Sandgren has addressed a number of unions in this city and met with favorable receptions.

At the meeting held last night in Labor Temple Hall, Sandgren recited the causes of the strike in Sweden, what a determined fight the men were putting up, and how the capitalist press was trying to discredit the strikers. He also told of the political and the economic forms which the labor movement of Sweden took on and stated that they had 35 members of Parliament there.

LONDON CHILDREN AS WAGE EARNERS.

In London there are 747,000 school children, 480,000 of them over seven years old, and of these 30,800 are half-time wage earners. About half of them spend during each week 27 hours in school and more than 20 hours in work. In one district such children work from 14 to 50 hours a week and are paid at the rate of one to two cents an hour.

Woman and Her Emancipation By JOHN H. HALLS, London, England. Prize Essay in the International Competition Conducted by the Socialist Women of Greater New York : : : : : 48 Pages, Price 5 Cents.

HAMMER HITS.

Resounding Blows Struck by the Sydney, Australia, "People."

Society as it is to-day presents two tremendous anomalies. The first, greatest, and most evident, is the juxtaposition of the wealthy idler and the wealthless worker.

The person that can swallow this with relish and ask for "more," ought to be able to get fat on a diet of prussic acid; he must have the stomach of a hedgehog (they say you can't poison that animal).

The next is the existence of political freedom, and economic slavery, in one and the same individual. Citizens and slaves! Why, these names are mutually exclusive, are they not?

But this anomaly, in the case of the great majority, is more apparent than real, because in their case political freedom is a mere formal fact—a form without contents.

But this form is rapidly filling up and being transformed into solid reality, and the power that is transforming it is the propaganda of Socialism. Comrades! remember that "knowledge is power," but remember also that knowledge without might—material, adequate might—is like a gun without ammunition. But given organized numbers it can raze to the ground economic (industrial) slavery, and this is the only worthy use to which the wealthless workers can put their political freedom.

"The favored few are the divinely appointed guardians of the miserable many."—"Great Thoughts."

Here we have the great Black Lie of the ages in all its naked, native hideousness—the diabolical falsehood under whose shelter the working class for ages has been and is now being robbed, massacred, tortured, and oppressed by kings, nobles, priests, capitalists, statesmen, warriors, and politicians.

Though the new, the incoming order may be, nay, very often is, driven back in defeat, it can never be conquered, but in the end must conquer.

To those who are fond of history we commend study of that episode known as the Dutch War of Independence as an illustration of the above truth.

The Dutch under William the Silent were defeated in every battle with the Spanish army under Alva, but such was their discipline, skill and grit, that they snatched the fruits of victory every time, by their marvellous celerity in reforming, and presenting a renewed front. Alva we are told fretted and fumed like a galloped steed, but he could make no permanent impression. Why? Because the Dutch were the representatives of a new, incoming, rapidly developing order, an order in harmony with the needs of society—capitalism. While Alva's army represented an old, dying order, which society no longer needed—feudalism.

.. Antipatriotism .. Celebrated address of Gustave Hervé at the close of his trial for Anti-Militarist Activity, before the jury of La Seine. An excellent answer to Capitalist Jingoism and capital exploitation of the need of international unity of the working class. Price 5 Cents. NEW YORK LABOR NEWS CO. 28 City Hall Place, New York.

Woman and Her Emancipation By JOHN H. HALLS, London, England. Prize Essay in the International Competition Conducted by the Socialist Women of Greater New York : : : : : 48 Pages, Price 5 Cents. New York Labor News Co., 28 City Hall Place, New York.

ORGANIZE COFFIN SOCIETIES.

Sum and Substance of Gompers' Advice to Textile Workers.

Washington, October 19.—Expecting to form an efficient plan for the extension of its membership and influence among textile workers, especially in Canada, in the South and in Pennsylvania, the United Textile Workers of America met here to-day in annual convention. There were present about forty delegates, claiming to represent 10,000 organized workers, the entire body of such employes numbering about 700,000 in the United States.

The convention was not called to order until the arrival of Samuel Gompers, president of the Federation of Labor. Upon being presented by the textile workers' president, John Golden of Fall River, Mass., Gompers spoke upon the necessity of members of organized labor providing all forms of insurance for themselves, instead of paying their money into the coffers of the great insurance corporations of the country. He advocated higher dues for the textile workers to be of service to them "in time of stress or storm, and to be used as a beneficial or defence fund." If the unions provide insurance for their members, he said, they would not only save the great profits exacted by the big insurance companies, but they would increase the interest in the unions on the part of the members.

"If employes in the textile trades understood," he said, speaking of the wage question, "that the life line has been reached in wages of textile workers, and that the men and women in that trade will not work for less than the living wage, that living wage will be paid to them. If people simply allow themselves to be moulded by the oppressive grasp of their employers there is no limit to which the workers may not be oppressed."

AGAINST THE WORKERS.

Improved Machinery Always Works In Favor of the Boss.

Washington, October 22.—An excellent example of how improved machinery works in favor of the boss, and hence, of course, against the workingman, is given in a recent report by U. S. Vice-Consul Brunswick at Chemnitz, Germany, on a new process of lacquering brass beds.

Formerly, writes the Consul, the method was to heat the brass tubes in an oven and then apply the lacquer. In the new method the tubes are placed on a lathe and adjusted and turned by hand or power. The main point is that the tubes while rotating are heated electrically and the heating can be regulated as desired. The lacquer is applied while the tube is rotating, and in this way several layers of lacquer can be applied in a short time, as the electrically charged tube dries the lacquer almost as fast as applied. Formerly a composition of shellac and spirits made from rye was used. The tubes are usually thin and possess a large surface for heating purposes in proportion to their volume, so that the tubes only retain the heat a short time and rapidly cool off.

In the old method the tubes were heated in an oven, had to be quickly taken out, and the lacquer applied, then again placed in the oven, remaining there from 10 to 30 minutes, and then another coating was applied. It was important, after the first coat had been applied, to see that no alcohol remained on the lacquered part, so that it would not soften the next application. By the quick evaporation of the alcohol the warm tubes soon became cool and had to be reheated before a new coating could be applied.

In consequence the lacquerer must work rapidly, and even then the coating may be defective; and this method required from three to six coatings of lacquer, with the corresponding number of reheatings. The time required for finishing a brass tube was from 1 to 1½ hours, depending on the length and size of the tube and the number of coatings desired. Other methods in use also possess many drawbacks.

The new method requires only a minute for giving a tube several coats of lacquer, since the heating and lacquering form only one continuous process, and no cooling or reheating is required. Though the workman now does ninety times as much work, his wages have not been increased.

AGE OF REASON.

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OCTOBER 16TH IN EL PASO, TEXAS

THE MEETING OF PRESIDENTS TAFT AND DIAZ AND THE FEAR AND HURRY ATTENDING.

By An Observer.

The crowd began to stream early on that morning. Who would miss seeing the chief representative of Capitalism? My wish was to spend that day on the lonely barren foot hills and be by myself with the harmless sand and stones, but it was otherwise, and so I found myself on El Paso street, one of the main streets, in anticipation of the international episode.

A young Mexican revolutionist whom I know came toward me to exchange a few words. Hear what he said: "How can you bear to see it?" With a facial expression conveying my tolerance of the blind hub-bub of the affair, I answered, "I will write of what I see." And looking at his worried countenance lit with the yearning fire of freedom, I saw his lips tremble and heard him speak again in gentle tones: "This is the most miserable day of my life!"

Who could answer this suffering soul, consumed by the passion to free his people? Not I. Not, at least, for a few moments, for a secret service man was standing near him trying to listen. I managed to whisper to him to be good; not get into any trouble.

He answered softly: "I believe your wish will be obeyed."

His "adios" was as gentle as his greeting. The secret service man followed the form of the revolutionist until I lost sight of both.

Many of the three thousand soldiers that were brought here for the "meeting" were on horse back, with drawn swords of whetted blood-thirsty steel by their side. Add to this the stern, suspicious glances of their bearers. This sight struck terror home in the hearts of many on-lookers. The slow march of the military down to the border, accompanied by the artillery to escort Diaz to the Chamber of Commerce in El Paso, where Taft had his temporary capital, was not so offensive as their return.

They marched down slowly. Listen and you may hear the race of El Paso street with Diaz. The terrific sound of the horses' gallop, the flash of glittering swords and the thundering noise of the racing artillery was not unlike the noise of bombardment. I tried to speak, but could not hear my own voice, so great was the din. The carriage in which Diaz sat was surrounded with menials on horse-back, uniformed in sky blue satin and gold. Observers could barely get a glimpse of the dictator. The "escort" raced as fast as you see moving pictures race each other. A cloud of dust rose in protest at the speeding spectacle, and took the breath of astonished spectators. If not for the happy flappy flags and bunting that draped the buildings along the line of march, one could have no doubts as to this reign of terror in disguise.

Imagine a parade of soldiers covering nearly six long blocks, galloping past in five minutes. "How fast they go!" remarked one.

"Yes, how fast and how well they guarded Diaz," said another.

"He is afraid," exclaimed a third.

"It reminds me of Russia and the Czar," said a Russian.

"Why did they run so?" asked some one.

"Why?" echoed a more knowing one.

"It gave me chills up and down and around," said a woman. "There is a secret service man in every boarding house," said this same woman who conducts a rooming house, "and there is a policeman stationed on every roof—see? Strangers are not permitted to view the parade from the windows, and only policemen are allowed on the roofs. Even my husband is sworn in as a private policeman." To prove her statement, her husband, who was alongside, displayed a revolver and a private police badge.

"Aren't you glad you were not living your grandmother's times when they did so much war?" questioned this private policeman's wife.

"I have heard that Diaz is not liked by his people," half cautiously whispered a timid person.

"And they won't allow any one with kodaks to take snapshots unless they have a special permit," burst out one who enjoyed the ownership, but not the liberty, to use a kodak. "What do you think of that?"

I did not express my opinion, but oh, how I thought and thought! My head ached with thinking and several times a thought was on the brink of shattering its domain and shocking those questioners. It was not to be, for was not a secret service man at my elbow listening?

Again came the thunderous galloping of horses and the flashes of blood-licking swords, so sharp that they cut the eye merely to behold them! Again the guards raced past with their well-guarded Diaz, who, it is said, was dreadfully scared. And again the spectators were

stunned by the haste and the noise of the rolling artillery. Once more I heard, "Why did they run so," and then I saw another private policeman at my elbow.

A half hour later the carriage with Taft whirled past, guarded by troops, but not, however, so many as guarded Diaz. Again I heard the old cry: "How they run!"

"Don't those soldiers look pretty and cute?" asked the one who was glad we didn't live in our grandmother's times.

"They are not pretty and not cute," spoke up some one, "there is no such thing as 'pretty' and 'cute'; say rather 'interesting'."

And I in the midst of it all longed to be on the barren foot hills with the harmless sand and stones.

Poor Mexican children, who live with their parents in El Paso and attend school there! They were obliged, along with the other school children, to march to the Plaza to hear Taft speak. I saw many little fellows in the line of march dressed in clean but old and faded overalls; their hats may have once claimed relationship to headgear,—they couldn't afford better now.

Soon the parades had ended.

In the afternoon I was invited to go out driving. I went mainly for the opportunity it offered me to see things that otherwise could not be seen. On the way to Juarez, through the Mexican quarter, some of the poor people attempted to hide their misery in dressing up with the little they could afford, and it was indeed "little." It was a poor attempt at hiding misery, for their care-lined faces, bent backs and dejected spirits could not be hidden. Carriages, buggies and autos rushed back and forth during the afternoon to and from Juarez, and their route lay where the miserable pig-pen-like adobe of the poor Mexicans could be easily seen. I recalled the remark my mother had so often made: that the Russian peasants have better sties for their pigs than the poor Mexicans have for themselves.

No policeman vigilantly shadowed our trap; its appearance attested our "respectability." Feeling relieved of watchful eyes of spies, I explained to the occupants the meaning of the Taft-Diaz meeting, and to my satisfaction and with a vengeance talked about the tyranny of Mexico's dictator. My listeners hardly appreciated the meaning I meant to convey. They had never read anything but capitalistic dope. To suggest a course of reading to them would be looked upon as a piece of impudence.

On October 17, I phoned to the office of the "Labor Advocate," affiliated with the American Federation of Labor, and the following was imparted to me by Mr. Henry M. Walker, editor of said paper, who attended at the St. Regis, as press representative. He told me that about twenty presidents of various labor unions were on the reception committee. He personally saw Mr. Kessel, of the Meat Cutters' Union; Mr. Montoye, of the Cigarmakers' Union; Mr. James, of the Masons' and Bricklayers' Union; Mr. S. Scott, president of the Central Labor Council, and Mr. Moelich, president of the Machinists' Union. Mr. Moelich, he told me, was a "Socialist."

"We were represented without any expense to organized labor," said Mr. Walker, "and we respect Taft, not as the man Taft, but as the president of the United States."

I answered that I considered the principle involved, and not the personalities, to which he replied:

"As far as principle is concerned, I would not endorse Taft nor Diaz, nor cast my vote for Taft. We merely respect him as our President, just as we would Debs should he come here."

I asked how he happened to think I was dreaming of Debs? And to this he replied:

"I know what a person's policies are as soon as I hear him speak, having been in the labor movement long enough to understand the people. Mr. Moelich is a consistent Socialist and yet he respects the Presidents."

I laughed. The A. F. of L. man did not "understand" me, and I asked him, "If you do not endorse Taft's principle, why are you neutral?"

"We are not neutral," he answered. Thus ended the telephonic conversation.

The A. F. of L. is not neutral. Mr. Walker always urges the people to "think it over." Does it require much thinking to SEE THROUGH HIS NEUTRALITY?

October the 16th has passed. The chief tools of capitalism met for the protection of the capitalistic interests that they serve. Will workingmen and women of all countries profit by the lesson and begin to subvert their proletarian interests? Will they start to read, understand, organize and pave the way for universal liberty? Is there anything more worthy of their efforts? Will they make their lives worth while?

MARS.

By Alexander Ralph, San Francisco.

An old man rests on his doorstep,
Worn with the work of day.
The lad at his side sits silent,
Too tired to think of play.

The western hills are purpling
And slowly fades the day,
The night creeps over the mountains
In the twilight dim and gray.

In the limpid, softening twilight
The mountains vaguely loom,
The shadows sleep in the valleys,
Half lost in the golden gloom.

From the dim blue rim of the mountains
A blood red star arose,
The lad's eyes widened in wonder,
He spoke, and broke the repose.

"Father, what makes yon star so red,
That flames across the sky?
It seems as if it were wounded and bled
And were about to die."

"My son, yon glaring sullen star
That flames across the sky
Is Mars, the vampire star of war;
It flames when thousands die."

"But father, the world is at peace
today,
No wars the quiet destroy,
No armies contending each other slay,
To mar the calm and joy."

"My son, convulsed is the world with war,
And has been for thousands of years;
And all the land from shore to shore
Is drenched in blood and tears."

"Above entrenched the Master class,
In pride and pomp and power,
Below there lies the wretched Mass,
Sullen and sick and sour."

"The biting lash of burning need
Drives young and old to slave
And minister to the master's greed,
From childhood to the grave."

"Herded in hovel and hut,
Scourged by foul disease,
Fed on offal and rot,
All this the master decrees."

"It is true the rulers are few,
But with the power of gold,
They recruit a hireling crew,
Mankind in bondage to hold."

"At times the glowing coals of war
Burst into brands of flame,
The cannon's roar, and leaden pour,
Soon beats them down again."

"But though defeat does oft them greet,
The ranks the strife renew,
And in the bitter conflict's heat
They mold the world anew."

The gray old man ceased speaking,
With the past his fancies wrought,
The lad at his side sat silent,
The future fired his thought.

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ANTI-MILITARIST RESOLUTION

ADOPTED BY THE INTERNATIONAL SOCIALIST CONGRESS OF STUTTGART, AND FOR PROPAGATING WHICH FRANCISCO FERRE WAS ASSASSINATED.

As stated in the ringing resolutions adopted at the Socialist Labor Party's New York ratification meeting at Arlington Hall on the 13th inst., Prof. Francisco Ferrer's assassination was in no small part due to his advocacy, against the iniquitous war in Morocco, of the Anti-Militarist resolution adopted by the International Socialist Congress at Stuttgart, in 1907.

That resolution, the propaganda of which touched the ruling class of Spain in so tender a spot that it resorted to assassination to smother it, reads:

"MILITARISM AND INTERNATIONAL CONFLICTS."

"The Congress reaffirms the resolutions of the previous International Congresses on opposing militarism and imperialism, and reasserts that opposition to militarism cannot be segregated from opposition to capitalism as a whole.

"The wars of capitalist States are, in general, the consequences of their collision in the markets of the world; for each State not only seeks to fortify itself in its old trade outlets, but to acquire new ones, principally by the subjugation of foreign races and the forcible seizure of their lands.

"These wars are fomented by the incessant rivalry in the matter of armaments fostered by militarism, which is one of the principal weapons of bourgeois domination, and of the consequent economic and political enslavement of the working class.

"Wars are favored by national prejudices, systematically cultivated in the interests of the dominant classes, for the purpose of sidetracking the mass of the proletariat from its duties toward its class and toward international solidarity.

"Hence, wars are of the very essence of capitalism, and can only end with the suppression of the capitalist system, or when the magnitude of the sacrifices of men and money necessitated by the development of military technique, and the revolt called forth by the growing size of armaments shall have driven the peoples to renounce that system.

"The working class, among whose ranks recruits are preferably sought, and who must principally bear the material sacrifices, is the natural adversary of war, because the latter is in contradiction to the end the workers pursue, namely, the creation of a new economic order based on the Socialist conception which is destined to translate into actuality the solidarity of the race.

"For these reasons, the Congress considers that it is the duty of all workingmen and their elected representatives in parliament to combat with all their might all armaments, whether military or naval; to lay stress upon the class character of bourgeois society and the motives which impel it to maintain national antagonisms; to refuse all financial support to such a policy; and also to bend every energy to bringing up the youth of the proletariat in the truths of Socialism, fraternity of the peoples, and systematic education in class consciousness.

"The Congress sees in the democratic organization of a militia to replace standing armies, a real guaranty rendering aggressive wars impossible and facilitating the disappearance of national antagonisms.

"The International Socialist Movement cannot establish in advance rigid rules governing action which will of necessity take diverse forms, according to the time and circumstances of the Party in different countries, but it is its duty to intensify and co-ordinate as much as possible the efforts of the working class against militarism and war.

"In fact, since the International Congress of Brussels, the proletariat in its constant struggle against militarism by refusing naval and military funds, and in its labors for the establishment of a democratic army, has had recourse with ever-increasing vigor and success to means the most varied, for the purpose of preventing wars or bringing them to an end, and of turning to benefit for the enfranchisement of the working class the insecurity and disorder into which war throws all levels of society. Notable instances of this have been the agreement between the English trades unions and the French labor syndicates after the Fachoda crisis, whereby peace was assured and good feeling restored between France and England; the action of the Socialist Party in the French parliament and in the German Reichstag in the Moroccan crisis; the popular demonstrations organized at this juncture by the Socialists of France and England; the concerted action of the Austrian and Italian Socialists in session at Trieste.

to prevent conflict between the two States; the vigorous intervention of the working class of Sweden to checkmate the attack on Norway; and finally, the heroic sacrifices and struggles of the Socialists, workingmen, and peasants of Russia and Poland to block the war unchained by Czarism, to bring it to an end, and to bring from the crisis the liberty of the people of Russia and of the proletariat. All these efforts attest the growing power of the working class, and its growing determination to maintain peace by energetic intervention.

"The action of the working class will prove more effective still, when an incessant propaganda will have prepared all minds to a vigorous resistance, and when the activity of the various national branches of the Party shall have been stimulated and co-ordinated by the International.

"The Congress is, moreover, convinced that under the pressure of the proletariat, the serious practice of international arbitration will be substituted for all the strife and pitiable struggles of bourgeois governments, and that thus there will be assured to the peoples the benefit of a general disarmament, which will allow the application to progress and civilization of the immense resources of energy and cash now devoured by armaments and war. Therefore the Congress

"Declares: That when a war seems imminent, it is the duty of the working class in the countries concerned, and of their representatives in parliament, with the aid of the International Socialist Bureau, to make every effort to prevent the war, using thereto every means which shall to them seem appropriate, and which will naturally vary according to the acuteness of the class struggle and the general political situation;

"In case a war does, nevertheless, break out, it is the duty of the workers and their elected representatives to intervene for the purpose of bringing it to a speedy cessation, and to utilize to their fullest power the opportunity placed in their hands by the economic and political crisis consequent on the war, to agitate society to its very depths for the downfall of the domination of capital."

In these resolutions the Socialist Movement stamped itself the foremost power for peace in the world to-day. In assassinating the learned scientist who propagated them, the government of Spain has again covered itself with the mantle of blackest reaction.

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DIVORCE

Not an Evil, but the Inevitable Effect of the Real Evil—Cure Must Begin at the Roots.

A good deal of thought and of talk go on now-a-days about divorce, yet somehow the thinkers and talkers seem to lose sight of the fact that the divorce is the symptom—not the disease, the effect—not the cause, the shadow—not the substance, says a clear-headed writer in "Dressmaking at Home."

The calamity—to the husband and wife, the children, the community, is in the fact of the unhappiness of the marriage, the unsuitable marriage. The crisis comes when the parties to it find out its unsuitability, not later, when they have grown accustomed to the fact, and have concluded to expose their woes in an application for divorce.

The heartbreak comes when each awakes to the fact that life together is not possible, and in most cases this period of waking is a succession of efforts to bring about the impossible, with the resulting discouragement and despair.

The person who imagines that all marriages were formerly happy in that period before divorce became common, simply has not been deeply acquainted with the real life-history of many couples. Divorce is a symptom of a disease in our civilization that has long existed, and of something a little hopeful for the future, for a greater evil than the divorce evil was the loveless marriage to which the parties who now obtain divorces, once weakly submitted.

The writer can well recall hearing her friends and relatives talk about a woman living in the neighborhood who was divorced from her husband. Do you think that dreadful woman's name was mentioned in the ordinary conversational tone? Not a bit of it. It was spoken in a lowered tone, under the breath. Yet that woman's husband had been a dissipated man, and had subjected his wife to indignities not now even mentioned in polite society, and the general opinion was that this sort of life was "her appointed cross," and that she ought to submit to it meekly, and encourage that state of things by doing the martyr act as gracefully as possible.

She was "not the only one," she was told, and in truth many other women and men were living similar misfit lives and, because they said nothing, were generally known to be very unhappy, but went on record as happy, and now they are dead and gone, are mentioned with pious uprollings of the eyes of their descendants, as having lived a happy, useful life."

Not especially a cutting down of divorces, but an increasing of the proportion of happy marriages is needed. We have for a long while been looking at the matter from the wrong end.

PLAIN TALK TO CHURCH.

Southern Senator Tells It to Turn Attention to Millionaires.

Charlotte, N. C., October 21.—In an address before a home mission conference here, Senator Smith, of South Carolina, said:

"I bring no railing accusation against the church, but it seems to me it is time the multi-millionaires had missionaries sent to them.

"You emphasize the petty vices of the poor and doff your hats to the scarcely veiled crime which stalks in silk and gold.

"If the whole church would cry aloud and convict the thief who steals a railroad as quickly as the one who steals a penny the situation would be remedied."

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WEEKLY PEOPLE

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SATURDAY, OCTOBER 30, 1909.

I have not said, and I will not say, That men are a flock of fools, But this I say, and will say always, That the world is filled with ghouls.

They run away with a show of grace To catch their quarry by night, But once they face him spent in the race They mix for his flesh in fight. —BURNETT.

REVOLUTIONARY GYMNASTICS.

The French have a happy knack of getting up opposite terms. The term "revolutionary gymnastics" is one of these, and of recent coinage.

By the term is meant the more or less "general strikes" which are inspired by the spirit of discontent; which, during their conduct, develop the vision, extend it, and enable the participants to perceive clearer and clearer the goal to which they have been unconsciously aiming; which, as they progress and are practiced, render the participants expert in methods and more experienced in practical work.

Of late, the "revolutionary gymnastics" have been rather frequent occurrences. There was the gymnastics of the Parisian postal employees; then came the gymnastics of the Spanish general strike manifestations against War; before that was over the gymnastics of the general strike in Sweden against the attempted infringement of the right to organize broke out; and the Swedish gymnastics being yet on there have followed in the course of last week a number of such local gymnastics, participated in by several industrial centers of Italy, Austria, France and Belgium in demonstration against the assassination of Francisco Ferrer.

That there is much in these "gymnastics" was obvious from the start. For one thing they are unavoidable, and they are cheering signs; for another, they are desirable. Only experience can teach many a thing that theory does not cover: only practice can make perfect.

These "gymnastics" are first class teachers. They teach, on the one hand, the necessity of Socialist action to clear the way for them: this part of the instruction is administered to the rank and file of the proletariat—the infantry of the revolutionary army. They teach, on the other hand, the necessity of the economic organization as the physical force, necessary to execute the revolutionary act and thereby carry out the announcement made by the revolutionary Socialist ballot, and which the ballot alone can make: this part of the instruction is administered to the "captains of hundreds" in the Labor Movement.

That the rank and file of the proletariat are taking to heart the teachings of the "revolutionary gymnastics," the signs are numerous. The proletariat is everywhere falling away from the parties of capital and taking independent political shape.

That the "captains of hundreds," despite their former sneers, are also taking to heart the teachings of the "revolutionary gymnastics" the signs are likewise numerous, some of the signs are positively striking. Sixteen years ago, at the Zurich International Socialist Congress, the talented Karl Kautsky ridiculed the idea of the "general strike" with the neatly contrived sentence: "When the general strike becomes possible it has ceased to be necessary."

This year, only sixteen years later, Kautsky has materially dropped his one-time theory. In the "Neue Zeit" of last August 27, he refers to the late action of the Swedish workers as "their glorious general strike."

"Revolutionary gymnastics" are not the tumbings of clowns: they are the rehearsals of the actors in the great historic drama of our generation, on the

world-wide stage of the Socialist Movement.

AWAY WITH THE FLINTS!

Is it cause for congratulation or for condolence that Senator Frank Putnam Flint of California announces his determination not to return to the Federal Senate when his term expires, on the ground of his being too poor a man for that chamber?

Some are saying the Senator's decision is cause for condolence. Such people reason that the Senate ought not to be a rich man's club, and, therefore, Senator Flint should stay there, and keep up the old theory.

Wiser folks are congratulating themselves.

Poverty is not in and of itself a badge of desirability. A poor man, with a vulture's eye to "perceive" and ready claws to "seize" the opportunity to "get there," is a more dangerous man than he who "is there." He who already "is there," of course, shows that he had the vulture eye and claws; and that he used them. It is also quite sure that he will want more. But, then, no one will be, or can be, or should be imposed upon by him. What he is he shows. Not so with the "poor Senator."

The poor Senator may be easily mistaken for a "friend of the people." His poverty may easily serve as the down to cover and conceal the claw. In nine cases out of ten, aye, in nine hundred and ninety-nine out of a thousand, if not in all the thousand, the poor Senator will speculate on his poverty, and turn it into assets more profitable than there are at the disposal of his colleagues who "got there" before him. What the labor-fakir is to the unalert rank and file of the workers, that the poor Senator may and probably will be to the unalert of the people. What the capitalist could not think of doing, himself, he accomplishes through his fakir labor-lieutenant; what the plutocrat could not do, himself, or even through a rich Senator, he may easily, smoothly bring about through the channel of the poor Senator, whose very poverty would render unsuspecting. It may be even worse. The Senator who has already "got there" may have acquired habits of indolence. It may take too much of an "inducement" to move him: the Senator not yet "there" is likely to be alacritous.

By all means let Senator Flint withdraw. If there be others, would they but also go. If honest, they belong to an old era. Their presence in the Senate only confuses things. The law of social evolution excludes the notion of the Senate's evolving back to what it once was. The law of social evolution demands and is promoted by the ulcer's coming to a head, ready to be lanced.

JACOB'S TWO-RUNG LADDER TO NONSENSE.

SOCIALISM, BEING FUNDAMENTALLY WRONG, CANNOT BE DEFENDED UPON FUNDAMENTAL PRINCIPLES.—From "The American Whip," reproduced in Watson's Atlanta, Ga., "The Jeffersonian," Sept. 30, 1909.

Whatever is perfect in its kind deserves admiration.

Some people are seen sweating at every pore in the attempt to adjust facts to their theories, by toilsomely manufacturing premises that may square with their preconceived conclusions. The "American Whip," endorsed by Watson's "Jeffersonian," saves itself the trouble. It needs no facts for its premises; bothers not about seeking, or setting up any; its conclusions are THE thing, to which it arrives like a bolt from a clear sky. Socialism is fundamentally wrong, first rung of the ladder; therefore Socialism cannot be defended upon fundamental principles, second and top rung of the ladder. And there you are!

There is much sterling merit in this system, besides beauty. With other systems one needs to load his cannon with the balls of fact, in order to overthrow the false facts set up as the foundation for a false conclusion. With the "American-Whip-Jeffersonian" system no such loading of cannons is requisite. The system is so simple, as simple as Columbus's trick of standing an egg on end, that it invites imitation.

For instance: The "American-Whip" and the "Jeffersonian" being scrub cattle, they cannot warble like canary birds.

Or: The "Jeffersonian" and the "American Whip" being horse-thieves, they cannot be defended upon the principle of honesty.

Or: The "American Whip" and the "Jeffersonian" being bald, no mattress can be made of the hair on their heads.

Or: The "Jeffersonian" and the "American Whip" being crocodiles, they cannot climb trees.

And so forth, and so on. That happens, however, with the

American-Whip-Jeffersonian system that happens to no other original idea. With other originators, imitation only strengthens the originator. In this instance, imitation knocks down the two-rung ladder and leaves the originators with their noses flat upon the ground.

MUNICIPALISM.

Although, with the exception of bold-bad Tammany, the other parties of Capital in this city started with the usual fan-fare about "municipal issues are non-political," as the campaign proceeds we hear less and less of this latest scheme to deceive. Instead thereof, Tammany and anti-Tammany, including the Hearst variety, are, through their major and minor mouthpieces, declaring with startling unanimity that municipal government is "the most difficult branch of administration," and "presents the most perplexing issues."

This is true. And 'tis true for the very simple reason that all the impurities of the body political settle down in the municipality.

"Bossism," "graft," "favoritism," "extravagance," "corruption," in short, all the thousand and one ailments that "perplex" municipal reformers are ailments found to afflict national and state governments as well. But there is a difference.

Whatever act of "bossism," whatever manifestation of "graft," of "favoritism," of "extravagance," or of "corruption" breaks out in Washington, breaks out at the political head-spring itself. As such, the outbreak presents nothing that is perplexing. It is the product of the politicians who face it and of the politicians who oppose them. The one and the other know exactly how it came about; they know exactly through what channels it flows; they know exactly what law incited it. Accordingly they know how the thing can be checked. It is otherwise with municipalities.

Down to the bed of the municipality filters the consequences of every political act. A protective tariff that is equivalent to a check drawn to the favor of a favored manufacturer; a financial law that adds grease to the elbow of a favored bank; a bill that squanders revenues in favor of specific and pet individuals; a measure that creates offices for hungry pursuivants; an appointment to "influential" committees,—these and the numerous other acts of the legislative and executive departments start a stream of pollution that filters downward. Like a sink, the municipality, under political rule, gathers the drippings that come from above, and which it, not being their originator, is utterly unable to grapple with. Whatever "power" municipal political government has is of subaltern nature. The ordinances of municipal councils and boards of aldermen are essentially ratifications of the mischief done above, and to which the municipality must adapt itself—and does gladly adapt itself to through its political agents, amidst their amusement at the capers of the sincere reformers, who tinker at "tenement pest holes" and other pests all of which have their source, not in the municipality, but in the top center of capitalist political government.

The argument that municipal government is the most complex of administrations amounts to a complete somersault on the part of the gentry that have hitherto sputtered the theory about municipal issues being non-political. The argument points to the source of the evil—and to its abolition.

Municipal issues will continue "perplexing" until the Political State is abolished. Not until then will Government start from below.

THE ROOT OF SLAVERY.

As if the world had not been for half a century complacently patting itself upon the back that slavery had been abolished, international journals are to-day full of revelations on the subject of slavery—actual, raw, undisguised chattel slavery—existing here, there, and elsewhere.

First it was King Leopold's rubber kingdom in the Congo, that was proven to be the scene of wholesale kidnapping and impressing of natives, with mutilation and murder as penalties for reluctant labor. Then from free-thought Belgium to Catholic Portugal the accusing finger moved. Portuguese Africa was found to be as bad as Belgium. Men and women were bought and sold there like cattle; death of overwork or starvation was their common fate. Next the British Tract Society felt a pang in its Anglican conscience over the island of Jamaica. Revelations followed—revelations of more kidnapping, overwork, torture and abuse. Suddenly in Purlin America a Paul Pry of a magazine threw a bomb. He had unearthed in "our sister Republic," whose president only the other day "ours" enveloped in a fraternal handclasp behind closed doors, a system of chattel slavery under which its victims are "bought and sold, are kept in perpetual bondage, are punished, and killed at the pleasure of their owners." And close on the heels of this, the English

press is set aflame with records of conditions in British Peru where the helpless and inoffensive natives are held in chain-gangs by their exploiters, "subject to all the vilest passions of cruelty and lust of which human nature is capable."

In following this series of exposures around the horizon, one is quite likely to become a victim of dizziness and lose his balance—which may not be the least warmly nursed object of those making the most hue and cry over them. Bad as they are in themselves, the abuses so far mentioned do not touch the root of slavery. Overwork is not slavery—else would every scientist, every man with an earnest purpose in life, be a slave. Kidnaping and expatriation are not slavery—young Cudahy and Willie Whittier were no slaves, neither, if recent reports of junketings be true, are the missionaries to China. Purchase and sale are not slavery—slavery existed for centuries before sales and trades were conceived of. Starvation is not slavery—on the contrary, the more a slave costs, the surer is his master to feed him and keep him well. Finally, physical abuse, mutilation and even death, are not slavery—they are cases for the criminal courts.

Slavery, then, is something separate and apart from all of these. That something is labor whose recompense is anything less than its own full product. The other abuses may be added—they do not make it any the more slavery; or they may be absent, it is none the less slavery on that account. Wherever man works for less than he produces, there is slavery, in all its essential iniquity.

Which is why a great noise is made over the abuses which accompany the slavery in the Congo, Mexico and elsewhere, and nothing at all said about what slavery really is. Because the workers at home, who have been tickled with the feather of "liberty," would then see that they were slaves themselves, and would organize to overthrow that slavery.

MOTHERHOOD.

Capitalism, Which Claims To Protect It, Really Debases and Crucifies It. The September number of "The English-woman" contains articles from the pens of, among others, Maude Meredith, Marion Phillips, Cl. M. Guignonand, Canon Liddell, Christina J. Herringham, and Helen M. Nightingale. Marion Phillips' contribution on the claim of the illegitimate child throws a striking light on the tragic side of an unmarried mother's life under this capitalist system which sets itself up as the especial "protector" of motherhood:

To the unmarried woman it is impossible to imagine a more tragic event than the birth of a baby. Every law that has been made which in any way affects a woman's work seems to press with special severity upon her. She is shut out, from this fact alone, from nearly every lying-in hospital, and after the birth of her baby she is shut out from every association save those for fallen women. No mothers' meeting, no girls' club, can open its doors to her. It is possible that, with a borrowed ring and marriage lines, she may find a way into a lying-in hospital, and such requisites are often enough to be hired in degraded slum districts. Of course, the more respectable a woman's life has been the less likely she is to know of these little tricks and deceptions.

After her baby is born, her chance of a livelihood is greater if she puts it out to nurse, and greater still if it dies. It is a well-known fact that it is these little unfortunates that make up the mass of farmed-out infancy in this country. If the mother keeps the child with her, her struggle is a very hard one. According to the Factory Acts, she must have left her work at such time before her confinement as her employer deemed fitting. She must therefore have spent the remainder of her time of waiting in great privation outside or with degrading company inside the workhouse. She must not work again until the baby is a month old, but long before that time she has been discharged from the maternity ward or lying-in hospital. She begins work, if she is able then to get it, already weak from hardship, and has from that time the terrible struggle to keep herself and her infant on a woman's miserable wage. She must either pay some one to care for the baby or leave it to be neglected, and it is indeed little wonder that, as Miss Anderson pointed out to the Committee on Physical Deterioration, such mothers are unable to suckle their babies, and, when they cannot suckle them, are unable to get them the food that they require.

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THE CASE OF FATHER TRAVASSOS

In the Third District Court of New Bedford, Mass., Justice Milliken presiding, the suit came up, on the 23rd of last September, of one Amancio against a Roman Catholic priest, Travassos by name. The plaintiff alleged that the priest had, through the confessional, caused his wife to leave him, thereby breaking up his home, on account of which he demanded damages. The plaintiff's allegations were supported by his wife's testimony; and no attempt at rebuttal was made by the defendant. Called to the stand by the plaintiff's attorney to testify as to a certain conversation that took place between her and the priest at confession, Mrs. Amancio, the objections of the defendant being overruled by the Court, said:

"He asked me if I was single or married. I told him I was married civilly, and then Father Travassos said I was not married and that I was living in concubinage. I was, therefore, he said, accused. He told me that my husband could leave me and go to another city and marry another woman. He then told me to go home and tell my husband to come to the church and be married, or leave him, as he could not absolve me unless I did. I was afraid then that my husband would leave me and marry another woman, so I told him what the priest had said. Since then some people have told me that my marriage was all right and just as good as any other, and so I am willing to go back and live with my husband."

On the 11th of this month Judge Milliken ordered judgment to be entered for the plaintiff in \$50.

It matters not that Judge Milliken had the mental and moral integrity to overrule the objections raised by the defendant's attorney, who sought to prevent Mrs. Amancio from repeating the priest's words to her in the confessional, on the theory that such conversations were "privileged."

It matters not that the unlawfulness of the defendant's act was established by the Court, and he was mulcted in damages.

It matters not that Amancio, the husband, displayed admirable civic fortitude in seeking and obtaining legal redress under the laws of the land. It matters not that Mrs. Amancio herself, by returning to her husband, recovered from the mental thralldom that formerly obsessed her, and, by so doing, herself healed a wound that no damages at law could cure.

Any, or all these circumstances together, might at first blush seem to dispose of the case of Father Travassos, like that of any other common tort, and leave nothing more to be said upon the subject. It is not so.

Father Travassos and his hierarchy have a right to believe that only they have authority to solemnize marriage; they have a right to believe that a man and woman, not married by them, live in concubinage; they have a right to believe that their expressions concerning concubinage are not slanderous and libelous towards those not married by them, and their children, and that such expressions should not lay them open to prosecution for slander or libel; they have the right to believe that they have the power to annul all marriages otherwise contracted, and thereby exercise the functions of a divorce Court, as Father Travassos did, or sought to do. They have a right to believe all these things; and, these things being at war with the existing institutions of the land, and with the principles upon which these institutions have been raised, Father Travassos and his hierarchy have the right to agitate, and educate and organize with a view to bring about that state of things in which such beliefs are organic law. To all these beliefs and acts the Travassos have an unquestioned and unquestionable right—just the same as Socialists have the unquestionable right, and insist upon the exercise thereof to agitate, educate, and organize with a view to bringing about as radical a political revolution in the existing organic institutions of the land, in one direction, as the changes, which Father Travassos' procedure gives an inkling of, imply a radical political revolution in the existing organic structure of the land, in another and opposite direction.

All this is cardinal. Cardinal, therefore, also is the conclusion that his theory of Father Travassos and his hierarchy, all the more seeing that the latter has not disavowed the former, is that of a political movement; that their methods are not the open methods of political struggle but the methods of politics ambushed behind religion; that their conduct is the attempted enforcement of a political system that has not yet overthrown the one to-day in existence in the land; finally, that their posture is one of

"Imperium in Imperio" (a supremacy within a supremacy), a state of things repugnant to, and exclusive of the elemental concept of Social Order.

The facts cited, together with the inevitable conclusions just mentioned, demand close attention, all the more in view of the loud protestations of the Travassos and their hierarchy of law-abidness in the land, and their simultaneous charge preferred with indignation against Socialism, as subversive of Law. The juridical facts cited and conclusions that flow therefrom prove unerringly, for one thing, that the goal of the Travassos and their hierarchy is as subversive of existing Law, in one direction, as the goal of Socialism is subversive in the opposite direction; for another thing, that the methods of the Roman Catholic political machine transcend in subversiveness all the revolutionary movements of our generation, Anarchism not excepted, in that, differently from these, the methods of the Roman Catholic political machine attempt an "imperium in imperio"—an onslaught upon elemental principles of Social Life.

The case of Father Travassos is not disposed of by the firm conduct of Judge Milliken, nor by the restoration of the Amancio home. There is vastly more in the case of Father Travassos than in a common tort.

BULL'S-EYES.

More subways is a capitalist issue; the present subway operators don't want to see more subways, they want to get all that is gettable with the present ones. Those clamoring for more subways, "for the people," really mean "we want a chance at that sort of an exploiting machine." Other capitalists would like to see swift routes to the suburbs, to enable the workers to "take advantage" of lower rents; in other words lower rents would spell wage reduction and consequently more profits for those capitalists.

The "issues" of the campaign, put forth by the capitalist parties, are matters that preoccupy the capitalists, matters that don't concern the working class, matters that really leave the working class out in the cold.

The issue confronting the working class to-day is how to get something to eat—how to live at all. How foolish it is for men, needing food, clothing, and shelter, to fight a political battle upon capitalist issues, instead of battling for their own interests!

"Justice to Labor"—any capitalist politician who tells you he stands for that, is either an ignoramus or a charlatan. Justice to Labor means overthrow to the capitalist class. No capitalist politician stands for that.

Capitalists behind Bannard, capitalists behind Gaynor, capitalists behind Hearst—nothing puzzling about that. While all are capitalist, the individual or group interest of each impels them to strive for the mastery. They sometimes appear to take the most contradictory positions, but they are ever capitalist.

The stickler for "individuality" is either an eccentric, or is still tied to small or individualistic production, or he imagines, that with "ten acres" he could emancipate himself.

As in religion man is governed by the products of his own brain, so, in capitalist production, he is governed by the products of his own hand.—Marx.

The stupidity of the capitalist class is proverbial. Here we have it teaching "patriotism" in the schools, to hungry children. With all men the seat of patriotism is the stomach. Capitalism fills the capitalist paunch, hence Capitalism is the beloved Fatherland of the capitalist class. The thing that fills the capitalist stomach—Capitalism, is the very thing that keeps empty that of the workers. Patriotically the capitalist dotes upon capitalism, and patriotically the worker is bound to detest the thing. Blinkers may go on the eyes, but you can't blinker the stomach.

Socialism is a dream, say the capitalist mouthpieces. Translated into intelligible language what they mean is: "We, capitalists, hold that misery is inevitable and eternal; that the working class must stay down; that the capitalist class must stay up. It might be very beautiful if this were not; but all attempts to change this is a vain dream. The capitalist system, together with all that it implies is eternal." In the museums of the Co-operative Commonwealth, capitalist "eternal" tenets, "eternal" thumbscrews, and other "eternal" monstrosities, will be gazed upon as relics of barbarism.



UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN — I am a Socialist but—

UNCLE SAM (mockingly) — How familiar that tune is.

B. J.—Familiar or unfamiliar, 'tis a true tune. I am a Socialist, but the Socialist Labor Party is no good. I'm going to stay with the Democratic Party.

U. S.—I thought the tune was familiar; there isn't a fakir in the land but hums it; some with the variation that they are going to stay with the Republicans.

B. J.—That may be, but I'm no fakir for all that. I am a Socialist; fakirs say they are Socialists, but they are not; but I am.

U. S.—Have you anything more to say?

B. J.—Yes, I have this more to say: The Socialist Labor Party is no good—

U. S.—You said that once before.

B. J.—And I am going to tell you why it is no good.

U. S.—Let us hear.

B. J.—It moves too slowly.

U. S. opens his eyes.

B. J.—You won't deny that, would you?

U. S. looks at him.

B. J.—Now will you deny that?

U. S.—If you want to travel to a certain place, and there is only a stage coach to take you, would you call stagecoach rapid travel?

B. J.—No; stage coach is slow travel.

U. S.—Would you say that the stage coach is too slow a way of traveling?

B. J.—If there is no other conveyance, I wouldn't say that.

U. S.—Slowness and fastness are accordingly relative terms, are they not? The stage coach is fast travel if the alternative is to foot it, eh?

B. J.—Yes.

U. S.—It is slow travel, only if there is faster means of transportation available, eh?

B. J.—Yes; but what has that got to do with your S. L. P.?

U. S.—One more question, and I'll tell you. If you want to go to a certain place and the only transportation available thither is a stage coach, would you, for the sake of fast traveling, jump into a fast train that runs in the opposite direction?

B. J.—No, I wouldn't.

U. S.—And you wouldn't call the stage no good, eh?

B. J.—No; it is good enough for my ultimate purpose.

U. S.—And what would you think of the man who, wanting to go to that certain place, said: "The stage is no good; it is too slow; I'm going to take the train!"

B. J.—But there is no train in that case!

U. S.—Just so. If he wants a train he would have to travel in the opposite direction. What would you say of the man?

B. J. looks suspiciously at U. S.

U. S.—I'll tell you. You would say of him that he had not made up his mind where he wanted to go—

B. J.—Exactly.

U. S.—Or that he was an elaborate blockhead gotten up regardless of expense. Would you not?

B. J.—Hem—hem—

U. S.—Out with it, yes or no!

B. J.—Yes.

U. S.—That's your case. Take your choice. Either you are not a Socialist and don't know where you want to go, or you are a Socialist, but being an elaborate blockhead gotten up regardless of expense, for the sake of more rapid travel you are willing to be taken to where you don't want to go. The S. L. P. doesn't move very fast, true; but, Socialismward, there is NOTHING ELSE moving at all. The only other things moving, do move more swiftly but without exception they move away from Socialism, being all of them capitalist concerns. Now, what are you, a fakir who falsely claims that he is a Socialist, or a blockhead? (Gives B. J.'s hat a pull that brings it down over his eyes.) You may decide the question at your leisure.



Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.

"THE PEOPLE" LEADS.

To the Daily and Weekly People:—Find enclosed \$5 for six subscriptions for the Weekly People. These subs., I trust, will be the means of dissipating, to a small extent at least, that fearful pall of ignorance in which Capitalism steepens the nation's toilers, and darkens the road to the solution of poverty and misery.

Of the many papers and periodicals calling themselves "Socialist," none can approach The People with its illuminating editorials and instructive articles. It is opening ever wider the breach in the walls of Capitalism, and is ever lighting clearer the way to the Co-operative Commonwealth.

In pleasant contrast with the S. P. press, which is the silent accomplice and open defender of that Capitalist bulwark, the A. F. of L., The People has ever held aloft the banner of revolutionary industrial unionism. It and the S. L. P.'s conduct in the past and the present amply justifies its claim that the Socialist Labor Party is the true party of Socialism, the true American wing of the International Socialist Army.

In this town, Aberdeen, the longshoremen have been locked out for nearly a year, but the union sailors and engineers find it quite consistent with their A. F. of L. unionism to work the ships loaded by scabs. The shingleweavers have recently struck to the number of about 500, but the bosses, equally well organized, are installing machines which will render the skill of the knot sawyers, earning from \$375 and up per day, unnecessary. This will affect a considerable number of men. The strikers are standing well together and up to date have had but few deserters.

The Trades and Labor Council here imported, for their Labor Day speaker, one C. P. Taylor, of the State Federation of Labor. Among other things, he told the unionists to be kind to their employers, but he neglected to state that they were already "kindly" giving the boss's class eighty-three cents out of every dollar's worth of wealth that their labor produced. He also told them that the trouble with the workers was that they wouldn't stick together, but forgot to tell them that it was his business, together with the Gompers, Mitchells, Stones and others, to keep them divided, separated along craft lines, with separate contracts, jurisdictional fights and craft scabbery.

It is no wonder that Labor, as separated by the A. F. of L., goes down to defeat regularly. Each and every union acts on the principle of "every union for itself and the devil take the others." This keeps the workers divided politically and economically, while the masters are solidly organized with all the powers of the state and national governments behind them. It is the A. F. of L. leaders who are responsible for this state of affairs.

However, the workers will attend to those fake leaders in due season. The truths taught by the S. L. P. must and will prevail, and Socialism conquer. August Gillhaus held several meetings here, which were well attended and a large amount of literature was sold.

Albert Robinson.
Aberdeen, Wash., October 12.

PIERSON PROVES RESULTS POSSIBLE.

To the Daily and Weekly People:—With the assistance of Comrades Froehlich and Scheidler we succeeded in landing one sub. each for the "Volksfreund und Arbeiter Zeitung" and "Der Arbeiter," one for the Daily and twenty-one for the Weekly People.

The out door meeting held last Thursday night at the corner of Thirteenth and Franklin avenue was an all around success. Froehlich and Newman aided materially in the propaganda, and as both members are good agitators, they can and will do good work for the Party in St. Louis.

Another street meeting was held last night (Saturday), at the corner of Broadway and Barry street. We had a good crowd, but with only a fair sale of literature. One sub was secured for the Weekly People.

Last Sunday we had our second general Party meeting at headquarters, which was much better attended than the previous one. Besides our Hungarian, German and English members, we had with us some strangers who wanted to get better acquainted with the Socialist La-

bor Party. They were invited to purchase our literature, which they did, and to attend the Section meetings. Several well meaning, but misguided lads, who unfortunately allowed themselves to be duped by the Bush Temple poison of physical force, have been attending our meetings and as they have been made to see their mistake they have decided to cut loose from the above crowd and join the Section.

The garment workers are still locked out, and the bosses, to make sure of success, have applied to the Courts for an injunction prohibiting the strikers from doing picket duty. The injunction writ has been granted. Whether the men can win out or not under these conditions remains to be seen.

Now that the Missouri members have been shown that results can be accomplished it is to be hoped that they will take up the work with renewed energy. The East St. Louis comrades are not as active as they should be, but since I have a promise from Jennings and Bloemsaam that they will get into harness again, better results can be looked for from that quarter.

I am now in De Soto, and will remain here two days; then proceed to Poplar Bluff for another two days, and from Poplar Bluff I go direct to Pine Bluff, Ark., where I am in hopes of re-organizing the Section which we once had there.

Chas. Pierson.
De Soto, Mo., October 17.

ANOTHER DISHRAG VALIANT.

To the Daily and Weekly People:—A very funny thing happened here at our last meeting. August Gillhaus, our national organizer, is here to do some work before going to California. He was sitting beside one of our members reading some papers, when a "valiant" physical forerist burst into the place and not seeing Gillhaus, rushed up and asked if the "Pope's Lieutenant" was in town. A comrade inquired of the "brave" direct actionist whom he meant, and he said he meant Gillhaus. Just then he saw Gillhaus and nearly dropped through the floor he got so scared. It makes me laugh—the "valiant" physical forerist.

We are looking forward to opening a new headquarters, with a reading room, together with the Section of the Scandinavian Socialist Labor Federation here.

James Schlitt.
Portland, Ore., October 16.

"VIRTUOUS REVOLUTIONISTS" AND OTHERS.

To the Daily and Weekly People:—The Socialist Labor Party's ticket here having been filed to-day, I can find time to write a few lines for the benefit of the Comrades, as they are always interested in knowing how other Sections are getting along. Well, it is pretty much the same in Buffalo as elsewhere: a few clear-cut and determined men hold on and patiently await developments, realizing that a change will come, and the position of the S. L. P. be more clearly understood as time goes on.

In watching the fight progressing, it is plain that our enemies, and those who deserted our ranks, perhaps in impatience at our slow growth, must run and are running up against S. L. P. fact and logic. I have attended two business meetings of the S. P. local here, and the debates plainly show that no further progress is possible within them except as they come back and accept the S. L. P. position on trade unionism. The S. P. local, by a vote of 9 to 19, decided to have their municipal ticket printed without the A. F. of L. scab label, and the discussion was interesting. While they were unanimous in their opinion that the S. L. P. was dead, they certainly believed in re-incarnation, for one speaker thought it strange that two leading opponents of the label were former S. L. P. members. This fellow, a little business man, brushed his classic brow while defending the A. F. of L. and warning his comrades how the S. L. P. died for having dared to attack the labor fakirs.

Prominent characters took part in this discussion on the label. One was "comrade" Pickard, who, during the I. W. W. Garment Workers' strike here, was active helping the police by pointing out our pickets and thus making it easy for the bluecoats to chase them away in the interest of Brother Capital. Another was their organizer, Curtiss, who was at one time a member of the S. L. P. I'll tell about him farther on. One of the members is going to write to their State Secretary protesting against the dropping of the "union label".

The whole affair has for its basis these facts: An Italian Branch of the S. P. here has a small printing establishment. It is rumored that the aforesaid Curtiss and one Frank R. Cassidy, formerly editor of the Switchmen's Journal, but now an S. P. man, and publishing "The Searchlight," which attacks the A. F. of L. fakirs, were to publish a "labor paper." The Italian Branch was to do the printing, and it applied for the scab label. The Allied Printing fakirs refused the privilege, hence the turmoil.

Now the fact of our comrade Shapiro's being victimized comes up on the S. P. floor, and consequently the honest rank and file must learn that the S. L. P. is not dead, but that it is the party whose vigor has inspired so many to stand firm. It makes one feel proud to know that after all the S. P. slander, they are now forced to swallow the lie, and compelled to speak this truth. But they do this honor to our party to save themselves.

The end is not yet. One Horace Mann, running on their municipal ticket; was accused last Sunday of helping to organize a Single Tax club, and a committee now has his case in hand. Mann denies the charge, although his name was mentioned in that connection in the local press. His "Socialism" can be best appreciated when we consider his declaration that if Bryan had been elected, with an income tax and the referendum, the working class would have all it needed. Comrades, have courage! Hold fast!

W. H. Carroll.
Buffalo, N. Y., October 13.

EDISON'S "ECONOMICS."

To the Daily and Weekly People:—The versatile inventor, Thomas A. Edison, has not only perfected his wonderful alkaline storage battery, which will banish horses from city traffic and transportation, but he has succeeded in making a steel mould to build houses (with concrete) by the mile. He claims this solution of the much-voiced housing problem, will, by furnishing homes to workmen at a nominal rental or cost, change conditions so that Socialism will not have a leg to stand on. Is his statement a sound one?

The big companies that are going to put up these houses will charge fifteen per cent profit, which is a greater profit than a drygoods store gets in a provincial town. So Mr Edison's "philanthropy" should be called "profit."

Mr. Edison says nothing about the wage system, which (with private ownership of land, transportation and machinery) must be abolished before the worker can obtain ALL that he produces.

Our esteemed candidate for the mayoralty this year, Mr. James T. Hunter, is, like Mr. Edison, highly gifted with constructive ability. It would please me exceedingly to see Mr. Edison and Mr. Hunter on the same platform, the former to explain, if possible, how his inventions could bring economical freedom to all, while Mr. Hunter would explain and prove, step by step, how the principles of Socialism would rear a sound and sane structure of social economics, resting on a solid foundation of facts, braced by the girders and walls of past experiences and surmounted by an impenetrable roof of knowledge and skill, and having for its motto over the door: "Economic Equality."

W. J. B.
White Plains, N. Y., Oct. 18

THE EDISON SHOPS.

To the Daily and Weekly People:—In yesterday's People W. J. B., of White Plains, N. Y., had an answer to Thos. A. Edison's article in last Sunday's N. Y. World. It might be well to go after Mr. Edison from this end of the line.

Could the records be gotten which tell of the conditions in the Bastille at East Orange, they would rather jolt the public, than amuse it. But if one goes to the Memorial Hospital there, he will hear the Edison plant referred to as a butcher shop. The writer can vouch for this as he received a ride in the automobile which takes the injured from the establishment to the rows of beds in the hospitals. There men are given time, between groans and pains, to think over the philanthropy of men like Edison. While his slaves are tortured with burns and broken limbs, he passes the time among humming birds.

In the wax room, where records are made, each machine has a crew. If one of that crew stop a moment, the whole crew must stop, and this is too much for the owners. It is a common sight to see a man guiding a machine with one hand, and taking a drink of water with his other hand.

There is one hopeful sign here, however. In the faces of these men one can see signs of a determination sometime to resent the slavish conditions they are in. They will not submit forever.

But such is the work at Edison's.
Wax Kettle.
Newark, N. J., October 20.

N. Y. LABOR NEWS CO.'S BOOKS.

To the Daily and Weekly People:—I wish to say a few words to our class, viz., the working class, upon the subject of getting acquainted with the literature

advertised by the New York Labor News Company.

There is nothing can take the place of a thorough education along the line of social and economic thought. These subjects are becoming the questions of the day. All legislation, directly or indirectly, is simply an effort, on the part of the capitalist class, to direct the trend of thought into the channel of capitalist life and preservation. Law courts try to control and influence social and economic conditions of society.

The weapons used by the capitalist class to control society are legislation, law, religious superstition and ecclesiastical authority. All these agents are strong clubs to drive capitalistic ideas into the minds and muddle the brains of the working class. Workingmen must defend themselves against this by acquiring a clear knowledge of social and economic laws. If the workers will spend a little money and time upon Socialist literature, they will be surprised to find how easy a matter it is to overthrow capitalist argument. The New York Labor News Company, 28 City Hall place, carries a stock of valuable and low priced books which are admirable for providing a liberal education along the lines mentioned. Send there for a catalogue.

There is one book which I think should be in the hands of every workingman, and that is, "Age of Reason," by Thomas Paine. This book is a compilation of indisputable facts, against false religious theories, which theories the capitalist class love to use in order to subdue the restless spirit of the working class. This work is the clearest argument I have ever read upon this particular subject. "Contentment" is the "battle-cri" of our enemies, and that cry is sounded through false religious teachers and preachers. They tell us to "be content with our lot down here, and by and by we are going to heaven, to receive golden crowns, and play upon golden harps, and also walk upon the golden streets." The "Age of Reason" will be a grand text-book with which to fight fabulous theology. I have found it to be a wonderful pocketbook of valuable treasures. Comrades, our emancipation depends largely upon the light we have upon social and economic questions.

S. H. Usher.
Clarenceville, Quebec, October 18.

CAMPAIGNING IN TACOMA, WASH.

To the Daily and Weekly People:—We have placed Charles M. Carlson on the S. L. P. ticket for congressman in the second congressional district of the State of Washington. A tour of the district has been arranged. The first meeting was held October 13 at Buckley. One subscription to the Weekly People was secured and sixty-five cents worth of small pamphlets were sold by Mr. Carlson. We hold street meetings in Tacoma every Saturday and Sunday evening when weather permits and always have good success.

August Gillhaus has helped us out greatly. The last meeting at which he was with us we sold eight and one-half dollars worth of literature and secured two subs to The People. If our literature sales fall below five dollars for a Saturday night street meeting we feel disappointed.

We have fifty-four members in good standing at the present time, which we think is doing well for a "home guard" and petty bourgeois town like Tacoma. Twenty of these are members who have been taken in since July 1 of this year. Several of these comrades formerly belonged to Local Tacoma of the Socialist party.

After Carlson gets through with his Tacoma meeting he will go to the lumber towns on the Grays and at Willapa Harbors.

Campaign Committee.
Tacoma, Wash., October 15.

HILLQUIT REFORMER.

To the Daily and Weekly People:—"The Practical Achievements of Socialism," was Morris Hillquit's topic at the meeting of the Monday Afternoon Club of Plainfield on the 18th. He was the second to speak in a series of lectures gotten up by the club for the "study" of Socialism.

Had Mr. Hillquit used the adjective "Political" instead of "Practical" in his subject title, he'd have hit the mark; for political action was the sole string he twanged. He started in by expounding the aims and objects of Socialism, intending to show what had been accomplished in their furtherance.

Shades of Marx! But he certainly is twisted. One of his gems—"Socialism is a REFORM which seeks to obtain control of the PRINCIPAL industries for the benefit of the whole people." Another—"Socialism can be obtained only by majority wish through LEGISLATION."

To show his estimate of the working class, he claimed that "Socialists realize that they (the workers) are not fit to organize the Co-operative Commonwealth; they lack the intelligence and education necessary." Of course, due

allowance must be made for the social standing of his auditors; doubtless they have the essentials Mr. Hillquit finds necessary; still most people are tickled by left-handed compliments.

Continuing, he claimed that the Socialist movement "relies on the working class, because it appeals to their economic interests; and the first aim of the movement is to educate and organize them." How the working class is to be educated, if it lacks intelligence, he failed to show. On what lines they are to be organized he also overlooked.

"The Socialist movement does not depend on the working class alone; but is also supported by many noble souls who are ready to make voluntary sacrifices of the benefits the capitalistic system confers on them." Sweet, is it not? It must have sounded so to the ladies of the club. "Voluntary sacrifice" sounds better than "forcible restitution"; but excuse the digression, I had forgotten that according to Mr. Hillquit Socialism is a REFORM. I imagined it a revolution.

Landing his airship, the speaker said that the movement had not accomplished anything practical as yet "because it had never the power; in no country has it ever controlled legislation; but it has influenced legislation indirectly." Old age pensions, insurances, etc., were all pointed out as REFORMS due to Socialist initiative. But he said the movement "must be credited with positive achievements." These wonderful achievements were confined altogether to the paternalistic acts of various French municipalities—notably the City of Roubaix. The feeding and clothing of school children, the establishing of free baths, municipal bakeries, etc., etc., are evidently, in the speaker's opinion, essentially Socialistic. This places him where he belongs—in the school of State Socialists.

Dwelling on the progress of the movement in this country, his remarks touched the political only. He ignored the endeavors to establish correct economic organization or the necessity for the same. In fact, all through his talk, political action was the pivot on which he swirled. In a somewhat halting manner he gave 1892 as the date of the first Socialist Presidential candidacy. Had questions been in order, I'd have enjoyed throwing him a few relative to affairs since that date.

As a wind-up, the speaker (though unconsciously) proved that the movement had accomplished something "practical." He dwelt on the International features of the movement; how the masses were gradually coming together, etc. Of course, the size of the "vote" in various countries received its full measure of attention. But he overlooked his previous statements as to the necessity of educating, feeding and reforming these masses before they could act. He also forgot to mention anything of "backward races" or the "restriction of immigration."

P. M.
Plainfield, N. J., Oct. 19.

The Differences
BETWEEN THE
Socialist Party
AND THE
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NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

J. McL., PORTLAND, ORE.—The capitalist class buys in large and small quantities superior goods on cash and on credit. That enables it to get more for its money than those who have to buy in smaller quantities and cheaper material, as is the case with the workers. The statement, if ever made, that "the capitalist class buy in large quantities for cash, while the working class buy in small quantities on credit," and that that is the reason the workers come out at the little end of the horn as purchasers, limps on both feet. It is freakish.

J. D. O., GRANITE, OKLA.—Mr. Debs is not an Anarchist, either of the dynamite or of the no-headship individualist variety. Why do Anarchists love him? Probably because they are of the opinion that his activity hampers or injures the Socialist Labor Party—the one thing they fear.

J. R., NORTH PLAINFIELD, N. J.—Darwin's "Descent of Man"; Drummond's "Ascent of Man"; Haeckel's "The Riddle of the Universe." Anyone of these, still better, all the three will teach the theory of evolution.

"READER," LOUISVILLE, KY.—Sufferings are not class-characteristics. Take two suicides, lying beside each other—one a banker, the other a wage earner. Both succumbed to the suicide-suggesting congestion of the brain which was brought on by the agony of the struggle for life. Yet how different their classes! The one was an exploiter of labor, the other an exploitee of capital.

C. S., ADAMS, MASS.—There is but one I. W. W. Address H. Richter, Sec'y Pro-tem, Hamtramck, Mich. The I. W. W. seeks to unite the workers on the political as well as the economic field. There is a dues-collecting set of officers who usurp the name of I. W. W. They reject political action, consequently are dynamiters. Their war cry and favorite hymn has typically for its refrain, "I am a bum."

T. O'D., NEW YORK—Physical force is of two sorts:
First—Destructive;
Second—Constructive.
Destructive physical force is divisible into two categories:
First—Organized destructive physical force, which is military force. That is out of the question for the American proletariat.

Second—Unorganized destructive physical force, which spells "dynamite." That is fatal for the Labor Movement of any country. Individual, or unorganized destructive physical force cannot be a weapon for mass-emancipation. Constructive physical force is the industrially constructed integral organization of all the useful occupations of the community. That is the only available physical force to the American proletariat, and the all-sufficient. That requires the shield of political action to form its battalions.

A. P., NEW YORK—The position is correct that the proletariat employed in "distribution" adds value to the goods distributed, and, consequently belongs to the working class. The distinction is made, not because there is any economic difference between them, but because in general parlance people speak of "production and distribution." The mentioning of the "middleman" in the Letter-Box answer was done simply because, the way the question was worded, there was no room to believe that the questioner considered the "middleman" to mean the "middle class—a confusion of thought easily fallen into. There are no capitalists who work in the shops; production is obviously carried on by the wage earners; in distribution, where the middleman figures, it is otherwise; non-wage earners are largely engaged therein in retail concerns. These non-wage earners are of the middle class. Hence "middle class" and "middleman" are frequently confounded.

E. F., PHOENIX, ARIZ.—Prize your life. He who does not prize his own life does not prize the lives of others. Socialists do not work for corpses.

J. G., NEW YORK—Taft, the same as all other capitalist politicians are in office, not for their health, but for their material interest. The honor that is attached to office-holding does not repel them. On the contrary. The honor is taken by them as so much good measure thrown in. The proof that what they are after is material interests, not honor, is seen in the difficulty to get those cap-

italists, who do not need office, to run for office. They don't like the work.

E. P. J., CHICAGO, ILL.—Who the Anarchists were, and who the craft unionists, who, "in committee and on the floor of the first I. W. W. convention maneuvered hard against the word 'political' getting into the Preamble!" The Anarchist who did so in the Committee was the otherwise estimable and talented ex-Father Higerty, the craft-Unionist who did so in the Committee were Chas. H. Moyer, and another member of the Western Federation of Miners, Sullivan by name. On the floor of the convention, Higerty, Moyer and Sullivan did not oppose the word "political" in the Preamble. Their arguments had been beaten to a standstill in the Committee. The Manifesto, which had called the Convention together, was produced before them, and the passage was pointed out which, in the enumeration of the evils to be redressed and which resulted from craft unionism, was the scattered forces of the proletariat on the political field. They were told that, to leave the word "political" out of the platform as one of the fields on which the workers had to be united, would be to break faith with the men whom the Preamble invited; and they were told quite clearly that, in that case, the S. T. & L. A. delegation would be under the painful duty to leave the convention. The Preamble was finally adopted; it was demanded that all the members of the Committee sign it. Thus neither Moyer, nor Sullivan nor Higerty spoke against it in the Convention. In the Convention, the leading craft Unionist who raised objection to the being united "on the political as well as on the economic field" was David C. Coates of the Typographical Union, and his voice was echoed by the Socialist party man A. M. Simons.

I. A., BOSTON, MASS.—Of course, Mr. Berger will be seated at the next November session of the International Bureau in Brussels. He will be seated as the proxy for Mr. Hillquit, the regular S. P. delegate on the Bureau. He will have only one vote. The other vote belongs to the S. L. P., which also has a representative on the Bureau. Mr. Berger cannot take the seat of the S. L. P. member of the Board for the good and sufficient reason that Mr. Berger has not been given credentials from the S. L. P. to act as the proxy for its representative on the Board. And that's all there is of it.

B. R., BUFFALO, N. Y.; H. S., CINCINNATI, O.; R. W. S., BALTIMORE, MD.; H. R., HAMTRAMCK, MICH.; R. M., TURIN, ITALY; M. B., NEW YORK; J. H., NEW YORK; C. J. M., BRIDGEPORT, CONN.; H. B. S., HAMILTON, CANADA; S. A. J. S., NEW HAVEN, CONN.; J. T. C., COLUMBIA, S. C.; C. C. C., PLEASANTVILLE, N. Y.; O. W. S., LOS ANGELES, CAL.; G. A. M., TORONTO, CAN.—Matter received.

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5. LOGIC OF SOCIALISM. Why it must succeed Capitalism.
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OFFICIAL

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Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are not in this office by Tuesday, 10 p. m.

PENNSYLVANIA S. E. C.
The State Committee of the Socialist Labor Party of Pennsylvania met at 2309 Lebanon street, on October 10, with Weber as chairman. Present: Mueller, Weber and Rupp. Absent: Gray, Clever, Clark, Pearce.

Minutes of last meeting adopted as read.

Communications were read from W. H. Thomas, Buena Vista, regarding protest of S. P. against our using the word "Socialist" to designate our ticket on the ballot; from R. McClure, Philadelphia, requesting repayment of loan advanced Organizer Carroll; from C. Durner, contribution to agitation fund from Section Philadelphia; from R. Richardson, ordering dues stamps for Section New Brighton; from P. Augustine, regarding protest case and enclosing dues stamps ordered; from J. Laepple, Allentown, enclosing check for \$25; from E. Higgins, Philadelphia, regarding protest; from P. Augustine, enclosing check for \$25; on motion communications were received, acted on, and filed.

Motion by Mueller and Weber that Rupp be sent to Harrisburg to represent the Party and try and get ticket on the ballot under some appropriate name in case the court refused to allow us to use the word "Socialist." Carried.

Motion by Rupp and Mueller that the seats of absent members of State Committee be declared vacant and Section Allegheny County be requested to elect new members in their places. Carried.

Financial report for September: Receipts, \$60.25; expenses, \$80.60.
L. M. Barbydt, Secretary.

ELECTION NIGHT ENTERTAINMENT AND DANCE.

Odd Fellows' Hall, 67 St. Mark's Place (8th street) has been secured by Section New York, S. L. P., to receive the Election returns on Election Day, TUESDAY, November 2nd. An entertainment will be given. A special feature of the occasion will be the rendering by Mrs. A. Orange on the piano, the soul stirring revolutionary song, entitled *L'Internationale*, by Degenyter. This song has recently been received by the National Secretary of the S. L. P. from Brussels, Belgium. It is being proclaimed as the hymn of the International Proletariat everywhere, and will no doubt rapidly supersede the old time Marseillaise.

BRONX S. L. P. RATIFICATION.

The Socialist Labor Party will hold a meeting in the Bronx on FRIDAY, October 29, to ratify its nominations for the Mayoralty and for other offices. The meeting will be held at Muller's Bronx Casino, Third avenue, opposite 154th street, 8 o'clock p. m. Addresses will be made by William Walters, Daniel De Leon, and James T. Hunter, candidate for Mayor.

Brox workmen should turn out in large numbers and help ratify the choice of the only political Party of Labor.

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A VALUABLE DOCUMENT.

To comrades who keep a file of the documents issued by the Party we would announce that a few spare copies of the S. L. P. Report to the International Socialist Congress, Stuttgart, neatly printed and bound, may be had for 25 cents each.

New York Labor News Co.,
28 City Hall Place,
New York

NEEDED AT ONCE.

Financial Aid Must Be Quickly Forthcoming Here.

With all our friends busy after subscriptions it would be possible for us to get along without calling for contributions. As it is many of our friends are inactive, and that compels us to urge the Operating Fund. It was with great reluctance that we were forced to do this. We strived, the best we knew how, to stir up the inactive ones in order to keep from having to call for funds. Our firm conviction is that the propaganda can be and should be made to finance itself. But if the propagandists be lacking?

Since it became absolutely necessary for us to urge this fund, this time, the responses has been meagre and slow. We are now treading water. It is up to you, comrades and friends, to place us in a better position financially. Let us hear from each one of you who is for the S. L. P.

John Sweeney, Roxb'y, Mass.	1.00
J S Herzbrun, San Diego, Cal	.25
W. Skroeki, Vallejo, Cal.	2.00
J. M. Neave, Montreal, Can.	1.00
J. D. DeShazer, Durango, Col.	1.00
P. O'R., Medford, Mass.	1.00
G. F. Spettel, St Paul, Minn.	1.00
P. Merquelin, Plainfield, N. J.	1.00
H. J. Mathern, W. Orange, N. J.	1.00
Marxian Club, Ogden, Utah	3.00
Section Norfolk Co., Va.	2.00
J. Bader, Newport News, Va.	.50
M. Biell and Sons, Pasadena, Cal.	1.50
H. Benjamin, Denver, Col.	2.00
M. Engel, San Francisco, Cal.	2.00
L. Abelson, New York	.50
S. Thompson, New York	3.00
B. Rudnick, Los Angeles, Cal.	.50
O. W. Sewall, Los Angeles, Cal.	.50
L. C. Haller, Los Angeles, Cal.	.30
"D." Jersey City, N. J.	1.00
J. P. Quinn, Tarrytown, N. Y.	1.00
J. P. Erskine, Salt Lake City Utah	1.00
Total	\$ 28.10
Previously acknowledged	5,187.11
Grand total	\$5,215.19

I. W. W. NOTES

[General Secretary Treasurer, H. Richter, Hamtramck, Mich.]

All class conscious workers recognize the need of Industrial Unionism, not only in form, but also in principle. What are you doing to most effectively propagate the ideas of a sound economic organization? Are you enrolled in the economic wing of our class movement? Will you stand idly by and permit to go unchallenged the fraud imposed upon the working class? Shall pure and simple old continue its existence, masked behind the emblem of the I. W. W.? Can Gompersism be made effective when it is dished out clothed with the form of Industrial Unionism?

No! No! A thousand times no, comes the answer from the victims of past struggles. These victims command the living to learn and act.

Join the industrial organization of your class, Industrial Workers of the World. Join as a member-at-large if you're not able to organize a local at this time.

If conditions are such as make impossible, just now, the organization of your industry, get together with workers of other industries to organize a local. A mixed local has its work, definite and distinct, of education and agitation, preliminary to organizing the various industries.

Be in shape for action when the pressure of capitalism and the outrages of its hirelings drive the workers to revolt and to seek assistance to break the chains that bind them.

Be an Industrialist in action as well as in sentiment. The message of the General Executive Board, in leaflet form, is ready for distribution. Get a bundle; \$2 per thousand, smaller quantities in proportion. The most direct way to Unity is by combatting errors with sound information.

Things are getting in shape for more effective work. All Locals and members-at-large should respond promptly to the circular letter sent them this month. We hope to have an answer from all, giving the information asked for.

The general office is conducted upon the class interest basis entirely. All shortcomings should be judged accordingly.

The General Executive Board secured the use of the Daily and Weekly People for the official announcements and communication of I. W. W. All other papers favorable to a sound economic organization are asked to copy and publish our news.

The organizations and members should subscribe for such papers, to aid in the effectiveness of the organization.

Remember change of headquarters.

ONE AND ALL

And Not a Few Only, Are Needed in the Party's Work.

The Active Brigade, the solicitors of subscriptions to the Daily and Weekly People, are second to none in their loyalty to the propaganda of the Movement. But why should this not be said of every member of the S.L.P.? Should not every member be an active propagandist? Is it not for this very purpose of propaganda that we are organized? We think that there can be but one answer, and it is up to the laggards to square themselves with that answer, and their duty to the Movement.

What is the matter with New Jersey that it sends only one sub to Connecticut's nine? Why should Washington be able to send eight to Indiana's one? These are the kind of comparisons our mailing lists show, and which only an all around Activity will even up.

Those sending two or more subscriptions the past week were:

L. C. Haller, Los Angeles, Cal.	4
F. Knotek, Hartford, Conn.	5
H. Finken, Mystic, Conn.	2
J. Roth, Chicago, Ill.	2
M. J. Clark, Paducah, Ky.	3
Leon Platt, Attleboro, Mass.	2
A. E. Reimer, Boston, Mass.	2
F. Bohmbach, Boston, Mass.	3
D. McGoff, New Bedford, Mass.	3
G. S. Petersen, Worcester, Mass.	3
C. Baetz, Detroit, Mich.	2
H. Johnson, Minneapolis, Minn.	2
C. Pierson, St. Louis, Mo.	23
J. Scheldler, St. Louis, Mo.	3
K. Georgevitch, Newark, N. J.	2
E. Hauk, Buffalo, N. Y.	2
J. M. Long, Newburgh, N. Y.	2
C. A. Ruby, Rochester, N. Y.	2
N. C. Thompson, Williston, N. D.	2
F. Brown, Cleveland, O.	6
A. Gillhaus, Portland, Ore.	5
G. G. Anton, Phila., Pa.	3
J. P. Erskine, Salt Lake City, Utah	4
A. Robinson, Aberdeen, Wash.	6
L. Olsson, Tacoma, Wash.	4
J. Hunt, Ladner, B. C.	2
R. Baker, Vancouver, B. C.	4
Socialist, Edinburgh, Scotland	3

Prepaid Cards sold:—California S. E. C., \$7.00; C. Kuharich, Denver, Colo., \$7.00; Section Denver, Colo., \$5.00; H. A. Brandborg, Denver, Colo., \$5.00; Tacoma, Wash., \$10.00; Boston, Mass., \$3.85; New Bedford, Mass., \$2.50.

100 PAMPHLETS \$1.00.

In order to clean out the stock we offer 100 pamphlets for one dollar, each hundred lot assorted as follows:

- 21 American Farmer.
- 20 Money.
- 20 Mitchell Exposed.
- 15 Socialist vs. Anarchism.
- 12 Trades Unionism in U. S.
- 8 The Trusts.
- 4 Religion of Capital.

Total .. 100
Here is a chance for you to do some propaganda at little cost.

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Ancient Society

By Lewis H. Morgan

This is a great work, furnishing the ethnologic basis to the sociologic superstructure raised by Marx and Engels.

While the work needs close study most of it is easy reading. The student will read, and re-read, and find, each time, fresh facts not noticed before, and the opening of wider vistas not discovered at previous readings.

Those readers who have less time at their disposal may not be able to profit by the work to its full extent, but even one reading will store their minds with valuable knowledge and broaden their horizon so as to enable them to grasp the meaning of events now going on better than they could otherwise do.

The previous editions of the work were expensive, four dollars a volume being almost prohibitive, but the work is now within the reach of all.

The Labor News is prepared to furnish the work at the **PRICE OF \$1.50.**

NEW YORK LABOR NEWS CO.
28 City Hall Place, New York.

RATIONALISTIC EDUCATION

Translated from the Spanish of Francisco Ferrer, by F. B. Guarnier.

In a rational, perfect and just society, it would be possible to speak of education without qualifying its nature, but in the society in which we live education generally is traditional and therefore is essentially stationary and anti-progressive, and whoever loves progress and aspires to the justice of the changes which the future has in store for us, must prepare our children with a new form of education which will break the chains of traditional errors and will strengthen intelligence with truths which will permit future generations to reap in their lives the fruits which we legitimately may expect from human nature. Nothing is so expressive and adequate as the words "Rationalistic Education."

Lay education has been spoken of, but that qualification only gives the idea that it is not religious education; and upon careful observation, it appears that the distinction is unnecessary, as in Spain education is in the hands of lay people who teach the catechism.

Laicism has had reason to exist in countries like France, where the emancipation from education by the clergy who ruled it had to be called "lay."

Integral education also has been spoken of. It would permit the teaching of all subjects, but reflection will show its impossibility under the present social system. That type of education is destined to be that of the future, when society scientifically regenerated will afford the means. Therefore, education, rather than integral, should be rationalistic, and in this sense, we, who work for rationalistic education, have in hand the future to begin from the present.

There are others who speak of neutral education, which should be energetically opposed in the name of the respect which childhood deserves. Neutrality between traditional error and scientific truth, presupposes an impossible equilibrium between beliefs that are disappearing, and knowledge which continually advances; and to such impossibility is added the injustice of teaching children to respect error and wrong, as they should truth and good. What teacher would accept such cowardice? In behalf of the dignity of the teachers and because of our respect and love for the children and mankind, the idea of neutral education must be rejected.

It is therefore evident that the lay school is not sufficient, the neutral is unworthy, the integral at this time is impossible, and the rationalistic is the only useful and practical.

Rationalistic education uses reason as its means, and science as its guide, and as the latter has not yet spoken its last word in regard to all questions, its program is all but limited. It every day teaches the physical phenomena of the universe, and the social phenomena of nature, with the special reserve that only that has value which has been proven and sanctioned by experience. Its aim is to teach all experimental truths, although they may be opposed to ideas which have heretofore obtained. It will take into consideration the child's age, and gradually advance his education, so as to permit his mind easily to receive all new

impressions which it must retain. Therefore, nothing shall be taught him which he cannot comprehend.

Rationalistic education will render excellent services against religious tradition, which always has hampered rational and scientific progress. The child, who, because of the knowledge that he has acquired, has learnt to put himself in contact with nature, and who acquires a clear and rational conception of the idea of cause and effect, will not yield to the absurd belief in a creator, in creation, soul, or after-life. Whoever has learnt of the unity, eternity, and indestructibility of matter, of the substance of the universe, will give to religion its value of an historical and mythological legend, and will never convert it into belief, and will not accept it as a yoke of clerical rule.

With regard to social questions, we must speak to the children without hesitation, and in the clearest possible manner, to show them all the injustices that are perpetrated in the name of abstractions, which have absolutely no scientific basis, and which are the cause of the existence of classes in society, of the life of a few upon the toil of many. In the exposition of transformism and of evolution, we have the means of destroying all ideas of divinity and after-life. By speaking to them of political struggles, wars, monopolies, industrial inventions, we will show our children the advantages which the capitalist has over the poor wage slave, and this will suffice to show the causes of social inequality.

Rationalistic education should be accepted by all generous hearts, who aspire to an era of peace, plenty, liberty and happiness for mankind. In the end, it aims to form minds free from all prejudice, and capable of knowing all truths which will render possible a regime of justice, freedom and love.

A peculiar characteristic distinguishes the rationalistic school: the co-education of the sexes. All free thinkers recognize the fact that the mother is the first and principal educator of children, but the absurdity of the fact is observed, that the wife, whom the civil laws hold as inferior to man, who generally is deprived of education and driven to systematic ignorance, does not teach to her children any but traditional errors, which constitute her intellectual patrimony. We thus see how the clergy profit by, and boast of their rule over a wife's conscience. In the rationalistic school, beside the boy who respects and treats her with childish and fraternal kindness, the girl, the future mother, the first educator of his children, frees herself from errors, learns the truth and puts herself in a position to perform social functions of the highest importance, not inferior to man's; for, if the value of man by himself is great, the wife represents as many men as she has children, and also the freedom of her husband, whom she will not oblige to be different in the bosom of the family from what he is in the circle of his friends.

Aside from these important conditions rationalistic education offers other beautiful advantages, friendship, mutual help the gracefulness and goodness that become established in our girls and boys, and that constitute its most precious gem.

History. **EUGENE SUE'S** Fiction.

THE MYSTERIES OF THE PEOPLE
OR
HISTORY OF A PROLETARIAN FAMILY ACROSS THE AGES

A FASCINATING work, thrilling as fiction, yet embracing a comprehensive history of the oppressing and oppressed classes from the commencement of the present era.

Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mysteres du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

13 Volumes on Sale.	6 More in Course of Publication.
THE GOLD SICKLE.....50c	THE ABBATIAL CROSIER 50c.
THE BRASS BELL.....50c	CARLOVINGIAN COINS 50c.
THE IRON COLLAR.....50c	THE IRON ARROW HEAD 50c.
THE SILVER CROSS.....50c	THE INFANT'S SKULL...50c.
THE CASQUE'S LARK.....75c	THE PILGRIM'S SHELL...75c.
THE PONIARD'S HILT...75c	THE IRON TREVET.....75c.
THE BRANDING NEEDLE 50c.	

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PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

Section San Francisco, Cal., S. L. P. Headquarters, Hungarian Socialist Federation, Lettonian Socialist Labor Federation, 49 Dubose avenue.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings.

Headquarters Section Cincinnati, O., S. L. P., at 1808 Elm street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Headquarters of Section Portland, Oregon, S. L. P. and Scandinavian Socialist Labor Federation, 268 Stark street, Room 32.

Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m. at Headquarters, 1366 Ontario street, rear St. Clair avenue.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Hartford, Conn., meets every second Wednesday in the month at 8 p. m. at Headquarters, 34 Elm street.

Section Providence, R. I., 81 Dyer st., room 8. Regular meetings second and fourth Tuesdays of each month.

New Jersey State Executive Committee, S. L. P.—John Hossack, Secretary, 22 Fulton ave., Jersey City; Fred. Gerold, Financial Secretary, 102 Waverly st., Jersey City, N. J.

Chicago, Illinois—The 14th Ward Branch, Socialist Labor Party, meets every first and third Friday, 8 p. m., at Friedman's Hall, Grand and Western avenues. Workingmen and women invited.

Headquarters Section Seattle, Sullivan Building, #12 First avenue, Room 207. P. O. Box 1834. Propaganda meetings every Sunday, 8 p. m., Maccabee Hall, corner 4th and Pine streets.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 475 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P. holds a business meeting every second and fourth Sunday in the month at 10 a. m. at Federation Hall, cor. 3rd and Wabash streets.

Section Denver meets every 1st and

3rd Thursday each month, at Hall 401 Club Building, 1731 Arapahoe street. People readers invited. Agent of Party organs, Al. Wernet, Hotel Carlton, 15th and Glenarm streets.

SEND 35 CENTS.

And get The Ideal City, Cloth, 377 Pages, and Flashlights of the Amsterdam Congress, Paper, 167 pages. Both will be sent postpaid for 35 cents.

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Propaganda Pamphlets

The following propaganda pamphlets are all five cents a copy. We allow twenty per cent. discount on orders of a dollar or more.

- What Means This Strike? Burning Question of Trades Unionism.
- Preamble of the I. W. W.
- Trades Unionism in the U. S.
- Debate on Unionism, Industrial Unionism, Reform or Revolution.
- John Mitchell Exposed.
- Socialism, Utopia to Science.
- Socialist Unity.
- The Working Class.
- The Capitalist Class.
- The Class Struggle.
- The Socialist Republic.
- Antipatriotism.
- Socialism.
- Marx on Mallock.
- Socialism versus Anarchism.
- Assassinations and Socialism.
- Development of Socialism in Great Britain.
- Religion of Capital.
- Foundation of the Labor Movement.
- Historical Materialism.
- N. J. Socialist Unity Conference.
- The Mark.
- The Trusts.

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