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IMPERIAL MESSAGE OF BILLY THE FIRST

Girth, Weight, Length and Other Dimensions of Twenty-Six Working Days on Wind, Water and Gas

THE GREAT IMPERIAL RAGTAG

How the Revenues Created by Labor Are Expended in Policies of Imperialism by the "Man Who Did It."

By Max Melnard

Emperor Billy's first communication to the republican imperial ragtag contained 21,000 words.

It measures 4 yards and 10 inches in length, and is chuck full of wind, water and gas.

If it took Billy, as reported, twenty-six working days to construct it, it cost the taxpayers of the empire \$160.25 a day, or \$4,166.50.

There are no standards by which Billy's document, except its length, can be measured or weighed.

In these regards there is a wide diversity of opinion.

As to bulk, estimates range all the way from a mole hill to a meeting-house; in weight, from a grain to a grindstone.

If regarded as simply wind, there is enough to blow all the brass bands of creation; if gas, enough to drive Vesuvius out of business; if water, enough to drive all the machinery of capitalistic grist mills in the country.

If it could be metamorphosed into a man, Mark Hanna, for instance, it would have the head of a peacock, the neck of a bulldog, a balloon-shaped abdomen, the legs of a kangaroo and feet requiring No. 25 boots.

In all regards, Billy's message is a wonder. In politics, a horse fiddle; in statesmanship, a jewsharp; in government, a bagpipe, and in imperialism, a whole brass band.

Emperor Billy has got the power and sword—the army and navy—military governor, flags, fustian and feathers, red tape and gold braid, and is as happy as a long-neck clam at high tide.

With his ships and soldiers he untangled the Chinese snarl.

Under his imperial sway Boxers ceased to box. The almond-eyed dowager empress and the pig-tailed emperor of the Celestial empire ran away from Pekin in a handcart. The tsung-li-yamen disbanded, and the empire of the United States forged to the front, a "world power"—all of which Emperor Billy tells his Ragtag in his wonderful message.

Under the empire, Billy points out that prosperity is everywhere knee-deep and the tide still rising.

Exports and imports mount up to billions; the balance of trade in favor of our empire is near a billion. Customs and internal revenue receipts show that Emperor Billy's subjects paid taxes last year of more than half a billion, and that of this vast sum labor paid (since only labor creates revenue and pays debts) to support the army and the navy and carry on the imperial war in the Philippine islands, about \$200,000,000.

In this Cheops pyramid of money, represented by imports, exports, balance of trade, customs and internal revenue taxes, with expenditures for army and navy to maintain the empire, millions are piled upon thousands and billions are piled upon millions until the narration of the colossal prosperity reads like a description of an Alpine scenery, when "hills peep o'er hills and Alps on Alps arise." This tickles Emperor Billy. He's the feller what's done it all. He titters like a sparrow and smiles like a forty pounder while shooting Christian civilization into heathen. He laughs like a Niagara and roars like a cyclone as he tells his Ragtag and the world, "I did it."

Moreover, Emperor Billy tells his Ragtag that he's got an army of 100,000, officers and men, with big and small guns to match, besides a navy of big and little ships, with still more in the course of construction.

Of his army he tells his Ragtag he has 60,000 in his Philippine possessions, 6,000 in Cuba, about 2,000 in Porto Rico, the remainder being distributed at home in 58 military posts, to see that capitalism is protected, while filling the dinner pails of its v age slaves with plum pudding and pound cake to make them contented with their lot.

Emperor Billy gives his Ragtag to understand that the war in the Philippine islands will go on until the "niggers" in that colony are all dead or converted by the gospel of the gun.

He does not state how many "nig-

gers" have been slaughtered by his missionary bullets, or have died under the auspices of Christian famine; nor does he tell how many American soldiers have perished while laying the foundations of his empire in the Philippines. That would be small talk for a conquering emperor, decorated in war paint and peacock feathers.

It has been customary from away back to the days of Alexander and Caesar, in great emergencies, to consult the gods and ask for divine guidance. Not so with Emperor Billy. He invokes no assistance in that direction. He waves his scepter under the nose of his Ragtag and shouts:

"I'm the hero the world's-been looking for."

"I'm on top; I'm the whole thing."

"Look at me."

"I have dragged the United States out of a hole."

"I have made it a world power."

"I have established the empire."

"I have placed it in the van of the nations."

"I can straddle a continent."

"I can ride a cyclone."

"I am Emperor Billy!"

"I have established a dynasty."

"I will name my successor—"

"Mark Hanna's the fortunate coon."

"What I want is—"

"More ships, more money and more men—"

"And my Ragtag will give till I holler 'enough'—"

"And say 'Amen!' "

Rah for Billy I!

CHILD LABOR IN THE SOUTH

A bill has been defeated by the Georgia legislature for the protection of children in the factories of that state. This is what might have been expected to occur in a state that is entirely controlled by the bourbon democracy, which believes as much in industrial slavery now as it used to believe in chattel slavery. The sentiments of the democratic leaders have never changed.

One paper asserts that some of the members of the Georgia legislature actually fought the law on the ground that such a law would be injurious to capitalism, and that it is necessary to allow little children to be enslaved that there may be profits made on invested capital. The oppression and robbery of childhood, the degradation of womanhood and the enslavement of manhood are mere incidents in the eyes of those who support the present system.

The cotton factories in the state of Georgia have been paying from 25 per cent to 90 per cent on the invested capital, and under these circumstances the helpless children of the state are to be enslaved by a brutal system of capitalism for the benefit of those who are sucking the lifeblood and grinding their bodies into profits. This is the social hell that affects society which is supported at the ballot box by the fathers of helpless and innocent children. Most church members support the infernal system and place the rights of property above morals, virtue and human souls.

No state deserves to be called civilized that does not possess a sufficient amount of virtue to protect helpless children against the brutality of capitalism, and as one newspaper published in Georgia asserts: "The state is disgraced in the eyes of the whole world."

The action of the Georgia legislature in defeating a measure to protect helpless children in the slave pens of that state should convince every workingman and every friend of humanity in the south that the southern bourbons are as much under the influence of capitalism as the republicans are, led by Mark Hanna. There is no difference between them, except the democrats are worse in their actions. There are child labor laws in most of the republican states, which, of course, are poorly executed, while the democrats of Georgia refuse to place a child labor law upon the statute.

All this shows the powerful influence capitalism has over legislation and that the capitalist class own the old parties, boots and breeches. And that there is no hope of a better civilization as long as the working class are fools enough to vote for capitalist parties.

The democrats have been saying much about republican friendship for trusts, while it is notorious that in the south, where the democrats hold the supreme power, there is no protection comparatively to the working class, and so far as I know there has never been a law placed upon the statute books by the democrats of the south protecting children from the greed of capitalism.

This is a sad commentary on the rule of the bourbon democracy, but it is true.

—W. E. Farmer in Farmers' Review.

War taxes to the amount of \$40,000,000 are to be reduced by discarding stamps from bank checks and patent medicines. Men of the "dinner pail" will hear the glad tidings with joy inexpressible, particularly that which relates to stamps on bank checks.

MERLIN'S MIXTURE

Charles W. Casson, Merlin, Revere, Mass.

THE MAINSPRING OF FORTUNE

Some ten years ago I was a jeweler and made a living by watching the public. One day a man came in and, producing a watch, placed it on the counter. "It won't go," he said. "I have shaken it, examined it, started it, growled at it, cursed it, but all to no purpose. It won't go."

I took the watch, and after a glance at it, wound it up and gave it to him, going. He took his departure without any unnecessary delay.

And the great majority of working-men are like unto him. They find that in the modern times their wheels of fortune have stopped. Loud have been the complaints of "run down" finances, and not without ample excuse.

They have shaken the machine of fortune with strikes, they have denounced it with curb-stone curses. They have done all but one thing: They have forgotten to wind it up by the key of legislative action.

The mainspring of fortune is not broken—it is simply unwound. The machine is intact and capable of producing and keeping good times. But it shall do so only when labor, by using the key, utilizes the machine.

FIXING THE LABOR MOVEMENT

I was in a fellow watchmaker's shop engaged in conversation, when a man walked in. Putting his watch on the showcase, he said it wouldn't go. My friend looked at it and exclaimed: "What! have you been in a railway accident?" "No," said the fellow, surprised. "Well," said the jeweler, "it's a pretty tough case, but if you leave it for a week, I'll try to make something out of it."

He did. After the man left he wound up the watch, marked \$2.75 on the tag and hung it up, ready for delivery.

It was clear robbery, of course. But not a bit more rascally than the methods pursued by the political shops of the period.

Labor, ignorant and credulous, entrusts its case to the hands of the republican political watchmakers. The latter reward the trust displayed by the promise of better times, and then proceed to collect robbery rates.

The labor movement, like that watch movement, depends, for sure and prosperous action, not upon political tinkering from without, but on the right use of industrial power within. Too long have these political knaves "fixed" us to their own advantage. It is high time that we do it ourselves, and to our own advantage.

So long as workingmen permit themselves to be wound up by capitalistic keys, just before election, they may expect to pay the winder afterward.

A CURRENT FALLACY

A third and last illustration culled from the same source. A young woman walked into my store one day, her appearance and manner betraying the fact that she lived in Mosstown, Waybackville. After considerable fumbling, she produced an old English timepiece about the size and value of a small turnip.

Hesitatingly she explained her errand. "This is my dad's old watch. He don't want it any more. So me and sister—we thought, perhaps—we want you to make it—into two little ones—for me and her!"

And yet, in these later days, I have found men, and scores of them, who expect that the old political party's clocks can be remade into the new Socialist movement that shall strike the hour of freedom and justice.

Even men like Jones and Parsons and Pomeroy show that, with all their chances of mental improvement, they have still been living on the outskirts of knowledge by asserting the same thing of the democratic party. They have found that they got into too deep water by trusting to the Bryan-y deep.

Just as the old silver turnip was worthless in the remaking of a new watch, so the old parties must be discarded in the construction of a just system. For this reason the Social Democratic party has started to make, of new materials and of new design, an organization adapted for its ultimate purpose.

Won't you be a screw, a pinion or a cog in our new machine?

The Democratic Go-Between

In a recent issue of the Inquirer-Sun of this city I find an interview with Hon. Hoke Smith which shows to some extent, at least, that the old parties are beginning to recognize that the real fight in the future will be between the plutocrats and the Socialists.

In this interview he expresses his regrets that Col. Bryan should still stick to the Chicago platform and, at the same

time, he disapproves the suggested reorganization of the Democratic party.

Continuing, he says: "The democratic party should stand between the plutocrat and the Socialist as the party of the constitution and for the people. It has defended the appeals of persons and of property, and should not be led into attack upon either."

Indeed, the powers that be are beginning to see that they must count on Socialism as a governing factor in politics. We are recognized as the enemy of the present industrial system and, if we keep the irons hot for the next four years, we will make the plutocrats, democrats and the whole band of fanning sycophants that follow their wake get a hump on themselves. Yes, we are in it to win; not for the mere sake of winning, as the democrats plainly showed they were in the last campaign, but because we stand for those principles which, when adopted by our government, will make of us a truly happy nation. God speed the day when the truths of Socialism will be thoroughly understood and put into effective operation.

W. A. Ross.

Columbus, Ga.

Poverty's Declaration to Labor

Labor—the heritage of man, the payment for his creation.

Labor—the mortgage that burdens human existence, the yoke that encircled the birth of humanity and mocks the tottering form of age to the grave.

Labor—the grim master that beckons on beneath the whip of hunger, starvation and death; the skeleton that rises with the breath of life and flaunts its mocking fingers till earth receives its prey.

Labor—the captive chains that bind the ages of life, the merciless bondsman that shackles nature and defies the hand of time.

Labor—the contract that rocks the cradle and cancels its claim only at the grave; O the endless play of human strength with oblivion as its climax!

Labor—the uncompromising dictator of toil, the indictor of humanity to manual suffering without justice.

Labor—the relentless tribunal that canopy's the haven of the poor and makes poverty their worldly shrine.

Labor—the producer of joy, the dispenser of woe, the sword of the mighty; a yoke for the weak, a plum for the rich, a brand for the poor.

Labor—the prop of the crowned monarch on his throne, meager provider for the peasant's table.

And yet, Labor is essential as the light of day; as the waters kiss and nourish the brookside moss, so Labor lights and nourishes the path of life. Labor is the goddess of the rich, the tyrant of the poor.

The equalization of labor is the fountain of hope; the unjust distribution of wealth is the climax of despair.

Geo. H. Clark.

Evolution Through Organization

Man in his lowest estate is an egotist pure and simple. He acts for himself and for those in whom he feels a selfish and personal interest. As he grows toward a higher degree of intelligence he forms co-partnerships and organizes associations of individuals in order to have the co-operation of a larger number for some specific purpose. It is thus, that in proportion as the intelligence of the race increases the more general will be the tendency to associate and combine. Or, in other words, the tendency is toward co-operation.

Persons representing all of these tendencies are to be found in every community at all times. At the bottom of the scale we have the purely egoistic who prefer to stand alone without any reference to others, never combining with their fellows for any purpose except in most limited degree. Then a little higher in the intellectual scale, men begin to associate their efforts for a common purpose, and still higher in the scale we find these associations more powerful and comprehensive in their purposes. In every association of this kind for a common purpose, the individual member surrenders some portion of his egoism in exchange for the benefits of co-operation.

This tendency to organize, to associate and combine for a common purpose is always an indication of a quickening of the intellectual faculties, and as we go higher in the scale, this tendency will be proportionately accelerated among the people until it includes the entire mass for the benefit of every individual. This, when complete, will be altruism, which is our next step in progress. It is to this grand culmination that this tendency to combine is pointing. One class of people organize and associate their efforts to secure some advantage for themselves and to the extent that it is successful, other classes are compelled to combine for their own protection.—A. O. Grigsby in Equity.

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CRY OF THE POOR TO THE WEALTHY

Impassioned Arraignment of the Capitalist Class of the World by One of the Greatest of French Writers

AN APPEAL FOR JUSTICE

The Day Foretold When There Will be No More Lords, No More Masters, but Free Men

By Victor Hugo

The poor cry out to the wealthy. The slaves implore the rulers. And as much now as in the days of Spartan Helots. I am one of them, and I add my voice to that multitude that may reach the ears of the rich. Who am I? One of the people. From whence come I? From the bottomless pit. How am I named? I am wretchedness. My lords, I have something to say to you.

My lords, you are placed high. You have power, opulence, pleasure, the sun immovable at your zenith, unlimited authority, enjoyment undivided, a total forgetfulness of others. So be it. But there is something below you. Above you, perhaps. My lords, I impart to you a novelty. The human race exists.

I am he who comes from the depths. My lords, you are the great and the rich. This is perilous. You take advantage of the night. But have a care; there is a great power, the morning. The dawn cannot be vanquished. It will come. It comes. It has within it the dawn of irresistible day.

You, who are the dark clouds of privilege. Be afraid. The true master is about to knock at the door.

What is the father of privilege? Chance. What is his son? Abuse. Neither chance nor abuse is enduring. They have, both of them, an evil tomorrow.

I come to warn you. I come to denounce you in your own bliss. It is made out of the ills of others. Your paradise is made out of the hell of the poor. I come to open before you, the wealthy, the grand azzizes of the poor—that sovereign who is the slave, that convict who is the judge. I am bowed down under what I have to say. Where to begin? I know not. I have picked up in the cruel experience of suffering my vast though struggling pleas. Now what shall I do with them? They overwhelm me and I throw them forth pell mell before me.

I am a diver and I bring up from the depths a pearl, the Truth. I speak because I know. I have experienced. I have seen. Suffering? No, the word is weak. O masters in bliss! Poverty—I have grown up in it; winter—I have shivered in it; famine—I have tasted it; scorn—I have undergone it; the plague—I have had it; shame—I have drank of it.

I felt it requisite that I should come among you. Why? Because of my yesterday's rags. It was in order that my voice might be raised among the satiated, that God commingled me with the hungry. O! have pity! O! you know not this fatal world, whereunto you believe that you belong. So high, you are outside of it. I will tell you what it is.

Abandoned an orphan, alone in boundless creation, I made an entrance into this gloom you call society. The first thing I saw was law, under the form of a gibbet; the second was wealth—your wealth—under the form of a woman dead of cold and hunger; the third was luxury in the shape of a hunted man chained to prison walls; the fourth was your palaces, beneath the shadow of which covered the tramp.

The human race has been made by you slaves and convicts. You have made of this earth a dungeon. Light is wanting, air is wanting, virtue is wanting.

The workers of this world whose fruits you enjoy, live death. There are little girls who begin at eight by prostitution, and end at twenty by old age. Who among you have been to Newcastle-on-Tyne? There are men in mines who chew coal, they fill the stomach and cheat hunger. Look you in Lancashire. Misery everywhere. Are you aware that the Harlech fishermen eat grass when the fishery fails? Are you aware that at Buton-Lazers there are still certain lepers driven into the woods, who are fired at if they come out of their dens? In Peckridge there are no beds in the hovels, and holes are dug in the ground for little children to sleep in; so that in the place of beginning with the cradle, they begin with the tomb.

(Continued on Second Page)

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129 is the number of this paper. If the number on your wrapper is 130 your subscription expires with the next week's paper. Please renew promptly.

CHICAGO, SATURDAY, DEC. 22, 1900.

The Agitation Continues

For three months or more the entire country was in the throes of a wild agitation. No one declaimed against the disputations and distraction. Election day came in due time, the people voted, their verdict was declared, and calm reigned in all the storm centers. The republicans want no more agitation, and as for the democrats, for the second time, the victims of a dead issue, they are as silent as the dry bones in Ezekiel's vision. Not so with the Social Democratic party. Unconquered and un intimidated, the election in November affords no reason why agitation should cease, but a thousand reasons why it should continue with increased determination. Thousands of wage workers who maintain their fealty to the democratic party, satisfied that it is powerless to aid them in any struggle for better conditions, will abandon it. They will not join the republican party, thereby inviting a firmer grasp of capitalism upon their throats, but as the true situation dawns upon their minds will cast in their lot with the Social Democratic party. And the more energetic the agitation the greater will be the number of converts.

It has been written that "he who makes two blades of grass grow where before but one was grown is a benefactor of his race." If this is true, and true it is to an extent not easily determined, what should be said of a member of the Social Democratic party who organizes two branches of the party where previously but one existed? Comparisons in this case, at least, are not odious. The man who made two blades of grass grow where before there was only one might, in the lapse of centuries, clothe Sahara in emerald verdure, but the man who founds an additional branch of the Social Democratic party establishes on outpost in the empire of thought and reform and progress of limitless possibilities.

Under the influence of such a citadel of thought and aspiration, evolution from the lower to the higher conceptions of government and man's preordained destiny will go rapidly forward. Crude conception of duty will take on the form of conviction. Conviction will beget courage, courage action, and thus the man who establishes the new branch of the Social Democratic party becomes permanently a benefactor of mankind.

The American Federation of Labor

This great order of federated workers, made up of national and international organizations, state branches, city central labor unions and federal labor unions, claims that 1,000,000 unionists acknowledge its authority, and that during the past year 294,324 workers have been added to its membership.

In closing his report, President Gompers said:

"The enactment of wise and beneficent legislation in the interest of the toiling masses of our country must still be demanded until all the wrongs from which the toilers suffer are abated. We insist upon the enforcement of the rights to which we are entitled. Unless we, as the organized wage-earners of the country, protest against the wrong, and demand the establishment of the right, we shall lose the confidence and respect of the organized, as well as the unorganized, toilers of America, who will hold that we have failed to avail ourselves of all the opportunities which are presented, in order to seek redress through the proper channels. It cannot be denied that much faster and greater progress can be made, and will be made, provided we are firm in our determination to achieve it, unceasing in our efforts and undivided in our course."

The paragraph we have reproduced brings into bold prominence the fact that the condition of labor demands "wise and beneficent legislation." Who is to enact such legislation? Congress and legislators dominated by capitalism? Never, while rivers flow to the sea. Nevertheless, workers nurse the delusion, and conditions remain practically unchanged. The idea seemingly prevails that capitalism will hold a convention made up of delegates from trusts, corporations, banks, syndicates,

land grabbers, etc.—their name is legion—and resolve to abdicate their forts and spike their guns, an event to be hoped for when "Ethiopians change their skin and leopards their spots."

If the legislation of which Mr. Gompers speaks is to come, it will be enacted by the representatives of labor, and since the American Federation of Labor has a million of unionists under its banners it has an opportunity for consolidating the large membership into a labor party, equipped to enact "wise and beneficent" legislation.

Unfortunately, the American Federation of Labor, in its conventions, does not legislate in that direction. The delegates composing its conventions do not realize that labor is powerless while capitalism owns its tools and controls all the opportunities for employment, and that in the wide world there exists no autocracy so cruel and heartless as the autocracy of capitalism.

It is just here that Socialism challenges comparison with all other organizations for the amelioration of the conditions of labor.

It recognizes capitalism as labor's chief enemy, and plants itself defiantly in its spoliating pathway. Its allegations are bold and unchallenged. Its logic has all the force of axiomatic truth. It organizes for battle. It abandons the old trail, in which the tracks all point inward toward the slaughter house, and never outward toward better conditions, and withal a conquering faith in the ballot.

Socialism recognizes the fact that co-operation is as feasible and as logical as organization and federation, and that with co-operation labor regains from the grasp of capitalism its tools and secures its independence.

The American Federation of Labor is a great organization, and is manifestly doing a great work in the way of organization, and in the onward march of intelligence the time ought not to be distant when the great body of unionized labor will keep step to the conquering drum beat of Socialism.

In Union There is Strength

It is held that aphorisms, maxims, proverbs, etc., are of ancient coinage, that they have withstood the test of time and belong to the family of axioms—self-evident truths, which no amount of logic can strengthen, and no amount of sophistry weaken. In the list is found the maxim: "In union there is strength." It is invariably accepted as true and invulnerable without debate. Nations, corporations, combinations of every name, adopt the maxim and make it the basis of action. No school of philosophy questions its wisdom; neither saint, sage nor scientist doubts its power, and it has no stronger advocate than the devil himself. There being no doubt about the wisdom of the maxim, the over-mastering question is how to make it available for the welfare of those whose condition and employment require united effort to solve stubborn problems. The field is wide and inviting and thousands are in it exploring for facts. Unionizing labor is a theme which engages the thought of the people from the humblest worker to the most advanced statesman of the period, and a good deal of unionism prevails, which has doubtless accomplished some good, but infinitesimally little compared with what might have been achieved if the maxim "In union there is strength" had been permitted to exert its more than Archimedean power.

We have neither the space nor inclination to indulge in animadversions; it is nevertheless true, though seemingly contradictory, that the greatest obstacle in the way of success of unionism is labor is unionism—union against union. Take, for instance, the late strike of the employes of the anthracite mines in Pennsylvania, about 141,000 of them. Their grievances involved cruelty, impoverishment and degradation. Capitalism had its grasp upon the throats of its victims; wage slavery existed in its most aggravated form; hence the strike.

It was not probable there was a coal miner in the United States who doubted the righteousness of the strike of the anthracite miners of Pennsylvania. Without statistics we assume there are 500,000 coal miners in the United States, most of whom are members of unions, and believe that "in union there is strength," but confessedly working for unjust wages and therefore wage slaves, dominated and robbed by capitalism. These miners tax themselves and accumulate large sums of money to fight capitalism when a strike is ordered. In nine cases out of ten—more likely in every case—when the strike comes the money is speedily squandered, and though it may be given out that the miners have won, capitalism sees to it that conditions remain practically unchanged, and in one way and another the old system of spoliation continues. There is a bond of union existing between coal miners, or at least there ought to be such a bond of union. If such a union did exist, and there is no good reason why it should not, national and vital, a strike for justice in one region would be the tocsin for a strike throughout the country, in which case the maxim "In union there is strength" would mean victory. Five hundred thousand men, grasping the full significance of the maxim, would lay down their tools. In such a contingency a coal miners' strike would not continue for one day; not a

dollar would be expended by the miners; not a soldier with a rifle, not a sheriff, with deputies armed with pistols and clubs, with pomp and parade, would be seen. There would be neither noise nor confusion. The miners would simply lay down their tools. They would cease digging coal, without which business would be paralyzed as if by a decree of Jehovah. Capitalism, defeated and dumdounded, would yield to the inevitable rather than see its investments perish. The right would triumph and the blessings which justice bestows would crown the victory. Nor would this be all. One such a demonstration of the maxim "In union there is strength" would suffice. It would teach capitalism that the latent power of an old maxim would, in the future, see that its beak, fangs and claws no longer dominated in the coal regions of America. It may be alleged that such a strike would be one of sympathy. The allegation would be at once admitted. The late war with Spain was based upon sympathy. It was a case in which sympathy moved to action the mightiest nation in the world for a wretched and oppressed people. It was sympathy for the chattel slaves of the south that originated the war of the rebellion; and the old aphorism, "In union there is strength," gathers additional force if to its other energies the power of sympathy is added.

NOTES AND COMMENT

If capitalism could be personified it would resemble old King Nebuchadnezzar, who was arrogant, cruel and opposed to the poor. Besides he was proud and boastful. He is reported to have said on one occasion: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Capitalism says, "Do I not own and control all the banks and manufacturing and forges in the land? Do I not own all the herds on the plains and the cattle on a thousand hills? Have I not got in my grasp twenty million or more of wage slaves whom I permit to call their dinner-pails their own? Do I not control all the silver and gold, except what the government claims, but do I not control the government?" In this it is seen that capitalism outboasts old Nebuchadnezzar by several laps. But at the instant of the old fool king's asinine vaunting he was driven from among men and made to eat straw like an ox or browse around in the fence corners like a billy goat or a wandering ass. A similar doom awaits capitalism.

The population of our Philippine possessions is variously estimated at from 7,000,000 to 10,000,000. To convert these "niggers" and enable them to see and appreciate the glories of our Christian civilization, war has raged for two years. We have managed to slaughter 15,000 of them with Christian shot and shell, and about the same number have perished by sickness and famine incident to a hell of war—a total of 30,000, or, say, 15,000 a year. How long this Christian war will continue God only knows, but Emperor Billy I. has decided it shall proceed until the "niggers" are converted or annihilated. In the latter event, by applying the good old "rule of three" for the solution of the problem, the war is on for 466 years, or until the year of our Lord 2,366. The time may be reduced by increasing the standing army and in building more warships, and this we are doing. The empire is costly, but the people seem to like it, and be taxed for its extension and support.

Imperialism, autocracy, dictatorship, absolutism, one-man power and other prerogatives along that line were convincingly exhibited in Pennsylvania preceding the strike of the anthracite miners and other employes of the mines, about 142,000 of them. Robbed, oppressed and degraded, they talked strike and resolved to strike. Finally one man said "strike," and their fetters were removed. Then came the command "re-sume work," and the great industrial army obeyed. The czar of Russia could have done no more.

A statistician guesses that the population of the American republic-empire in the year 2,000 will amount to 441,009,206. If in 1900 we have 76,000,000 population and \$90,000,000,000 of wealth, with 441,009,206 population in 2,000 we ought to have something more than \$500,000,000,000 in wealth. As only labor creates wealth, the task of the "dinner pail" brigade for the next century is colossal.

Old Lorenzo Dow, the wandering and eccentric evangelist, was noted for short sermons. On one occasion he said: "Love God and hate snakes." If he were now living he might say: "Love the people and damn capitalism"—a distinction, but not essentially different from the other sermon quoted.

When capitalism is told that labor is federating for the purpose of extracting its fangs and clipping its claws, it becomes hilarious and points decisively to the anthracite coal fields of Pennsylvania.

No one knows better than President Gompers that a fine wrapper around poor fillers does not make a good cigar.

England is the great colonial power of the world, and when she seizes a savage or barbarous land her policy is to factionize the natives and set one faction to killing the other faction. The government of the United States regards the British policy as eminently wise and prudent, and General McArthur is to adopt it in the Philippine islands. He will organize a standing army of traitorous "niggers" to kill their fellow "niggers" who are fighting for liberty.

Dismissing the humanity, or more properly, the inhumanity craze, now raging in the United States, Socialists inquire, Who are to furnish the money to pay the expense of the standing army? The answer is always the same—only labor provides revenues and pays debts.

Pope wrote: "Know thyself, presume not God to scan—The proper study of mankind is man."

Andrew Carnegie has made money, lots of it. If the world would know how he secured his vast wealth, the Homestead strike tells the whole story. Hot water, electricity, Pinkerton thugs, robbery of workmen, etc. Now "Ande" poses as a philanthropist, and is giving back a portion of his income to found libraries. "Ande" may yet be converted and become a Socialist.

A correspondent of an Indian newspaper says the word "poo-o-o-o-o-ee," with accent on the last syllable, was used in early times in calling hogs, when they ran to be fed. Just now Mark Hanna is shouting "poo-o-o-o-o-ee!" and the swine are going to Washington in droves.

Neely and Rathbone inaugurated the empire in Cuba like a brace of shahs. They had palaces, plate, carriages, sumptuous bills of fare and all the trimmings galore. When they wanted money they stole it, and the dance went merrily on.

When a man says "I can't" he is as weak as a rope of sand. When he says "I won't" he is as stubborn as an army mule. When he says "I'll try" all the gods clap their hands and shout, "I'll help him."

When you see a yaller dog trotting along under capitalism's carriage, you may feel assured, nine cases out of ten, the canine is a subsidized labor leader ready to bark as its master directs.

Capitalism wears diamonds, lives in a palace, dresses in purple and fine linen and lives and riots upon the earnings of its wage slaves, and may it eventually "lift up its eyes in hell."

Is life worth the living? If a man is free, yes; if he is a slave, no. If what he earns is his own, life is a boon; if he is robbed that others may riot on his toil, life is a curse.

Mr. Bryan, before the election, was 16 to 1. Since Nov. 6 he is less than 1 to 16. The divinity that shaped his ends whittled them down to the size of a toothpick.

The way to organize a branch of the Social Democratic party is to organize it, and the way to subscribe for The Herald is to subscribe for it.

Shakespeare said: "He who steals my purse steals trash." Old Shake told the whole story of a capitalistic wage slave out of a job.

The Prince of Wales has an income of \$750,000 a year. His bacarat and turf winnings increase the amount to about \$1,000,000.

When a man says "I'll be a Socialist" he doffs the habiliment of a non-combatant and dons the armor of a knight.

In the operation of the mills of capitalism the toll takes about all the grist.

About Selection of Candidates

I desire to caution the comrades about the selection of candidates. I would not fill any office, particularly any local municipal office, with men who hold positions of responsibility or trust under any corporation, because they could not occupy such position and be of any use to us without the fact being known to their employers; and this being the case, the employe could not hold down his job a minute if the corporation did not believe that the kind of employe herein referred to could be made useful to them.

When the results of the late election are sifted down fine it will be found that mistakes of this kind cut a very large figure.

Give leadership to intelligent workers from the rank and file, and let the shop boss go until he is quite certain that he is converted.

This is from an old man who has nothing to expect from Socialism for himself, except the ill will of his neighbors, who cannot understand why he voted for Debs. Horace P. Porter. Port Arthur, Texas.

26 weeks for 20 cents.

THE NEW CIVILIZATION

The new civilization's coming by battle, work and prayer; The glad tidings of its advent are heard around us everywhere; The morning stars are singing it, and the music of the spheres Is heralding its coming—the supernal glory of the years.

Do you yearn for its coming? Then gird your armor on; The battle will be fierce and long ere victory is won. But all the winds that blow are tongued to herald the decree, That long'd for era's coming when the oppress'd shall all go free.

To ears attuned to songs of hope, to eyes with vision clear; There's no discord in the symphonies, no clouds of doubt appear; The dawning streaks of light flame up from out the dark abyss, The old departs, the new appears, and woe gives place to bliss.

The embattling Socialistic hosts, call heroes to the fray, Their vision is prescient, it descries the coming day, When a new civilization with conquering banners high unfurl'd Shall dominate man's destiny and shed glory 'round the world. J. B. Maynard. Indianapolis, Ind.

The Modern Saint

By Richard Burton

No monkish garb he wears, no beads he tells, Nor is immured in walls remote from strife, But from his heart deep mercy ever wells; He looks humanely forth on human life.

In place of missals or of altar dreams, He cons the passioned book of deeds and days, Striving to cast the comforting, sweet beams Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule, He walks a fellow of the scarred and weak. Liberal and wise his gifts; he goes to school To Justice; and he turned the other cheek.

He looks not holy; simple is his belief; His creed for mystic visions do not scan; His face shows lines cut there by others' grief, And in his eyes is love of brother-man.

Not hedged about by sacerdotal rule, He yearns to make the world a sunnier clime To live in; and his mission everywhere Is strangely like to Christ in olden time.

No medieval mystery, no crowned, Dim figure, halo-ringed, uncanny bright, A modern saint; a man who treads earth's ground, And ministers to men with all his might.

CRY OF THE POOR TO THE WEALTHY

(Continued from First Page)

Mercy, have mercy for the poor! Oh, I conjure you, have pity! But, no, you will not. I know ye all. Devils bred in hell, and dogs with hearts of stone. Upward to your golden throne for ages has gone the cry of misery, the groan of hunger, and the sob of despair, and ye heeded it not. What misery hast thou given shall be meted out to you in turn. Bear in mind that a series of kings armed with swords were interrupted by Cromwell with the axe.

Tremble! The incorruptible dissolutions draw near; the clipped talons push out again; the torn out tongues take to flight, become tongues of flame scattered to the winds of darkness, and they bowl in the Infinite. They who are hungry show their idle teeth. Paradises built over hell totter. There is suffering, and that which is above leans over, and that which is below gapes open. The shadow asks to become light. The damned discuss the elect. It is the people who are oncoming. I tell you it is man who ascends. It is the end that is beginning. It is the red dawning of catastrophe.

Ah! This society is false. One day, and true society must come. Then there will be no more lords; there will be free, living men. There will be no more wealth, there will be abundance for the poor. There will be no more masters, but there will be brothers. They that toil shall have. This is the future. No more prostration, no more abasement, no more ignorance, no more wealth, no more beast burden, no more courtiers—but LIGHT.

The list of subjects announced by Dr. George D. Herron for his coming lectures at Central Music hall indicates that these Sunday afternoon lectures will be of profound significance in stimulating popular thought along Socialistic lines. Cards and circulars giving subjects and other information regarding the lectures may be obtained at the office of the Social Crusader, 609 Ashland block, Chicago.

GROUND WORK OF SCIENTIFIC SOCIALISM

Various Distinct Eras in the March of Human Progress Noted—The Development of Capitalist System of Production

THE COMMUNIST MANIFESTO

Evolution of Capitalism and the Goal to Which it Inevitably Tends—Unerring Forecasts of Marx and Engels

By James Oneal

The ever-increasing, large dispossessed laboring class are being organized by the development of capitalism for the accomplishment of this end. The accession to their ranks of thousands of small capitalists, who have been beaten in the capitalist game, and many others from the professional classes, commonly termed the "intellectuals," who realize that supremacy for them within the limits of capitalist society is a snare and a delusion, increases immensely the strength of the class whose mission in history is to inaugurate, or preside at the birth of, the new era. As industry becomes more socialized and reaches its highest perfection in the trust era, the superfluity of capitalists as a factor in industry becomes apparent. At this stage they prove their parasitical character by disconnecting themselves from industry, and the former useful function of superintendence is handed over to a hired employe. They are no longer necessary. All the useful work is performed by hired employes, and these can just as well work for society as a whole. The owner does nothing at this stage of development but absorb the surplus values produced by thousands in common. John W. Gates can go to the Paris exposition and throw five-franc pieces from the Eifel tower, but the steel mills are operated just the same. They never stop because he is gone, for he is unnecessary in the productive process. Gates and his class, by ceasing to perform the functions required of them, must pay the penalty inflicted on all useless organs, whether organic or social; they must cease to exist. They are "unfit to survive." They have demonstrated their incapacity as a ruling class by the recurrent strikes and industrial crises that attend their rulership. Their supremacy is conditioned on the further subjection of the laborers and the latter are forced into the industrial arena, like gladiators of old, to fight for the munificent prize their masters dangle before them—a "full dinner pail." Their sway implies an increase in the army which takes away the most vigorous and leaves the weaklings at home to propagate a race of physical degenerates.

The continuance of capitalist rulership means the progressive expansion of the slums, which are gradually eating into the heart of the larger cities like a gigantic cancer and threaten the very life of society itself.

The monopoly of the means of communicating knowledge has become notorious, and the subserviency of the great educational institutions is in direct proportion to the amount of money bestowed. All these things act as a social barometer, indicating the gradual decay of capitalism. Industrial progress beyond the trust era is impossible within the limits of the old society, which fetters and restrains it, hence the forces which, by the removal of this obstruction, would make for progress, react upon society and stagnation sets in.

The solution of the problem as given by the Socialist is to complete the transformation. Industry outgrows control by capitalists. Its magnitude and proportions as a social institution mark it for social ownership and control. Social production and social ownership must go hand in hand before the contradictions are solved. The proletariat is rapidly growing in numbers, and it is these whom we rely on in the main to achieve this end.

THE FUTURE.

The Socialist has no ideal state on paper for the people to legislate themselves into. Our philosophy is merely an analysis of capital in its development and what it leads to. As to what maxim and prevail in the field of distribution, we do not attempt to say. Whether it will be "every one according to his needs," or "every one according to his efforts" will be decided by those interested. But one thing is sure: With the abolition of class ownership of the tools of wealth production and the substitution of common ownership will also go their power through such ownership to absorb the surplus productions of the working class. With the workers in control of society there will not be much danger of their robbing themselves. The objection that to give all men an equal opportunity on a common plane with each other would abolish incentive and society would stagnate does not hold. To borrow an illustration from

cosmic evolution: Life only became possible when the cosmic forces ceased to clash; so social harmony will never be realized until the class struggle is abolished. Those who speak of incentive presuppose its existence at present. To speak of incentive existing among that class who must sell all their labor force to another class at a competitive price is to play with terms. Incentive does not exist for them. They MUST sell. There is no alternative. Their wants act as a lash just as effective as though one were welded in the hands of their masters. Furthermore, incentive implies first an opportunity for all, which does not exist for thousands who have been displaced by machinery. To speak of incentive with the absence of opportunity is absurd. Three classes in modern society look at these questions from a different point of view, and may be divided as follows: The conservative, the reactionary and the progressive. Each corresponds to some class and seeks to express its interests in society. The conservatives are at present triumphant, and would like to maintain things as they are; but the forces at work in society are beyond their control. They believe things as they exist should be perpetuated and that prosperity abounds for all. From their class point of view they are correct.

The reactionary realizes something is wrong and sees it in the monopoly by the conservatives of the productive forces of the country and the centralization of capital. He does not see in this centralization a historical advance beyond the small petty industry which existed some years ago. He can only see in this new development the extinction of the small capitalist producer, which he represents, and seeks an alliance with the proletariat in order to reinstate himself in that position of supremacy once held by him prior to the trust era. Although he appeals to the laborer to help him achieve his object, he is not willing that the latter shall be anything else than a wage laborer, selling his vital force in a competitive market.

In the eyes of the small reactionary capitalist the formation of the trust which displaces HIM means the destruction of civilization, but the introduction of the machine which displaces the laborer is of no consequence. He would reverse the course of history. He does not ask himself if this is possible, he takes that for granted. He believes his interests lie in pursuing this course, and that is to him sufficient warrant for his action. He is willing to go back to the stage of small production by destroying the trust if possible, but would utilize machinery to its utmost regardless of its effect upon the laborers. His program is that of the crawfish. He would go backward if possible, re-invest himself with his petty privileges, and prevent further industrial progress for all time to come. His efforts are as ludicrous as they are hopeless. As well go back to the stone age as to his small and dwarfish methods of production. His class is as certainly doomed in their onward march of industrial development as the present system which he is trying to preserve. His interests are at variance with social progress, and he must succumb to the inevitable.

The progressive, on the other hand, while recognizing the evils that exist, does not advocate the policy of the conservative in trying to maintain things as they are, for he realizes that this is not only impossible, but undesirable. He also disagrees with the policy of the reactionist for the same reason. He is an evolutionist, and believes in allowing the development to proceed to its logical consummation. He believes that capitalism, like other social systems in the past, is but a transient phase in the development of society, and is doomed to disappear like its ancestors by the action of those laws that brought it into being. He believes that we are in the transition stage from the present to the future, which can neither be prevented by reactionary measures nor cleared by bold leaps or bounds, but that efforts should be made to shorten the birth pangs incident to the transition period, so that when the development reaches maturity the transformation may be accomplished with as little friction as possible. He believes that Socialism is the social system of the future, not so much because he desires it, but because capitalism is evolving the industrial structure necessary for its existence and is organizing the class whose mission it is to usher it in. To assume that the development can continue with the willing sanction of that great, writhing, seething mass on whose bodies it rests is to assume a fundamental change in that human nature to which our opponents so strenuously appeal.

The human race started in communism; it will end in a communism of land and capital. This does not mean that we will revert back to the primitive social organization with which the human race started on its tramp toward civilization, but a revival of it in a higher form with all the advantages gained in man's ascent preserved for his contemplation and enjoyment. This peculiarity, wherein the first and last stages of social evolution present such a striking resemblance to each other, and which has analogy in other sciences, has been commented upon by many scientists, both Socialists and anti-Socialists. To quote Hyndman, an English Socialist: "Being now

at the point when, after the successive periods of development under private property, we are, as we Socialists consider is demonstrably the case, on the eve of a great transformation back to our starting place on an almost infinitely higher plane; this early communism has a special interest for us. If you look through the development of nature you will find that the same law apparently governs all organic and inorganic growths. In the case of an ear of corn for instance. There is the seed which you sow; this is split up or differentiated in the earth, and then it reappears in the ear again, but on a higher plane. In the celestial sphere we can trace the operation of the same law from the nebulae to the various galaxies back to their point of origin again." To quote an opponent, Loria, an Italian scholar: "One truth, at least, has come to us—and all history confirms it—namely, that the ultimate economic form, while presenting the highest stage of development and nearest approach to perfection, will, at the same time, differ less than any of the preceding systems from the primitive social structure of humanity. This profound identity between the first and the last stages of social evolution corresponds to a logical law which is apparent to all who reflect upon the course of human development." (To be continued.)

WHEN PEACE ON EARTH WILL COME AGAIN

(Written for The Herald)

The holy time has come again Of "peace on earth, good will to men." So sang the angels in their song Unto a world of want and wrong Their jubilation on the morn When Christ, the Son of Man, was born. Have all the centuries passed since then Brought peace and good will unto men? Have twenty centuries sufficed To realize the dreams of Christ, Our first and holiest Socialist, Whom mankind crucified and hissed?

O kings, the favored of mankind, Rulers and leaders of the blind; Is it the gospel that you preach When cannons roar and shrapnels screech? Bullets and Bibles, can they be Synonymous with piety?

For sovereignty maritime Nations have steeped themselves in crime.

For sway over contiguous lands They have with blood imbued their hands.

Till war, like some vast python coiled Around the spoiler and the spoiled, Has crushed the spirit of the free And strangled human liberty. Ages of peace have never healed The scars of war's first battlefield.

I cannot hold that nation good Which is opposed to brotherhood; Or through its laws does all it can To trample on the rights of man. Proclaim it through the universe, Commercial empire is a curse! It crushes where it should uplift; It sets all moral law adrift; Manacles manhood with a chain Forged by the blood-red hand of Cain; Pollutes love's temple with its lust, Breeds avarice, rapine and distrust; And places Mammon in the shrine Where Christ should be by right divine.

So long as labor, every age, Is scarcely paid a living wage; So long as those who live by toil Are deemed the refuse of the soil, While those who ever labor least Are still the lords of every feast; So long as Dives sits in state While Lazarus is at the gate; So long as want and wealth contrast So disproportionately vast; And wealth stalks onward in his pride A sensuous libertine; So long as wrong oppresses right, And law is in the hands of might; And as in all the ages past This world is but a world of caste; However much divinely hailed, The gospels of the world have failed!

When over all the world will be A state of pure equality; When Socialism takes its place And binds in brotherhood each race; When men believe not in the creed, But in the doing of a deed; When swords will rest within their sheath

And cannons wear the olive wreath; When men will labor everywhere, But each according to his share; And at the forge or mill or mine Prove human brotherhood divine; And in the field or in the mart Build tabernacles of the heart; When all the world will be one kin, And no one more or less therein, But all for one and one for all, And free from superstition's thrall; And Christ's great law has come to birth, And justice reigns upon the earth— The holy time will come again Of "peace on earth, good will to men." But not till then, but not till then!

Lorenzo Sosso. San Francisco, Cal.

A few years ago the standing army of the United States numbered, all told, officers and men, 27,489.

Snap Shots

Socialists, in studying man, have learned that a man who does not own himself, owns nothing. Not even his dinner pail.

ognized as a Christian-civilization slaughtering machine. England has one of these machines in operation in South Africa, and the United States is also operating one of the machines in the Philippine islands.

To "know thyself" is well, to own thyself is better. To know one's self means study, to own one's self means fight. Socialism means both knowing one's self and owning one's self, and the good work is going bravely on.

The reason assigned for the increase of the standing army is that the United States has become a "world power" with colonial possessions, and a larger and a more perfect slaughtering machine is required to keep the people in subjugation.

Socialists point out the difference between a freeman and a slave, but the distance between the two has not been computed. We know the difference of situation; that one is on top, the other at the bottom. It is this bottom man that Socialists would rescue.

Already republican leaders announce that the standing army of the United States is to be increased as soon as congress convenes 40,000. That means business. At the same time the Social Democratic Party calls for 100,000 recruits, and that also means business. The republican party will establish its recruiting stations, supply every soldier with a gun and transport him 10,000 miles to subjugate Filipinos. The Social Democratic party will transform its branches into recruiting stations, and as men flock to its standard they will receive instead of guns, a commission to recruit more soldiers to preach peace on earth and good will toward men.

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LOCAL BRANCHES

Notices of Branch Meetings Inserted for 25 Cents per Month
CALIFORNIA
Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evenings, commencing at 8. Admission free. Business meetings (for members) every Thursday evening. Membership, Social Dem. Herald free to each member. 25 cents per month. Apply to the secretary, John C. Wesley, 117 Turk street.
Branch No. 1, Los Angeles, meets every Sunday afternoon at 3 o'clock at Woodman's Hall, 1254 Spring St. J. Franc, 700 Dayton Ave., Secretary.
Branch 12, San Francisco (German). Holds business meeting first Sunday each month, at 1 o'clock p. m., at 117 Turk street. Agitation meeting on third Sunday evening, same place, to which public is invited. August F. Mayer, secretary, 1408 Polk street.
COLORADO
Branch No. 1, Denver, meets every Sunday at 3:00 p. m. at 1715 California Ave., Chas. M. Davis, Secretary, 1629 11th Street.
Branch No. 3, Goldenfield, meets every Sunday at 7:30 p. m., at City Hall, Chas. La Camp, Secretary.
CONNECTICUT
The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffer's, 939 Main St., Hartford. Louis Schlauf, Sec., 26 Spring St., Rockville, Conn.
Branch No. 3, New Haven, meets every Wednesday evening, at 8 p. m., at Aurora Hall, C. Volmer, Sec.
Branch No. 4, Rockville, Conn., meets first and third Thursdays at Turra Hall meeting room, Village street. Secretary, Richard Niederwieser, Box 760.
ILLINOIS
Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Greer's office, 21 Dearborn St.
Branch No. 1, Chicago, meets every Wednesday evening, Thomas Kirwin, Secretary, 204 Westworth Ave.
Branch No. 2 (Bohemian) Chicago, meets first and third Saturday at 4 p. m. at Nag's Hall, 535 Erie Island Ave.
Branch No. 3 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m. in Dunder's place, 1080 W. 18th place. Joseph Dunder, Secretary.
Branch No. 5, Chicago, meets second and fourth Sundays of each month at Pisarik's Hall, cor. Centre Ave. and 19th St., Joe. Czerny, Sec'y, 539 W. 18th St.
Branch No. 6, Chicago. Meets at Aldolph Jankowski's place, 284 West 21st street, every other Saturday in the month. A. Geisler, Sec., 726 W. 20th street.
Branch No. 8, (Bohemian) Chicago, meets second and fourth Sunday, at 8 p. m., at 202 Lincoln Street. J. A. Ambros, Secretary, 4940 Wood Street.
Branch No. 9, Chicago, meets at 1145 W. 62d st., first and third Sundays at 8 p. m. Gus. Larson, Secretary, 628 Center avenue.
INDIANA
Branch No. 4, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Relehwald's Hall, corner Market and Noble sts; Address all communications to the Sec. of State Executive Board, Thomas Catton, 506 Warren av.
IOWA
Branch No. 2, Hiteams, meets every fourth Friday in the month at opera house, James Baxter, chairman, Wm. Truman, secretary, Box 151.
KENTUCKY
Branch No. 4, Bellevue, meets 1st and 3rd Sunday, at 2 p. m.; and 2nd and 4th Wednesday at 8 p. m., at 91 Fairfield ave. We will aim to make it interesting for all. Henry Listerman, Sec., 132 Feete ave.
MAMACHUSETTS
Branch No. 1, Holyoke, meets second and fourth Tuesdays of each month at Springdale Turner Hall, Carl Schwabe, Organizer, 24 Jackson St.
Branch No. 5, Lynn, permanent headquarters, 71 Munroe St. Business meeting every Monday night at 7:30. Open house. Public invited. Harry Gotsler, Sec., 62 Essex St.
Branch No. 9, Brockton, meets Friday nights at 8 p. m. for business at Socialists Hall, Clark's Block, corner Main and Center Sts. Every comrade is expected to send one meeting a month. Mrs. Annie Seeworth, Secretary, 21 Prospect st.
Branch No. 20, Roxbury, Mass., meets at 24 Warren st., 2d and 4th Fridays of every month. Public invited

The general public is under the impression that the infamous permit system among the miners of Idaho has not only been abolished, but that the miners' condition has been materially improved. The permit to work, it is true, does not exist in its old form, but the condition of the miner has not been improved in the least. The mine owners of the state have organized and agreed that not a single company would hire its own men, but that all men shall be employed through a general employment office in charge of the man who formerly had charge of the "permit office." This means a blacklist against all union men.

In Italy a large per cent of the poverty-stricken people live in houses dark and filthy with little ventilation, and subsist most of their lives on porridge, called "polentea," a sort of salad made palatable by the use of salt. In these caves and dens anarchists are bred and born. Extend the area of such conditions, and you have more anarchists. But anarchists do not reason well, indeed not at all. They forget that in Europe there are at least fifty palatial breeding pens where blooded stock is put on the market every year, and that now the continent is overstocked with various descriptions of the royal breeds of "divine right rulers." To kill one now and then is scarcely realized. The antidote for anarchism and capitalism, which makes anarchism possible, is Socialism. It levels up and levels down upon the principle of eternal justice.

The Class Trouble

"We shall have to accustom ourselves to class distinctions. * * * We have come nearer being hypocrites on this subject than in any other thing we have said or done. * * * We have shut our eyes as much as possible to these distinctions, and where they could not be hidden from the sight there has been a tacit agreement not to make them subject of remark. * * * It might be well to ask ourselves if it is worth while to keep up the deception any longer."—United States Investor.

A PRIMER OF SOCIALISM

A 32-page pamphlet which contains in addition to the "Primer of Socialism," by G. C. Clemens, "Socializing a State," by the late Laurence Gronlund, and "Economic Terms and Phrases," by A. P. Hazel. One of the strongest pamphlets for propaganda yet issued. A splendid vote-maker, and thousands should be circulated before election. PER COPY, 5 CENTS—PER 100, \$1.50 Address, Debs Publishing Co., Terre Haute, Indiana.

MICHIGAN
Branch No. 1, Battle Creek, Mich., meets 2d and 4th Sunday of each month, at 3 p. m., at 10 W. Main Street, in the International Congress Hall. All are cordially invited. L. C. Rogers, Secretary.
MINNESOTA
Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Geaswein on Main St. A. Kingsbury, Secretary.
MISSOURI
Branch No. 7, Kansas City, meets every Tuesday at 8 p. m., at 1300 Union Ave. G. J. Storz, Secretary, 1236 W. 9th St.
MONTANA
Branch No. 1, Butte, meets every Thursday, at 8:00 p. m. Engineers' Hall, Owsley Block. G. Frankel, Sec. 71 E. Park Street.
Branch No. 2 meets first and third Sundays of each month at G. W. Wood's home, Chico, Mont.
NEW JERSEY
Branch No. 1, Secretary, Michael W. Schor, 87 Livingston st.
Branch No. 5, Camden, N. J., meets every 2d Sunday of the month. For particulars address Paul Eberding, 122 Kaigh's Avenue.
Branch No. 8 (German) Newark, meets every third Saturday, at International Hall, 7 Bedford St. Hans Hartwig, Secretary, 7 Bedford St.
Branch No. 4 (German), Paterson, N. J., meets first and third Monday, at 8 p. m., at Helvetia Hall, 54-56 Van Houten St. Karl Lindner, Secretary, 246 Edmund St.
NEW YORK
The City Central Agitation Committee of Greater New York, meets every second Thursday at 412 Grand street, Windsor Hall. James Allman, Secretary, 32 Suffolk at care of "Forward."
East Side Branch, No. 1, New York, meets every first and third Thursday, at 113 Clinton St. A. Guyer, Secretary, 143 Suffolk St.
Branch No. 5 Brooklyn, New York, meets every Saturday at 8 p. m., at 56 Moore St. Visitors welcome. Comrades wishing to organize should communicate with Secretary Sol. Pressman, 150 Boerum St.
Branch No. 8, Buffalo, N. Y.—Persons desiring to join this branch will call or communicate with Tom Fittion, 119 Congress street.
Branch No. 10, New York, meets every Friday, at 8 p. m., 209 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 56 Henry st.
OHIO
Branch No. 4, Cincinnati, meets at Richelieu Hall southeast corner 9th and Plum Sts., every Sunday at 3 p. m. Lectures and discussions. Public invited. Joe. Jasin, Secretary, 1410 Central Avenue.
OREGON
Branch No. 1, Portland, meets every Monday night at Washington Hotel, Cor. 3d and Sanders Sts. Everybody invited. T. C. Wendland, chairman; Mrs. N. E. Fortisch, secretary.
PENNSYLVANIA
Branch No. 1, Philadelphia, meets every Monday, at 8 p. m., at 423 S. 3rd Street, until further notice.
Branch No. 4, Connersport, Meets every second and last Wednesday of the month in E. of L. Hall, Chas. Knispel, Chairman; L. H. Morse, Secretary; Ben. Oedington, Treasurer.
Branch No. 5, Philadelphia, meets first Friday of each month—Executive meets every Sunday morning—at 1st W. of the month at Emil Henschel's place, 1011 Michigan ave. Secretary, Eugene F. Eichenberger, 1701 N. 11th street.
Branch No. 4, Milwaukee, meets every first and third Friday of each month at Meiler's Hall, corner 2d and Brown Sts. George Meischer, Secretary, 281 25th St.
Branch No. 5, Milwaukee, meets every fourth Friday of the month at E. Sigel's Hall, southeast corner Oruhard St. and 9th Ave. O. Will. Secretary.
Branch No. 12, Milwaukee, meets every 2nd and third Thursday of each month at Volkmann's Hall, 21 and Center st., 8 p. m. Secretary, Rudolph Loeschman, 1126 3rd St.
Branch No. 23, Milwaukee, meets second and fourth Wednesday of each month, at 524 Clark street. Henry Harbicht, Sec., 1074 7th Street.

NATIONAL PLATFORM

The Social Democratic Party of America declares that life, liberty and happiness depend upon equal political and economic rights. In our economic development an industrial revolution has taken place, the individual tool of former years having become the social tool of the present. The individual tool was owned by the worker who employed himself and was master of his product. The social tool, the machine, is owned by the capitalist and the worker is dependent upon him for employment. The capitalist thus becomes the master of the worker and is able to appropriate to himself a large share of the product of his labor.

Capitalism, the private ownership of the means of production, is responsible for the insecurity of subsistence, the poverty, misery and degradation of the ever-growing majority of our people; but the same economic forces which have produced and now intensify the capitalist system will necessitate the adoption of Socialism, the collective ownership of the means of production for the common good and welfare.

The present system of social production and private ownership is rapidly converting society into two antagonistic classes—i. e., the capitalist class and the propertyless class. The middle class, once the most powerful of this generation, is disappearing in the mill of competition. The issue is now between the two classes first named. Our political liberty is now of little value to the masses unless used to acquire economic liberty.

Independent political action and the trade union movement are the chief emancipating factors of the working class, the one representing its political, the other its economic wing, and both must co-operate to abolish the capitalist system.

Therefore the Social Democratic Party of America declares its object to be:

First—The organization of the working class into a political party to conquer the public powers now controlled by capitalists.

Second—The abolition of wage-slavery by the establishment of a national system of co-operative industry, based upon the social or common ownership of the means of production and distribution, to be administered by society in the common interest of all its members, and the complete emancipation of the socially useful classes from the domination of capitalism.

The working class and all those in sympathy with their historic mission to realize a higher civilization should sever connection with all capitalist and reform parties and unite with the Social Democratic Party of America.

The control of political power by the Social Democratic party will be tantamount to the abolition of all class rule.

The solidarity of labor connecting the millions of class-conscious fellow-workers throughout the civilized world will lead to international Socialism, the brotherhood of man.

As steps in that direction, we make the following demands:

First—Revision of our federal constitution, in order to remove the obstacles to complete control of government by the people irrespective of sex.

Second—The public ownership of all industries controlled by monopolies, trusts and combines.

Third—The public ownership of all railroads, telegraphs and telephones; all means of transportation, and communication; all water-works, gas and electric plants, and other public utilities.

Fourth—The public ownership of all gold, silver, copper, lead, iron, coal, and other mines, and all oil and gas wells.

Fifth—The reduction of the hours of labor in proportion to the increasing facilities of production.

Sixth—The inauguration of a system of public works and improvements for the employment of the unemployed, the public credit to be utilized for that purpose.

Seventh—Useful inventions to be free, the inventor to be remunerated by the public.

Eighth—Labor legislation to be national, instead of local, and international when possible.

Ninth—National insurance of working people against accidents, lack of employment and want in old age.

Tenth—Equal civil and political rights, for men and women, and the abolition of all laws discriminating against women.

Eleventh—The adoption of the initiative and referendum, proportional representation, and the right of recall of representatives by the voters.

Twelfth—Abolition of war and the introduction of international arbitration.

ATTITUDE TOWARD TRADE UNIONS

In accordance with our declaration of principles we declare that the trades union movement and independent political action are the chief emancipating factors of the wage-working class. We recommend to the members of the Social Democratic party the following general rules:

First—Join the union of your respective trade.

Second—Assist in building up and strengthening the trade union movement.

Third—Support the union labels of all crafts.

Fourth—Educate your fellow-unionists on the question of Socialism and the labor movement, on economic and political lines.

Fifth—It shall be your duty to work for the unity of the labor movement, thereby recognizing the fact that the emancipation of the working class can only be achieved by the united efforts of this class.

Sixth—Educate the members of the unions in the principles of Socialism and induce them, individually, to affiliate with the Social Democratic party.

Seventh—Trades unions are by historical necessity organized on neutral grounds, as far as political affiliation is concerned. The trades union is the arena where all wage-workers may be brought together for joint action to resist the encroachments of capitalism on the economic field and to participate in the class struggle of the proletariat which will finally develop into the political alignment of the forces of labor in the struggle for proletarian emancipation.

NOTICE TO BRANCHES

The quarterly dues for the quarter ending Mar. 31 are due at the headquarters, 126 Washington st., Chicago, Ill., on or before Jan. 5. Prompt remittance is of the highest importance to insure the interests of the organization, and the branches are urged to provide for the collection, which should be begun at once.

SPECIAL CONVENTION

OFFICIAL CALL

To Members and Branches of the Social Democratic Party, Comrades:

RESPONDING to suggestions from all parts of the country and a demand from many branches, a special National Convention of the Social Democratic party is hereby called, to take place at the national headquarters, 126 Washington street, Chicago, Ill., beginning Tuesday, January 15, 1901, and continuing in session until the work of the convention shall have been completed.

The purpose of this convention will be to make such changes in the laws of the party and to make such other provisions as may be deemed necessary to meet the growing demands of the organization. It is our purpose to enter at once upon a vigorous campaign of agitation, education and organization, so that the party shall be fully equipped to meet the capitalist enemy on the political battle-fields of the future. Now that the presidential campaign is over, our work is fairly begun and must be carried forward with all possible energy without the loss of a single hour.

The basis and other conditions of representation will be the same as at the Indianapolis Convention, and are here incorporated as follows:

First—Each branch shall be entitled to as many representatives as the individual members thereof in good standing may select for that purpose; provided, that each representative shall be entitled to one (1) vote for each member whose signature is attached to his credential; and provided further, that no member shall have his signature attached to more than one credential.

Second—Branches not sending their own representatives may select those of other branches of the same state to represent them; provided, that in each such case the representative shall hold the proper credential with the signatures of members attached as herein provided.

Third—No member shall be qualified to serve as representative or entitled to representation who has not been a member of the party at least thirty (30) days prior to the opening day of the convention.

Fourth—All signatures of members attached to credentials shall be certified to by the chairman or secretary of their respective branches.

Fifth—The national secretary shall furnish each branch with a sufficient number of blank credentials for the purpose herein specified.

Unaffiliated Socialist clubs or societies whose members may desire to connect themselves with the Social Democratic party, are cordially invited to communicate through their proper officials with the Secretary of the National Executive Board, 126 Washington street, Chicago.

This call is issued to all branches of the Social Democratic party in good standing, as shown by the records at 126 Washington street, Chicago, and organized prior to December 15, 1900. The time and place of meeting and other details will be given in the Herald as soon as arrangements are completed.

SEYMOUR STEDMAN, Secretary.

FREDERIC HEATH, Chairman.

NOTES FROM THE FIELD

Comrade MacCartney goes to Philadelphia to speak on the 28th inst.

The Social Democratic party now has fifty-one organized branches in the state of Illinois and more coming.

The S. L. P. (Deleonite) candidate for governor of New York, received about 200 votes more than Hanford, candidate of the "Unionists."

Comrade Philip S. Brown has consented to serve as secretary of the state committee of the party in Illinois. His address will be 126 Washington street.

The following corrections of the vote in the states named have been received and are official: Colorado 687; North Dakota, 500; New York, 12,869; Oklahoma, 815.

All branches in Illinois are urged to take up the matter of assisting the work of organization and do what they can in maintaining an organizer constantly in the field.

The Social Democratic Party is still doing business for Socialism at the old stand, 126 Washington Street, Chicago. Close up those new branches in process of formation and let us hear from you.

December 22, at National hall, corner of Eighteenth street and Center avenue, the formation of the first Bohemian branch in Chicago will be celebrated. There will be music and dancing and a general good time.

The State Board of Canvassers of New York has made its official report on the state vote. It shows that Debs received 12,869 and Malloney 12,622. Malloney was the candidate of the S. L. P. (Deleonites).

A conference of branches in Worcester county and vicinity will be held on Sunday, Dec. 23, at Worcester, for the purpose of devising ways and means for more thoroughly organizing central Massachusetts.

Comrade F. E. Miller writes from Kansas: "Now that the anxiety over election is at rest, people seem really willing to listen to what the 'pernicious' Socialist agitators have to say upon matters and interests economic."

At a regular meeting of the city central committee of the Social Democratic party in Chicago, held at 52 Dearborn street Wednesday evening, Dec. 12, Comrade Charles Tyl was elected vice-chairman of the committee.

A course of ten or twelve lectures, to be delivered at meetings under the auspices of each branch of the party in Chicago, is being arranged. They will begin in January and run through February and March. Among the speakers will be Jesse Cox, Isadore Ladoff, Philip S. Brown, Seymour Stedman, W. A. Cunnea, Corinne S. Brown, Ellen Edwards, W. S. McSweeney, H. J. Hlavacek, and A. S. Edwards.

Every branch of the party in the country should make a special effort to be represented in the national convention, January 15. The gathering will be one of great importance to the organization and movement and a full representation is desirable.

Only those branch organizations holding a charter from and affiliated with 126 Washington street belong to the Social Democratic party. Unattached Socialists desiring to organize branches or affiliate with the party will address the national Secretary, Theodore Debs, 126 Washington street, Chicago.

The organization of new branches in Illinois is one of the distinctive features of the growth of the party since the election. At no previous time in the history of the movement in this state has there been so many Socialist organizations as are now affiliated with the Social Democratic party. In a short time we will have a hundred branches in Illinois.

A new political party was sprouted in Chicago, December 15, under the name of the "Socialist Party." The platform, adopted after a long debate, omits a demand for ownership of public utilities, like street railways, and is thus in full accord with the ideas of Charles Yerkes. The meeting nominated John Collins for mayor, and F. G. Strickland for city clerk.

We are pleased to announce that Comrades Cozette Brown, Elizabeth Aldrich, Ethel James and Elizabeth H. Thomas have undertaken to manage an entertainment at an early day in behalf of the organizing fund, and hope every comrade in Chicago will be prepared to push the sale of tickets. Definite announcement as to date and other particulars will appear in The Herald.

The official returns of the state and national election in Massachusetts are as follows:
Debs and Harriman..... 9,606
Bradley, for governor..... 13,260
Wrenn, for lieutenant-governor..... 10,920
Barr, for secretary of state..... 13,532
O'Shaughnessy, for treasurer..... 12,746
Walsh, for auditor..... 12,260
Billings, for attorney-general..... 12,791

A report that two-thirds (and more) of the members of Branch 4, Chicago, have detached themselves from the organization is not true. A few of them, misled and deceived by constant attacks upon "that Washington Street crowd," have withdrawn, but Branch 4 goes serenely on just as potent a force for Socialism as before—perhaps more so. The wind blew the chaff out, that's all—a little wheat went with it, maybe, and now it's sorry it didn't brace against the gust.

Rockville's Protest

At the last meeting of Branch 4, Thursday, Dec. 6, the call for a special convention was discussed, at the close of which a motion was put and unanimously carried to protest against a convention taking place on such short notice and right after the national campaign. The reasons for our protest are, first: If a convention is necessary, we

NEW BRANCHES

Illinois, 1
Pennsylvania, 1
Wisconsin, 2
Total, 4

want it to be represented by delegates from all parts of the country, which it will not be if it takes place at that date, as it takes money to send them. Second: It was the unanimous opinion of all the members present that all propositions for changes or additions to the party organization should be published in the party press and be open for discussion for at least three months previous to the opening of the convention, thereby giving every comrade throughout the country a chance to express his opinion. The comrades would know what is going to take place, they would know how to instruct their delegates, for it is our opinion that these questions should be settled at the convention subject to referendum vote.

Richard Niederwerfer, Rockville, Conn.

Michael Britzius

Michael Britzius, who died at St. Joseph's hospital, Denver, Colo., last Sunday, was a member of Branch 18, Chicago, of the Social Democratic party. Comrade Britzius had been ill for a long time, and for many months friends have had no hope for his recovery. He was an old-time, well-informed and faithful Socialist. A few weeks ago he went to Colorado in the hope of bettering his condition, but the end soon came, and those who knew him feel keenly the loss of a true comrade and friend. In 1893 he stood as the Socialist candidate for mayor of Chicago and received 2,064 votes.

Coulter's Victory at Brockton

The voters of the city have rendered their verdict as to who should hold the helm of municipal interests for the ensuing year, and that verdict is for another term for Mayor Coulter. With the exception of the Garfield-Williamson contest three years ago, it is the closest one ever waged in this city, and, strangely enough, Mayor Coulter's plurality is exactly the same that Mr. Garfield received in 1897, thirty-five votes. It is certainly a most substantial tribute to the present mayor that he is returned to office. It practically affirms the satisfaction of a plurality of the voters of the city with the manner he has conducted the affairs of the city—Brockton (Mass.) Times.

Dues and the Herald

Members of the party who expect to receive The Herald must keep their dues paid up. The amount is a mere trifle, and is often overlooked or neglected on that account. We receive numerous complaints that The Herald fails to reach comrades and in almost every case it is due to the fact that the dues of the complaining comrade are unpaid.

Each comrade should see to it that his dues are paid; and the treasurer of each branch should see to it that they are promptly forwarded to headquarters.

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