

CONVIN...
Society will not be civilized and must remain barbaric until every industrious and useful man can secure a comfortable living without dishonest methods and without injury to every other useful and industrious man. So long as men are scourged to their work by the fear of want, no high, no true civilization can be attained. So long as the means whereby useful and industrious men can alone obtain a livelihood are clutched and cornered by capitalist cormorants, and the hope of the people for relief and emancipation from their present slavery is, while pitiful to contemplate, the worst of all piteousness. It paralyzes their powers to bring about that change which the race must have if progress is to be something more than sheer madness. So long as some men have more dinners than appetite, while others have more appetite than dinners, will there be a division in society and a problem to solve. The labor question involves the establishment of an equilibrium between appetites and dinners. Our progress is the progress of madness, and our hope of dealing with the insanity of capitalism through the superficialities of legislation by capitalist politicians, results in condoning crime by legalizing wholesale larceny and sanctifying wholesale starvation.

HERALDRIES

Nearly all the suicides (so-called) which the daily papers are filled with, are really murders, and so are the murders.

Among the costly presents sent to the bride at her wedding was a dog collar with diamonds. The report does not say whether it was intended for the bride or the murderer.

Nothing mechanic invents a labor-saving machine; a grasping capitalist invents it; a school-boy or girl invents it to operate it. The inventor goes to the capitalist gets richer, and the mechanic becomes a slave. It's going to be the same.

History teaches us that nations must eventually grow or surely crumble. He is not a true statesman who seeks to perpetuate a system which necessarily brings the industrious to lives of misery and want and bestows upon the indolent and the cunning its highest rewards. To the people of any nation nothing is of equal importance to the methods employed in the distribution and enjoyment of the results of labor, and no nation can progress whose working population lives continually in want and fear of it. That railroad mileage is increased, corporate capital enlarged, national banks multiplied, real estate values enhanced—none of these things mean national progress or national prosperity. On the contrary, they may, and they often do, mean national decay, ruin and revolution.

Some rich men take to horse-racing to relieve the ennui of a life made monotonous by the absence of useful occupation; others sail yachts, or drive automobile, or preach sentimental twaddle about how nice it is to be "good"—"real" good. One of this last sort is John D. Rockefeller, Jr., who last Sunday told a Sunday school class that he believed "wealth was a gift from God and meant happiness if it was used as God intended that it should be; wealth was given by God for a good purpose and not for an evil purpose." To say nothing whatever of the methods used by his distinguished father to get wealth, it would seem to be about time for God to start a few damage suits against these modern rich babblers for defamation of character.

There is something very funny, and at the same time very sad, in the enthusiasm of a poor, half-clothed, half-fed and poorly housed wage slave engaged in pointing out to a friend objects of interest in a community in which life, for him, is one continual round of pinching poverty. What irony in the fact of such a man, with shrinking stomach and shrunken coat, dwelling on the beauty and grandeur of the homes of millionaires, as a proof of the prosperity and progressive character of "our" community! Think of a man who has nothing in his pantry and whose children cry for a "piece," showing up the "pillared piles of plunder," as Debs called them, in "our" community! Or of a man who has been driven, by heartless and glutinous capitalism, to separation from his family in search of work which he cannot find, growing eloquent over the growth and greatness of "our" country!

It is work and not money that increases wealth. It is the workers and not financiers who maintain progress. And Socialists want work done without reference to price or profit, but with reference to social requirements and the demands of justice. Socialists want productive capital, which includes machinery, socialized and operated, without profit, to supply the needs of society. Currency reformers want profits; they want to readjust the "skinning" business, so that in place of a few big "skinners" we will have a whole nation of little ones. But as high tariff, and low tariff, and no tariff, have failed, so will currency reform also fail, for there will be more inventions, more great manufacturing plants crushing out the little ones, more importations of trade driving the small merchant to the wall and more

What Socialism Combats.

When the race has recovered, or discovered, moral sanity, competition, as a weapon of progress, will drop from the hands which now grasp and wield it, and the division (sharing) of the product of labor, instead of depending, as it now does to so great an extent, on the accident of birth or the operation of unjust laws enacted in the interest of classes, will be made by an acknowledged principle of justice. Then it will no longer be, or be thought to be, as John Stuart Mill says, "impossible for human beings to exert themselves strenuously in procuring benefits which are not to be exclusively their own, but to be shared by society to which they belong." A civilization based on competition to live does not contain within itself the power to secure justice to the people. Such a civilization cannot save them. Having no part in it, they are forced by the stern law of necessity to contribute to its support. It is founded upon a lie, which is that success is proportioned to merit. When we speak to what are called the directing forces of civilization, and properly so called, of the sorrows and sufferings of the people we speak to selfish and pitiless men who are able to write checks to board missionaries abroad or build churches at home and put up the price of coal oil or pork to even up their account and satisfy their commercial conscience. The greatest danger to the people is a civilization controlled by such men—a civilization in which the Hannas and Pullmans and Carnegies have more influence than millions who seek to live by honest industry, a civilization which is merely the effect of high-handed and legalized robbery.

It is this civilization, which reduces the industrious to beggary and rags, and places the scepter of power in the hands of those who trade on the miseries and necessities of the people, that Socialism combats.

It predicts that in the course of social evolution, human society will rise superior to the economic assumption that selfishness and competing capitals, manipulated for individual profits, constitute the true basis of an enduring order among men.

It declares that what is called civilization is condemned by the awful record of the mangled, sorrowing, famishing multitudes continually being crushed beneath its remorseless engine.

It denies (1) that private capital is a social blessing; (2) that indolence is a source of wealth; (3) that the poor are growing rich; (4) that wages paid for wealth producers more than a bare subsistence; and (5) that private ownership and control of capital accomplishes the best results for society.

It affirms (1) that the separation of men into laborers and capitalists is the chief factor now operating against progress; (2) that private ownership of the means of production (capital) is a social crime; (3) that wage labor, which creates wealth, creates it, not for the laborers, but for capitalists; (4) that with ever-increasing facilities applied in wealth production, there is ever-decreasing opportunity for the people to gain a livelihood; (5) that the last-named condition, far from being capable of solution by the present system of wage labor, must of necessity grow worse; and (6) that social evolution, past and present, gives unerring proofs of the final establishment of industrial peace and social brotherhood, which is Socialism.

Power, like a diplomat's postscript, follows what it touches; and obedience, like a soldier's salute, follows the hand of the commander. The hand of the commander is a mechanical automaton.

A new edition of the remarkable novel by Father Thomas McGraw, "Beyond the Black Ocean," is now ready. It has been issued in both paper and cloth cover, the former at 50 cents and the latter at \$1.00. The book would make a most suitable gift from a Socialist to another or to a friend who is not a Socialist. It is a thrilling and absorbing tale. Send for special rates to dealers and agents, and ask for the book catalogue, to Standard Publishing Co., Terre Haute, Ind.

Why are the Many Poor?

We live in a competitive society with capital in the hands of individuals. What are the reasons why a few are very rich and so many of the MAJORITY IN POVERTY, and a vast number in misery.

What is Capital? It is the sum of our instruments of production, and of the advantages of the work of former years. It is used to do the work of the present, and the benefit of all its abuse in leaving it in the hands of a few to waste its revenues in their own personal gratification. The present system gives to the few the power to take from the workers a huge portion of the product of their labor—the labor which makes and maintains a thing which is required by generations of social industry.

What does it give to the many? Their portion is poverty. This is the inevitable outcome of their competition for wages, and none know so well as the workers that all hands and constant terms and long continued demoralization, which is brought about, not merely by the poverty of a generation, but by generations of poverty. With the smallest of chances the poor are expected to display the greatest of virtues. On scanty and uncertain wages they must struggle to maintain the independence, self-respect, and honesty of men and women, and to put by something for the rainy day that is sure to come.

Let the least depression take place in the labor market, and the worker is pitted against his fellow-workers for the sake of a few cents. The great majority, and the competition for work reduce the highest wage of some and the lowest wage of all occupations to a pittance just above the starvation point, at which the least failure of health or work leads to pauperism.

This is hardly every worker whilst the capitalist often retires with a fortune on which he, his children, and his children's children live without useful industry. Here is one out of many instances. The son of an owner of ironworks is now in the House of Lords; he has a fine town house and two or three beautiful mansions; his children are brought up in ease and luxury. But where are the children of those whose work made the fortune? They toil from morning to night for a bare living as did their fathers before them.

The ceaseless labor of the workers continues until those already rich, until extreme wealth enables a privileged minority to live in careless luxury, undisturbed by the struggle for existence that goes on beneath them.

Have laborers no right under the sun but to work when capitalists think fit, and to be paid as the market will determine? If the competitive standard of wage be the true one, why is it not applied all round? What, for instance, would be the competitive value of a Duke, a Bishop, or a Lord-in-Waiting?

Do economists, statesmen, and sociologists believe in this? Do they believe in Poverty? Must workers continue in their misery whilst professors and politicians split straws and wrangle over trifles?

Not for the workers must and will shake off their blind faith in the commercial god, Competition, and realize the reality of their own power. If Capital be socialized, Labor will benefit by it fully; but while Capital is left in the hands of the few, Poverty must be the lot of the many.

They Know a Good Thing.

Joe Stevenson, Linton, Ind.: "We have services every Sunday night at our house and THE HERALD is the only Bible we use. We can't do without it."

A. Rogers, Salt Lake City, Utah: "THE HERALD is all right."

W. Benesi, Kalamazoo, Mich.: "The comrades declare that THE HERALD is getting better than ever."

J. H. Bullard, Schuylerville, N. Y.: "Continue my subscription to your valuable paper. The matter in it is fine and I would not like to be without it."

F. H. Alexander, Omaha, Neb.: "I have had the pleasure of reading several numbers of THE HERALD, and must say it is among the very best. Its work for Socialism cannot be measured."

L. R. Gage, Hoquiam, Wash.: "You are putting up a first-class paper. Long life and success to you and the cause you represent."

Frank H. Slick, Philadelphia, Pa.: "I think THE HERALD the best Socialist paper published."

J. Shapiro, New York, N. Y.: "I am much pleased with THE HERALD, especially because it is the only American publication that is in sympathy with and discusses the views of Socialism advocated by Edward Bernstein. I wish you success."

The Only Solution Suggested.

The conflict between the capitalists and the laborer seems to be incapable of solution. In spite of all efforts to reconcile these two forces the fighting between them increases in intensity year by year. Good, high-minded men, interested in social economic reforms, are struggling with the question, and most of them are finding out how "charitable" can be brought about between the laborer and the capitalist. They assume that the interests of employers and employees are mutual and identical.

The question is not difficult of solution by the ordinary rules of reasoning. It is difficult, however, if those who are unwilling to discuss the proposition are unwilling to accept the conclusions to which their reasoning brings them.

To examine the terms of the proposition—employers are in a position of inferiority to employees. One gives, the other receives. It is to the interest of one to receive, and of the other to give. When we speak of harmonizing the interests of labor and capital we mean absolute harmony, and this can only be brought about by taking in all the members of the community—possibly all the members of the human race. It should need no argument to convince anyone that under the competitive system this is impossible. If, however, we could bring about complete cooperation it would seem to be feasible.

As suggested, ownership must be in common, must not be restricted to a part of the community, but must include all. This means the annihilation of the relationship of employer and employee. If this relationship were destroyed the benefits would accrue to all from a common source.

Admitting that the relationship of employer and employee is not susceptible of harmony, it may be contended that it is not desirable to fix any other relation. This would leave the question unsolved, a conclusion which will never be accepted by advanced political economists.

The educational system is proof that this question has been solved in part. Here we have common ownership, either by the government or by the states, counties and towns. The relationship of employer and employee does not exist in our public schools. Here there is no employer but the state, and it is not looking for a profit on its undertaking. We are not troubled about the question as to how the interests of the employer and employee can be harmonized as applied to the public schools.

That this problem may be solved in other lines is shown by the recent proposition of no less a personage than the Oscar

A Holiday Volume.

The government runs the mail service better than if it were owned by private individuals or by a corporation. Is there any good reason why all of the people should not own in common the other great public necessities?—H. M. Ashton, in Record-Herald.

Terms are in the realm of thought, what measures and weights, standards of value, fraudulent mediums of exchange, endanger the very life of organized society. Society is directly interested in having established, correct measures and standards of value and exchange. Substitute the word terms for measures, standards of value and mediums of exchange, and our statement will apply in every particular to the world of knowledge and reason.

Unexact, careless and wrong terms necessarily lead to confusion of thought, to a confusion of sound reasoning, and to mistaken conclusions. Unfortunately it is a great deal harder to establish standards of terminology than it is to establish standards of quantities, capacities and values in the material world. And yet it is possible, nay, necessary, to exercise the most careful care in the use of terms, if we sincerely interest ourselves in truth-seeking and are opposed to empty argumentation in favor of some pet theory or fixed idea.

We, Socialists, ought to take special pains to revise old terms, subject them to the most rigid criticism, and be exact in their use, because we are constantly engaged in an unceasing battle with all the hosts of capitalism. Our weapons are our ideas, and it is of vital importance for us not only to have correct ideas, but express them in correct terms. We cannot afford to fritter away our energies in heat generated by internal friction among factions in our own rank and file and caused by a faulty terminology.

The proverbial dissensions among different factions of Socialists, dissensions that weaken the movement, are mostly due to this Babylonian confusion of tongues. In the United States, for instance, we have two distinctly defined currents of Socialism—the so-called Revolutionary or Orthodox current, and the progressive Evolutionary current. The latter is the rigid observer of the friction between these two fraternal currents must necessarily arrive at the conclusion that obsolete, faulty terminology and its careless application causes a great deal of this waste of energy. One of the bones of contention between the Revolutionary and Evolutionary currents are the terms "Utopian" and "Scientific" Socialism. The Revolutionists claim the exclusive monopoly of "Scientific" Socialism and consider their opponents as "Utopian."

The question is now, what are these terms? Is there a "Scientific" Socialism? Is the term "Utopian" Socialism a correct one? Before we are prepared to answer these questions we have to agree on a definition of "Socialism" and "Science." Science is a systematic collection of ascertained facts and explanations of them. The scientist knows how to see in order to foretell what must necessarily happen under certain conditions and understand why it must necessarily happen one way and not another way whatever. The application of the results of abstract science, of knowledge, to the such a practical life, is termed "Social Science," that means sciences containing systematized facts of the life of men in organized society and the explanations of these facts—have the object to know and understand the laws governing social life. Social sciences supply us with the knowledge and means for making a thing as to foretell what social phenomena must necessarily happen under certain social conditions and to understand why they must occur one way and no other way. The application of this knowledge and clear vision to the tasks of practical life of society is termed "the sociology of Socialism."

The relation between sociology and Socialism is, for purposes of illustration,

Great Jail Delivery.

About Five Hundred Convicts Allowed to Go Home to Their Families Over Night.

The above heading in the daily newspapers would naturally set the world at great wonderment, yet that thing is taking place every day, more or less, in most of the larger—and in many smaller—manufacturing towns throughout the United States of America, and no mention is made of it in the daily press. Working men and so the majority of the people are unaware that such a thing exists in their midst.

Are you, dear reader and brother workman, aware of the fact? Just stop and think a minute over the question. How many of your fellow citizens are imprisoned daily, some behind bars, screens, high fences and the like, and are let out in the evening to go home to their families over night, only to return again in the early morn, each one to their respective stalls or other place of prisoned labor, to be seen to by a watchman?

Perhaps you are one of these prisoners. If so, you know the whole story, though probably not looking at it before in this light, and yet is not this your very condition with many others, in a greater or less degree? If you are so fortunate as not to be acquainted with this condition of affairs (or confinement), it is your Christian duty as a brother citizen to consider these and many other conditions under which many thousands of people are surviving from day to day, year after year, some for a whole life, some not knowing what it is in the least to enjoy the life of a free-born citizen in a rented house or cottage.

Many of the workshops of today are of this, and the life of thousands of working people is worse than real prison life, peopled up behind bars, on concrete screens, high fences and picket gates, etc., sometimes overhung with barbed wire or guarded by private or special police, etc.

These conditions under which so many are obliged to labor in order to maintain life, are surely conditions to be abolished by all civilization, and should not be allowed by any civil government. This is but a shadow of the horrible condition of the laboring masses, that should be struck deep into the hearts and minds of the people generally.—Terre Haute Teller.

Herald postal cards will prove useful to you in getting subscribers.

Labor's Rights in Germany.

In a letter from Berlin to the Record-Herald William E. Curtis cites a recent decision by the supreme court of the German empire which is of importance and interest to capital and labor organizations in this country. The decision was based on an appeal from labor union in the City of Lubeck, and holds that a law passed a few years ago by the Prussian diet, prohibiting strikers from using pickets, is unconstitutional in that it restricts the liberty of the citizen.

Under the decision strikers are not permitted by force to interfere with the movements or wishes of others, but the court declares that they cannot be prevented from making observations or using moral suasion, providing they do not interfere with the rights of others or break the peace. Naturally this ruling is regarded as a distinct triumph for the labor unions.

This decision, be it remembered, was "made in Germany." A few others where a similar point was involved have been made in the United States, and we are forced to the admission that the article produced in the fatherland is more in keeping with our ideas of individual liberties and rights than some of our own legal productions. Happily our own case cannot come within the latter classification since the ruling of Judge Kohlsaat indicates as plainly as the decision of the German supreme court that peaceful picketing and moral suasion are lawful and not to be enjoined by the courts.

We do not as a rule look for such advanced ideas, in the direction of the rights of the citizen, from our country of the fatherland, and for this reason the decision referred to is all the more significant. It might be borne in mind when the constitution of rights of workers are in question, for it would be a shock to our national pride to realize that liberty has a broader meaning in monarchical Germany than in republican America.—Record-Herald.

Foreign Strikes.

Official reports show that there were 902 strikes and lockouts in France last year, directly involving 223,714 workmen who lost 2,548,000 days of work. The industries that suffered most were textiles, transportation and mining. Germany the official statistics for the same year record 1431 strikes and lockouts; the largest number of strikes was 122,800. A recent law has been passed which extended the duration of the annual strike strike, as before, but has cancelled their automatic as before, and eliminated and arbitrators in some cases.

The strike of the telephone operators in New York has been successful.

The Class Struggle

Poisonous Industries.

The French labor department has just published a report on industrial poisoning, upon which the following particulars are based: The total number of persons suffering from lead poisoning admitted into the Paris hospitals in 1894 was 372; in 1895 and 1896, 301; in 1897, 380; and in 1898, 212. Of these cases 12 in 1894, 28 in 1895, 14 in 1896, 20 in 1897, and 12 in 1898 had a fatal issue. By far the largest proportion of the persons treated for lead poisoning in the hospitals in this period of five years (113 out of 1552, or 7.3 per cent.) were painters, color grinders and whitewashers; and the 80 deaths recorded include those of 43 housepainters. Taking the figures given in regard to the mean number of days spent in hospital by workmen suffering from lead poisoning during the period under consideration, we find that the duration of their detention in the wards was longest among the founders (24.6 days) and the color grinders (19.2 days), and was 10 days for the painters and the plumbers affected.

Among the other forms of industrial poisoning dealt with in this report are mercury, phosphorus and arsenic poisoning. In regard to phosphorus it is observed that the manufacture of this substance is carried on exclusively in very small number of factories, which use machinery and plant provided with every improvement, and not one single case of phosphorus necrosis has occurred during the last 30 years; and that since October, 1898, when the French match factories entirely abandoned the use of yellow phosphorus, employing instead the resublimated phosphorus, no case of phosphorus poisoning has been recorded.

Industrial Commissions' Report.

From advance information of the industrial commission's report we are able to give an outline of the principal recommendations which that body will make to Congress.

The report makes the following tabular estimate of the membership of labor organizations in the United States on July 1, 1901, and believes to be subject to a probable error of from 50,000 to 100,000:

Unions affiliated with the American Federation of Labor	660,000
Knitting and clothing makers	8,000
Lithographers	2,100
Bricklayers	38,000
Plasterers	7,000
Stonemasons	10,000
Bornmakers	3,500
Plano workers	7,700
Engineers, marine	37,000
Riggers in interstate commerce	37,000
Firemen, locomotive	40,000
Conductors, railway	25,000
Trainmen, railroad	40,000
Letter carriers	15,000
Knights of labor and unaffiliated organizations	191,000
Total	1,400,000

The subject of trusts is the rock on which the commission split. Wide division of opinion is shown in the four volumes on trusts and industrial combinations. Three diverse recommendations were made.

First, the present antitrust legislation by the several states, by Congress without altering the present relations between their respective jurisdictions.

Second, the delegation by Congress to the states of its interstate commerce jurisdiction, so as to allow the states to regulate manufacturing or trading corporations engaged in interstate commerce.

The chief recommendations are as follows:

The enactment of more stringent immigration laws. They urge the establishment of a system of inspection of immigrants at the ports of embarkation in Europe, with a view of detecting persons of anarchistic tendencies who intend sailing for the United States. It is proposed that this system be operated in conjunction with the governments of Europe.

As the treaty act will soon expire by limitation it is urged that heed be given to the urgent requests of labor organizations that the bars against Oriental immigration shall not be lowered.

Blanket injunctions are hit hard, and a restrictive state, rather than national legislation for the amelioration of labor's condition is recommended.

Also the protection of the rights of organized labor, but at the same time to guard against discrimination against non-union workers.

Putting an end to "blanket injunctions" during strikes.

The creation of labor bureaus in all states, to which disputes that arise between employer and employe may be submitted. It gives a general summary of the movements undertaken by labor unions, employers' associations and government agencies to adjust labor disputes by arbitration.

Limiting the hours of labor on public work to eight per day.

Removal of the truck store evil and making the payment of wages in cash compulsory.

State regulation of the length of the working day for all persons between the ages of 14 and 21 who work in factories. Children under 14 should be prohibited from working in factories.

The employment of women and girls and children under 14 years in mines be prohibited.

Congress should adopt a consistent code of laws regulating all matters concerning the employment of railroad labor.

Every facility should be given labor to organize if it desires, and the last vestige of the notion that trades unions are a criminal conspiracy should be swept away.

Thinks Congress has the power to enact reasonable legislation to prevent abuses in the direction of the use of private police, detectives or other hired bodies of men in connection with labor troubles. Provisions should be adopted for the fair weighing of coal at mines before passing over a screen.

On the convict labor question volume 3 states that "every interest of society and the consideration of discipline, economy, reformation and health demands that prisoners should be kept at productive work. Manufacturers, wage earners and all who have given the subject any consideration are practically unanimous in this conclusion." Eleven recommendations are made.

Trades Union and Labor News.

The settlement of the Plumber's strike in Honolulu resulted in a scale of \$5.50 per day.

The union men of Birmingham, Ala., are raising funds to build a hall for their organization.

The validity of the New York court law still remains unsettled, but the court of appeals has decided a case which that law was involved, and therein reserved any decision upon its decision upon the question of the "wages" law in the case of the Coker. In the case of the Coker the court held that the law was valid.

Republican Lies.

The Republican city committee of Boston resorted to the grossest lies and misrepresentation of Eugene P. Debs in a desperate attempt to influence the Socialist vote. They put out a lying and anonymous circular in which the sentence "Socialism and anarchism are twin sisters."

Of course Mr. Debs never made such a statement and the Boston committee cannot produce one iota of evidence to prove it.

They plainly and maliciously garbled an interview which Mr. Debs had with an Associated Press reporter.

This is what they represent Debs as saying in this interview: "I have NO sympathy for any man who is the victim of such an assault." Here is what Mr. Debs did say, according to the Associated Press report, and as published in the Haverhill Gazette:

"I HAVE sympathy for any man who is the victim of such an assault, because I am a human being, and I am opposed to the shedding of human blood under any circumstances."

In the second circular they also make Mr. Debs say: "As long as society breeds money money will breed assassination."

Mr. Debs said, according to the same authentic report: "As long as society breeds MIRERY, misery will breed assassination."

The whole circular is a tissue of cowardly lies.

Caged Like a Beast.

After seven months of captivity as a wild man from Borneo, during which time he was hauled all over Europe in an iron cage with a ring in his nose, William Lacey, a Virginia negro, 30 years of age, visited the American consulate in Berlin today and told his remarkable tale of all his untold horrors.

Mr. Lacey, a black man, says that he came to Germany on a tramp steamer last March and became stranded in Hamburg.

There a bogus circus manager offered him 40 marks a month to impersonate a wild man with a ring in his nose. He took the job and discovered a few days afterward that he constituted the entire circus and menagerie. He was compelled to live in a cage, bedded in straw, and take his food through the iron bars. During exhibition hours students gathered and his wife with pitchforks to make him execute weird dances to the accompaniment of ghoulish yells.

He was kept in ignorance of the show's itinerary, the cage being always moved at night. He says he is certain that they covered up his treatment in show, Germany, Italy, Austria and part of Turkey.

A fortnight ago the proprietor of the show died and the negro awoke one morning to find himself deserted and the cage door unlocked. The consulate provided Lacey transportation to Hamburg, where, when he declared, he would sail at once for Dixie.

Says Labor Should Consolidate.

The great questions relative to organizing labor are: It is not wise to fully recognize such organization by law to admit their necessity as labor guides and protectors, to conserve their usefulness, to increase their responsibility and to prevent their follies and aggressions by conferring upon them the privileges enjoyed by corporations with like proper restrictions and regulations? Corporations have undoubtedly benefited the country and brought its resources to our doors.

LABOR UNIONS.

For a number of reasons the labor union has not been completely successful. Owing to ignorance and selfishness it has been impossible to induce all workers to join the union. In some cases it was the fault of the union itself, in other cases it was the fault of the workmen, who refused to organize for their own protection.

The question may be asked, Why should any workman refuse to join a labor union? There is only one answer to the question. The labor union either cannot or will not guarantee him steady employment. He is compelled to live and will obtain work even if he has to displace union men. Self-preservation is the first law of nature, and the workman who is not protected by a union is utterly unprotected.

For this state of affairs the labor union is partially responsible, and we must look to it for the remedy. Why is it that there is not work enough for all? The question is easily answered. The labor union has a shorter workday. It has permitted its members to work themselves nearly to death in trying to do the work of the whole body of workmen. In doing all the work themselves they have deprived others of employment and made it possible for nonunion men to take their place in the market.

By not insisting on a shorter workday the union man has injured himself in two ways. In the first place he is compelled to do his own work, and in addition to that he is compelled to do the work of others, for which he receives no pay whatever. In the second place his action enforces idleness on a multitude of workmen who are only too anxious to take his place whenever he strikes for higher wages.

The industrial problem has been greatly complicated by the introduction of labor saving machinery. As far as the employees are concerned, the term "labor saving machinery" is a misnomer. It is not a single instance has its introduction resulted in shortening the hours of toil. The only result so far has been to throw many out of employment and to reduce the wages of those who were so fortunate as to get work. The advantage is altogether with the owner of the machine, who has grown rich on the profits.

A simple illustration will elucidate this whole subject and help to solve the problem of labor saving machinery. Five men are employed in setting type in a newspaper office. Each receives a salary of \$3 per day, but a typetting machine is introduced, and one man is enabled to do the work of five. It becomes evident that four men will be thrown out of work and hence competition among the men for the work of one man will ensue. A man who has been earning \$3 per day and that he is now earning \$1 per day and that he is now earning \$1 per day and that he is now earning \$1 per day.

John Allen Metz in *Machinery* Journal.

It is a common place of the Republican friends that the Biblical standard of history is a respectable patriarchy. Similarly in the Greek classical period, the standard of history is the Republic of Athens. Had it not been for the rise of the party the story might have been differently told. The democracy for the moment in the ascendancy had their power to rid themselves of an enemy to Roman history. It may be asked why the Gracchi have come down in the history of a respectable patriarchy, and why they certainly made the economically uncomfortable for the Roman possessing classes. The answer is to be found in the fact that the Gracchi, although undoubtedly good men, were not good patriots. They were largely tended to consolidate the new and subsequently powerful middle class, the "equestrian order," economically and politically—as against the old patrician classes. But in any case the Gracchi, in the systematic art of party politics, and blanching the face of movements hostile to dominant power and greed, had not yet been invented.

The cases indicated, whether in the story of the Gracchi or in Italy, represent the rise of a new and powerful middle class, the "equestrian order," economically and politically—as against the old patrician classes. But in any case the Gracchi, in the systematic art of party politics, and blanching the face of movements hostile to dominant power and greed, had not yet been invented.

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Industrial Democracy.

A Dialogue.

Recently, during a trial in one of our courts it became a witness for the judge himself to question a witness, and the following colloquy took place:

Judge—Are you a married man?

Witness—No.

J—Have you anyone dependent upon you for support?

W—Yes, a large number of them.

J—Are they disabled, physically or mentally from supporting themselves?

W—No, they are fully as able as I to support themselves.

J—Then why do you support these disabled persons?

W—Because the customs and arrangements of our present state of society force me to.

J—These persons, doing no manner of useful work, and you a poor man, having nothing but your labor, are compelled to give part of it to them?

W—Yes, I am forced to divide by giving them three-fourths of what I produce.

J—Is there no way to get rid of these human leeches?

W—Not at once; for nearly all society especially these leeches, as you call them, insist that this is a natural state of affairs, and has always existed; they are eternal dissonances in my ear, that were it not for these leeches I could not work at all, and death would immediately overtake me. But in the near future we'll be able to rid ourselves of them, when they'll have to live off their own sweat.

J—If you should die would not these leeches have to work?

W—Oh, no; they hold in reserve a vast number who are about to be overtaken by death from enforced idleness and they would think it a God-sent privilege to toil in support of these leeches.

J—Would you please give me the names and addresses of these leeches?

W—Though it is solely from my labor that their lives are made a continuous round of pleasure, still they have the brutal ingratitude to refuse to live in the same locality as myself, as often they will not condescend to live in the same country; and as my constant toil enables them at their leisure to change their climate, scenery and society, I cannot give you their permanent address. For apparent reasons they do not want to be known by their real names, but insist on being known by their non de plumes.

J—But what are their names in fact? I am anxious to have them arrested before the bar of justice, these ravagers of society?

W—Their real names are Capitalists.

J—Mr. Sheriff, bundle this witness out of the courtroom; he's a wicked Socialist.

—C. R. Davis.

Typographical Union No. 6 of New York has refused to admit a man to membership because he belongs to the National guard.

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