



# The Iowa Socialist.

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**A**RE you aware of the fact that the world is on the eve of a great change; that the very air is instinct with an impending revolution? The sacred right of property is being tenderly laid away with the divine right of kings and such like rubbish. Events move with lightning-like rapidity. Less than fifty years ago this country was engaged in a conflict in which was engulfed an institution as old as history—chattel slavery. A few short years previously the abolitionist was looked upon as an enemy of society. Why? Simply because he lived in advance of his time. Economic evolution shapes the destinies of individuals and nations. This process of industrial evolution had not reached the point, in the South, where the chattel slave could be dispensed with. But the development of this process created a new class of slaves—wage slaves—which finally displaced the chattel slaves. The wage slave is about to be displaced by another slave—a slave of iron and steel—the machine. Karl Marx saw this fifty years ago. But he also lived before his time. Economic evolution had not reached the point in his day where Socialism would have been possible. But it is possible today. More than that, it is inevitable. The concentration of wealth which Marx foresaw has reached a climax. It has almost reached the point where in former civilizations it engulfed those civilizations in ruin. Is history about to repeat itself? The Socialist says no! But this rapidly evolving industrial development must result in either Socialism or red-handed Anarchy. If it is to result in the former the workers, the submerged class which will finally resist the oppression of organized greed, must be educated as to their class interests before it is too late. The only people doing this today are the Socialists—a host of brave men and women who are sacrificing themselves in this cause. Are you one of the number? They need your help. Perhaps you are unable to go into the highways and by-ways to preach Socialism. But there are other ways in which you can lend assistance. There are scores of good Socialist papers published which ought to go into every home in the country. Among these is The Iowa Socialist. We purpose making it the best—with your aid. We have reduced the subscription price to twenty-five cents per year in clubs of four or more. The best Socialist writers of the country will contribute to its pages. It's up to you to help us get the readers. Cut out the blank on the last page and get up a club, or order a bunch of yearly subscription cards—four for one dollar.

## Soap Box Talk

By Frederick G. Strickland

All life is evolving from the independent type to the interdependent type; from the individualistic to the social; from the competitive to the co-operative. The first animal was a single cell floating about in the water. Soon the single cells formed clusters for their mutual protection, but the cells were still similar, and any cell could perform any function that pertained to the entire group of cells, the whole animal. But as this animal progressed in evolution, certain cells began to do certain things. Some cells became an organ of digestion and they digested for the entire animal and did nothing else; other cells became an organ of feeling in the same way, and so on until all the functions of the animal were performed by specialized cells.

In like manner society was at first a grouping of individuals for the purpose of mutual protection. But these individuals were economically similar. Each man attended to the procuring of his own living; he prepared his own food, made his own clothing, and built his own hut. But very early certain groups of men began to do certain things. They divided the work; some men raised the grain for all society, some tended the flocks for all society, and some made implements and weapons for all society. Thus human labor has been divided and then sub-divided again and again until now one man dips a wheel in paint and another ties a knot in a thread and this is his job, which he must "hold down."

Now, since men have organized industry on a thoroughly co-operative basis they will be compelled to complete the co-operative process. Or, as we have learned to co-operatively make the goods, so we must learn to co-operatively distribute the goods. Otherwise the goods cannot be disposed of, and must heap up as a "surplus" until all industry and commerce are choked. Democracy in government must proceed to democracy in industry. Now the imperialism of industry is reflecting itself in imperial governments in every nation of the world, and the worker cannot again be free until Socialism grants to every man the full product of his labor with hand or brain.—From The Socialist Teacher.

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"Wages, by their very nature, always imply the performance of a certain quantity of unpaid labor on the part of the laborer."—Marx.

In a sermon on "Similarities Between the Aims of Socialism and Those of the Church," Rev. H. D. Atchison, of Dubuque, said: "Any church that organizes and authorizes a campaign of denunciation and openly avowed opposition against Socialism is doing a double wrong, wrong to itself and wrong to the cause of human rights. She is dooming herself to humiliation, dismemberment, defeat. She is resigning her position of leader and assuming the role of reactionary and obstructionist. The result will doubtless be similar to the awakening of Europe in the sixteenth century. Men will enter upon their larger rights and liberties, but it will be under other leadership than that which they had a right to expect. The church which thus fails to know the time of her visitation will lose prestige and sacrifice incalculable opportunities for good."

Strickland and Jones have decided on Dubuque as permanent headquarters. Strickland and Jones are advance agents for Utopia, the great moral show. Most men have never seen a show, says the Rev. Mr. Strickland, at least have never had one, and don't know what a fair show is. The mission of Socialism is to see that they get it. Strickland and Jones will travel out of Dubuque hereafter and between campaigns abroad they intend to give some attention to building up the Socialist organization here. Mr. Strickland has fixed an early date for the complete dissolution of the republican and democratic parties and a still earlier one for the occupation of the city hall by his own organization.

The Socialists here are to congratulate on these latest acquisitions to their ranks. The Rev. Mr. Strickland is well qualified for leadership. He is young, earnest, eloquent, good tempered and magnetic. His experience in the pulpit has made him at home on the platform and he is a most engaging public speaker with an abundance of wit and dramatic power. It can not be that he left the pulpit for lack of ability to make a living in the ministry. He says he left it because he wished to be free to advocate the cause which has enlisted his sympathies.—Dubuque Times.

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In "Impressions at St. Louis" Clarence Smith, editor of the A. L. U. Journal, says: "Comrade Work, of Iowa, is a quiet, easy-going fellow, who never speaks without saying something."

The Socialists of Chicago have arranged for a grand rally at the Auditorium on Thursday, March 26, at which addresses will be made by Father McGrady, Eugene V. Debs, James Carey, Socialist member of the Massachusetts legislature, "Mother" Jones, and other well known Socialists. Father McGrady will reply to Father Heiter, of Buffalo, who is now conducting a so-called crusade against Socialism in Chicago.

In explaining his refusal to meet Socialists in debate, Father Heiter says he cannot afford "to pay any attention to every little dog that barks at his heels." Several years ago when James J. Corbett, pugilist, wore the championship belt, there came from the land of the kangaroo a lanky individual of the name of Bob Fitzsimmons who aspired to the ownership of the belt. "Go and get a reputation, see," said the haughty Corbett. Later, when they finally met in the roped arena at Carson City, Nevada, "Fitz" got the reputation, the belt and the boodle. Father Heiter is wise in his day and generation.

At last the case of the anthracite miners and the operators has been submitted to the commission. It is now up to the commission to prescribe a test, other than competition, by which to determine what wages shall be. It will grant an increase, of course, and if it bases its action on the ground that the operators have made large profits the Socialists will want to know whether these profits do not belong to the consumers as a whole instead of the miners. Arbitration is not a scientific method of settling the wage question. It is an emergency measure. The real issue is between competition and Socialism.—Dubuque Times.

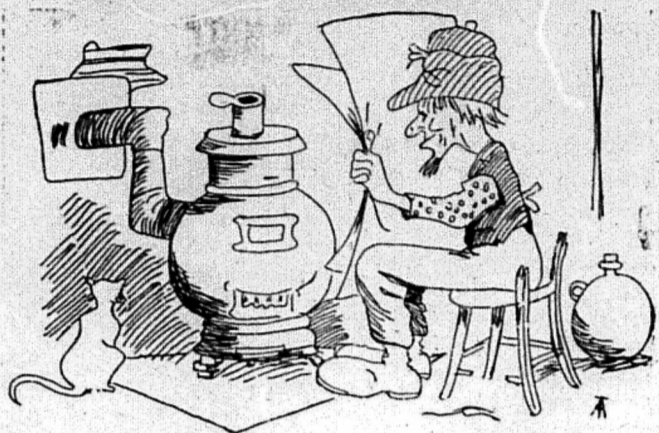
Right you are, brother. And the issue will have to be met sooner than many of us expect.

President Jas. J. Hill, of the Great Northern railway, "sees a crisis approaching that unnerves him," etc., and charges the labor unions with being the cause of it. As a matter of fact the labor union is the only thing that is staving it off—temporarily holding it back. If it were not for the higher wages that organized labor is able to wring from capital—thus enabling it to buy back a larger share of its product—these periods of "over-production" or panic would occur at shorter intervals than they do even now.

Mr. Hill is reported to have said: "A few years may see the closing of many factories and the throwing out of work of hundreds of thousands of men. We have been reaping the harvest and the reverse is coming. How quickly we recover from it will depend largely on who is at the head of the country when the break comes."

As recovery from a panic or period of over-production, or rather under-consumption, depends upon the capacity of the public to consume the over-produced goods, it follows that a rapid recovery is conditional upon an increased capacity to consume. The working class is the largest consuming class. If the working class receives and consumes only one-fifth of what it produces there is bound to be over-production and panic at ever-shortening intervals. If the working class received all it produced there would be no over-production and no panic. The working class is also the most numerous. If they are wise enough to place a Socialist "at the head of the country when the break comes," not only would recovery from the reverse be rapid, but these periodical paradoxes of starving millions and bursting granaries would be known no more.

## Tidings of the Movement Reaches Podunk



Farmer Cornstassel—"Waal I swan! Them Socialists claim that under Socialism we all 'ud only haf to work three or four hours a day. Waal that 'ud be purty nice, but then they want to make us property holders divide up. By Gum, I'll never divide my property with ennybody!

## The Dying Sinner

If you're waking call me early, call me early, mother dear!  
Tomorrow'll be the coldest day of all this coal-less year—  
But I want to see this shivering world, all robed in snowy white,  
Before I breathe my latest breath and bid the world good-night;  
I want to press upon your brow an icy farewell kiss  
Before my spirit takes its flight to warmer lands than this.  
They'll miss me up in heaven, but how glad they'll be to know  
I'm lying on a bed of coal, in regions far below!  
In a land that's always summer, where the steam pipes never freeze,  
And where the mercury stays up at ninety-nine degrees.  
Goodby, for I am going to the land for which I yearn,  
Where the combines cease combining and we all have coal to burn.  
Edwin Meade Robinson.

## What is Meant by the Full Product of the Workers Toil

By Charles Oliver Jones

Socialism, in its basic principle, is but the culmination of certain evolutionary tendencies in economics. To the uninitiated this sounds rather hard, but it is really the worst that can be said about it. The word Socialism has become the "bugaboo" of the capitalist class; however, there is no necessity of being frightened, you are going up against harder propositions every day, and it is only the ignorant and timid that are alarmed. No man need be ashamed to be called by the name of Socialist; and a certain reverend father said: "Workingmen seeking for liberty and justice would be just as odious under any other name." A rose is a desirable thing, fragrant and pretty, and would be just as sweet even if it were called limburger. Socialism, after having undergone the penetrating examination of the x-rays, anatomically dissected, ground in the mortar of the confounding political chemists, melted in the crucible of public opinion, is still found to be of the same indestructible material; though Mr. Crude and Miss Polish may mold it to suit their taste, it is still one material composition, shape it as they will.

No matter how working men or philosophers, wealth producers or parasites, Christians or Pagans may interpret it, it has but one meaning and none other than that period in the world's history when all the wealth producers shall receive the full product of their labor—when humanity shall come into its own—when all human slavery shall be abolished and when the disinherited shall have restored to them their inheritance—the earth.

There are those who fail to understand what is meant by giving to the worker the full product of his toil and the man who desires some one to do his thinking for him asks: "If I receive the full product of my toil, who will pay the overseers, the repairers of machinery, who will care for the maimed, the afflicted, the aged, who will look after the affairs of government, etc., etc.?"

If a worker produced or created \$4,000 worth of wealth in a year, would he receive credit to his personal account that would entitle him to an exchange value equivalent to \$4,000 a year? Would he receive the full product of his labor based upon his individual production?

Socialism will give to the wealth producer the full product of his toil, but no more and no less. If the overseers, machinists, maimed, the afflicted, aged, etc., were not looked after by the co-

operative effort of the social organization, then society has not paid its debt due to the equitable basis of its organization and some one is receiving more than the full product of their labor.

Wealth production is today social and co-operative—there is no such thing as an individual producer—the engineer superintendent and distributors are all factors. When society would justly remunerate the toilers, it will pay each his just portion, allowing all the workers to be paid. To leave a portion of the toilers underpaid is to overpay the others. Under Socialism every worker shall receive the full product of his toil. NO MORE, NO LESS. He will then receive \$4,000, if that is left after all his obligations to society are paid.

If society decides that one shall begin his labor at the age of twenty, the previous period having been used for his physical and mental education, then he owes to society his education; thus, this is his obligation.

If society decides that one shall be privileged to cease work at the age of fifty and be pensioned from thence until deceased, then from the period of labor, twenty to fifty, comes the pension which he has earned and paid for, and society owes him this debt. Consequently the worker, under Socialism, who receives the full product of his toil, has paid or is paying for his education and is earning his just dues, guarded and safely kept, guaranteed and paid to him, insured by society who will protect him in his rights to enjoy his old age in security, and without fear of want.

Socialism will give to every individual all the liberty that is allowed every member in society. The individual that would not pay his debts to society would be overpaid and would place the greater burden upon some one else who would be underpaid. Socialism, therefore, means to every one the full product of his labor, every co-operator being considered as a factor in the production and entitled to his share in the goods produced or its equivalent.

This is the basic principle of Socialism, and the culmination of certain evolutionary tendencies in economics merely means that period in the world's history when the food, clothing, shelter, educational, amusement and leisure problem of all mankind shall be solved for the human race.

There is no intention to worry you with the philosophy of a subject which latter day professors of political economy (?) and so-called intellectuals have tried to drown in the watery substance of their brain. The Socialist movement is here. Our success does not rest in the superior ability of the champions of our cause, but progresses because we are on the right side. We are aware that sick children must need be forced to take medicine or do things which are unpleasant to them in order to save their lives. There are also many who are frightened at the prospect of the terrible jolt they'll receive when they are thrown bodily into the new era, but when they are caught in the fond embrace of the featherbed of brotherly love, they'll look back to our present condition as a horrible nightmare never to be conjured up again. Socialism is truly a bad thing, the worst that ever happened for the propagation of those poor, little, distorted, narrow-browed, selfish, mean monstrosities that capitalism has given birth to, and its crowning triumph will be a humanity fully developed and just as nature intended it to be,



X RAYS

By JOHN M. WORK

Is life worth living?

That depends on how you live it.

If you spend your time attempting to gain selfish ends, it surely is not worth living.

But if you spend just as little time on yourself as is positively necessary, and consume the bulk of it in an attempt to make the world brighter and better for the masses of humanity, then life is abundantly worth living.

It is entirely possible, however, for you to want to work for humanity and to think you are doing so when you are in reality doing no good at all. You may be skimming over the surface of things. You may be doing work that is utterly ephemeral—work that ends with the doing and leaves no lasting effect. In order to do work for humanity that will count, you must do the thing that is timely. The thing which is timely now is Socialist agitation. Any other species of effort you may name is mild and meaningless compared with it. Only by plunging into the Socialist movement can you make your life count for the utmost.

So the salaries of the associate justices of the supreme court of the United States are to be increased from ten thousand to twelve thousand dollars a year. This is very nice—for the justices. Poor devils, they were only getting thirty dollars a day before. Of course they could not live on that, so their stipend had to be

increased to forty dollars a day. It is to be hoped that with this small sum they will be able to keep the wolf from the door. Don't ask why they can't live on the same amount you are living on. You see, they are superior people and they must therefore live in finer style than common, ordinary mortals. And then, if we did not pay good salaries to these men we would be unable to get corporation lawyers to accept their places when they die. That would be a calamity indeed. A supreme court filled with ordinary honest men instead of corporation lawyers would be ridiculous. Superiority always did come high anyway.

A storm is brewing in the sky of the Iowa democracy. The Van Wagenen reorganizers are not to have things all their own way. The adherents of the Kansas City platform are now actively engaged in booming that veteran impersonation of compromise, General James B. Weaver, for governor. A lively scrimmage will result. The republicans are looking on with satisfaction, little guessing that the disintegration of the democracy is smothering the way for a foe ten thousand times more dangerous to the republican party than the puny, pitiful democrats. The Socialist is the man who can look on with satisfaction. The disruption of the democracy means a stumbling block out of his way. It means a clearing of the field for the battle royal. This division of the democracy is going on all over the land. May its momentum increase.

The telegrams sent by Rockefeller to

the United States senators created a sensation all out of proportion to the occasion. It is as if a clerk in a store should rush out all excited and shout to the amazed populace that his employer had given him directions as to what he wanted done. Why shouldn't Rockefeller send telegrams to the United States senators? Are they not capitalists and millionaires like himself? Do they not owe their election to the trust influences? Are they not absolutely controlled by capitalist morals and policies? Is not Rockefeller one of the kings of the capitalists? Is it not perfectly well known that there is no desire on the part of Congress to do any injury to the trusts? Is it not also perfectly well known that the senators and other capitalists consider Mr. Rockefeller's views on any question as to what would or would not injure business interests to be highly authoritative? Is not his action in sending the telegrams therefore perfectly natural? What a pack of fools we are to insist on deceiving ourselves all the time. We all know that what I have suggested above is true. Yet, we must be silly children and make believe that it is not. And we must pretend to be very much surprised and shocked and grieved when we are made by an overt act to recognize that it is true. Mr. Rockefeller's fault was merely that he was too simple and candid. He has fed us naivete, whereas we subsist on subterfuge. He has taken for granted the things which are true, whereas we thought that good taste dictated that he must treat them as if they were false. What a senseless jumble of contradictions this mesh of capitalism is! Hypocrisy here, there and everywhere. Everybody is expected to live a lie. The truth is shocking. Verily, we need a Moses to lead us out of this wilderness. The Socialist party is that Moses.

Congress has on foot a project to build an office building, to be used exclusively by the congressmen, at a cost of three

million, eight hundred thousand dollars, and connected with the national capitol building by a subway. I shall not envy them their fine offices. At least I shall not wish they had worse. Indeed, I wish that every man in the land might have just as fine quarters to work in. Let it be a sample of what the public might do.

Secretary of the Treasury Leslie M. Shaw, in a recent speech congratulated the people of New York city and through them the people of the United States on their "increased consumptive power." Judging by the brilliant manner in which the Star Pointer of rise in the price of the necessities of life has outstripped the scrawny old nag of rise in the wages of labor, it would look as if the secretary has slipped a cog somewhere. In fact, it is quite certain that he sees ghosts. If he had only congratulated us on our increased consumptive "capacity," it would have tallied with the truth, but would not have been much of a compliment to the republican party. Increased consumptive power means increased power to buy things to consume. In other words, it means increased income as compared with the prices of necessities. The secretary certainly has his nerve with him to suggest that this is the fact. He is no fool. Consequently he must have known that the statement was false. What shall we call such a man? The boys at school used to have a name that fits him all right, but it would not look well in print. Yet this man is secretary of the treasury of the United States, the greatest nation in the world. How have the mighty fallen! Such men as he are in the saddle of the party which was once the party of Abraham Lincoln. How many illustrations must the rank and file of the republican party be furnished with before they will be convinced of the perfectly patent fact that their party has been put to such base uses that it disgraces even the memory of Honest Abe?

A Reply to Father Boeding

The daily capitalistic press of Dubuque announced in some of last week's issues that the Rev. Father Boeding of the Holy Ghost church would, during next week, preach against Socialism and that his first sermon on the subject would be preached on Sunday morning, Feb. 15, and as Father Boeding is an excellent German speaker and the writer a lover of this beautiful language and a believer in Socialism, he considered it a great privilege to hear the reverend gentleman on the subject. In starting out, Rev. Boeding stated that his intention was not to speak "against" Socialism as reported in the daily press, but to speak on the subject and thought that he, as an American citizen, had just as much right to do as any one else, which certainly no Socialist will ever deny. He said if the idea of Socialism was right, it would prevail; if wrong, it would decay. This is just what the Socialist believes; but Father Boeding may I ask you what you understand by "prevail"? Do you understand by it, that, if a "majority" votes for it, it is right and prevails? This is my understanding, but it seems as if it were not your's, for you contradict yourself by saying that if the majority of the people vote for Socialism and the Socialist declares all the land public property, it is wrong. How can anything be right and wrong at the same time? In trying to make plain to his hearers of what he was talking, the reverend gentleman said, for instance, that if these whole United States would be without people, even no Indians, and ten sturdy young Germans would come here and finding game in abundance, would not work but go hunting, live on the flesh of the game and clothe themselves with the hides. One of the ten would become tired of this kind of a life and would go to work at farming, breaking up lands and raising good crops. After the crops were raised and harvested, the nine that had done nothing in the meantime but hunt would come and say: "You have no right to use these crops for yourself alone, but let us share with you." Now, Father Boeding did you intend to have your hearers believe that this was Socialism? Why, that would be anarchy, pure and simple! For the Socialist says: "He who does not work, shall not eat." But we have such anarchy today, with this difference, that many work and produce and a few take the products. In speaking on this subject the reverend gentleman said he followed the instructions contained in a certain letter issued by his holiness,

Pope Leo XIII, in which his holiness defends the right to hold private property. To this the Socialist does not object, for there also will be private property under Socialism to a certain extent, but we will not allow a single man to hold such property on which society must depend for the maintenance of their lives.

The reverend gentleman then started out to explain what private property is. First, he said, man's physical and mental power was his private property, but this the writer must question. For if this is his only private property (and it's all the average man now has) he must sell it in order to live, and what a man must sell is not his any longer, but becomes the buyer's property. And what does he get for it? Just one-fifth of its real value, and sell he must or starve. Now the reverend gentleman said if a man sells his muscle and brain power for one dollar a day, is saving and saves fifty cents a day—saves up enough money to buy a farm (which would take quite a while) that farm is his private property, because it contains his labor. And if he continues to save and buys more land he cannot see anything wrong in it. Now if the reverend gentleman will allow me to spin out this subject a little further, perhaps I can convince him that this private property theory is not as lovely as it is pictured. Now we will say A and B both have a farm each of one hundred and sixty acres of equal value. A has a wife and one child, never has any sickness in the family, is industrious and sober, and saves his surplus. He will in a short time lay up considerable money for which he has absolutely no use. For the farm always produces more than he needs. B is not less industrious and sober, but he has a large family, his wife is continuously sick, every few years there is a death in the family, he has misfortunes with his cattle and as a consequence cannot meet his obligations. He sells part of his farm to A who has the money ready. Now we find the already prosperous man made more so through the enlargement of his farm, and the unfortunate man made more unfortunate through the decreasing of his farm. But his misfortune does not end here, but instead increases and soon he is forced into another sale and another until the whole farm is sold to A, who had taken advantage of the misfortunes of B, and B is driven from his home into the cold, cold world, homeless with a large family and a sick wife. Can the reverend gentleman see anything wrong in this? Is this Christianity? This is no exception,

but happens every day. It is only a picture of real life. But let us not lose track of A, who continues to be prosperous, soon has money saved up again and buys another farm and another until he has a whole county; yes, a whole state or the whole country. Now you may say this is not quite possible. Let us see. How much do the Astors of New York own? Isn't it a fact that one branch of the Astor family owns 3,000 houses in New York city? Isn't a certain Mrs. King in possession of a tract of land in Texas as large as the Kingdom of Wurtemberg? And how many millions have no land at all? Anything wrong in that, Father Boeding? But let us get back again to A. After he has bought up the whole country and he concludes he wants to live alone in it with his family, where are all the other people going to stay? Will they then apply the law of eminent domain?

But you ask what would Socialism have done with the unfortunate B. Why his misfortunes would have fallen on society, not on the individual and he would not have been driven from his home. Under Socialism, no man can be driven from his home as long as he wants to occupy it. After this the reverend gentleman ventured on ground on which he was not at all at home, or if I may use the words of Rev. Smith of the Congregational church, "He had not given the subject a special study," for he believes that the Socialist is going to reduce the hours of labor in the city to three hours but will have the farmer work as long as he is working now, and will, therefore, get no one to farm and the consequence would be that all would starve. In answering this I would say that the agriculturist (farmers in the present sense of the word we would not have) would only work as many hours as any one else, and have the same privilege as any man of the city. Farming would be done almost entirely with machinery. But to go into details would lead us too far for an article of this kind. In conclusion I would advise the reverend gentleman to read up a little more on Socialism and bring stronger arguments than the above next time, "if he can find any."

HERMAN O. DIETERICH.

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# Catholicism vs. Socialism

By the Observer



"We will take our religion, but not our politics, from Rome." So said Daniel O'Connell more than half a century ago. The English government, alarmed at the strength of the movement for the repeal of the union led by O'Connell, appealed to the English Tory Catholics for assistance, and the English Tory Catholics—always more anti-Irish than the English government itself—asked the pope to intervene. The pope did so. It was then that O'Connell gave utterance to the above famous declaration—words that have since been frequently quoted. The Irish people stood solidly behind O'Connell and resented the interference of the pope. They said the repeal question was a political and not a religious question, and that the pope had no right to interfere. The pope saw his mistake and wisely withdrew.

So today, the ruling class throughout the world, seeing the rapid progress Socialism is making among the common people, and knowing the influence which the Catholic Church has with the masses, have appealed to the pope to stay its progress and Leo XIII., able and wise as he is in many respects, has fallen into the trap set for him. As the Irish people in the early part of the nineteenth century resented the interference of the pope in what they claimed was a purely political question, so do Catholic Socialists the world over today resent the interference of the successor of St. Peter in what they claim is a purely industrial question that must be settled along political lines. Will Leo XIII. act as wisely as did his predecessor in O'Connell's day. Let us hope so.

Throughout the world today, the masses of the people are restless, discontented, dissatisfied. They know that they are chiefly instrumental in creating the wealth of the world, yet all they receive in return is a bare subsistence. They have tried one political party after another only to find that the result, so far as they were concerned, was always the same. They are dimly conscious that there is something wrong with the industrial system under which they live, but are not yet satisfied as to the proper remedy.

How did Socialism originate? Up to the seventeenth century feudal aristocracy and monarchical despotism reigned and a sovereign could express his glorious might in the words of Louis XIV.: "I am the State!" The despotic individualism of a crowned head ruling over subjects and manifesting its oppression by personal acts perished in most civilized states after a struggle of about two centuries. But another kind of individualism came into power again in the form of capitalism. During the growth of new conditions of society and the changing of commercial and industrial affairs, some thinkers and scientific men began to study the laws governing these social conditions, the sources of created wealth, and why there should always be rich and poor. Among these was Karl Marx, who about the year 1848 published a pamphlet entitled "The Communist Manifesto," addressed to the proletariat of the world, in which was described the development of the capitalist society from a historical standpoint. This pamphlet had much influence upon the workingmen of Europe and directed their minds to thoroughly studying the question of Socialism.

In the year 1863 the workingmen of Leipsic, Saxony, elected a committee to make preparations for a general labor congress. This committee went to Berlin to call on Ferdinand Lassalle to ask his advice concerning the labor question and to secure his aid. He was well known as one of the ablest of political economists and as a defender of the rights of labor. In answer to this interview of the committee Lassalle published a little pamphlet entitled "An Answer to the Central Committee of the General Labor Congress," wherein he criticized the "private enterprise on the competitive plan" of the capitalist class, and also warned the laborers not to listen to the laissez faire principles of the liberal party, but to concentrate and be powerful in one united labor association to defend and agitate in their own class interest. He at once gave his

whole time and all his ability to the benefit of the working people and became their organizer. He was one of the most brilliant speakers ever known in Germany, and by his bold agitation for the labor question stirred up the minds of the Germans, and in every city labor organizations were formed. Later, he concentrated all these organizations into one and founded the powerful General German Labor Association. Lassalle died in 1864, but he left behind him a compact mass of organized workingmen, well educated in the labor problem, and the capitalists and monarchists had to recognize a new power—the Socialist party.

Socialism is thoroughly based on the science of political and social economy as taught by Karl Marx in his work, "Capital." The secret of the accumulation of capital, so much sought for by all political economists, and declared to be pure savings from earnings or income, is now fully explained as the SURPLUS VALUE OF LABOR. THE LABORER CREATES IN HIS DAY'S WORK MORE VALUE THAN HE RECEIVES AS COMPENSATION IN HIS PAY OF WAGES. The unpaid surplus value of labor, accumulated through the competitive system of today in the hands of a few, constitutes what is called capital and is responsible for the distress and pauperism of the masses. Lassalle interpreted these principles to the German people and gave them a thorough understanding of economic laws. His noble work will never be forgotten by the working people of Germany.

In 1867 the Socialists of Germany cast 30,000 votes. In the last election they polled more than 2,500,000. In France they number more than 1,000,000. In Belgium they have a majority of the votes, but, owing to the plural system of voting in that country, have not been able to accomplish much. In England they number 350,000, and in every other European country they are possessed of more or less strength. They have crossed the Atlantic to the New World. In 1896 they cast 36,275 votes in the United States; in 1900, 135,770; at the last election over 400,000.

It is this great party, standing as it does for the regeneration of mankind, holding out as it does the beacon light of hope to the poor, the lowly and the oppressed of every land, that the Catholic Church is about to antagonize. Will it do it? Can it afford to do it? What is Socialism? Father McGrady defines it in a few words—the right of a nation to work for itself. No one questions the right of an individual to work for himself; why should there be any question as to the right of a nation to work for itself? Socialism is only another name for co-operation. Is the Catholic church opposed to co-operation? Assuredly not. The Sisters of Charity, Sisters of Mercy, Franciscans, Dominicans, Paulists, Trappists, Jesuits—are not all these societies co-operative in character. Do not the earnings of each of these institutions go into a common fund? Are not the expenses paid out of a common fund. Yet as co-operation and Socialism are practically synonymous terms, to be consistent the church ought to condemn the above orders. It is a well known fact that the early Christians practiced communism up to the reign of Constantine. True, theirs was a communism of consumption rather than of production, but it was communism nevertheless. It will be objected that communism and Socialism are not identical. True, there is a distinction, but the basic principle of both is the same—co-operation! Either the Catholic church was right then and wrong now, or else it was wrong then and right now. Which is it? Is the church willing to admit that it taught error during the first four centuries of its existence? No Catholic will question the authority of the church in matters of faith and morals. But what question of faith is involved in Socialism; what question of morals? When did non-belief in Socialism, become an article of the Catholic faith? What has Socialism to do with religion? Socialism is an industrial, not a religious question.

Father Slattery, of Baltimore, says the Catholic church has lost 2,000,000 members during the decade ending with 1900. The total number of Catholics in the United States in 1890 was in round

numbers 10,000,000. During the period from 1890 to 1900 upwards of 4,000,000 Catholics immigrated to this country from foreign lands, which would make a grand total of 14,000,000 without taking into account the natural increase; yet a recent census of the church shows but 12,000,000 Catholics in the United States. To what shall the loss be ascribed? Some maintain it is due to the position of the church upon the school question. Yet this can hardly be the case. Every Catholic desires to see his children reared in the Catholic faith. As a rule, he has not the time to impart religious instruction himself. He knows they cannot receive such instruction at the public school. Consequently, he has gone down into his pocket, and out of his slender earnings built up the parochial school, and the magnificent Catholic institutions of learning to be found in almost every city of the United States are monuments of his devotion to the cause of religion and education. If not to the attitude of the church on the school question, then what is the cause of the above loss? Many Catholics do not hesitate to lay it to the indifference of the church on the labor question. That this indifference has been a bitter disappointment to Catholic workingmen is unquestioned. That it has lost the church thousands of members is undoubtedly true, the majority of them being natives of this country.

Twenty-five years ago the Catholic church did not occupy the proud position in this country that it does today. Then it was poor, despised and barely tolerated. In the minds of a majority of the American people, the words Catholic and ignoramus were almost synonymous terms. Twenty-five years ago organized labor was weak, despised. The few labor unions in existence when the panic of 1873 engulfed this country were nearly all wiped out of existence during the long period of industrial depression from 1873 until 1880. Toward the latter part of 1879 labor began to reorganize its scattered forces. Slowly but steadily it has fought its way, inch by inch, until today it is recognized as a power not only in the industrial but in the political field. In proportion as the influence of the labor union has grown so also has the influence of the Catholic church. Is there any connection between the two? Unquestionably there is. There are upwards of 2,000,000 members in the labor unions in this country. Of this number fully one-third are Catholics. Indeed, it is not improbable that the number is nearer one-half than one-third. Certainly, the number of Catholics in the ranks of organized labor is altogether out of proportion to the numerical strength of the Catholic church in the United States. They are among the most prominent and aggressive members of every union. They have won the respect, the confidence, the esteem of their non-Catholic fellow workmen, and this respect has naturally extended to the church of which they are members. It is the honest opinion of the Catholic trades-unionists that the increased influence of the Catholic church in this country is due more to the labor unions than to all other causes combined. The public sees but one side of the labor union and that the least favorable side. Of the fraternal and educational side, it knows nothing. Of the great work it has done in wiping out bigotry and intolerance among its members, the public knows nothing, probably cares nothing. In the labor union are to be found men of all religions and of no religion, and while the union does not concern itself as to the religious opinions of its members, yet it has taught them to the fullest extent the value of the maxim, "We must tolerate each other, or else tolerate the common enemy." And the Catholic church, more than any other church, has profited by this teaching.

And now, let us ask in all candor, what has the Catholic church done for the labor union? The most that can be said in its favor is that it has maintained a position of neutrality, while it is also true that a number of the Catholic clergy have been openly hostile to labor unions and their allies, the Socialists. This was true of the late Archbishop Corrigan. It is also true of Bishop Quigley, of Buffalo; Bishop Mesmer, of Green Bay, and Father Sherman, of the Society of Jesus. Archbishop Corrigan's position is well known. Bishop Quigley, in a recent address on Socialism declared that it "denied the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the church as a society complete in itself and founded by God." True, Bishop Quigley has since qualified his assertion by saying it was intended to apply to the doctrines of the social democracy and not to the Social Democratic party. This is a distinction without a difference. Socialism is Socialism the world over. It stands for the same object in America that it does in Europe—the wiping out of competition and substitution of co-operation. Bishop

Mesmer is quoted as saying: "Labor unions are all based on the principles of Socialism. What then are Catholic workingmen to do? The day is fast coming when the question whether they may consistently join labor unions will have to be answered in the negative." Father Sherman, in an address recently delivered in Dubuque, scored trades-unionists and Socialists indiscriminately, referring to the demands of organized labor as "the insolent demands of labor."

Naturally these utterances have aroused the resentment of the hundreds of thousands of Catholics who are members of the various labor unions, to say nothing of the thousands who have embraced Socialism. While it is true that all trades-unionists are not Socialists, it is equally true that the great majority of Socialists are trades-unionists. The trades-unionist looks upon the Socialist as his friend and ally. He knows that the Socialist is battling for the supremacy of Socialism, is also battling for the supremacy of labor, and regards an attack upon Socialism as an indirect attack upon labor unions. An unprejudiced study of the labor question invariably leads to Socialism. The advanced trades-unionist gravitates toward Socialism as naturally as does the needle of the compass toward the polar star.

The Protestant church could afford to lose every workingman within its fold and still be a powerful church in point of numbers as it has ever been in point of wealth. With the Catholic church it is different. The Catholic church has ever been regarded as the poor man's church. Three-fourths of its members belong to the labor element. Anything, therefore, that tends to weaken the allegiance of the Catholic workingman to the church may well be viewed with alarm by the church. There is no disguising the fact that the Catholic church is today face to face with the gravest question with which it has ever been confronted during the 1900 years of its existence. In antagonizing trades-unions and Socialism, the church is treading upon dangerous ground. Its future course will be watched with interest by friend and foe alike.

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### From the Field

Snow bound between Rock Island and Streator! The transfer man at the junction point at home taking his well-earned Sunday sleep. What would you do in a case of that kind? This agitator borrowed a wheelbarrow, loaded his numerous grips thereon and wheeled them half a mile through the snow. That would almost irritate an agitator. The cartoonist may now get to work!

Sorry I did not get to hear myself speak in Streator, but the train was four and a half hours late and I was compelled to forego the pleasure.

However, Harry Nelson, the Faithful, was at the train, pulled me through the storm and tucked me to bed. Blessed be Harry.

At Streator I found Comrade Crosswell, the druggist, at his old stand, likewise Comrade North, the bookkeeper. They

immediately joined the Iowa Socialist family on invitation.

Now for Kankakee and Peotone, the home country of Richardson, of the Coming Nation. F. G. S.

### "Social Justice"

My erstwhile little magazine, "Social Justice" has combined with "The Socialist Teacher," edited by Prof. Walter Thomas Mills. There is room for only one periodical in the field of teaching methods of work. Hereafter I will contribute my "Soap-Box Talks" to The Socialist Teacher and my "Field Notes" to The Iowa Socialist.

FREDERICK G. STRICKLAND.

Everything is lovely. Good meetings in Rock Island. Snow can't keep them away. Regards to all the comrades on both sides of the river. C. O. J.

### From Sioux City

The propaganda meeting was largely attended Sunday afternoon. Many new faces were noticeable in the audience. The evidence shows that the interest in Socialism is advancing at a rapid pace in Sioux City.

Comrade J. W. Wilson, who has just closed a term at the Mills school in Kansas City, returned to Sioux City last week. J. W. is loaded for the battle and will soon commence a vigorous campaign in the Eleventh district. He entertained the audience at the propaganda meeting Sunday with a brief address.

Judge Van Wagenen, the Sioux City lawyer, who sprung the government ownership idea as a bid for the democratic nomination for governor, was waited upon by a committee of Socialists and given an invitation to debate with Geo. R. Kirkpatrick, the Socialist, who will be here next month. The judge politely declined the invitation with the remark: "The more I talk the less chance I have for office." True. The above is a plain declaration of the truth and is another illustration of the insincerity of the old party office seekers. All they want is office. Their new ideas of public benefit is only used as decoys to fool the working men and voters. However, these old dodges are rather stale and the working men are throwing all such to the dogs.

"Krank."

### Criticises the Times

You should read the Times and Globe-Journal and find out the shortcomings of Socialism. There would be no ambition under Socialism. People would not want to live in comfortable houses and, of course, that would destroy the ambition to build houses. No, of course, they wouldn't. They wouldn't want to be clothed, consequently that would destroy the ambition to make clothes. Why, they wouldn't want to eat and that would destroy the ambition to provide food. Horrors of Horrors! It is too bad about the no ambition or incentive theory. Go to ye editor of the Times and he will prove to you beyond the shadow of a doubt that it is competition that fires you with the ambition to eat, wear clothes, live in comfortable homes and enjoy life generally. CHUMP.

A sample is an invitation to subscribe.

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### School Notes

The examination for the Training School was conducted by Emil A. Stulz, a graduate of the University of Berlin and a member of the Socialist party of Germany. He will be home to vote in the next German election and will return to this country again in time for both him and his wife to take the next term in the Training school. He was the largest contributor to the last term's expenses.

John Spargo has announced his withdrawal from our school and that he will prepare a series of lessons of his own for us in his New York, work and so the teachers and the lessons multiply.

Fifty-four students are already on the list for the next winter's term. Not less than two hundred comrades will be with us next year. Work has already commenced on the new buildings. They will be built of stone—will have all modern equipments and will be built entirely by union labor. The Carpenters' union of Kansas City will give to the school all the carpenter work on the whole building.

The boys who are working on the school building are boarding at the



PROF. GEO. R. KIRKPATRICK.

Prof. Geo. R. Kirkpatrick, of the Mills School of Social Economy, and formerly of the Chicago University, will make a tour of Iowa beginning March 8. There are a number of dates still open and Iowa branches desiring a lecture, or a series of them by this talented comrade, should correspond with S. R. McDowell, Box 405, Kansas City, Mo., who is managing this tour for Comrade Kirkpatrick. Following are the subjects of his lectures:

- "Wages and Trades Unions."
- "Justice to the Toilers."
- "Five Kinds of Despotism."
- "Evolution and Revolution."
- "Think or—Surrender."
- "Babies with the Harness On."
- "The Survival of the Strongest."

Walter Thomas Mills, principal of the Mills School of Social Economy, says: "Few speakers equal Kirkpatrick in power to catch and hold an audience and say just what the occasion demands. He is brimful of fun, fire, facts and persuasive logic."

E. D. Kelley, President Ft. Scott Lodge 377, (Chicago Heights) International Association of Machinists: "Prof. Kirkpatrick is altogether worthy of labor union men's confidence. He is a thoroughly educated man, an eloquent speaker, and he strikes straight from the shoulder in defense of those who toil. He is an extremely valuable man for union men in our battle for justice."

school headquarters. The new site is one of the most beautiful locations anywhere about Kansas City and is within twenty minutes' ride of the postoffice and center of the town. A large number of the Kansas City comrades will make their homes regularly at the school headquarters.

The Socialist Teacher sends no free samples, has no dead-head list, started with no subscribers and got nearly a thousand on the list in thirty days—has been obliged to print a second edition in order to fill cash orders. And yet Madden sends word that it is primarily an advertising publication. Still Madden has not decided against us—just wants more time to think it over and a chance to see another copy. The school will see that he sees many more copies of the magazine which will continue to "advertise ideas" and provoke from the third "class" assistant "more meritorious work for Socialism."

### Socialist Party of Iowa

Davenport, Iowa, Sept. 15, 1902.  
TO THE SOCIALISTS OF IOWA:  
GREETING: The Socialist campaign is always on. If we are to carry this state for Socialism we will have to work and assist in the work. Speakers should be kept at work continually, explaining to the people the principles of Socialism and organizing them into working branches.  
The question that the State Committee is trying to answer now is the matter of securing funds sufficient to keep W. A. Jacobs, State Secretary and Organizer in the field.  
It is desirable to keep Comrade Jacobs in the field continually as he has shown himself capable of doing good work. His salary is fixed at \$1.50 per day which is less than he can earn in other lines and less than a man of family can afford to work for.  
Please get a subscription blank circulated in your community and send as soon as possible as much as you can to the Assistant State Secretary, A. K. Gifford, 110 W. 18th street, Davenport, Iowa.

### SOCIALIST PLATFORM

Adopted at Indianapolis, Ind., 1901.

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

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

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

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order

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Big Sale of Bleached and Unbleached Sheeting all this week.

- 15c quality Simpson's Best Silklines, sale price.....10c
- 55c 72x90 Bleached Sheets, 3 inch hem, 4 to a buyer.....38c
- 65c 81x90 Bleached Sheets, four to a buyer.....42 1/2c
- 14c 45x36 Bleached Hemstitched Pillow Cases, 6 to a buyer.....10c
- 23c 45x38 1/2 and 42x38 1/2 Extra Fine Hemstitched Pillow Cases, sale price.....15c
- Regular 7c quality Heavy Unbleached Sheeting, 10 to a buyer.....5c
- 5c quality Bleached Muslin.....4c
- 7c quality Fine Bleached Muslin.....5 1/2c
- 20c quality 38-inch figured Comforter Sateens.....12 1/2c
- 18c quality Plain Sateen, all colors.....12 1/2c
- 25c German Knitting Yarn, all colors.....15c
- 15c Heavy German Blue Calico.....10c
- 10c Fine Dress and Shirting Gingham, 6 1/2c
- 15c quality Single and Double Art Denims.....10c
- 14c Fancy Feather Ticking.....10c
- 12 1/2c Plain Blue Stripe Feather Ticking.....9c

### BLACK DRESS GOODS

There is always something doing in our Dress Goods Department. Here are a few good things:

- 44-inch Mohair, in black and colors sold elsewhere for 65c; price per yd. **49c**
- 44-inch Sicilian, good weight and a beautiful lustre, black and colors, worth 89c; our price..... **68c**
- 54-inch Extra Heavy Sicilian, silk finish. Just the proper thing for separate skirts or full suits. We have it in navy blue, national blue and black. This cloth is actually worth \$1.50 per yd., price **98c**

### CLOAK DEPT

- 200 Winter Cloaks worth \$10.00 for **2.98**
- Monte Carlo Cloaks, worth up to \$25.00, for..... **6.98**
- Skirts at \$3.98, \$2.98 and..... **1.98**
- New Spring "Worth" Skirts at \$7.98, \$5.98 \$4.98, \$3.98 and..... **2.98**
- New Spring Suits, 200 styles to choose from, special \$15.00 new spring 1903 Etamine Suits, for..... **7.50**
- 200 yards of Gingham, 2 to 10 yard lengths worth up to 20c yd.; your choice, yd. **10c**

### ECONOMY SHOE DEPT

Special Sale of Infant's and Children's Shoes.

- Children's Shoes, sizes 5 to 8, fancy pattern tops, hand turned, shoe store price \$1.40; our price..... **98c**
- Children's \$1.00 Shoe, 20 styles to choose from..... **75c**
- Children's 75c Shoes, 20 styles to choose from, for..... **55c**
- Infant's Soft Sole Shoes, 50c kind..... **38c**
- Infant's Soft Sole Shoes, 25c kind..... **19c**
- Women's \$3.00 Shoes, odd lots, about 300 pairs, nearly all sizes; to close out at once..... **\$1.50**

### UNDERWEAR DEPARTMENT

- 75c Fleece Lined Union Suits..... **39c**
- Women's 50c Fleece Vests..... **29c**
- Women's 25c and 30c Vests and Pants **20c**
- Men's \$1.00 Camel Hair Underwear..... **50c**
- Women's \$1.50 All Wool Vests and Pants, in red, pink and light blue..... **75c**

### Paper Hanging and Painting

Iowa Phone No. 8414. Ring Up.

All Orders Promptly Attended to.

...JAS. BYARD

### INCUBATORS,

Brooders, Poultry Netting, Oyster Shell, Mica Grit, Sunflower Seed, in fact, everything for Poultrymen at

### LINDENBERG'S,

Both Phones. 575 Main Street.

### H. H. MEHLHOP

## GREAT 5

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Game and Fruit in Season

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Doughnuts 2 Doz. 15c. Layer Cake 15c. 1369 Clay St.

### Wittmer's Drug Store...

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Assets, \$365,000,000. Surplus, \$75,000,000.

Without committing myself to any action I should be glad to receive figures on one of your

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Date..... 190

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### D. H. McCarthy

General Agent.

412 B. & I. Bldg. Dubuque, Ia.