

HERALDRIES

Just as long as the labor vote is divided between the Republican and Democratic parties, the capitalist class will not care for it.

The advocacy of special laws to keep Anarchists out of the country looks very ludicrous in the light of the fact that the three American presidents—Lincoln, Garfield and McKinley—were killed by Irish, Guiteau and Czolgosz, all native Americans.

A workman in the Carnegie works at Pittsburgh says: "A man who gives away libraries and makes us work on Sundays to earn the money he gives is not a Christian."

All the capital in the world came from the brains and the hands of the working class. Don't forget that. Your class alone creates capital.

Some folks try to make out that because a rose has a thorn and the bee has a sting, the working class cannot hope for perfection.

The dilettante reformers and the devotees of culture and piety, who panacea for every ill under the sun is education, are now declaring that "ignorance is the root of all evil."

The opponents of Socialism who are very fond of saying that the nation cannot carry on the industries and do the work which Socialists propose it shall do, do not take into consideration the fact that all the work that is now done is performed by the people.

The Pope of the Catholic church addressed the bishops on Sunday, September 14, and according to Die Information, the clerical organ in Vienna, he "urged that it was the duty of society to oppose the spread of Socialism, Freemasonry, Judaism and Anarchism."

While the American Patriotic Educational League of Milwaukee is about it, that organization might take notice of the Anarchistic whistling of steamboats and factories with their horrible din.

A trades' union movement which has the Pope's benediction conferred upon it and is under the direct patronage of the Catholic church, as is the case with the new "scab" organization known as the Trade League of Belgium, ought to be a formidable opponent to the Socialist movement in the country of Emile Vandervelde.

Do you know why it is that, if private enterprise is so much better than corporations and trust enterprises, all the fellows who have any private enterprise left are glad to get into the trust enterprise? Do you? If private enterprise is so good, why do you have to have a trust enterprise to get it?

Two Hundred Years Ago

Over a hundred years ago there was a man of forty years of age, named Jesus. He was the son of a carpenter and as a boy spent with the learned men of his time on subjects of serious import.

This boy grew up in an environment that made him humble and meek. He was so poor as a man that he had no place to lay his head.

When he became a man, and although he never had wealth or social position, he had a great following among the common people who believed in many of the things that he taught.

Because of his opposition to the existing institutions of his time—more especially the prevailing religion—and his declarations favoring the economic equality of all men, this Jesus was finally killed, by being nailed to a cross.

A few days ago J. Pierpont Morgan, a follower of this lowly man of Nazareth, also king of the Wall street stock gamblers, manipulator of the country's finances and trades' union wrecker, left New York city with seventy other followers of Jesus—mostly bishops and clergymen—in a "train de luxe," consisting of six coaches, the most luxuriously appointed the world has ever seen, on a trip to San Francisco, California.

"All of the coaches," says one writer in attempting to describe the train, "are of mahogany, rosewood, walnut, ebony, magnificently appointed with brass and silver trimmings, costly leather and plush upholstery, brass bedsteads, and damask drapery and curtains, the finest hardwood floors and carpets, electric lights, fans and bells."

The feet of the king and his guests will press Persian rugs that are worth their weight in gold and marbles such as kings could not have commanded in the olden days will grace the tops of their dressers.

The would-be describer of this wonderful train is handicapped, since there are no other trains to which this one can be compared.

The king and his guests will not want for anything. Every one of them is supplied with all that wealth unhampered can buy. The train is furnished with a palatial barber-shop, a luxurious smoker and a well-equipped buffet containing all that can possibly be required "to keep them in good humor with themselves and the rest of mankind."

Three weeks ago the king sent out to San Francisco chefs, cooks, waiters and butlers from Sherry's to make ready for the party.

And now, what do you think the king and his seventy soul-saving, wine-bibbing, well-to-do and sumptuously-housed Twentieth-century clergymen have gone to San Francisco for? Listen: To attend the convention of a church which they claim Jesus founded (which is not true); to hold a "religious" meeting in the name of that lowly man who had no place to lay his head, who never wrecked a trades' union and was the friend of the poor!

Here is a simple proposition from a Socialist standpoint. We would like you to consider it if you are an opponent of Socialism: You agree with us that the people farm the land, build railroads, bridges, mills, machinery, houses, ships, factories, that they weave cloth and make clothing, that they go to nature's storehouse for raw materials and convert them into things necessary and useful for human beings, in short, you agree with us that the people do the things that are necessary to be done to provide food, clothing and shelter for themselves and maintain civilization? You see no objection. Very well. All these things are being done day after day, and the people are doing them. Now, if the people have the ability to do them, isn't it? And it is just as plain that the doing of these things constitutes the business of society—the only business of society worth considering—and that if they were not done there would be no society? If they were not done, the great calm star would shine on overhead, with nothing under it save the silence of the dead. Now for the main question: Do you not see that the things the people are doing now, because they have the ability to do them, they could do just as well under Socialism, and that the fact that they would be done for the benefit of all, instead of for a profit for a few, would add immensely to the morality, the pleasure, the satisfaction and the happiness of the people?

As to the benefits of modern production to the working class as a whole, let us be a little more explicit. The average value of a workingman's product in 1890 was about \$10 a day, according to the census. But the average wages, according to the same census, were about \$4.40 a year, or a little more than \$1.20 a day. (In Wisconsin only \$3.00.)

While this profit-making is entirely legal nowadays, and is even considered the cornerstone of our civilization, it is, from a strictly moral standpoint, no less of an extortion than were in their time the exactions of the feudal aristocracy—extortions which were also legal in their time, and then considered the cornerstone of civilization.

And this accumulated surplus grows at a fearful rate, although the rate of profit is growing smaller. For the United States it amounted, in 1850, to \$200,000,000; in 1860, \$425,000,000; in 1870, \$630,000,000; in 1880, \$886,000,000; in 1890, \$1,420,000,000.

Therefore, while it is true that by the higher attainments in knowledge and civilization modern nations are constantly getting more powerful and richer, it is no less a fact that most of the advantages of these new inventions and improvements go mainly to a small class within the civilized nations. The great majority of the people, the laborers, derive comparatively little benefit from all the grand progress.

There's No Doubt About It.

P. J. Bauerberg, M. D., Yonkers, N. Y.: "Allow me to congratulate you on the success of The Herald, that is so rapidly improved in contents and appearance. It is an excellent paper for propaganda purposes. The lecture of Comrade Berger, 'Socialism,' should be printed in pamphlet form."

Chicago Reader: "Accept my sincere congratulations upon the improved appearance and high-class qualities of The Herald."

J. B. Nash, Minneapolis, Minn.: "I see that I am slightly in arrears with my subscription, but you are publishing such an excellent paper that I can hardly afford to get along without it. I congratulate you upon your success and wish every member of the united party might have the benefit and pleasure of reading its well edited and original pages."

W. G. Markland, Highland Park, Tex.: "The Herald has improved and is evidently one of our first-class papers."

George H. Gabel, Newark, N. J.: "Good luck to you. You deserve success for the excellent paper you are publishing."

Union Labor in New York

The building of the new department of labor for the quarter ending June 31 shows by the returns from the labor organizations of New York state that in the month of April, May and June the labor organizations of that state made a gain of 13,727 members. Since 1900 the total aggregate gain has far exceeded 250,000, of whom 16,952 were women. This is an increase of more than 100,000 since June, 1897, and it is largely due to the spread of socialism in the state. Since 1900 New York city has gained fewer than 30,000 members, while the remainder of the state has gained 98,000 and has now for the first time an aggregate membership of 1901. The trades making the largest gains in membership were the printing, theatrical and building trades in New York city, and the metal and building trades in the interior towns and cities.

Deterioration in Food

There can be no doubt that during the last decade food has undergone a steady deterioration, and this cannot be without a demoralizing influence upon the human race. It will be noticed that by far the majority of cases of tampering with food result in the substitution of a cheaper article rather than the addition of an injurious substance. The common defense is that modern conditions of life make a substitution a necessity. It is difficult to see the logic of such a defense—at least, in a number of instances.

It is urged for instance, that jam or marmalade cannot be made without the addition of glucose, which prevents the preserve from crystallizing. Now long before glucose was a household word jams and marmalade were made—and good they were, too, consisting entirely of sugar and fruit. In the same way are told that beer must be brewed from sugar, and that brewing exclusively from malt presents untold difficulties. Again, golden syrup, which used formerly to be a real syrup of molasses, consists largely now of artificial sugar, and is doubtless a more marketable product, but is not the same thing as cane sugar.—Chicago Tribune.

Organize Against Unions

Says the "Iron Age," an organ of the iron and steel manufacturers: "An attempt which originated in the West is now being made to unite employers in all branches of industry in a compact organization, not only to combat the demands of labor organizations, but also to bring about the re-organization of the existing trade union system. They do not share the popular idea that the trade union principle is something sacred which must not be assailed. For the labor vote they care little and for such reprisals as it is the power of the wage-earners to attempt they care even less.

Every workman should make a note of the above. Capitalists do not "care for the labor vote" because it is divided. Unite your votes under the banner of the Socialist party.

Eight-Hour Day Adds to Life

"The introduction of the eight-hour day in the cigarmaking industry has raised the average life of the members of the Cigarmakers' union six years and of the wives and mothers of members eight years since 1886."

This remarkable statement is made in a report issued by George W. Perkins, president of the Cigarmakers' International union, and statistics of an unimpeachable character are given in proof.

The union pays death benefits to the heirs of members and also on the death of a member's wife or mother. The following table of the number of deaths during 1890, 1895 and 1900, and the average ages of the deceased, is given by President Perkins:

Table with 2 columns: Members, 1890 (212), 1895 (337), 1900 (339); Wives and mothers, 1890 (67), 1895 (134), 1900 (134); Deaths, in yrs. (212, 337, 339, 67, 134, 134).

There are 38,513 union and 38,563 non-union cigarmakers in the United States, according to President Perkins, and the statistics given above apply only to the union workers. In explanation of the figures the report states:

This remarkable showing is due to two causes. First, the improved condition of members, such as better wages, improved sanitary workshops, more freedom and better living—all brought about by the trade union. Second, the shortening of the hours of labor to eight in 1886.

The increase in the longevity of the wives and mothers of members is attributed to the eight-hour day worked by the husbands and sons. This, the report asserts, makes the work of the wife begin an hour later and end an hour earlier, and the improved condition of the husband makes life pleasanter for the wife. Over 28,000 copies of the report will be mailed today.

Digest of Divorce Laws

This digest is one of the most unique legal publications ever issued. It contains a complete digest of the divorce laws of every state and territory, placed in tabulated form, so that by a mere glance the particular information sought for may be obtained.

The tabulation is printed on one large sheet of paper. At the head of it is an instruction with an explanation of the arbitrary terms and abbreviations used. It follows an alphabetical list of states and territories in Indiana, and on each side is an index of cases by divorce. At the end of the list is a complete index of the practice in each case, showing the jurisdiction of courts, the methods of service of process, trials, and grounds for separation.

Attention is called to the important changes made in the divorce laws in the District of Columbia, in the State of Florida, and in the State of New York. In the first volume the changes are set forth, for the last law and going into effect.

Modern Socialism Springs From Economic Facts

The signal and distinctive mark of modern Socialism is that it springs directly from economic environment, or facts. Far from resting on the imaginary conceptions of the intellect, from being a more or less utopian vision of an ideal society, Socialism is today simply the theoretical expression of the contemporaneous phase of the economic evolution of humanity.

On the one hand, because we say that Socialism springs from the facts, we are accused of denying the influence of the idea, and the liberal defenders of the idea rise up in revolt; they can claim themselves again. How could we deny the influence of the idea, when Socialism itself is as yet, as I have just pointed out, only a theoretical conception. I can only say that we nevertheless believe here has a certain influence?

We merely assert that a truth, irrevocably established by science as a valid generalization, does not cease to be a truth when it is applied to human life, to the individual and to the social. This truth is the action of the environment; all living beings are the product of the environment, in the last analysis, to the relations necessarily created by the multiple contacts, actions and reactions of the environment and the environment are due all the transformations of all organisms, and, in consequence, all the phenomena that emanate from them. Thought is one of these phenomena, and, just like all the others, it has its source in actual facts. To say that Socialism springs from the facts is then simply to place the Socialist idea on the same plane with all other ideas. In Socialism, as in all subjective phenomena, and, just like all the others, it has its source in actual facts. To say that Socialism springs from the facts is then simply to place the Socialist idea on the same plane with all other ideas.

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Having replied to the reproach of not taking into consideration the fact of intelligence and is paraded as the intellectual factor, it is scarcely necessary for me to honor with special replies all the other factors mobilized against us, as they are all merely products of intelligence. I will remark, however, that it is true that we do not deduce our theory from this association of facts, this does not authorize the conclusion that morality, right, justice, psychology and science are for us in words devoid of meaning. To refuse to elevate them to the rank of scientific proofs, which is what we do, and all that we do, is not to deny them; it is simply to avoid employing them for a use for which they are not and cannot be destined. Because to avoid such a theory, we prefer to have recourse to the observation of facts and their tendencies, we have never proscribed a conception or sentiment of justice as a source for deduction to that very theory, and we do not hesitate to declare that which is unfitted to serve as a motive proof, may be utilized as a motive action.

Moreover, even those who attribute to the "syndicates" of factors a preponderant power over historical progress do not attribute to intelligence a greater importance than we recognize as being such. In fact, the controversy here is concerning the influence of ideas. The controversy arises when we attempt to determine which ideas are influential. On either side it is simply a matter of choosing from among the various theories of intelligence. Our opponents have the claims of the factors in mind, instead of recognizing, as we do, the predominant influence of the ideas of the environment. In the present form of action, it is a matter of choice which lead to the modification of the economic environment and, as we believe, to the modification of the human mind, in his mode of life, his habits and methods of thought.

As soon as it is seen that the transformation of the economic conditions, conditions of life, is the true transformation, that upon which others are more or less dependent, it is recognized that to say that the economic environment is a mere passive element is not to narrow, in the degree, its field of action, but to make more accurately its field of action. The attention that is given to the selection of the proper means of action, is not a matter of choice, but a matter of necessity. It is not a matter of choice, but a matter of necessity. It is not a matter of choice, but a matter of necessity.

The New York Commercial says one cotton mill in Georgia closed up 50 per cent. profits in the last fiscal year. And yet these exploiters of women and child labor are attempting to control the market for cotton by means of a trust. The Brotherhood of Railway Trainmen are strengthening their union, having absorbed the Independent Order of Amos, thus bringing the membership up to 100,000. The Brotherhood have also secured the membership of the new union in Montreal, and the constant two have been in the city, and in Quebec, and have been the same thing in other cities.

THE FACTORY GIRL

"What about hats and shoes and gloves?" she exclaimed. "I don't have any. I've a pair of 20-cent mittens for winter. Shoes of course I have to have, but you know, there are shoes and we have to have square toes, when the stores are open. I've a pair now that I paid 40 cents for. They're not very stylish, but they keep my feet off the street. Why, you, they wear pretty well. The reason they are so cheap is because they are all out of fashion. When the square toes are in style, we wear the pointed toes, and when the pointed toes come in we go for the square ones."

Other secrets of dress were revealed. After the holidays in winter or spring, when the case may be, coats and hats drop in price to almost unworkable figures. It takes a long time to save money enough to buy even the cheapest cloak, and they are sold as low as 50 per cent. of the original price.

And Annie doesn't know how long her health will last. She has a long hope of a "raise," when she may be able to pay full board and rest when her day's work is done. Until then she will work from early morn till near the midnight hour. Maybe she will eventually become of such use in the factory that she will earn a fair amount of money and have a little home of her own.

Mediocre it would be interesting to know what Annie thinks of other life as she sees it, what she thinks of the girls she sees on their way to the factory, and dance, what thoughts come into her head when, through the gauzy curtains of some cafe, she catches glimpses of women drinking as much as her weekly wage in a single gulp of wine.—St. Louis Star.

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