

ADVANCE

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SEP 11 1901

WHOLE NUMBER, 370

SAN FRANCISCO, CALIF., SATURDAY, SEPTEMBER 7, 1901.

\$1 PER YEAR.

A Labor Day Parade AND Its Effect on the Merchants' Association.

If numbers count for anything, the parade of the unions Monday ought to have a good effect. Between twenty and thirty thousand men were in line. They conducted themselves like peace-loving citizens. They marched and countermarched through the streets and then went home to their families or repaired to the Mechanics' Pavilion to listen to the music and the speeches. There was no incendiaryism, there was no drunkenness, there was no noise and fury. These men, organized to better their economic condition, deserve serious consideration at the hands of the capitalists. Suppose their passions were inflamed and they let loose the strength that is in them, how long would the three hundred and fifty men comprising the Merchant's Association withstand the onslaught? Yet the three hundred and fifty men, more or less, that are members of this secret organization of grocers, ship-chandlers, etc., practically control the destinies of those twenty thousand marchers. The three hundred and fifty can tell the twenty thousand how much they must work and how little, where they must work and what they will get for it. In other words, three hundred and fifty men, who spend more than half their time in clubs, surrounded by every luxury, producing not one jot of the world's wealth, can dictate to twenty thousand sturdy men, who produce and whose ancestors have produced practically all the wealth of the world with their labor power. These three hundred and fifty grocers, ship chandlers, etc., can dictate to the twenty thousand marchers and say, unless you are willing to bend the knee and break up your union because we demand it, unless you are willing to work as many hours as we command and for what wages we are pleased to give, we will keep you from producing or distributing until you are starved and your wives and your children are starved. You may be peace-loving; you may walk under the protecting folds of the American flag, which theoretically guarantees you the right to life, liberty and the pursuit of happiness; you may repair to the Pavilion and have your ears split by doubtful oratory; but till you learn that all power can be expressed in economic terms; till you learn that that the economic power in the machines which we possess and which you created, as long as you leave them in our hands, will give us strength and make you weak.

On election day you vote with us. Without the votes of you twenty thousand men who marched in the parade on Monday our candidates on the Republican or the Democratic ticket could not be elected. And when you marchers did vote for our candidates on the Republican or the Democratic ticket, what did you get for it? A chance to yell victory and a

chance to burn red fire. Why, we, the three hundred and fifty grocers, ship chandlers, etc., comprising the Merchants' Association, gazed at you through our club windows as you went dancing by, cheering the very men we wished elected. We were much edified and amused. We wondered at your stupidity and we congratulated each other because you possessed it. And even this present difference, wherein we are determined to smash your unions and leave you defenceless so we may beat you, singly, into a position of slavery—even this difference wherein we import criminals and blacklegs to the city and pay them five times as much as we pay you, and wherein we have the police protect our criminals and black-legs and break your heads—even this difference between us, wherein your interests are clearly shown to be opposed to ours, will not teach you. You will vote for our candidates next election and you will elect them; and when the next strike comes along you will be in exactly the same position you are today. You can parade, you can love peace, you can flock to hear your orators, but till those orators show you that a hasty peace cannot be patched up every election day and that the capitalist class and the working class are deadly enemies at the ballot-box as much as they are in a strike or a lockout, there is absolutely nothing we, the three hundred and fifty grocers, ship chandlers, etc., comprising the Merchants' Association, have to fear from you, even if you do turn out twenty thousand strong on the first Monday in September. Numbers are nothing unless they are organized on right lines. You can see how effective our organization is. You can see that, although we are only three hundred and fifty, more or less, because we started out to capture the government and did capture it, we can have laws passed to protect ourselves, and other laws passed that will leave you defenseless. We, the three hundred and fifty grocers, ship-chandlers, etc., comprising the Merchants' Association, never forget that we are a superior class. We put our millions, which you produced, it is true, but which we possess, under our feet, and make a pedestal, from which we can view you, struggling like so many ants in a hill. But that there was ever an affinity between the classes, that there was ever a time when our class and your class, the capitalist class and the working class, had interests and aims in common, we never could recognize. Perhaps from our superior height we could discern the line of demarcation, the dividing line between the classes with greater clearness. We also saw the necessity for having you taught that there are no classes, especially on election day. We paid the people who teach

this necessary delusion. It is with your money—you produced it, it is true, but we possessed it—that we pay these teachers. We also saw the necessity of teaching you that competition is necessary. Of course, we have long ago ceased to compete, but if you did not compete with each other for jobs, if you felt that in co-operation there is strength and life, we could not drive you as we do, we could not keep one-half the workingmen in the city idle, and with the idle ones keep you in fear and trembling lest we discharge you and give them your places.

However, as we said before, all power can be expressed in economic terms. You vote men into office who protect us in the possession of the machines, etc., you produced. You vote men into office who have for principles competition and vested rights. You vote men into office who believe in this capitalist system of exploitation. You vote men into office who believe in the wages system; and as long as you do there is not the least bit of fear on our part. You can march peaceably, you can wave the stars and stripes, you can love your families and your homes; but till the election returns show that the laboring class has learned a lesson and taken for its principles the things that are opposite to our principles we can rest us, we the 350 grocers, ship chandlers, etc., comprising the Merchants' Association, in our luxurious clubs and drink champagne in perfect peace. We have a Mayor elected by you who will order out the police to do our fighting for us. If this is not sufficient the Governor, also elected by your votes, will order out the militia. The only serious consideration we have is for the time when you, the 20,000 marchers, in combination with your brother-workingmen, may wake up to the truth that the class war extends to the ballot-box, and you elect a man from your own class for Mayor and another for Governor, with principles opposed to ours. In fact, the only thing we, the 350 grocers, ship-chandlers, etc., comprising the Merchants' Association, really fear is the spread of class-conscious Socialism in your ranks. A parade of 20,000 or 200,000 really means nothing. It is the organization along right lines we fear—the organization to capture the government which protects us and the system that makes us possible.

When that organization is accomplished we will begin to consider your claims. When you give serious promise that you are really tired of wearing your lives out to keep us supplied with champagne and well-appointed clubs, yachts, and liveried servants, perhaps we may think it time to get in and do some actual work for our living. Then, too, we may not have th blue-coated police at our back as now, for

Record of the Century.

AN EXCELLENT SUMMARY OF THE INDUSTRIAL PROGRESS OF THE AGE OF CAPITALISM.

they always keep their eyes on the election returns. They go where the power lies. The militia, too, is made up of workmen. Perhaps when they are ordered to shoot their brother workmen they will refuse. In fact, there is much in the possibility of you voting as intelligently as you march. It does seem strange that this should never have entered your heads before. We have access to book, we have leisure to think, we know where our power comes from, therefore we know when you are determined to act as a class-conscious body at the ballot-box it is all over with us. Till you do that you are merely our toys, our playthings, that we can feed or starve at our pleasure. And the longer you keep ignorant and fight against independent political action along the lines of Socialism, you will remain our toys, you will remain our playthings.

A Little Story.

I have here a little story which comes in handy just about this time.

About two months before the last Presidential election, I was one evening talking with a young man—a friend of mine—when along came a friend of his. He greeted him and presently started to talk politics. When he was about to leave, he remarked to my friend, "You'll remember McKinley, won't you?" "You bet I will," said my friend, "we want four more years of prosperity and a full dinner-pail."

Now this man has a mother who is dependent upon him for her support.

A few days ago she said to him: "John, I wish you would go and get a couple of bushels of potatoes." John obeyed and went to the store.

"How much are potatoes?" he asked.

"Two-fifty a bushel," the Socialist store-keeper replied.

"Two-fifty a bushel!" my friend shouted. "Why, how is that? Last year the best they brought was seventy cents."

"Well," the store-keeper replied, "last year there wasn't any trust to control the market. At the last election you voted for the potato trust, and now you are squealing, because last November you wrote on your ballot that you wanted to pay \$2.50 per bushel for your potatoes."

Well, my friend purchased the potatoes, reluctantly letting go a "V," thinking his troubles would end there.

No sooner had he arrived at home before his mother said, "John, we need some hard coal."

He immediately went to the coal office and asked the price of coal. Upon being told it was \$6.25 a ton, he started to curse everything in sight, declaring he had just paid \$5 for two bushels of potatoes and now he would have to pay \$25 for four tons of coal.

"Well, what did you tell the country you wanted to pay \$6.25 for a ton of coal for?" said the coal man.

"Who told the country that?" he asked my friend.

"You did," replied the coal man, "when you put a cross opposite McKinley's name."

"Too late to squeal now," said the coal man, "you did give a class of people good times."

"Who are they?" my friend asked.

"The coal trust," laughed the coal man.—Cleveland Citizen.

Comrades and Readers: Patronize those business houses that advertise in ADVANCE. By doing so you will help your paper.

The development of industrial power and time and labor-saving machinery is one of the principal facts of the century. In raising wheat, from breaking the ground to sacking the grain, one hour with modern machinery will accomplish as much as twenty-two hours with the old-time plow, sickles, flails, etc. Four men with the aid of machinery can plant, raise, harvest, mill and carry to market wheat enough to supply with bread one thousand people for a year.

To shell 60 bushels of corn by hand takes 95 hours of labor time; with machinery one hour is enough. To make a plow by hand took 118 hours, with a labor cost of \$5.34; with machinery now, a plow is made in 33.4 hours, at a labor cost of 79 cents. To build a standard platform road wagon with two movable seats and a leather dashboard takes 53½ hours of labor time with machinery, against 204 1-4 hours with the old hand tools; and the labor cost with machinery is \$8.48 against \$43.07 with hand work. * * *

The making of a bar of soap in the early years of the century took twentyfold the labor that is required today. The labor cost of making 25,000 pounds of laundry soap is \$3.25 now, against \$43.20 in former years. A McKay machine enables one workman to sole 300 to 600 pairs of shoes a day, while he could handle but five or six pairs in a day by former methods. The ruling of 100 reams of single-cap writing paper with faint lines on both sides required 4,800 hours with ruler and quill in 1819, while with the modern ruling machine the work is more accurately and uniformly done in 2½ hours with full allowance for foreman's time, etc.—a ratio of 1,820 to 1 in favor of the modern method.

A good compositor will set six or eight thousand ems in a ten-hour day by hand, while with a linotype he will set 50,000 to 70,000 ems in the same time. A modern printing press with the help of five men will do the work of 3,000 to 4,000 persons. Franklin printed his paper on a little press with a big lever pulled down by hand for each impression, and making 60 or 70 impressions an hour. What would he think if he could see one of our giant steam cylinder presses printing, folding, cutting, pasting, and counting 70,000 to 80,000 papers an hour? Two persons with modern machinery print, fold and gather the sheets for 1,000 pamphlets of thirty-two pages, each in 7.6 minutes, while with a hand press and borse folder 25 hours were needed—197 to 1 in favor of modern machinery. The total time consumed in making and printing the pamphlets was 21 times as great by former methods as at present. The labor cost of printing and binding 1,000 32-page pamphlets, with the aid of modern machinery, is 14 cents against \$7.10 by former methods.

A Word of Encouragement from the Brewers.

The "Brauer Zeitung," official organ of the United Brewery Workmen says about our convention at Indianapolis: "Well done! It took time, but it has been accomplished at last. And perhaps it was better that it took a long time. It was better for the future progress of the united party of the American proletariat that, by inner friction, tactical differences should be worn away and a clear understanding established as to the future attitude of the new party on all questions affecting the working class.

Unity is now issued. During the convention it was manifest that the desire for unity was too strong to be hindered by any insignificant obstacles and a few days of negotiations, marked by a spirit of fraternity and identity of interests, that was accomplished for which thousands of toilers had been waiting.

We, and with us all brewery workers, who already recognize the existence of the class-struggle, cheer the accomplished consolidation with enthusiasm. The work can now be carried on with greater energy. We ourselves can now go among our members and teach them the principles of Socialism without being handicapped by factional disputes. And also the Socialist Labor Party, which did not accept the invitation to the unity convention will, with the development of events come out from its separate corner and labor with the other class-conscious proletarians of this country at the sacred work for the ultimate emancipation of the oppressed ones. And now, comrades, cheer with us the new united party, become recruits and enlist others! In this struggle, in which all forces are needed, do your share of duty in order to abolish this system of oppression and slavery, of falsehood and deceit, and establish instead a society where every one will enjoy the full product of his labor, equality and fraternity will reign forever.

The Workers' Paradise!

Comrade: I, a Social Democrat, was told before leaving England that New Zealand was the "worker's paradise."

Well, after walking about the streets of Wellington for a fortnight, and not finding work, I put myself on the Government unemployment books—was sent up country with others on bush-felling and road-making work. They make us pay our own fares, make us pay for our axes, and charge us 2s. a week for the use of grindstone.

On this job there were powerful men working like niggers; talk about white slavery in England, let them come out here. To proceed: These strong men, used to the work, could not make it pay at the price the Government gives—it is all piecework and sweating.

The delusion is here: People at home do not distinguish between the nominal wages and the real wages. The worker here receives more in cash, but rent is high, food is dear, clothes cost about 50 per cent more, and ironware is about double the price one pays in England.

I expected too much. Generally the people are a lot of stuck-up jingo prigs, and they seem to have gone crazy simply because two royal paupers have taken it into their heads to pay Wellington a visit. Really, the people in New Zealand seem to be just as silly as those at home. There is no true democratic spirit; it is the same old scramble as to who is to be the top dog. About the only people who gave me real sympathy and help were a few Socialists, and it heals many a heartache to find, so far from home, comrades in the grand old cause.—London Justice.

Since Hanna's agent has taken control of the government, there have been 87 strikes, with 500,000 men all told, while in the majority of cases wages have been reduced from 10 to 20 per cent and the articles manufactured by the factories where the strikes have been, increased from 30 to 50 per cent. I am glad the boys got what they voted for—good thing to get what you want, you know.

Correspondence.

Who Own the Public Libraries?

"Wealth vs. Commonwealth" has been on file in the public library here in Riverside for a number of years. Recently it has been thrown out. By investigation it has been discovered that one A. J. Everett, a wealthy resident of this place, has stated that the book reflected on him personally, and that it was a disgrace to him and his children. We shall try to replace this book, and if not successful we shall try and find out if any one person, on account of being wealthy, has the power to tamper with a public library.

A. ANDERSON.

How Non-union Men Are Secured.

This letter was received by Comrade Q. Patten of Trenton, New Jersey, a member of the Machinists' Union, and is only a sample of thousands that others have received:

"New York, Aug. 27, 1901.

"Dear Sir: If you and your friends who are first-class workers wish to go to San Francisco, Cal., under one year's contract, and are not afraid to take a striker's place, though no trouble is at hand, I will assign you to the work. As a guarantee of good faith on our part, we furnish two-thirds of the train fare, and as a guarantee of good faith on your part, we ask that you pay one-third of the expenses of the trip, which will be refunded to you in six months.

"If you call come before Saturday prepared to leave on short notice.

"Respectfully, W. J. G."

A State Convention.

Los Angeles, Cal., Aug. 28, 1901.

Editor "Advance": At the last business meeting of Local Los Angeles S. P., an initiative was taken for a State convention to be held at Los Angeles, October 19th and 20th. The initiative has been sent to different locals in Southern California for seconds.

It will be seen from this prompt action that the Los Angeles comrades desire the coming convention to be held in their city. They recognize that a town in the central part of the State would be preferable as a meeting place if there were such a town otherwise available. But since there is not, and as San Francisco has had several conventions, they feel that Los Angeles deserves the honor. But if the comrades of the State at large show by their votes that they wish the convention to be held elsewhere than in the Angel City, our comrades here will cheerfully acquiesce.

Fraternally yours, W. A. COREY,
Organizer.

Notes from the South.

Los Angeles, Cal., Sept. 3, 1901.

Editor "Advance": Union between the two factions of Socialists in this city was effected on August 30th. Temporary officers were elected to serve until after the State Convention. The feeling of good will and comradeship was clearly shown by the handshaking, planning and joking between the two factions. To finish up, Comrade Spring addressed our first "united" propaganda meeting on the subject of "Unity."

We are regularly sending speakers to Sawtelle and Long Beach. The comrades report excellent meetings, large crowds standing for two hours on street corners, eagerly taking it all in, and then further showing their interest by buying literature.

Now that we are united, we shall use all our energy in propaganda work. As Comrade Spring said, "Los Angeles shall know what Socialism is, whether it will or not." Last Saturday two street meetings were held at the same time, and, as they were successful, we intend to repeat the program every Saturday night.

The procession on Labor Day was very interesting. Altogether, about forty-five unions were represented, and although some advertising was done, the spectacle was both interesting and sad; interesting, because it showed the power and force of the laboring men; and sad, because it showed their stupidity in not using their power. The carpenters showed some spirit, at least if the words on their banners were the expression of the men's thoughts, for high above the heads of the men all could see the words, "Workingmen of all countries, unite"; "Workers produce, drones appropriate"; and "Strike at the ballot-box." It seems that the work of some comrades in the unions is beginning to tell. Let us hope so, for Comrades Biddle and Wheeler have given much time and energy to educate the men to this point. If they only would "Strike at the ballot-box," and strike in the right direction, how soon they would have what "drones now appropriate!"

Yours for the Cause,

OLGA WIRTHESCHAFT.

Open Letter to Tillman & Bendel.

Diamond Springs, El Dorado Co., Cal.

August 27, 1901.

Gentlemen: I have received from you three copies of your publication, "Think it Over," and I must say I think it possesses precious little merit. Your absurd attempt to show that the interests of employer and employe are mutual makes me smile. You get out of your employe, for the least possible amount of money, the greatest possible amount of labor. This largely accounts for your present wealth and its prospective increase, which you are striving for, will depend upon following up this policy—getting a little more aggressive as you get stronger and they get weaker. On the other hand, they are striving to get out of you the greatest possible amount of service. And this state of things you think can in some way be shaped to your mutual interests. Not as long as the relation of employer and employe exists as at present. You and they represent two opposing forces, and the conflict will go on until one or the other is subdued, or rather until the present social system is so changed that both will be eliminated; and a true mutual interest be established. That will involve the passing away of not only the Merchants' Association, but of all the present half-formed, but well-meant labor organizations in the interest of labor. In short, competition must die, and co-operation must succeed it. Capital, rent, interest and profit, are a quartet of curses, and the new civilization must provide for their rapid extinction. Then only can the race progress. And is it not, Messrs. T. & B., our duty, you as a prominent wholesale firm, and I as an obscure country merchant, to assist in ending the wretched chaos that exists, by working to the best of our ability, with all others of our class, for a better society, where each one of us, capitalist and employe, merchant and customer, will join hands to promote love, justice, and universal brotherhood in truth and reality? I commend the study of Socialism to you, that your eyes may be opened as mine have been, and that we may get started on the right road to the correct solution of the difficulties that are crying out for

a humane, sensible, practical, and therefore scientific, method for their adjustment.

Respectfully, D. T. Loofbourrow.

What Every Woman Should Know.

If you are a housekeeper, too worried and busy to find room for a thought (as one housekeeper told me she was) simply your housework in every possible way that you may find time to realize this one statement—that your lot, more than anybody else, will be made easier and pleasanter under Socialism. Open your house to neighbors in order to talk over this matter with them. Avoid gossip and talk about petty household affairs. If you have any one near you who is interested in Socialism and knows anything about it, ask questions and repeat facts you have learned to your neighbor or your children. It will fix the matter in your mind to do this, for we never know how little we understand a subject until we try to tell some one else about it. If you are a shop or factory girl, a clerk or a book-keeper, or have any similar work, learn yourself and teach your associate that your interests and hers are identical with those of every other hand and brain worker in the world, no matter what nationality, color or sex. Learn to look upon all other workers as comrades, and neither scorn nor envy them. Remember that you need their help and they need yours to liberate the working class from slavery. If you are a school teacher, be thankful for your opportunity and teach history to the young people under your care, not from the capitalist standpoint, but from the standpoint of the class-conscious wage-worker; teach that a good character is more to be desired than great riches; teach lofty aims and ideals instead of the principles of commercialism. Teach that we are not here to make profit out of our fellow-creatures, but to love and mutually serve and benefit each other. Among your fellow-teachers, arouse a sentiment in favor of free text-books, free lunches, free clothing, less wasteful methods of education, consolidated school for the rural districts, free transportation, and the like.

There is work for all, whatever talent or ability you may possess, and to the limit of your enthusiasm and endurance. Work in the way that suits you best, by talking, singing, speaking, writing, or thinking, only remember the three principles of International Socialism which are to be mastered and never forgotten. These are:

1. Economic Determinism—that people are molded by the conditions which surround them; hence we must provide the best conditions possible to every human being, giving each one equal opportunities for education and development.

2. The law of surplus value. If each human being worked alone, with only such tools as he could make, to produce things he needs, he could barely produce things enough to keep himself alive. By working together with improved machinery, each worker produces a large surplus value over and above what he needs to keep himself alive. This surplus is now taken from him by the capitalist class; we propose to abolish that class and let each worker keep for himself and his loved ones the surplus value that he creates.

3. The Class Struggle—that the only way we can free the working people from their dependence and furnish the perfect conditions for their development is by combining them as a class into an organized movement to overthrow the present system and build another founded upon Equity and Justice.

MAY WALDEN KERR,
In Missouri Socialist.

San Francisco Labor Council.

Synopsis of Minutes, Aug. 30, 1901:
 Communications—Ben. Ide Wheeler, Pres. University of California, in answer to Council's letter protesting against students of the University acting as strike breakers in working as longshoremen; Wheeler makes plea for the poor boy working his way through college, thus trying to excuse the action of the five students, who by the way, were all sons of rich men; referred to new business. Peter J. Curtis, acting chairman of the committee of the Board of Supervisors, appointed to act as conciliation committee for settlement of the present strikes, requests appointing of a committee to meet Supervisors' committee; filed upon statement of Executive Committee that request had been complied with. About 75 communications from Pacific Coast and other nearby States assuring the Council that the trade unionists were actively prosecuting the boycott against the leaders of the Employers' Association mentioned in the Council's circular; letters also contained liberal donations to strike fund; Secretary instructed to acknowledge these letters, thank for the support rendered and urge its continuance.

Stereotypers—levied \$1 per member per week for strike fund. Typographical Union—Did some active and effective work with cigar store on Clay street, who refused to sell union cigars; now carry same; placed a fine of \$25 on members not participating in the Labor Day parade; passed resolutions condemning the brutal actions of Capt. of Police Witman; increased assessment for strike fund from two to ten per cent of the earnings of members; this will give from \$450 to \$500 per week. Machinists—Reporting for Iron Trades on strike state that men are as firm as ever; machinists imported by the Union Iron Works from the East have nearly all quit, most of them claiming that they were brought out under misrepresentation, agents of the Union Iron Works having assured them that there was no strike in San Francisco. Sailors—Reporting for the City Front Federation Unions, state shipping still tied up and members determined to win out. Threat of the Building Trades' Council to organize a material teamsters' union to take the places of the Sand Teamsters now on strike was referred to the Executive Committee. Letters of R. J. King, delegate of the Carriage & Wagon Workers, No. 66, dealing with regulation of overtime and wages referred to the Law and Legislative Committee.

ED. ROSENBERG, Sec'y.

The Political Power.

Who exercises the political power? A scanty minority whom birth and wealth have made a privileged class. The great majority of the people are absolutely helpless, and, because helpless, also without rights, for a right to which the power of enforcement is not attached is only a picture, a play, a misleading fantasy. What meaning, for example, has the right to choose a legislative representative who can only speak but cannot exercise the slightest influence on the government of the land? The governing minority rules for itself, not for the subject majority. Between rulers and ruled there exists as little community of interest as between the plantation owner and the negro slave. The interest of the negro does not come in question for the plantation owner; his own interest is determinative for him and he handles the negro as his interest demands. Just so in the present social state. The interest of the people does not come in question, but exclusively the interest of the ruling minority.

To make the interests of the ruled subservient to the interests of the rulers is the foundation and purpose of rule—is the meaning of ruling. So long as there are rulers and ruled it must be so, for rule is by its very nature exploitation. It follows therefrom that the interests of the subject people demand the transformation of the state from its foundation, according to their interest. It must cease to be the possession of a few persons of position and class and must become the possession of citizens with full and equal rights, of whom no one rules over the other, and none will be ruled by another.

For this the social democracy strives. In place of the present class rule we will institute a free government of the people.—Wilhelm Liebknecht.

Request for Immediate Contributions:

"To Comrades of California:

"By referendum vote the comrades of California decided to send Comrades Roche and Ryan to the Indianapolis Convention. Owing to entire lack of financial provision for sending delegates, Comrade Roche did not go. Money was advanced by a Comrade in San Jose to send Comrade Ryan to the Convention; and upon this loan there is now due about \$60. To pay this indebtedness, incurred for California representation in the Convention, the California State Executive Committee calls upon you to make immediate contributions. We suggest the circulation of a subscription list among comrades and sympathizers in your vicinity. A prompt response to this appeal is earnestly requested.

CAL. STATE EX. COMMITTEE,

John M. Reynolds, Secretary.

Two thousand membership cards ordered printed for the State of California; also 10,000 dues stamps; 2,000 application cards; 1,000 letter and note heads, and 1,000 envelopes.

The meeting was adjourned to next Saturday, Sept. 7th.

The State Executive Committee of the Social Democratic Party met August 27th, at 309 Hearst Building, San Francisco.

Present: Andrew, Benham, Gavert, King, Scott, Smith, Van Alstine and Reynolds.

Minutes of the previous meeting were read and approved.

Communications were read from O. H. Philbrick, George Steen, Karl Bracher, Wm. H. Hall and Leon Greenbaum.

The secretary reported receipts since last meeting as follows: San Francisco Local Dues, \$10; Los Angeles, \$3; San Diego, \$3.15; Long Beach, \$1; San Bernardino, \$3. Total for organization supplies, \$20.15. For Propaganda Fund—Alameda Local, \$2.50; J. Barduhn, \$1; L. J. Poulson, 50c; total, \$4, all receipts amounting to \$24.15.

The following resolution was moved, seconded and carried (changing the name of the party to Socialist Party):

"Whereas, The National Committee of the Social Democrats held in Indianapolis in July of this year, adopted the name of Socialist Party. Now, therefore, in obedience to the National Constitution, be it

"Resolved, That this State Committee and all locals and branches of the Social Democratic Party in the State of California adopt the name Socialist Party, except where the retention of the name Social Democratic is necessary for local legal political recognition. This change to take effect on November 6th, 1901."

Fifty copies ordered printed and sent to all locals in the State.

Respectfully submitted,

JOHN L. REYNOLDS, Sec.

The Fight in Redlands.

Local Redlands is doing finely. We now have 50 members in good standing, which is certainly good for a town of 6,000 inhabitants, and, in proportion to San Francisco and Los Angeles population, is phenomenal. Our members are all thoroughly alive and determined to work for the emancipation of the proletariat. This is quite a unique town. There is practically no middle class, and consequently the Democratic Party is almost nil, as that reactionary crowd can only exist in communities where the small capitalist is in evidence. There they flourish like the green bay tree. In Redlands the fight is between the capitalist and proletariat and it will be fought out on strictly class lines. We held two street meetings lately, on Thursday and Saturday last, and notwithstanding the fact that we were hampered on Thursday by two evangelists, and on Saturday by the Salvation Army, who kept on till 9 o'clock before we got a chance, the crowds remained with us. As a result of our meetings five workmen put in their application and expressed their willingness to battle with the proletarian revolution for the emancipation of the class. The Socialist sentiment is spreading through the town and the boys are determined not to rest until we have a hundred members in good standing. On Friday next I got to East Highlands to deliver a talk and hope to organize a Branch of Local Redlands. And then back here for a street meeting on Saturday night again. San Bernardino is also on deck and between us we will thoroughly organize the county for militant Socialism of the true class struggle kind, without compromise or truckling. Let the chips fly or hit whom they may. Down with all capitalism, whether straight or diluted. We know them for our enemies and those who are not with us are against us. Shoulder to shoulder, comrades; the battle is on, the lines are clearly drawn. The red banner of revolt is raised, never to be lowered or trailed in the dust, until the worker is free and the capitalist is no more.

GEORGE S. HOLMES,
 Organizer, San Bernardino Co.

Education.

At present education is the privilege of a few, and for this few it is not a training for humanity but a preparation to exercise class rule. The great majority of the population receive only a shamefully perverted and insufficient education and are systematically hindered in the development of their talents, since an educated people, a truly well-bred, cultured people, would not bear patiently the present tyrannous political and social condition. For education, true education—not the systematic perversion and doggish breaking-in that today is pleased to boast the name of education—is the mother of freedom, justice and equality, and therefore not consistent with the existence of the present class state. Social democracy would provide the highest-possible education for each and all, free instruction in the best possible common and high schools (polytechnical, professional and grammar schools, academies and universities). It proceeds from the position that it is the end of the state to care for the physical and spiritual welfare of its members. The socialistic state is therefore in its foundation a great universal educational institution.—Wilhelm Liebknecht.

"I see the constitution, after all, does not follow the flag."

"Well, I should think it wouldn't want to."
 —"Life."

The Wages of a Slave.

Workingmen and Fellow Wage Slaves:

If the rations your masters give you in return for the fabulous wealth you are piling up for them, have been sufficient to enable you to indulge in the process of thinking, try and answer these few questions:

What is the difference between you and the chattel slave before the war?

Do you possess any more at the end of a year than they, who had only food, clothing and shelter given them, in return for the work performed?

Did they not have the advantage of you in case of sickness?

Were they always in such mortal fear of losing their jobs as you?

Have you any more liberty than they, except one day out of every 365, when you march to the polls, and cast your ballot to perpetuate your slavery?

Do you know that society is composed of but two classes, the master class and slave class? Is not the slave class in the majority?

Why, then, do you not strike for your liberty, by voting yourselves into power?

As both the Republican and Democratic parties are working for the interests of the master class, is it not silly in you to support their candidates?

Don't you know that the Socialist Party is the only political party that is representing your interests?

This being so, why don't you support it with your vote?

Can you not see that the Socialists are struggling for you, suffering imprisonment for you, championing your cause, devoting their whole lives in fighting for your emancipation, and you give them in return only stolid indifference—are you stones, and not men, that their appeals to you go by unheeded? Workingmen, fellow wage slaves, so long slumbering in ignorance and poverty, arouse yourselves, strike for freedom! By independent political action only can you free yourselves. Join the Socialist forces and by thus welding yourselves into a class-conscious, disciplined and compact body, knowing what you want and how to get it, you will move forward with a force as irresistible as the tides of the ocean. The crumbling walls of this tottering old competitive system will be swept into oblivion, and labor will at last reap its reward.

CLARK H. ROSS.

110 W. Second St., Los Angeles.

The Gentleman "Scab."

JOHN MURRAY, JR.

Students of the University of California turned in today and broke the tie-up in shipping along the water front. A dozen strong, the college men boarded the brig "William G. Irwin," which has been unable to get away on account of the strike, and began to unload her cargo of lumber.

Among those who went to work are several members of college fraternities. Their names are: Oscar Sheffield, Sigma Chi; B. T. Rowland, Taylor McLean, Cleve Baker, Zeta Psi; William Childs, Robert Ritchie, Jr., F. H. McMillan and D. K. Baldwin, Sigma Alpha Epsilon. With them worked a gang of twenty-five Roumanian longshoremen from San Francisco.

The students claim that they do not want to injure the cause of unionism, but wanted to earn a little pocket money. They were offered \$5.75 a day and engaged to work until next Saturday night.

It is being asked, "Where do the Socialists stand in relation to the strike?" To this we answer that the organized movement in this

country, as well as all over the world, sympathizes with the strikers and assists them by all means in its power. All men acknowledge that this is a battle between Capital and Labor, a division which leaves the Socialist no choice but to array himself against the Capitalist.

The thinking man, be he Socialist or not, must perceive that the course of unionism has an ever-increasing tendency to draw together the wage workers of all trades and occupations. Every strike quickens the movement of amalgamation and solidarity, teaches the workers their dependence upon one another and the utter uselessness of appealing to the capitalist. Once comprehending the meaning of this class-struggle the worker becomes an uncompromising Socialist, ready to enter the political field and force the power from the capitalist class.

So much for the general situation, and now for the local incident above cited—of genteel scabbery. When men go out on strike they risk losing the bread and butter for their families. These college students know this and cannot plead ignorance. Now we can place the boys in one of two categories, either they believe their interests are with the Capitalist class, in all contests with Labor, and are in duty bound to assist in starving the men into submission, or else they simply desire to take advantage of the men's necessities to "turn an honest penny."

These young gentlemen are sons of bankers, real-estate agents, small merchants and the like, and have learned, from close contact with their fathers' business, that the time to make money out of their neighbors is when they are in trouble. At home they have become familiar with these little maxims:

A satisfactory mortgage can best be drawn when the farmer's crops have failed.

A widow and her corner lot can be more easily separated immediately after her husband's death than at any other time.

Adulterated food cannot be refused by customers who are deep in debt.

Knowing these truisms and desiring to "earn a little pocket money," the boys follow in the footsteps of their fathers. All of which goes to prove how absurd it is to assert that a college education unfits boys for mercantile life.—People's Paper.

"This, at any rate, the Conference has made abundantly clear: that the S. D. F. adheres to the old policy and tactics which it has hitherto pursued; that it is not prepared to abandon any means which can be made use of to attain its end; that it is not prepared to sacrifice any principle for temporary advantage, but that it is prepared to adapt its tactics to time and circumstance; that it is prepared to use any means which will assist in the realization of its object; that it seeks the unity and consolidation of the working class, and not its division and discord; and that, while it refuses to bind itself hand and foot by alliance with any party which is not definitely committed to the principles of Social Democracy, it also refuses to isolate itself from the active political life of today, or to antagonize any section of the working class which, though not yet class-conscious, is slowly and painfully, and even unconsciously, struggling towards the light.—Editorial comment in London Justice on the Conference of the Social Democratic Federation."

BARBER SHOP. Laundry Office
20 HAYES ST.,
Near Market, Opposite St. Nicholas Hotel.

The Truth from a Master.

In a municipality, which is a state within a state, the subordination of the subject majority to the special interests of the ruling minority stands out more plainly than in a great state, since ruler and ruled, physically nearer, are in direct personal contact with each other.

The ruling minority tax, according to their desire, the subject majority, burden them with the principal weight of taxation, turn the proceeds to their own profit, and throw down at most only the crumbs to "the wretched tax-paying plebs." From the sweat of labor they erect advanced academies for the children of the wealthy, from which the children of the poor are shut out. In order to indulge to their satisfaction they build theatres, whose entrance price frightens the worker at the threshold, but to be sure this is no great disadvantage to him, since the modern theatre (exceptions confirm the rule) does service only to the most corrupt taste, for it has become degraded to a refined brothel by the ruling class. In short, the ruling minority proceed in the city after the self-same egotistic, pernicious principle as in the state. This must be remedied. The social democracy demands, therefore, as for the state so for the municipality, universal, equal, free and direct suffrage, complete privilege and equalization, as for the citizen of the state so for the inhabitant of the city—a free community in a free state.

In order, however, to make "the state and community what they should be—that is to say, an association of free and equal men, who in brotherly solidarity and fraternal co-operation, "each for all and all for each," strive for the highest possible spiritual and physical well-being of every individual—it is essential that the economic foundation of the present society be altered, for on it rest the present state and city whose abuse and injustice are the necessary consequence of the social and economic abuse and injustice.

What sort of picture does present society offer?

War and right of force rule between the people, between classes and between individual men. Through capitalistic production there is war between bourgeoisie and worker; through competition bourgeoisie is in strife with bourgeoisie, the laborer with the laborer. Socialism would set permanently a limit to this war of all against all. It insists on peace between men, peace between nations, peace between classes. No peace, however, is to be hoped for so long as the cause remains which gives rise to the conditions of war.

The cause is the present class rule, with its wage slavery, business frauds, its deceit in all lines of traffic, its adulteration of all physical and spiritual necessities of life, its strikes and lockouts, the murder of the laborers in a mass through hunger, infected dwellings and work-rooms.

On the basis of the wage system towers the giant structure of present social and political institutions for the subjugation and exploitation of the laboring people—the Castle of Uri of the proletariat, the gloomy bastille of the class state, which has taken prisoner the bulk of the people, killed thought, broken and destroyed character and directed its cannon threateningly upon every one who did not bow himself in the dust before the ruling injustice.—Wilhelm-Liebnecht.

"Bradstreet's" reports 199 business failures in the United States for the week ending July 12th. Of these, 88 per cent were of concerns having less than \$5,000 capital, and nine per cent were of firms having capital between \$5,000 and \$20,000. The figures show how prosperity is distributed between the large capitalists and the little fellows.

Karl Marx' Economic Teachings.

By KARL KAUTSKY.

Translated for the "Advance" by Kaspar Bauer.

(Continued from last week.)

CHAPTER III. THE TRANSFORMATION OF MONEY INTO CAPITAL.

What is capital? Under the simple circulation of commodities the owner sells his commodities in order to buy others. In the course of time there arises, out of this simple form of circulation, a new form. Let us compare both forms. The circulation—commodity—money—commodity has for its object consumption! I sell a commodity—one which, for me, is a non-use value—to be able to buy commodities which for me are use-values. This form, C.-M.-C., ends within itself. The money I receive by the sale of my C. is transformed into another C., which is consumed by me and consequently ceases to circulate. The money itself is, as far as I am concerned, gone once for all. It seeks and finds ever new owners. The C. with which the circulation began is under, for the simple form of circulation of commodity, normal circumstances (and we can only deal with normal circumstances) equal in value to the one with which the circulation ends.

Different from that is the form, M.-C.-M. This form has for its end not consumption, but something else entirely. The end of this form of circulation is not C. but M. The money which is thrown into circulation at the start is not spent, but merely advanced. It returns to its original owner. The circulation itself does not end within itself, i. e., the realization of money. The money, which was originally advanced, returns, to be again thrown into circulation, to return again, and so on, ad infinitum. The cause of the form of circulation—C.-M.-C.—is clear and plain. On the other hand, the form M.-C.-M. seems, at first sight, foolish. For instance, if I sell a Bible in order to buy bread with the money realized out of the sale of it, I have in the end a *different* commodity from what I had at the start, even though the value of the two may be the same. But if I buy \$100 worth of potatoes and sell them again for \$100, I am no further at the end than I was at the start. There would be no cause for such a transaction, and certainly no advantage. But there would be both cause and advantage in it if, at the end, the sum of money was a different sum than at the start. A sum of money differs from another sum of money only in its size. Consequently, the circulation M.-C.-M. has a cause or an advantage only when, at the end of the circulation, the sum of money has increased, i. e., is bigger than at the start. And in reality it is this increase in the sums of money that furnishes the motive of this form of circulation. He who buys in order to sell, buys to sell dearer than he buys. The circulation—M. C. M.—is normal only then when at the end the sum of money is larger than at the start. The circulation of the other form, C.—M.—C., however, is, as we have seen, normal only when at the end of the circulation the values are equal. Every purchase is a sale and vice versa. For that reason the circulation—M.-C.-M.—seems to have for its end the same object as the other form, C.—M.—C. But already we have seen that they are essentially different. If I buy \$100 worth of potatoes with the intention of selling them again, I do so only in the hope of

being able to sell them dearer—perhaps for \$110, i. e., \$100 plus \$10; i. e., to sell them for the original sum and a surplus. Let us call the commodity C., the original sum of money M., and the surplus M. This will enable us to present the complete form as follows: M.-C.-(M. plus M.). The surplus, which appears at the end, in addition to the originally advanced value, Marx calls surplus value. It can no more be confounded with its different forms—profit, interest, etc.—than value with price. We are in our presentation as yet dealing with the causes, not with the different forms of economic phenomena. Surplus-value is the positive peculiarity of the circulation—M.-C.-(M. plus M.). Values that move in this form of circulation develop, through surplus value, a new character; they become capital. Only in this relation can capital be understood. Capital, then, is value which breeds surplus value. Whoever does not take this into consideration will always find himself entangled in contradictions. For that reason appears all the confusion that now exists relative to what is and what is not capital. Some professor defines it simply as tool; that brings us to the capitalist of the Stone-age—yes, even the ape that uses a stone to crack nuts becomes a capitalist under this definition, as does the tramp who uses his stick to knock fruit from the trees as he tramps along. Others define it assimilated labor, which confers upon rats, squirrels, bees or ants the doubtful honor of being fellow-capitalists of Rothschild, Krupp, Pullman, etc. Other economists counted as capital everything that intensified labor: the state, human intelligence, even the human soul. It is self-evident that such general definitions can only lead to commonplaces, which are edifying enough in kindergartens, but do not aid us in understanding the different forms of human society, their laws and their development. It was reserved for Marx to clear political economics of common-places. Particularly is this true for the realm of the presentation of the peculiarities of capital. We have seen that capital is value, breeding surplus value; that its general form is: M.-C.-(M. plus M.). Out of this it is already apparent (and realities confirm it) that it is the money-form in which every new capital starts its activity; but one sees furthermore that this activity necessitates the transformation of capital out of the money-form into the different forms of the world of commodities, and again the re-formation out of the commodity form into money.

We also see out of this form that neither money or commodities are always capital, but become capital only by performing a certain function. Money which I spent by buying an object for my consumption, bread or clothes, is no more capital than is the commodity produced by me and sold by myself. Means of production, stored-up labor, etc., form, as a matter of course, the material of capital, but only under certain circumstances.

2. Source of Surplus Value. We have seen that the general form of capital is: M.-C.-(M. plus M.); but as yet we do not know how this surplus-value arises. Our form seems to indicate that surplus-value arises out of the act of buying and selling, that surplus-value arises out of the circulation of commodities. This

is the common view and is caused, generally, by confounding exchange value with use-value. This holds good especially of the assertion that by an exchange both parties are gainers, for each seems to give what he can't use, and gets what he needs in return. This explanation of the origin of surplus value is only met with where a conception of the word value is in a nebulous condition. To be satisfied with that explanation one must forget, on the one hand, that the exchange of commodities rests as well upon the inequality of their use-values as upon the equality of their commodity or exchange value; on the other hand, one must be simple and good-natured enough to take as gospel truth everything that capitalist economists write and relate, and must believe, for instance, that the business transaction of the modern capitalist and the simple exchanges as carried on by savages are on a par with each other. We know better. We know that surplus value did not arise in the period during which barter prevailed, but makes its appearance after we have entered the period of producing and circulating commodities, the circulation of which is brought about with the aid of money. It is one of the many "tricks" of bourgeois political economists to compare our modern industries with the transaction of people who lived thousands of years ago. We are dealing, not with barter, but with the circulation of commodities.

Under no circumstances can surplus-value arise out of the circulation of commodities. Let us see! Supposing the laws underlying the circulation of commodities could be interfered with; supposing the privilege to sell commodities after ten per cent increase in price (i. e., an increase over the original value) were conferred upon the owners of commodities! The tailor who formerly sold his coat for \$30 would now sell it for \$33, but to his distress he would discover that the cloth, which formerly sold for \$30 now cost him \$33. He would have gained nothing. The result would be the same as if the name of "money" had been changed. We can try to explain the existence of surplus value on the postulate, that not all, but only a few owners of commodities know how to buy commodities below their value and sell them above it. For instance: A merchant buys from a farmer five tons of potatoes, the value of which is, let us say, \$100, for \$90, and sells them to a customer for \$110. It is true that at the end of this transaction there is more value in the pocket of the merchant than at the beginning. But the sum total of values has not increased nor decreased. We had at the start values to the amount of \$100 from the farmer, \$90 from the merchant and \$110 from the customer; total, \$300. At the end we have \$90 for the farmer, \$110 for the merchant and \$100 for the customer; total, \$300. This shows that the increased value in the hands of the merchant did not arise out of an increase in the sum total of values, but out of the decrease in the hands of others. If that was surplus-value, we would be justified in saying that the thief who takes values out of our pockets creates surplus-value. Further investigation will bring out the fact still clearer that surplus-value does not arise out of the circulation of commodities, that neither buying or selling

creates surplus value. Yet, surplus-value can not arise outside of the realm of circulation. An owner of commodities may, by his labor, transform a commodity, and in that way give it additional value; but the value of the original commodity is not increased thereby. If a shoemaker uses up \$100 worth of leather, there appears in the finished product, the shoe, the value, first, of the leather and the value of the labor expended by the shoe-maker. The value of the leather itself is not increased. And thus we are confronted by this peculiar problem: Surplus value does not arise through the circulation of commodities, but nevertheless does not, or rather cannot, arise outside of the realm of circulation.

3. Labor power as a commodity. Let us again examine our formula $M.-C.-(M. \text{ plus } M.)$. It consists of two activities: $M.-C.$ —purchase of the commodity, and $C.-(M. \text{ plus } M.)$ or sale of it. According to the laws of circulation the value of $M.$ must be equal to $C.$, however, must be equal to $M. \text{ plus } M.$ This, however, is possible only if $C.$ increases itself; only if $C.$ is a commodity that has the quality of being the source of value; a commodity producing greater value during its consumption than it originally possessed. The puzzle—"surplus-value"—is solved as soon as we discover a commodity whose use-value possesses the peculiar quality of being the source of value; a commodity, the consumption of which results in the creation of value, so that our formula in relation to it would be as follows: $M.-C.-(C. \text{ plus } C.)-(M. \text{ plus } M.)$. We know that commodity-values are the creation solely of labor. Consequently the above formula can be realized only if labor-power itself is a commodity.

"Under labor power," says Marx, "we understand the physical and mental capabilities existing in the personality of a human being, which he sets in motion as often as he produces use-values of any kind."

Labor-power must appear in the market as a commodity. What does that imply? We have seen above that the exchange of commodities presupposes owners of commodities who are at liberty to dispose of their commodities as they please. Therefore, the owner of labor-power—the worker—must be a free man, if his labor-power shall be a commodity. His labor-power must always be commodity; he must not sell it permanently, or once for all, but only for given periods of time, if he sold it once for all he would be a slave, and in place of being an owner of commodity, he would be a commodity himself. Another requirement must be complied with if labor-power is to be transformed into a commodity. We have seen that a use-value, before it can become a commodity, must be a non-use-value for its owner. As all other commodities, labor-power must be a non-use-value for the laborer before it becomes a commodity in the Market. The use-value of labor-power consists in the production of other use-values. The production of use-values, however, is dependent upon the ownership of the means of production. The worker who owns his own means of production does not sell his labor-power; he uses it himself and sells the result of his labor—his product. The conversion of labor-power into a commodity means, then, above all, the divorce of the worker from the means of production, i. e., the land and instrument of labor. The essential prerequisite for the conversion of money into capital is the "free" worker, free especially from all necessary means of production. These "free" workers have not always existed. They are the product of a long historical development, and it is at a comparatively late period that this form of labor be-

came the dominating form, the form that determines the character of society. The biography of capital begins with the sixteenth century.

At last we know the commodity that creates surplus-value. Let us see what the value of this commodity is. The value of labor-power, like the value of every other commodity, is determined by the socially necessary labor-time required for its production and reproduction. Labor-power presupposes the existence of the laborer. This existence needs for its perpetuation a certain amount of necessities of life. The necessary labor-time for the production of labor-power is equal to the socially necessary labor-time expended in the production of these necessities of life. A variety of circumstances determines how big an amount of these necessities is required for the reproduction of labor-power. The more labor-power the worker expends, the longer and harder he works, the more of these necessities he needs in order to be able to recuperate and work as industriously the succeeding day.

Again, the needs of the worker in different countries vary, owing to different climatic conditions, etc. A Norwegian laborer, for instance, needs more things for a living than one in India. In a country where the workers go barefooted and can't read or write, their needs are fewer, and consequently their labor-power sells for less than in countries where the laborer is further advanced. As we all know, the worker is perishable; he dies. Capital, however, wants to be imperishable—eternal. To bring about the imperishability of capital, an imperishable working-class is absolutely necessary; it is necessary that the workers reproduce their kind. For that reason the amount needed for the reproduction of labor-power includes also the amount necessary for the maintenance of the children and possibly also the wife of the worker. And finally, the cost of learning a given trade, of becoming skilled at certain work, must be figured into the cost of production of labor-power. All of these causes together determine that the value of labor-power of a given class of laborers in a given country at a given time be a given amount. We have dealt, not with price, but with value; not with profit, but with surplus-value, and it is necessary, too, that we should remember that we are dealing with the *value* of labor-power, not with the *wages* of the laborer. But we are compelled to point already to a peculiarity which manifests itself at the payment for labor-power. According to vulgar capitalist political economist, it is the capitalist who advances the wages to the worker, because he pays the worker (in most cases) before he has sold the products of labor. In reality it is quite the reverse. It is the worker who credits the capitalist with his labor-power. Let us, for instance, suppose I buy rye in order to make whisky. I pay for the rye after I have made the whisky, but before I have sold it. Would it not be ridiculous for me to insist that I had advanced the price of the rye to the farmer because I had paid him before I had sold the whisky? To say "I buy for cash" means to say that I pay for an article as soon as I buy it. Even the everyday merchant would smile at a bit of economic wisdom that would claim that he who pays for his goods after he has consumed them not only "pays cash," but actually advances the money to the merchant. And yet that is just the kind of rot that capitalist economists have the nerve to dish out to the worker. If the capitalist bought the commodity labor power for cash "he would have to pay for it immediately" after it comes into his possession; i. e., at the beginning of the week, not at the end. The pres-

ent system of paying the laborers adds to the load they have to carry; they are not only compelled oftentimes to risk their wages with shaky concerns, but the semi-monthly and monthly pay-day actually forces many of them to seek credit, which is given only at the expense of accepting adulterated goods at a high price. However the system of paying wages may be, the relation of worker and capitalist under normal conditions is the relation existing between owners of commodities who exchange equal values. Capital does not antagonize the laws of the circulation of commodities, but exists in harmony with these laws.

Worker and capitalist meet as owners of commodities, as free and equal and mutually independent individuals; they belong to the same class; they are brothers! Worker and capitalist exchange equal values with each other. Apparently, the kingdom has come! Apparently, the age of equality, of justice, freedom, and brotherly love appeared with the reign of the wage-system. The curse of serfdom and tyranny and exploitation has passed like a dream! Thus say the learned apologists for interests of the capitalist class!

(Continued next week.)

A Question and an Answer

San Francisco, Aug. 28, 1901.

Joseph J. Noel, Editor of "Advance":

Dear Sir—Kindly inform me how it is that the Socialist Party of S. F., formerly S. D. P., appears in the capitalist papers as the Socialist Labor Party, when, if I be correctly informed, such is not the case?

Subscriber.

The first, and possibly the chief reason why we are called the Socialist Labor Party, may come from the fact that we have nominated none but working men, members of trades unions, on our municipal ticket. It is very natural for the capitalist press to confuse Socialist Party and Socialist Labor Party under the circumstances. That is the charitable view. There is another. It is to the interest of the class represented by the "Examiner" and "Call" to keep secret the fact that the Social Democratic Party of the United States is combined in one organization. It is to the interest of this class that we be disorganized and fighting each other in factions. And it is to the interest of this class that the news of unity in our ranks be kept from the public. Further, the Socialist Labor Party has need of such advertising as the "Examiner" and the "Call" give it in this State. And these capitalistic sheets are willing to give it freely for the possible injury the S. L. P. might do to the Socialist movement, by showing that there is still a division in the proletarian ranks. When we are divided the capitalists are content. It is only when we are reconciled to each other's idiosyncrasies and are determined that no personal dislike will keep us from helping forward the cause of the downtrodden and the oppressed, that the capitalists fear us.

The capitalists have organized to destroy organizations of the workers and they have the executive, the legislative and the judicial powers of the government to aid them. In the political arena we are divided and on the economic they are united. If we would elect class conscious workers to the positions of power in the government such scenes as were witnessed at Homestead, Hazleton, Pana, and other bloody fields would not again disgrace our civilization. It is time for the creator of wealth to seize the powers of government and administer its functions in the interests of the workers.

ADVANCE



Published Weekly by Local San Francisco Social Democratic Party, at 134 Murphy Building, San Francisco, California.

Subscription price, \$1 per year; six months, 50 cents; three months, 25 cents.

In bundles of not less than five copies, per week, 1 cent per copy.

Mr. Richard Rieger is the duly accredited city agent and collector for ADVANCE, and will call on subscribers and advertisers to collect moneys for renewals and "ads." Payments can also be made at Rieger's Book Store, 322 Larkin street, City.

The State Executive Committee of the Socialist Party (Social Democrats) of California, having for technical reasons unanimously resolved to discontinue quarterly subscriptions to ADVANCE for all members in the State, i. e., to renew and pay for them, those of our California comrades who have received ADVANCE without paying for it are fraternally requested to renew their subscriptions by themselves.

SUBSCRIBERS ATTENTION!

If you find your address on paper marked with a blue pencil cross, your subscription has expired.

If your label on paper is marked with a red cross, your subscription will expire with next issue.

It has cost England \$100,000 for every Boer soldier killed in South Africa.

Seattle Socialist.—Brother Noel feels rebuked. The corrections you suggest will be attended to.

The Social Democratic Herald has been adopted as the official organ by the Federated Trades Council of Milwaukee.

Mr. Bryan has bought his own official organ in Washington, D. C., "The National Watchman," for five dollars. We think he was bunkoed.

The workingman Mayor of McKeesport, the storm-center of the steel strike, has solved the problem of riots. He appointed only trades union men as special policemen. In San Francisco the Democratic Mayor, Phelan, appoints scabs and criminals, with the result that the down-town districts are in a state of siege.

There is an effort on foot to make this organization of scabs a national one. If it is successful a decided change must come over the spirit of the trades unions. Only political action along the lines of Socialism can cope with such an organization. With the government controlled by the working class there will be no need of scabs, organized or unorganized.

The "Overland Monthly" devotes a full page in praise of Henry T. Scott for his "generous entertainment" of our "ruler," Mr. McKinley, while the latter was in San Francisco. This is quite unnecessary. The entertainment committee paid the superintendent of the Union Iron Works cash for everything. There is no necessity for thanking this hotel-keeper; one should rather ask if he had a hotel-keeper's license.

After all the steel strike and the machinists' strike and the strike of the various trades in this city may wake up the workmen to the absurdity of voting for the same candidates as the magnates of the steel trust, the machine shop owners and the members of the Merchants' Association. Any one who denies the existence of a class struggle is a scoundrel or a knave, and whoever says that this struggle does not extend into the political field is an enemy to the progress of the working class.

The United Labor League of Philadelphia has gone on record for Socialism. The franchise-grabbers drove the Democrats and the Republicans alike into a corner. When Comrade Fred Long brought in his report of the committee appointed at the time of the latest franchise steal, not a murmur of protest came from any part of the audience, though the report was along the lines of militant class-conscious Socialism. A few more every day, and then enough to complete the work of overthrowing capitalism forever.

The editorials from the "Portland Oregonian" we have been "lifting" for the benefit of ADVANCE readers, to show with what intelligence and precision a capitalistic editor could go to the root of the industrial problem, have come to an anti-climax. The editor's solution of the problem is free trade. We have dropped him from our exchange list. A man with no more brains than to offer this pet idiosyncrasy of a lot of idiots as a remedy for our social ills is not worth the postage to carry ADVANCE to him weekly.

From Montana come the news that the State Trades and Labor Council has created a standing committee whose duty it will be to educate the members of the various affiliated unions upon working class politics. The fine Italian hand of the Socialists is evidenced in this. With a standing committee pouring Socialist literature into the various unions bearing the seal of official approval, Mr. Clark, the millionaire, and all the rest of that gang of parasites who fatten on the political ignorance of the working class, will soon be relegated to "innocuous desuetude." There will be something doing up Montana way in a very few years if this Socialist agitation keeps up in the unions.

"All this is a large question and a very immediate one in Europe, but it is not without its direct bearing in the great Republic of America also. There you have a national constitution of surpassing justice and nobility, perhaps the freest, most liberal, most enlightened constitution that has ever yet governed a nation of men. But you have the defects of your qualities even in America, where arrogated rights show themselves in the realms of capital and of individual ownership of land almost as absolutely as on the thrones of the Old World. The Samson of popular power has to fight the arrogated rights that come in the name of monopolies as well as those that come in the name of monarchies.—Hall Caine.

An organization of strike breakers is in process of formation in the East. Freedom of contract; the right to work; no dictation, is their platform. Slavery, starvation, and obedience, is a fair translation of it. These hirelings of the capitalists go from one strike to another and help to debase the workmen with whom they come in contact. They can get as high as ten dollars a day during a strike and are not above the most contemptible tricks to gain their ends. The fact that they

are unskilled and destroy much property while trying to operate a plant matters nothing to the capitalists. The object is to secure as many men in a given mill as possible. Numbers count for considerable when it comes to disheartening the strikers.

One more proof of the superiority of our wealthy class. Paris has to descend to an unseemly depth in vice to please the yearly visitors that flock from America to the French capital. Jules Cambon, the French Ambassador to the United States, protested against what seemed to him "the bad tendencies." Senator Beranger, head of the license department, admitted Cambon's impeachment, but in extenuation, said, "These Americans come intent on being amused, and declaring their intention so loudly that the city takes on a particular hue for their benefit." The "particular hue" in question is a bright saffron, and is affected for the benefit of not only the males, but the females of our species. We are fast proving our Anglo-Saxon qualities by being long-faced, canting hypocrites at home, and loud-mouthed offenders of decency abroad.

Benjamin Ide Wheeler, President of the State University, in answer to the communication sent by the San Francisco Labor Council protesting against scabs from his university, working against the unions, answered that the university is for the preservation of liberty and that the students have the right to work for whom they please, and that the young men employed are working their way through school. All this would be excellent matter if it were true. The principal clause is the preservation of liberty by the university. This can be questioned when we see that capitalism hinders liberty, and to the extent that the State University aids capitalism to that extent does it give consent to the riveting of chains on workmen's wrists. And the statement that the men who unloaded the schooner "Irwin" are working their way through school is an untruth and the President knows it is an untruth. The names of the men were published, also the *fraternity* each belonged to. Dr. Wheeler knows, and so does every one at all acquainted with life at any of our American colleges, that the first thing necessary to gain entrance to any fraternity is money. The university scabs are from the capitalist class. They have money. They worked merely to break the strike and President Wheeler knows it.

The necessity for additional protection for the lives and property of our citizens may not be apparent to some people, but to us it is very much apparent. Have we not 350 lawless rascals calling themselves a Merchants' Association? Who knows what they may not do besides import into this city blacklegs and criminals, and invest them with a star and a club, with instructions to use the latter unsparingly? Unless the working class wakes up to the necessity for protecting its members, the 350 merchants, ship-chandlers, and grocers will abuse them to the point of individual retaliation. Then the militia may be called out. Let the unions force every case in court against these imported criminals who have been raised to the dignity of guardians of the peace. Let them also push all cases against members of the regular force who have shown a desire to throw us back into the stone age of human development. And where a striker is arrested for picketing, let him not be left alone to suffer, without a friend to bid him cheer. These are things which may be done now, at once. And by persistent effort so much good

may be accomplished that the 350 grocers, etc., may not be so imperial in their demeanor. In fact, this is all that may be done till the working class captures the city government and runs it in its own interests.

There is a symposium being carried on in one of the dailies on the reconciliation of labor and capital. We wish to say that there is no disagreement between these two inanimate forces. Labor produced capital. Until labor was applied to the natural resources of the world there was no capital. And to make it appear that the creator and the thing created are antagonistic is worthy of the capitalistic newspapers. There is an antagonism, however—but it is between the possessors of these things, not between the things themselves. The class possessing all the capital created by labor, and the class possessing the labor power, ready to create capital, are antagonistic and no amount of persuasion will ever reconcile them. Only the absolute capitulation of one or the other will bring peace. There can be no capitulation by the working, the creating class. It is too strong, it is too virile. Every day adds to its power, for every day adds to its numbers and intelligence.

The members of the Sailors' Union have a new problem to face. Action has been taken in court against the union for alleged violation of contract. The Pacific Coast Steamship Company, after reciting the serious injury done by the defendants, prays for damages against them. This makes clear without further equivocation that this company and the Merchants' Association will not rest till the unions are smashed. Mr. Perkins, head of the steamship company, is Senator from California and is after the office again. Can the strikers not see how closely related our law makers are to the capitalist class? And the laws made by members of the capitalist class are invoked to protect the capitalist class against the working class. Need one seek far for a remedy? If the working class, being stronger, exercised its strength and became the law-making class, there would be no fear of judgment against members of the union for exercising the freedom of quitting work as soon as conditions are not favorable for the continuation of that work.

Special Notice.

The City Central Committee, at its last regular meeting, authorized the business manager of "Advance," Comrade Liess, to appeal to the State for funds to help the paper. Owing to the increased size and the fact that the former management left a mortgage of \$400 hanging over the paper, it is a serious matter for the consideration of all comrades throughout the State. The comrades everywhere should make an effort to pay this off. Without the "Advance" in California our party would not be as fearless and aggressive as it is today, nor would it have the cohesiveness and strictly proletarian character so essential to the welfare of the Socialist movement. The paper is undoubtedly the point of crystallization for the organization in the State, therefore the comrades throughout the State should make an effort to pay off this debt. Let every one give as much as he can, no matter how little, it will be accepted and duly credited. We are in considerable difficulty at present. A ready response will be appreciated. Our paper needs your help.

Send all contributions to Emil Liess, Manager of "Advance," 134 Murphy building, San Francisco, cal.

The Legal Committee.

In the decision handed down by five learned judges, whereby the power of a community to govern itself was denied, the following phrase appears. "The question is raised if a county or city can initiate laws by petition. No legislature can give the power to these communities to govern themselves." Here is a plain case. Theoretically, this is a government of the people, by the people, for the people. Actually, it is a government by a few lawyers, who have been raised to the dignity of judges. Even when the people, after much sacrifice of time and money, impress their representatives with the necessity of passing certain measures for the benefit of the people along come these judges, and in a few sentences crowded with circumlocution, undo all the labor of years. Every attempt at freedom for the people is met by the same mass of arguments why the people should not be free. One would imagine we had jumped twenty years into the future, and had that emperor promised us by a certain Mr. Hadley.

The basis of our law is found in English jurisprudence, and English jurisprudence has developed in antagonisms between the ruler and the ruled, between the sovereign and the common people. In this country the people rule themselves, and yet because the phraseology of our courts presupposes an existing antagonism between the ruler and the ruled the people who rule themselves are placed in the position of lying their own hands. In other words, the American people are hampered at every turn by the antagonism between a mythical sovereign and themselves. "No legislature can give the power to these communities to govern themselves," says the court. Who would this power, if it were granted, injure? Surely, not the people of the whole State; still less, if possible, the people of the community having this power. Who, then? The question resolves itself into this: Given a sovereign court, a collection of men heavy of phrase and dull of wit, give them the power to declare every law made for the benefit of the people unconstitutional, and what will be the outcome? Surely, the people will some day arouse themselves and say: We are sovereign in fact as well as in word in our land. Imported myths cannot stand in the way of our progress. Hair-splitting and fictitious sovereignty outside of ourselves, yet resting in us, that must be persuaded we are fit to govern ourselves before we can govern ourselves, will not be allowed to hinder our development. These courts and these judges abuse our patience. Away with them! When this is done, and it will be done, we can then have a government of the people, by the people.

The Opening of Our Municipal Campaign.

Our manifesto and declaration of principles are open to the consideration of all citizens of this city. The class war now going on in San Francisco is clearly explained, and the reason for it and the only remedy. The common ownership of all the utilities in the city is demanded and if our candidates are elected they will at once set to work to enact such laws as will make the street railways, the gas and electric light plants, and all other general utilities, the property of the people. They are rightfully the property of the people, for the people build them and paid for them, though they are held for ransom by the capitalist class. This must change. Workingmen who built these plants, and who added to the wealth of the city are either dead and buried in Potter's Field, or living, they are tramping the highways or sub-

sisting on charity. Meantime, the capitalists who did none of the actual work of building the plants, are living in luxury, making every workingman in the city pay for the use of cars, light, etc., that are produced by their brothers of the working class. This must stop. We have men and we have principles that will stop it. Our candidates are union men; they are workingmen. We ask you to look at our ticket. We ask you to study our platform. If there is anything wrong we will not only be glad to change it, but we will furnish a hall FREE to any one that will be kind enough to come and explain why he objects. This is a fair offer. It is more than would be granted by any other political party. We court criticism. We wish to be as near perfection as it is possible for a political party to be. We know we have the only true principles that will ever emancipate the working class from its present bondage. Furthermore, we do not elect a man and tell him to govern us. We elect a man who will carry out the wishes of the people. The people govern the man elected on our ticket and to that end we hold the signed resignation of every one of our nominees. This gives us absolute control of our representatives. When they do anything contrary to the principles of Socialism, when they do the least thing contrary to the interests of the working class, they are hauled down and retired to oblivion.

There is absolutely nothing offensive to the best interests of our city in the platform of the Socialist party. It is constructive from beginning to end.

Meetings will be held every Thursday and Sunday night at the Academy of Sciences Hall, Market street, where questions may be asked concerning it. Also street meetings will be held every Sunday and Tuesday evenings at the corner of Grant avenue and Market street, for the purpose of explaining the platform of the Socialist Party and other questions pertaining to Socialism. This is a campaign of serious import to the Socialist movement on the whole Coast. Every friend of Socialism should work.

Bishop Potter's View of the Future.

That thing which, as I turn my face toward the future, seems to be climbing up above the horizon, is not any patent, ready-made republic, in which almost all liberty of action or achievement, whether in letters or art, or in the industrial world, is taken away from us, and the whole force of human society reduced to the dead level of a dreary commonplace, in which men and women everywhere shall dress alike, in paper costumes, which will need no washing and can be burned up every evening; but rather that diviner republic in which he of largest gifts will have learnt that his noblest and sweetest use of them is not for his own gain or his own aggrandizement, but for every weaker, lowlier, less endowed brother or sister, who may need to have a narrow and sordid life touched with the hand of brotherly help and illumined by the light of brotherly love.—Bishop Potter.

The reverend gentleman need have no fear that a republic of mediocrity, where no man with genius can express himself, is glimmering on the horizon. When every man has the opportunity to develop his soul, the differences in individuals will be accentuated. The things that are chief in making the "lowlier and the sordid life" not only possible but necessary in these our own days, will be dispensed with then. A nobler breed of men, and a kinder, truer lot of brothers, and a sweeter, wholesomer lot of companions will fill the world then than now. And it will not come one-half so much from argument and exhortation as from

a wiping away of the necessity to be cruel and mean. Life today hardens one's heart or breaks it. Life in the "diviner republic" will bring the opposite of such conditions into being, and with the conditions changed man will change. And we are fast moving towards that diviner republic, though not along the route advised by Bishop Codman Henry Potter. And we can almost risk our reputation as a prophet when we say that the reverend bishop need have no fear of being compelled to wear paper clothing. He has been used to the finest broadcloth and we know that use breeds habit in a man. For that reason we shall fight for the retention of broadcloth as ministerial garb, though we offend some of our brothers in the "diviner republic." And therein the reverend bishop has proof that there will be at least one subject upon which there will be two opinions when the millennium is ushered in.

Street-car Men Are Threatened.

DISMISSAL, THE PENALTY FOR HELPING ORGANIZED LABOR.

The street railway companies have threatened to discharge any employe who aids the locked-out union men. A conductor on the Sutter street line who undertook to sell tickets to a benefit for the strikers was severely reprimanded and threatened with summary dismissal if he sold a ticket. The Market Street Railway Company also has coerced its employes until they dare not contribute a penny to a union benefit.

"If you sell or attempt to sell one of those tickets for the labor benefit your services will not be required any longer by this company."

That was the message in substance that the Sutter Street Railway Company sent one of its conductors, whose sympathies led him to accept for sale a package of tickets for a labor benefit.

Walter MacArthur, editor of the "Coast Seamen's Journal," tried men on the California Street line.

"I would like to sell those tickets for you," one of the conductors said, "but I cannot. They would discharge me if they heard I had them in my possession."

On the Market Street lines the men were equally afraid.

"I went out to a barber-shop near one of the power-houses of the Market Street lines," said Mr. MacArthur yesterday, "and offered the barber a package of tickets, asking him to keep them in his place and sell them to any carmen who applied.

"Take those out of my shop," he cried. "If the railway company found that I had allowed tickets to a labor benefit inside my doors they would drive me out of business by threatening to discharge any man seen patronizing my shop."

"A conductor on the Sutter Street line was very willing to dispose of some tickets for us. One afternoon I met him on his car and gave him a bunch of 200 tickets. The next day he was not required at the carhouse. He was about to leave his home to go out and sell some of the tickets among the carmen when a message for him came from the superintendent's office. He returned to the carhouse.

"Is it true," they asked him, "that you were given 125 tickets for the labor benefit?"

"No," he said, "I have taken 200 tickets."

"If you sell or attempt to sell one of those tickets your services will not be required any longer. There is nothing further to be discussed," said the railway official.

"The conductor had no choice in the matter. He had to return all the tickets to me. He was afraid to take even one for himself. That

is the way in which the street-railway corporations coerce their employes and deny them the privilege of using their wages as they please."—Daily Paper.

This is our freedom; this is our boasted liberty and equality. Who that is a man would stand such conditions? Who that is a man with brains would not seek for a solution of such a problem as is here presented. Can the knowledge possessed by the Socialists that there is a class struggle going on in society be longer disputed by members of the working class? Here are the owners of the street railways helping the Merchants' Association and doing all in its power to keep their employes from helping other members of the working class. If the city owned the street railways, no such action would be tolerated for a minute. If the working class knew enough to strike one good blow at the ballot-box and elect men into office upon the platform of common ownership of the street railways and other utilities, freedom that is denied men now would be taken as a matter of course. There would be no five or six thousand men obeying the whim of one or two.

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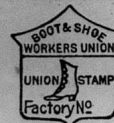
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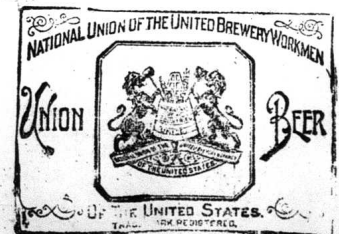
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A Dream.

BY RALPH IRONS (Olive Schriener).

I thought I stood on the border of a great desert, and the sand blew about everywhere. And I thought I saw two great figures like beasts of burden of the desert and one lay upon the sand with its neck stretched out, and one stood by it. And I looked curiously at the one that lay upon the ground, for it had a great burden on its back, and the sand was thick about it, so that it seemed to have piled over it for centuries.

And I looked very, curiously at it. And there stood one beside me watching. And I said to him, "What is this huge creature that lies here on the sand?" And he said, "This is a woman; she that bears men in her body."

And I said, "Why does she lie here motionless with the sand piled about her?"

And he answered, "Listen and I will tell you! Ages and ages long she has lain here, and the wind has blown over her. The oldest, oldest man living has never seen her move: the oldest, oldest book records that she lay here then, as she lies here now, with the sands about her. But listen! Older than the oldest book, older than the oldest recorded memory of man, on the Rocks of Language, on the hard-baked clay of ancient customs, now crumbling to decay, are found the marks of her footstep! Side by side with him who stands beside her you may trace them: and you know that she who now lies there once wandered free over the rocks with him."

And I said, "Why does she lie there now?"

And he said, "I take it, ages ago the Age-of-dominion-of-muscular force found her, and when she stooped low to give suck to her young, and her back was broad, he put his burden of subjection on to it, and tied it on with the broad band of Inevitable Necessity. Then she looked at the earth and the sky, and knew there was no hope for her and she lay down on the sand with the burden she could not loosen. Ever since she has lain there. And the ages have come, and the ages have gone, but the band of Inevitable Necessity has not been cut."

And I looked and I saw in her eyes the terrible patience of the century, and the ground was wet with her tears, and her nostrils blew up the sand.

And I said, "Has she ever tried to move?"

And he said, "Sometimes a limb has quivered. But she is wise; she knows she cannot rise with the burden on her."

And I said, "Why does not he who stands by her leave her and go on?"

And he said, "He cannot. Look—"

And I saw a broad band passing.

I heard a sound of something cracking, and I looked, and I saw the band that bound the burden on her back broken asunder; and the burden rolled to the ground.

And I said, "What is this?"

And he said, "The Age-of-muscular-force is dead. The Age-of-nervous-force has killed him with the knife he holds in his hand; and silently and invisibly he has crept up to the woman, and with that knife of Mechanical Invention he has cut the band that bound the burden to her back. The Inevitable Necessity is broken. She might rise now."

And I saw that she lay motionless on the sand, and with her eyes open and her neck stretched out. And she seemed to look for something on the far-off border of the desert that never came. And I wondered if she were awake or asleep. And as I looked her body quivered, and a light came into her eyes, like when a sunbeam breaks into a dark room.

I said, "What is it?"

He whispered, "Hush! the thought has come to her, 'Might I not rise?'"

And I looked and she raised her head from the sand, and I saw the dent where the neck had lain so long. And she looked at the earth, and she looked at the sky, and she looked at him who stood by her; but he looked out across the desert.

I saw her body quiver; and she pressed her front knees to the earth, and veins stood out; and I cried, "She is going to rise!"

But only her sides heaved and she lay still where she was.

But her head she held up; she did not lay it down again. And he beside me said, "She is very weak. See, her legs have been crushed under her so long."

And I saw the creature struggle; and the drops stood out on her.

And I said, "Surely he who stands beside her will help her?"

And he beside me answered, "He cannot help. She must help herself. Let her struggle till she is strong."

And I cried, "At least he will not hinder her! See, he moves farther from her, and tightens the cord between them, and he drags her down."

And he answered, "He does not understand. When she moves she draws the band that binds them, and hurts him, and he moves further from her. The day will come when he will understand, and will know what she is doing. Let her once stagger on to her knees. In that day he will stand close to her, and look into her eyes with sympathy.

And she stretched her neck, and the drops fell from her. And the creature rose an inch from the earth and sank back.

And I cried, "Oh, she is too weak; she can not walk! The long years have taken all her strength from her. Can she never move?"

And he answered me, "See the light in her eyes?"

And slowly the creature staggered on to its knees.

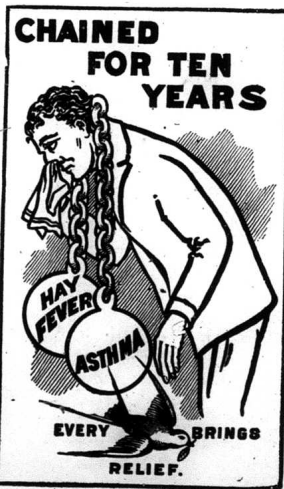
San Francisco is still the strike center of the Coast. Men are brought from the East by the bosses almost daily and refuse to go to work when they learn the conditions that prevail here. There is no honor or honesty in taking a man from his home and throwing him penniless on a community under false pretenses. The owners of the Union Iron Works and the other would-be slave drivers may live to regret their action.

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A Few Thoughts from the Symposium on the Reconciliation of Capital and Labor.

BY CARROLL DAVIDSON WRIGHT, UNITED STATES COMMISSIONER OF LABOR.

It must be granted that industrial conditions constitute the basis of society, and that all social reforms must hinge upon industrial conditions, and, therefore, the economic trend of these conditions toward what we popularly know as socialism constitutes a vital question.

One of the great objects of socialism is to eliminate competition. We are having now, in this decade, various combinations with the avowed purpose of eliminating competition. We are told of the competition among the members of a single group; that each group has its own internal competition; that by consolidating all the members of that group into a great combination internal competition ceases.

Then we should have the great groups competing with each other. Suppose, for instance, that under the modern industrial combination all the farmers should combine, and all the textile manufacturers, and so on down the list. In some degree these combinations destroy competition among the individual members of these groups, and then can these great combinations compete with each other?

One of these difficult questions of the trust discussions is found in that very matter. These socialists themselves feel that the trust, or the industrial combination (which has come up since the trust), is an evidence of the power of combination to kill competition. These groups may become consolidated into greater groups, and finally into one group, and then the Government takes the place of the combination. It is one of the tendencies of the times. It belongs to this trend.

Whether it will ever be accomplished it will come like all these other achievements of state socialism—as a matter of industrial evolution—and we shall find ourselves in the environment, and probably not quarrel with it.

The trust means the equalization of capital.

It so happens that there are 2,050 railroad corporations in this country. It is difficult to state just how many systems there are, but something like 800 roads or corporations run the 2,050; and it is perfectly safe to say that ten men in the United States, whose names are familiar, control the whole 2,050 roads, either directly or indirectly.

There are influential men out side of this group of ten powerful men—great railroad managers, able men, ornaments to the country—but nevertheless these ten men control the railroad business of the United States, and nearly all of them live in the city of New York.

The Interstate Commerce Commission has said:

"It is a matter of common knowledge that vast schemes of railway control are in process of consummation, and that the competition of the rival lines is to be restrained by these combinations. If the plans already foreshadowed are brought into effective results there will be a vast centralization of railroad properties, with all the power involved in such far-reaching combinations, yet uncontrolled by any public authority."

This is a statement which will gradually and more rapidly as time goes on, sink into the consciousness of this country; and when it sees that instead of ten men it is five, then instead of five it is three, and instead of three it is one man that controls all the railroad interests of the country, it will be found that public sentiment will not be afraid of the trend toward socialism.

The chief element which is inducing the

wage receiver to become a state socialist is machinery.

Trades unions themselves are not socialist organizations, although their members may in some degree be members of the Socialist party. There have been some very sharp contests in the general meetings of the representatives of trades unions of this country by the Socialist and anti-Socialist elements.

On the whole, socialism has been defeated in these contests, but here and there, among workmen individually, the socialist trend is clearly perceptible, and it grows out of machinery, which is at the bottom of the movement. The workman does not oppose machinery as such, for he recognizes that through it his wages have been increased, his productive power greatly enhanced, his comforts broadened and his work-day greatly reduced.

Nevertheless, he believes, with many economists, that so far the benefits arising from the application of power machinery have not been equitably divided.—San Francisco Examiner, Sept. 4th.

A Few Objections Over-Ruled.

When you describe the Socialists as a class "unsuccessful" you make a serious mistake. You should know, if you are at all informed, that many of not only the leaders but of the rank and file of the Socialist movement are men and women of pre-eminent ability, people who are able to cope with conditions as they are and live. But they are generous souls who are capable of looking to the future and who are willing to sacrifice present advantage for their class first and for humanity finally.

Gentlemen, you seem to laud contentment as a virtue in itself. A well-fed hog is the most perfect type of perfect contentment. Should one's contentment "reach no farther than the satisfaction of his individual wants? Are we brothers or are we not?"

You seem greatly exercised because, as you say, the Socialists expect to at once bring in the millennium or kingdom of God on earth. Now of course you put this, as suits your purpose, in a false light. But suppose we admit, for the sake of argument, that we hope to "at once" bring in the millennium—that day which has been the objective point of the yearning eyes and that has been the subject of the best people of all countries and ages. Now, dear friends, please be frank. Do you want the millennium or do you not? Do you wish it indefinitely postponed—laid on the table, so to speak? If you don't want the millennium, say so like little men. You don't want it, eh? It might effect the price of pork. You prefer to go on working ten hours a day and getting your glass of beer via the side entrance after six o'clock.

But I hear you say, "We want the millennium brought in but you Socialists can't do the trick. You haven't got the right card up your sleeve."

And to this I answer, all right, then; you fellows bring it in. Nobody is standing in your way. Why don't you do it? You've had a long chance at the wheel. And instead of guiding the old tub toward the harbor you are steering it straight toward the rocks. You have proved yourselves poor pilots and we demand, in the name of the crew and passengers, in the name of the working-class and humanity, that you either change your course or give us a turn at the wheel.

But, as I said, you try to put us in a false light in this matter. Socialism will give the order to "about face"; and the ideal will then be within measurable distance. We are now

standing like the Orientals, with our face toward the past and our eyes upon the ground. Socialists expect the dreams of the past to "come true." You gentlemen are fatalists; you do not expect them to ever come true.

There will be work enough to do under Socialism. There will be moral battles to fight, problems to meet and solve and plenty of new worlds to conquer. We will have to battle with inanimate nature then as now. But we will do it co-operatively instead of individually. Science and the machine will work with and for men, not against men as now. Does the workman not have to compete with the machine now? No? Then why the unemployed problem, which, like the poor, is always with us? Socialism will refuse to permit one man to exploit another by means of the private ownership of the machine which neither he nor any other one man created. No man has a moral right to privately own that which he did not individually create or its equivalent in value.

Now, at this point you run yourselves into a queer contradiction. You first ridicule the Socialists for wishing, as you say, to bring about the kingdom of God on earth. Then you quote Christ's words, "Seek ye first the Kingdom of God on earth. Then you quote Christ's words, "Seek ye first the Kingdom of God," etc., and blame the Socialists for not doing this but, "Seeking first the economic basis." Evidently, gentlemen, the poet's description of woman, "uncertain, coy and hard to please," would about fit you. You damn us if we do and you damn us if we don't.

The simple fact is, the Socialists propose, by laying firm and sure "the economic basis" to provide the only means for bringing in the kingdom of God on earth. The Socialists are blazing the way and building the road for the "Kingdom of God" to travel over.

Competition is war—industrial war—is it not? And we have W. T. Sherman's war for it that war is hell. Now things which are equal to the same thing are equal to each other. Consequently competition is hell. But hell is not a favorable place in which to prepare men for heaven is it? The Socialists propose to kill commercial competition, which is hell. Then, since the natural instinct of man is to rise (individualistic theology to the contrary notwithstanding) humanity will redeem itself. Do you doubt it friends?

W. A. COREY, Chieftain San Diego.

Quite a novel, and at the same time effective, method of securing justice was adopted by two thousand textile workers of Wesson, Miss., which town boasts of having the largest cotton mill in the South. A manager by the name of Oliver started out to make a record by discharging the old employes—they were thrown out on the scrap-heap like so much old iron. A sort of revolutionary spirit inspired the other employes, and one fine evening recently about 300 of them formed a procession, marched to Manager Oliver's residence, and politely informed that gentleman that if he did not vamoose instanter his carcass would decorate a telegraph pole. The modern cannibal did not stop to argue. He ordered a carriage, gave orders to pack his belongings and decamped. When the mill proprietors heard the news they reinstated the old employes. The marchers were lawbreakers—breakers of capitalistic laws. Who will condemn?—Cleveland Citizen.

"Papa, what is a syndicate?"

"My son, it is a body of human beings entirely surrounded with money."—"Life."

Evolution and Socialism.

The theory of universal evolution which—apart from such or such a more or less disputable detail—is truly characteristic of the vital tendency of modern scientific thought, has also been made to appear in absolute contradiction with the theories and the practical ideals of Socialism.

In this case the fallacy is obvious.

If Socialism is understood as that vague complex of sentimental aspirations so often crystallized into the artificial utopian creations of a new human world, to be substituted by some sort of magic in a single day for the old world in which we live, then it is quite true that the scientific theory of evolution condemns the presumptions and the illusions of artificial or utopian political theories, which, whether they are reactionary or revolutionary, are always romantic, or in the words of the American Senator Ingalls, are "iridescent dreams."

But, unfortunately for our adversaries, contemporary Socialism is an entirely different thing from the Socialism which preceded the work of Marx. Apart from the same sentiment of protest against present injustices and the same aspirations toward a better future, there is nothing in common between these two Socialisms, neither in their logical structure nor in their deductions, unless it be the clear vision, which in modern Socialism becomes a mathematically exact prediction (thanks to the theories of evolution) of the final social organization—based on the collective ownership of the land and the means of production.

These are the conclusions to which we are led by the evidence of the facts—facts verified by a scientific examination of the three principal contradictions which our opponents have sought to set up between Socialism and scientific evolution.

From this point it is impossible not to see the direct causal connection between Marxian Socialism and scientific evolution, since it must be recognized that the former is simply the logical consequence of the application of the evolutionary theory to the domain of economics.—Enrico Ferri.

The Steel Strike.

In discussing the steel strike, remember this:

The steel trust owns a certain number of mills. Of these, a certain proportion, say one-half, are worked by non-union men.

The union men demand not that all the mills be made into union mills, but that non-union men be permitted to join unions without losing their places. The trust, which has compelled men to sign agreements not to join unions, refuses to rescind the agreement, and part of the unthinking public sympathizes, saying that the union men, as long as they are well paid and get what they ask for, have no right to force unionism on non-union mills.

But this is the situation. The trust hates the union—nobody doubts that.

The trust cannot run all its mills all of the time.

In the dull season some mills must be idle, some of the men must be thrown out of work.

Everybody knows that in the dull season the trust will throw out of work the union men who get high wages, and employ non-union men who take what is given to them.

If the union men allowed this state of affairs to continue without a struggle, this would result:

In hard times union men would always be idle, non-union men would be busy.

A premium would be put on the existence of the non-union men, and union men would work at serious disadvantage.

Capital depends on labor, but the latter does not depend upon capital. If all the laborers would vanish from the world today, capitalists would perish in less than six months, for production would cease and famine would reign from one end of the earth to the other. But if all capitalists would pass down into their graves, and bury their wealth in their tombs, laborers would not only survive, but grow rich, for then they would get full amount of the wealth produced by their exertions. It is true that they would be without money and without machinery, but they would create these as they have created the wealth and the machinery of the world.—Rev. Father McGrady.

Nothing can be worse for a country—for its ultimate good—than a wealthy class pouring out generous sums of money in "charity." It fills the land with paupers faster than it can relieve suffering and need. Some day—and the day is not far distant—we will have a different order of things here. America is too intellectual and too great to remain long behind the march of progress. Some day there will be no idlers, either among the rich or poor, because enormous properties will no longer exist. It is useless to smile and tell me that I am a dreamer of impossible dreams. What man has done man can do.—Ella Wheeler Wilcox.

Sometimes a public office is a public trust administered in the interest of a private trust.—"Puck."

Advance Co-operative Bakery.

All our readers, comrades and sympathizers with the cause of organized labor should deem it their duty to help to make the "Advance Co-operative Bakery" a great success. You can do so by asking for bread only that bears the Union Label. The "Advance Co-operative Bakery" is the only bakery in the city that is owned and conducted by class-conscious trades union men, the only bakery whose bread bears the Union Label.

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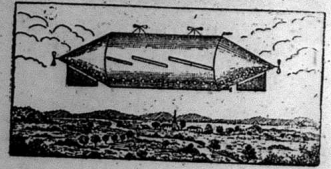
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San Francisco Trades Union Directory

- BAKERS and Confectioners International Journeymen, No. 24. Meets 1st and 3d Saturdays, at 117 Turk street. Marcel Wille, Secretary.
- BAKERS and Confectioners International, Journeymen, No. 106. (Drivers). Meets every Wednesday, 6:30 p. m., at 117 Turk street. Herman Vogt, Secretary, with Liberty Bakery, cor. Jones and O'Farrell streets.
- BAKERS and Confectioners International, Journeymen, No. 117. (Italian), 117 Turk street. Marcel Wille, Secretary, 117 Turk street.
- BAKERS (Cracker) and Confectioners International, Journeymen, No. 125. Meets 1st and 3d Monday at Garibaldi Hall, 423 Broadway. C. E. Pursley, Secretary, 2109½ Mason St.
- FARBERS International Union, Journeymen, No. 148. Meets every Monday, 8:45 p. m., at 32 O'Farrell street. I. Less, Secretary, 927 Market street, room 207.
- BOOT and Shoe Repairers Union, Custom. Meets 1st Tuesday in each month at 102 O'Farrell street.
- BOOT and Shoe Workers Union International, No. 216. Meets every Monday at 909 Market St. F. Maysenhelder, Secretary, 522 Eighth St.
- BOOKBINDERS Protective and Beneficial Association. Meets 1st Friday at 102 O'Farrell street. L. G. Wolfe, Secretary, 765 Fifth St., Oakland.
- BOILERMAKERS and Iron Ship Builders, Brotherhood of, No. 25. Meets 2d and 4th Thursdays, at 102 O'Farrell street. H. McNesby, Secretary, 320 Harriet street.
- BOILERMAKERS and Iron Ship Builders, Brotherhood of, No. 205. Meets 1st and 3d Friday at Potrero Opera House, Tennessee St. John Honeyman, Secretary, 831 Texas St.
- BOILERMAKERS and Iron Ship Builders' Helpers, No. 9052. Meets Wednesdays at 121 Eddy St. Walter J. Cullen, Secretary, 1320 Harrison St.
- BLACKSMITH Helpers (Machine), No. 8922. Meets Tuesdays at 102 O'Farrell St. John Quigley, Secretary, 142 Silver St.
- BLACKSMITHS, No. 168. Ship and Machine, International Brotherhood of. Meets Fridays at 102 O'Farrell St. G. Clarke, Secretary, 62 Rausch St.
- BREWERY Workers International Union of United, No. 7. Branch 1 meets 2d and 4th Saturday; Branch 2 meets 2d and 4th Thursday; at 1159 Mission St. Ludwig Berg, Secretary, 1159 Mission St.
- BREWERY Workers, International Union of United, No. 102. Bottlers. Meets 1st and 3d Tuesday, 8:30 p. m., at 1159 Mission St. A. R. Andre, Secretary.
- BREWERY Workers, International Union of United, No. 227. Drivers. Meets 2d and 4th Monday, 8:30 p. m., at 1159 Mission St. A. Rudolph Speck, Secretary.
- BROOMMAKERS International, No. 58. Meets 1st and 3d Thursday, at 1159 Mission St. Geo. F. Daley, Secretary, 3514 Twenty-sixth St.
- BLACKSMITHS International Brotherhood of, No. 99. Carriage and Wagon. Meets every Wednesday at 117 Turk St. W. W. Clarke, Secretary, 320 Lexington Ave.
- BLACKSMITH Helpers and Finishers, No. 9106. Meets Wednesday nights at 1159 Mission St. John B. McLennon, Secretary, 525 Connecticut St.
- CARRIAGE and Wagon Workers International, No. 66. Painters. Meets every Thursday at 1133 Mission St. T. J. Finn, Secretary, 1622 Mission St.
- CARRIAGE and Wagon Workers International, No. 69. Wood Workers. Meets every Tuesday at 117 Turk St. Fred Hoese, Secretary.
- CARPENTERS and Joiners of America, United Brotherhood, No. 483. Meets every Monday at 915½ Market St. A. E. Carlisle, Secretary.
- CIGARMAKERS International Union of America, No. 228. Meets 1st and 3d Tuesday at 368 Jessie St. J. A. Ramon, Secretary, 368 Jessie St.
- CLERKS International Protective Association, Retail, No. 432. Meets every Tuesday at Pioneer Hall, 32 Fourth St. Leo Kaufmann, Secretary, 1084 Golden Gate Ave.
- CLERKS International Protective Association, Retail, No. 410. Shoe Clerks. Meets every Wednesday at 102 O'Farrell St. J. E. Kelly, Secretary, 28 Kearny St.
- CLERKS Protective Association. Drug, No. 472. Meets Fridays at 909 Market St. H. Schwartz, Secretary, 1718 Geary St.
- CLERKS, Ship, No. 8947. Meets Thursdays at 5 Market St. Room 17. W. O. Ferrall, Secretary, 315½ Capp St.
- COOPERS' International Union of N. A., No. 65. Meets 2d and 4th Thursday at B. B. Hall, 121 Eddy St. Secretary, W. T. Colbert, 280 Lexington Ave.
- CORE Makers' International Union, No. 68. Meets at 1159 Mission St., Thursday. Secretary, Walter Green.
- DRIVERS' International Union, Team, No. 85. Brotherhood of Teamsters. Meets every Thursday at Teutonia Hall, 1332 Howard St. John McLaughlin, Secretary, 210 Langton St.
- DRIVERS' International Union, Team, No. 228. Sand Teamsters. Meets every Wednesday, at 1159 Mission St. M. J. Dillon, Secretary, 5 Homer St.
- DRIVERS' International Union, Team, No. 224. Hackmen. Meets every Thursday at 102 O'Farrell St. John Dowling, Secretary, 27 Fifth St.
- DRIVERS' International Union, Team, No. 226. Milk Drivers. Meets every Wednesday at Mangel's Hall, 24th and Folsom St. A. Djeau, Secretary, 935 Market St., Room 17.
- DRIVERS' International Union, Team, No. 256. Meets at B. B. Hall, 121 Eddy St., Tuesdays. Secretary, James Jordan, 530 Castro St.
- ELECTRICAL Workers of America, National Brotherhood, No. 151. Linemen. Meets every Monday at 102 O'Farrell St. J. F. Leonard, Secretary, 1227 Filbert St.
- ENGINEERS, International Union of Steam, No. 64. Electrical and Steam Engineers. Meets Fridays at Odd Fellows' Hall. W. T. Ronney, Secretary.
- GARMENT Workers of America, United, No. 131. Meets every Thursday at 117 Turk St. Ed. Corpe, Secretary, 3382 20th St.
- GARMENT Workers Union, International, Ladies, No. 8. Cloakmakers. Meets every Tuesday at 915½ Market St. I. Jacoby, Secretary.
- GLASS Bottle Blowers Association of the U. S. and Can., No. 3. Meets 2d and 4th Tuesday at Eintracht Hall, Twelfth, nr. Folsom St. Phil. J. Dietz, Secretary, 1347 Eleventh St., Sunset District.
- GLASS Workers, American Flint Association of the U. S. and Can., No. 138. Meets 1st Tuesday at 121 Eddy St. H. Johnson, Secretary, 1017 Howard St.
- HATTERS of North America, United, S. F. District. Meets 2d Friday, January, April, July, Oct. C. H. Davis, secretary, 1458 Market St.
- HORSESHOERS of the U. S. and Canada, International Union, No. 25. Meets 1st and 3d Tuesday at 909 Market St. John McCloskey, Secretary, 202 Oak St.
- HOTEL and Restaurant Employes, No. 30. (Cooks and Waiters Alliance). Meets every Wednesday, at 8:30 p. m., at 316 O'Farrell St. W. L. Caudle, Secretary, 12 Carlos Place.
- LAUNDRY Workers International Union (Shirts and Waists), No. 23. French. Meets every Wednesday at Universal Hall, 812 Pacific St. J. Dussere, Secretary, 12 Montgomery St., Room 12.
- LAUNDRY Workers International Union, Steam, No. 26. Branch No. 1 meets 1st and 3d Monday at 1159 Mission St. Branch No. 2 meets 2d and 4th Monday at 1749 Mission St. Secretary, 927 Market St., Room 302.
- LEATHERWORKERS on Horse Goods, United Brotherhood. Meets every Friday at B. B. Hall, 121 Eddy St. A. H. Kohler, Secretary, 1519 Polk St.
- LITHOGRAPHERS International Protective and Beneficial Association, No. 17. Meets 2d and 4th Wednesday, Alcazar Building. R. L. Olsen, Secretary, 1007½ Lombard St.
- LABORERS' Protective Association, No. 8944. Meets Sundays at 2:00 p. m., 1159 Mission St. John P. Kelly, Secretary, 117 Gilbert St.
- LEAD Workers, Manufacturing, No. 9051. Meets at 117 Turk St., Tuesdays. Geo. A. Fricke, Secretary, 220 Ash Ave.
- MACHINISTS, International Association, No. 68. Meets every Wednesday at 32 O'Farrell St. R. I. Wisler, Secretary, 927 Market St.
- MEAT Cutters and Butcher Workmen of North America, Amalgamated. Meets Tuesday at 117 Turk St. Hermann May, Secretary, 10 Walnut Ave.
- METAL Polishers, Buffers, Platers, Brass Workers Union of North America, No. 128. 1st and 3d Monday at 1133 Mission St. J. J. O'Brien, Secretary, 749 Howard St.
- METAL Polishers, Buffers, Platers and General Brass Workers of North America, No. 158. Brass Finishers. Meets Thursday nights at 1133 Mission St. W. J. Ballard, Secretary.
- METAL Workers International Union, No. —. Coppermiths. Meets 2d Saturdays at 117 Turk St. W. H. Pohlman, Secretary, 1128 Sacramento St., Vallejo, Cal.
- MILKERS Union, No. 8861. Meets 2d Sunday and 4th Tuesdays in March and June at 526 Montgomery St. A. Iten, Secretary, 526 Montgomery St.
- MOULDERS Union of North America, Iron, No. 164. Meets every Tuesday at 1133 Mission St. Martin G. Fallon, Secretary, 2429 Folsom St.
- MAILERS, Newspaper, No. 18. Meets 1st Thursday at 102 O'Farrell St. Alfred O'Neil, Secretary.
- METAL Workers United, No. 27 (Machine Hands). Meets 2d and 4th Tuesdays at 1159 Mission St. D. J. Murray, Secretary, 18½ Ringold St.
- METAL Workers International Association, Amalgamated Sheet No. 26. Meets Fridays at 121 Eddy St. L. F. Harris, Secretary.
- MUSICIANS' Mutual Protective Union (American Federation of Musicians), No. 6. Meets 2d Thursday, at 1:30 p. m. Board of Directors, every Tuesday, 1 p. m. at 421 Post St. S. Davis, Secretary, 421 Post St.
- PAINTERS, Decorators and Paper Hangers, of America, Brotherhood of, No. 134. Varnishers and Polishers. Mondays at 117 Turk St. J. C. Patterson, 405 Thirteenth St.
- PAINTERS, Decorators and Paper Hangers of America, Brotherhood of, No. 136. Meets at 117 Turk St., Mondays. Carl Frost, Secretary, 806 Taylor St.
- PAINTERS, Decorators and Paper Hangers of America, Brotherhood of, No. 131. Paper Hangers. Meets every Friday at 915½ Market St. T. J. Crowley, Secretary.
- POULTRY and Game Dressers, No. 9050. A. F. of L. Meets 1st and 3d Tuesdays at California Hall, 620 Bush St. Thos. W. Collas, Secretary, 31 Essex St.
- PAVERS' Union, No. 8895. Meets 1st Monday at 120 Ninth St. M. Murphy, Secretary, 1510 Harrison St.
- PATTERN Makers meet at 55 Third St. E. A. Donahue, Secretary, 55 Third St.
- PRINTING Pressmen's Union, No. 4. Web Pressmen. 1st Monday at Becker's Hall, 14 Third St. A. J. Brainwell, Secretary, 1814B Mason Street.
- PRINTING Pressmen's Union, International, No. 24. 1st and 3d Monday at 32 O'Farrell St. W. Griswold, Secretary, 2927 Pierce St.
- PORTERS and Packers, No. 8885. Wednesday at 117 Turk St. Will T. Davenport, Secretary, 1811 O'Farrell St.
- PILE Drivers and Bridge Builders, No. 9078. Saturday at 26 Sacramento St. J. V. Beck, Secretary, 922 Natoma St.
- RAMMERMEN'S Union, No. 9120. 1st Thursday, 120 Ninth St. P. Geraghty, Secretary, 434 Hickory Ave.
- SEAMEN'S Union, International. Sailors' Union of the Pacific. Every Monday at 7:30 p. m., East and Mission Sts. A. Furuseth, Secretary, East and Mission Sts.
- STABLEMEN'S Union, No. 8760. A. F. of L. Every Monday at 102 O'Farrell St. Chas. P. White, Secretary, 405 Natoma St.
- SHIP and Steamboat Joiners Union, No. 8186. A. F. of L. 3d Wednesday at 2d Eddy St. Thos. Westoby, Secretary, 328½ Fremont St.
- SHIP Drillers' Union, No. 9037. A. F. of L. Thursday at 1159 Mission St. B. P. Byers, Secretary, 21 Valencia St.
- SHIPWRIGHTS and Caulkers, No. 9162. A. F. of L. Meets at 1320 Howard St., Monday. Secretary, G. W. Bishop, 59 Converse St.
- STREET Sweepers, No. 9029. A. F. of L. Meets every Wednesday evening and 1st Sunday at 2 p. m., at 376 Brannan St.; entrance on Third St. Wm. Coakley, Secretary, 1142 Mission Street.
- STAGE Employes National Alliance, Theatrical. (Theatrical Employes Protective Union), 1st and 3d Thursdays, 2 p. m., at Native Sons' Hall, 414 Mason St. Carl Taylor, Secretary, 414 Mason St.

STEAM Fitters and Helpers, No. 46. National Association of Steam Fitters and Steam Fitters' Helpers of America. Tuesdays at Pioneer Hall, 24 Fourth St. R. A. Koppen, Secretary, 50 Elliott Park.

TANNERS' Union, No. 9018. Meets Wednesdays at 8:00 p. m., at Twenty-fourth and Potrero Ave. R. H. Kreuz, Secretary, 42 Valley St.

TYPOGRAPHICAL Union, International, No. 21 (Compositors). Meets last Sunday, 2 p. m., at 32 O'Farrell St. H. L. White, Secretary, 533 Kearney St.

TYPOGRAPHICAL Union, International, No. 8 (Photo Engravers). Meets 1st Tuesday and 3d Sunday, at 14 Third St., Becker's Hall. Thomas Wall, Secretary, 14 Third St.

TYPOGRAPHICAL Union, International, No. 29 (Stereotypers). Meets 3d Monday at Shields Building. H. D. Pohlmann, Secretary, care S. F. Chronicle.

UPHOLSTERERS' Union of North America. Carpet Mechanics. Meets every Thursday at 909 Market St. John J. Joell, Secretary, 910 Natoma St.

UPHOLSTERERS' Union of North America, No. 28. Evey Tuesday at 7 City Hall square. F. A. Rice, Secretary, 127 Precita ave.

UNDERTAKERS' Assistants, No. 9049. Meets 1st Wednesday at 102 O'Farrell St. J. W. Malady, Secretary, 2666 Mission St.

VINEGAR and Purveyors' Union, No. 8935. Mondays at 117 Turk St. Mary Campodonico, 29 1/2 Scott Place.

WOODWORKERS International Union of North America, No. 147. Picture Frame Workers. Every Thursday, 8 p. m., at 909 Market St. L. Cassel, 2901 Mission St.

WOODWORKERS (Box Makers) Amalgamated No 152. Meets Mondays, 1159 Mission St. John Cornyn, Secretary, 836 Powell St.

WOOL Sorters and Graders' Union, No. 9025. Meets 1st and 3d Thursday at 117 Turk St. W. H. Shepherd, 1214 Larkin St.

The visitor, who had been asked to address the Sunday-school, came forward. "Children," he said, "your superintendent has told you that I am considered one of the wealthy men of the country. Whether that is true or not I want to tell you one thing I know absolutely, and that is that riches do not make happiness. They only add to one's cares. Children, what does make happiness?" "Circuses!" shouted one of the urchins in the infant class. "No, my son," said the visitor, with a frown. "Circuses do not make happiness. Being good and obedient, mindful of the lessons you learn here, and faithful to carry them out in your lives, is the only thing that will make you happy. Will some little boy tell me what it is that is said to make one 'healthy, wealthy, and wise?'" "Joinin' a trust!" yelled the six-year-old on the front seat. And the visitor gave it up, and took his seat. The children of that Sunday-school did not seem to have been well grounded in the rudiments. —Chicago Tribune.

In Cincinnati, according to the Times-Star, a prominent minister investigating the strike of the machinists started to quiz a striker in the presence of Attorneys Eugene Poicy and W. H. Gazlay.

"How much did you get, my good man?"
 "Two dollars a day."
 "Two dollars a day. Why, that is good wages. What did you do with it?"
 "I'll tell you, but don't let it get out," said the striker satirically. "After I paid taxes, assessments, living expenses for a family of six, I placed the balance in a flour barrel, and when it was full I headed it up and began on another barrel. My cellar is full of barrels of money."

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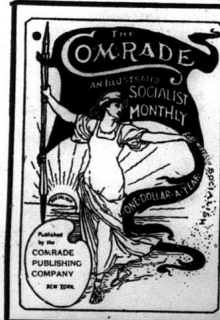
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