



EUGENE V. DEBS

Souvenir

Democracy Defense Ball
Local Philad'a, Socialist Party

Eagles Temple, 1336 Sp. Garden
Friday, April 16, 1920

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NEW YORK CALL

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What some Non-Socialists Say about Debs

"If Debs were a priest the world would listen to his eloquence, and that gentle, musical voice and sad, sweet smile of his would soften the hardest heart."—EUGENE FIELD.

And there's 'Gene Debs, a man 'at stands
And holds right out in his two hands
As big heart as ever beat
Betwixt here and the judgment seat.

—JAMES WHITCOMB RILEY.

"Among all the speakers I have ever heard there has not been one who came nearer my idea of Abraham Lincoln than Eugene Debs.—
REV. F. D. TALMAGE.

Answer me who will or can,
Who out-mans you as a man?
Humble, homely, lank and lean,
Heart unveiled and conscience clean,
Kindly minded, clear and keen;
Pomp and Pilates seem but mean
Shadowed by your soul, Eugene.

—EDMUND VANCE COOK.

While there is a lower class, I am in it;
While there is a criminal element, I am of it;
While there is a soul in jail, I am not free.

—E. V. DEBS.

"Cannot love be as well as hate? Would not love answer the same end, or even better? Cannot peace be as well as war?"—"War," by Ralph Waldo Emerson.

"Socialism is already the North Star for tens of millions of all countries. The Socialist philosophy has come to be the most precious stone in the sling of the modern David—Labor—with which to strike down the Goliath of class rule."—JOSEPH E. COHEN.

"Courage! The divine word! It wins every fight, overcomes every obstacle, comforts every sorrow. Courage is God at his best within the soul."—JOHN HAYNES HOLMES.

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The Duty of Civil Disobedience

By HENRY DAVID THOREAU

(Thoreau, a famous American essayist, author of "Walden," etc., went to prison, due to his refusal to pay taxes to a government which returned fugitive slaves to the South. It is related that Emerson came to him and inquired: "Henry, what are you doing in here?" "Waldo," was the reply, "what are you doing out of here?")

Under a government which imprisons any unjustly, the true place for a just man is also a prison. The proper place today, the only place which Massachusetts has provided for her freer and less desponding spirits, is in her prisons, to be put out and locked out of the State by her own act, as they have already put themselves out by their principles. It is there that the fugitive slave, and the Mexican prisoner on parole, and the Indian come to plead the wrongs of his race, should find them: on that separate, but more free and honorable ground, where the State places those who are not WITH her, but AGAINST her—the only house in a slave State in which a free man can abide with honor.

If any think that their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be as an enemy within its walls, they do not know by how much truth is stronger than error, nor how much more eloquently and effectively he can combat injustice who has experienced a little in his own person.

Rich and Poor

By LEO TOLSTOY

The present position which we, the educated and well-to-do classes occupy, is that of the Old Man of the Sea, riding on the poor man's back; only, unlike the Old Man of the Sea, we are very sorry for the poor man, very sorry, and we will do almost anything for the poor man's relief. We will not only supply him with food sufficient to keep him on his legs, but we will teach and instruct him and point out to him the beauties of the landscape; we will discourse sweet music to him and give him abundance of good advice.

Yes, we will do almost anything for the poor man, anything but get off his back.

"My hope for the future is centered in the United States of America and in Russia, or rather the Slavish peoples. Not in the present state of either, but that their deepest soul will work itself out to a full expression."—ELLEN KEY.

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The Theatre

"In the first place, it would be the business of the State and the Community to adjust their means to this end, that the Theater be placed in a position to obey alone its higher and true calling. This end will be attained when the Theater is so far supported that its management need only be a purely artistic one; and no one will be better situated to carry this out than the general body of artists themselves, who unite their forces in the art-work and assure the success of their mutual efforts by a fit conception of their task. Only the fullest freedom can bind them to the endeavor to fulfil the object for sake of which they are freed from the fetters of commercial speculation, and this object is Art, which the free man alone can grasp, and not the slave of wages."—From "Art and Revolution," by Richard Wagner.

"Our modern factories afford us the sad picture of the deepest degradation of man—constant labor—killing both body and soul, without joy or love, often almost without aim. . . ."—From "Art and Revolution," by Richard Wagner.

"Millions of human beings have labored to create this civilization on which we pride ourselves today. Other millions, scattered through the globe, labor to maintain it. Without them nothing would be left in fifty years but ruins. There is not even a thought, or an invention, which is not common property, born of the past and the present. Thousands of inventors, known and unknown, who have died in poverty, have co-operated in the invention of each of these machines which embody the genius of man. . . . In virtue of this monstrous system, the son of the worker, on entering life, finds no field which he may till, no machine which he may tend, no mine in which he may dig, without accepting to leave a great part of what he will produce to a master. . . . We cry shame on the feudal baron who forbade the peasant to turn a clod of earth unless he surrendered to his lord a fourth of his crop. We called those the barbarous times. But if the forms have changed the relations have remained the same, and the worker is forced, under the name of free contract, to accept feudal obligations. . . . The means of production being the collective work of humanity, the product should be the collective property of the race. Individual appropriation is neither just nor serviceable. All belongs to all. All things are for all men, since all men have need of them, since all men have worked in the measure of their strength to produce them, and since it is not possible to evaluate every one's part in the production of the world's wealth. All things for all. Here is an immense stock of tools

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צענט ביכער פריי.

קומט און איבערצייגט אייך אין
ש. מאלערמאן'ס בוך-סטאר

and implements; here are all those iron slaves which we call machines, which saw and plane, spin and weave for us, unmaking and remaking, working up raw matter to produce the marvels of our time. But nobody has the right to seize a single one of these machines and say: 'This is mine; if you want to use it you must pay me a tax on each of your products,' any more than the feudal lord of medieval times had the right to say to the peasant: 'This hill, this meadow, belong to me, and you must pay me a tax on every sheaf of corn you reap, on every rick you build.' All is for all! If the man and the woman bear their fair share of work, they have a right to their fair share of all that is produced by all, and that share is enough to secure them well-being. No more of such vague formulas as 'The right to work,' 'To each the whole result of his labor.' What we proclaim is: *The right to Well-Being; Well-Being for All.*"—PETER KROPOTKIN.

"Remember, Billie, ours is a country of free speech—almost."—From "For the Defense."

"Not a League of Capitalist Nations, but a World Federation of Socialist Republics will redeem mankind."—MORRIS HILLQUIT.

"I still have hope—not that the wrecks will be mended, but that a new world will arise."—RABINDRANATH TAGORE.

"Few men seem to realize how many of the evils from which we suffer are wholly unnecessary, and that they could be abolished by a united effort within a few years. If a majority in every civilized country so desired, we could, within twenty years, abolish all abject poverty, quite half the illness in the world, the whole economic slavery which binds down nine-tenths of our population; we could fill the world with beauty and joy, and secure the reign of universal peace. It is only because men are apathetic that this is not achieved, only because imagination is sluggish, and what always has been is regarded as what always must be. With good will, generosity, intelligence, these things could be brought about."—From "Political Ideals," by Bertrand Russell.

"Private ownership of land and capital is not defensible on grounds of justice, or on the ground that it is an economical way of producing what the community needs. But the chief objections to it are that it stunts the lives of men and women, that it enshrines a ruthless possessiveness in all the respect which is given to success, that it leads men to fill the greater part of their time and thought with the acquisition of purely material goods, and that it affords a terrible obstacle to the advancement of civilization and creative energy."—From "Political Ideals," by Bertrand Russell.

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