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## THE TWENTIETH CENTURY FROM VARIOUS STANDPOINTS

### Men and Women Tell What They Would Like to See Happen— Conditions Necessary to Their Realization

### SOCIALIST IDEAL OF PROGRESS

#### In the Social Democratic Party All Could Vote for the Good of All Regardless of Title, Badge or Ritual

There is special activity in the ranks of thinkers relating to possible happenings in human affairs during the twentieth century. The press is burdened with conjectures relating to probable and possible achievements in such matters. The Christian Herald of New York leads off in a symposium in which a score or more of men and women state what they would like to see happen during the coming hundred years, as the result of mental and physical forces in harmonious alliance. And just here it should be said that the writers, with scarcely an exception, without directly referring to Socialism as a factor in legitimate progress, show their indebtedness to Socialistic ideas for the opinions they express. Indeed, this is unavoidable, since there can be no improvement or progress worthy of the name, if the principles of Socialism are ostracised, because Socialism includes in its high endeavors to ameliorate conditions, the head, the heart and the hand—intellect, philanthropy and skill—work, wages and real "life, liberty and the pursuit of happiness."

If Socialism lays special stress upon economics it is because the term in its broadest sense exerts a beneficent power in lifting its votaries to higher planes of independence and happiness. It blends materialism and mentalism for the solution of problems of civilization and progress, in which the wage earner, emancipated from wage slavery, stands redeemed and disenthralled and is permitted to expand to the full stature of a free man. This done, he owns himself—he builds and beautifies his home; he has books and the products of art; he accumulates knowledge; his intellectual vision becomes telescopic and he discovers in the distance the goals to be reached in the triumphant march of Socialism.

Mr. William Jennings Bryan thinks it will be a great achievement if men, during the twentieth century, shall learn to obey the eleventh commandment: "Love thy neighbor as thyself"—less significant, perhaps, than the command, "Therefore, all things; whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Socialism obeys these commands. The twentieth century in its dawn finds them inscribed upon its banners—inspiring hope, vitalizing faith, interwoven in creed and ritual—the only organization of men and women that adopts them for its shibboleth in urging practical reforms. Mr. Bryan would like to see those who believe in the fatherhood of God doing something to hasten on the brotherhood of man the distinguished politician ought to know, and doubtless does know, that the two great political parties of the country can do nothing for the eleventh commandment or any other commandment, and are not concerned about the fatherhood of God or the brotherhood of man, and he knows that Socialism, and only Socialism, is putting forth influences calculated to realize, during the twentieth century, his ideals of progress.

Will Carlton, in the symposium, hopes to see during the twentieth century a new language launched, known as the "American language." Perhaps, in the lexicon of the American language, a distinctive feature will be, not more in the introduction of new words, than in the definitions or words long current in our vernacular—as, for instance, the term slavery, wage or chattel, should be defined as "the sum of all villainies"—the word "Socialism," as that force or principle in the regulation of governmental, industrial and civilizing affairs which enthrones truth, justice and right and antagonizes hypocrisy, bigotry, war, superstition and capitalism. If Mr. Carlton's "American language" is to contain words, the signs of better ideas than at present prevail throughout Christendom, the world is ready to welcome it.

John De Witt Warner voices one of the cardinal principles of Socialism when he expresses the conviction that during the twentieth century a revolution in municipal governments will occur, in which the people, instead of corporations, will own and operate for the pub-

lic weal. Street cars, electric light and power plants, water works, etc., and though Mr. Warner lacked the courage of crediting Socialism as the avante-courier of such new departures, the fact remains that to Socialists belongs the initial steps to emancipate communities from the grasp of capitalism.

Edwin Markham discovers in the twentieth century better times for working men, provided that all branches of labor unite for the good of the country. Under the banner of Socialism, such unification is possible, and this could be accomplished without the sacrifice by the members of labor unions of their fealty to their organizations. In the Social Democratic party all could vote for working men to enact legislation for the welfare of labor, regardless of title, badge or ritual.

Col. Ethan Allen thinks that during the twentieth century the doom of kings will be heard, and Andrew Carnegie would like to see the earth freed from its foulest stain, the killing of men by men, under the name of war. If Messrs. Allen and Carnegie's expectations are realized, it will be by the potential forces set in operation by Socialism.

Miss Harriet Prescott Spafford and Mrs. Belya Lockwood, during the twentieth century, would see woman's sphere indefinitely broadened, and Socialism in its organizations, with chivalric gallantry, acknowledges the intellectual ability of women in carrying forward its theories and in solving the problems of progress.

The Christian Herald's symposium would require, to be given in full, many columns, but it has had wide publication, and is fruitful of suggestions, but in nothing more than in the fact that the most intellectual of the writers express opinions or are animated by hopes, which are distinctive features of Socialism.

### "Regulating the Trusts"

A trust not only protects its owners in the return of normal interest upon the amount of their investment, but in addition gives them a profit due to the monopoly. For instance, if a certain freight tariff gives a railroad, say 6 per cent interest upon its money invested, then any raise in tariff which it can make owing to having a monopoly will give it an additional monopoly profit.

Now if the state should step in and regulate freight rates, not upon the basis of "what the traffic will bear," but upon what will give 6 per cent interest, there is no doubt that the monopoly profit would be cut off.

The point is, what good would this do if all the businesses were regulated upon the same system? Suppose the Standard oil trust was forced to sell oil upon a basis that would give it 6 per cent interest, instead of 48 per cent, etc.

In order to understand exactly what would happen we must first learn how profits are ordinarily derived. It is evident that there would be no profits if the laborer was paid back all he produced. The difference between what he produces and what he gets constitutes the fund from which all profits, rents and interests are derived.

The laborer doesn't get all he produces simply because he can't demand it, because there are plenty of unemployed laborers always at hand ready to take the job for any wage that will give them a bare living.

Hence, as long as we have the existing competitive wage system this fund from which profits, rents and interests are derived must necessarily exist. Now, in the last analysis profits are simply a combination of interest and rent, and hence we have but to consider the two divisions—namely, rent and interest.

Interest is simply a competitive rent paid for the use of capital, based upon the profits to be made from such use. Interest naturally will always tend to decrease with the increasing opportunities for profitable investment. A profit due to a monopoly in business is really simply a form of rent, and if this particular form of rent is diminished or quite exterminated by anti-trust legislation then economically it must fall into the main rent fund.

Hence, anti-trust legislation, if successful, would simply augment rent.—The Challenge.

A workingman's wants are along practical lines. He wants to own himself; he wants to own the tools of his trade; he wants to have his full share of the wealth he creates; he wants to abolish wage slavery; he wants to see the end of capitalism. That is to say, he wants all of these things—provided, he votes and works for the triumph of Socialism; otherwise, he does not know what he wants.

### THE WORKINGMAN WITH THE BALLOT

'Tis not an easy task, I ween,  
To re-enthroned the rights of man;  
Rights forever cloven down  
Since the hour when work began.  
But evolution's ceaseless force  
Has taught the world to understand  
That man's redemption draweth nigh  
By the ballot in his hand.

Stav the ocean's mighty tides,  
Bid the hurricane be still,  
Obstruct the earthquake's dread tramp,  
Command the plague no more to kill!  
Obedience to such decrees  
No mortal power can command;  
Nor wrest from man his sacred rights  
With the ballot in his hand.

All hail the one redeeming day  
When workingmen the ballot wield,  
And Error's serried bigot hosts  
Are driven from the battlefield.  
No sceptered monarch in the earth  
United labor can withstand,  
Nor enslave the workingman  
With the ballot in his hand.

## LABOR AND POLITICS IN OLD ENGLAND

By John Penny, Secretary I. L. P.

That public attention is gradually being riveted on the housing question there can be little doubt. Every week we hear of committees being formed in various parts of the country to agitate for the adoption of the workmen's housing act, part 3, by their respective local authorities, and almost as frequently we hear of some scheme under that act being accepted by this or that urban or town council. In his great speech a few days ago Lord Salisbury referred to the matter with no uncertain voice, and as presumably the conservative premier does not take up a question until he is sure there is urgent need for it being dealt with, his speech alone is fairly strong evidence that a very serious evil exists.

The nature of the evil may be judged from the revelations made concerning the state of housing in Hulme by Mrs. Clay, a lady who has "visited" in this district for twenty years. A few days ago she said the whole of the property was old and in a bad state of repair. A large number of houses had been condemned and closed altogether, but nothing had been done to replace them—and this in a district already so densely crowded that every place that had a roof on was crowded with humanity. The people were obliged to herd together without regard to health or decency.

In Liverpool and London even worse conditions could be found, but it is not only in the large towns that the evil exists. Strange as it may seem, it is a recognized fact that in many of the villages of Merrie England a great deal of overcrowding is to be found. That is to say that, while there may be only a few houses in a village, there are frequently from three to four times as many people living in those houses as there should be.

What does overcrowding involve? The principal evils may be stated thus:

1. It destroys family life. The children find their only playground in the street, where they pick up all kinds of vice. Home to them is never a place of peace and comfort. It has no happy associations to be dwelt upon in after years. It is simply a dreary room to eat and sleep in and to be avoided as much as possible. Some philosophers tell us that the influence of family is greatly over-rated, and that it is not an unmixed good, but up to the present no better alternative has been devised.

2. The invariable concomitant of overcrowding is a high death rate—especially among infants. In some parts of London as many as 200 children out of every 1,000 born die before the completion of their first year.

3. The absence of comfort at home drives both men and women to drink. The workingman with a growing family around him speedily begins to look upon the public house as a club and haven of refuge and among women gin drinking becomes terribly prevalent.

4. Lack of privacy for the sexes leads to immorality at a very early age.

5. The breathing of polluted air produces both physical and moral degeneration. This is not so generally recognized as it should be. If we drink prussic acid it causes instant death. If we assimilate large quantities of alcohol the poison gets into our system. A large dose involves a coroner's inquest; a more moderate quantity induces insanity; persistent over-consumption leads sooner or later to mental and physical breakdown. Other poisons act similarly, and air which has been breathed over and over again is distinctly a poison. The boys and girls brought up in slums owe no small portion of their immoral after life to this cause.

One great fault that can be found with our churches is that they have preached

almost exclusively individual regeneration. They have told us that people cannot be made good by act of parliament. Every individual must save himself.

We need not quarrel with the demand for personal effort, but we must point out how utterly inadequate it is to deal with our great problems. In London fully two millions of people are living in overcrowded houses. That is, they are existing under conditions which tend to produce physical and moral deterioration. An individual here and there, of abnormal powers, may save himself, but the great mass must go on deteriorating and deteriorating. Happily annihilation steps in when the decaying and dehumanizing process has reached a certain stage. Otherwise the slums of our great cities would become inconceivable hells.

The contention of the Socialist reformer is that, if the evil conditions could be done away with, many of the immoralities would also cease. Place the overcrowded slum dweller in comfortable houses with proper sanitary conveniences; by systematic inspection insure that they are kept clean and fresh; and then it will be reasonable to expect a better manhood and womanhood.

It is true that comparatively little improvement would be manifested by the adults translated from the slum dwellings to the better houses, but the younger generation would never know the depths of evil which the elder had experienced. They would grow up cleaner and healthier and in their turn bring forth a better progeny.

Hence the necessity for dealing with such questions as housing in the mass. It may not be possible to make people good by act of parliament, disease may not be eradicated by public health acts, but a community, acting intelligently in its own collective interests, surely can provide that the opportunity to live healthfully shall be offered to all its members, and when such opportunities are afforded who can tell to what heights humanity may attain.

### The Red Flag

From the remotest antiquity the banner of the "masses" has been red. That of the ancient "classes" was white, or white and azure. The "classes" affected white as significant of their pure descent from divine ancestors. Red, on the other hand, was the color of the robes worn by Ceres and Minerva, the divinities most favorable to industry. Ceres befriended the husbandmen, while Minerva took charge of mechanics and inventors. What more natural, then, than adhere to the brilliant hue preferred by these beneficent goddesses? Flag, flama, of flamma, is a blazing fire. Hence the flag of labor is coeval with sun worship. It has come down through the ages with a persistence that is marvelous, and all its association with blood and rapine are mere malevolent inventions of the "classes." The crimson vexillum became a war banner only when the workers began to assume military importance, and frequently was it used by their cunning generals in order to stimulate them to deeds of desperate valor in the field. They would manage to toss it into the enemy's camp or line of battle, and they would urge their men not to allow a symbol so dear to them to be captured.

Eventually crimson became so popular a hue in apparel that the "classes" resolved to appropriate it to themselves. They made it a crime for any one but themselves to wear it, and thus by cutting off the demand, they succeeded in ruining the entire dyeing trade of Phoenicia, an industry of immemorial antiquity and rare excellence. The very secret of the exquisite Tyrian crimson hues was lost, and has never been recovered. The splendid banner borne by the Social Democrats at the great eight-hour day demonstration in Hyde Park is, perhaps, as near an approach to the ancient labor banner as it was possible to come.—From "Annals of Toil," by J. Morrison.

Bishop Potter, a distinguished prelate of the Episcopal church, who is supposed to know something about the mission of Jesus Christ, expresses the opinion, in a letter to the mayor of New York, that the reign of vice will continue forever. "I am not," says the bishop, "demanding that vice shall be stamped out by the police, or any other civil authority. That is a task which would demand for its achievement a race of angels and not of men." Bishop Potter gives it up. He treats old Isaiah's prophecy as a fairy tale and the declaration of the angel, "Peace on earth, good will toward men," as utterly impracticable. He goes on preaching the same old sermons, reading the same old ritual, saying the same old prayers, decorated in the same old silk gowns, utterly oblivious of the fact that Socialism, with levers and fulcrums, has come to lift humanity out of the mire of vice and degradation. The old bishop is a back number.

## SOME UNSOLVED PROBLEMS OF SCIENCE

### The Search of Mankind Through the Ages for the Ultimate Reason of Everything

### BASIS OF HUMAN KNOWLEDGE

#### The Great Stumbling Block in the Search For Truth is that No One Knows What Truth is

By Dr. Wilhelm Mueller, Germany

The remarkable progress in all branches of human knowledge, the wonderful discoveries and inventions made during the nineteenth century have created the impression in the minds of many people that the coming century will bring us much nearer to the solution of the great secrets of creation, if not the solution itself. So many things, it is argued by those sanguine people, which a century ago would have been considered utterly impossible have become realized during the century that it is but fair to assume that we shall continue to unravel one mystery of nature after the other until we shall have discovered the ultimate reason of everything, that is, until we have gained full knowledge of the essence and nature of all things in nature.

Their process of reasoning seems logical at the first glance, but it leaves out of consideration the highly important factor of our natural limitations which eventually must put a stop to all further progress beyond the limits of our perceptive and reasoning powers. Philosophy has long ago recognized the existence of those limitations. The basis of all our knowledge consists of the results, direct or indirect, of empirical observations. By a process of reasoning natural philosophy has deduced certain laws which were finally accepted as so-called "eternal truths." Kant has subjected pure reason to a thorough and exhaustive criticism, and the conclusions of his masterly work may be summed up in the sentence, there are no eternal truths.

All our empirical knowledge, upon which we have built the structure of "eternal truth," has been arrived at through the medium of our perception. But our perceptive power is subject to constant changes and is gradually developing. The natural consequence is that truths which we evolved from the sum total of our empirical observations ten, twenty or a hundred years ago do no longer appear to us as truths from the standpoint of our superior knowledge, acquired by more perfect means of observation and perception. These constant changes necessitate a constant reconstruction of the structure of sciences. All the elements of our knowledge are so closely connected with one another, so completely dependent from one another that the slightest shifting of one link is felt in and materially affects the entire chain.

The great stumbling block in the path of science searching for truth consists of the fact that there is no absolute standard of truth, that no one really knows what is the truth. In truth, everything is truth—but not to every one. There is no absolute, only relative, truth. In that fact lies our limitation. It stands in our way to the solution of the highest and most profound problems as to the source of all things that are, as to the nature of mind and matter and as to the mutual relations existing between them. The battle royal between monism and dualism is still undecided, and neither victory nor a compromise is possible, because both theories can never be more than relative truths, and there is no way of bridging over the irreconcilable contrasts. Matter may move matter, mind act upon mind. But how can matter act upon the mind, something that occupies space upon something that does not occupy space?

No theory, however ingenious it may be, can explain to us the mutual relations between mind and matter. We do not even know whether matter really exists, or whether it is not merely a creation of our active mind. We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are merely the reflection of changes in our perception. The attempt to dispose of matter by putting force or energy in its place is merely an acknowledgment of the impossibility of solving the mystery of matter. It

(Continued on Third Page)



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CHICAGO, SATURDAY, JAN. 19, 1901.

Social Democratic Party Vote  
1900 (PRESIDENTIAL) 96,878  
1900 (S. L. P.) 34,191  
TOTAL 131,069

**Philip D. Armour**

There is an old aphorism which reads, "Speak well of the dead or keep silent." Why? Because the lips of the dead are forever sealed, their tongues forever dumb. They cannot reply. Their life's work has ceased. Their record is finished and whatever the verdict may be it is irrevocable. It must stand. But the aphorism, "Speak well of the dead," may be, and often is, subjected to the modification, "if they deserve generous rather than condemning criticism."

Thousands die every year in whose checkered lives the great public take no interest whatever; their errors and their virtues go down into the grave together, and the stream of time flows on as if nothing had happened out of the usual course of events. And this is true—deaths are too usual to excite more than a passing thought or remark.

However, there are exceptions, and the death of Philip D. Armour, the merchant prince, the banker and the millionaire, constitutes one of these exceptions in writing of whose life only generous words should be introduced.

During his entire business career, which included half a century, there is little room for sentiment—only cold, rugged facts. In his youth, mature manhood and on to old age Mr. Armour was a money maker and a wealth accumulator; and yet, as the world goes, during all these years, he maintained an irreproachable character, and besides was an active member of an orthodox church. He was a bold, daring speculator. When others hesitated he plunged; when others were "pinched" Mr. Armour had "spot cash." His credit was always equal to his investments and ventures; in a word, he was level-headed.

No one but himself knew the colossal magnitude of his fortune, and estimates ranging from \$25,000,000 to \$50,000,000 as the total of his wealth may be below the mark. It is stated that Mr. Armour gave liberally of his wealth to public and private charities—to the Armour mission \$3,000,000, and to the Armour institute \$2,750,000. Manifestly, his private charities swell the sum total to \$10,000,000.

The statement is made that in conducting his vast enterprises Mr. Armour gave employment to 20,000 men. That he was otherwise than generous in dealing with his great army of workers there is little if any reason for doubt. His success depended upon the fealty and intelligence of his employes.

His business began in Chicago in 1866, thirty-five years ago. It is legitimately presumable that, regardless of the rates of wages he paid his men, they made for him 25 cents a day more than their wages. The estimate is in all regards reasonable. This would net him \$5,000 a day, and for 300 working days in the year \$1,500,000, or in thirty-years, from 1866 to 1901, the enormous sum of \$52,000,000.

No one nowadays controverts the proposition that labor, and only labor, creates wealth. It is self-evident, and is outside of the realm of debate. Therefore the conclusion that, whatever may be the sum total of the dead-millionaire's wealth, labor created it. Labor built and endowed the Armour mission and institute and supplied the needed funds for private charities.

"Speak well of the dead!" Certainly; but speak justly of conditions, and of those who are laboring to bring about conditions in which workingmen will obtain the wealth their labor creates.

Socialism, in full flower, would have given to the 20,000 men employed by Philip D. Armour the \$52,500,000 they earned during their thirty-five years of employment, and this constitutes one of the points of difference between Socialism and capitalism.

Philip D. Armour was a colossal figure, not only in Chicago business affairs, but of the whole country, and it may be said, of the world. His name stood

for bank, corporation and trust. The outposts of his business were erected in all civilized lands. Sitting in his office he could touch a button and prices of bread and meat responded to his autocratic command. He was a "world power," and as a matter of course, when he obeyed the final summons, stocks and bonds, grain and meat, experienced a greater shock than could have followed had the blow fallen upon the emperor of all the Russias, and brings into the boldest possible relief the imperial sway of capitalism in human affairs.

Socialism proposes remedies for the wrongs which capitalism inflicts, and fortunately no plumed hearse nor muffled drum nor solemn dirge nor trailing crape will be required to celebrate the death of Socialism. It is endowed with the rigor of eternal truth and will yet hold aloft the scales of justice evenly balanced.

**A Brief Retrospect**

Socialism proposes the extirpation of wage slaves in the United States. In national politics it had its first inning on Nov. 6, 1900, when the Social Democratic party named its first candidates, asked for the votes of all courageous men who dared assert their convictions and stand by them though the stars fell, and received 96,878 votes.

Just here a brief retrospect is pertinent. Chattel slavery in the United States was defined as "the sum of all villainies," and men and women of conscience and courage organized for its abolition. They were absolutely without fear and above reproach.

Their shibboleth was—  
Up, then, in freedom's manly part,  
From graybeard old to fiery youth,  
And on the nation's naked heart,  
Scatter the living coals of truth.

They agitated and educated to create a public opinion hostile to chattel-slavery. For years this agitation was maintained in the midst of relentless opposition and persecution, but the courageous men and women who had espoused the cause of the slave knew no such words as fear or fail, and in 1840 organized the national liberty party, with James G. Birney as its candidate for president, and secured, all told, 7,000 votes out of a population of more than 17,000,000. The result demonstrated that public opinion indorsed chattel slavery, and that those working for its abolition, however well meaning, were misguided fanatics, the victims of hallucinations. Nevertheless, the liberty party did not disband, nor cease its agitations. In 1844 the liberty party again entered the field, with James G. Birney as its candidate for president, and received 62,300 votes, a gain of 900 per cent in four years.

Then came a change of the party name, but not of the purpose. Whether liberty, free soil, free democrat or republican, the same battle cry rang out over the land, and in 1856 the free soil-republican party, with John C. Fremont as its candidate for president. He received 1,341,264 votes, a gain in sixteen years, from 1840 to 1856, of 1,334,264 votes, a result that sounded the death knell of chattel slavery in the United States—a vote that infuriated the south and led to secession and war. In 1860 Abraham Lincoln, as the presidential candidate of the republican party, received 1,866,356 votes, and was elected, and on Jan. 1, 1863, twenty-three years after the liberty party first organized to secure the abolition of chattel slavery in the United States, by proclamation the fetters fell from millions of chattel slaves and the hopes of the old liberty party were realized.

Now, then, what is the lesson to be learned by this brief retrospect? This: The Social Democratic party, with Eugene V. Debs for its presidential candidate, in presenting its cause to the American people Nov. 6, 1900, received 96,878 votes—89,878 more than were cast for James G. Birney in 1840.

Wage slavery, in many regards, is more to be dreaded than chattel slavery. The Social Democratic party is pledged to its extirpation. The approval of conscience, judgment and enlightened public opinion. It proposes a mighty revolution in human affairs. Agitation strengthens its demands, and

Freedom's battle once begun,  
Bequeaths from bleeding sire to son,  
Though baffled oft, is ever won.

**Courage Required by Socialism**  
Socialism, to perfect and carry forward its schemes for the amelioration of conditions which afflict the unfortunate and make the angels hide their heads under their wings, requires that sort of moral courage which would topple over a god or goddess at the instant when the mob cries "Great is Diana of the Ephesians."

It is not an easy task to fitly characterize moral courage, and in the world's chronicles little is said of it as compared with physical courage, which has been the theme of poets and historians from the days of Homer. The world never tires of listening to the story of the intrepidity of Leonidas and his three hundred Spartans at the pass of Thermopylae; and yet the moral courage of the three Hebrew captives in Babylon, in the grasp of an enraged king, excels the courage of Leonidas and his fellow Spartans as an oak, in its towering strength, excels the yielding reed—a courage that, in the face of the direst penalty vengeance, could inflict,

could stand by conscience and conviction and say: "Be it known unto thee, O king, we will not serve thy gods nor worship the golden image thou hast set up."

With the same dauntless courage Socialism is required every day, and a thousand times a day, to assert its moral courage, affirmatively and negatively. It must denounce wrong, though the stars fall. It must fight injustice in the face of tremendous odds. It must arraign a rotten civilization, though the church and school and press in unison applaud it. It must say to capitalism: "We will not serve your gods nor worship the golden image thou hast set up." It laughs at intimidation and scorns a bribe. It does not parley with the enemies of truth and right and justice, and makes no compromises with knaves. It knows the light and dares to go ahead on its mission to plant new ideas of government, which in their growth and fruitage will bless the victims of civilized savagery.

**NOTES AND COMMENT**

Mr. John Mitchell has obtained prominence as a labor leader. As the president of a coal miners' union he is clothed with special power and is supposed to exert a healthy influence over the membership of the great organization. And yet the public is not aware that Mr. John Mitchell, who is credited with being something of an orator, has ever so much as said one word or moved his little finger to mitigate the sad condition of more than 3,000 "breaker boys" in the anthracite coal regions of Pennsylvania, young wage slaves growing up to manhood in ignorance as dense as if they were the children of Hottentots. If Mr. John Mitchell were a Socialist, as well president of a great miners' union, he would organize influences to emancipate the "breaker boys" from the grasp of ignorance and the most infernal phase of capitalism that ever existed. We have hopes that Mr. Mitchell will, in time, do something to brighten the lives of the boy wage slaves of Pennsylvania.

Reports have it that another strike in the anthracite coal region of Pennsylvania soon after April 1 is likely to occur, as that is the date fixed for the termination of the patchwork settlement of the late strike, engineered by Mark Hanna, to secure the votes of 142,000 wage slaves for the capitalistic ticket. Now it is given out that the next strike will be to compel the operators to recognize a miners' union, to which it is known they are solidly opposed. If the strike comes as predicted, the operators will resist and they will be aided by troops and injunctions, marshals and clubs, anything and everything that capitalists may ask for, and Mark Hanna, having gained his political ends, will leave the wage slaves to the mercy of their masters.

Truth, like sunshine, may enter the sweatshop dens, where capitalism revels amidst disease and filth and squalor, and carry away no contagion. It may bend over the dying leper to speak words of cheer, and, pursuing its wanderings, kiss the lips of infancy in its cradle without communicating contamination. It may unite with error, hideous and repulsive with every loathsome disease, and then force its way into courts where justice sits enthroned, into the sanctuary where worshipers kneel, into homes where virtue and chastity preside, and, being always immune from corruption, be a welcome guest. In many regards Socialism is like truth.

The statement is made in congress that the United States has 917,135,880 acres of public land open to settlement, and a movement is on foot to induce the Boers of South Africa, who have been robbed of land and liberty by the British, to come to America and settle on these homestead lands. Our government, "the best on earth," under various administrations, chiefly republican, has given away 290,000,000 acres of the public domain, the most criminal violation of a sacred trust of the century. Lands designed for tillers of the soil and their children forever have been given to railroad corporations to establish a landed aristocracy.

As an instance showing the amount of meat required to supply the stomach of Paris, France, in ordinary times as compared with the month of September, when the exposition was in full blast, an authoritative statement is made that the usual consumption of meat requires the daily average slaughter of 21,903 head of oxen, cows, sheep, pigs and calves, while, during the month of September, 35,293 head of the animals named were daily slaughtered, the visitors to this exposition requiring 13,890 head a day. The number of old horses and mules for the proletariat is not stated.

It is reported that the anthracite coal miners contemplate raising a fund by contribution for the purpose of building Mr. John Mitchell a palatial home. But it is surmised that Mr. Mitchell will decline the proffered gift, and that in the spirit of Socialism he will say to the 142,000 miners, "If you will contribute \$1 each, you can build a schoolhouse on every square mile of the anthracite coal fields, and afford an opportunity for the 3,000 'breaker boys,' growing up in ignorance, to obtain at least a rudimentary education."

When the votaries of capitalism, alias absolutism, pursue the defenseless with satanic ferocity and sneeringly ask, "What are you going to do about it?" they might learn a valuable lesson from the fate of the French bastille, which for centuries stood as an expression of unbridled infernalism and a menace to liberty, and which was finally battered down by the common people of Paris, called in history the "lower class."

The telegraphers' strike on the Santa Fe system has resulted disastrously to the strikers. If the telegraphers had had the sympathy of all the employes of the road in their struggle for justice, not merely lip sympathy, but a sympathy expressed in acts, the strike would not have continued twenty-four hours. Socialism, and only Socialism, proposes a remedy for strikes.

"O yes," says the croaking critic, "Socialism is well enough, but it is impracticable"—equivalent to saying that truth, justice, honor, honesty, peace and good will are impracticable, and that only falsehood, duplicity, error, war, deceit robbery and kindred infamies are practicable.

Science is defined as "ascertained truth." The science of Socialism, or Socialism as a science, is based upon ascertained truth, the application of knowledge in the solution of problems relating to human welfare. There is neither break nor missing link in the chain of its logic.

It is written that "Hope springs eternal in the human breast," but hope might as well dispose of her springs if Socialism is not to usher in a new era of peace and good will.

Socialists make no objection to eulogies bestowed upon the country beyond mortal vision, but they seek to make earth a paradise and would have heaven begin below.

Socialism proposes to "get even" with capitalism by extracting its fangs and pulling out its claws by the roots, so that it can neither bite nor scratch its victims.

**The "Wise" Interrogated**

It has taken the blood and bones of millions of women and children to get this great commercial system on a paying basis for a few. We have given up the lives of a great many noble men on the battlefields of commerce the world over to enrich a few captains of industry. This commercialism of ours has brought sorrow, tears and anguish to a majority of the noble women of our land. It is manufacturing tramps and idlers by the million. Some of those idlers are called tramps, others are known as millionaires. It has manufactured the hold-up man, the confidence man, the one-legged hero who has been following the flag, but now begging for pennies on our streets; other unfortunates are compelled and defy the laws by putting up grand buildings in the alleys regardless of the fact that they are ordered not to by the courts. Other men who, under proper conditions, would be useful and respected citizens in the community, are stealing water at the stock yards. This great commercial system of ours has produced the penniless hold-up man as well as the millionaire water thief, and I have just as much sympathy for one as for the other. They both lost all that was dear to a noble man. They both lost all sense of shame and justice to others. This commercial system of ours has been a curse to every man, woman and child in the land. All would be better off if justice, equality and the brotherhood of man was established in its place. It is true that a few men are getting rich very rapidly and only a few can get rich as business is done at the present time. Let the wise men in college or pulpit answer this question if he can. If it is true that the trust and combine, which, in other words, means that a few men have banded themselves together for the purpose of controlling all industry, banishing competition, saving labor, limiting production and regulating prices, how can the interests of these few men and the interests of all the people be advanced at the same time? It is just as impossible as to make water run up hill. What will benefit the trust must injure the people. If the trust is a labor-saving machine, it is certain that the workingman must be in idleness.

W. J. McSweeney.

Students of natural history have found in South Dakota the skeleton remains of two dinosauri, freaks of creation two million years ago. The recent discoveries are estimated to have been from fifty to sixty feet long and forty feet high. Two million years hence, when natural history students go out to dig for dinosauri and the remains of other monsters, and strike an old capitalistic cemetery, they may find the skeleton remains of Rockefeller, Carnegie, Jay Gould or old Commodore Vanderbilt, and create a sensation in the scientific world. In the process of evolution it would be found that monsters of the capitalistic age were created which could consume a hundred workingmen at a meal and still be hungry—that these monsters would not only devour men, women and children, but houses, furniture and anything in sight, including the dinner pails.

**CAPITALIST NEWSPAPER EDITORIALS ON THE TREND**

(From the Boston Traveler.)

"The community of ownership" plan is a new phrase for the concentration and amalgamation of leading railroad properties. In English easy to understand it means that Standard Oil and the Vanderbilts have joined hands through J. Pierpont Morgan for the purpose of crushing out all railroad competition throughout the United States.

What could not be accomplished by pools and gentlemen's agreements between the high officials of competing lines is now guaranteed by the practical concentration into one colossal system which embraces with the lines dependent upon it more than half the railroad mileage of the entire country.

Hill, Morgan, Rockefeller and Vanderbilt are the dictators of the vast system upon which so much of the entire human activity of the country must depend, as the feeder which gives its nourishment and strength.

In this modern day when the country is blocked off into special departments of production and industry, each department only producing one of the many things necessary for human necessity, the dependence upon the railroads as the means of interchanging products is absolute.

Without these great arteries of trade, civilization as we now know it would have been impossible.

Therefore, on behalf of the producing classes who must exchange with each other the commodities which they produce and manufacture, we must admit that serious doubts as to the infallibility of the old saw that "competition is the life of trade" have arisen and are being accepted. We are beginning to see that competition is extravagant and wasteful and that whatever affects the profits of the man who holds the title to any commercial enterprise must finally affect the profits of the wage earner.

To speak the plain, unvarnished truth, the spirit of Socialism is abroad in the land. Not the Socialism which is confounded with anarchy or that which is preached by the long-haired individuals in public places. It is another kind of Socialism.

While the theoretical Socialism is talked about as something which must have legislative sanction and as a theory of the future, the real Socialism is right here with us. The dreamers are far in the rear. They are not up to the times. Socialism is an entity today. It is marching on with resistless force. It is swallowing up railroads and factories. It is absorbing every department of human industry and welding them all in one vast "community of ownership."

At present Rockefeller, Morgan and the rest are the instruments of this, forced on by self-interest. But they are building a car of Juggernaut which will finally trample over them.

All public utilities will finally belong to the people. The title will rest with them, and in the more private combinations of capital the producer will find a way to procure his fair share of the savings rendered possible by the economies which are effected. This is the hope and promise of the twentieth century. It will be all the easier for the government to take these great properties in the name of the people when the time is ripe.

(From the Chicago American.)

In '96 the proud American drummer paraded and shouted, carrying torchlights, for prosperity. Between '96 and 1900 a hundred thousand proud American drummers got discharged because the trusts made drummers unnecessary. During this last campaign the drummers were singing a different song.

But in this 1900 campaign the railroad men felt that the trusts were their friends. They were urged to protect themselves by voting with their employers. They did so largely, especially those that had the more comfortable jobs.

Among those comfortable jobs may be included the railroad traveling agents, who look after the solicitation of passenger and freight business.

Having helped to win the election, as required by the trusts, fifty thousand of these men are now to be discharged, because the railroad trust just formed makes it unnecessary to employ solicitors.

The railroad trust is going to get all the business anyhow. It is not going to waste money paying fifty thousand men to travel about.

From the point of view of the country's actual interests, it is a good thing to have fewer men engaged in non-productive work.

Solicitors and men of similar class are simply instruments of the old competitive system which is going out of style. Their going, in the long run, will be a good thing for the country, since what the human race needs is production, and not warlike competition.

We sympathize, of course, with these fifty thousand men who shouted for McKinley a few weeks ago, and recommend to them, if they want the comfort of a fellow-feeling to talk over the situation with the drummers of '96.

Full Convention Report Next Week



# CITY OWNERSHIP

(From Municipal Monopolies.)

Under private ownership of electric lights, Vincennes, Ind., population 12,000, pays \$96 per year for street arc. Cost of coal per ton, 65c.

Under city ownership of electric lights, Bowling Green, Ky., population 12,000, pays \$56.03 per year (which includes 7 1/2 per cent for interest and depreciation) per street arc. Cost of coal per ton, \$1.58.

Under private ownership of electric lights, Racine, Wis., population 27,000, pays \$98.50 annually for each street arc lamp.

Under public ownership of electric lights, Decatur, Ill., population 27,000, pays \$50 for the same service, which includes 7 1/2 per cent for interest and depreciation of plant.

London, Ohio, with a population of 6,000, furnishes its own electric lighting service at a cost of \$57.58 per street arc per year, which charge includes 7 1/2 per cent for interest and depreciation. Cost of coal, \$1.81 per ton.

Pomeroy, Ohio, doesn't do that way. They pay a private company \$86 per arc light per year. Coal, 87c per ton.

Under private ownership Danville, Ill., population 16,000, pays \$80 annual rental for street arc lamps. Cost of coal per ton, 60c.

Under public ownership Hannibal, Mo., population 16,000, pays yearly \$40.76 for each street arc lamp, which also includes 7 1/2 per cent for interest and depreciation of plant. Coal, \$1.40 per ton.

Under private ownership of the electric lighting system Waukesha, Wis., population 8,000, pays \$78 per year for each street arc.

Under public ownership Marietta, Ohio, population 8,000, furnishes itself with street arcs at a cost of \$44.50 for each per annum, which includes 7 1/2 per cent interest and depreciation of plant.

Under private ownership Lebanon, Pa., population 18,000, pays an annual rental of \$104 for each arc lamp. Coal per ton, \$1.65.

Logansport, Ind., population 18,000, does it different. The city owns the plant, and it costs them \$24.44 per street arc per year, which includes 5 per cent interest and depreciation of plant charges. Coal, per ton, \$1.65.

Under private ownership Big Rapids, Mich., population 5,200, pays \$41 per annum for each street arc. Plant operated by water power.

Under public ownership Brainerd, Minn., population 5,701, pays \$12.50 for the same service, which charge includes 5 per cent for interest and depreciation. Water power is used.

Under private ownership of electric lights Watertown, N. Y., population 20,000, pays \$82.12 per annum rental for street arcs. Water power is used.

Under public ownership Bangor, Maine, population 20,000, pays \$58.04 per annum for street arcs, which includes 5 per cent for depreciation of plant. Water power is used.

Under private ownership Fulton, N. Y., population 5,000, pays \$60 per annum rent for street arcs. Water power is used. The price is too high because—

Under public ownership Niles, Mich., population 5,000, pays \$25.48 for the same service, which includes 5 per cent for interest and depreciation of plant. Water is the power used.

Under private ownership Sacramento, Cal., population 35,000, pays \$123 per annum rent for each street arc. Water power is used.

Under public ownership Topeka, Kan., population 35,000, pays \$59.73 for the same service, which includes 5 per cent for interest and depreciation charges. Coal, \$2 per ton.

Under private ownership Dallas, Texas, population 50,000, pays \$100 per annum for rent for each street arc. Coal, \$3.75 per ton.

Under public ownership Galveston, Texas, population 50,000, pays \$84.73, which includes 5 per cent interest and depreciation of plant. Coal, \$4 per ton.

Under private ownership Chillicothe, Ohio, population 15,000, pays \$75 per annum for the light of each street arc. Coal, \$2 per ton.

Under public ownership Alameda, Cal., population 15,000, pays \$56.08 for the same service, which includes 5 per cent for interest and depreciation of plant. Coal, \$6.25 per ton.

Under private ownership of electric light Elmira, Ohio, population 10,000, pays \$75 per year street arc. Coal, per ton, \$1.40.

Under city ownership Columbus, Ind., population 10,000, pays \$59.42 for the same service, including 5 per cent interest and depreciation expense. Coal, per ton, \$1.69.

Under private ownership the citizens of Bessemer, Mich., pay \$1 for incandescent electric lights.

Under public ownership the citizens of Straton, Mich., pay 50c for the same service.

The citizens of Greenville, Mich., believe in the private ownership idea, and pay \$1 per month for each incandescent light they use. The company utilize the water power.

People living in Marshall, Mich., practice municipal ownership, and they pay the municipality 38 cents for the same service that Greenville citizens pay \$1 for. The city plant at Marshall is run by water.

The citizens of Calaska, Mich., are patronizing a private ownership in purchasing electric lights, and incandescent lights cost them \$2.50 per month.

At South Haven, Mich., the municipality owns the electric plant, and furnishes the same service to the citizens at 35c per month.

The electric lighting plant at Muskegon, Mich., is owned by a corporation, which charges \$1 per month for incandescent light.

At Three Lakes, Mich., the city owns the plant and charges 35 cents for the same service.

A private company furnishes consumers of light at Ironwood City, Mich., with incandescent light at \$1 per month.

At Shelby, Mich., the city owns the plant and charges 35c for the same service.

Fairman, Mich., is served with electric lights by a corporation, which charges 25c per light per month. That is the lowest price made by a private company in the United States.

Wyandott, Mich., owns a plant, furnishes incandescent lights at a cost of 16 2-3 cents per month. That is the lowest price paid to either a public or private plant.

## LAW OF SURPLUS VALUE

Let us take our text this trip from the revolutionary remarks of Christ's friend and apostle, James, wherein he says of private capitalism: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord."

In order to obtain the full meaning of what James was driving at, the preceding verse of this, the fifth chapter of his book, should be read. If I should repeat them here some might think this journal too radical in its utterances. However, for present purposes, what is already quoted is amply sufficient—"the hire of the laborers is kept back by fraud."

Perhaps the full meaning of this text was never fully comprehended until Karl Marx lived and thought, and gave to the world his Law of Surplus Value. This Law of Surplus Value is the key to the whole economic system of private capitalism on one hand, and pauperized labor on the other.

What is surplus value, as explained by Karl Marx, and which is the cause of all the hell that curses our social life? It is a very simple thing and very easy of understanding. It is only this and nothing more: Whoever employs your labor gets more out of your labor than he pays you for it. In other words, any corporation or company you may work for will only pay you part of the product of your labor and will pocket the rest.

This is the way fortunes—private capitalism—are made. As nobody could get to be wealthy by the product of his own labor, therefore, the only way for him to accumulate riches is by appropriating a large part of other people's labor. When you thoroughly understand this proposition and all it means, you will be in proper condition to diagnose the disease that is making you and Mollie and the babies so economically sick.

You will realize that you are up against the smoothest sure thing game that ever caught a verdant army of suckers. You go to the factory, or mine, or mill, or shop, to work in the morning, and what do you do that day? Here is exactly what you do—you work a couple of hours for yourself, and eight hours for the fat and well-groomed porker that lives in the mansion up on the boulevard; that is what you do. Out of the total product of your labor you only receive a part, and but a small part at that—just enough to keep you in working condition. The bulk of the product of your labor goes to swell Mr. Porker's millions.

This is what Karl Marx calls surplus value—value over and above what you receive, and which you yourself have entirely created, and which is the sole object of the private capitalist system—because only by surplus value can private capital be created. Every mine, and mill, and factory, and shop would return to the worker the full product of his labor, in the mines, and mills, and factories, and shops were owned by the public; there would then be no incentive to "keep back by fraud the hire of the laborers." The hire of the laborers is only kept back by fraud when some private shark runs the mines, and mills, and factories, and shops, for the sole

benefit of his private pocketbook. This is a primary lesson in Socialism, and I hope to goodness I have made it plain.—From the New Dispensation.

## Central Music Hall Meetings

A large audience, numbering probably 1,500, greeted Prof. George D. Herron on the occasion of his first lecture in the three months' course at Central Music hall. Following we give a few excerpts from his address:

"It is in the fragmentary nature of recent reform programs that we must seek their failure. They were not followed because they were not worth following. Not because of anything radical in recent programs have they and their leaders been without effective following, but because of their very lack of radicalism. The people are more radical than their leaders. The sheep have more sense than their shepherds. Men will not now be led by tame and tinkering proposals.

"The coercive state, the spiritually coercive religious institution, the economically coercive wage system, the coercive morality that is so destructive to the growth and integrity of the individual soul—all spring from the same capitalistic root. Pull up that root and you pull up the whole civilization that grows upon it. Every institution or system integrally related to capitalism will have to go when capitalism goes. Socialism comes as the most radical and far-reaching evolution ever proposed by man for his emancipation. It is not reform that Socialism proposes, but a wholly new kind of a world. The possibilities of the old are exhausted, and its institutions are no longer fit to care for the common good.

"The labor of the world has love at its heart, but it has a slave-built civilization on its back and the slave fear in its soul. Our thoughts are the thoughts of slaves and our deeds are the deeds of slaves and we pray the prayer of slaves and we breathe the air of slaves."

(From his second lecture.)

"Socialism is coming. We cannot prevent the revolution of civilization. We may choose what kind of Socialism we shall have, but the nature of things leaves us no way of choosing whether or not we shall have Socialism. It is manifestly the next stage of historic development. It is coming because it is as inevitable as life.

"In order to move with the movement of history, the religion of the future must take its articles of faith direct from the bible of life and labor. Its highest ideals must spring from serene trust in the divinity of known facts. If the seed of the true spiritual knowledge is ever to take root, it must be in the soil of economic fact and development, for there is where God is.

"When we have looked at it long enough we may see that the working class Socialist philosophy of history alone gives the account of life and labor out of which a new religious synthesis can be woven. With all its atheistic profession and materialistic terminology Marxian Socialism carries in itself that cosmic faith in the all-goodness of universal facts and force which the soul of man today so sorely needs for its rest and peace, ere the great battle for a new world fills the human field. The sources of life which it discloses are identical with the spiritual forces which Jesus revealed.

"Let me frankly say that I am making for a wholly free life and society, that lie away beyond Socialism. Socialism is with me not a goal but a road through the wilderness, and I am anxious to get it built as soon as possible. It is the only divine highway over which the Lord of love will be able to lead the people into that quality of life and liberty which he so finely and finally defined as the kingdom of heaven."

## NEW JERSEY DEMANDS

The Social Democratic party of the state of New Jersey, in convention assembled, formulated the following immediate demands:

1. More stringent legislation for the guarding of dangerous machinery, and for the sanitation of factories and workshops; absolute responsibility of employers for injuries sustained by employees at their work. So long as the capitalists receive profit from other men's labor they must be held to strict accountability for accidents occurring in their service.

2. Reorganization of the system of factory inspection; inspectors to be elected by the workmen in the various trades, and to have ample powers to enforce the law. So long as inspectors are appointed by political favor there is danger that they will cater to the capitalist interests. They should be responsible only to the class for whose service they exist.

3. Absolute prohibition of child labor and prohibition of female labor in dangerous and unhealthy occupations.

4. A compulsory maximum working day of eight hours for all wage workers by whomsoever employed. The reduction of working hours will increase the chances of employment, and will thus reduce the competition for work and make it easier for the workman to secure increased wages.

5. Pensions for superannuated workers. We deem that those who have spent their lives in useful labor are far

more deserving of public care than those who have been employed in the destruction of life and property, and that it is not charity but simple justice for the state to assure them of comfort in their old age.

6. Public ownership of all industries that shall take the form of monopolies.

7. Work to be provided for the unemployed. The state and the municipalities to undertake whatever sort of industry shall be necessary or proper for this purpose; all public work to be done on public account, without the intervention of contractors. Union wages and conditions to prevail on all public work.

8. We favor the abolition of the appointive and veto powers of the governor of the state, and of our chief executives of our municipalities, because such powers are remnants of despotic governments, and are undemocratic in principle; all public officers to be elected by the vote of the people.

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

10. Abolition of war and the introduction of international arbitration.

11. Finally, if any of these measures shall be found to be in conflict with the constitution, we demand the necessary revision and amendment of the constitution.

We can furnish Vail's "Mission of the Working Class," one of the very best propaganda pamphlets, at a price which will enable branches or individual workers to use it in large quantities—100 copies for \$1.50, postal charges paid. Send your order to 126 Washington street, Chicago.

It gives us great pleasure to be able to announce that the weekly paper, Spravednost, published by our Chicago Bohemian comrades, is to be enlarged and improved. It has been a success from the beginning, and under the able and conscientious editorship of Comrade Hlavacek has an assured future as an exponent of the principles of the Social Democratic party in the Bohemian language. The office of the Spravednost is at 700-702 Loomis street, Chicago. Subscription, \$1.50 per year.

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Send orders with cash to Theodore Debs, 126 Washington Street, Chicago. No supplies sent on credit.

## LOCAL BRANCHES

Notices of Branch Meetings inserted for 25 Cents per Month

- CALIFORNIA**  
Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evening, commencing at 8 o'clock at Adams corner, Sec. 5.  
Business meetings (for members) every Thursday evening.  
Membership, Social Democrat Herald free to each member, 25 cents per month.  
Apply to the secretary, John C. Wesley, 117 Turk street.  
Branch No. 3, Los Angeles, meets every Sunday afternoon 8 o'clock at Woodmen's Hall, 1234 Spring St. J. S. Bruner, 427 N. Hill Street.  
Branch No. 4, San Francisco, holds business meeting first Sunday each month, at 1 o'clock p. m., at 117 Turk street. Agitation meeting on third Sunday evening, same place, to which public is invited. August F. Mayer, secretary, 1408 Polk street.
- COLORADO**  
Branch No. 3, Goldfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. La Camp, Secretary.
- CONNECTICUT**  
The Connecticut State Committee meets the last Sunday of each month at 8 p. m., at P. Schafar's, 103 Main St., Hartford. Louis Schif, Sec., 26 Spring St., Rockville, Conn.  
Branch No. 3, New Haven, meets every Wednesday evening at 8 p. m., at Aurora Hall, C. V. Adams, Sec.  
Branch No. 4, Rockville, Conn., meets first and third Thursdays at Turn Hall meeting room, Village street. Secretary, Richard Niederwarter, Box 760.
- ILLINOIS**  
Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Green's office, 33 Dearborn St.  
Branch No. 1, Chicago, meets every Wednesday evening, Thomas Kirwin, Secretary, 264 Westworth Ave.  
Branch No. 2 (Bohemian) Chicago, meets first and third Saturdays at 8 p. m. at Nagl's Hall, 535 Blue Island Ave.  
Branch No. 3 (Bohemian) Chicago, meets second and fourth Mondays at 8 p. m. in Dunder's place, 1080 W. 18th place. Joseph Dunder, Secretary.  
Branch No. 5, Chicago, meets second and fourth Sundays of each month at Pisarik's Hall, cor. Centre ave. and 19th st. James Rehak, Sec., 515 Throop St.  
Branch No. 6, Chicago, meets at Adolph Jankowsky's place, 284 West 21st street, every other Saturday in the month. M. Klos, secretary, 978 W. 21st Place.  
Branch No. 8 (Bohemian) Chicago, meets second and fourth Sundays, at 8 p. m., at 6022 Lincoln Street. J. A. Ambros, Secretary, 4940 Wood Street.  
Branch No. 9, Chicago, meets at 1145 W. 33rd st., first and third Sundays at 8 p. m. Gus Larson, Secretary, 628 Centre avenue.  
Branch 43 (Svatopluk) meets every third Sunday in the month at Pinger's Hall, cor. Michigan and 111th Place. Camil Kabat, Secretary, 137 Stanwood Ave.  
Branch No. 6 (German) Chicago, meets every other Saturday at 8 p. m. at Enoch's Hall, 116 W. 21st St., bet. Leavitt & Oakley. M. Klos, Sec., 978 W. 21st St.
- INDIANA**  
Branch No. 4, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Reheaven's Hall, corner Market and Noble st.; Address all communications to the Sec. of State Executive Board, Thomas Cation, 508 Warren av.
- IOWA**  
Branch No. 2, Hieman, meets every fourth Friday in the month at opera house. James Baxter, chairman, Wm. Truman, secretary, Box 181.
- KENTUCKY**  
Branch No. 4, Bellevue, meets 1st and 3rd Sunday, at 8 p. m.; and 2nd and 4th Wednesday at 8 p. m., at 91 Fairchild ave. We will aim to make it interesting for all. Henry Listerman, Sec., 128 Foote ave.
- MASSACHUSETTS**  
Branch No. 2, Holyoke, meets second and fourth Tuesdays of each month at Springdale Turner Hall. Carl Schwabe, Organizer, 24 Jackson St.  
Branch No. 9, Brockton, meets Friday nights at 8 p. m. at Enoch's Hall, Clark's Block W. corner Main and Center Sts. Every comrade is expected to attend one meeting a month. Mrs. Annie Berworth, Secretary, 81 Prospect st.  
Branch No. 28, Roxbury, Mass., meets at 28 Warren st., 2d and 4th Fridays of each month. Public invited.

## SOLUTIONS OF PROBLEMS OF SCIENCE

(Concluded from First Page)

means a change of the problem, but not its solution. The theory of causality may explain the transformation of one motion into another, but it does not lead us to the reason of the motion itself. Even in attempting to solve apparently more tangible problems we soon reach the barrier of our limitations. Chemistry teaches us that matter consists of various chemical and mechanical combinations of certain primary substances called elements. The study of chemical combinations led to the establishment of the atomistic theory. The latter is undoubtedly ingenious and apparently perfectly logical, but, if we follow it out in its consequences, we soon find ourselves in a dilemma. If the atom is indivisible it cannot occupy any space, for, everything that fills space, no matter how small, can be thought divisible, and must be divisible ad infinitum. But, on the other hand, if the atom is really indivisible and does, therefore, occupy no space, it can never be a part, however small, of matter. o+o+o+o+o to infinity will always be equal to o. The total is equal to the sum of its components. Inasmuch as the total, in this case matter, occupies space, that quality must essentially pertain to every part, however small, of the whole. The logical deduction would be that matter is composed of parts which are not matter, a theory which is obviously unsound.

Thus we continue to grope through the labyrinth of mysteries surrounding us, always hopeful, notwithstanding the fact that at every turn the gigantic interrogation point of the "unknowable" stares in our face.

Comrade J. A. Leach received 64 votes for legislator in Maricopa county, Arizona. He was the only candidate in the state in the recent election.

The Brooklyn Labor Lyceum, the mutual home of the organized workmen of Brooklyn, N. Y., having been destroyed by fire, appeals to all labor organizations of the country for donations of \$1 for the purpose of rebuilding the same. The address is 949-957 Willoughby avenue, Brooklyn.

## A PRIMER OF SOCIALISM

A 32-page pamphlet which contains in addition to the "Primer of Socialism," by G. C. Clemens, "Socializing a State," by the late Laurence Gronlund, and "Economic Terms and Phrases," by A. P. Hazel.  
One of the strongest pamphlets for propaganda yet issued. A splendid vote-maker, and thousands should be circulated before election.  
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### MICHIGAN

Branch No. 1, Battle Creek, Mich., meets 2nd and 4th Sunday of each month, at 8 p. m. at 10 W. Main Street, in the International Congress Hall. All are cordially invited. L. C. Rogers, Secretary.

### MINNESOTA

Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Georvets on Main St. A. Kingsbury, Secretary.

### MONTANA

Branch No. 1, Butte, meets every Thursday, at 8:00 p. m. at Engineers' Hall, Owsley Block. G. Frankel, Sec. 71 E. Park Street.

Branch No. 2 meets first and third Sundays of each month at G. W. Wood's home, Chico, Mont.

### NEW JERSEY

Branch No. 1, Secretary, Michael W. Schor, 87 Livingston st.

Branch No. 5, Camden, N. J., meets every 3d Sunday of the month. For particulars address Paul Eberding, 1206 Kaighn's Avenue.

Branch No. 3 (German) Newark, meets every third Saturday, at International Hall, 7 Bedford St. Hans Hartwig, Secretary, 7 Bedford St.

Branch No. 6 (German), Paterson, N. J., meets first and third Mondays at 8 p. m. at Helvetia Hall, 44-46 Van Houten St. Karl Linder, Secretary, 246 Edmond St.

### NEW YORK

The City Central Agitation Committee of Greater New York, meets every second Tuesday at 418 Grand street, Windsor Hall.

East Side Branch, No. 1, New York, meets every first and third Thursday at 113 Clinton St. A. Guyer, Secretary, 181 Suffolk St.

Branch No. 5 Brooklyn, New York, meets every Saturday at 8 p. m., at 46 Boerue St. Visitors welcome. Comrades desiring to organize should communicate with Secretary Sol. Pressman, 190 Boerue St.

Branch No. 10, New York, meets every Friday, at 8 p. m., 209 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 46 Henry st.

### OHIO

Branch No. 4, Cincinnati, meets at Richelieu Hall southeast corner 9th and Plum Sts., every Sunday at 3 p. m. Lectures and discussions. Public invited. Jos. Jasin, Secretary, 1410 Central Avenue.

### OREGON

Branch No. 1, Portland, meets every Monday night at Washington Hotel, Cor. 3d and Flanders Sts. Everybody invited. T. C. Wendland, chairman; Mrs. N. H. Fortsch, secretary.

### PENNSYLVANIA

Branch No. 1, Philadelphia, meets every Monday, at 8 p. m., at 428 E. 3rd Street, until further notice.

Branch No. 4, Connersport, meets every second and last Wednesday of each month in E. of L. hall. Chas. Knispel, Chairman; L. H. Morris, Secretary, Besa, Cedar-ington, Treasurer.

Branch No. 5, Philadelphia, meets first Friday of each month—Executive meets every Sunday morning—at S. D. P. Club Rooms, at 423 E. Third St. Organizer, M. Gillis, 1107 S. Third St.

Branch No. 10, Williamsport, meets every Sunday afternoon at 2 p. m., in Social Labor hall, No. 26 East 3d St. G. E. Smith, chairman; Jno. Lyon, secretary, 743 Second St. Public invited.

### WISCONSIN

Milwaukee Central Committee, S. D. P., meets second and fourth Monday of the month at Brewer's Hall, southeast corner Fourth and Chestnut sts.

Branch No. 1, Milwaukee, meets at Keller's Hall, Fourth Street, between State and Prairie, every second and fourth Thursday evening.

Branch No. 2, Milwaukee, meets every second and fourth Saturday in Gasch's Hall, Concordia and Green Bay Ave. Frank Liebsch, secretary.

Branch No. 3, Sheboygan, meets every second Thursday of the month at Emil Hendel's place, 1011 Michigan ave. Secretary, Eugene F. Eichenberger, 1701 N. 11th street.

Branch No. 4, Milwaukee, meets every first and third Friday each month at Muller's Hall, corner 2d and Brown Sts. George Moersbach, Secretary, 201 25th St.

Branch No. 5, Milwaukee, meets every fourth Friday of the month at E. Sigel's Hall, southeast corner Orchard St. and 9th Ave. O. Wild, Secretary.

Branch No. 12, Milwaukee, meets every 2nd and 4th Thursday of each month at Volkman's Hall, corner Center st., 8 p. m. Secretary, Rudolph Luchman, 1128 3rd St.

Branch No. 23, Milwaukee, meets second and fourth Wednesday of each month, at 534 Clark street. Henry Weidlich, Sec., 1974 7th Street.

Branch No. 25, Milwaukee, Wis., meets first and third Friday's of each month in E. of L. hall, Concordia and Green Bay Avenue. Jos. Roach, Secretary.

### WEST VIRGINIA

Branch No. 1, Wheeling, meets every third Sunday in the month at Trade and Labor Assembly Hall, 1515 Market St. H. A. Leeds, Organizer.



NATIONAL PLATFORM

The Social Democratic Party of America declares that life, liberty and happiness depend upon equal political and economic rights.

In our economic development an industrial revolution has taken place, the individual tool of former years having become the social tool of the present.

Capitalism, the private ownership of the means of production, is responsible for the insecurity of subsistence, the poverty, misery, and degradation of the ever-growing majority of our people.

Therefore the Social Democratic Party of America declares its object to be: First—The organization of the working class into a political party to conquer the public powers now controlled by capitalists.

Second—The abolition of wage-slavery by the establishment of a national system of co-operative industry, based upon the social or common ownership of the means of production and distribution.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BRANCHES

- Idaho, one.
Indiana, one.
Wisconsin, one.

The Convention

As the Herald goes to press the national convention is organizing. There are 80 delegates present and the best spirit prevails among them, auguring well for the future of Socialism.

One of the very best pamphlets obtainable for Socialist propaganda is The Herald's publication of the Debs-Herron speeches, delivered at Central Music hall, Chicago, last September.

The report was received and adopted. Arthur Dennison was elected as permanent chairman and Elizabeth H. Thomas permanent secretary.

There is a way to help the cause of Socialism among your German friends by circulating our German edition of "Merrie England."

The author of "Principles of Scientific Socialism," Rev. Charles H. Vail, is the clergyman who has left the pulpit to devote himself to the propaganda work of Socialism.

The old-time conflict between truth and error was never fiercer than now, and Socialism is pledged to prolonging it till truth triumphs.

CHICAGO CITY CONVENTION

The Social Democratic Party of Chicago Nominates a Full City Ticket for the Municipal Elections

SPLENDID PLATFORM ADOPTED

United and Harmonious Action Insures Another Advance for the Cause of Socialism in Western Metropolis

Every doubt that may have existed in the minds of a few as to the vitality, resourcefulness and unity of the Social Democratic party in Chicago was effectually dispelled by the perfectly sane, business-like and thoroughly Socialistic city convention held at Nagl's hall, Blue Island avenue, last Saturday evening.

Not only will the platform receive the commendation of the Socialists of Chicago, but the ticket nominated will receive their votes. It is headed by Comrade Gus Hoyt, a member of Branch 10.

The convention's choice for city clerk fell upon Comrade C. T. H. Westphal, a native of Hamburg, Germany.

For city treasurer Comrade Charles Tyl was the choice of the delegates. He is a merchant tailor, a member of the Garment Makers' union and will make an excellent candidate.

Comrade Charles H. Soelke, nominated for city attorney, has several times stood in the breach for the party in this city and state.

Secretary's Report

The city convention of the Social Democratic party of Chicago met in Nagl's hall, 535 Blue Island avenue, on Jan. 12, 1901, and was called to order by M. Holsinger.

A motion was carried that a committee of five on rules be appointed, and Comrades Stedman, Edwards, Philip Brown, Hoyt and Uhlhorn were accordingly appointed.

The committee reported on order of business, which was adopted.

A motion was carried to appoint a committee of five on credentials. Comrades Westphal, Holsinger, Cunnha, Fleuriar and Benson were appointed to this committee.

The committee on credentials reported the following branches represented at the convention: Branches 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 18, 41, 42, 44, 46, 47, 48 and 13, represented by 178 delegates.

Arthur Dennison was elected as permanent chairman and Elizabeth H. Thomas permanent secretary.

It was moved to appoint a committee of five on platform, and Comrades Stedman, Edwards, Philip Brown, Ladoff and Holsinger were appointed, and a recess held till the report of the committee.

The platform committee reported the following platform:

The Social Democratic party of America is the American expression of the international movement of the modern wage workers to better their condition through the collective ownership and the democratic administration of all the means of production and distribution, the abolition of capitalism and the entire competitive system.

The founders of the republic declared for political freedom, but we call attention to the fact that since the birth of this nation a revolution in industry has taken place. Formerly hand labor and individual effort produced the necessities of mankind.

Charles Tyl was accordingly declared the nominee of the party for city treasurer.

of their toil. Thus it develops that the battle for human rights has become a battle to determine which form of government we shall have in the future—plutocracy or democracy.

We hold that by the natural development of society this nation has outgrown the old system of government and must throw it off. Political liberty alone is inadequate; we must have both political rights and economic freedom.

Municipal elections offer only partial opportunities for the execution of our program and the realization of our ideals.

In the modern democratic state, the conquest of public power by the dispossessed class cannot be the result of the instantaneous overturning of the present system.

We call attention, however, to the distinction between our method of municipal ownership and that suggested and sought for by capitalist parties, who clamor for city control and ownership for the purpose of cheapening gas, reducing street car fares or using the large dividends and profits accruing from these enterprises to lighten the taxation of wealthy capitalists.

The Social Democratic party contemplates the use by the city of Chicago of profits now accruing to private corporations (for example, the more than Ten Million dollars annually of the street railway companies) in the inauguration and achievement of a magnificent system of municipal improvements, the providing employment for the unemployed under conditions impossible to the existing order.

In the light of the above facts, we proclaim the following as the program of the Social Democratic party for the city election of 1901:

- 1. Such changes and amendments in the state laws and city charter as may be necessary to enable the people of the city of Chicago to give practical effect to a municipal program in accordance with the objects and principles of the Social Democratic party.
2. Public construction, ownership and operation of all subways and underground conduits.
3. Public ownership and operation of all street railways, gas and electric lighting and power plants, telephones and all other public utilities.

4. Public construction, ownership and maintenance of modern homes for workingmen on land acquired, or when necessary, to be acquired, by the municipality, to relieve overcrowding and provide healthful environments for the people.

5. Public construction, ownership and maintenance of municipal hospitals, commodious and of modern equipment, free dispensaries and homes for the aged.

6. Public bath houses and natoriums; playgrounds and gymnasiums in each ward of the city; also public lavatories.

7. The erection, ownership and maintenance in each ward of the city of ward clubhouses and assembly halls.

8. The equipment, ownership and operation of a municipal printing plant.

9. The establishment of municipal schools of music, art and industrial training.

10. School books and educational facilities of every description to be furnished free to all children of the community, and, when necessary, clothing and food; also the popular election of members of the School Board.

11. The establishment of a department of free legal advice for the prevention of costly and harassing litigation.

12. Abolition of the private contract system on public work; all enterprises affecting the public to be conducted by the city with direct employment of labor on a six-hour day and a minimum daily compensation of Three Dollars for ordinary laborers.

It was moved and seconded to amend by inserting the words "and the popular election of members of the school board" in clause 10. This amendment was carried.

It was moved and seconded to adopt the platform as amended. The motion was carried.

The convention then proceeded to the nomination of candidates.

The chairman called for nominations for mayor, and Comrades Dr. Greer, Peter, Stedman, Finn and Hoyt were nominated. Comrade Hoyt declined.

A motion was carried to close nominations.

It was moved and seconded that the vote for candidates be taken by secret ballot. The motion was carried.

A motion was made and seconded that Comrade Hoyt be requested to reconsider his refusal to let his name stand as a candidate. This motion was carried.

A collection to defray the expenses of the hall was then taken. It was voted that any surplus above the rent of the hall should be applied to the city campaign fund.

The first ballot for candidate for mayor was without result.

The amount of the collection was announced as \$7.62.

On the second ballot for candidate for mayor Hoyt was declared the choice of the convention.

Gus Hoyt was accordingly declared nominated for mayor.

The convention then proceeded to nominate a city clerk. Comrades Tyl, C. T. H. Westphal, Geisler and Larson were nominated, and the nominations were closed.

C. T. H. Westphal received a majority of votes and was nominated for city clerk.

Charles Loelke was nominated for city attorney. It was moved and seconded to nominate Comrade Loelke unanimously. This motion was carried.

For city treasurer Comrades Roberts, Tyl and Peter were nominated, and the choice fell on Charles Tyl.

Charles Tyl was accordingly declared the nominee of the party for city treasurer.

The convention then proceeded to nominate a campaign committee of fifteen. Comrades Stedman, Knickrehm, Hlavecek, Holsinger, Pusch, F. Rabel, Peter, F. Finsterbach, Uhlhorn, Westrand, W. Kerwin, Dr. Hill, A. Dennison, Dundee and Philip Brown were nominated. It was moved and seconded that these fifteen constitute the campaign committee, and this motion was carried.

The convention then adjourned. Elizabeth H. Thomas, Secretary.

Wanted, Five Socialists

Five Socialists are wanted in every village, town and city in the country to organize for Socialism. The five can organize a branch and set the movement going—others will join after the five have done a little work.

Organization is necessary to the success of the movement. All information concerning the Social Democratic party, how to organize branches, what to do when organized, etc., will be furnished on application to Theodore Debs, national secretary, 126 Washington street, Chicago.

The Teachers' Federation

A special concert and entertainment has been arranged by the Chicago Teachers' federation, to be given at the Coliseum Friday, Jan. 19. It is for the benefit of the federation tax fund and, aside from its merit from an amusement standpoint, is of unusual interest owing to the great public question underlying its inception and the efforts of the Chicago Teachers' federation to secure for all taxpayers equitable and just taxation.

Sunday Evening Lectures

The following course of lectures has been arranged by the Milwaukee comrades, to be given at Kaiser's hall, 298 Fourth street, under Branch 1 auspices: Jan. 6—Frederic Heath—"Civic Purify."

Jan. 13—Howard Tuttle, "Reform." Jan. 20—Frank O. Immler, "Trusts." Jan. 27—Rob. Meister, "Ethical Economy."

Feb. 3—Victor L. Berger. Feb. 10—Emil Seidel, "Morality Under Socialism."

Feb. 17—Leon L. Hein, "Socialism and Its Weakness." Feb. 24—S. Richardson.

March 3—Edw. Ziegler, "Socialism and Individuality." March 10—J. H. Walrath, "Single Tax."

March 17—J. H. Walrath, "Single Tax." March 24—Frederic Heath.

March 31—Dr. Henry Berger. April 7—Howard Tuttle, "Municipal Ownership."

April 14—J. Underhill, "Emancipation of the Masses."

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