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Drawn for the Y. S. M., by F. BARNES

The Modern David

The Logic of Revolution

By Bart Kennedy

Revolutions are vast upheavals. They are the periodic purifications of civilizations. They arise and cleanse them out as did the mighty Hercules the Augian stables of old.

Naught can stay them. Resistless they sweep. Great blood-oceans whose tides engulf all.

Revolution.

Through it sounds the terrible cry of the slave as he rises to smite the mighty that was. Through it sounds the exulting shout of humans who have lain beneath the heel till with a vast effort they arose. Through it sounds the triumphing yell of the new mighty as it crushes the old mighty Revolution. An expression splendid and terrible of choked desires and wants. A realizing of strange portents and omens. A chaos of dust and blood and ideas. A turning of the wheel. A rising of the yeast. A storm fearful, vague, and withering.

Revolution.

Men arise with vast, sympathetic intellects, who say that it should not be—that it should be averted. As well say that a cyclone should not be—that the ocean should not engulf a ship in its fury—that an apple should not rot—that a world should not wear away. These are the philosophers who know fear. They fear the fine move and hurtle of Destruction. They would stay the whirling of the world.

The mightiest intellect that has ever analyzed cannot nullify the law that compels a stone to fall when it is cast into the air. A fire would destroy the greatest

works of man. A sword would slay Buddha.

Philosophy avails not against the unknown laws that govern matter. It is at best but man's deduction from what he sees and comprehends—and he neither sees nor comprehends all. Therefore does his logic perish on absolute occasions. The philosopher withers before the flaming fire of events. One revolution will override the calculations of centuries.

Revolution is the prelude to change. A power glorious and terrible. The linking between the broken, illimitable harmony of Being. The moulding tool of the First Cause. It has led man upward till he becomes a god. Since the first two atoms met in space and formed the beginning of the world, progression thereon has moved along the line of Revolution.

It is based upon the logic of climax. Throughout nature all that rules is climax. Sudden transformation. Man springs from his mother's womb—the flower, with a burst of bud, opens its beauty to the light—the crater instantly belches forth—floods overwhelm cities—civilizations die abruptly.

Even in the heavens occurred revolutions.

Lucifer defied God.

* * *

Again it is coming. It is approaching. The dust from the wheels of its frightful car is to be seen in the distance. The horizon is beginning to be illumined with

the reflection of its awful, eating fire.

It is coming.

And who knows? On one side is the ignorance of fatness, and gorging, and lust, and oppression. On the other side is the ignorance of leanness, of starvation, of dirt, of slavery, of the endeavoring to ape the oppressors.

But fire. Does this eating thing of blood purify? Does this thing with mighty, roaring voice chasten? Fire! Do you hold within your terrible self a jewel inestimable?

We shall see. It may be well, it may be ill for us all. We may be plunged into a deeper blackness, or we may emerge into glorious light.

But come.

All hail, Revolution! All hail to thee. Change! Thou transmutter! Thou fine thing of magic! Power that creates the glistening gem, that opens paths, that makes worlds!

Let us pledge to thee in this mighty coming fire. Let us all pledge to thee—worker, slave, oppressor, all. We are all men. Red is the blood of us all. We are humans—vital things that possess the wondrous power of genius. Remember that it is men who conquered even fire.

We have conquered the ocean, the world, the air, and the things therein. Aye, men have strange, grand powers.

So let us be bold and resolute. Let us fear not. Nay, let us exult and face with bold brows this frightful coming change.

A CRITICISM OF CAPITALISM

By Karl Dannenberg

(Translated from the German by Elsie Seidel)

Introduction

These treatises are to be a criticism of the Capitalist System of Production. In order to familiarize the readers with the Socialist criticism of capitalism, it is essential to elucidate the laws existing under this system.

To be able to have an intelligent conception of the economic and political life, we must obtain a knowledge of the laws that govern it. We often engage in protests against high prices, low wages, excessive taxes, political outrages, but seldom do we find those protesting in a position to trace their protest to the fundamental causes. Therefore, right at the start, it is impossible for them to take a correct position to counteract these evils.

A sound perception of Capitalism produces effective tactics for its resistance. To render enlightenment in this direction is the object of these treatises.

On Definitions

In Science, and especially in Economics, certain things have technical names, just as in Mathematics, Chemistry and other Sciences. These things have a certain meaning and do not interpret anything else.

The readers should always be careful that the characterization coincides with the scientific definition.

When we speak of labor, labor power, surplus value, profit, wages, exploitation, etc., the readers should first ascertain what our opponents understand by the same.

On my agitation tours, I have often asked Socialists the following question: "How is it that the

worker, receiving the full value of his labor power, is nevertheless exploited?" Seldom have I received a correct answer. Why? Because the people do not know the difference between labor power and labor (crystallized labor power). They have not grasped the meaning of the true character of labor power.

If the readers, after completing the reading of this treatise, were to place the same question to comrades, they, no doubt, will meet with similar surprises.

Therefore, before using certain expressions, one must first understand the meaning of the same.

On Capitalist System of Production

System of Production means an organized plan by which food and other articles are produced.

The present System of Production is known as the Capitalist System of Production, because the articles produced benefit Capital. To be able to produce in our present society, we require the means of production. The means of production form the Capital of Capitalists.

Under means of production we list Land, Raw Material, Machinery and foodstuffs.

The Capitalist System of Production is based on the private ownership of the means of production, which means, the products which are socially needed are not socially owned, but privately.

Through private ownership Capital originates.

The private ownership of the means of production divides So-

ciety into two classes, namely, the class of owners and the class of producers.

The worker is forced to serve his master, the owner of capital, and solely in the latter's interest, because the products that are essential for the maintenance of the worker, are owned and controlled by the capitalist.

Thus originates the Capitalist System of Production, which in turn creates a Working Class and a Capitalist Class.

All the worker owns is his labor power, which he sells daily in the market and for which he receives in turn a reimbursement called wages.

The Wage System is thus created, and labor power becomes a commodity. Wage slavery comes into existence, and out of this manipulation arises Surplus Value.

As buyer and seller of labor power, as owner and non-owner, as exploiter and the exploited, these two classes have entirely different interests, which cause a ceaseless struggle.

The abolition of the Class Struggle will exterminate the two existing classes, will eradicate the causes of the class struggle and the private ownership of the means of production.

The great social question will be solved with the abolition of the private ownership in the means of production, the class struggle, and the political state.

Socialism

With the socialization of the means of production, the selling of labor power will be abolished; there will be no necessity for one

man selling himself to another, as the means for subsistence and production will be available to all.

Wage slavery will be abolished and the only solution of the problem will come into existence, namely Socialism.

A Socialist System of Production is a system under which the means of production are collectively owned. Collective ownership is a social ownership of the tools of production. Private ownership ceases.

Only through the abolition of the private ownership of the means of production and the selling of labor power will the working class be emancipated, and only then will the workers receive the full product of their labor.

Capitalistic Production

The production of necessities in our present Society is based on the private ownership of the means of production.

This private ownership rests in the hands of a few, who compose the class of Capitalists.

The Capitalistic Class does not produce to satisfy the social want, but merely to draw profits.

Profit is the motive of the present production.

The process of producing takes place only at the time when the Capitalist is able to see a profit therein. Articles are not produced for use, but for sale.

If the Capitalist cannot sell his articles, then production is at a standstill, and a dull time sets in.

This period the Capitalist terms over-production, but it actually is under-consumption:—the worker cannot buy back what he has produced.

How does profit originate? Does it originate in the selling or producing of articles?

Marx gives a convincing example on this question in "Capital" on page 125, 1st volume:—

"A may be clever enough to get the advantage of B or C without their being able to retaliate. A sells wine worth £40 to B, and obtains from him in exchange corn to the value of £50. A has converted his £40 into £50, has made more money out of less, and has converted his commodities into capital. Let us examine this a little more closely. Before the exchange we had £40 worth of wine in the hands of A, and £50 worth of corn in those of B, a total value of £90. The value in circulation has not increased by one iota, it is only distributed differently between A and B. After the exchange we have still the same total value of £90. What is a loss of value to B is surplus-value to A; what is "minus" to one is "plus" to the other. The same change would have taken place, if A, without the formality of an exchange, had directly stolen the £10 from B. The sum of the values in circulation can clearly not be augmented by any exchange in their distribution, any more than the quantity of the precious metals in a country by a Jew selling a Queen Ann's farthing for a guinea. The capitalist class, as a whole, in any country, cannot overreach themselves.

Turn and twist then as we may, the fact remains unaltered. If equivalents are exchanged, no surplus-value results, and if non-equivalents are exchanged, still no surplus-value. Circulation, or the exchange of commodities, begets no value."

Furthermore: The results are always the same. If equivalents or non-equivalents are exchanged, there is no surplus-value. The circulation or exchange of products creates no value.

Profit originates in the production of articles and not in the selling of them. Profit is unpaid labor, which the Capitalist appropriates.

Production

We can now see that riches are an accumulation of human labor power. Human labor power, together with the power of Nature applied to raw material, which Mother Earth provides us with, is the originator of all value.

The elements of production are Nature and Labor. Labor applied to land or natural resources creates all riches.

The riches of the country, in the Capitalist Society, are an embodiment of accumulated human labor.

As virgin soil, and other natural resources of production, minerals, forest, water, etc., have no measurable value, therefore labor is the creator of all measurable riches.

Value

Every commodity has use-value. The use-value of a commodity is a characteristic of the commodity, for instance that of a pen lies in the writing and of water, in drinking.

Commodities have also exchange-value, must have human labor embodied in it.

A thing can be a use value without having value. This is the case whenever its utility to man is not due to labor, such as virgin soil, natural meadows, etc.

The use value of a commodity has a qualitative aspect, and the exchange value, a quantitative aspect.

The value of a commodity is determined by the quantity of socially needed labor time for its production.

For instance, the socially needed labor time to produce one hat is three hours, and that of a table is three hours. The hat is equivalent in value to the table.

Now let us assume that the production of 30 grams of gold also requires three hours; in this case the following equation is correct: the hat is equal to 30 grams of gold and the table also.

(Continued on Page 6)

Intolerance in Education

A new chapter in elementary education was started recently by the Board of Education in the City of New York. Certain to be extinct within only another few weeks, this Board took it upon itself to make its authority felt in no uncertain way.

Up to the present time teachers were practically free to hold any opinion on the problems of the day without being molested, so long as they did not let their personal view interfere with the curriculum prescribed. This attitude, observed also by the present Board of Education whose term of office expires with the end of the year, was drastically changed immediately after election day.

Whether the election result, with its tremendous Socialist vote and the defeat of Jingoism, was in any way responsible for this change, we know not. Neither do we know whether the enthusiasm aroused by the Socialist candidate for Mayor, Morris Hillquit, in the meeting of the Teachers' Union and the cold, almost hostile reception accorded to the mention of the name of Mayor J. P. Mitchel, had anything to do with the procedure of the Board of Education, appointed by the present Mayor, against nine teachers whose case we want to bring to the attention of the Young Socialists and all fair-minded students in the High Schools.

Most of the readers of the Young Socialists' Magazine will probably be acquainted with the facts. A number of teachers of DeWitt Clinton High School were subjected by Dr. Tildsley, Superintendent of High Schools, to a most vigorous inquisition into their personal views on matters

The Song of the Storm-Finch

By MAXIM GORKY

The strong wind is gathering the storm-clouds together
Above the gray plain of the ocean so wide.
The storm-finch, the bird that resembles dark lightning,
Between clouds and ocean is soaring in pride.

Now skimming the waves with his wings, and now shooting
Up, arrow-like, into the dark clouds on high,
The storm-finch is clamoring loudly and shrilly;
The clouds can hear joy in the bird's fearless cry.

In that cry is the yearning, the thirst for the tempest,
And anger's hot might in its wild notes is heard;
The keen fire of passion, the faith in sure triumph—
All these the clouds hear in the voice of the bird . . .

The storm-wind is howling, the thunder is roaring;
With flame blue and lambent the cloud-masses glow
O'er the fathomless ocean; it catches the lightnings,
And quenches them deep in its whirlpool below.

Like serpents of fire in the dark ocean writhing,
The lightnings reflected there quiver and shake
As into the blackness they vanish forever,
The tempest! Now quickly the tempest will break!

The storm-finch soars fearless and proud 'mid the lightnings,
Above the wild waves that the roaring winds fret;
And what is the prophet of victory saying?
"Oh, let the storm burst! Fiercer yet—fiercer yet!"

of state, and as a result, three teachers were suspended, awaiting the decision on charges preferred against them, and six more teachers were transferred to other schools. The main reason for this act on seemed to be their unwillingness to accept the truth of the statement made during the "interview" by Dr. Tildsley that the Prussian system of education, the inculcation of the spirit of instinctive, unquestioned obedience to "constituted authority" is to be preferred to the generally accepted American policy of using your own judgment under all circumstances.

But whatever the outcome of this issue—the Teachers' Union has taken up the gauntlet thrown to them by the Board of Education in a wonderfully prompt and vigorous manner—there evolves

one sacred duty upon all Yipsels and friends of human progress among the student body of the High Schools:

Remember always that the following names of High School teachers are on our honor roll:

Thomas Mufson,
A. Henry Schneer, and
Samuel Schmalhausen,

who were suspended, and these teachers who were transferred:

Morris Barash, to Commercial High school; Joseph Jablower to New Utrecht High School in Brooklyn; Israel Mirsky, Boys' High School, Brooklyn; Cornelia V. Cleveland, Bryant High School; Charles Ham, Stuyvesant High School; Michael Kurz, Boys' High School.

Show them your utmost respect, and influence your school-mates to do likewise.

JOHN BROWN, THE FIGHTER

By Max Baginsky

In this era of great accumulated wealth on the one hand, and of poverty on the other, one may become a great celebrity at the same rate as one's fortune grows. The number of enemies' scalps indicated with some savage tribes the degree of glory attained by a hero. The number of millions of dollars stamps the hero of commercial culture. There is a certain relationship between the two, for the hero of finance must earn his glory by cutting the throats of his competitors and of many a lamb before he can boast of having arrived.

The life stories of this brand of heroes, as heralded by the high-class magazines, fills one with disgust. One feels inclined to interpret the Darwinian motto of the survival of the fittest to mean the survival of the biggest grafter. Whoever does not care to have his children especially trained to become champions of legal thievery, will not insist on their reading the "biographies" of our multimillionaires.

What is most necessary nowadays, when it is so urgent to wake the people, and particularly the young generation, from their stupor and inspire them with confidence in their own strength, is the example of men and women who combined with high idealism the will to act.

Such an idealist was John Brown, whose simplicity and whole-heartedness called forth from Ralph Waldo Emerson the tribute: "He is so transparent that all men see through him."

It was this man who, at the head of twenty-one Abolitionists, on October 16, 1859, attacked the State armory at Harper's Ferry

and took the 20,000 weapons it contained. Harper's Ferry was a place of 5,000 inhabitants, situated at the confluence of the Shenandoah and the Potomac. John Brown, aided by his sixteen white and five black comrades, took possession of the town without much difficulty, imprisoned the small garrison in the cellar, cut the telegraph wires, and obstructed the railroad line. His object was to use the place as a base for his operations from which to make armed invasions into the Slave States, to free and arm the Negroes, so far as possible, and in this manner organize a general uprising of the slaves.

The slave-holders were wild with rage and the government made haste to crush the bold rebels. Fifteen hundred soldiers were dispatched to the scene. The two sons of John Brown were among the first shot down, and the greater number of the Abolitionists were left dead on the field.

John Brown, together with three surviving comrades, was taken prisoner. A soldier struck him in the face with a gun; another sank his bayonet into the body of the venerable old man. "These wounds," he said later in prison, "were inflicted upon me, both sabre cuts on my head and bayonet stabs in different parts of my body, some minutes after I had ceased fighting and had consented to surrender for the benefit of others, not for my own."

The cry went up that Brown must be mad. But Governor Henry S. Wise, after an interview with him, made this statement:

"They are mistaken who take Brown to be a madman. He is a

bundle of the best nerves I ever saw—cut and thrust and bleeding and in bonds. He is a man of clear head, of courage, fortitude, and simple ingenueness. He is cool, collected and indomitable. It is but just to say that he was humane to his prisoners, and he inspired me with great trust in his integrity as a man of truth."

At the trial he was pronounced guilty and condemned to the gallows. At the execution—on December 2, 1859—there took place a horrible scene. One of Brown's biographers describes it as follows:

"After the white death-cap had been drawn over the face of the rebel, and the noose fastened about his neck, he was forced to remain standing on the trap-door of the gallows almost a quarter of an hour, while the officer in command had his soldiers go through some military drills. This so outraged some of the soldiers that many protested with loud cries of "Shame!" Finally the trap was sprung, but in such a manner that ten minutes elapsed before death mercifully terminated John Brown's agony. He was literally slowly choked to death."

In a letter to his brother, written in the prison cell, John Brown expressed his fear that he would not be hanged. His words were: "If they hang me, I am a success. If they do not, I am a failure."

He was firm as a rock in his convictions, and his principles and tactics were in complete accord with his innermost nature. To take up arms, with small means and few comrades, against the institutions of slavery, against the rich slave-holders,

aided by all the authorities and most of the clergy—he did not consider that anything extraordinary. He thought it inevitable and simple from the moment that he was convinced that only by force of arms could the dealers in human flesh be despoiled of their trade.

Significant of the character and the aims of John Brown is a proclamation submitted by him to a convention of Abolitionists in 1858. One of the articles of that document proposes common ownership of all property. It reads thus:

"All expropriated and confiscated property and all the property that is the product of the labor of the members of the organization, as well as that of their families shall be regarded as common property of the whole body, to be used only for the common welfare . . . All the gold, jewelry, and other valuables taken from the enemy should be devoted to the war fund."

John Brown's rebel spirit, his indomitable courage will never be forgotten.

I ask you to think with me that the worst that can happen to us is to endure tamely the evils that we see; that no trouble or turmoil is so bad as that; that the necessary destruction which reconstruction bears with it must be taken calmly; that everywhere—in State, in church in the household—we must be resolute to endure no tyranny, accept no lie, quail before no fear, although they may come before us disguised as piety, duty or affection, as useful opportunity and good nature, as prudence or kindness.—William Morris.

There is tonic in the things that men do not love to hear; and there is damnation in the things that wicked men love to hear. Free speech is to a great people what winds are to oceans and malarial regions, which waft away the elements of disease, and bring new elements of health; and where free speech is stopped miasma is bred, and death comes fast.—Henry Ward Beecher.

LIEBKNECHT

By Gus Anderson

Where is the greatest warrior who fights in the war to-day? Hidden away in a dungeon—worn and old, they say; Clad in no other armor than the strength of his manly words, He shall come out of the conflict triumphant over the swords.

Where is the trusty comrade who stands in the ranks of death, Ready to fight for the people to the sad last gasp of his breath? Thrust in a German prison, because in the nation's need He spoke the truth to the people, proclaiming a world-wide creed.

Where is the modern prophet who, careless of race or clan, Stood up in the halls of the tyrant and spoke in the name of Man?

Sick (and, they whisper, dying) in a cell of the tyrant's make, But yet at the sound of his gospel will the hearts of the tyrants quake.

Liebknecht, who, seeming most helpless in these days of terror and din, Draws the hearts and the eyes of the many from the seas of sorrow and sin; Aye, as in centuries olden, the waves of the peoples toss, Sway from the halls of the mighty, for hope to the jail and cross.

Authority Intoxicates

Authority intoxicates,
And makes mere sots of magistrates;

The fumes of it invade the brain,
And make men giddy, proud and vain;

By this the fool commands the wise,

The noble with the base complies,
The sot assumes the rule of wit,
And cowards make the brave submit.

—Samuel Butler.

A Criticism of Capitalism

(Continued from page 3)

And if 30 grams of gold equal \$3.00, we then have the following example:—

30 grams gold = 3 hours of labor
30 grams gold = \$3.00
1 hour of labor = \$1.00

Furthermore:
1 hat = \$3.00
1 table = \$3.00.

May the readers remember:
\$3.00 = 30 grams gold
and 30 grams gold = 3 hours of labor.

In the above we are comparing the value of a commodity (labor time embodied in it) with the value of money.

Money

The commodity gold is the standard of measurement, according to which all other commodities are estimated. Money is the equivalent, because, as gold, it possesses value and has social labor embodied in it.

All values are estimated according to the amount of labor time (in gold) embodied in a commodity.

(To be continued.)

Swiss Young Socialists Refuse Military Service

In peaceful Switzerland, where one may look upon the blessings of European culture more intimately now than from any other place on the globe, the fight against militarism is becoming daily more intense. The fight has been waged along a number of lines. Most interesting, perhaps, is the refusal of countless young people to do military service. Particularly young Socialists, most of them members of the Young People's Socialist movement of Switzerland, are employing this method of opposing the great Oppressor of the 20th Century. Among the cases that aroused particular attention were those of the Comrades Schwemmer, Zimmermann and Deubelheiser, who were sentenced to 4, 5 and 6 months in prison. Since these men were condemned a year ago, more than 300 men, all with ten exceptions Socialists, have done likewise. Over 250 of them were graduates of the Young People's organizations.

In September, 1917, the Comrades Schwemmer und Zimmermann were indicted again for the same offense before a military court. The military prosecutor demands the extreme penalty, "as the spirit of insubordination that is becoming more and more prevalent among the population, must be met with the severest of measures." He claimed further that the whole opposition was conducted not upon principle, but because a few would-be martyrs desired to force themselves upon the public attention by this means.

Karl Zimmermann, in his reply, did not spare the prosecutor. He was not surprised that this gentleman, a member of the class that profits by militarism, should be unable to understand the fundamental opposition of the proletariat.

But he, as a workingman, recognized that the ruling class alone is interested in militarism. Furthermore he refused to believe that

militarism was necessary to protect the nation from the enemy within and without.

"As a workingman," he goes on to say, "I know no foreign enemy, and militarism against the enemy within means only that I will be forced to take up arms against the members of my class, that I must relinquish my own rights, and do the bidding of the capitalist class."

"Patient acceptance makes militarism, to-day, the strongest bulwark of the capitalist class. The frequent troop and police attacks upon striking workers is proof enough that this is so. It is shameful that at a time, when the necessities of life have gone up 60-71 per cent, workers must strike for weeks for an increase of 20 per cent. And at a time, too, when capitalists everywhere are coining profits of 50 and even 100 per cent and more. Such conditions can exist only so long as the enslaved workers will stand it."

"These, Mr. Attorney, are the reasons for my refusal to do military service of any kind. I feel that I owe more to my conscience than to the capitalist state. Murder is murder. And if individual murder is punished with the severest penalties, mass murder by the nation through militarism is only an aggregation of crimes. If every workingman knew his own interests, we should, long since, have had a general revolution of the proletariat of the whole world, and the world catastrophe would have been avoided."

These treasonable sentiments were punished by eight months in jail and two years sacrifice of all civil rights.

Besides Schwemmer und Zimmermann, Ernest Diggelmann, the president of the Young Socialists' Organization of the province St. Gallen, was also indicted. His defense, too, was based altogether upon Socialist principles.

"Where once our bourgeoisie fought for 'liberty, equality and fraternity,' its motto to-day has become 'infantry, artillery and cavalry.' With these three Lories they hope to keep down the growing strength of the working class. The absolute obedience that is demanded in the Swiss military drill of the present time is unworthy of a free man. It stifles all individuality, and makes men mere numbers. Socialism teaches us to see our enemies not where your Swiss patriotic swindlers would have us see them."

They are here, in our own country, in our industries and banks, in the government offices and in the barracks. Militarism is the greatest enemy of the proletariat, for it is the instrument with which the Swiss capitalist cowers his Swiss slaves. We, the young Socialists of Switzerland, refuse to serve, because we hope, that a widespread refusal to do military service will undermine capitalist society.

Deggelmann was sentenced to six months in jail, to give him time to reflect upon the duties a workingman owes to his fatherland. But these punishments will not prevent others from following his example. Already sixty new indictments have been secured. Like an epidemic the fight against military service is spreading out over Switzerland, and no power in the state can stop it. The recent news of riots in Zürich show how rapidly the situation in Europe is developing.

There are limits to what a mule or an ass will stand, but man will suffer himself to be degraded until his vileness becomes so loathsome to his oppressors that they themselves are forced to reform it.—G. B. S.

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Among Enemies

There the gallows, rope and hooks;

And the hangman's beard is red;
People round and poisoned looks,
Nothing new and nothing dread!

Know it well, from fifty sources,
Laughing in your face I cry:
Would you hang me? Save your forces!

Why kill me who cannot die!

Beggars ye! who hate the
tougher

Man who holds the envied lot;
True I suffer, true I suffer—
As to you—ye rot, ye rot!

I am breath, dew, all resources.
After fifty hangings; why!
Would you hang me? Save your forces!

Why kill me who cannot die!

—Friedrich Nietzsche.

Nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a Declaration of Independence, or the statutory right to vote, by those who have never dared to think or act.—Ralph Waldo Emerson.

Our 'Sunday Schools

By May Reinhard Schocken

Last week I met the 57. variety of Socialist or radical, if you wish. His particular grouch or idiosyncrasy consists of a general objection to all Socialist Sunday Schools. The sad experience of seeing the children of good and sincere comrades indifferent or even antagonistic to Socialism has taught the absolute necessity of good Sunday schools. And in order that you may be prepared to assist and defend this most essential phase of Socialist propaganda and may be prepared to meet such an argument, I will briefly review some of them.

It was asserted that the very idea of having Sunday Schools is an adoption of the methods of our opponents. What, if it is? We are surely not objecting to the methods of our opponents per se, especially if they are efficient. John Ruskin said: "Follow what is good and true in all those about you, and your own faults will fall from you like dead leaves in autumn." Moreover, there is a vast difference in our schools and the general religious Sunday schools. We teach truths. Our sociological history is based upon facts and the best that scientific research can give us. The economic principles, based upon the material interpretation of history, as formulated by Karl Marx, have never been refuted and have been accepted by most of the leading economists.

I asked my opponent why this knowledge should not be given to the children as soon as they possibly could grasp it. The reply was that we were biasing minds not yet mature enough to reason for themselves and were thereby denying the children the right of

forming their own opinions. Comrades, such an argument has no weight. No child grows to maturity without being influenced and biased in some way or another. Are we not then justified in turning the child's thought into the channels of truth? Surely, the person who has the scales of blindness concerning the fundamental principles upon which the present-day society rests removed in his youth, can do more to mend his ills during his lifetime than he who gropes blindly among distorted facts and is hampered by a system of reasoning from false premises, until he becomes mature.

Let us not forget: Socialism is not merely the adoption of a system of government, based on common ownership of the means of production and distribution of the necessities of life. Political Socialism, in order to be a success, must be preceded by psychological Socialism. In other words, the human family must learn to think socially, instead of individually as it does now. We must learn to question, whether that which is best for ourselves, is also best for the community. The early advocates were forced into this attitude through suffering under unjust laws. Our children can acquire this habit of thought in the Sunday school if we have a sufficient number of teachers to assist them in their studies.

I also reminded my opponent of the fact, that one of our ideals is solidarity. How can the children of Socialist parents acquire a feeling of solidarity or comprehend the meaning of the word "comrade" if they are surrounded by people in school and on the streets who scoff at them and their parents? Will they in their childish minds not perhaps get

THE WORKERS' UNIVERSITY

the idea that their parents alone are queer? These handicaps to the spread and growth of Socialism can be overcome only when the children whose parents are Socialists become acquainted with each other so that the name comrade will be founded upon a true friendship. This can be done only in the Sunday School.

The workers (the bone and muscle of a country) build everything, burrow in the bowels of the earth for metals and coal, raise crops and make the nation great; yet they get the least portion and live mostly in a state of continual hard-ship. The middleman, the exploiter, and the employer of labor grow fat and rich on the work of the toilers. They are the true parasites of society. Is it so or not?

Who says Socialism would destroy all in centive in man? What incentive? The only incentive Socialism would destroy is that which adulterates food, produces shoddy clothes, builds fire-trap tenements, exploits children in factories and shops, makes slaves out of working men and women, causes wars and makes veritable infernoes out of the most fertile countries on earth.

The world does not need any increase in opportunity. There are opportunities enough for all, but the private owners of the earth keep them under lock and key.

It seems to Socialists that it would be a lot better to let the nation own the trusts than to let the trusts own the nation. What do you think about it?

Every heart has the germ of some flowers within, and they would open if they could only find sunshine and fresh air.

One of the finest institutions in the American labor movement has been opened this season. Through the sacrifices of hundreds of thousands of the men and women of the working class, the Rand School of Social Science has been able to establish itself in a building worthy of our cause. The "Workers' University of America," now in its own beautiful home, The People's House, 7 East 15th St., just off Union Square, commands a position among leading educational institutions in the United States.

Scarcely had the announcement of courses been published when the number of applicants was so great that in many of the courses class after class had to be started. Every session finds the large classrooms crowded to their utmost capacity. There are now five classes comprising more than 500 students in Socialism, two classes of about 200 students in Public Speaking. The demand for instruction in English made it necessary to form numerous classes in that subject. But not only the scientific subjects covering history, economics, civics, labor legislation, statistics, etc., are so well attended, the popular lectures on art, literature and problems of the day are so overcrowded that many will have to be repeated to satisfy those who could not be admitted. More than 1,500 students are enrolled for the different regular classes.

The full-time class also far outnumbers all preceding classes, consisting of 35 men and women, coming from all parts of the United States. Many of these have been enabled to come through the scholarship funds raised by various Socialist organizations and devoted

Socialists. Many of these scholarships were given to comrades who have already shown a particular aptitude in certain activities of our movement. Thus the Estelle Feigenbaum scholarship was won by our young Comrade Nerma Berman, a typical product of revolutionary Russia. Two scholarships, raised by the "Socialist Encampment of Northwestern Pennsylvania," sent us two able comrades, Henry Gykis of Pittsburgh and Eva Sturtevant of Hazelhurst, to New York. Four comrades could avail themselves of the opportunity to study Socialism through the scholarship given by Comrade Morris Berman. They are Julius S. Smith, Jack Haikin, Samuel Lieberman and Henry S. Kotteck, all of New York and all energetic young men who have shown their ability in the party and Young People's Socialist Movement. Sarah Zuckermann, Esther Gandelman and Bessie Selaroff are three active trade unionists who did not wait for the vote, to do their share for the emancipation of their class. They too won scholarships, Comrade Zuckermann winning that of the Full-Time Class of 1916-17. The scholarship of the "American Socialist" went to Morriri K. Friedman of South Bend, Ind., the Goliath of the class. The German Language Federation of the Socialist Party sent Leo Mittelmeier, of Erie, Pa., and another full-time student from "Mittel-europa" is Selmar Schocken, formerly connected with the "New Yorker Volkszeitung," who was awarded the Gundlach scholarship.

White House picketing is in great favor in the class, since Elizabeth Stuyvesant and Nina Somerodin, the pride of the school, joined the Full-Timers. The col-

ored Socialists have one of their best men there in the person of Comrade Lovett Fort-Whiteman, dramatic editor of the "Messenger." Almost as many nationalities as stated in the Union are represented in this class. Revolutionary Russia lags not far behind the United States in the number of representatives, according to the class statistics of Dr. Arner, about 45 per cent being Americans. Esther Sillanpaa, of Norwood, Mass., is a fine type of those Finnish working women who now hold the reigns of their native land. Massachusetts sends us also Sadie Rosenberg.

The Lithuanians have fine representatives in Joseph Brukas, Jennie Kunder and Anton Filipaitis of Chicago. Nicholas Horn of Paterson, N. J., from good Hungarian stock, has already earned a name for himself as one who knows where to dine. But do not let anybody get the idea that those "who came with the Mayflower" are missing in this full-time class. Anna G. Gorton, of Liberty, N. Y.; Lilith Martin, of Indianapolis; Edward Maurer, of North Yakima, Wash.; David Cohen, of Washington, D. C.; Emil Limbach, of Pittsburgh; Ira Kornfeld, Louis Ward and Henry Fruchter will teach you a lesson about the old Indians and how they used to live in this country.

Two recent acquisitions are Comrades Hertz and Bennowitz, and Hyman J. Costrell, of New Haven, Alex. L. Carlin and Leon Covello close the list for the present, though a few more young Socialists have announced their intention of attending the full-time course.

The full-time students have already seen the Zoological Garden, the Museum of Natural History, and Thanksgiving was celebrated in the New Hungarian Workers'

(The Survey)

ERASING THE COLOR LINE

The Supreme Court Decision on Negro Segregation

By William H. Baldwin

The United States Supreme Court, in declaring unconstitutional the residential segregation ordinance of Louisville, Ky., has made void similar ordinances in Richmond, Baltimore and St. Louis, and has put to an end agitation in many other cities which has looked toward the same specious "solution" of the urban Negro problem. At the same time, the decision has heartened Negroes throughout the country, as it is a reaffirmation of the fact that the colored citizen is on a par with his white neighbor in the eyes of the fundamental law of the land even if prejudice at times and in places rises to gall his feelings and to make him the victim of gross injustices. Whether the decision is a long step toward the day when the conception of public rights will no longer be restricted by the plausible qualification of furnishing equal accommodations and privileges, it is not for a layman to predict. Yet it does seem logical that if a Negro is now sustained in his right to buy, sell and use property—and therefore to reside—where he will, he ought also to have full right to choose his own seat in a public conveyance. Then would end the overcrowded, filthy Jim Crow car with empty white coaches behind, and with Jim Crowism would end one of the greatest indictments against the

Home, East 81st Street, in a fine international spirit, with Comrade Bertha H. Maily at the head of the table, leading as toast master international revolutionary songs and Socialist Thanksgiving addresses.

South's treatment of the Negro. What that would mean must be considered in the light of the new sense of value which has come to every individual as the result of war production, economy and financing, and which is accentuated in the Negro by reason of the great emigration from the South.

But that is all speculation. The recent decision of the Supreme Court is a distinct end in itself. The title of the ordinance in question is: "An ordinance to prevent conflict and ill-feeling between the white and colored races in the city of Louisville, and to preserve the public peace and promote the general welfare by making reasonable provisions requiring as far as practicable, the use of separate blocks for residences, places of abode and places of assembly by white and colored people respectively." By its provisions it was made an offense for a person of color to move into a house on any block where the majority of the houses are the homes of whites, and, conversely, the same restrictions were placed on the movements of white residents.

"This drastic measure," says Mr. Justice Day, who wrote the opinion, "is sought to be justified under the authority of the state in the exercise of the police power. It is said such legislation tends to promote public peace by preventing racial conflicts; that it needs to maintain racial purity; that it prevents the deterioration of property owned and occupied by white people, which deterioration, it is contended, is sure to follow the occupancy of adjacent premises by persons of color." Justice Day

points out that "in the slaughter house cases [the first to come to the Supreme Court under the fourteenth amendment] it was recognized that the chief inducement to the passage of the amendment was the desire to extend federal protection to the recently emancipated race from unfriendly and discriminating legislation by the states." To this reiteration of an earlier decision the justice adds the following words which undoubtedly will be quoted by future terms of the court in rendering yet more progressive opinions:

"That there exists a serious and difficult problem arising from a feeling of race hostility which the law is powerless to control, and to which it must give a measure of consideration, may be freely admitted. But its solution cannot be promoted by depriving citizens of their constitutional rights and privileges."

In other words municipalities are given notice that whereas they can experiment with zoning systems to prevent encroachment of certain kinds of business upon residential sections, they will have to find other methods of solving racial problems. And the decision comes at a time when several northern industrial centers are becoming restive under the great influx of Negroes from the South, for residential segregation seems an easy way of meeting the situation. In making such a quick cure-all illegal, the decision will bring cities North and South eventually to realize that the problem and its solution lie deep in a healthy spirit which sees all urban problems as community problems and which seeks their solution through the cooperation of the best elements, both black and white.

In more than a score of cities this work is already being accom-

plished by committees of white and colored men and women, which are affiliated with the National League on Urban Conditions among Negroes. The program is to educate city officials and social welfare organizations into working for the whole city without regard to color and one of the most important phases is seeing that the standards of sanitation, housing and police protection are not allowed to sag where colored residents are involved. When they do sag, and sag they inevitably do wherever the Negro is confined to certain districts by law or strong popular feeling, the result is a distinct lowering of the health, morality and order of the whole city; for only the most fanatical Negrophobe has any idea of advocating segregation in the fields of business and industry and especially of domestic service. As for the argument of racial purity, advanced by the defenders of the segregation ordinance, it is uncontroversial that miscegenation is directly inverse to the jealousy with which the whole community protects the good name of colored women.

There remains then only the personal antipathy of most white people to living in close proximity to Negroes, with the subsidiary consideration of unsettlement of property values. Anyone who expects an immediate inundation of his residential section by hordes of Negroes as the result of the Supreme Court's decision forgets, first, that the great bulk of colored people is among the poorer classes in the United States and, second, that those Negroes who command the necessary wealth to live comfortably are just as proud as the proudest white, and have no intention of forcing themselves in where they are not wanted. What they do seek is to live in as decent surroundings as their incomes permit.

and not be forced to live with the lowest members of their race in some district which the white authorities condemn through utter indifference to reek in neglected filth. With segregation in fact or as a threat no longer available, the best thing a city can do if it is set on keeping the races apart is to see to it that the Negro sections are kept clean, well-ordered and attractive places in which to live.

A word should be said in closing as to the fine work which the National Association for the Advancement of Colored People has done in obtaining a favorable decision in the Louisville case. The "Journal and Guide," a Negro newspaper published in Norfolk, Va., says: "We are hopeful and optimistic. The segregation decision of 1917 is a far step from the Dred Scott decision of 1857. And it must be remembered that the decision was handed down by a Supreme Court the majority of whose members are Democrats, and whose chief justice is a native southerner. The decision is unique and remarkable also for the reason that never before in the history of the Supreme Court has that tribunal reached a unanimous decision upon any question upholding the rights of the Negro." It is indeed a case of which the National Advancement Association and its branches in the four cities which had passed segregation ordinances, may well be proud; and all who have the interests of the colored people at heart, and who are working for intelligence in the solution of municipal problems owe a debt of gratitude to the association and to its president, Moorfield Storey, of Boston, who served as chief counsel before the Supreme Court.

A fig for those by law protected!
Liberty's a glorious feast;
Courts for cowards were erected,
Churches built to please the
priest.

—Robert Burns.

HUMAN WORK

By Meta Stern Lilienthal

Under Socialism all men and women will be workers. Let the reader consider this statement in its full significance. That all men will be workers under Socialism is readily accepted by all who begin to understand Socialism; but that all women will be workers also is a revelation to many. The wildest confusion still prevails in many minds in regard to woman's future relation to labor. Many persons assume that under a higher social order women will be entirely released from the necessity of working. Others hold that women will devote all their intelligence and ability to a more perfect performance of their purely feminine and domestic functions; that they will again limit their activity to the service of the family and the home. Both assumptions are false, because they are directly opposed to the trend of development. Both are false because they are not in keeping with human evolution, but would mean the return to a lower social order.

If, under Socialism, women would be entirely released from the necessity of working, it would not mean progress but the worst kind of retrogression. It would reduce all womanhood to the level of the harem woman. It would make Socialism impossible, or—if it were possible—it would lead to the speedy degeneration and ultimate extinction of the human race. If, under Socialism, women would again devote all their energy and skill to the family and the home it would place them exactly where they have been before the age of machinery, steam-power and electricity. It would cut them loose from public life; it would suppress all their manifold interests and

abilities; it would sacrifice their social usefulness, and maintain them in economic dependence. It would not mean freedom; it would not mean equality; it would not mean opportunity. It would only mean an old slavery in a new garb. Moreover, it would be impossible for the women of the future to limit their activities to the home and the family because there would not be enough work to keep all healthy women usefully employed. Already the home is stripped of most of those industrial occupations that used to keep our grandmothers busy from morning till night; already the education of children has become largely a social function. As progress marches on all industries will be socialized more and more, and public education will become ever better and more highly developed. Woman's work has moved out of the home into the store and the factory, the office and the laboratory, the school and the university. It has ceased to be woman's work and has become human work. There is not enough work left in the home to-day to keep all women in it; there will be less in the future. As surely as the machine will never again be exchanged for the manual tool, as surely as the electric lamp will never again be discarded for the home-made tallow candle, so surely will women never again abandon her larger social life for a narrow domestic one. To assume that women will not work under Socialism, or that they will be limited to any special kind of work, implies a grave misunderstanding of the logic and the natural applicability of Socialism.

Who are the women who do not work to-day? They are a small,

insignificant group of useless members of society, the parasite women, whose very uselessness and self-indulgence leads to childlessness and degeneration. Who are the women who work? All women except the parasites. In office, store and factory, in school, college and university, in kitchen and nursery, on the field and in the farm-yard, in public and private life all women are working. Not only are almost all women working to-day, but all women have worked since the dawn of human existence. Women were workers before men. They were the pioneers and originators of all industry. They were producers, makers of things, at a time when men were only fighters, destroyers of things. Woman and labor have been inseparably linked throughout the ages of social evolution. How could we believe that this unbroken line of evolution should suddenly be interrupted and reverted by so rational and wholesome an order of society as the one proposed by Socialism?

Women of the future will work as surely as women of the past and present. They only will work differently, just as men will work differently. Their work will be lighter, more pleasant, more rational, more conducive to human health and happiness than the work of the majority of people is at present. A society resting on the recognition that labor is the most important and honorable function of human life, since all life depends upon labor, will supply work for all, and will adapt its methods of work to the needs and requirements of all. There will be no men and women out of a job. There will be no men and women deprived of the necessities of life be-

cause their labor power is not wanted. Neither will there be men and women aged before their time, broken in health and spirit, unfit for social usefulness and for a normal perpetuation of the race by the dull grind of incessant drudgery. The workshops and the tools will be socially owned and, therefore, will be conducted, not for the profit of the few but for the benefit of all. We may well picture the factory of the future, the place where socially necessary labor is performed, conducted like the public school of the present time, the place where socially necessary knowledge is acquired. The school and its implements are publicly owned to-day. Therefore the school is not conducted for private gain but for public benefit. The welfare of the pupils is the main consideration. Sanitary conditions are assured; hours of study are limited according to hygienic requirements; there is time for work and time for play, and the child's physical as well as mental development is taken into consideration. The same principles could be readily applied to the publicly-owned factory. The welfare of the workers would be the main consideration. Sanitary conditions would be assured; hours of work would be limited according to hygienic requirements, and each worker would find his life rationally divided into time for work and time for amusement, self-culture and a free, personal existence. In such factories, socially-owned and socially-directed, men and women will work as naturally, as contentedly, as boys and girls study in the socially-owned and conducted schools of to-day.

Occupations will be even more varied and diversified than they are at present, because human needs will increase still further with in-

creasing civilization, and human skill, ingenuity and genius, set free by economic security and wholesome conditions of life, will continue to discover, invent and create without limitation. Instead of restricting individuals or groups of individuals to any definite kind of work, the development of individuality will be given full play. It has been said that in present-day society many a genius may perish unknown beside a machine. During the ages of woman's subjection how many geniuses among women may have perished unknown beside their family altar, the cooking stove? Under the present system few people have the freedom of choice. Countless abilities, talents and lofty aspirations are sacrificed day by day in silent tragedies because the lash of hunger and the grind of toil frequently make the development of talents and the realization of lofty aspirations impossible. Under Socialism there will be the largest freedom of choice for both men and women. Every talent and ability, every inventive and creative faculty will be given the fullest opportunity for development because it will be valued as a social asset. Even if the Socialistic state should be compelled to insist upon the performance of certain kinds of disagreeable but necessary work that no one would be anxious to perform, the hours allotted to this work would necessarily be made so short and the conditions surrounding it so attractive that the workers in such a trade would still find ample time and opportunity for more congenial occupations.

In regard to work performed by women there will undoubtedly be some restrictions in an industrial democracy, but only such restrictions as will be necessary for the welfare of the human race. Mother-

hood and potential mothers will not be permitted to operate heavy machinery, to stand for hours in succession or to do any kind of work that may injure their reproductive functions. Motherhood will be guarded and protected as never before. Though women will be treated as human beings first and foremost, the fact that they are the bearers and nourishers of the coming generation will be given far more consideration than it is at present.

The Reign of Terror

There were two "Reigns of Terror," if we would but remember it and consider it; the one wrought murder in hot passion, the other in heartless cold blood; the one lasted mere months; the other had lasted a thousand years; the one inflicted death upon ten thousand persons, the other upon a hundred millions, but our shudders are for the "horror" of the minor terror, the momentary Terror, so to speak, whereas, what is the horror of swift death by the axe, compared with lifelong death from hunger, cold, insult, cruelty and heart-break? What is swift death by lightning compared with death by slow fire at the stake?

A city cemetery could contain the coffins filled by that brief Terror which we have all been so diligently taught to shiver at and mourn over; but all France could hardly contain the coffins filled by that older and real Terror—that unspeakably bitter and awful Terror—which none of us has been taught to see in its vastness or pity as it delivers.—Mark Twain.

Destroying the Family

A Bulletin published by the Equitable Life Assurance Society states that there are 22,000,000 men in the United States between the ages of 18 and 44, of whom 10,000,000, or just about 45 per cent. are unmarried.

The Chicago Herald, commenting on these figures, says: "The fact is that the cost of living has advanced so rapidly and wages have risen relatively so slowly, that marriage is becoming a luxury whose sheer cost causes many prudent men to hesitate. It is not that they are averse to accepting family responsibilities. They simply doubt their ability to solve successfully the economic problems presented by marriage."

OUR OWN AFFAIRS

NATIONAL CHAMPIONSHIP CONTEST

November 1st, 1917

ORGANIZER'S DIVISION

First Prize: Silik H. Polayes, New Haven, Conn.

Second Prize: Paul Shogren, Newark (No. 2), N. J.

Third Prize: Rose Suskind, Rochester, N. Y. Joseph Gold, Fellowship, Chicago. A. Karlik, Syracuse, N. Y.

Honorable Mention: L. P. Schudhardt, Terre Haute, Ind. Rose Savanowsky, Northwest, Chicago. Axel Franson, Jamestown, N. Y.

EDUCATIONAL MANAGERS' DIVISION

First Prize: Darwin B. Sherman, Rochester, N. Y.

Second Prize: Samuel Blauner, Northwest, Chicago. Flossie Ward, Terre Haute, Ind. Louis Sherman, Fellowship, Chicago.

Third Prize: Leo Zimmerman, New Haven, Conn. Henry Knowitz, Ansonia, Conn.

ENTERTAINMENT MANAGERS' DIVISION

First Prize: Simon Warshofsky, Rochester, N. Y.

Second Prize: J. J. Roth, Syracuse, N. Y. Mary Willey, Terre Haute, Ind.

Third Prize: I. Markus, Northwest, Chicago. Rose Berry, Fellowship, Chicago. Florence Erickson, Jamestown, N. Y.

CALIFORNIA

Comrades: Frisco Members Are Railroaded to Jail

Appeal by Stanley J. Worris, Rep. International Workers' Defense League.

District Attorney Fickert, representing the United States of California, has once again shown his power. Two members of the Y. P. S. L. of San Francisco have been hastily railroaded to jail on a trumped up charge because they were vital witnesses in the case of Israel Weinberg; one of the defendants in the now world-famous bomb trial. These victims are two brothers, David Jay Smith and Herman B. Smith. David had evidence of Weinberg being over a mile away from the scene of the bomb explosion. He claimed to have met him and taken a ride in the jitney. This sort of evidence might have had vital effect on the whole trial so Fickert played his card, as always he has played—DIRTY.

Bob Minor says: "When San Francisco was in the terrible condition of terrorization immediately after the

Mooney arrests, David Smith was the first to offer himself at headquarters for the defense. David had personal knowledge that the men were innocent, having met Weinberg on the street on the afternoon of that crime. Hence he became a vital witness.

"Because of this, Fickert had him arrested on a fake charge of running a fake 'suit club' concern. This was too flimsy and had to be dropped.

"The Weinberg case was coming up and something had to be done to get rid of Dave. It was learned that Dave for three days had been a nominal member of a Pacifist organization. Therefore, when Daniel O'Connell, President of the American Patriots, and others were indicted by the Federal Grand Jury, Fickert succeeded in having the two boys included by an obliging United States district attorney."

Comrades, the boys were convicted in spite of the fact that there was not the least bit of evidence against them. Each received a sentence of one year. It is our fight as well as theirs, so what are you going to do about it? They cannot appeal their cases because of the lack of funds. As yet, I do not know if our Defense League will aid them. Money is needed AT ONCE. WILL YOU CONTRIBUTE? Bring the matter before your next meeting and vote a donation. Make a personal contribution, anything, large or small. All contributions will be acknowledged in The New England Leader and by personal letter. "Over the top" comrades and we will have our fellow workers where they belong.

Stanley J. Worris.

230 Vine St., Cambridge, Mass.

MICHIGAN

Detroit Circle No. 2, North End

After some tall hustling, Y. P. S. L., Circle 2, Detroit, started off with a noise.

First, we of the organization committee selected a district in which there resided many "young folks."

Then we inserted into the minds of these "folks" the fact that there is such an organization as the Young People's Socialist League, and that it was their duty to join it.

Next, we obtained a hall suitable for our needs, and rented it as our headquarters. We then sub-rented this hall (on evenings on which we ourselves

did not use it, making of this a paying proposition).

Our hall, being a corner, and in the center of a populous uptown Jewish center, is certain to bring us plenty of advertisement, the way we have placarded, and we expect a crowd always at our "Application Desk."

Now we are off with a swing and a hop. Or, rather, with a dance and a hall. We are still meeting at the residence of a member, as the final touches have not yet been added to our hall. As soon as the hall is fully completed, we will officially open our headquarters with a dance and entertainment.

We plan to hold weekly dances at our hall. This proposition is of purpose, for both propaganda and profit.

A hustling committee can stir up "considerable fuss," even in such a "prosperous" city (for the capitalist, as "Detroit, where Life is worth Living."

Yours for Comradeship,

Benjamin Barry.

NEW YORK

Attention of Leagues

The Constitutional Referendum blanks covering the changes as proposed at September State Convention, have been sent out to all Leagues. Particular attention is called to the fact that these Referendums should be voted up by all League members in Good Standing at an early date, and returned to State Secretary before December 15th. This is very important, as the next Board Meeting will be held soon after December 15th.

Further, the Resolution on War as adopted at the Convention, has been printed up in leaflet form, and samples have been sent out to all Leagues. Price on these leaflets is \$2.00 per 1000 delivered, or 20c. per 100. Orders should be sent in at once, and the leaflets distributed.

Leagues are urged to take prompt action on the above matters.

Bertha Vossler, State Secretary, Rochester, N. Y.

Bronx

Circle 1 had an essay contest on October 26, in which there were six essays entered. The writers had to choose from four subjects. Each was represented, and the first prize was awarded to Samuel Kramer for an essay entitled: "Is Socialism Atheism?"

Herman Rosenthal won the second prize for an essay on "Socialism and the war." The others in the order of their merits were "Atheism and Socialism" by Andrew Fargo; "The Human Rolling Stone," by Louisa Neustadt; "Has Socialism any relation to atheism?" by D. Zeldin and "Opportunity within the reach of all for an education," by J. Block. The essays were instructive and without exception well written. Considering that more than three quarters of the membership were very active in the winning local campaign, the contest was a good success.

On Nov. 6 we enjoyed a lecture on "Socialism, what it is and how to get it," by Karl Dannenberg. November 16 was open for discussion. November 17 a monster package party was held in a large hall, especially hired for the occasion. The entire circle was working hard for its success. November 23, a good lecture was given by Robert L. Leslie on "Sex Hygiene." On November 30, there will be a lecture on "Socialism and Atheism," by Comrade Lichtenberg. "Industrial Unionism" is the subject of a lecture, arranged for December 14. A return debate with Circle 4 is scheduled for December 28. This will be the last of a series of inter-circle debates. Very successful, interesting and enthusiastic debates were run during the season, and the Bronx League would suggest to all leagues, to arrange for such debates.

Circle 1, Queens

The Young Socialists of Queens County were busy indeed during the past New York municipal campaign. The comrades from Circle 1, Queens, attended and helped at street and hall meetings, marched in parades and demonstrations, acted as watchers at the polls on election day, etc.

A few of the important things that were accomplished by the members of the Queens Young People's Socialist League during the past municipal campaign, follow:

First, on Sunday evening, October 14, the New York Call held a free press meeting at Madison Square Garden, New York City. A large delegation of Queens Yipsels journeyed over to New York with the intention of attending the meeting. Unable to gain admittance the great mass of people outside started a marching demonstration. The Queens Yipsels took part, headed by the league banner that had an American flag fastened to it, half the size of the banner beneath. Policemen charged the mass of humanity and tore the Amer-

ican flag and the league banner out of the hands of one of our league members. The flag and banner were not recovered.

Second, 18 young men of the Queens Young People's Socialist League are members of the Queens County Socialist Drum, Fife and Bugle Corps, who have recently played an important part during the past municipal campaign by rendering their services to the Socialist Party of New York, Kings, Queens and Astoria. They will hold their sixth annual exhibition drill and ball at the Brooklyn Labor Lyceum, 949 Willoughby Ave., near Myrtle Ave., on Saturday evening, December 22. A silver loving cup will be awarded to the Drum Corps presenting the most members in uniform with instruments. A silver loving cup will also be awarded to the Ladies' Club presenting the most members. Tickets, 25c. each. Hat-check 10c. Dancing at 7 o'clock. Music will be furnished by a union band.

Directions: Myrtle-Metropolitan "L", going towards Ridgewood to Central Ave. Station.

Yours for class-conscious Socialism, League Pressagent.

Young People's Socialist League, Rochester, N. Y.

The Rochester League, after "doing its bit" towards helping the recent campaign and winding up successfully as you no doubt know by now, having carried two entire wards, has got down to real business. We have now started a vigorous program of educational work: we have formed six debating teams and there is much enthusiasm displayed by those who will take part in them. Very timely subjects have been chosen to debate.

The recent educational evenings have been composed mainly of well-informed party members, addressing the Yipsels on how to learn and understand real Socialism, which has been well attended, both by party members as well as Yipsels.

This League, however, does not overlook the necessity of running several socials and entertainments in order to attract new members as well as to keep up the good spirit of its members. Among the recent events, the annual Thanksgiving dance was held on Friday evening, Nov. 23rd. This dance was well-attended and was a decided success, especially socially.

The Party has formed a class in economics, with C. M. O'Brien, formerly of Canada, as teacher, and this class is well attended by Yipsels, and therefore

already preparing for the coming campaign. Very sincerely yours, for the Great Cause, Chas. Temkin, Asst. Organizer.

NEW JERSEY

Newark, N. J.

Enter Circle Newark, No. 11! Although these columns have not been kept hot with news of doings within the circle—it is nevertheless a good point, for as Caesar in his Polonius' advice says, "Praise ye not yourself, and by so doing you shall command the praise of all who love you"—so it has been the case with us.

But just as a matter of fact—it may well be said that we are in the heat of progress according to the following: first of all we are a circle, 68 strong and not ONE in arrears—with the following to our credit: a monster vaudeville and dance held recently proved to have attracted between 500 and 750 persons; during the summer four big truck rides were held to places in New Jersey as well as New York, all of them having been properly conducted, were well attended and enjoyed; there has also been organized an auxiliary group consisting of from ten to twenty members which conducts interesting and educational hikes during Fall, Winter and Spring; atop of all this—there has recently been organized a Rand School study class with about 30 persons for Public Speaking and Social Science, having Comrade August Claessens as our instructor; also there is our newly organized Debating Club which has conducted sessions in Congress, mock trials, as well as debates at educational periods of the circle once a month. Aside from all, there is our entertainment committee offering our 9th semi-annual Masquerade Ball on October 27, —which as usual can be counted on to be a "corking" success.

Thus one can readily see where Circle Newark No. stands—leading the forces against the foe—Capitalism!

C. Weiss, Publicity Agent.

GREETINGS FROM ENGLAND

Dear Comrade:

We record the fraternal greetings of the Newark Socialist Sunday School. In return I send the fraternal greetings of South Side Socialist Sunday School, it is the younger comrades of our movement to whom we look to bring about the Socialist Commonwealth where all will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness. Peace

is the cry of the Socialist movement today; war is a remnant of barbarism which engenders hate and mistrust in people which is one of the great barriers to progress and international understanding.

With best wishes for the Socialist movement in Newark,

Yours fraternally,

D. Cranston.

West Hoboken Yipsels Plan Activities

The Hawaiian ball of the Karel Havlicek Circle of W. Hoboken held recently proved to be a grand success. Many new recruits to the Yipsel movement were secured through this affair.

A few of the talented members have joined together and formed an orchestra, so now the circle can hold socials without the expense of hiring outside bands. There are now about 45 members, most of whom are in good standing. Meetings are also being better attended and the circle is attracting the attention of outsiders.

On Feb. 6, the circle will debate with the West Hoboken Circle at Harrison, and on March 16 and 17, will debate the Fraternity Club of Guttenberg. Will also debate the Comrade Club in the near future.

The essay contest will close December 3, at which meeting the Circle will hold a debate. The next business meeting will be held December 8, and Election of Officers for the next six months will take place. The dramatic committee is working hard to stage some play this season.

R. T

OHIO

Leagues have been launched at Hamilton, Akron, Sandusky and Lorain, making a total of 11 Leagues in the State.

Ohio Yipsels have taken advantage of favorable conditions and on December 1st and 2nd, they will assemble at Lorain to form a State Federation.

All Leagues are to send a delegate for the first 50 members or fraction thereof and one additional delegate for every additional 50 in good standing or major fraction thereof.

The expenses per delegate will amount to about \$3.25.

This is a rather startling admission for such a paper to make.

It might be added that this condition is not new. It has existed ever since the capitalist system began to reach its

acute stage and the probability of being able to earn a good living, or being able to find a job at all, began to be precarious.

Lorain Yipsels will furnish accommodations to delegates and as many Y. P. S. L. comrades as possible. Paper and other incidentals will be furnished by the Lorain League. A banquet will be given in honor of delegates and visitors. A social program has been arranged in conjunction with each League toward same. Declamations, instrumental and vocal selections will feature this event. Sandusky League Orchestra will certainly be heard from.

All arrangements have been completed and everyone is pushing to make this a long remembered event.

The committee has arranged for the following program:

Saturday, December 1, 7 P. M.: Banquet tendered in honor of delegates and visitors. Social program in conjunction with this featuring league talent.

Sunday, December 2, 9:30 A. M.: Opening Session. Sunday, 12 M.: Pictures of delegates and visitors taken.

1:30 P. M.: Afternoon Session.

8 P. M.: Evening Session. Farewell.

ORDER OF BUSINESS

1. Opening of Session by Secretary pro tem.
2. Election of Temporary Chairman.
3. Election of Temporary Secretary.
4. Election of Credentials Committee.
5. Recess.
6. Seating of Delegates.
7. Election of Permanent Chairman, Vice-Chairman and Secretary.
8. Election of a Constitutional, Educational, Resolutions and Organization Committee.
9. Report of Leagues.
10. Reports of Fraternal Delegates.
11. Report of Committees: Constitutional, Educational, Resolutions and Organization.
12. Election of Officers.
13. New Business.
14. Good and Welfare.
15. Adjournment.

I also wish to inform you that the Y. S. M. is entitled to a fraternal delegate and would be obliged if you would immediately notify me in regards to your action on this matter.

Thanking you in advance for your favors, I remain,

Comradely yours,

Henry Ungleich.

WISCONSIN

Milwaukee

Resolution on the Freedom of Free Thought, Free Speech and the Freedom of the Press

Whereas, The cancellation of the mailing privileges of Socialist papers throughout the United States: such as the Masses, the New York Call and chiefly our local Socialist daily newspaper, The Milwaukee Leader, by the Post Office Department, was effected at the deep regret of the liberty loving members of this organization, and

Whereas, It is our honest belief and contention that these rulings are contrary to the expressions as contained in the United States' constitution a amendment reading:

"ARTICLE I.

Congress shall make no laws respecting an establishment of religion or prohibiting the exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances," and

Whereas, The expressions of the Milwaukee Leader are the expressions of the working class as a whole and through the revoking of said mailing permit the workers are left without a champion to fight the master class, therefore be it

Resolved, That we, assembled this eleventh day of November Nineteen Seventeen at the City Convention of the Young People's Socialist Clubs of the City of Milwaukee, hereby pledge our moral and financial support to the Milwaukee Leader to again win the privileges of the mails for our voice in the cause of free thought, free speech and the freedom of the press, and be it further

Resolved, That a copy of these resolutions be entered in the reports of this convention and a copy be forwarded to the following: The National Secretary of the Young People's Socialist League, The National Executive Secretary of the Socialist Party, the Milwaukee County Organizer of the Social Democratic Party, the Young People's Socialist Magazine and every club of the Young People's Socialist movement all over the United States.

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—Emerson,

LEAGUE DIRECTORY

Send all communications concerning this Directory to: Alexander Jaunwiksna, 1301 57th St., Brooklyn, N. Y.

NATIONAL OFFICE

Wm. F. Kruse, 803 W. Madison St., Chicago, Ill.

OHIO

Y. P. S. L., CLEVELAND

East Side Circle meets every Saturday at Labor Lyceum, 5610 Scovill Avenue.

NEW YORK

Y. P. S. L. BRONX COUNTY

Circle No. 1, Hunts Point Palace, 163rd St. and So. Boulevard. Meeting every Friday evening.

Circle No. 2, Lettish Hall, 371 Willis Ave. Meeting every Friday evening.

Circle No. 3, Jewish Circle, 1728 Washington Ave., near 174th St. Meetings every Friday.

Circle No. 4, Lincoln Hall, 1258 Boston Road near 169th St. Meetings every Friday.

Bronx County Committee meets at S. P. Headquarters, 1167 Boston Road, every Tuesday.

Y. P. S. L., BROOKLYN, N. Y.

Circle No. 6 meets every Saturday evening at Socialist Headquarters, 167 Tompkins Ave.

Circle No. 1, Queens, meets every first and third Thursday of the month at the Queens County Labor Lyceum.

Y. P. S. L. SYRACUSE

Meets at Socialist Party Headquarters, No. 124 E. Genesee St., every Tuesday evening. Organizer is Charles Karlick, Jr.

CONNECTICUT

Y. P. S. L., ANSONIA

Meets regularly at Headquarters. Organizer is Jack Hodos, No. 393 Main St., Ansonia, Conn.

