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SUNDRY AND DIVERSE POINTS OF INTEREST

FRAUD MAINTAINED BY FORCE

A Capitalist Newspaper's Howl—Prosperity in Japan—Recognition of Socialist Truth—Children and the Flag—Rockefeller the Lubricator

Current Notes and Comments

A society that produced wealth for social use instead of private profit, would not need soldiers.

A society that held as common or social property the land and all natural resources, would not need sheriffs and jails, policemen and penitentiaries.

A society that had control and ownership of the tools of production—modern machinery—would not need bayonets and barracks.

In brief, if the means of life were social instead of private property, government by capitalists for the maintenance of fraud by force, would be unknown.

Such a society, wherein the means of life will be social property, is social democracy; for it the Social Democratic party stands.

The Chicago Tribune is howling mad at the "pestilent labor agitators" who will not yield to the confidence game which the commercial crew having the fall festival in charge have tried to play. The organization of a bogus "union" to force a non-union corner stone into its place in the new postoffice, with the assistance of a president of the United States whose sympathies and acts have ever been in support of the capitalist class, was an outrage that every self-respecting workman should resent. If the new postoffice cannot be built without fraud, organized labor should let it severely alone. As usual the Tribune sees only the commercial side and the possibility that the festival will have to be abandoned; on the "pestilent" labor people, the working class, it pours out a tornado of abuse.

Machinery was shipped this month from Hamilton, Ohio, to Yokohama, Japan, for one of the finest paper mills in the world. It will turn out a 100-inch strip of the finest imperishable book paper, 400 feet long, every minute. Part of our sham prosperity is due to such orders as this. Soon, with no more orders for manufactured goods, and the Eastern people being supplied with our machinery to do their own manufacturing, "we" will be wondering where "prosperity" has gone.

To maintain respect for the flag it is necessary to have special organizations, and we have the "American Flag Patriotic Club," a meddlesome, idiotic outfit in Chicago who want as a part of the regular morning exercises at the public schools "a salute to the flag accompanied with devotional exercises." How would it do to send an order to Birmingham for a consignment of brass gods, such as are used by the ignorant and fanatical Hindus?

A prominent insurance man said to one of the speakers at the trust conference: "Competition has got us where the only dress we ought to wear is cap and bells." It occurs to us that while that would probably be a most becoming dress for the majority of those who defend the present system, there are many for whom a striped suit would be more appropriate. The fool is numerous enough, but the knave plays an important role.

At a meeting of French Socialists, Sept. 10, it was decided to give the Waldeck-Rousseau ministry complete support. A crisis is looked for, however, and the Socialists are not fully agreed as to the policy of supporting a government which they cannot control. Their participation at all is only justified by the menace to popular liberty and the wisdom of it on this ground is in question.

The State of Wisconsin has distinguished itself by imprisoning a child 11 years old for stealing some ice-cream. Little Fred Stillman, living at Berlin, Wis., passed a whole month locked up in a county jail with "criminals of the worst stamp." And "we" allow criminals who make laws to punish children to run the State and all its institutions, even the prisons, for their own profit.

Rockefeller, the oil man, has proposed to lubricate another university with a quarter of a million dollars. This time it is Brown University which is to be brought under the blight of this capitalist debaucher. He will give about one

week's income for the privilege of holding the faculty down to a curriculum dealing with the dead past and blinding the people to the problems of the living present.

Only the Socialists have a final solution of the problem, was a sentiment uttered by a speaker on the first day of the trust conference. And that is a fact that slowly penetrates the mind of all thinking persons. Circle by circle the tree is built and slowly the inevitable and the adequate plan dawn upon the horizon of a confused and conservative world.

Capital is the result of the combined efforts of successive generations of workers—not successive generations of rulers or statesmen, or owners of capital, but of workers. It should be the common heritage of the workers and not, as now, the possession of a few who have not the industry to create nor the skill to preserve it.

The private control and ownership of the productive powers of the country is condemned because it involves a new form of subjection inconsistent with a free and educated democracy, and because it is inconsistent with the growing ethical ideas and convictions of our time.

What a beautiful system it is! Is it? Two judges of the criminal court of Chicago have been assigned 2,314 civil cases. The courts are so "prosperous" that they have "orders" on hand more than enough to keep the "works" running a whole year.

Nearly all the influential German papers of the country, to their credit, are opposed to the Philippine war.

Backward or Forward

The centralization and organization of production of to-day convinces a Socialist that the economic evolution of the past and present will develop into the co-operative commonwealth of the future. We are sure of this as we are that the earth will continue to revolve on its axis.

It is the inevitable law of evolution. We cannot remain in our present state of anarchy. We must either go backward or forward. And the history of the world teaches that the betterment and civilization of mankind has ever been through man's efforts to obtain his ideal. In all ages and all countries these ideals have been opposed, laughed at and jeered at, even as Socialism is opposed to-day. But evidently we have passed the stage of laughing and jeering and by our straightforward and earnest conduct, are commanding respectful opposition to our doctrines. To our criticisms of the disorganized and wasteful methods of production in existence to-day, even the most ardent capitalists have to agree. For their very acts in attempting to organize industry are giving the lie to the competitive system. They recognize the saving of labor and material that attend a proper system of production.

But the trouble is they use this knowledge for the advantage of the class possessing the means of production, where the Socialists would use the organized means of all production and distribution for the benefit of all the people. And surely by assuring every individual equal opportunities and all or the equivalent of all he produces, would be using our knowledge and genius far better than to continue as at present to make the poor poorer and the rich richer, and increasing vice, crime and misery of every description. The declaration of independence guarantees the rights of man to life, liberty and the pursuit of happiness. We all know we are entitled to these rights, but we are denied the means to make life, liberty and the pursuit of happiness an established fact. That is what Socialists want every one to recognize and work to make a reality instead of a myth. The only way it can be made a reality is for the people to take possession of the means of production and distribution and administer them in an orderly and scientific manner for the benefit of every member of society. Make a man economically free and a race of moral and intelligent men and women will develop such as has never existed.

P. Egerton.

The first annual picnic of the Social Democratic Party, in Chicago last Sunday, though not attended by as many as the committee expected, on account of the threatening weather conditions all day, turned out a success, much to the gratification of all who worked hard to make it so. The City Committee will receive some funds to carry on the work, and all are agreed that next year one of the big events will be the second annual picnic.

SOCIALISM AND THE CRISIS IN FRANCE

THE INTERNATIONAL CONGRESS

Wisdom of Millerand's Entrance into the Waldeck-Rousseau Ministry—Aim of Socialism and Bourgeois Politics—The Duty of French Socialists

From Justice, London, England

We published recently a circular which our comrades Jaures and Gerault-Richard have issued to some of the best known Socialists of France and of other countries inviting their opinion on the two important points to be considered at the French Nationalist Socialist Congress to be held shortly. As these two points represent questions of principle which may at any time confront the Socialists of other countries, our French comrades have done well to submit them for international consideration. With regard to the first, we of the S. D. F. have always acted upon the principle that Socialists are not only justified in entering into the conflicts which arise from time to time between the bourgeois parties, but that it is frequently their duty to do so in the interests of justice and humanity and in defense of such political liberties as we at present possess. Thus we have championed the right of free speech and of public meeting, not only for ourselves, but for our bitterest opponents. We have agitated, with radicals and others, against coercion in Ireland, and against wars and aggression abroad. The present movement for war with the Transvaal is not a matter which specially concerns us as Socialists; nor can we pretend to any great love or sympathy for President Kruger and his Boers. We hold, however, that they are in the right in maintaining their independence against the nefarious schemes of the disreputable gang of gold grabbers of whom the Right Honorable Joseph Chamberlain appears to have constituted himself the agent, and for that reason we oppose the jingo policy of which he is at once the chief advocate and instrument. So, too, we have entirely and heartily endorsed the action Jaures and his colleagues have taken in the Dreyfus case, although we must confess to having become sometimes rather tired of the "affaire" and the hubbub it was causing.

On the other hand, we have had, and have expressed, our misgivings as to the wisdom of the step taken by Millerand in entering the Waldeck-Rousseau Ministry. The crisis—the very existence of the Republic being threatened by the Royalist and Imperialist, clerical and military reaction and a coup d'etat being plotted—may have rendered such a step necessary in the opinion of the French Socialists as a whole, and that, in our view, was the only thing which could have justified it. As a matter of principle, it is incompatible with his political faith for a Socialist to be a member of a bourgeois Ministry; the Socialist movement aims at overthrowing the very institutions which such a Ministry is formed to defend. Until it can actually control all the public powers, the proper place for the Socialist Party is in Opposition. If it participates in a Government which it cannot control it may constantly find itself committed to a policy, to legislation, and to acts of administration to which it is utterly opposed. It is possible that a crisis so menacing to popular liberty may arise as to justify the temporary participation of a Socialist in a bourgeois Ministry, but such a part should only, in our opinion, be taken upon the advice of the national party, and the position should be resigned as soon as the crisis is over. We held it to be the duty of French Socialists to support the Waldeck-Rousseau Ministry against the clerico-military reaction. Whether the situation was sufficiently grave to warrant Millerand in taking office in that ministry, or whether his doing so helped matters in any way, were, of course, questions for our French comrades themselves to determine. Certain it is, that the present French Government has already been guilty of acts of which every Socialist must strongly disapprove.

Take, for instance, the marked difference which the Government has shown in the treatment it meted out to Sebastian Faure and the "libertarian" demonstrators of the other Sunday, and that accorded to the Anti-Semite Guerin and his fellow-farceurs of the Rue Chabrol. In the one case a body of peaceable demonstrators, good Republicans and defenders of the Republic, is set upon by the civil and military forces of the Republic, hustled, beaten, ridden down, fired upon, and driven into acts of violence in retaliation. In the other case a small gang of cowardly criminals, avowed conspirators against, and enemies of the Republic, who would whine like whipped curs if they thought their

precious skins were in danger, barricade themselves in a house, laugh at and baffle the officers sent to effect their arrest, and deride and defy the Government whose elementary duty it is to enforce the law against them. The Rue Chabrol farce is absurd, but it is the Government which is making itself ridiculous, blocking the street at both ends with a small army of gendarmes. And it would be so easy to turn the ridicule against M. Guerin and his friends! Poor-calf-hearted creatures, posing as lions, nobody wants to hurt them, although if they were Socialists the Government would not be likely to hesitate at bloodshed. But there is no need to bring force of arms against these "patriots" or to allow them to pose as heroes. A small number of gallant Parisian "pompiers," with a well directed hose, would clear Guerin and his friends out like rats flushed out of a sewer. No doubt, too, after their lengthened sojourn in their "fort," these masher swashbucklers would be glad of a bath.

Plato's Search for Justice

The search for an ideal state, in which tranquillity and contentment shall be the lot of all its citizens, has commanded the earnest attention of thoughtful men from the earliest times. To its discovery and discussion Plato devoted his masterly powers of intuition in the pages of the "Republic," the second longest of all his works, and by general confession the greatest of them all. It contains that oft-quoted description of the just man, who is content to be without seeming, who possesses righteousness without the reputation of goodness, who "will be scourged, racked, bound, have his eyes put out, and will at last be imported, and all this because he ought to have preferred seeming to being."

The object of the great dialogue is the search for justice, whose essential nature is discovered in the constitution of an ideal political society. The question whether the professed aim of the argument is the definition of justice, or the construction of the state, his translator, Professor Jowett, answers by saying that "the two blend in one, for justice is the order of the state, and the state is the visible embodiment of justice under the conditions of human society. The one is the soul and the other is the body, and the Greek ideal of the state, as of the individual, is a fair mind in a fair body." The individual and the state are constantly compared and contrasted with each other; the perfection of the state is regarded as based upon the perfection of the individual; and the degeneration of the state, through the stages of oligarchy and of democracy, to that of tyranny and anarchy, is pictured as the inevitable result of degeneracy in the character of the private citizen. The love of wisdom is supplanted by the love of power, then the passion for wealth becomes dominant, and this creates a craving for personal liberty, which chafes under the slightest restriction, and ushers in the reign of lawlessness. The reasoning is remarkable for the tenacity with which it insists on the living unity of justice, for the emphasis with which it affirms the identity of public and private righteousness. Plato looks for the ideal state only with the advent of ideal men, according to that famous sentence of his: "Until, then, kings are philosophers, or philosophers are kings, cities will never cease from ill; no, nor the human race; nor will our ideal polity ever come into being."

Here lies the perennial freshness and significance of the "Republic," the masterly force with which public and private justice are traced to a common source, and the clearness with which that common element is defined. But the greatest service which the "Republic" has rendered to political science is the fundamental thought that the virtues of the state are the virtues of the individual, and that justice, in whose search men lose themselves in the mazes of speculative subtlety, is the simplest of all things, the seekers stumbling over it while they are straining their eyes in order to its discovery. And justice is simply "every man doing his own business," maintaining the harmony of his own nature and earnestly prosecuting his own calling. It all amounts to this, that social justice is concerned in securing to every man the rights of his personality, and that the ideal state is one in which every man is gratefully content to be himself. This may seem to be a very trivial outcome of so labored and involved an argument, but the implications of the principle are manifold and far-reaching. The philosophical analysis of the idea of justice and the identification of its public and private forms, impress the careful reader as impregnable positions, unaltered and unalterable, though more than twenty-two centuries separate us from the great Greek thinker. He is the earliest and he is still perhaps the best philosopher of political economy.

POLITICAL SITUATION IN GREATER NEW YORK

THE POLITICIANS AND CAPITALISTS

An Interesting Battle on Between Platt and Croker—Platt the Champion of the Capitalists Wields Greater Power than the Political Boss

By James Allman, New York

Richard Croker, the boss of Tammany Hall, upon his return from Europe accorded an interview to Creelman and in it recanted in the most astonishingly thorough manner all the important political ideas entertained by himself and advocated hitherto by the organization which he controls. The reasons why Croker expresses himself now in favor of William Jennings Bryan to whom he has been hitherto opposed and against expansion and imperialism, which he, until recently, indorsed, are so important from a Socialist point of view that a brief consideration of such reasons and the causes which led up to them may be of much import to those who closely watch the relation between political and economical developments.

The French say the way Paris goes France goes! But we in America cannot say the same of New York City and the rest of this country because Max O'Rell was right, when in his work "Brother Jonathan" he stated:—"There is a Kentuckian, an Illinoisan, an Indian, etc., but there is no such man as an American." The American in different states is so different in ideas, habits and even dialect that probably what happens in New York City is not of import, politically or socially, in states outside of New York, but nevertheless recent occurrences are important from an economic point of view because, while there is not a distinctively American man, there is distinctively an American capitalist, a degenerated species of the genus homo which is sui generis all over the United States.

The events herein recorded and commented upon evidence a remarkable metamorphosis in the nature of the political and sham struggle which has gone on in this city in the past to that of an economic and serious conflict which will take place in the near future.

For more than half a century past and until within very recent time the business affairs of this country were, as far as their direction was concerned, specialized, separated and individualized under the control of small capitalists and among other businesses that of politics was confined to a special and particular set of men who followed that business only. Of this class the remaining representatives are such people as the Richard Crokers, the Paddy Divergers, the Silver Dollar Smiths in this city and the Hinkey Dink McKennas and Bath House Johns of Chicago. But with the entry of the trusts and syndicates upon the field the small capitalists were not only eliminated but the trusts and syndicates recognized also what the workers are too abstruse to understand when told by Socialists, that the control of politics and industry should go hand in hand. Hence in the last presidential campaign Mark Hanna. Hence in our state politics here Theodore Roosevelt who is the tool of Platt, who is again a multi-millionaire and is hand in glove with Whitney, Russell Sage et al. The small fry of politicians saw themselves going the way of the small business men. Richard Croker awoke to this situation when too late.

He perceived that while he held the position of political boss of New York City that the Whitneys, Goulds, Vanderbilts and Sages were its industrial bosses. Anxious to secure a place among the new capitalist politicians, he early in this year endeavored to float a gigantic financial scheme which had for its object the application of compressed air as a means of locomotion for a certain new line of surface cars. It was rumored and not denied at that time that he offered the very insignificant sum of \$70,000 for the privilege of attaching compressed air tubes to the superstructure of the Manhattan Elevated Railroad. Such a privilege obviating as it would the necessity of constructing other either subterranean or superterranean means for the same purpose, would be worth some millions of dollars. Croker offered the mere nominal price mentioned thinking that the capitalist bosses being afraid of the power of the political boss would consent and thus make him a valuable present. But the Fourteenth Street tiger overestimated its power when it pitted itself against the bulls and bears of Wall Street. The Stock Exchange magnates flatly refused to grant the concession required. Then the battle commenced.

Croker returned the blow in the fol-

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