



# The Iowa Socialist.

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## RELIGION AND SOCIALISM

To the Socialist there is only one fight. It is not the fight of Socialism versus Religion, but of Socialism versus Capitalism. To the religionist we say: Your religion is your private property. We have nothing to do with it save to protect you in your private enjoyment of your private faith.

There is a fight of Religion versus Socialism proposed, but it springs from the religious, not the Socialist side of the house. Some of our comrades are responding after this fashion: "We will attack the church because the church attacks us." Not so much haste, my comrades. It might be well for us to find out what our enemy expects us to do and then not do it.

Nothing pleases our detractors so much as to have us attack the church. In such a fight bigotry may be successfully appealed to. In the real fight of Socialism versus Capitalism, the apologist for the present system is sorely pressed for fighting material. So a red herring in the form of the church is drawn across the trail in the hope that Socialists may be sidetracked in their pursuit of capitalism and pursue the church instead. OUR ENEMY IS PARTLY SUCCESSFUL. Some faithful comrades have swallowed the bait, hook and all.

Fellow workers, we have not the church to fight, but capitalism masquerading behind the church. The capitalist wolf is stalking abroad disguised in the sheep's skin of the church. Strip off the protecting cover before you strike the wolf. With this ecclesiastical buffer we have nothing whatever to do. It is the wolf we are after.

If we debate with priests or preachers, let us debate economics. As Socialists we are of every faith and no faith. And as Socialists we are not Catholics, Protestants, or Agnostics. We are comrades and brothers in a common fight. There is not a Christian Socialism, a Hebrew Socialism, or an Infidel Socialism. There is one Socialism, and he that is not for us is against us.

Comrades, stick to the economic struggle. We are novices and bunglers in the field of theology. If the ecclesiastics will not meet us on the platform of economics, let us not meet them at all.

We do not need to make a special appeal to reach religious people, any more than we need to make a special religious defense. Keep on showing the way of escape from the present economic bondage and oppression, and all the people will come at last into the fold of economic safety. F. G. S.

Berlin, March 3.—Practically all political parties of Germany, alarmed by the ever-growing encroachments of the Socialists, have united under a written agreement to make war on the common foe. The first supreme test of strength between the combined parties on one side and the Socialists on the other will be made at the forthcoming elections to the reichstag.

The text of the agreement signed by the leaders of the conservative, national liberal, anti-Semite and agrarian parties in Saxony, providing for mutual support at the forthcoming elections, was made public today. The compact's chief feature is a pledge not to nominate candidates against each other in districts already held by one of these parties and assigning the several districts now represented by Socialists to the parties entering into the agreement. It is expected, at least, to maintain the present ratio of representation in the reichstag.

A union of the parties is being effected in other parts of the empire and the elections will be a contest between the Socialists and all the other parties, except the small radical groups.

Political events of the last two years have caused the conservative elements of the country much apprehension. The Socialists are generally supposed to have gained largely over their vote of 2,300,000 in 1898. Their leaders expected two months ago a gain of from fifteen to fifty seats, but the combination of the political parties has moderated these estimates until now the best informed men of the Socialist party think they will do well if they gain ten seats.

All of which goes to show there are but two parties, the Socialist and capitalist—but two classes, exploited and exploiters. Although there are a large number of different parties in Germany, in the reichstag they have always combined against the Socialists. The Socialists would have a much larger representation in the reichstag but for this fact. The constitution which was granted in 1872 provided for one representative in the reichstag for every 100,000 of the population. The empire was districted at that time and except for a few minor changes has remained the same ever since. Berlin at that time was entitled to seven representatives. Its population has grown to 1,700,000, and if re-districted would have seventeen representatives. Berlin elects a solid Socialist delegation to the reichstag every time and as a change would mean seventeen Socialist representatives instead of seven, of course the change is not made. This is also true of every city in Germany, the workingmen of the cities being almost exclusively Socialists.

On the other hand, the population of some districts, which elect representatives of other parties, has dwindled down as low as 50,000. This accounts for the fact that the Socialists with over 3,000,000 popular votes have only about half as many representatives in the reichstag as the church party whose popular vote is less than half that of the Socialists.

In a communication in the Chicago Record-Herald of Sunday, March 1, Preston Davies, L. L. B., commenting on Bishop Quigley's assertion that a man cannot be a Catholic and a Socialist at the same, says:

"I believe that if the reverend fathers go on agitating against social democracy they will burn their fingers. For they should know that Roman Catholics in America are pretty well educated, and will probably look into the question of Socialism for themselves. And when they find out for themselves what this social democracy really is and what it proposes to do for human prosperity and for comfortable wages for the poor workingman, they will have their eyes opened to the luminous fact that Socialism is the very thing they have been longing for and praying for since they were old enough to appreciate the comforts and happiness of a good home.

The agitation, too, may set the priests themselves to thinking and studying. And when the priests find out the true meaning of Socialism perhaps even they will think that Socialism is a good thing for them, and that instead of being irreligious it is one of the most religious propositions they ever heard of.

It is not the Socialist who will object to the efforts of the archbishop and his assistants."

Father Boeding warns his parishioners against attending Socialist meetings because the speakers make things so clear that there is great danger of their becoming converted to Socialism. Thanks! Small favors gratefully received; large ones in proportion.

Comrade Frederick G. Strickland will make "Reply to Our Critics, Ecclesiastical and Otherwise," on his return date March 24, at Stout Auditorium. He would be pleased to meet these critics in debate.

If you are a Socialist, don't be a clam. Get out and agitate, AGITATE, AGITATE.

Let us co-operate.

United we stand, divided we fall.

Don't forget the school election next Monday.

There are none so ignorant as those who will not learn.

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

Wilshire's Magazine and the Iowa Socialist one year for 75 cents. It's a bargain. Grab it!

New York has 200,440 idle men. Philadelphia 150,000, San Francisco 50,000, Detroit 30,000, Cleveland 20,000, Cincinnati 12,000, Boston 75,000.

Remember two things; you cannot convert a man until you can get his ear, and a paper cannot live and prosper without subscriptions.—A. D. Hale.

A new and interesting feature soon to be added to The Iowa Socialist is a department on "Socialism and the Home," edited by May McDonald Strickland.

Read our great offer on page three of this issue. The International Socialist Review, regular price \$1.00, a standard cloth bound book worth 50 cents, and The Iowa Socialist, one year, all for \$1.00.

Comrade Thomas Bersford, secretary of the California state executive committee, is agitating a plan to have a course of lessons on scientific Socialism drawn up, printed and issued by the national committee.

Following are Prof. Kirkpatrick's dates for March: Des Moines, 5-7, Sioux City, 8-13; Omaha, 14-19; Boone, 23-29. Dates for Dubuque have not been decided on. After his Iowa trip, Comrade Kirkpatrick will make a tour of Indiana.

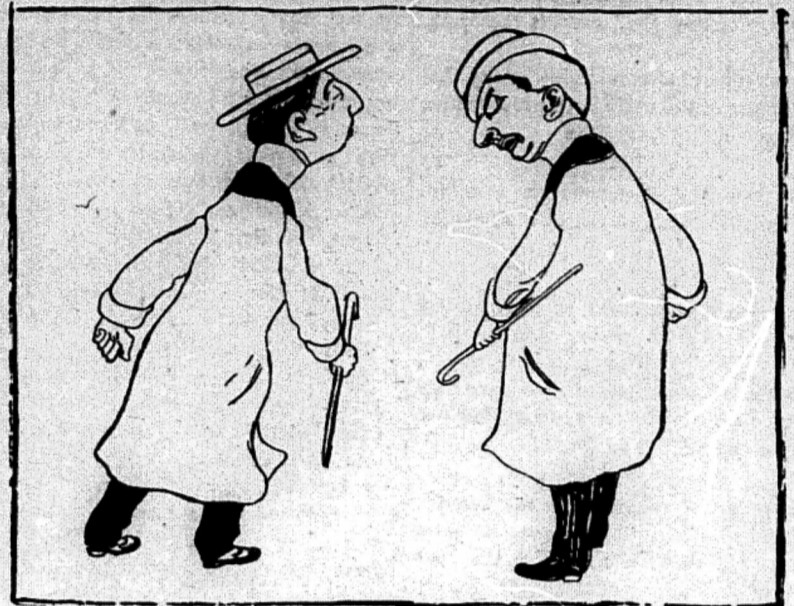
Commenting on the nomination of Socialist candidates for school directors and the measures they may advocate if elected, the Dubuque Times says: "They might also propose a general advance in the wages of grade teachers." Well, wouldn't that be awful. Of course, the grade teachers are getting so much now they would, no doubt, refuse an advance if it was tendered them.

Comrade Marion H. Dunham, of Burlington, corresponding secretary of the Woman's National Socialist Union, writes that she hopes to arrange for a tour of lectures in Iowa during April for the president of this organization—Mrs. Wenonah Stevens Abbott, of California. Mrs. Abbott will hold a debate in Minneapolis in May with a prominent politician of that city. She is not only a gifted speaker but is also a writer of note, conducting the interesting department, "Chats with Young Folks," in the Coming Nation. Those desiring dates should write to Mrs. Marion H. Dunham, Burlington, Iowa. Mrs. Dunham says of the Woman's National Socialist Union: "The object of our organization is to stir up the women of the nation and unite them in work for the cause, and you know they can be of great aid when once aroused."

Comrade Charles Oliver Jones made a hit in Denver. The Alliance of the Rockies says of him:

For two hours he commanded the closest attention of his large audience. Comrade Jones has a style peculiarly his own, quite unlike anything we have ever heard in Denver. He draws with equal facility from an exhaustless fund of both sentiment and science, class conscious to the core, yet not dogmatic, recognizing through all life the class struggle, yet believing that underlying all strength and as a moving inspiration is the spark of sentimentalism. Liberal in conceding to all men the right of individual opinion in tactical differences, yet insisting on underlying allegiances to fundamental principles. Combining in no small degree the qualities of an actor, Comrade Jones fills the platform from end to end. Equally at home in both humor and pathos, he alternately has his audience in laughter and tears. Without attempting even an abstract of Comrade Jones' remarks, we feel confident every hearer was well repaid for the long evening's patience. The single tax and S. L. P. representative was in evidence with remarks at the close of the speech, to all of which Comrade Jones replied to the entire satisfaction of the audience.

## A Hint to the Union Men of Dubuque



Alphonse—Mr. A. Y. McDonald has been nominated for the Board of Education.  
Gaston—He is a bitter enemy of organized labor.  
Alphonse—Let us vote for him, my dear Gaston.  
Gaston—By all means. After you, my dear Alphonse.

## Socialist Party Ticket

School Election, Monday, March 9  
For Directors:

H. O. DIETERICH, T. A. MASTERS

WHETHER designedly or otherwise, the central committees of the democratic and republican parties of the city of Dubuque have grossly insulted organized labor in nominating as candidate for director of the Board of Education one A. Y. McDonald, member of a foundry firm that has made a bitter fight on local Iron Molders Union No. 263, and which has issued an edict that no union molders shall be employed in its shops. Will organized labor permit the election of a man of this stamp—nominated by a handful of men of whom some have also shown their unfriendliness to organized labor while posing as its friend—to a position of so much importance? While it is popularly believed a school election is of little importance, it is really of the utmost moment. Men are elected who will direct the education of our future citizens upon whom so much depends. Impressed with the importance to union labor of having men friendly to their cause on the Board of Education, Iron Molders Union No. 263, at a special meeting called for that purpose, adopted the following resolutions:

To the members of organized labor and those who are in sympathy with its aims, Greeting:

In nominating a candidate for director of the Board of Education the central committees of the republican and democratic parties in joint caucus selected A. Y. McDonald who is a member of a firm that is unfair to organized labor in every respect, as attested by the struggle of the Iron Molders Union No. 263, some two years ago, with said firm in an endeavor to secure at least living wages for the members of our union, our action at that time being sanctioned by the Iron Molders Union of North America and by the Trades and Labor Congress of Dubuque. We were unable to gain any concessions from said firm and it today remains unfair to union labor.

Whereas, It being a well known fact that the children of the working class constitute a large majority of the school population, we believe it to be inimical to the interests of union labor that men known to be open and avowed enemies of union labor should have charge of the education of our children; therefore be it

Resolved, That Iron Molders Union No. 263 of Dubuque call upon union labor and its sympathizers of the city to use all lawful means at their command to prevent the election of said A. Y. McDonald to said position.

Believing that the interests of our children would be best conserved by having men in charge of their education who are at least in sympathy with union labor, we respectfully submit the foregoing for the earnest consideration of union labor and its friends.

A special meeting of the Dubuque Trades and Labor Congress has been called to endorse these resolutions, which will no doubt be done.

While the action of the molders is admirable, they should have gone further. To insure the accomplishment of their purpose, they should have endorsed the Socialist candidates, H. O. Dieterich and T. A. Masters. If the union men simply refrain from voting, the "labor skimmers" will outvote the Socialists. Both of the Socialist candidates are union men and entirely worthy of the confidence and votes of organized labor. Comrade Dieterich is vice-president of the woodworkers union and a member of the Trades and Labor Congress. At the time of his removal to Dubuque from Chicago Comrade Masters was secretary of the plumbers and gasfitters union of the latter city.

Davenport votes on a free text book proposition this month.

The material is the basis of the spiritual. If you wish to save a man's soul you must first save his body.

"The way to reach a man's heart is through his stomach" is an old saying. It is also the only way to reach some men's brains.

Judge Adams, of the United States district court of St. Louis has enjoined 1,100 Wabash railroad employes from going on strike. These men have 1,100 votes while Judge Adams has one. As long as he does not enjoin them from voting, there is still hope. See!

Are you still hustling for subscribers for The Iowa Socialist?

Tolstoi, in his latest letter to the working people of the world, advises them to abandon socialistic agitation and get back to the land. Throw the machinery of the factories on the junk heap. Factories are too unhealthy and squalid. This is quite true, but they may be made healthful and pleasant. It is rank foolishness to talk of abandoning labor-saving machinery and going back to the hand method and of a return to nature just because the workers haven't sense enough to take the advantages of labor saving machinery, which properly belong to them.

The Iowa Socialist in clubs of four or more for twenty-five cents per year. Four postal subscription cards good for one year each for \$1.00. They are handy. Order a bunch.

# X RAYS

By JOHN M. WORK

Blessed are they who hustle for Socialism, for they shall capture the earth.

Some of our clerical brethren say that the object of the earth is to prepare men for heaven.

As a means of preparing men for heaven, the earth is not now a howling success.

In fact it is at present a great deal better adapted to prepare men for hell.

A hell on earth such as we have now certainly ought to be a good place to prepare men for hell.

In order to prepare them for heaven, a place approximating a heaven on earth is needed. We do not claim that Socialism will be an absolute heaven on earth. But we do claim that it will approximate that condition with sufficient closeness to present conditions.

The good in humanity awaits Socialism in order that it may find free expression. Even in the present hell on earth there is a vast amount of good in the world, far more than can find expression. We find it everywhere, good feeling, good humor, good motives, good intentions, good actions, etc. It gives people real pleasure to be of service to each other. In time of sickness, if it is possible to spare the time from nerve-racking toil, the neighbors hover over the bedside like ministering angels. They are kindness itself. Let a fire break out, no matter where, and there are more people wanting to help than can possibly be utilized. In their conversation, men are usually polite, considerate and kind. They want to be brotherly. Yet, they are continually skimming each other. The truth is we have outgrown the capitalist system. In the long and bloody march from stark and savage so-called individualism to altruism, human nature has already developed to the point where it chafes under the necessity of violating the law of love. When you can catch a man divorced for an instant from the infernal system, you find that human nature is all right, comparatively speaking. It is the system that makes men blood-thirsty hyenas. Therefore, down with the system! Away with the barriers!

I know a workingman with Socialistic leanings who holds an office under a capitalist political party. Now and then he says a guarded word in favor of Socialism, but he is afraid to be active for fear it will interfere with his chances of remaining at the swill trough. I feel quite certain, though, that as soon as the Socialist party gets to the stage where there is a good chance of electing its ticket in his locality he will leap on the band wagon, swing his hat, and declare that he has been a Socialist for seventeen years. Do you know any of that breed of curs?

A gentleman with an investigating disposition asked me the other day what we were going to do with the artist under Socialism. Were we going to make him work for the public? Were we going to abolish art and make the artist work at something else? Or, what? I told him in the words of Kipling that I thought we would let the artists do as they "jolly well please." I do not understand that it is necessary to the gaining of the objects of Socialism that we should interfere with the liberty of the artist to do his own work in his own way in his own good time and sell the product to whomsoever he pleases. In the International Socialist Review for November, 1902, Raphael Buck points out the fact that the object of Socialism is to eliminate exploitation, and he indicates certain industries of an individual nature with which he says it will not be necessary to interfere in order to accomplish that object. He does not specifically mention the artist, but his reasoning applies to that engaging personage just the same. The simple tools of the artist are not to be dignified with the name of capital any more than are the tools of the carpenter or the bootblack. Capital is the thing the public must own. I take it, however, that we do not intend to forbid the private ownership of capital. I take it that we are going to pass a law to the effect that if any person shall own any building, or machine, or other instrument used in the production or distribution of wealth, or shall own or operate on his own individual account any grocery store, drug store, dry goods store, hardware store, meat shop, bakery, milk depot, or any kind or species of retail or wholesale store, or shall own or operate any plant used for the manufacture or distribution or transportation of any of the necessities, comforts or luxuries of life, he shall for each such offense be imprisoned in the penitentiary or sent to a reformatory for an indeterminate period. No, I think not. I think that when we get ready to do business, we will look about and see if there are any stores and manufactories then in existence that suit our taste as regards location, light, air, roominess, healthfulness, size, etc. If there are we will acquire them. If we need more we will build them. We will then proceed to a "land office" business in many lines, railroading, telegraphing, telephoning, street railroading, manufacturing, store-keeping, etc. And we will do all this in whatever manner and at whatever point of centralization will be the most economical and best suit the convenience of the people. There will be lots of space on the face of the earth which we will need in order to do these things. If some unsocial individual wants to run a store he can sail in. He won't sail very far, however, unless he is able to make a profit on his sales, and as we are going to sell at cost I can't exactly figure out how he is going to do it. If it be his sweet will to run a manufactory he will be at liberty to do so. But if he is to make a living at it he will have to produce more cheaply than we. As we can regulate the size and location of our plants so as to make them the most economical I do not think he will be able to compete. If he wants to be a farmer, he will be able to make a living, but, in my judgment, it will be such a poor living compared with the one he can make by coming in with us that he will gladly join us. And so on with nearly all of the ordinary industries. But, hold! Suppose he is an artist. Ah, that isn't ordinary industry at all. Maybe it will be some day, but it isn't now. What are we going to do with this fellow? We will own plenty of art galleries, but art galleries are not art manufactories. So, it seems that he will be able to compete us off the face of the earth so far as art products go. We simply won't be in it a little bit. Of course we can and will hire a good many of him to teach art in the public schools. But that does not dispose of the question, for there is his studio still, and the paintings and and statues, e. c., rise up like Banquo's ghost to haunt us. I see nothing for it but to let him go ahead and paint and paint and paint, without the slightest interference from us so long as he does not attempt to paint the town red. If he is a real artist he will be able to make a living. If not, he will have to enter the public service, where he will have ample time and opportunity to develop into a real artist.

## Individualism

On every hand and at almost every turn we hear it spoken of; it is the great cry of the capitalist class sent out among the laboring class for the simple object of deception. In fact, the capitalist class could not exist as such but for the means of deceit. For years the laboring class have been deceived by the profit system and its emissaries. The capitalist class does not practice what it preaches, or they would not be in the business of robbing the laboring class.

Every man has his price; how will the Socialist party be able to buy the votes of the people? In the course of his travels, the Socialist agitator is often confronted with "questions impossible to answer by the man who stays awake nights," gathering material which he thinks will create consternation in the Socialists' meetings and paralyze their speakers. These alleged unsolved conundrums are simply "standard objections to Socialism," and to answer them often the student has only to take down some able work to find the "stock answers." The old party political voter who is just ready to flop to the standard of the Socialist party is confronted with the selfishness of the individual; he sees the capitalist class politician corrupting the voter, taking advantage of his appetite, his misery and want and thus buying his vote, thereby forcing the worker through the pressing need of his immediate desires "to sell his birthright for a mess of pottage." He perceives the evidence of a continuous lack of funds in the local, state and national treasury of the party and wonders how we shall buy the votes. He informs us that "every man has his price" and can be bought if the price is high enough to purchase the salve to heal such wounds as may be inflicted by the barbed shafts of public criticism. He refuses to accept arguments based upon "mere sentiment" that men will vote from principle. He sees the unending, impossible task of education, he says "the world has produced a few men who are willing to be martyrs to their convictions." A Jesus of Nazareth, a Columbus, a Phillips or Garrison, a John Brown, Lincoln or Debs illustrates to his mind but a few examples of exceptions to his rule, that all men have their price. He states there are a few who would sacrifice their life or liberty for their convictions, that they could not be bought and had no price. However, it is here he makes a mistake. EVERY MAN HAS HIS PRICE—no exceptions; and we must all be paid according to our standard of remuneration. According to the theologian Jesus of Nazareth had his price to cease his work, even as Judas Iscariot had his to betray his master. While thirty pieces of silver was enough for Judas, what was the price of the crucified one? Jesus died because he placed his price higher than the value of his life in his own estimation. At his time society was not ready to pay. He asked THE REDEMPTION OF THE WORLD. His price is even now too high for those who pretend to follow him. John Brown had his price, THE ABOLITION OF CHATTEL SLAVERY. Society would not pay it at the time; the price it deemed exorbitant. They thought it cheaper to silence him; who can say it was? Debs has his price, the EMANCIPATION OF THE WAGE SLAVES. Who will buy him off and silence him? Yes, every one has his or her price. Some are cheap and can be paid; others whose price seems exorbitant to society are forcibly silenced. But this method merely hastens the day when the heirs of the philosophy collect the debt with the interest added for martyrdom. The Socialist party is not based on sentiment, nor does it ask voters to vote for nothing. The republican and democratic parties, in the interest of the capitalist class, buy votes but only a few, in proportion to those that are not only given for nothing but a bonus is thrown in by the voter for the privilege of voting. The Socialist party comes on the field asking no favors. It does not expect to do otherwise than bid for votes in competition with the capitalist class parties. The republican and democratic parties buy their votes cheap, some for a drink, some for a dollar and some for five or more. Today, when purchasing votes, these old parties pay but a dollar down and that is the end of it, the obligation is ended on delivery of the vote. We, the Socialists, will outbid the capitalist parties for votes. We will not buy a few, but will insist upon paying every man for his vote. We will pay the highest market price, and that is \$4,000 a year. This is the average wealth produced by each worker today, assisted by improved methods of production or machinery. We are not only going to pay \$4,000 for every vote, but we will guarantee it every year and an interest in the national dividends accumulated

The laboring class has been taught a great and lasting lesson in the combinations and trusts—that co-operation in industries by the whole people as a unit can alone solve the great labor question, and also that the individual system, or any other system which has selfishness imprinted in its character, must go. Individualism begets selfishness, selfishness begets thieves; thieves beget liars; liars beget recklessness; recklessness begets murderers, and the whole begets anarchy, the corner stone of which is individualism. F. H. BONI.

## Standard Objections to Socialism and Stock Answers

By Charles Oliver Jones

"Every man has his price; how will the Socialist party be able to buy the votes of the people?"

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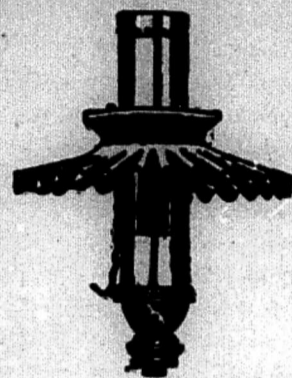
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as a result of our economic development. We pay the freight and will deliver the goods. DON'T BE A CHEAP SKATE, but vote for the FULL PRODUCE OF YOUR LABOR. The capitalists' party will never pay that because if it did it would put itself out of business and abolish the system at the same time.

Yes, we'll buy the votes—who can give all the people, all the time, the highest price, all together—THE SOCIALIST PARTY.

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THE IOWA SOCIALIST, SIXTH AND IOWA STREETS. DUBUQUE IOWA

## Trades Unionism & Socialism

By C. O. Jones

It is always interesting when once we get into the habit of looking out and away from our own little selves and notice the signs of the times. One does not have to look a second time today to see that public opinion is decidedly in favor of organization; and the unions have the sympathy of the public in general. But a few years ago trades unionism was looked upon as being a vile and senseless thing. Why this change of sentiment? The oracles of the system under which we live are rather embarrassed at being obliged to get in line if they wish to drift in the current of favor. For it has been less than a decade that they have prophesied the downfall of unionism.

The change has not been because the unions in their strikes, boycotts and label propaganda have proved effective. The change of sentiment has been wrought by the capitalist class themselves who have found that the old pure and simple trades unions are positively harmless.

They have ceased to subsidize the press, but rather encourage, through these mediums, both of the old political parties to place planks in their platforms granting and upholding the rights of laborers to organize, and also smile upon the daring clergyman who delivers fiery speeches in the interest of strikers, etc.

Why does Marcus A. Hanna come forth boldly in the interest of labor organizations? Why does Sammy Gompers hobnob with the capitalists in the Civic Federation and bump glasses to the success of capital and labor?

It is because the capitalists as a class are organized in every industry. The so-called successful strike, if one is recorded, is today in any event but a victory for the capitalist class. If all the workers of the world were organized in one great body on one side and the capitalist class on the other as owners of all the means of production and distribution, the press, pulpit and political power, etc., what have they to fear?

Here is the strike of the future—strike committee makes demands of capitalist executive board for an advance of ten, twenty or thirty per cent in wages. The matter is referred to an arbitration board which readily grants the demand to take effect at some time in the near future. Before the time arrives the capitalists executive board has raised the price of the commodity or products of the laborers twenty, forty or sixty per cent, or double the amount of the advance in wages.

It is hardly necessary to present further arguments to prove that the workers instead of receiving an advance in wages have received a reduction; that

while the working class receives more money, its purchasing power is diminished.

The capitalist class welcomes the union to the fold, because so long as labor leaders recognize that the capitalists have rights in the premises they are happy. When they hear that terror (?) to the capitalist class—John Mitchell—state he thinks \$600 A YEAR A FAIR WAGE for miners they feel as though they want to hug him. When John goes to Indianapolis and makes a ringing speech defending the right of labor to organize and says, "in doing so it simply follows in the footsteps of ITS PARTNER, capital," they throw up their hands and rejoice, suggest him to the newspapers as a running partner in the presidential campaign of 1904, get the mayor out and start a torchlight procession.

So long as the unions forget that LABORERS produce all wealth, forget that capital is the stored wealth used to exploit laborers while creating more wealth; forget that the capitalists have ownership merely by virtue of a forced division with the working class; so long as they do not wish to stop the division and demand the full product of their labor, then the capitalists are happy. But next year when the American Federation of Labor, under the leadership of Max Hayes and his co-workers, follows in the footsteps of the American Labor Union and declares for political action in the field of economics on the platform of the public ownership of all the means of production and distribution in order that the workers may own their own jobs, there will be a wail of anguish that will reach to the skies, expressing in all its horror the antipathy the capitalists have for work. For when the workers own the tools of production, they, as the wealth producers, will pay to themselves the full product of their labor. This will destroy capitalism's weapon to force the workers to make the capitalists rich and keep themselves poor.

The Socialist party stands for organized labor; it believes in striking at the ballot box as a class conscious political party. It is only at the polls that the workers can gain a victory over their oppressors and exploiters, for every worker is a unit compared to the capitalist as a unit. As the workers represent ninety-two out of every hundred of the population and the capitalists but eight, it is easy to see how they can vote the present system of the legalized robbing of the wealth producers off the earth. The capitalist class with ninety-nine per cent of the wealth, cannot be starved into submission nearly as soon as the workers with but one per cent. A hint to the wise trades unionist is sufficient.

call themselves the church we plead guilty. Now let us see what Christ and his disciples for the first 300 years of the existence of the church lived and taught and as my space is limited I will make everything very short, but will give enough that any one may have a starter to look it up for himself if he so desires. Christ and His disciples as everyone knows were communists—only one proof: Judas was the treasurer of the society and held their common property. The apostles continued communism after the crucifixion of Christ (crucified by the aristocrats of his time, the same class that proudly calls itself the church today). Read what they recorded at their first organization at Pentecost, Acts 4:32 and 34-35: "And the multitude of them that believe it were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common." Isn't this communism, out of which the improved method of industry has created Socialism, which is condemned from the pulpits of almost every church today?

Tertullian said: "All is in common with us, except women," against which the clergy throws itself into the harness today. Why do you repudiate your church fathers? Has capitalism bridled you? The Catholic church places great faith in its saints (if I use the word church after this I do not mean the organization organized by Christ, but the people who consider themselves to be the church) and some of them were

really great and noble men. Great in mind and pure in heart. As I have read many of their writings, just let us get an idea what they have taught.

St. Justin says: "We carry on us all we possess and share everything with the poor." Does our clergy do that today? If they would there would be no need for Socialism.

St. Ambrose says: "The soil was given to rich and poor in common." Socialism isn't it?

St. John Chrysostom says: "Behold the idea we should have of the rich and covetous; they are truly as robbers who, standing in the public highways, despoil the passersby." Why, that man was a Socialist and a Catholic saint. How is that possible?

St. Clement says: "For the common use, everything in this world should be free to all men." Another Socialist made a saint, and he was worthy of it.

St. Augustine says: "Property is not a natural right, but a positive right founded simply on civil authority." This the reverend gentleman tried to explain in his two previous sermons was not the case.

St. Basil, the Great, says in addressing the rich: "What answer will you make to the great Judge? You cover with tapestry the bareness of your walls and do not clothe the nakedness of man. You adorn your steeds with most rich and costly trappings and despise your brother who is in rags. You allow the corn in your granaries to rot or be eaten up by vermin and you deign not even to cast a glance at those who have no bread. You hoard your wealth and do not deign to look on those who are worn and oppressed by necessity." You will say to me what wrong do I commit if I hoard that which is mine? And I ask you which are the things that you think belong to you? From where did you receive them?

I could give thousands of similar extracts from the works of these great men. But the above will convince any man that the idea of Socialism is not of yesterday, and there is no Protestantism in it either, but it is all true Catholicism, but condemned by the "church" today. I bought these works from a Catholic priest. They were printed in a Catholic printing house. They are genuine and you cannot repudiate them if you do not want to throw your whole teachings overboard. These books have made me a Socialist. It did not require Socialistic literature to do it and I wonder how priest or layman can be anything else if he studies these works, wishing to be just with his fellow men. The reverend gentleman said that we always say we have nothing to do with religion but still attack the Church whenever possible. Now, honorable sir, will you state who started this fight? Was it the Church or was it the Socialist? I have attended many Socialist meetings, but have never heard a word said against the Church in any shape or form. But I can no longer attend church, either Catholic or Protestant, without being attacked as a Socialist. Have we no right to defend ourselves? What have we done that we are despised as criminals? Is it because we want to follow the teachings of Christ?

You do not want it understood that this encyclical is aimed at Socialism. Why did you not take it up in this country immediately after it was sent out twelve years ago? Because there were not enough Socialists here at that time. In Germany the clergy took it up at once because the Socialists were strong. The Bishop of Munich, Bavaria, made almost the same proud statement that Bishop Quigley, of Chicago, made and had it preached several years, but when the next Reichstag election occurred the two Socialist representatives were elected by greater majorities than ever, and that in a city where eight-tenths of the people are Catholics. It is needless to say the encyclical in question has been pigeonholed by the priests of Bavaria. The people of Bavaria are true Catholics. They know that the Church of today will not help them in their industrial battle. I could say a great deal more in reply to the reverend gentleman's sermon, but time and space does not permit. But one thing is too good to be passed by. This is on the incentive to work. The editor of the Telegraph-Herald is afraid there will be no incentive to work under Socialism, but Father Boeding knows better. He said that Adam worked in Paradise even before the fall, not of necessity, but simply for exercise. This was news to me. I had never heard that before, but the reverend gentleman must know. A few more sermons like that would make a Socialist even of the editor of the Telegraph-Herald. H. O. DIETERICH.

## Bishop Spalding on Socialism

By the Observer

Bishop Spalding, of Peoria, has written a book entitled "Socialism and Labor." As a whole it is very fair. Certainly, the opponents of Socialism will not derive much comfort from a perusal of its pages. He starts out by calling attention to our wonderful resources as a nation and says that the masses of the people are better off in this country than they are in any other country in the world—which isn't saying very much for this country. He acknowledges, however, that we are confronted with gross evils which will require the wisest statesmanship to correct. The majority of us will agree with him in his statement that "to be a man is to think as well as to work, and the more intelligence there is in the work the better shall it be for the workers."

Bishop Spalding denies the generally accepted theory that labor is the source of all wealth. "Land and labor," he says, "are the primary sources of wealth but its production in the modern world is due chiefly to ability, working with capital, which is more than any other agency has created." Now a man may have all the ability and all the capital in the world, but unless he labored himself or procured others to labor for him, he would not be able to produce one dollar's worth of wealth in an hundred years. So that, Bishop Spalding, on the contrary, labor is the source of all wealth.

The bishop comes out flatly in favor of labor unions. Not only has labor a right to organize, but it is its duty to do so. He is not an enthusiastic admirer of competition. The so-called captains of industry, in their mad race after wealth, have not been as regardful of the rights of others as they should have been, the bishop declares.

Of course he lays great stress on the question of temperance, as might be expected from one who has been a life-long advocate of temperance. Most people, however, will be inclined to differ with him in ascribing the poverty of the working classes as due to intemperance. Many of the most active temperance workers now believe that intemperance is the result of poverty, instead of poverty being the result of intemperance.

Socialists will unanimously endorse his closing words: "But it is not conceivable that the civilized world should turn from the principles which Christ proclaimed, whose development and diffusion must in the end substitute for universal competition—the war of all upon all—the co-operation of all with all, not merely or chiefly for the winning of the bread that nourishes the body, but above all, for the spread of the higher life of truth and love of purity and goodness." The "war of all upon all" is an apt description of competition. The "co-operation of all with all"—isn't this pretty good Socialism?

P. C. Murray, the lawyer in the office building, makes a specialty of drawing wills and settling estates.

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# Strickland-Jones Socialist Lectures

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### Itinerary

March 8—Dayton, Ohio. March 19—Pana, Ill.  
March 9—Cincinnati, Ohio. March 20—Decatur, Ill.  
March 10—Newport, Ky. March 21—Bloomington, Ill.  
March 11—Washington, Ind. March 22—Chicago, Ill.  
March 12—Vincennes, Ind. March 23—Rockford, Ill.  
March 13—Sullivan, Ind. March 24—Dubuque, Iowa.  
March 14—Terre Haute, Ind. March 25—Omaha, Neb.  
March 15—Merom, Ind. March 26—Lincoln, Neb.  
March 16—Centralia, Ill. March 27—Denver, Colo.  
March 17—Aspen, Colo.  
JONES.  
March 8-15 (about)—Grand Junction, Colo.  
March 16-30—Aspen, Colo.  
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March 31-April 6—Aspen, Colo.

### From the Field

Argos, Ind., is one of my home towns. The first meeting I held (about two years ago) was on my "reputation." Now, Comrades Carmichael, Dr. Kendall and others are taking up the work in true socialistic style.

Laketon is another small town with a large Socialist movement. Comrades Pontious, Binkley, Ogden and Anderson are hard workers. They had the town stirred up. The band was out and the town hall was filled both nights.

Stopping for a visit with my mother at Huntington I had time to see faithful Comrade Nix, the barber. At his shop you will now find the cards of The Iowa Socialist. A change of cars in Wabash gave me time to visit the home of Comrades Mr. and Mrs. Seavey. Even the babies are Socialists in this family. Comrade Seavey is prepared to take subscriptions to The Iowa Socialist.

I was met at the train in Marion by Comrade Wm. Mahoney, Indiana committeeman. We talked much and slept little. The comrades of Marion sent me out to help organize a local at Fairmont.

Father Sherman had been advertising Socialism in Kokomo and we had a full house in spite of the rain. Comrades Blenko, Campbell and Doctor Wattles are in the thick of the fight as ever.

Frankfort and Lafayette are the home country of Comrade Job Harriman. I think I know why Comrade Job "left his happy home." The soil is flinty. Still, a constant dropping will wear away the stone. Comrade Sharp at Frankfort and Comrade Fouts at Lafayette are doing the pioneer work. F. G. S.

Struck Denver and fine weather first day. Found Comrade Wiley who steered the Jones regiment in the right direction. Put up with Comrade Channing Sweet, the capitalist Socialist with a working-man's interest in mind.

Had the pleasure of dreaming I was a

### The Election at Muscatine

MUSCATINE, IOWA, March 3, 1903.

In the municipal election held yesterday, in which four aldermen were elected, the Socialists polled the following vote:

First Ward—Frances M. Zetler..... 26  
Second Ward—Adolph G. Othmer..... 26  
Third Ward—C. R. Slaughter..... 62  
Fourth Ward—Jno. G. Kent..... 24

As a light vote was polled we fell short of last fall 13 votes, while the old parties lost several hundred, which amounts to a very material gain for the Socialists. From now on we are on the official ballot. B. F. DVER.

### A Good Soldier

GRAND RIVER, IOWA, Feb. 28.

EDITORS IOWA SOCIALIST: I want to tell you I am a Socialist, every inch of me. I think Socialists are a God-send to humanity. I was converted reading The Iowa Socialist and the Appeal to

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parasite rolling in luxury for three days. Comrade Sweet says, referring to his mode of living, "if this is a sample of how a man can live who does nothing, just think of the luxury we could have if we all wanted to be useful to society."

The Colorado movement is in good shape, and Denver especially. Much of the condition of affairs as purported to be are imaginary and much magnified. The great mass of Socialists are a unit on tactics, and their program soon to go into effect is good. Colorado is simply going through, or rather passed through, a period that has been the experience of every rapidly growing movement. They have escaped with less injury than others in the past; they have made a successful campaign, have worked at high pressure and have not only depleted their treasuries, but have gone into debt. They are now getting down to a solid working basis. They, as a body, do not discourage outside talent as speakers, but rather encourage it, but they have worked themselves until they are "give out." Any speaker who can come into the state and work out his own salvation is welcome. At present they are busy recuperating, paying debts and devising means for taking care of home talent. Comrades Mr. and Mrs. Maynard, Former Lieutenant Governor David E. Coates, Martin, the Southworths and others too numerous to mention will be soon heard from in the national field. Gov. Coates goes to Butte, Mont., for a campaign.

The Denver comrades gave me a rousing meeting, standing room not available and many sitting on the floor in the aisles. Those who stood up, stood for what I gave them until I was done, over two hours. The best natured audience I've found on the road, all kinds of enthusiasm. Some one has said that "if Daniel De Leon had planned to disrupt the Socialist party in Colorado, by infusing De Leonistic tactics into the movement, it could not have been more successful." Don't you believe a word of it. The Socialist party of Colorado in every locality is clearing itself up wherever there is the slightest alleged sentimental movement, and they are too brainy to be fooled by the suicidal tactics of the S. L. P.

Just arrived in Aspen, Colo. Tell the Iowa comrades to be on the lookout for the big tent about May 1. C. O. J.

Reason. Make your prices right and I will scatter your papers amongst the farmers. I am in this good work—win or lose. I have enlisted for the great work and will be, as a soldier, always at my post. E. C. PENCE.

### Publicity

I am washing at my tub;  
All day I diligently rub,  
And squeeze, and wring, and rinse, and turn  
The clothes, and thus my living earn.  
I was reading yesterday,  
Which was Sunday by the way;  
For other days I cannot find  
The time to read, if so inclined;  
And there among the news I saw  
That Congress lately passed a law  
That trusts must publish now and then  
(I did not notice where or when)  
A statement by which all can see  
Just where they stand financially.

Upon another page I read  
Another article, that said  
The wash tub trusts possessed in all  
So many millions capital;  
The different items of expense  
Were in the aggregate immense;  
But notwithstanding all they spent,  
The dividends were twelve per cent.  
But, knowing that I cannot see  
What use the knowledge is to me;  
I recollect that for this tub,  
In which my clothes I daily rub,  
I paid considerably more  
Than I had ever paid before.  
My coal this winter cost me twice  
At least the ordinary price.  
With great advance on butter, meat  
And everything I have to eat,  
While Chinese laundries through the town  
Have forced the price of washing down.

Suppose a lamb—outside the fold,  
Amid the darkness and the cold,  
With wolves that roamed the forest through—  
Would he be safe because he knew  
How many fangs were in their jaws,  
And just the sharpness of their claws?  
So if the coal and sugar trust,  
And others that I hear discussed,  
Were each and all to send me here  
An accurate statement every year,  
Since I, for everything I use  
Would have to pay just what they choose,  
I must confess I cannot see  
What special benefit to me  
Would come from such "publicity."  
J. L. McCreery in Labor Herald.

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How is your home decorated? Don't you think that the pictures in your house should express your sentiments? During the month of March we offer two fine, large pictures, masterpieces of Socialist artists, free. One is "The Race of the Nations" and the other is "The Triumph of Labor," by Walter Crane. These pictures are made from the original, and have a rare artistic effect. No Socialist can get a more appropriate ornament for his house or club rooms. We send them free to you with fifteen months subscription to The Comrade upon receipt of \$1.00. Either one of the pictures free with a six months subscription at 50 cents. Will you not order today, so that you won't miss this chance.

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### SOCIALIST PLATFORM

Adopted at Indianapolis, Ind., 1901.

The Socialist party in convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and those in sympathy with it, into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

Formerly the tools of production were simple and owned by individual workers. Today, the machine, which is an improved and more developed tool of production, is owned by the capitalists and not by the workers. The ownership enables the capitalists to control the product and keep the workers dependent upon them.

Private ownership of the means of production and distribution is responsible for the ever-increasing uncertainty of the livelihood and poverty and misery of the working class, and divides society into two hostile classes—the capitalists and wage workers. The once powerful middle class is rapidly disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livelihood gives the capitalists the control of the government, the press, the pulpit and the schools, and enables them to reduce the workingmen to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

But the same economic causes which developed capitalism are leading to Socialism, which will abolish both the capitalist class and the class of wage workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production. The democratic, republican, the bourgeois public ownership parties, and all other parties which do not stand for the complete overthrow of the capitalist system of production, are alike political representatives of the capitalist class.

The workers can most effectively act as a class in their struggle against the collective powers of capitalism, by constituting themselves into a political party, distinct from and opposed to all parties formed by the propertied classes. While we declare that the development of economic conditions tends to the overthrow of the capitalist system we recognize that the time and manner

of the transition to Socialism also depends upon the stage of development reached by the proletariat. We therefore, consider it of the utmost importance for the Socialist party to support all active efforts of the working class to better its condition and to elect Socialists to political offices in order to facilitate the attainment of this end. As such means we advocate:

1. The public ownership of all means of transportation and communication and all other public utilities, as well as of all industries controlled by monopolies, trusts and combines; no part of the revenue of such industries to be applied to the taxes of the capitalist class, but to be applied wholly to the increase of wages and shortening of the hours of labor of the employees, and to the improvement of the service, and diminishing the rates to the consumers.

2. The progressive reduction of the hours of labor and the increase of wages in order to decrease the share of the capitalist and increase the share of the worker in the product of labor.

3. State or national insurance of working people in case of accidents, lack of employment, sickness and want in old age; the funds for this purpose to be collected from the revenue of the capitalist class, and to be administered under the control of the working class.

4. The inauguration of a system of public industries, credit to be used for that purpose in order that the workers be secured the full product of their labor.

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