



# The Iowa Socialist.

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**S**Ocialism is the movement of the hour. Go where you will—in shop or store, in the office or on the street—the word is on almost every lip. The conspiracy of silence is broken. Pulpit and press are thundering about it—not always favorably it is true, but the Socialist always welcomes any old kind of advertising in order to get people to think and investigate. Once get the working class to understand what Socialism is and the battle is won. A day or two after the national election of 1900 the staid Chicago Tribune referred to the Socialist party and its candidate as “Debs and his to-hell-with-the-government party.” Two years later, after the assassination of President McKinley, when there was a clamor for a general hanging of all Socialists together with the anarchists, the Tribune had learned enough of Socialism to be able to point out the difference between Socialism and Anarchy. The enormous increase in the Socialist vote last fall attracted the attention and elicited notices from scores of metropolitan papers, the consensus of opinion being that the Socialist party is a power that must soon be reckoned with. This has naturally raised the question in the minds of many for the first time: What is Socialism? Are you doing anything towards answering these questions? How about that neighbor of yours? Does he know what Socialism is? If not, he must be educated. It may not require much to get him started. A sample copy may do the business. He may have a wrong conception of Socialism—may think it will “destroy his home” (if he has one), or make him lazy, or, in giving him the full product of his labor, fill up his attic and wood shed with shoes and clothing which he cannot use. This is what a Catholic priest of Dubuque is reported to have advanced as an argument against Socialism. So you see the need of education is great. To get an intelligent idea of Socialism you must go to the Socialists. Get your friends and neighbors to read Socialist papers and literature. The Iowa Socialist is one of the best exponents of Socialism. It is also one of the cheapest. Only 25 cents a year in clubs of four or more. Get up a club and thus push this work of education.

The Social Revolution by Karl Kautsky.  
Translated by A. M. and May Wood Simons. Cloth, 189 pages, 50 cents.  
C. H. Kerr & Co., 56 Fifth avenue, Chicago.

This is perhaps the most important contribution to Socialist literature of recent years. Divided into two parts, “Social Reform and Social Revolution,” and “The Day after the Social Revolution,” the first part points out the difference between revolution and reform in that the former implies “the conquest of political power by a new class,” while the latter may be merely a change without any transfer of political power. However, violence, “barricades, configurations of castles, guillotines, September massacres and a combination of all sorts of hideous things” are not necessarily a part of the idea of the Social Revolution.

The Social Revolution is shown to have been an impossibility so long as economic and political life was undeveloped and the uprisings that marked this period of undeveloped capitalism were mere protests against specific abuses or personalities without any recognition of the deeper social relations, and although frequently very bloody had but small results. But the development of capitalism brings about a struggle for the control of the political power. Economic evolution displaces individual movements with the movements of great masses of the people.

The claim that class antagonisms are softening is met with proof that an examination of basic economic facts shows that while wages may be increasing, they do not keep pace with the rapidly increasing return to capital. As a result the exploitation of labor continually increases, while the “intellectual class is seen not to constitute a buffer class or a new middle class which will prevent class antagonisms, but, on the contrary, is itself rent with a class struggle and tends to aggravate rather than soften class antagonisms.”

Even the assertion of democracy that only despotic class rule necessitates revolutions is shown to be baseless and that a gradual transition from capitalism to Socialism without revolution is impossible.

The coming revolution will be distinguished from its predecessors in that it will be different because of the higher organization attained by both contending parties, although not necessarily an armed conflict, but rather a battle on the social and political field.

Of the second part of the book, “The Day After the Social Revolution,” perhaps the most interesting is the chapter dealing with “The Incentive of the Laborer to Labor.” On this point we quote the following:

We have seen that the social revolution makes the continuation of the capitalist manner of production impossible, and that the political domination of the proletariat is necessarily bound up with the economic uprising against the capi-

talist manner of production by which its progress is hindered. Production however must continue. It cannot pause even for a few weeks without the whole of society going down. So it is that the victorious proletariat has the imperative task of ensuring the continuance of production in spite of all disturbances, and to lead the laborer back to the factories, or other places of labor upon which they have turned their backs and to keep them there in order that production may go on undisturbed.

What are the means at the disposal of the new regime for the solution of this problem? Certainly not the whip of hunger and still less that of physical compulsion. If there are people who think that the victory of the proletariat is to establish a prison regimentation where each one will be assigned his labor by his superior then they know the proletariat very poorly. The proletariat which will then make its own laws has a much stronger instinct for freedom than any of the servile and pedantic professors who are crying about the prisonlike character of the future state.

The victorious proletariat will never be satisfied with any prison or barrack-like regulations. Moreover it has no need of anything of the kind since it has other means at its command to hold the laborer to his labor.

In this connection the great power of custom must not be forgotten. Capital has accustomed the modern laborer to work day in and day out and he will not long remain wholly without labor. There are people who are so much accustomed to their work that they do not know what to do with their free time and that feel themselves unhappy when they are not working, and there will be few people who will feel themselves happy for any length of time without any work. I am convinced that when once labor loses the repulsive character of over-work and when the hours of labor are reduced in a reasonable degree, custom alone will suffice to hold the great majority of workers in regular work in factories and mines.

But it is self-evident that we cannot trust to this motive alone as it is the weakest. Another much stronger motive force is the discipline of the proletariat. We know that when the union declares a strike the discipline of organized labor is sufficiently strong to make the laborers freely take upon themselves all the dangers and horrors of unemployment and to remain hungry for months in order to secure a victorious conclusion for the common cause. Now I believe that when it is possible by the strength of discipline to keep the laborers out of the factories it will also be possible to hold them in by the same force. If the union once recognizes the necessity of the unbroken regular progress of labor we may be sure that the interest of the whole will be so great that scarcely a single member will leave his post. The same force that the proletariat uses today as a weapon to destroy production will then become an effective means to secure the regular continuance of social labor. The higher the economic organization develops today the better the outlook for the undisturbed progress of production after the conquest of political power by the proletariat.

But the discipline which lives in the proletariat is not military discipline. It does not mean blind obedience to an authority imposed from above. It is democratic discipline, a free will submission to a self-chosen leadership, and to

the decisions of the majority of their own comrades. If this democratic discipline operates in the factory, it presupposes a democratic organization of labor, and that a democratic factory will take the place of the present aristocratic one. It is self-evident that a Socialist regime would from the beginning seek to organize production democratically. But even if the victorious proletariat did not have this point in view from the beginning they would be driven to it by the necessity of ensuring the progress of production. The maintenance of social discipline in labor could only be secured by the introduction of union discipline into the processes of production.

This would, however, not be everywhere carried out in the same manner, for each industry has its own peculiarities according to which the organization of the laborers must conform. There are, for example, industries which cannot be operated without a bureaucratic organization, as for example railroads. The democratic organization can be so formed that the laborers choose delegates, who will constitute a sort of parliament, which will fix the conditions of labor and control the government of the bureaucratic machinery. Other industries can be given over to the direction of the unions, and others again can be operated co-operatively. There are also many forms of democratic organizations of industry which are possible, and we need not expect that the organization of all industry would be according to one and the same pattern.

Judge Lynch, of Wilkesbarre, Pa., has decided that the Socialist party is not entitled to recognition on the official ballot because it is not in accord with the spirit of our government. This is a most remarkable ruling. The courts were not established to protect the people from political parties not accord with this spirit. The ballot was given them that they might protect themselves.—Dubuque Times.

But the editor of the Times should not allow himself to become excited over this remarkable ruling. He should “consider its source,” as the man said who received a kick from a jackass. But it may be the editor of the Times perceives that it is such “breaks” as this that are gradually opening the eyes of the people and he would sound a note of warning.

However, Judge Lynch's attempt to stay the hand of evolution is really amusing. It reminds us of the pope's bull against the comet. We can imagine the spirit of evolution smiling at Judge Lynch just as we can imagine that old comet flying through space even now and screaming with laughter at the pope and his bull. Of course Judge Lynch doesn't know what he is up against. His narrow, bigoted and dwarfed intellect cannot grasp the fact that he is opposing a movement which had its inception in the attraction of the particles of cosmic dust from which was formed the countless solar systems of the universe. He doesn't know that he is opposing the same evolutionary process of co-operation of countless individual cells which made possible the plant and then the animal life of the world; that civilization is the result of this same co-operative idea in individuals and nations. To oppose Socialism is to oppose evolution; to battle against the onward march of progress.

But Judge Lynch is unconsciously playing a very important part in the process of evolution. “Eternal vigilance is the price of liberty.” It is also the price of advancement and progress. But for the prodding of a Louis XIV., a George III., or a Judge Lynch, we would be apt to become—like the fabled lotus-eaters—satisfied to remain where we are. But we must advance. The eternal plan is not completed. Man boastfully claims the title of “lord of creation.” But he is probably as far below the coming man as he is now above the dinosaurs and pterodactyls that left their footprints and fossilized remains in the alluvial deposits which formed the water-laid rocks of the geologists.

Judge Lynch appears to have a good deal of the Baer and Emperor William in him—“Me and God.” If he says a thing is un-American, why the American people can't have it, that's all. They're not supposed to know what is good for them anyway. What would become of us if we did not have such men as Judge Lynch to look after us?

The Iowa Socialist in clubs of four or more for twenty-five cents per year.

Subscribe for The Iowa Socialist.

'Tis Said: “Socialism will destroy the Home.”



Dismal Dawson—Dis is tough. I looks forward all day ter a good night's sleep in a barn an' den I find it full of dem blame ham-fat actors. It's 'nough ter drive er feller ter work.

At the recent session of the national committee of the Socialist party at St. Louis the following resolutions regarding trades unions were adopted:

The national committee of the Socialist party in annual session assembled hereby reaffirms the attitude of the party toward the trade union movement as expressed in the resolution on the subject adopted by the Indianapolis convention of 1901.

We consider the trades union movement and the Socialist movement as inseparable parts of the general labor movement, produced by the same economic forces and tending towards the same goal, and we deem it the duty of each of the two movements to extend its hearty co-operation and support to the other in its special sphere of activity.

But we are also mindful of the fact that each of the two movements has its own special mission to perform in the struggle for the emancipation of labor, that it devolves upon the trades unions to conduct the economic struggles of the working class, that it devolves on the Socialist party to fight the political battles of the working class, and that the interest of labor as a whole will be best conserved by allowing each of the movements to manage the affairs within its own sphere of activity without active interference by the other.

The Socialist party will continue to give its aid and assistance to the economic struggles of organized labor regardless of the affiliation of the trade unions engaged in the struggle and will take no sides in any dissensions or strife within the trade union movement, the party will also continue to solicit the sympathy and support of all trade organizations of labor without allowing itself to be made the ally of one division of the trade union movement as against another.

We also declare that we deem it unwise to invite trade unions as such to be represented in the political conventions of our party.

As the following resolutions indicate, the Oelwein Trades and Labor Assembly is not in favor of that city accepting a blood-stained monument from Andrew Carnegie:

At a regular meeting of the Trades and Labor Assembly of the city of Oelwein, Iowa, the following resolutions were adopted:

Whereas, The councilmen of said city have seen fit to negotiate with Mr. Carnegie for a library for said city,

Whereas, We deem it improper, for divers reasons to accept a library as a gift from Mr. Carnegie; therefore be it

Resolved by this body to use what influence we can to prevent said gift from said man coming to our city. Be it further

Resolved, That if Mr. Carnegie wants to use some of his superfluous money to good advantage, we suggest that he send it to the widows who were made widows and the orphans who were made orphans by the death of their husbands and fathers, who were killed at the time of the strike at Homestead, Pa., a few years ago. Be it further

Resolved, That a copy of these resolutions be sent to the councilmen and to the press of our city.

The New York Herald says thirteen citizens of the United States control all the great activities of the continent, on which 80,000,000 depend. Of course, since you are one of the thirteen you are unconcerned.

Prof. Geo. R. Kirkpatrick will deliver a series of three lectures on Socialism in Dubuque in March or April. Dates will be announced later.

A sample is an invitation to subscribe.

## Socialist Party Ticket.

School Election Monday, March 9

For Directors:

H. O. DIETERICH  
T. A. MASTERS

The above well known Socialists have been nominated by the Socialist party of Dubuque as candidates for school directors. The election will be held on Monday, March 9. The term is for three years. Heretofore it has been customary for a joint caucus of the two old parties to nominate candidates from each, while two or three hundred voters would go through the formality on election day of balloting for them, fondly hugging the delusion that they were electing them. The Socialists took advantage of this apathy last year and placed a ticket in the field about an hour before the polls were closed, a very small vote for the regular ticket having been cast up to that time. The old partyites immediately got busy, and as the Socialists were unable to get out their full vote they were beaten by a little over two hundred votes. This year only registered voters will be allowed to vote. If you did not vote last fall you will be required to register. It is safe to say the old parties will get out a big vote this year and it behooves every Socialist to see that we do the same. The Socialist candidates are both practical workingmen and all those who believe the workers, whose children constitute the majority of the school population, should have a voice in the management of their children's education should vote for the Socialist candidates.

Chas. Kiendl, of Milwaukee, general organizer for the United Brewery Workmen of America, stopped off at Dubuque on his way home from the national convention of the Brewery Workmen held at Cincinnati, and assisted Local Organizer F. A. Lymburner in organizing the local brewery workmen. The brewers have signed a three year contract beginning March 3, and Dubuque union men will hereafter drown their sorrows in union beer. An increase in wages and extra pay for overtime are conditions of the contract. The brewery workmen have one of the strongest organizations in the country, having a membership of about 40,000. Their national body was among the first to endorse international Socialism. Comrade Kiendl has taken a prominent part in the Socialist movement of Milwaukee.

The Dubuque Telegraph-Herald says “the theories of political economy and religion as advocated by Socialists will be better understood after Father Boeding's sermons.” If his sermons induce anyone to make a study of the subject this may be true, but if the misrepresentations of Father Boeding are depended upon for an understanding of Socialism there will be more misunderstanding than ever, which, by the way, is probably what the reverend gentlemen wants.

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