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On earth peace, good will toward men

# The Social Democrat

On earth peace, good will toward men

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## IF YOU ARE A SOCIALIST

### Circulate Merrie England!

WE WILL SEND YOU 12 COPIES FOR 50 CENTS.

Despair takes sides with hope in doing battle for the cause of Socialism.

Join the Social Democracy and help inaugurate the Co-Operative Commonwealth.

As sin when it is finished is said to bring forth death, so competition when it is finished brings forth monopoly.

Unrestrained capitalism tends assuredly to cruelty and oppression as did feudalism or chattel slavery.

It is better for the people to own the monopolies than for the monopolies to own the people.

Those persons who fear that Socialism would destroy their liberty should consider that they have mighty little liberty to be destroyed.

To those who are afraid that human nature will not support Socialism, it might be remarked that human nature is having a pretty hard struggle to support capitalism just now.

The welfare of each individual depends upon the welfare of all. None of us can be safe, secure and happy except under a system that will prevent the downfall and ruin of anyone. It is such a system that Socialism demands.

Instead of attempting to undo the work which capitalists are unconsciously doing for the people, Social Democracy seeks to prepare the people, by educating and organizing them into a true industrial democracy, to take up the threads of industry when they finally fall from the hands of a useless possessing class.

Socialism is founded on a triple rock, historical, ethical, economic. To those who understand it, it gives a great hope—a hope which tends to soften life and sweeten death. The Socialist at once begins to live in the cleaner, braver, purer life of the future, and he presses on, with his heart steeled by truth, to the consummation of the new order which he knows must come.

The Chicago Law Institute contains 32,685 volumes of law books. Reading one book per minute it would require about fifty days to peruse them all—one per hour ten years not excluding Sundays—reading two volumes per day would require over fifty years—and it is an old and inflexible maxim "That ignorance of the law excuses no one." For whose benefit is this presumption? 5,000 lawyers in Chicago, the city railroads, or the "poor working man," who is equal to any one before the law—n't.

A Chicago policeman in uniform held up two pedestrians a few days ago, and robbed them of their money at the point of a pistol. In testifying concerning this affair before the senate investigating committee of the state legislature, Chicago's chief of police characterized the act of his subordinate as "an indiscretion!" The policeman certainly was "indiscreet." After robbing his victims he ought to have murdered them, as "dead men tell no tales." Capitalism has evolved some remarkable protectors of property and defenders of "law and order!"

Governor Pingree says the common people are honest, and he depends on them to save the country, independent of party affiliations. There is no doubt that the common people are honest, but what profits their honesty so long as they continue the attempt to remedy their ills by the ways and means of capitalism? What they must do is to align themselves with a party which gives scope and play for their honesty and declares for the abolition of capitalism. Capitalism puts a premium on dishonesty. Honest men cannot gain their ends by following its methods.

## CONSTITUTIONAL AMENDMENT.

A Massachusetts congressman has introduced a bill to amend the constitution of the United States so as to give the federal government authority to regulate the hours of a working day and establish a uniformity in this regard in all occupations. It is no light task to amend the constitution, as anyone may discover by taking note of the necessary method of procedure, and there is very small chance, indeed, that this proposition will succeed. Innumerable propositions for amending the constitution in different particulars have been presented to congress since the war, none of which has ever had the slightest chance of success, and it may be said with perfect truth that no fundamental change in our constitution was ever effected in a strictly legal manner.

However, while there is not much chance of the constitution being amended along the line proposed by the Massachusetts congressman just now, the proposition itself is interesting, because of the revolution in thought it reveals. The proposition to clothe the state with power to establish and enforce a maximum working day is so directly contrary to all our established theories of state functions that its introduction into congressional debate, as a measure of practical legislation, is somewhat startling. It very clearly indicates how old theories are breaking down.

The press dispatches gravely state that one effect of the introduction of

this bill will be the passage of a resolution "calling upon the labor bureau for views on the subject, which will result in an appropriation to gather statistics."

Statistics! What a farce! To think that a proposition to empower the state to regulate the working day in the interests of humanity should bring forth only statistical Workingmen cannot eat figures. They are already surfeited with Col. Wright and his statistics.

## RAILROAD CONSOLIDATION.

The railroad interests of the country are rapidly being consolidated, and the time is not far distant when one or two syndicates of railway owners will control all the important trunk lines of the country. The Vanderbilt interest now controls a continuous line from the Atlantic to the Pacific, and in addition to this consolidations of parallel lines have been affected which mean great saving in operating expenses and a considerable increase in the army of the unemployed.

By consolidation of repair shops and terminal facilities of the West Shore and New York Central, both Vanderbilt properties, and the pulling off of duplicate trains, an estimated annual saving of more than \$1,000,000 has been effected, and the value of Vanderbilt stocks has advanced several points on the market.

No provision, however, has been made for the welfare of the workers who have been engaged in operating these properties, and whom consolidation has rendered useless.

An incident of the other side of this consolidation drama was enacted on the Randolph street viaduct in Chicago a few days ago, when a former passenger agent of a trunk line road, who had been rendered useless by the consolidation policy, put a pistol to his head and blew his brains out, owing to dependency at his ability to find employment.

## BALANCE OF TRADE.

The trade returns for the year 1897 show the largest balance in favor (?) of the United States of any year in the entire history of the country. Our exports exceeded our imports by the enormous sum of \$32,000,000.

According to standard economic theory this is a condition that should conduce to the highest prosperity of the country. Gold should have flowed in to balance this excess of exports, thus increasing our money volume, raising prices, and inaugurating a condition of activity in all the industrial affairs of the country.

The economic theorists, however, are much at fault. Gold has not flowed in, nor has there been any activity displayed in industrial affairs. On the contrary, we are confronted with a condition of lower prices and decreasing wages in most lines of industry, and in spite of the parroting of Dunn and Bradstreet there is stagnation and distress, and, in the words of Matthew Marshall, the New York Sun's financial writer, "The business outlook for 1898 is not bright."

The explanation of this apparent anomaly is that the so-called balance of trade is no balance at all, but is in reality tribute which we have sent over the sea to pay interest on our foreign indebtedness, and rents and dividends to the foreign investors who have bought up our lands, breweries, railroads, etc. Now, so far as the welfare of the workers is concerned, it don't make much difference, so long as they permit themselves to be robbed, whether the robbery is for the benefit of home or foreign capitalists, but the question naturally arises: Of what benefit to the American people is political independence? If they are to be taxed (and without representation) to the extent of nearly \$400,000,000 annually by foreigners, what difference does it make whether those foreigners are political or industrial kings?

## AMERICAN MACHINERY ABROAD.

A singular development of our beautiful competitive system is that American machinery, that fine product of American genius and inventiveness which has enabled American manufacturers to beat their foreign rivals in the markets of the world, is now likely to be turned against the American manufacturer and cause his downfall.

There has lately been a remarkable increase in the use of American machinery abroad, especially in the tanning and shoemaking industries. This increase has been viewed with much satisfaction by American machine makers, but the satisfaction is not shared by American manufacturers, because they see in this fact a cessation of their advantage over their foreign rivals, and the ultimate closing of foreign markets to the sale of their products.

When a German tanner, for instance, equips his tannery with American tanning machinery it is for the purpose of becoming able to compete with his American rivals and make head against the important import of leather which now comes from the United States. Also, when a German shoe manufacturer fills his factory with American machinery he is simply taking the most effective means of closing to American

shoe manufacturers the field for their products in Germany. The German and English bicycle makers who import American wood rims and automatic bicycle machinery do so as a means of shutting out the imports of American made bicycles.

It would be interesting to know what remedy capitalism, with its laissez faire competitive philosophy, offers for this situation.

## PROSPERITY.

A correspondent of a Danbury (Conn.) paper puts it this way: "Danbury is reported to have sold half a million more hats in 1897 than in 1896, and the tabulated statement gives the number of cases as 125,965 for the past year, as against 117,451 in 1896, and 79,233 cases in 1894. We have the remarkable anomaly presented us that the larger the volume of business transacted and more hats made the poorer we are, for measured by the amount of private indebtedness, Danbury is poorer today than it was last year, or for many years. The question then is, and it is a very serious economic and social question, if our principal industry is so prosperous why are we as a people so dogged poor?"

We as a people are "so dogged poor" because all the benefits of improved processes and increased production go to swell the private fortunes of the takers of rent, interest and profit. Under Socialism the workers would own the means of production and the product of their labor, and the word "prosperity" would have a real meaning.

## SUPPRESS THE JINGOES.

"Our Dumb Animals," a Boston journal devoted to the welfare of dogs, cats, horses, etc., and which is just now working itself into a spasm of indignation concerning the cruelty of docking horses' tails and turning loose greased pigs at country fairs, sizes up the industrial situation thusly:

(1) It seems to us clear that we have in this country a great over-production of products and manufactured goods.

(2) That the remedy is to supply other nations who have not this over-production.

(3) That to do this we must maintain peace with other nations.

(4) That to do this we must contrive in some way to suppress these jingoes who are perpetually disturbing business, frightening our own and foreign investors, lessening the demand for our products and so paralyzing our industries."

"If our Dumb Animals" would devote some of its attention to the welfare of speaking human beings with immortal souls it might discover a better use to make of its so-called over-production than to send it to other nations. It might help to discover a way to use up this overproduction in supplying the needs of our people at home. By all means let us "suppress these jingoes who are perpetually disturbing business!"

## THE PAUPER QUESTION.

The interesting experience of Mr. Robert Hunter of the Bureau of Associated Charities, who put on ragged clothing, carefully soiled his face and went out to see how mendicancy fared in Chicago, says the Chicago News, tends strongly to confirm two important conclusions which have been reached by a study of the results of many former experiments of the same kind.

The first conclusion is that indiscriminate charity breeds beggars. Mr. Hunter says that the beggars are all leaving New York, Boston, Philadelphia, Baltimore and other eastern cities and coming to Chicago.

The second conclusion is that there is no indiscriminate charity. Mr. Hunter reports that, although he begged with tact and assiduity, he got nothing but the invaluable advice to "chase himself."

In this dilemma one might conclude that mendicancy is able to make a living somehow by merely "chasing itself," but, fortunately, Mr. Hunter drops a further word which explains the puzzling situation. He stopped to exchange reminiscences with a fellow-beggar, and when he walked away he found that his pockets had been picked. Evidently, therefore, the beggars make a living by picking one another's pockets.

Something should be done to bring the beggars to a realising sense of the harm that they are doing to society by carelessly permitting themselves to be robbed in this manner, and thus propagating and encouraging pauperism. If every beggar would sew his money on the inside of his shirt so that no other beggar could steal it, begging would soon perform due.

## DAY DREAM.

I had a dream the other day That robber Plutus were swept away, And in their place the people stood, And all were happy, free and good. The Babes were fair and looked so sweet, Their bodies fat and garments neat; The boys and girls it also seemed Were romping round—as on I dreamed.

The parents, too, both old and young, In melody their voices rung. With tender eyes and truthful hearts They loved to tell and fill their parts. Since Plutus and his robber host, They swept away—gave up the ghost—No more to return on this earth plane, Where robbers ruled and men were slain.

The pious persons were interested In fossil shape, so I inferred, For nothing new could emanate From people in the fossil state; They left when Plutus and his host fled, And now are numbered with the dead. The people live and do their part, For each one has an honest heart.

But now I find 'twas but a dream; The Plutus still live, the robbers seem To own the earth—the choicest, too, Are drizzling out what we should do. The time is here when each should think, Be down we go to a living link, Prepare for us, as the persons led, H. M. HARRINGTON.

## HUMANE ASSOCIATION

### ALTRUIST REPORTS PROCEEDINGS OF ITS CONVENTION

Great Interest Displayed in the Welfare of Dumb Animals, But Very Little Attention Devoted to Children.

Attracted by the name, "American Humane Association," I attended an afternoon session of the convention of that society, which was held in this city recently. The word "humane" has a peculiar charm for me, because it embraces every degree of feeling for those who suffer and are the victims of the common cruelty prevalent in this old world of ours. The truly humane man is not very far from the divine, and to the divine in human nature we must look for whatever progress towards righteousness the race should make in the days before us. A card at the door informed visitors that the association was for the prevention of "cruelty to animals and children." This did not strike me favorably and set me wondering if the society was interested, first of all, in brutes and afterwards in children. It was not very long before I witnessed my surmise growing into a fact, and a most disagreeable one at that.

I found the convention consisted of a small body of richly-dressed, self-sufficient and very comfortable-looking ladies and gentlemen; the former adorned with sparkling diamonds, costly earrings and sunny smiles and the latter with frock-tail coats and wide looks. They were a very interesting body of "humanitarians" with "commercialism" stamped broadly over every one of their faces. The chairs were typical of the gathering and was a rotund individual with an oily smile and an overpowering sense of his own importance, which heightened the effect produced by his striking mediocrity. He was something of a wit, was this chairman, and between the reading of the very dry and sleep-producing papers, he would deliver himself of a delicate piece of humor which would set all the earnings bobbing and the women smirking, while the men cast glances at each other which said plainly, "What a very bright fellow he is, to be sure."

The first thing on the program was a paper read by a local luminary, Mr. B., entitled: "The Needs of Tennessee." He read his paper in a resonant voice and related what had been done in Tennessee in the direction of "humane" work. In so doing, he attracted my attention to one thing. It seems that in 1883 the General Assembly passed laws granting the agents of the Humane Society certain privileges, in order that they could pursue their labors in behalf of dumb brutes with greater vigor. One of these laws made special provisions for agents, inasmuch as the courts could not grant restraining injunctions against the society or its agents until they had granted said agents a hearing. What impressed me was that special provision for the protection of organizations established to shield horses and dogs, etc., had been made by our state legislators, while no such provision had been enacted to protect the organizations formed to protect and shield the laborer in his rights. The courts in Tennessee have several times issued restraining orders to prevent workmen from exercising free speech while attempting to obtain redress from their wrongs and there were not granted the privilege of a hearing, which goes to show that dumb brutes receive more consideration at the hands of the law-making and justice-dispensing powers than do human beings. Mr. B. told the convention that what was needed in Tennessee was a healthy public sentiment, but he failed to say anything about arousing a "healthy public sentiment" against children being doomed to lives of slavery, hardship and degradation in the mills and factories right here in Nashville, and in other parts of the state. Before closing he also mentioned the fact that Tennessee for the past ten years had had two governors who announced that they would pardon every child sent to the penitentiary to consort with vile criminals.

This afforded the opportunity our friend, the president, was waiting for to perpetrate one of his "jokes." When Mr. B. had finished, the chairman, with a merry twinkle in his eye and a covert smile upon his fat and sensuous mouth, "congratulated Tennessee upon having had two such governors, and," winking at the audience, "he could assure Mr. B. it was a long time since Illinois had had such a governor." This allusion to ex-Governor Altgeld called forth unroarious applause from the dilettantes in front and the chairman looked more rotund and important than ever.

There is no need to dwell upon the addresses that followed and consumed the remainder of the afternoon. The various methods of handling horses and dogs and cats were discussed and promulgated with avidity. Very little was said about the sufferings of human beings, and when they were spoken of it was only to lay the causes for their suffering to "alcohol." One speaker very properly denounced war as a brutalizer, but said nothing against the sordidity and selfishness which made war possible. "We want more homes and less whisky," he announced, and uttered never a word against the cursed system which destroyed the homes and drove the homeless to drink. Columns and columns of stuff about the cruel and inhuman treatment of dogs and cats and birds, but not one whisper about the thousands of God's children who are famishing in hovels and tenements for a crust of bread and whose lives are desolate and barren of one ray of sunshine or gleam of hope.

One venerable gentleman spoke of the tendency to overdo kindness to animals. There were such things as tramp dogs and vagabond cats just as there are tramp men and vagabond men; and we should treat the dogs as the men should be treated. "A tramp man or vagabond man or pauper man should be educated and reformed or else exterminated altogether." To which the chairman nodded approval and the wise-looking audience looked wiser than before, which was all very proper, because the suggestion was in every sense humane. Educate and reform or exterminate. But why waste time trying to educate and reform when it would be much simpler and much more convenient to just exterminate the tramp and vagabond at once and be done with the job entirely?

The conditions that produce the tramp and vagabond were never touched upon and one had not far to seek to find the reason why. I have always had a great respect for the humane societies of our cities, but a day at this convention demolished every semblance of respect hitherto in my possession. I have no respect, no love, no sympathy for the organization whose members daily away their time "chewing the rag" about the sufferings of curs and while human beings suffer untold misery and wrong every hour and every day added to the chronicle of time. The man or woman who can shut his or her eyes to the injustice and cruelty practised upon the helpless children, friendless women and despoiled men in every portion of our country and then prate about cruelty to animals is a disgrace to the race and a hypocrite before God.

Before leaving the convention I secured a copy of the seventh annual report of the Nashville Humane Society. On page seven I find this paragraph in the agent's annual report: "It has also been asked: 'Why has the law against working children under twelve years of age in factories, workshops, etc., not been enforced?' The enforced idleness of so many persons during the past two or three years among the laboring classes has resulted, in many instances, in the child's earnings being the mainstay of the family for days, and we have hesitated to interfere; but, with a return to anything like normal conditions, we expect to insist upon a rigorous enforcement of this salutary law."

## ALTRUIST.

### SOCIALISTS GAIN STRENGTH.

Chief Result of the Present Turmoil in France is to Strengthen the Cause of Socialism.

A recent cable letter from Paris to the Chicago Tribune gives the following significant estimate of the progress of French Socialism: "Reductive persons begin to see that such excess committed by either side gives renewed strength to the Socialists, who, like the third robber in the fable, hope to secure the whole treasure. Since the days of Blanqui French Socialism has not had a leader of the caliber and ability of Jaures, who, by imbuing the masses with the idea of scientific Socialism and collectivism, by thorough organization, by restraining violent outbursts, and by his personal magnetism, has transformed the proletariat into a disciplined political force. Jaures' ringing proclamation that the Bourgeoisie is rent asunder by

## INTERNAL STRIFE MARKS THE BEGINNING OF A REVOLUTION OF WHICH AN ORGANIZED SOCIALIST PROLETARIAT ALONE CAN REAP THE FRUITS.

Internal strife marks the beginning of a revolution of which an organized Socialist proletariat alone can reap the fruits. It created a profound impression. The Clericals, Reactionaries, Opportunists, and Republicans now recognize in collectivism, welded by Jaures into a powerful instrument, a common enemy. In an interview today Jaures says:

Never before have the governing classes in France presented such abject confusion. Catholics, shouting death to the Jews, forget the proletariat. Ignoring races and religions, it halts the exhortation to realize its own cherished aim—death to capital. I admire Zola's courage, but none can say whether he is right or wrong while the infamous secrecy concerning justice is maintained, but behind Zola are grouped the Reinach and the Hebrew organizers of capital, avowed oppressors of the masses. The moment approaches for the proletariat to hurl itself against the present social system, already convulsed with an interne struggle of clerical, military, Jewish and Protestant capitalists. The decomposition will soon reach a point, when 20,000 workmen in Paris, animated by a common purpose and acting in rapid, concerted movements, will be able to become masters of the situation, for, with universal military service, the soldiers themselves form a part of the masses."

## STOLEN SMILES.

### RENEWING HIS YOUTH.

The preference of certain business men for assistants of mature years was probably known and counted upon by the author of the following advertisement in a city paper: "Situation Wanted—By a middle-aged man, married, in a store or office, as boy."—Philadelphia Record.

## BETTER THAN COMPLETE VACANCY.

Adelbert—I can't say that I'm feeling nachawal this eve; I've got a beastly cold in my head, don't yerknow? Geraldine—Never mind, Addy. Don't grumble. Even if it is only a cold, it's something.—Richmond Dispatch.

## CLEARING UP AN OBSCURITY.

"What in thunder do you mean," asked the city editor, "by comparing the air to frozen quinine?" "I mean to say," said the new reporter, with proud humility, "that it was bitter cold."—Indianapolis Journal.

## AFTER THE BALL.

Alice—Didn't Millicent Wilton look superb in her full dress? Fred—Yes, she did look stunning. But there was one thing about it that I couldn't understand. Alice—What was that? Fred—How she kept it from slipping down, seeing that she had no suspenders on.—Chicago News.

## ALWAYS THE WAY.

Wife—What's the matter, dear? Husband—I had a chance to bet \$10 on a sure thing this afternoon. Wife—And you didn't do it? Well, no matter. Getting money by betting isn't—

## HUSBAND—YOU DON'T UNDERSTAND. I DID.—CHICAGO NEWS.

## TRYING HIS EFFICIENCY.

"You say you are an experienced collector?" said the man who wanted an employe. "Yes, sir." "Have the patience, energy and knowledge that go to equip a man for such a position?" "Yes."

"Well, I'll see how much practice you've had. Come outside with me and let me watch you go through my new set of storm doors."—Washington Star.

## IT WASN'T HIM.

"Who led the people of Israel out of the wilderness?" asked the Sunday school superintendent, fiercely, as his eyes rested for a moment upon a new scholar. "Twasn't me," replied the little boy, "my folks just moved out here from Missouri last week."—Durango Democrat.

## NO WONDER BILLY'S RICH.

"You know that he's rich now," said the pioneer business man of an inland town while they were sitting about his office stove discussing a former resident who fills a very important public position. "Yes, Billy's rich. We used to call him Billy. When he first came here and hung out his sign as a lawyer he was so bright and busy and willing to work that I threw everything his way I could, I had a lot of tough old accounts that I didn't think worth very much, but Billy was a screamer in the collection line, and I concluded to give him a chance at them. So I made out a schedule of all these notes and bills and made half their value 'over to him. 'Now, Billy,' I said, half of each one of these accounts belongs to you. I call that a liberal percentage. See what you can do with them."

"It wasn't long till some old customers who had quit me began to come back, and I made up my mind Billy must have been fixing things up with them. So I drop into his office one afternoon. Yes, he had been doing very well with the accounts, better than he expected. "Then, I suppose you can turn over something to me, Billy; I'm a little pressed for money just now." "There's nothing to turn over," answered Billy, coolly. "I've only been collecting my half. There was no use trying to get it all; you know that." "But, I don't understand." "Of course, you don't. You're no lawyer. I am one. If you care to pay for an opinion in the matter I'll give it to you."

"A dread of being laughed at kept me quiet, and I guess Billy knew that it would."—Detroit Free Press.

## THE GRIND.

Interesting News Items from All Over the World.

America contributed \$6,000 to the English engineers during their struggle for eight hours.

Cumberland, Md., and Yorkville, S. C., are about to establish municipal electric lighting plants.

It is estimated by a competent foreign authority that only 900 persons out of 1,000,000 die from old age.

During the fiscal year 1896 the exports of bicycles and parts of bicycles from the United States were valued at \$1,898,000.

The municipal printing plant owned by the city of Boston made a profit of \$6,360 in the first six months of its existence.

Thomas A. Edison has discovered a new metal or alloy, which, admixed with iron, renders cast iron as tough and strong as wrought iron.

Glasgow's municipal railways carry workmen mornings and evenings at half fare. Australian cities carry children free to and from school.

The total expenditures of the United States government during the last fiscal year were \$448,439,622, of which \$141,053,164 were spent for pensions.

Neodesha, Kansas, has voted for municipal ownership of the natural gas plant, the vote being eight to one. A vote of about eleven to one was shown in favor of a city water-works plant.

A fight is on between the people of Los Angeles, Cal., and the water company of that city regarding the best means of water supply. The people are largely in favor of a municipal water plant.

A railroad building race involving the expenditure of \$16,000,000 has been commenced between a British and an American corporation, each of which desires to own the first railroad into the Yukon country.

The town of Leeds, England, has operated her street railways since February, 1894, beginning the experiment before Glasgow tried it. The net profits from March, 1896, to March, 1897, were over \$46,000.

In Winderthur, Germany, a special election for city council resulted in the triumph of the Socialist candidate, a moulder, over all others. In Chur the Socialist candidate was also successful at a special election.

A year of municipal street car management in Sheffield has brought to the city a gain of over \$40,000, has added 2,000,000 passengers, has secured to the men an extra \$12,500 in wages, with free uniforms and shorter hours.

Ax and tool manufacturers have organized a \$2,000,000 trust, and a plant will be established at Charleroi, Pa., in which "2,000 skilled men" will be given work. They will receive on an average the munificent sum of \$15 per week.

The congress of the Lombardy Socialists, recently held at Lodi, resolved among other things, to support the movement in Italy for the improvement of the condition of female and child labor. An endeavor is to be made to form committees of female workers with a view of organizing an agitation for the purpose of bringing about the state protection of female and child labor.

A co-operative bakery, operated by Socialists in Leipzig, Germany, has introduced the eight-hour workday. The wages paid are above the average, and the men are provided with shop clothes, towels, soap, and bread free of charge. The bakery is ventilated in the most approved way, has baths for the use of the men, and each employe has an eight days' holiday with full pay.

The city of Macon, Ga., owns and operates a farm. It contains but sixty acres, and it is devoted to the raising of food for the fifty horses and mules which the city uses in its work on the streets. These animals are used for working the farm when not otherwise employed. Hence the cost of the labor employed in planting and harvesting is practically the only expense.

The Social Democratic party of Germany now owns 39 daily papers, of which the Berlin Vorwaerts alone has 46,000 subscribers, while the Hamburg Echo has about 40,000 subscribers. Besides, the party owns 15 news papers published three times a week, nine papers twice a week, five papers once a week, one paper once a month. There are also 55 Socialist trade-union papers in Germany, of which one is published three times a week, 23 once a week, one three times a month, 22 every two weeks, and three once a month.

The Queen of England owns real estate in New York, and has bought thousands of acres of land out west. The royal family of Germany has extensive investments in New York and elsewhere, and so has the King of Sweden. The ex-Queen Isabella of Spain owns several pieces of property there, and in other parts of the United States. King Humbert of Italy is reported to be a judicious buyer of property in America, and persons suspected of being agents of the Czar of Russia have been looking about for first-class investments.

SOCIAL FORUM

EVOLUTION.

By Carl Pankopf. The cosmic process, as some naturalists call the struggle for existence in the animal and vegetable world, has, among civilized humanity, ceased to operate.

The practice of that which is ethically best has taken the place, more or less, of beastliness. The savage struggle demanded the unconditional physical surrender of one individual to another.

The present capitalist system is the natural outcome of an important device of human knowledge. There is, taking all its imperfections into consideration, a stronger and more potent influence in the direction of improvement than was possible under the earlier stages of its development.

The higher demand made upon it, morally and physically, is due to its onward tendency, although its injustice and the inequality of opportunities it presents to the masses are acknowledged factors.

The human race is past the time that kept it enveloped in darkness. All experience has taught that the human race never inverted the course of nature, and, therefore, we are justified in the belief that it never will.

The savage brutally murdered his brother, the half civilized human challenges his brother in an "honorable" combat, and the nineteenth century closes with millions of organized brothers making the highest moral demand upon life; millions whose desire it is to elevate the human race, demanding the abolition of the system that preserves some of the roughest features of barbarism and brutality.

With the abolition of that system the last vestige of instigation to evil will have been abandoned and in the twentieth century will see the realization of the aspirations of millions of militant and valiant Socialists, a more perfect device of human knowledge than has hitherto been in operation, a system of universal brotherhood; where—says Lord Tennyson—"the war drums thro' no longer, where the battle flags are furled, in the parliament of man, the federation of the world."

SINGLE TAX THEORIES AND SINGLE TAX MEN.

So far as extends my personal acquaintance with single tax men, they impress me with their sincerity, intelligence and "goodness of heart." I find them receptive of and in sympathy with our practical American ideas of Socialism; of which we get a heavenly vision in "Equality," and which, as I understand it, our Social Democracy hopes in time to inaugurate.

Many of our single tax brothers assure me they "have no quarrel with Socialists"; that they "sympathize with our ideas." This inconsistency is especially interesting, for it proves that, although outwardly devoted to, and satisfied with, the single tax theory, they, in reality, have thought themselves out of its conservative radicalism and along broader and higher lines.

For my part, I do not see how sincere reformers can believe that anything less than the co-operative commonwealth will furnish to all, without hindrance, an equal opportunity to make the most and best of themselves—which should be our aim if we ever want to attain to a higher civilization.

I say our good brothers are somewhat inconsistent, because the single tax idea contemplates, as a recent writer in the Social Democrat very truly said, the perfecting of the competitive system. The single tax is to open for all the freest opportunity to compete with others. It is expected that under its operation every man who is good for anything will spring into the industrial arena, fight it out and get the measure of his fellow man, if he can. The better his business success will still, as now, be the measure of his personal importance and value as a member of society.

"Competition" perfected is the "heavenly maid who will still confer her smiles and favors upon the successful money-getters." In many instances the battle is fought to his manly and better self, so much the worse for him; for he will still, as now, have no suitable place in the social scheme. Of course land—some land—under the single tax will become accessible for his use. Says Henry George, in his open letter to Pope Leo XIII: "Under the single tax every one who wants a piece of land for a home or for productive use, gets it without purchase price and holds it even without tax, since the tax proposed would not fall on all land, nor even on all land in use, but only on land better than the poorest in use, etc."

So we see that under the single tax plan the man lacking in the worshiped money-getting faculty will, indeed, have a somewhat freer opportunity than now, for he will be allowed to appropriate a piece of land somewhere, start a potato patch, and provide for his corner necessities. But under the diabolism of the competitive system, of which capitalist and wage-earner and their conflicting interests are necessarily a part—even when it may have become mitigated by the single tax, there will continue to be rich and poor, and among the poor, doomed to suffer from their poverty the deprivation of all enjoyment of luxury and the beautiful surroundings of art, will be, as now, many of the highest, sweetest natures ever born to bless mankind.

And this is the system, the same old system, now more than half dead, that the single tax scheme proposes to revive, perfect and perpetuate. Emphatically, we Socialists will have none of it.

It. Socialism proposes to bury it deep, past resurrecting, with all its hell-begotten progeny.

Socialism proposes a plan entirely opposite, and the perfect negation of the competitive; the Socialists plan includes the fullest opportunity for all. All—who are willing to use such ability as they possess, whether it be the money-getting business ability or not—may, under Socialism, enjoy the best that civilization has to give, the luxurious and beautiful, as well as the merely necessary and useful.

And although we do not propose any more than does Mr. George, to "despoil the Egyptians," we do expect that in the natural evolution of events their surplus possessions will have become so hateful and valueless to themselves that they will be glad ultimately to petition for admission to our Co-Operative Commonwealth.

But if they should prefer to remain outside and "flock by themselves," what matter? We shall have no more need then of the persons who are now our plutocratic rulers than they now have of any individual wage slave.

Competition begets envy, hatred and all uncharitable wills. Co-operation begets good will, a noble emulation and love. Our single tax brothers who "have no quarrel with Socialism" are appreciating this fact, because gifted with a sense of justice and good hearts, as well as heads. When the time arrives they will probably act with us, and no adverse criticism will longer influence them against the noblest plan ever proposed for securing equal rights for all.

THE POSITION OF WOMEN IN THE SOCIAL DEMOCRACY.

One of the best chapters in Bellamy's new book "Equality," is that devoted to the subject "What the Revolution Did for Women." The "Doctor" of the New Era, in speaking of the time when "Julian West" had lived in our time, says: "In your day the conditions of the mass of men was abject, as compared with their present state; but the lot of women was abject as compared with that of the men. However low down in poverty a man might be, he had one or more lower even than he, in the persons of the women dependent on him, and subject to his will. At the very bottom of the social heap bearing the accumulated burden of the whole mass was woman." True! Is it not, of our time?

All students of the problems that concern humanity must see that the economic conditions are mainly responsible for the bondage of women. The labor question in its immense scope also bears directly on the social purity problems with which many men and women are struggling for solution.

The freedom of woman can never be realized under the present competitive system; this we can demonstrate as a fact, but we, as students of Socialism must be earnestly concerned about the fact, that a just order of society cannot be maintained unless the perfect equality of woman with man is recognized as one of its basic principles.

Our "New Social Democracy of America," in its declaration of principles, starts out with the words "We believe that all men are born free." etc. To those who do not know the good hearts and broad tolerance of the framers of this declaration it would seem that they really believed that only men were born free, for woman is only mentioned once, and that in a sentence relating to the starvation of women and children. Now the equality of woman will mean but little if she is deprived of expressing her deepest convictions at the ballot box. Webster says: "The franchise is an inherent right, then who can say that the right is inherent only in men, or that only men are born free. The very word 'Democracy' ought to invest women with this right. 'A form of government in which the power resides in the whole people (not the men people, but the whole people) who conduct it by a system of representation.'"

Now we, the women of the Social Democracy, must be represented at the ballot box, and in the administration of the government.

We hope soon to see the recognition of this right in our declaration of principles; earnest, true-hearted women are working for the cause all over the land, many sacrifices are being made of time, money and strength, but no one but a woman can realize the feelings of these loving workers, while listening to the inspiring words of men like Comrade Debs, inspiring the men to value most sacredly the power of the ballot, and assuring them that only through this power will triumph come, then how useless the toil of these women seems? Do you wonder they grow discouraged?

The fate of republics in the past and the failure of many political parties can, in many instances, be traced to their disregard of justice to woman.

A true Co-Operative Commonwealth can only survive by having for its foundation principles justice and equality, expressed by a recognition of the inherent rights of woman.

ELLA REBBE WARE. Brooklyn, N. Y.

In the states of Wyoming, Colorado, Utah and Idaho women enjoy the full suffrage in all elections and are eligible to all offices the same as the men are. In Kansas women are allowed to vote in municipal elections; in Iowa women who are taxpayers may vote on any question involving the appropriation of public moneys; in Illinois they can vote for directors of the state university, and in more than half of the states of the Union women vote at the school board elections.

What is hateful unto thee thou shalt not do unto others. This rule comprises the whole law.—Hobbes.

You can't afford to miss our new edition of Merrie England; 10 cents will buy two copies.

JUST THE SAME.

Yes, you hate to be bought and you hate to be sold, And you hate to be forced to pay Shylock in gold, You hate the hard times, but you're bound to die game, You hate 'em—but you vote for 'em just the same.

You hate politicians that swagger and rant, You hate a good deal of the old party cant, You hate a large share of the ticket you name— You hate it but vote for it just the same!

You hate to be trampled in a financial way And you hate giant frauds going on day by day, You curse in your soul the corruption you blame— You curse it—and vote for it just the same.

You long for good laws and prosperous times, And you want to see bootlickers sent up for their crimes, You want more reforms than we've space here to name, But—you never vote for them just the same.

You hope for a change, and you pray for relief, And you swear you'll bring partisan schemers to grief, Then you march to the polls to put block heads to shame, But—you vote the old ticket again just the same.

—Exchange.

PUCKERBRUSH ALLIANCE.

Puckerbrush, O., Last Saturday. Mr. Debs and All the Rest of You—No, I ain't dead. We are just kinder mudd bound. You see, we give all our money to bid railroads a few years ago, and ain't got any to bid pikes with now. I sent you a sock dicker of a letter some time ago, but I get it must got side-tracked, but if it ever shows up it will be all rite and red hot—fur some people. We are readin' in it can't hold no meetin'.

This bein' Sunday I es I'll rite a little sermon. Holy smoke! I give myself away that time. I always rite my letters on Sunday, but dates 'em on Saturday—lots more people does the same, only sum calls it Monday. I do this so as not to hurt any body's sacreligious feelin's. If they are bothered that way. This will be my text for today.

"No comrade in Worcester is allowed to publish, or cause to be published, any article on Socialism without the approval of the Press Committee. How's that for discipline?"—Daniel the Only, vii., 43.

This text is part of an epistle from one of Daniel's disciples whose text is pitched in the state of Salem Witchcraft.

"How's that for discipline?" Well, accordin' to my way of thinkin' it's not much to brag about, fur it's not new or original. The Zar of Rूसь wurks his place on the same plan, and from all I can learn about it, I'd sooner emigrate to hell without stoppin' on the rode, cause there you no what to expect, but under this plan you don't know what mitil will be the next.

I sed it was no new thing, and it ain't. Way back in the history of Greece there was an old feller named Socrates, who is counted the greatest spirit of the pagan world. Of course he was a thinker and got ahead of the push, and in 899 B. C. three cusses that no body remembers charged the philosopher with neglectin' the worship of the gods, with introduc'n new deities, etc., etc. They hauled him up before the section, and he was found guilty of course, but he wouldn't crawfish, and stud up fur his ideas. Then they sentenced him to drink a cup of pizen. History tells us that he refused to skid-die and get away when he had the chance, but took his medicine 'n' died. Can Daniel's disciple tell me the name of any of the press committee who acted in this case? I ges not. But Socrates' ideas and wisdom comes marchin' down the steps of time, and his memory will last while books exist.

Let's take another case. In 1664 A. D. there was a feller born whose name was Galileo. He cum from plutocratic stock, but his cocca nut was not full of mush; he was a greater thinker and experimenter; he got up sevral inventions, among 'em the telescope. He knew he was ahead of the procession about as far as Markinley is ahead of prosperity fur the masses, an' history tells us he had to publish the results of his investigations in riddles and enigmas. But the press committee got after him, and his works were declared to be heretical and "expressly contrary to Holy Scriptures." He was forbidden to teach any more that the sun is central and that the earth revolves around it. He went into the back townships fur a time, but in 1632 he came out and published the true theory of the universe, an' of course the press committee bounced him agin, an' sent him to prison, and once each week for three years he was compelled to get off a string of their comic and sentimental songs, or sum such rubbish. Finally he agreed to cough up his ideas, and on his bended knees he swore he wouldn't teach no such unscientific ideas no more, but just as he was gettin' up off'n his knees he got off somethin' which is bein' handed down from generation to generation. He sed: "It moves for all that." The press committee made him quit ritein' and speakin', though.

Does Daniel's disciple remember much about this press committee? I expect not, but he's a runt if he has never heard about old man Galileo.

I'm not such a very old feller, and I kin remember when the scientific fellers laded at the idea of an Ohio boy, who was not scientific, and who claimed he cud make an incandescent electrick life. Who is ist'n' now?

When I first got interested in what's the matter with the country I knew the because of which we needed more greenbacks, but since I have learnt more an' changed my mind a couple of times I don't say I KNOW, but say I believe. The feller what knows he has got a dead snich on all the truth fills the followin' definition in the big dictionary: "A person who is obstinately and unreasonably wedded to a particular creed, opinion, practice, or ritual, and the word it stands fur is Bigot, and I'd just as lieve associate with magots. Ideas which cannot stand the bumps of all opposition must have somethin' wrong with their noodle string. Let us

AT THE OPEN DOOR

GRAYBEARD'S COMMENT ON CURRENT EVENTS

The hideous wastes of competition as illustrated by the Recently Settled Strike of the English Engineers.

Socialism demands security. Society has no right to exist when it does not insure that. That security is unobtainable when one man may exploit another for personal profit, and men may be so exploited wherever the means of production and distribution are not held in collective control. Competition does not insure security. It denies it. Combination thereunder only emphasizes insecurity for the majority and enforces order by lack of bread or an abundance of bullets. Constructive socialism under co-operative commonwealth methods is the law and they way out to peace and security.

Editorial comment on J. R. MacDonald's review of American Socialism. (Social Democrat Jan. 13) recalls to me some significant comments I have been reading on English understanding of Socialism, its spirit and purposes. The Newcastle Chronicle is one of the oldest dailies published in England. So old and so radical too is it, that it was sturdily and influentially on the side of the American revolution when the Colonists resisted British King and government. It was Mazzini's friend and Garibaldi's supporter. It was chartist in spirit in '48 and before that defended the anti-newspaper stamp agitation, as well as advocated political and economic ameliorations of all kinds as they have arisen. It has been a useful newspaper during the nearly two hundred years of its publication. It has aimed to help and that is use.

Just now I observe it is giving considerable place in its "Open Forum" to discussions of and about Socialism. In late numbers there have been intelligently critical articles against our philosophy and the replies, fully and freely published, have been at least as intelligent, well informed and vigorous.

I quote briefly from one reply to the anti-Socialist critic.

The latter declares that Socialism is designed "to provide for the wants of few or many persons out of a common stock." That may do for a statement of a very rude form of communism.

"H. Jennie Elcum" replies that the purpose of Socialism "is to enable each person to provide for himself by making all means of production the property of the people collectively." That definition may stand though it might be put more clearly and should have included distinctly what is implied, i. e., the collective administration of the Commonwealth.

I am glad to see that this disputant is a woman, and as her article shows, one of learning and intellectual force. All women should rally to the support of the Social Commonwealth. It is only in such a true social order, founded on security in equity, that woman will achieve her true freedom and reach her grandest development.

Her majestic functional life demands physical and economic safety. Therefore the Social Commonwealth appeals to woman as to the founder and bearer. The heavier and bolder shall be man. The dwellers and developers will grow with the mother and the child. The English lady very aptly says that as no "perfect Socialism has yet existed" the critic who writes on the history thereof can only mislead himself as well as others.

Another criticism is that Socialism will "produce pauperism." It is almost too absurd to notice. The critic defines the pauper as "one who gets his wants supplied out of a common stock." How about the priest and the shaker for example? Of course that implies as his Socialist critic suggests "without claim," and then she tartly indicates a large body of such British paupers in the presence of princes, nobles and idle privileged persons generally.

As the Englishwoman writes "Socialism would abolish pauperism" of all types, "for its object is to enable every person to provide for himself," and I add to do that by preventing any man having the ability to exploit the legitimate earnings of any other man.

And the English Socialist's answer to this opponent has an aptness which makes it valuable at this time; the writer on an alleged historical Socialism attempts to prove by reference to Spartan polity that inequality is the logical outcome.

The reply is that Sparta upheld helotism as an institution and therefore her property conditions were in

ENGLAND HAS IT

Her Parliamentary System a Sort of Referendum.

Did you ever think that England has a sort of referendum? When the government fails to command a majority of the house of commons, writes Dr. Taylor in the "Medical World," the prime minister and cabinet resign, parliament is dissolved, and the question or questions at issue are referred to the people in the next elections. As a consequence, England is making more progress toward government by the people, and justice toward the masses, than we are. They already have government telegraph, government savings banks, etc., and we, too, would have them without further delay if we had any way to get the expression of the voters on these questions. Why can't we have a way?

We have had many boodle congresses, boodle legislatures and city councils that should have been dissolved. But no; we elect a man for a certain term, and all the legal powers in the country can't get him out until his term expires.

Here is where the Imperative Mandate comes in. It gives the people power to recall any public officer at any time in the following way: Any constituent may, at any time, draw up a document demanding the removal of said officer. When this is signed by a majority of the voters in the territory which elected such officer his office shall be declared vacant. It can be filled again by appointment or by a new election. Shall we have it?

WHAT SOCIALISM MEANS.

Its Motto is the Golden Rule, and it Will Restore Confidence in the Masses.

"Socialism means everything that is good," says the editor of the Port Angeles, (Washington) News. "It means a man without selfishness and greed, a man that will stand up for everything noble and pure. It means charity for all men. Its motto is the golden rule, prosperity cannot exist in all classes without it. It is the sweet by and when every man shall sit under his own grapevine and enjoy the comforts of life, peace and happiness. Our present form of government takes away his grapevine and leaves him penniless. If bread was being sold at a cent a loaf he would not have enough money to buy a slice, whereas Socialism gives it to him in abundance and brings out every man's fine qualities so he has a kind word for everybody. It is the only thing that will restore confidence in the masses. From now henceforth I am a Socialist."

APPLICATION FOR CHARTER

FOR A LOCAL BRANCH OF THE

Social Democracy of America

TO THE EXECUTIVE BOARD:

Dear Sirs—The undersigned respectfully petition for a Charter for a Local

Branch of the Social Democracy to be instituted at \_\_\_\_\_

County of \_\_\_\_\_ State of \_\_\_\_\_

Temporary Secretary, \_\_\_\_\_

NOTE—Five or more persons may apply for a charter. The minimum fee is 25 cents per member and the dues 15 cents per month, for which each member receives a copy of the official paper.

Get out this Application, and after filling out, send to SYLVESTER KELNER, SECRETARY SOCIAL DEMOCRACY, 204 TRUDE BUILDING, CHICAGO.

The parliament of Japan recently passed a stringent law against Socialists. All labor party meetings are declared illegal, and the circulation of Socialist literature through the mails is forbidden. The party section in Tokio has been broken up by the police, and the whole movement has been placed under the ban.

The tobacco workers' union of Ober-Wynenthal, Switzerland, has decided to organize and operate a co-operative cigar and tobacco factory. The enterprise will receive the support, financially and morally, of the Social Democratic party, the trades and labor federation and the Grunli (workingmen's benevolent) societies of Switzerland.

The Social Democracy appears to be more social than some other forms of Socialism.—The Liberator.

Buy 100 copies of Merrie England and distribute them among 100 of your acquaintances who are on the fence.

EDITOR'S LETTER BOX.

R. G. H. Hartford, Conn.—It is not possible for me to give you the information asked for. Statistics on the subject of wages in the cotton industries, so far as relates to salaries of officials and managers, are very unsatisfactory and unreliable. The last report of the labor bureau concerning the cotton industries was published some years ago and its statistics are not applicable to present conditions. The fact that the mill-owners are boasting that they have enough surplus on hand to pay a 4 per cent dividend for three years without turning a wheel is sufficient indication of the fact that the wage reduction is unjustifiable.

Robt. Dick, Aldridge, Mont.—Your poem on monopoly is written on both sides of the paper, and I am compelled to throw communications so written into the waste basket, as they cannot go to the compositor in that shape, and I have no time to rewrite them.

J. F. K. Welch, Ind. Territory.—Go ahead and speak on Socialism if you are a Socialist. Educate the people in the philosophy of Socialism, and whether they are farmers or city men they will not have much difficulty in choosing the right party when it comes to voting. That is a problem which may well be left to the care of itself. Socialism is not a movement which is purely for city folk. Farmers are as much to be benefited by it as any other class, and improvements in agriculture are forcing the problem upon them with ever increasing force. Socialism appears stronger in the cities, because the economies and improvements which make for Socialism have there had their greatest development. It is not necessarily true, however, that Social Democracy must remain a city organization. I do not know why it is that the populist papers never mention the Social Democracy—maybe it's because they will not want to. There are some difficult arrangements of principle which would render the Social Democracy must go it alone—it cannot fuse.

The moderation of fortunate people comes from the calm which good fortune gives to their tempers.—Roche-foucauld.

BOOKS...

YOU SHOULD READ.

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THE SOCIAL DEMOCRACY

204 TRUDE BLDG., CHICAGO, ILL.

# Paradise Found

BY  
RUDOLPH LEONHART, A. M.

Author of "THE WILD ROSE OF THE BEAVER," "TONONGUA," "THROUGH BLOOD AND IRON," "THE CHILDREN OF THE OUTLAND," "THE TREASURES OF MONTZUMA," "DOLORS," "FETTERED ON," "ATONEMENT," "BRIDGING THE CHASM," ETC.

CHAPTER V.  
At Headquarters.

We are back in Lakopolis. It is a month later and the advance guard of spring is already skirmishing amongst the bushes, vines and flowers.

We take the elevator at 225 Cheap street and enter a suite of rooms which bear no comparison to Aurelia's boudoir. We notice six men sitting around a table, all remarkable men, possessing remarkable faces. Amongst them we notice Hugh Jean Teps, whom we shall hereafter call Hugh for brevity's sake, thinking of Hugo, his famous French namesake, while we do so, and comparing traits of philanthropy so strikingly alike in both.

The six men are engaged in earnest consultation.

"Yes, Comrades," we hear Hugh say, "I think we shall be able to send our first vanguard in a month, at latest. The growth of the lodges all over Vesperia is truly phenomenal, and while the contributions coming from poor men and women, are necessarily small, the grand total is nevertheless flattering and exhilarating. Our treasury shows assets, \$50,000, liabilities, none, and with this sum, which will probably reach \$75,000 a month hence, we can make a start. Governor Progress writes that offers of land either as donations or at merely nominal figures are received by him every day, and that the people of Arcadia will give us all the aid the constitution of Vesperia permits."

"What about the mode of sending the vanguard?" inquired Humaine. "Do you expect to expose the men to the hardships and fatigues of a long and tedious march on foot?"

"Such a march would be both risky and expensive," suggested Goodwill. "Think of the risk of numerous collisions with the authorities which such a measure involves! We expect to send good, sober, patient men, of course, but in a thousand or more you will always find some hotspurs and even rogues who will not hesitate to cause embroglios with the police, and I need not tell you, that such complications must be scrupulously avoided, since they tend to create in the country a false impression of our character."

"I agree with you," remarked Hugh, "and yet the hire of passenger coaches is out of the question, since such a measure involves an expense entirely beyond our reach. We might possibly contract for a train of box cars, to be furnished with berths and ventilation, with the understanding, that the train be dispatched with the speed of ordinary passenger trains. A kitchen car might be added to such a train, and make the accommodation endurable, considering the shortness of the run.

Each man must be provided with a cheap mattress and blankets anyhow, so such a train would probably be the best solution of the mode of transportation. You have decided that I accompany the vanguard, and I am satisfied that the accommodations, the men are not likely to grumble. Besides, the sooner the volunteers understand the significant fact, that the proposed expedition will be anything rather than one of pleasure and recreation, the better for them and us. Only men imbued with the spirit of martyrdom are fit subjects to meet the privations in store. But it is after six, and there being no further business before the board, I move we adjourn until nine a. m. tomorrow." The motion was carried, and the men dispersed.

Hugh was on the point of taking his hat, when the janitor introduced him, saying: "There are two ladies in the hall, sir, who wish to see you."

"Two ladies, Jim? Well show them in."

Saying this, he entered a smaller back room, and had hardly seated himself, when two veiled women made their appearance. Hugh wondered slightly at this unusual secrecy, but returned the salutation of the newcomers cordially, invited them to be seated, and then said: "I understand, ladies, that you desire to speak to me; what can I do for you?"

"You are Mr. Hugh Jean Teps?" one of the strangers inquired.

Hugh thought he had rarely heard a more melodious voice, but merely replied with a bow, when the stranger resumed: "Are we alone, Mr. Teps?"

"Entirely, madam. There is no room back of this, and the front one is empty, as you can see yourself."

"Very well, Mr. Teps. I came here with the view and for the purpose of offering you my aid in your grand scheme of colonization; but do not desire my purpose to be known by outsiders."

"And with whom have I the pleasure of speaking?"

"My name is Sarah Jane Smith, Mr. Teps."

"An ancient name, madam," he replied with a humorous smile.

"Yes, my family runs back to Adam; Cain married a Sarah Jane Smith in the land of Nod, you know."

Hugh was open to the claims of humor, so he smiled more emphatically, saying: "I did not know, but am always glad to learn."

The other laughed a low musical laugh, which Hugh thought exceedingly charming; but sobering quickly, the stranger said: "Excuse me, Mr. Teps, for appearing before you in a double disguise. Rest assured that I have assumed it for your sake as well as that of the noble cause you represent. I have the misfortune to belong to the priesthood of Mammon. If my connection with you and your scheme were known, a cloud of suspicion would at once envelope you and your designs. I know full well that I can safely rely upon your discretion; but it is better that you should remain totally ignorant of my true name and connections, than, in case of discovery, you could

majesty. Apropos, before I forget it. You will find sterling men and women on these lands, fully in sympathy with you. I shall command them to obey you implicitly, trusting on the other hand, that you will see to their temporal and spiritual welfare."

"Trust me for that, madam; but I still fall."

"Well," with another laugh, "my presence seems to be confusing to you, so I suppose it will be good policy to depart. There was something, however, I intended to speak about. Oh, yes. If I were in your place, Mr. Teps, I would not mention these money subsidies to the other members of the board. Differences are but natural, and in case of such differences an extra penny like this might come handy."

"A suggestion giving another proof of the unbounded faith you have in my honor and integrity."

"Have you not earned it, Mr. Teps? Some people call you rash, others cranky, but I have never yet seen or heard the man who doubts your integrity."

"Thank you, madam. And you must really go?"

"Yes, to watch over you and yours."

"I always thought the doctrine of the guardian angel a myth; you have now converted me, Miss Smith. And—and—may I hope that some day I may see you again—some day, when possibly no longer veils the features of our guardian angel?"

For a moment an almost irresistible impulse seized the stranger to throw back her veil; but a deep conviction of the necessity of a temporary concealment of her identity conquered this impulse, causing her to say very gently: "If that day will arrive soon, Mr. Teps. Remember, that a letter entrusted to the servant I promised you will always reach me. If you need my assistance beyond the means already placed at your disposal, do not hesitate to invoke my aid. And now farewell. Heaven bless you and your holy cause."

Another pressure of the soft hand and she was gone, leaving him uncertain as to his mental condition, in spite of the hearty pinch she had applied to his hand. There was the red spot and there were the cheeks glowing and a speaker and more untrammelled execution of his plan than he had dared to dream of an hour ago.

(To be continued.)

## LITERARY NOTES

### MY DREAM OF THE CITY.

In dream I stood on a lofty mountain. While a mighty city nestled below. With stately mansions and gleaming fountains. And multitudes thronging to and fro.

The sound of the workman's saw and hammer. Breaks faintly on my listening ear; The smoke wreathes over the stir and clamor. From factory, forges and dwelling near.

But a subtle curse is o'er the city. The school of greed in human form; Devold of principle, conscience, pity. Which evert the walls of truth adorning.

Has brought its way to the halls of learning. The pulpits and the courts of law; Here firm entrenched and proudly spurning. Holds all within its dreadful frown.

Under seeming prosperity's grandeur. Ferth struts this monster garded well; Turning fair noon into midnight danger. Ringing the hour of labor's death knell.

But right will not thus ignobly perish. For the people down in their trust hear. The smoldering fires of freedom cheerish. And monopoly's chains are doomed to part.

For labor is rising grandly, proudly. To cast off this ruthless oppressor's yoke. I hear the chorus swell sternly, loudly. "Let tyranny bow 'neath freedom's stroke!"

The people will soon win a splendid triumph. O'er the enthroned hosts of selfish greed. No baron's castle shall rise defiant. But right and comfort shall reign instead.

So "On with the fight!" ye sons of freedom. Let all mankind your courage see. May your inspiring example lead them. To resolve that they, too, will be free.

May the fight be waged till from this planet. Shall the great red dragon—Slavery—fall; And human love and brotherhood span it. In one lasting chain of good to all.

—Asa H. Antislavery in Buffalo News.

### THE CITY.

"To the multitude the economic city is a Vanity Fair," says a writer in the Chicago Journal. "Its chief problem to them is to get rich. To produce or gain wealth, to increase, invest, and display riches, its life's highest aim and goal. The unfortunate hide their poverty in the darkest suburbs or slums, the successful flaunt their riches in costly mansions. Wealth measures all worth. The rich man's ignorance passes for wit, and his solemn stupidity for wisdom. His plethoric bank account hides his plebeian birth and lack of education, and buys him admission to the prouder aristocracy of the old world.

But the real and most difficult problem of the economist in the city is to save the poor, the ignorant, and their children who sought shelter in the city, and found there only deeper poverty. Housed in alleys and slums they become dangers to the health, the morals, and the property of the other classes.

Society's wails, the victims of some, the dupes or tools of others, the dread and burden of all, they overload charity and depress civilization.

Out of the dark mass a help, fellowed by friends or aided by accident, rise to better fortunes, but misfortune brings down others to fill their places. Employment, if it could be made steady, might lift and save many. This seems thus far the only remedy.

Education may help the children, and especially the industrial training now wisely introduced into city schools. Work dignifies while idleness degrades."

"The city which first provides full and constant employment for its lower classes will be the first to solve the problem of the slums and the pauper."

"But the city has become in the last half of this century the center of manufacture as well as of commerce. The change from water-power to steam has made it possible to leave the waterfalls, and the railroad has made the city the center of supply.

"While less than half of the population live in the cities, far more than half of the world's work is done in city shops and mills. The artisan classes are now city dwellers, and the great labor organizations have their homes among the city workers.

"This has nearly doubled the economic forces of cities and added a problem of immense importance to city life. The enormous growth of city fortunes, the hundreds of millionaires, and the gigantic trusts and monopolies which they control, add to the power of these great economic centers, and may well awaken alarm. Capital and labor never before stood confronting each other in such close array and magnificent might."

A recent invention is a coal dumper which picks up a cargo of coal and dumps it into a ship, dispensing with the dignified labor of 100 men. One is now in use at Anshabala, O.; another will be ready at Cleveland in a few days. How does the gold standard or high tariff protect these men? Go where they may, they will find hundreds of idle men, displaced by machines. The inventor outstrips common sense. The statesman is tied by ignorant greed. The starving millions may hang to the economics of a hundred years ago, but they will suffer the pangs of hunger and cold for their obstinacy.—The Coming Nation.

Almost anybody can make a good trade when he is in a position to dictate all the terms and compel the other fellow to comply. That is the condition of the country to-day; a few men are in a position to dictate all the terms by which the common people stay on the earth.—Living Issues, S. C. Lake City.

### THE NEW TIME.

The New Time for February is an excellent number. Its leading articles are "Married Apostles of Labor," by Eugene V. Debs, and "Hard Money Versus Soft," by Prof. Thomas E. Will, president of Kansas Agricultural college. The former is a defense of the Chicago Anarchists and a condemnation of their judicial execution. The latter is a keen analysis of the opposing ideas of money, and a logical argument for a strictly scientific money system. Both articles are embellished with excellent half-tone portraits of their authors. The other articles throughout the magazine fully sustain its high character and its editorials are fully up to the high standard the magazine seeks to maintain. Suggestive cartoons, illustrating current events and ideals of the future, are scattered throughout the book, and the customary piece of realistic fiction is there to delight lovers of that sort of thing. "Facts and Figures for People Who Think," by Wm. Matthews Handy, and "Clippings and Comments," by Samuel Leavitt, continue to be features of the book. The New Time is a magazine that should be in the hands of all reformers. The price is only \$1 per year. Subscriptions may be sent to this office, or, better still, we club it with the Social Democrat for the extremely low price of \$1.35 per year.

### MERRIE ENGLAND.

Our edition of Merrie England creates much favorable comment, and is going like hot cakes. Many copies are being circulated as propaganda material by the comrades of the Chicago branches, and elsewhere throughout the country. Send in your orders; a second edition of 10,000 copies will shortly be issued, and we can promptly supply all demands.

Every man and every woman who has brain of a superior quality is a visionary. It is only the dull, senseless clod who has no visions of a higher humanity; of an international brotherhood wherein there shall be no soldiers and few policemen; of a holier church, purer judges and a better law. These were some of the visions of Jefferson.—M. M. Trumbull.

## COLONIZATION DEPARTMENT

CYRUS FIELD WILLARD, EDITOR  
COLONIZATION COMMISSIONER — COL. RICHARD J. HINTON, Chairman.  
W. P. BORLAND, Treasurer. — CYRUS FIELD WILLARD, Secretary.

### REPORT OF RECEIPTS.

Am't previously acknowledged	\$1,234.39
H. Ludford	1.00
Mrs. Z. N. McCoy	.52
H. M. Draper	2.00
Mrs. E. Tyler	.50
W. E. Poet	.20
J. C. Frost	1.57
Emil Dermul	5.00
J. Roeschlein	.50
J. D. Spencer	.50
M. J. Kingsbury	.55
E. Page, Branch 2 of Oregon	1.00
E. Anderson, Branch 9 of Ill.	.50
Emilie Tennant	1.00
Friend	1.00
B. B. Exnard	.30
Total	\$1,300.73

W. P. BORLAND, Treasurer.

### A PROPOSED SYSTEM.

The Colonization Commission has received many suggestions from members in various parts of the country as to the best methods to be pursued in establishing the Co-operative Commonwealth. One of the best plans yet submitted is that presented by a member who desires no publicity and hence his name is not given.

Members are invited to carefully study it and suggest changes or improvements. It is as follows:

### OUR PRINCIPLES.

Our principles are the collective ownership of land and the instruments of production and distribution with co-operative and associated labor applied thereto.

### OUR OBJECTS.

Our objects are to secure the material comfort as well as the well-being of mankind and to establish a social and industrial system based on brotherhood instead of selfishness. Our special object is to provide employment for the unemployed as well as those who believe in trying to establish the new system.

True individualism, now impossible through lack of food for body and mind, will be possible when material comforts are provided for all and leisure and education give all opportunity and means for individual development. Education comes from the Latin word educo "to lead out." It means to lead out or permit the evolution of the indwelling individual instead of cramming him with facts which may be of no use.

Plenty, leisure, education, the development of individual worth and collective virtue, such are our objects.

It has been said that a religious feature is necessary if community efforts are to be successful. We have a religion. Our religion is Brotherhood, the essence of all religions. It is a fact, science as well as a sentiment in religion. Every person in our new society will have the right to believe or disbelieve in any religious system or philosophy and to declare such belief or disbelief without affecting his standing as a member of our society, each being required to show that tolerance for the opinions of others which he expects for his own. Christian or Jew, materialist, agnostic and spiritualist, all can agree on one fundamental idea, Brotherhood.

### OUR METHODS.

The ownership of land and machinery and the administration of cooperative labor require certain methods distinct from principles and objects. The title of ownership shall be vested in a corporation to be formed for the purpose of creating a legal entity. All the capital stock shall be placed in trust in the hands of the members of the National Executive Board and Colonization Commission of the Social Democracy of America as trustees. This will avoid the possibilities of stock jobbing evils of individual ownership, and dangers of endeavoring to break up the corporation through stockholders in order to secure possession of improved real estate. The corporation shall have a nominal capital of \$100,000 divided into 3,000 shares of \$100 each. These shares may be sold to obtain funds but the voting power never alienated from trustees. It shall be known as the Co-operative Commonwealth Company and shall have a board of directors of five persons composed of the three Colonization Commissioners and two members of the National Executive Board elected by the Trustees who hold the voting power on every share of stock issued, and no increase or diminution in said capital stock shall ever take the voting power or control of each and every share from the Trustees composed as described, and said Trustees shall not have the power to completely alienate stock once placed in their hands without submitting to the referendum vote of the members of the Social Democracy of America.

### WORKING DAY.

No person shall be asked or expected to work more than six hours per day or thirty-six hours per week with one day's complete rest in seven. In the beginning, in case of emergency or at any other time, an employee of the corporation which temporarily represents the collectivity may volunteer to work longer hours than six, but it shall be purely voluntary unless a majority vote decides otherwise.

Each person so employed will receive each day a certificate of labor check, setting forth that he has worked so many hours and that certificate will be exchangeable at the central department store for goods and services, whose price will be fixed at the cost of same. Each adult person so employed stands in the same relation as a stockholder in an ordinary corporation and thus is entitled to an equal dividend of the products of the Company after the necessary wages of the employees have been paid.

At the end of each year, if such dividend is not consumed, it reverts to the common ownership and becomes a

part of the surplus to be disposed of if desired or utilized in such other manner as the board of directors may decide.

The initiative and referendum shall govern the board of directors at all times when once established, but the board of directors shall have the right when beginning operations in any place to defer putting said initiative and referendum into actual use until the industrial affairs of that locality are running smoothly, but in no case shall the initiative and referendum be deferred more than seven years.

### ADMINISTRATION.

The administration of the Company shall be divided into three departments. The first embracing agriculture, forestry and pastoralism; the second manufacturing, mining and building; the third transportation, distribution and education. Each of these departments shall be in charge of a commissioner who shall be responsible to his fellow commissioners and to the board of directors for the proper conduct of his department. They shall have the power to select their own assistants in all cases as well as employees generally in their several departments and to accept or reject any employee when sent from the Bureau of Examination and Admission. No money price shall be charged for admission to employment as it is our aim to employ labor and suitable and intelligent labor may be needed and yet such labor have no money.

Our aim being to employ the unemployed, each person shall be set to work in his own occupation or calling rather than one of which he knows nothing. As fast as the question of subsistence will permit new industries shall be started until the whole circle of industry is complete. The company shall be managed by the Board of Directors for the purpose of producing for use and not for profit.

Children under the age of 16 are not expected to work in productive or distributive occupation and must attend school unless relieved therefrom by the Bureau of Education. Those reaching the age of 16 shall be examined to determine whether it will be for the general good that a further exemption for the term of five years shall be granted for further and higher education.

Service in the Co-operative Army shall be obligatory on all citizens between the ages of 25 and 45. The word citizen means male and female. Persons over these ages may be admitted to the army from outside. The decision of the commissioners shall govern in all cases where there are no rules established to the contrary. It is a good rule to make but very few rules which should be based on general principles and these capable of being easily changed at any time. We want no written constitution to bind our successors (when we are dead) to ways and systems that may become obsolete.

### COLLECTIVE PROPERTY AND INDIVIDUAL POSSESSION.

When anything is with the circle of production and distribution it is collective property. When it passes from the department store to the individual it is his individual possession. No land can be sold, but each man will own his own house if he so desires and gives enough in equivalent to the collectivity for such house, whose character is to be determined by the individual in conjunction with the Bureau of Building. The contents of such house, etc., are the individual's possessions.

### MEMBERSHIP.

All persons desiring employment must sign an application for admission to the Co-operative Army in which he must agree to the principles and platform of the Social Democracy of America and signify his willingness to obey orders without grumbling. If on examination he is found a worthy and desirable member of the community he must sign an agreement not to bring any suit at law, to refer all matters to

### CHANGES.

These rules can be changed when desired by a majority vote of the total number of employees or members, by the Initiative and Referendum, when once established, 20 per cent being necessary to take such action.

In explanation of the working day it may be said that in agriculture and outdoor occupations dependent on natural light the day is twelve hours and two gangs working six hours each would be necessary, while in the factories where artificial light could be used the factories could be run twenty-four hours with four gangs of men producing thus to the utmost. Everything should be done under the most scientific administration of industry and chemistry and electricity should in particular be developed. Other details might be noticed but the main idea is to give a skeleton framework on which the living Co-operative Commonwealth will be clothed.

### THE CO-OPERATIVE BOX.

The question has been asked as to the best way of utilizing the Co-operative Box.

The best way is to put it on the mantelpiece where you can see it every day and every day to drop in a coin, even if it is only one cent.

The principal thing is to get in the habit of using the box every day. Regular habits of saving mean much when applied to worthy ends.

Mr. Editor: I agree with you that many of us will be dead before the political power will benefit us. I always have regretted that your committee on colonization has not tried to organize the different occupations to make a complete set of men to make and finish some things; for example, say for building purposes, masons, bricklayers, blacksmiths, molders, carpenters, painters; in fact, all trades to complete a building. In starting near a big city where work can be obtained in six months, each small colony of about 100 members could support themselves and, by trading with each other, they would have the economic power in less than five years, without a word of politics.

CLAUDE FERDINAND.  
Paterson, N. J.

In the January Forum Mr. Ellhu Thompson, the electrician, gives a summary statement of the electrical advance of the last ten years. He makes it very clear that the progress of civilization (which means man's command over the forces of nature for his own advancement and utility) has received a greater push since the year 1880 than in any similar period since the world began. The most important of these advances are the practical development of the telephone (first exhibited in 1876), the "step-up transformer" by which electrical power can be transmitted over long distances at small expense; the incandescent electric light; the electric railway in its various forms, and the Roentgen rays by which opaque substances can be made more or less translucent. The use of the step-up transformer has found its largest development in the service of the Niagara Falls Power Company, which is now carrying the energy of the falls to the city of Buffalo by dynamos of 5,000 horse-power each.

In Paris a daily paper is to be published exclusively by women. Madame Durand, late of the Theatre Francaise, is at the head of the undertaking. The work on the paper, editorial and technical, will be done by the gentler sex. The paper will be the rallying point of all French women struggling for the extension of their rights. It will also pay attention to the social question as far as women are interested in it.

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JOHN HARVEY will be a guiding force for the efforts of the Social Democrat and its allies to build up an economic structure which shall insure the welfare of its members and point out the way for the future.

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