



# Missouri Socialist

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**EDITORIAL ANNOUNCEMENTS.**  
Communications must reach the office by Monday evening preceding the issue in which they are to appear.  
The fact that a signed article is published does not commit MISSOURI SOCIALIST to all opinions expressed therein.  
Contributions and items of news concerning the labor movement are requested from our readers. Every contribution must be accompanied by the name of the writer, not necessarily for publication, but as an evidence of good faith.

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## A CRITICISM.

St. Louis, Oct. 10, 1901.  
Editor Missouri Socialist:

In your issue of October 5th occur two articles which I do not believe reflect the true position of Socialists. I refer to those relating to the St. Louis Transfer Company and to President Roosevelt.

In the first article you criticize the Federal Judge for issuing an injunction. Now possibly the information was issued on insufficient grounds. I do not know. I do not care. If this particular judge had not issued the injunction, some other judge would. So why waste time censuring him for it? What we are after is the system whose fruit is government by injunction. As long as the system exists, as long as government by injunction is a fact, it can't be remedied by attacking the individual. If here and there we find a judge courageous and open-minded enough to refuse to use this power, let us praise him. But we have absolutely nothing to gain by finding fault with individuals because they are doing the things which the present economic system demands of them.

In the second article you say "Theodore Roosevelt will prove the most typical foe of labor that has ever occupied the presidential chair." Perhaps he will. I do not know. I do not think it would benefit labor much if he proved the best of friends to it. But we, as Socialists, have no time or energy to waste predicting what this or that man will do or be. As far as President Roosevelt is concerned, it seems to me it would be a good deal better for us to say something like this: "President Roosevelt is the highest ideal of a statesman under the present economic system. He enters the presidency without owing anything to the corrupt politicians of his party. He has no strings tied to him. He is conscientious, fearless, independent, industrious, a man of unquestioned integrity; a man who is in touch with all parts of the country, from personal observation. If individual qualities of the highest excellence can accomplish any benefit for the masses under the present economic system, President Roosevelt ought to be able to work wonders. We do not hesitate to predict that he will signally fail. His failure will not be due to any lack in his make-up, but it will be because no man, however wise and fearless, can guide our country so that we shall avoid the penalties of the competitive wage system. The history of this country will show, under President Roosevelt, that the fault lies in the system, and that no man can do away with the faults of the system as long as the system is permitted to continue. Reformers" are continually clamoring for upright men in public office; that we can only purify politics and secure just laws by electing good and wise men, instead of mere politicians. Now we have a President who is all a reformer could ask. He himself has been a reformer from the moment he entered politics. His past record has shown that he does not care a straw for the politicians or the machine. But that he will do what he thinks is right, regardless of whether it makes him popular or unpopular. But we shall see that labor will in no wise be benefited, that strikes and lockouts will continue; that the process of trustification will go on, and that when the present bubble has burst we shall have the worst panic that has ever been known, very possibly during President Roosevelt's administration. Doesn't this sound better? Isn't it more effective?

In the same article you find fault with Roosevelt because as Governor of New York he called out the militia to keep order during the strike at Croton Dam. Do you mean to say that a Socialist Governor would let disorder go unpunished? Whether Governor Roosevelt should not also have taken active steps to enforce the eight-hour law, for the observance of which the men were on strike, is another question. If there was anything he could have done in that direction, which he did not do, he is blameworthy. But on the question of law and order, I must maintain that we are not anarchists; that we do not advise labor unions to resort to violent methods; that we do advise them that the man who counsels violence is no friend of labor; that we do advise them to use the only effective means to obtain their rights, the ballot box.

I think it is about time we quit wasting our breath in condemning the official who lives up to his oath of of-

ice, and in so doing uses the only means which the present system provides; and that we direct our energy to pointing out that the cure for the disease lies in substituting industrial democracy for industrial plutocracy.

## OUR REPLY.

We must not forget that the ruling class to-day, the class which has possession of the powers of government, from President to constable, is the capitalist class. Our object is to induce the working class to use its numerical strength at the ballot box for the purpose of securing control of the powers of government and thus making itself the ruling class. When the working class has done this it will abolish the present mode of production and distribution and substitute socialism. In this way alone can the co-operative commonwealth be brought about.

Our arguments then are directed to the working class. It is necessary to show the workingman that classes exist and that it is the employing class that is in control of the government; when once this truth is made apparent to him he will not hesitate to vote with his own class in order to make it the ruling class.

Object lessons are a valuable aid in making this point clear to him. To prove to him that the powers of government are in the hands of his masters you must show him numerous instances in which those powers are used to his detriment. The St. Louis Transfer Company strike is one of these instances. The police force has been used to enable the company to keep down the wages of its employees. You may say that the laws compelled the police force to prevent these disturbances. True, but you must remember that the same men who make that law are the men who make the capitalist system legal. They enact laws placing private property above the lives and happiness of workmen and their families, and then they establish police regulations to enforce those laws. The enforcement of them, the use of the police force, is where the worker comes into contact with these laws in the most oppressive form; it is when he rebels against unjust laws that they oppress him most. Therefore, it is on such occasions that we take the opportunity to point out the lesson to the workingman. We call his attention to the use of police and the issuance of injunctions because these things are before his eyes. It needs no theorizing to convince him; he feels the weight of the policeman's club and smarts under the restraint of an injunction which forbids him to even speak with other men, and it needs only a suggestion to convince him that the law, the government, is in the hands of his oppressors.

Why should we not attack the man who represents the capitalist class, who is its faithful tool? In what other way can we show that he is the enemy of labor? We must criticize the acts of every official in order to show that he is loyal to the interests of the class which placed him in office. That is all we did in the case of the Federal Judge referred to. We expressed our contempt for him because we do hold any man who represents the capitalist class in contempt; we desire that the workingmen hold him and all his kind in contempt in order that they may thus be led to see their true character. As long as workingmen respect and bow to the individuals who are enforcing the mandates of the capitalist, so long will they continue to vote for those individuals. Our critic says let us praise a judge who refuses to use his power, etc. "If we praise the good, why not condemn the bad?"

As to our attack on President Roosevelt we think it very timely. The article began with a quotation from a professed labor paper which lauded Roosevelt as the friend of labor. One of the favorite methods for keeping the workingmen blinded in the past has been the practice of praising individuals in office as "friends of labor." In the light of experience we know that Roosevelt is not a friend of labor, and that he will not represent its interests. Why should we not say so for the purpose of warning the workingmen against being caught by this old song and dance. Our critic's eulogy of Roosevelt sounds grand, but we cannot subscribe to it. The highest ideal of a statesman under the present economic system is the man who sees the doom of that system and prepares the way for the coming of another and better system. We can not vouch for the assertion that he is independent of the corrupt politician, or that he has no strings tied to him; if such is the case he is certainly an unusual phenomenon in capitalist party politics.

Our entire argument against Mr. Roosevelt was so directed as to show that he is a conscientious representative of the capitalist class. We mentioned the Croton Dam incident as an evidence of this.

As to what a Socialist official would do in case of labor riots, that is a question that could only be answered with a full knowledge of circumstances. It can only be said that inasmuch as the representatives of the capitalist class

stretch the arm of the law as far as possible to uphold the interests of that class, so would a Socialist official (pending the change of laws by Socialist legislation) stretch the present laws as far as possible in the interests of the working class. A Socialist Judge would certainly not enjoin laboring men from inducing their fellow-workers to unite with them in their struggle against employers. A Socialist governor would not be likely to send troops to enforce a breach of an eight-hour law.

Yes, we condemn the system, but to bring our arguments down out of the realm of mere theories we must attack the representatives of the system—the men who are elected to perpetuate it. It may not be so pleasant; it may occasionally cause us hardships, but it is the only way of arousing the working class to a sense of its wrongs. There are some Socialists who think that because a certain method of propaganda hurts the feelings of no one, it is the most effective, but that is not necessarily true. When the men to whose interest it is to continue the present system set up a howl against your agitation you are making progress. Make them howl.

## THE MALADY OF ALIENISM.

BY PETER E. BURROWS.

As all roads were formerly alleged to be leading to Rome, so all fearless thought and honest mind is now trudging along the highways and the by-ways, the every-ways, to Socialism. Because Socialism is the fundamental truth of the world, it is susceptible of as many definitions as there are minds which it satisfies. One may call it the quest of human activities, because he loves music. Another may call it the balance of social forces; because he is mechanically another, the hearthstone of the world, because he is domestic; another, the social incarnation of God because he is religious, and yet another, the emancipation of the loaf, because he is hungry. But, though positively it may be many things, it is negatively always this: the antithesis of alienism by any man, of anything, anywhere. Alienism is social crime: the isolate is always criminal in purpose if not deed and if there be any man in our own who is engaged in the business of appropriating, alienating, isolating the world's achievements to his own private and exclusive right such a man, however good he may be relatively to the class about him, is a member, perhaps unconsciously, of the criminal class.

Crime has its law of existence and of dissolution like all other experiences. It is the sin of, or the sin against public life, and its process is to destroy; to destroy until the moment it is understood—at that moment it dies. Once a crime has been wrought into public law in any land, once it has been woven into habit and custom, once it has received the sanction of non-resistance it is winged like a plague or pestilence to afflict the world. The nabobs of the East India company of merchants who establish that Oriental empire of profit-mongers, created a crime which has been rolling over the earth ever since—as appalling destruction and is rolling over America to-day under the guise of patriotism and the name of commercial expansion. The English people have been horribly afflicted with it, not that they have been brought into direct competition as yet with Hindustan's famine stricken millions (that has yet to come), but the plain gentleman who goes out there to scrape profits out of the patient tragedy of the Hindoo's life comes back a heartless and immoral cynic. Every man who lets himself loose over defenseless and submissive sufferers is morally wrecked by that opportunity, and becomes a despot. He returns to England an unchanged Oriental ruler and the evil he wrought in in India poisons retroactively the people of his own country. For sin always executes itself upon somebody, blindly for the most part, but its ax must continue to fall until the moment it is understood.

Americans are now having that same capitalistic imperial ax falling upon them. Let us try to understand and thus to end it. The one eternal interest of society is its labor. Resolutions may sweep over empires and leave only their political names; they may raze cities to the level earth, and leave the glories of the palace and temples written in ashes only, but if the hand of the laborer yet survives the ruin of the empires and the blotting out of dynasties, that hand contains within it the germ of new cities, new highways and better glories than those which have perished. Without this surviving laborer there is no resurrection out of the battlefield. With it, and with it rightly directed, there is a bright to-morrow after the darkest hours of history.

Now, therefore, this laborer is the cradlehood of the motherhood interest of the world; and if there be any cause inimical to labor, that cause is in league with death and has a covenant with hell. Let us see if there be any cause whose interest is the injury of labor. If there be such in sight we may know for a surety that we have discovered that great antichrist class; that class whose existence is a standing treason against manhood, because

its chief activity is to pervert, poison and control the motherhood of all human weal, the welfare and organization of labor.

The existence of a class hostile to labor once discovered makes also a second shameful discovery inevitable, a discovery which is the reproach of mankind, viz.: that the labor of the world is itself a class, a class not by nature nor by choice, but by the revelation of that other class opposing it. By the knowledge of this bad fact we shall purge it out of the social life by exposure to the sun of public scorn, by suppression, by development, by ostracism.

It is not at the class, disease symptoms themselves, not at the point of eruption that we are to treat the malady of alienism, not by putting politics on the cancer of aristocracy, but by laying health in the body itself, in the seat of the social life, in its economic activities. Here we are first to set our remedies of industrial freedom and here the cancer dies.

First then, labor, the true nation, must be regarded as the one only interest of America. Utterly unmindful of the many interesting and beautiful parasitic growths which in the course of ages have planted themselves upon it labor must be American. Having thus justified that class, which could never be a class but by moral and economic outrage, and having justified all other things relatively to justice in the labor world; nothing true or worthy can finish, but all is readjusted; all that is now right remains eternally right in its new relation to labor and the beautiful shall be stripped only of its class transcendence to be made a joy forever.

## Socialism and Ethics.

By Chas. Dobba.

Let us imagine the conditions surrounding the primitive couple. Between the man and his wife the labor necessary for the support of the family was divided. In his rough, barbaric way perhaps it was his habit, when things displeased him, to use his primitive club on his primitive spouse. Immediately he felt the effect in the decreased comfort which her labor provided for him. On the other hand, lack of consideration on the woman's part for the man perhaps made him surly and sulky and disinclined to go hunting for the wherewithal for the next meal. Immediately the woman felt the effects in hunger. So each, in time and in the hard school of experience, learned that harmony was essential to comfort, and out of the desire for each other that throve until it found its full expression in what we know now as conjugal fidelity and love. However, after this primitive couple learned the lesson of co-operation, they still continued to war with other couples until they found that this warfare also was a barrier to comfort. Accordingly, the families combined into a tribe, all working for the common good and comfort. Tribes in time realized the absurdity of fighting each other and joined fortunes to eliminate conflict and increase comforts, thus forming the commonwealth. This, in time, grew into the nation, the impelling motive always being the desire for self-interest. Throughout the evolution was the recognition of the fact that harmony meant happiness and strife-misery. Anything that disturbed the harmony of the community became a crime, not because there was any inherent evil in the act itself, but only because it interfered with the comforts of others. The individual, divorced from the association with his fellows, could not be a thief, a liar or any of the things we now consider reprehensible. The influence of the act on society was the only determining factor, and all that is good in ethics at the present time is the result of this slow growth of human relations.

## RESULTS OF EXPERIENCE.

Experience has shown, also, that for one man to be the owner of another man is a crime, because it disturbs society; that despotism is vicious for the same reason, and our own republican form of government is the outgrowth of the discovery that it is inimical to the interests of society, or the whole mass of the people to have kings to rule by hereditary right. Thus, according to the best thought of the ages, it is economically and morally wrong for one member of society to steal from another because, as a result of that theft, one is forced to bear more and another less than his share of the common burden. It is for the purpose of preventing the strong from despoiling the weak, that the laws against theft and other forms of crime are enacted. In our complicated system of industry and civilization we have, in a large measure, lost sight of this fundamental dependence of every member of society upon the other. But it is nevertheless a fact now as it was when there were only a few in the social family that he who lives but does not work is stealing the results of some brother's labor and disturbing the harmony and the symmetry of the social order. If it was a crime in the primitive society for one member, because of his superior physical strength, to make a weaker brother stand and deliver the fruits of his toil, it is as much a crime now when one uses superior strength of mind to turn the innocence and helplessness of others to his selfish account.

**COMPARISON OF CRIMES.**  
There is no essential difference between the two crimes except that the thief of cunning and shrewdness is the more dangerous of the two. But such is the strange moral blindness of the

times that instead of execration being heaped upon the head of these shrewd and cunning despoilers of their fellow-men we see them honored above the virtuous and lauded and acclaimed as great "captains of industry." And when they return a portion of their stealths to their victims and call it charity, we see them crowned as great-hearted philanthropists. All this is done under the guise of what we call business and we permit it under the delusion that in giving a free hand to the brigands and calling it competition society in some way or other is to reap a benefit.

## A DEGRADING SYSTEM.

Business, according to the Socialist standard—which is the only sound, ethical standard—is immoral and subversive of all the virtues that go to make up exalted character—generosity, sympathy, truthfulness, patriotism, and courage. On the other hand it develops selfishness, cruelty, cunning, lying, and these are qualities which cannot, like an office coat, be left hanging on a peg in the store or counting room when we leave. They are qualities that, penetrate to the marrow of our natures and if cultivated in hours of business they must inevitably cling to us in hours of relaxation. The Adam Smith principle of trade—"buy in the cheapest market and sell in the dearest"—is admittedly the rule of commercial life, but viewed in the light of common morality and humanity it becomes the rule for a thinly veiled brigandage; and a generation hence, if honest men do their duty, we will look back on this time, dominated by such rule, as a period of moral barbarism. The scars of the race, which have been made by the selfishness are sounding the ram's horn round about the tottering walls of the Jericho of our economic system.

## WHAT RUSKIN THOUGHT.

In "The Two Paths" that Prophet of Labor, John Ruskin, says: "Whenever we buy, or try to buy, cheap goods—goods offered at a price which we know can not be remunerative for the labor involved in them—whenever we buy such goods, remember we are stealing somebody's labor. Don't let us mince the matter. I say, in plain Saxon, STEALING—taking from him the proper reward for his work, and putting it into our pocket. You know well enough that the thing could not have been offered you at that price unless distress of some kind had forced the producer to part with it. You take advantage of this distress, and you force as much out of him as you can, under the circumstances. The old barons of the middle ages used, in general, the thumbscrew to extort property; we moderns use, in preference, hunger or domestic affliction; but the fact of extortion remains precisely the same. Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference automatically—morally, none whatsoever. We use a form of torture of some sort in order to make him give up his property; we use, indeed, the man's own anxieties, instead of the rack; but otherwise we differ from Front de Boeuf, or Dick Turpin, merely in being less dexterous, more cowardly, and more cruel. More cruel, I say, because the fierce baron and the redoubtable highwayman are reported to have robbed, at least by preference, only the rich; we steal habitually from the poor. We buy our dainties, and gild our prayer-books, with pilfered pence out of children's and sick men's wages, and thus ingenuously dispose a given quantity of Theft, so that it may produce the largest possible measure of delicately distributed suffering."

## "THOU ART THE MAN."

Every word of this we may take home to ourselves; indeed, the accusation pursues us like a Nemesis, demanding that we do justice to the oppressed and make restitution to those whom we have thus despoiled of the fruits of their labor. The garments we wear come to us from sweat-shops—dens of degradation and torture—or from squalid homes where the burning, aching eyes of women watch the growth of stitches and tired fingers wearily ply the needle for ten and twelve and fourteen hours a day, and collect, when the task is done, the barest pittance for their toil. The shoes on our feet, the hats we wear, are soaked with the tears and blood of women and children harnessed to machines as Prometheus was bound to the rocks of Mt. Caucasus, the victims of capitalist exploitation at their vitalities. It is a harsh picture and revolting to refined sensibilities, but it must be drawn and held up before the eyes of men until they see that it is not merely the picture of another's sin, but the cruelly faithful representation of a condition for which all members of the family of humanity are in a measure responsible. For is he who knowingly shares in the proceeds of crime hardly less guilty than he who is the active agent?

## A TIME OF CHOICE.

This time is a time of choice for the moral leaders of the people, the clergy. It is for them to decide whether, in this irrepressible conflict between the people on the one hand and the pampered, arrogant few—those whom the Psalmist calls "the oppressors of the poor"—on the other, the clergy will be found on the side of the indisputably right or be found, as in the past, on the side of the forces opposed to progress. The movement for the emancipation of labor from the degradation of wage slavery is daily gathering momentum and injecting into politics the moral issue which has been missing in this country since the crusade against the institution of African slavery. In England during the agitation for reform of the infamous factory system a great-hearted gentleman behind the movement cried out: "The Saints are against us, while the sinners are for us!" With

practical unanimity the clergy of the Established Church in the Colonies opposed the holy cause of the American revolutionists. In Virginia it was the defense of popular rights against the encroachments of the clergy that led to the fiery eloquence of Patrick Henry's fiery eloquence was heard. In the United States to-day is bitterly charged, and with reason, that the clergy are more concerned about winning the favor of the man who can endow colleges, and missionaries and pay preachers of aries out of ill-got gains, than they are in securing a reform of conditions that must, if left undisturbed, inevitably involve the whole structure of society in disaster.

## TIME THROWN AWAY.

Time spent in wheeling from the oppressors of the poor endowments of charity organizations is time thrown away, as futile and foolish as the course of the ostrich which, when pursued, buries its head in the sand and imagines itself hidden. It is waste of time for more paupers while the system that makes paupers is left unimpaired. It is weakly urged that we should abolish poverty because the Bible says "the poor ye have with you always." Chattel slavery was defended on the ground that patriarchs and fathers of Israel held their fellow-men in bondage; polygamy on the ground that David and Solomon had their harems; but these weak pleas did not prevent an outraged and enlightened people from wiping out both blots on civilization. The same feeling of humanity that forced the freedom of the slave will emancipate labor from its degrading thralldom and no human hand can sweep back the tide which flows in that direction.

## NO HELP FROM ABOVE.

We cannot expect that the help of their abundance will make life worth living to the masses; or that with their power, they will inaugurate reforms of any consequence. "History of Civilization in England" Buckle says: "there is no instance on record of any class possessing power without abusing it." While the world could reform the world if they would, all history shows that they will not. But the work must and will be done in spite of the apathy of some of the active opposition of others. We seek to extend the influence of religion may do much by reading the signs of the times. We would have them with us in the crusade for a new economic order of things which will give to all the rightful fruits of their labor—no more and no less—whether the moral teachers are for or against us, the new order is inevitable, and, in the nature of things, cannot be long delayed.

## New Castle, Pa.

New Castle, Pa.: George E. Bigelow and Charles Heydrick, of Erie, spoke in this city on Friday and Saturday the 4th and 5th, the former twice at the latter two times. Bigelow spoke in the council chamber on Friday evening to a packed house, then he beat Comrade Heydrick out Saturday afternoon. On Saturday night they spoke a large crowd on the streets. Comrade Bigelow is one of the most effective speakers we have had this summer. Comrade Clayton of this place, in Volant, Pa., on the Wednesday the same week. On Friday (the 10th) he and I speak in Oakland, a suburb of this place. On Saturday evening (the 11th) we go to Greenville, Pa., to organize a local. W. J. WHITE.

## BRANCH MEETINGS.

IF YOU ARE A SOCIALIST you have no excuse for not joining the party. You deserve censure if you do not. Attend the next meeting of your branch in your ward and put in your application.

Members will take notice of the fact that under the new city constitution they must attend at least once in every four meetings or be suspended.

SIXTH WARD BRANCH (including 5th ward) meets every Tuesday evening at 312 S. Broadway.

EIGHTH WARD BRANCH (including wards 7 and 9) meets every Tuesday evening at Dewey Hall, 2361 S. Broadway.

16TH WARD BRANCH (including wards 14, 15 and 22) meets every Thursday evening at Smith's, 214 21st and Franklin avenue.

17TH WARD BRANCH (including wards 2, 18, 19 and 20) meets every Wednesday evening at Winkelman Hall, 256 and North Market streets.

26TH WARD BRANCH (including 28th ward) meets every Thursday evening at 401A Evans avenue.

SOCIALIST WOMEN'S CLUB meets on the 2nd and 4th Thursdays of every month, 2:30 p. m., at room 7, 22 N. 4th street.

27TH WARD BRANCH meets every Thursday evening, 8 o'clock, at 2316 Gilmore avenue.

If you are receiving this paper without having paid for it, you may rest assured someone has paid for it, but read it carefully, for it contains food for thought.

## Convention Pictures.

Pictures of the Indianapolis Convention mailed to you for 10 cents. Buy one as a souvenir.

# A Labor Day Speech

James F. Carey,  
Socialist Member of the Massachusetts Legislature.

Rochester, Sept. 2, 1901

"Mr. Chairman, Men and Women of the Labor Movement:  
I feel myself somewhat handicapped at the outset, owing to a certain item which I saw in one of the daily papers here concerning my official title, inadvertently referring to me as Congressman Carey. It is not my fortune to be a member of Congress. You might think that I would like to have the letters M. C. after my name. I wouldn't like to, because they mean to me, not member of Congress, but 'Misplaced Confidence.'

"It is hard to estimate the value of a man, but the railroads have done it for us. A friend of mine once told me, in speaking of the railroads, that a free-born American citizen can travel from Boston to San Francisco at a cost of \$50; now the railroads will carry a hog weighing 150 pounds that same distance for \$6; so that the difference between a hog and an American citizen is \$74 in favor of the hog; then the railroads will carry a Congressman for nothing, so the difference between a Congressman and a hog is just \$6. Now do you wonder that when a paper calls me a 'Congressman' I do not like it?"

**INTELLIGENT ACTION NEEDED.**  
"Now, laying all jokes aside, we are here for a more serious purpose. We are here in the name of Labor, in the name of the organized working class of this city. There are times when we should devote our minds to the consideration of the serious aspects of human life, and to-day, upon this day dedicated to you, the workers of this city, of this State, of this nation, you the dispossessed ones of the earth, you the bearers of the burdens of civilization that you share as the hungry dog, you have much to think of. You may agree with me or not, you may call me what you like, but it is your duty to listen to those who in the name of Labor seek to create that intelligence which properly used will mean the emancipation of the working class of society.

"In order that you may understand the duty that devolves upon you, the workers of Rochester, it is first necessary that you understand that since the days of our fathers, since the days when the Mayflower landed at Plymouth Rock, a change has come over the dreams of the American people, and that change demands on your part action consistent with it. Because of that change there is such a thing as the organized labor movement. Now what is this change? It may be to some of you words that you may not care to hear, but, nevertheless some day, sooner or later, the truth of that change will be thrust upon your ears; some day it will be received gladly by all of you, when the circumstances press upon you as they will and force you to see the logic of the statement that, in the name of the labor movement, and in the name of the working class, the uncrowned king, the king who wanders like a pauper, the king who builds the palaces and does not live in them, the king who clothes the daughters of

his masters with satins and silks while his own daughters walk in rags, the king that dies like a dog, standing in the presence of plenty—I say in the presence of that uncrowned king, dreaming away to his want of knowledge, in the name of that working class, I say to you that the change that has taken place since first the foot of white man pressed the sands of my native State, that change demands of you that you THINK with all of the brain that you possess, and when you have thought, then ACT in accordance with the conclusions that you may reach.

## HOW CONDITIONS HAVE CHANGED.

"The time was in this republic when the means by which the people provided themselves with food and clothing and shelter, in the days of the early republic, in the days of our fathers, were in the possession of each family. Each family was properly speaking independent. There were no tramps or millionaires. There was no need of some people asking others for work. There were no trusts. The tools of production were simple and inexpensive. But the power of human genius applied itself to those simple tools, and they grew like a living thing. As the hand loom by successive steps became the improved Northrup loom, and as the piece of broken glass which the shoemaker used for scraping the bottom of the sole became transformed into a buffing machine, these tools became more and more complex and by degrees they passed out of the possession of the people and into the hands of a small class that is constantly growing smaller. This class has now become the arbiters of the destiny of those who had formerly owned the tools. The people have become divided into classes—THOSE WHO OWN THE FACTORY AND THOSE WHO OWN NOTHING BUT THEIR LABOR POWER.

"As the workers confronted the men who owned the factory, the looms, the mills, etc., they recognized that those men did not operate them to make shoes or clothes for themselves, for each factory made more than their owners could consume in a lifetime. What was the next and logical conclusion? The workers realized that the owners of the factories produced shoes, not for his own use, but for sale. Therefore it is to the factory owner's interest to buy the commodities that enter into the production of shoes at the lowest possible price, and to sell the finished product at the highest possible price. They say to the workers: 'We will organize, we will consolidate and control our commodities and regulate its price, but you workers should not organize.' But you have learned better; you have organized, you have attempted to form a trust for the purpose of controlling the price of your labor power.

"Now what is the cost of a day's labor? The cost of a day's labor is the cost of the subsistence of that laborer for that day to enable the laborer to live and reproduce their kind. Now

what quality do you require to live upon? In China they may live upon rats.

## THE ROLE OF THE TRADES UNION.

"Without trades unions, without the economic power of the working class standing between the workers and the desire of the masters to purchase their labor at the cheapest rate possible, there would be an eternal and continual tendency of wages downward and downward, until they would reach the lowest standard upon which it would be possible to exist.

"The trades unions, therefore, attempt to interfere, demanding that the standard of living of the American workers shall be higher from year to year, but the development of trusts enters there and attempts to destroy the unions by open opposition or by the introduction of labor-saving machinery which floods the market with an increasing amount of labor offered for sale, so that the trades unions are between the rocks and the whirlpool. On the one side is the growing concentration of wealth—the organized capitalists who refuse, as the Steel Trust refused, to recognize the legitimate organization of the workers. On the other hand are the workers, displaced by improved machinery, who are ready to take the places of the men who go on strike.

"It remains for you to recognize this: That the pathway of the trades union movement is not a pathway of roses; that it has the unemployed upon one side and the improved machinery on the other battling against every step that you make to better your condition.

"Though many days pass between now and that better day, I see the dawn of the present system and the dawning of that resurrection day which steadily approaches. Out of the grave-clothes in which they have been encased, out of the depths of their woe, will the workers rise triumphant, crowned by the glory of their own manhood. Each day when the sun goes down you are one day nearer the dawning of that resurrection, the ultimate triumph of the labor cause. (Applause.)

"But all of that, friends, can be accomplished, as I said, only by intelligent action, by a willingness to bear the burdens that the movement puts upon you. When you go on strike, you do not go upon strike to enjoy pie three times a day. I have had experience. I belonged to the trades unions for a number of years, and I have eaten snowball pudding many a time. But now I am working in a law factory. (Applause.) It is not yet a union shop, but I am doing my best to unionize it. I am growing stouter from the taxes wrung from the overworked capitalists.

"I have seen men in the unions who have come whining around after a day of strike, and insisting that they were starving or on the verge of starvation six hours after the strike had been declared. Now what do you think of such a job that will necessitate a

man's starving six hours after he is out of it? What do you think of the logic of a man or set of men who claim that they have a good job, who, when they go on strike three or four days, begin to starve to death? WHAT DO YOU THINK OF A JOB THAT YIELDS YOU SUCH SMALL RETURNS THAT WHEN YOU GO ON STRIKE FOR A WEEK OR TWO, YOU HAVE TO STAND OFF THE BUTCHER OR THE GROCER? A job of that kind I do not want. I would rather starve loafing than working, if I must starve anyway. Those are the kind of jobs that you have now.

"There are some of you who look upon my statements with dismay, but still you are fair enough to say that I have a right to my convictions, as I say; you have to yours. I will stand by you and fight with you for the trades union movement until the heavens fall, and then upon their ruins I will stand with you and build another heaven.

"Those of you who may not agree with my extreme idiosyncrasies—in my shop we use that kind of words—I say, if you do not agree with me, that you will at least not take offense at the simple statement of the belief of a workman; although I am not a worker in a shoe factory now, yet I am still of the working class and their interests are mine, their possibilities are mine, and their wrongs are mine, and all that I have is theirs even to the cannon's mouth.

## MAN AND MACHINE.

"As I view the situation, the development of the trusts, the increasing number of the unemployed, the increasing pressure on your unions by the trusts on every side, I feel as the old Irishman out in Cleveland. This is the story: There was an old Irishman working on the docks, shoveling coal in the days of the hand shovel; he used to listen to fellows who talk when elections are on. He heard a Socialist say that a laborer had but one advantage over the machinery which displaced him, in that he could vote whereas the machine couldn't. This was all Greek to Dennis. (Nearly all the working people's names are Dennis now.) Well, Dennis paid no attention to this; it was a matter of no importance to him; he voted the old party's ticket straight—as straight as you can a crooked thing. One day he decided he would go the old country. He used to get \$3.50 a day shoveling coal. He hung up his shovel and stayed until his little roll went where yours go usually. He came back and went down to the dock to go to work. When he got down there he looked for the hundred or more of his followers with whom he used to work until he saw them not. He saw an iron thing unloading the coal. He went to the foreman and asked him for a job, and the foreman said: 'Why, we have a gigantic arm that picks up one hundred and twenty-five tons of coal and dumps it as soon as you can dump a shovel full.' Dennis, when he looked upon it, thought of the possibilities of some of his comrades in arms (or in shovels

being forced into trampdom; and of their daughters who go where you don't want yours to go, and of his sons and all that. He thought of the power of that machine to starve a hundred of his fellow-laborers and then he turned around and started over the bank with the shovel on his shoulder. The engine was puffing and smoking and the thought grew so bitter within him and with true Irish zeal, thinking of what he heard that crazy Socialist say a few months before, and shaking his fist at the machine, he said: 'You can puff and you can smoke and you can smoke and you can puff, but by goes you can't vote. (Great applause.)

## HOW THE MASTERS REGARD THE WORKERS.

"I know your masters; I have been in office four years, but selected by own class, the working class, which is more comfortable. I want to tell you some of the things that happen in the Great and General Court, as the legislature is called in Massachusetts, showing you how the 'Powers that be' regard you.

"When I introduced a bill to provide for the right of trial by jury for the workers, under injunction process, one of the leaders of one of the two old parties which one does not matter—made this statement: 'He said that this bill for the right of trial by jury emanated from the men who were against law and order. What do you think of that?' He said that the bill was brought up by those who wanted to divide up and were enemies of the Republic. I waited long enough to give some of the 'friends of labor' in the old parties a chance to defend the workers from the attack made upon them, the insult hurled into their teeth, and not one of them moved. I then told him many things that may have done him some good and may not. It is well that you should know that there are those in this world that believe such things of you. I said that the class that demanded this legislation was the organized working class, that class which laid the foundation of this Republic in their graves, who cemented those stones in their blood, who had allowed their veins to run dry and had given their lives as free as air that this Republic might live and that while they suffered, you and your capitalist class has fattened upon their blood and your sacrifices. (Applause.)

"It is said that a man is judged by the company that he keeps; do not judge me by the company I am keeping, because it is not my fault. I tell you men of the working class that the workers of this nation are compelled by the economic pressure to organize themselves into unions for protection, and your organizations are beset on every hand by men who seek to destroy them. You would commit a crime against your class, against your children and your children's children, if you weaken the powers of the laborers as expressed by the trade union movement. Give to that movement all that you can honestly and consistently give, so that there will be at least one citadel where the workers can fly in time of trouble. (Applause.)

"Build up your trade union movement consistently and at all times, but as you build up REMEMBER THAT THE HISTORIC MISSION OF THE WORKING CLASS IS NOT TO PERPETUATE A SYSTEM WHICH ENABLES THEIR LIVES, THEIR LABOR POWER TO BE BOUGHT AND SOLD AS A COMMODITY, BUT THAT THE INTEREST OF YOUR CLASS IS TO ESTABLISH A CONDITION WHEREIN YOU SHALL NEITHER BE BOUGHT AND SOLD NOR BE IN WAGE-SLAVERY, WHERE THERE SHALL BE A SYSTEM BASED UPON THE PRINCIPLE THAT MEN HAVE FOUGHT FOR THE PRINCIPLE OF THE BROTHERHOOD OF MAN, WHERE ALL THE PEOPLE IN THEIR COLLECTIVE CAPACITY WILL OWN THE MEANS BY WHICH THEY LIVE.

"I have often thought of the free-born American citizens, as I have heard the whistle blow; I have thought of the destinies of the men whose ancestors fought at Bunker Hill; and I have seen those men run like a deer at the clang of the factory bell or the tooting of the factory whistle, those men through whose veins flow the historic blood of Bunker Hill and Valley Forge, those men I say are being whistled in and whistled out of the factories to-day. I was going to suggest to Aguinaldo before he was captured that if he would provide himself with American whistles and bells and blow the whistles and ring the bells in the rear of the American forces they would think their bosses were calling them, and they would run backward. (Applause.)

"I simply say to you men, workingmen, those of you that now do not consider yourselves the equal of the mighty ones of the earth, I say to you that the sooner you realize not only your power but also the importance of the role that you play in civilization, the sooner that instant will arrive when you will be prepared to take the step that will lead you out of this purgatory of industry.

"Although dispossessed as you are by your masters; although they look upon you as hewers of wood and drawers of water, the time is coming when the workers will realize that they have built up this temple by their brain and muscle and the temple has been usurped by their economical masters. You have filled the temple with the children of your genius, with all our art and literature, and having builded that temple you have allowed your masters to usurp it and thrust you into outer darkness. You are not allowed to enter, but hearing the strain of the music that is within and stealing a ray of the light that is there burning for you, the workers have wandered outside of the temple you have builded. That is your temple, and you should become conscious of your rights and should say to those who have usurped it, that the doors of that temple should be open to the lowest and least of the human race; and if they refuse to allow those who built it to enter, tell them that you, the dispossessed ones, who have built it, have the power to destroy it. (Long and loud applause.)

## CITY CONVENTION.

### Delegates to State Convention Elected.

Mass Convention Socialist Party of St. Louis, at Winkelman's Hall, 2300 North Market street.  
St. Louis, Mo., Oct. 6, 1901, 3 P. M.  
In the absence of the party secretary, Comrade Dunn, A. J. Lawrence as recording secretary of the City Central Committee called the convention to order. Comrade E. V. Putnam was elected chairman and Comrade A. J. Lawrence was elected secretary.

The calls of the State Committee and C. C. C. was then read. Communication from Comrade E. T. Behrens, of Sedalia, was read, stating that no halls could be secured for convention called by the State Committee to meet in said city on October 19, and from all indications the convention would have to be held in a tent.

A motion was made and seconded that two delegates from each Congressional District in St. Louis be selected to attend convention; amended that one delegate from each Congressional District be selected, and the secretary instructed to issue individual credentials to all members in good standing who desire to attend at their own expense. Carried.

On motion the following instructions were given the delegates:  
Resolved, That the delegates be instructed to endeavor to secure the adoption of a State constitution, conforming to the principles laid down in the constitution adopted by the Socialist Party of St. Louis.

Resolved, That the delegates of Local St. Louis be instructed to inform the State convention that this Local is ready and willing to transfer Missouri Socialist with its assets and liabilities to the State organization, and be it further

Resolved, That we recommend that separate Local editions be printed for those cities able to support same, all such editions, however, to be the property of the State organization. And that if this plan is adopted the City Central Committee be instructed to take all necessary steps for the issuance of a St. Louis edition under the name of the St. Louis Socialist.  
Moved and seconded that members not present be entitled to election as

delegates to convention. Lost.  
On motion volunteers were called for to go to convention and bear their own expenses. Volunteered, Comrades Baird, Klefer, E. Val Putnam and Sheffield.

Comrades Dunn, T. M. Putnam, Eckare and F. P. Lawrence, nominated from Eleventh Congressional District, all withdrawing but Comrade Dunn. On motion he was declared elected.

Comrades Kober, Wm. Hager, Gomes and Detjen, nominated from Twelfth District. Vote: Kober, 4; Hager, 2; Gomes, 3; Detjen, 2.

Comrades Steigewalt, Hildebrand, Fitzpatrick, Pickard, Kleinlein and A. J. Lawrence, nominated from Eleventh District. All declining but Hildebrand, he was elected.

On motion secretary of party was instructed to arrange Delegate Fund blanks and furnish same to the various ward branches.

Collection taken up for Missouri Socialist, \$2.25.

On motion communication from J. A. Wayland to Comrade Kober, referring to Wayland's monthly for October was referred to C. C. C.

A. J. LAWRENCE,  
Secretary.

## DEBATE.

At the meeting of the Sixteenth Ward Branch at Twenty-first and Franklin avenue, Smith's Hall, next Thursday evening, a debate will be held on the subject:

"Resolved, That free-trade would have guaranteed to the citizens of the United States a just distribution of wealth."

The affirmative will be taken by Mr. A. L. Pierce and the negative by Comrade Wm. H. Baird. All are invited to attend this meeting and hear the debate.

## VIRGINIA TICKET.

Socialists of Virginia have nominated the following ticket:  
For Governor—John J. Quants, of Richmond.  
For Lieutenant Governor—J. Luther Kibler, of Shenandoah.

## A CHALLENGE

### To Archbishop Corrigan by Father McGrady.

St. Anthony's Church, Bellevue, Ky.  
To the Most Rev. M. A. Corrigan, Archbishop of New York:

Your Grace—While sincerely grieving over the murder of President McKinley with the great body of Socialists in America, I cannot, in justice to the truth, pass by the unfair inference of your letter of the 14th inst., which is, in a sense, a public document by reason of its wide diffusion in the daily papers. To the average reader of that letter you seem to implicate Socialism in the crime against the President when you request your clergy "to impress on the faithful the constant teachings of our holy father, Leo XIII, against the errors of Socialism." I therefore respectfully challenge Your Grace to show wherein Socialism errs.

The Catholic Church championed Socialism for four hundred years until capitalism succeeded in winning the high places and poured its corrupting gold into her coffers.

The Pope's encyclical has no dogmatic value in view of the fact that it is not the work of Leo XIII, proclaiming a doctrine of faith and morals, but merely the opinion of Joachim Pecci as a writer on social economics.

My love for the Catholic Church is too profound to allow me to keep silent when such a distinguished representative of the lowly Nazarene condemns a righteous movement for the liberation of the toiling masses from the bondage of industrial serfdom.

I will go to New York and pay the rent of the hall on any date it may suit Your Grace's convenience to debate this vital question.

Trusting that Your Grace will not shirk the issue, I am,

Respectfully yours,  
T. McGRADY,  
Pastor St. Anthony's Church,  
Bellevue, Ky.

There is no doubt that the next form of political society to claim attention is the socialist, as it is the most popular and serious of any now before the educated minds of the country.—Rev. Henry Davies, Ph. D., lecturer on the History of Philosophy in Yale University.

## AURORA, MO., ORGANIZES.

Comrade Scott, of Aurora, Mo., writes as follows: "Enclosed find \$1.50 for six subscriptions. Will try to send more soon. The Socialists of Aurora met at the Police Judge room Thursday night, October 3. J. D. Dutton was elected temporary chairman, J. O. Brown was chosen permanent secretary-treasurer and C. C. Newman organizer. The secretary was ordered to apply for a charter at once. After the business part of the meeting was over we had a speech by Rev. Theo. Walker which received great applause. Will meet first Thursday night in each month. Thirty-four charter members."

The 17th Ward branch held a well-attended agitation meeting Wednesday evening. Comrades Baird and Greenbaum made rousing speeches and great enthusiasm was manifested.

The Socialists of Steuben County, N. Y., which includes Corning and Hornellsville, held a county convention at Corning September 28, and nominated a full county and legislative ticket.

The Socialist Labor Party failed to get on the ballot in California on account of lack of signatures to its petition. This leaves only one Socialist ticket in the field.

Bersteinism was turned down by the Lubec congress of German Socialists by a vote of 203 to 31. No compromise for our German comrades.

## AGITATION MEETING.

The 8th Ward Branch will hold an agitation meeting Tuesday evening, October 15, at Dewey Hall, 2300 South Broadway. Comrades Dunn and Wm. H. Baird will speak. Everybody invited. Spread the good news.

When Billionaire Morgan goes to a church conference in a special flying train, it must be there is a very important muzzie to be securely padlocked. Keep your eye peeled.—Central Farmer.

## CHARTERS ISSUED.

The following charters were issued last week by the national committee: ILLINOIS STATE COMMITTEE, NEBRASKA STATE COMMITTEE, NEW YORK STATE COMMITTEE, OREGON STATE COMMITTEE, COLORADO SPRINGS, COLO., HERRINGTON, KAN., GEUDA SPRINGS, KAN., PORTLAND, ME., RUTH, MO., EXETER, N. H., MANCHESTER, N. H., CHEYENNE, WY.

A number of other applications were referred to the proper state committees.

## INTIMIDATION

### Used Against a Socialist Candidate.

Comrade Harry C. Thompson, candidate of the Socialist Party for Governor of Ohio, was discharged from the employ of an insurance company because of his socialist views. The company does not mince words; but frankly states that Mr. Thompson is advocating a system of society under which they cannot carry on their business, therefore the company cannot continue him in its service. It is an open declaration of the class struggle. The directors of the insurance company are certainly very class conscious in defending the interests of their class, and their action is not surprising.

The Ohio state committee of the Socialist Party has mailed the following letter to Comrade Thompson's former employers:

Dayton, O., Oct. 5, 1901.  
Union Mutual Life Insurance Company, Portland, Me.  
Gentlemen—We are informed that you have terminated the contract of Mr. Harry C. Thompson as cashier of your Cincinnati agency, stating: "We are positive that it would not be for the best interests of this company to retain in its employ a person holding the views of a Socialist, or who be-

longs to any party organization which aims to destroy the conditions under which only it is possible for institutions like our own to exist and prosper."

Mr. Thompson is the nominee of the Socialist Party for Governor of Ohio. This action of yours is of more importance than its personal effect on him; though all people who hold human life and character as sacred as we do, will join with us in stating that it is a matter of very serious import. If a representative corporation attacks a representative individual for his views upon economics and government, we desire that the issue which you have so clearly stated should be fully considered.

The Socialists believe in insurance, but are convinced that the evolution of human life and needs call for a readjustment of the manner and results of its operation. If the interests of the people are not identical with those of the corporations, it is only a question of time before the corporations must give way. We believe in evolution and the power behind evolution.

The Literary Digest for Sept. 28th contains several articles which show that economic questions are becoming of greater national importance each day and are not matters of concern only to what you consider an insignificant Socialist Party. History records many an evolution and revolution of the common people against which rulers and money interests have set themselves in vain. Socialists are the patriots and abolitionists of the present struggle.

We would be glad to discuss this question with you, as with any other people; but do not know that this would be welcome to you. Therefore, we simply ask that you kindly inform us if you wish your action in the case to be interpreted as beginning a class war. Socialism means that the interests of the whole people are paramount to those of a few individuals. Yours very truly,  
Ohio State Committee Socialist Party.

W. G. CRITCHLOW, Secretary.  
We should feel very much aggrieved if any of our readers should fail to purchase a ticket to the entertainment and ball.

# How to Organize a Local Branch of the Socialist Party.

**NOTE**—These directions apply to unorganized states where the charter is to be issued by the National Committee. In organized states the charters will be granted by the state committee.

- Five or more persons may organize a local branch, provided they subscribe to the platform and constitution of the Socialist Party, and sever their relations with all other political parties.
- The officers to be elected are:
  - A Chairman at each meeting.
  - Recording Secretary.
  - Financial Secretary.
  - Organizer.
  - Literature Agent.
- Order of business—
  - Reading of the minutes.
  - Admission of new members.
  - Communications and bills.
  - Report of Organizer.
  - Reports of Committees.
  - Unfinished business.
  - New business.

A monthly payment, computed on a basis of five cents for each member, for the maintenance of the National organization, shall be paid to the National Secretary. Local branches may levy dues if they so choose, or may raise funds altogether through voluntary contributions and pay National dues out of their general funds.

A full report of the meeting in which organization was decided on, together with five cents for each member, should be sent with application for charter; after receipt of which, upon approval of National Committee, charter will be granted.

Each local branch should hold a meeting at least once a week, for the transaction of business or the discussion of political and economic questions.

Semi-annual reports of the membership and the financial condition of each local branch, as well as upon the progress made by the Party and its prospects in the locality, shall be sent regularly to the National Secretary.

Any person living in a city or locality, where no local branch exists, may apply directly to the National Secretary for admission to the Party, enclosing one month's dues, and will be enrolled as a member-at-large.

For further information not contained herein, address Leon Greenbaum, National Secretary, Room 427, Emilie Building, St. Louis, Mo.

## HOW TO ORGANIZE AND BUILD UP A LOCAL BRANCH WITHOUT PREVIOUS EXPERIENCE.

The following instructions are offered solely in the form of suggestion and not as set of rules for the government of organizers. It is impossible to submit a method of organization, that will apply without modification, in every locality. It is not necessary in order to be a successful organizer to be a silver-tongued orator or a master of arts, but it is

absolutely essential in order to reach a fair degree of success that the organizer be a man of ordinary tact and judgment, able to control his own temper. He should not attempt to impress other Socialists with his superior knowledge, nor permit them to practice their science on him, which always results in loss of time, sometimes loss of temper and often failure in attempted organization.

**SELF-EQUIPMENT.**  
The National Committee does not empower local organizers, the same being elected by the local branch. In localities where no local branch exists, any Socialist may assume the work of organization until the local branch organizes and elects an official organizer. An organizer should properly equip himself with a small supply of materials, such as platform, constitutions, applications for membership and charter, directions on organization, etc., all of which may be obtained from the National Secretary. By carefully reading the above at intervals during leisure moments, he will very quickly familiarize himself with essential information, which will enable him to answer the usual questions. Valuable ideas about organizing will be obtained, by subscribing to one or more party papers, which give weekly accounts of what is being accomplished by National, State and local organizers in their respective fields.

**CHARTER APPLICATION.**  
Assuming that the Organizer has thus equipped himself, the next step is to obtain signers to application for charter. Upon reference to charter application it will be seen that qualifications for membership are recognition of the class struggle between the capitalist class and the working class, repudiation of all other political parties and endorsement of the platform and constitution of the Socialist Party. Do not waste much time on men with incongruous political beliefs, who claim to have Socialist leanings, and beware of the capitalist politician who is a Socialist "at heart." Men who claim to have been Socialists "before you were born," but "who haven't got time" to read a Socialist book or paper, do not make good material for a Socialist branch.

The organizer would do well to remember that the local branch, properly organized, is a powerful engine. It should be built of a membership that will neither rust, rot, jar or wear out. The best material for starting a local branch, are men who are more or less known in the community to be Socialists, and have stood the "disgrace" without blinking.

Other men who have heretofore supported the capitalist parties, but who are now reading Socialist books and papers and avow their readiness to assist in the complete overthrow of the capitalist system of production, and in addition, sign the application for membership, should be gladly welcomed to comradeship. Do not forget that women are eligible to membership and office in the local branch, and their participation accomplishes political results that can not be achieved by men alone.

### TEMPORARY ORGANIZATION.

A meeting should be held by the intended signers to application for charter and any others whom they admit to membership. The Organizer should take the floor, state the object of the meeting and call for nominations and election of temporary chairman. After the election of temporary chairman, the latter will proceed in the same manner to bring about nomination and election of the balance of the officers temporarily. A collection should be taken up, and it should amount to at least sufficient to pay the first month's National dues, which should be forwarded by the temporary Recording Secretary, together with application for charter to the National Secretary.

### PERMANENT ORGANIZATION.

After charter has been received from National Headquarters, another meeting should be held for the purpose of effecting permanent organization. The first set of permanent officers should not occupy office for a longer period than three months. This will give the local branch an early opportunity to replace officers who show poor abilities, with men who have the required degree of fitness for the work. A committee should be appointed on Constitution and By-Laws, a place for permanent meeting and headquarters should be secured; public speakers engaged from time to time, and a constant distribution and sale of literature maintained. Every member of the local branch should be urged to subscribe to at least one party paper, and every attempt made to induce Socialist sympathizers to subscribe to party papers, purchase Socialist literature and join the local branch.

It has been found that the best results are accomplished with weekly meetings; therefore, this provision in section 6, of the foregoing directions. Each member should be required to attend at least one meeting in each month, a record of which should be kept by roll call and membership cards.

The attendance and interest is thus continuous and constant, the regular weekly meeting becomes a fixed event looked forward to by every member, and larger and better results are accomplished. By adopting methods of this character and others, which will naturally occur to the wisdom of the comrades, the local branch will grow steadily in numbers and influence, finally obtaining a majority of the voters, capture the local public powers, thereby inaugurating Socialist laws and systems locally in the interest of the working class, and assisting so far as possible to the final triumph of the principles of International Socialism and the establishment of the Socialist Commonwealth.

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All women interested in forming a Woman's Socialist League for the promulgation of Socialist principles, are requested to address Marion H. Dunham, Burlington, Iowa; Imogene C. Fales, 126 Mason street, Brooklyn, N. Y.; or Wenonah S. Abbott, Oak Shasta Co., California.

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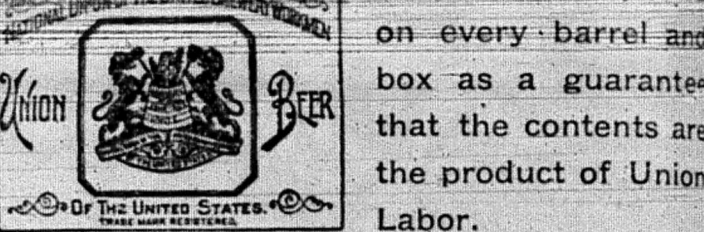
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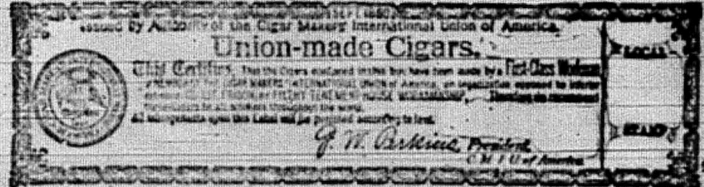
## DRINK ONLY UNION BEER!

[The Simile of our Label]



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Issued by the Cigarmakers' International Union of America.

## National Platform of the Socialist Party.

Adopted at Indianapolis, July 31, 1901.

The Socialist Party, in National 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 the individual worker. Today the machine, which is an improved and more developed tool of production, is owned by the capitalists and not by the workers. This 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 livelihood and poverty and misery of the working class, and it divides society in 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 to the capitalists the control of the government, the press, the pulpit and 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 and 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 reached by the proletariat. We, therefore, consider it 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:
- 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 wholly to the increase of taxes on property of the capitalist class, but to be applied to the improvement of the service and diminishing the rates to the consumers.
  - 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.
  - 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 furnished by the government and to be administered under the control of the working class.
  - The inauguration of a system of public industries, public credit to be used for that purpose in order that the workers be secured the full product of their labor.
  - The education of all children up to the age of eighteen years, and state and municipal aid for books, clothing and food.
  - Equal civil and political rights for men and women.
  - The initiative and referendum, proportional representation and the recall of representatives by their constituents.
- But in advocating these measures as steps in the overthrow of capitalism and the establishment of the Co-operative Commonwealth, we warn the working class against the so-called public ownership movements as an attempt of the capitalist class to secure governmental control of public utilities for the purpose of obtaining greater security in the exploitation of other industries and not for the amelioration of the conditions of the working class.

## APPLICATION FOR CHARTER FOR A LOCAL BRANCH

# The Socialist Party.

Headquarters: Room 427 Emilie Building,

LEON GREENBAUM, National Secretary.

ST. LOUIS, MO.

(City and Date).....29.....

To the National Committee, Socialist Party:

We, the undersigned, having severed our relations with all other parties, and endorsing the platform and constitution of the Socialist Party, hereby apply for admission to (and for a charter for) a Local Branch of said Socialist Party in the Town of.....County of.....State of.....

Names of Applicants.	Addresses of Applicants.	Occupation.

Total number of men in Branch.....  
Enclosed find a report of the meeting in which organization was decided on, and the names of persons participating, together with \$..... being the amount of national dues, at five cents per member for the current month.  
Signed: Organizer..... P. O. Address.....  
Rec. Sec'y..... P. O. Address.....  
Any number of persons, not less than five, may organize a Local Branch, provided they subscribe to the platform and constitution of the Socialist Party, and sever their relations with all other political parties.

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