

# THE WORKERS' CALL.

"Workingmen of all countries unite! You have nothing to lose but your chains; you have a world to gain."

SECOND YEAR.—WHOLE NO. 101.

CHICAGO, ILL., FEBRUARY 9, 1901.

PRICE ONE CENT

## IF THEY "DO GOOD"

### Why the Minister Was Put on the Factory Pay Roll.

## "RELIGION" FOR THE MASSES

### Capitalist Belonging to No Church Is Willing to Pay for Promoting Piety in His Wage Slaves.

If the great "religious revival" which is to mark the beginning of the twentieth century is to materialize, it is evident that capitalism is determined to exploit it as far as possible for the preservation of existing conditions. Several instances of this tendency may be observed in the daily press. One of these comes from Washington, Indiana, where the owner of a stove factory has decided that his wage slaves shall line up in the morning before their daily exploitation commences, to listen to fifteen minutes "religious" service from a Presbyterian pastor. If the sermons have the desired effect, the minister will be kept on the factory pay roll indefinitely. The dispatch naively ends with the statement that the owner of the factory is a member of no church.

Why then it may be asked, does he exert himself for the salvation of the souls of his employees. Here is a man who thinks so little of his own salvation that he does not consider it worth while to identify himself with any of the communities specially organized for that purpose, and yet he is willing to pay a representative of one of those bodies on condition, as the paragraph says, that "the services do good."

What is the meaning of this? Why does this factory owner expect "good" to result to his employees from listening to the preacher, when he is indifferent about the matter as it concerns himself personally? Does "good" mean the same thing to laborer and capitalist? He would probably answer that it does, and would strengthen his assertion by repeating the old saying that the interests of laborer and capitalist are identical. What then is the solution of this apparent contradiction? Is this factory owner a fool?

By no means. He is an intelligent capitalist. He understands "religion," probably far better than the man he has hired to preach it, and it is yet more probable that his knowledge upon the subject outclasses that of his employees in a still greater degree. For "religion" has its uses in producing the greatest possible amount of barrel staves with the least possible amount of resistance. It is, or at least it can be used as a helpful adjunct to the improved machine. It can be used, not so much to increase profits as to secure their continuation—which is an object well worthy of striving for under the present system. And for this reason the minister goes on the factory pay roll and the employees get fifteen minutes of his time every morning. The capitalist never makes any innovation in "business" without an eye to ultimate profit, and that in the last analysis is what "good" means from his standpoint.

All this may at first glance not appear very clearly. Let us attempt to make it as plain to our readers as it undoubtedly is to the owner of the stove factory in Indiana, and others, (for he is not alone in this matter), who strive to "do good" to their wage slaves in the same manner.

The capitalist class are observant—they never overlook the effects produced upon the workers by the manufacture of "issues"—(that is mainly the reason why they own the wealth of the world to day), and are always on the alert to use these things so as to distract the attention of the fellows whose labor piles up wealth for them. In the political field, these "issues" have been used with much success, and the working class have been utilized as a sort of a shuttlecock to be batted around between protection and free trade, imperialism and anti-imperialism, free silver and the gold standard, trust and anti-trust, etc., and during this time they were producing wealth for the parties who were thus playing with them in the political field, and were under the delusion that they themselves were the players. All this was of course very satisfactory, but it didn't prevent them from quarrelling with their masters as to the terms on which they should produce. Politically, their credulity was all that could be desired, but economically they often made trouble through their labor organizations, strikes, boycotts, etc. Consequently if this tendency to revolt could be smoothed down all would be lovely, and just here is where "religion" comes into the game.

Now let us state, that there is religion unconnected with profits, although its adherents, who are known as Socialists, are yet in the minority. There is also a bogus "religion" which is part and parcel of the system of exploitation by which the wage earner is robbed and enslaved by the owners of capital, and it is this sham that the latter always utilize when they solicit the aid

in "doing good" to the working class. They have observed that the workingman who imbibes (honestly enough it may be), a considerable portion of this brand of "religion" tends to become docile, obedient, and respectful to his masters. They have noticed that he is prone to consider rebellion against the present order of things as wicked and evil, and that he therefore looks upon militant trade unionism and its strikes and boycotts as things which are to be avoided by every "good" man. He regards this world as a place of probation or "a vale of tears," to use a popular phrase, and looks upon heaven as his home, and in consequence striving after earthly things is not only evil but a waste of time. The evils which afflict him here are but sent as trials which he proves his fortitude by enduring in silence. If anything is to be done for the workingman it must of course be inaugurated by his lawful masters; the property owners, the people who give him employment. The bare mention of the class struggle fills him with horror; he thinks such a thing "should" not exist and therefore it does not. His philosophy inculcates non-resistance to evil, turning the cheek to the smiter and believing that the powers that be are ordained of God. He has a reputation to sustain as a "religious" person, and this can only be maintained by allowing his interests as a workingman to become secondary to the interests of the party who employ him. The employing classes have noticed these effects produced by this sham "religion" and see in its spread and influence a long vista of peaceful and uncomplaining wage slavery, and uninterrupted profit. Naturally enough therefore, they want this type of workman, and are willing to place upon their pay rolls those whose teachings tend to produce it.

Not infrequently this ideal workingman reaps some material advantages from the mental attitude which his "religion" imposes upon him. When the boss promotes him to some petty position of trust in his employ, he imagines that his intrinsic piety has procured him this favor. He does not see that the qualities which he displays on account of this piety fit him for being "diligent in his master's business," which means that the "religion" he professes is conducive to the profits of his master and that for this reason alone his promotion takes place. Yet this is exactly the same reason why any individual worker finds favor in the eyes of his employer, though in every case it is disguised under the pretext of a reward for being "good."

Let us suppose that this Indiana minister told these employees the truth. If he informed them that the labor of their class produced all wealth and that it rightfully belonged to the producers; if he questioned their wisdom in making ten barrel staves and giving nine to the boss while keeping one themselves; if he told them that they could secure the full product of their labor by making themselves owners of the means of production and distribution; that hunger, cold, want, nakedness, crime, prostitution and vice were chief results of the present social and economic system; that heaven was not away off somewhere in the clouds but could be brought here on earth; if, in short, he preached a real religion to them. How long do you think his name would stay on the pay roll of the factory owner?

And yet he would be "doing good" from the standpoint of the employees, but it will be readily seen that this conception of "good" is not that of the man who engaged his services. Real religion will make men free; the preaching of the sham "religion" will tend to make them content with the present economic slavery. Real religion has no connection with the capitalist profit system—on the contrary it will destroy it. Sham religion is inseparably bound up with capitalism and will perish with it.

There will be a "revival" of religion in the twentieth century, but it will not be just what the glib-tongued servants of capitalism prophesy. It will be a "mighty awakening" of the working class to a knowledge of the fact that the social problems, with which reformers and so-called "religious" people are eternally tinkering, cannot be solved without a complete economic revolution, and that upon their class falls the task of making the change.

In the meantime, as "self-preservation is the first law of nature," the sham will endeavor to perpetuate itself, and the Indiana episode is but an illustration of the struggle for existence in this respect. The services of the Presbyterian minister are in request only because his employer sees in them a possible perpetuation of profit-making. His efforts may perhaps result in the production of a few non-resistant individuals of the type we have described, but to the working class as a class he has no message—nothing to tell. If he had, his services would not be required. Nevertheless the capitalist must make use of every possible weapon to maintain the supremacy of his class, and it is for this reason that he insists that "religion" must be preserved for the people, though his class stand in little need of it for their personal use, as is well illustrated by the attitude of the Indiana factory owner.

## A COMPLETED "DEAL" IN MUTUAL DEFENCE

### "The Anthracite Coal Situation Is Settled."

## MORGAN & CO. ACQUIRE STOCK

### Just Keep Thinking What This "Deal" Really Means—It May Perhaps Concern You Somewhat.

A special dispatch to the Chicago Record says:

J. Pierpont Morgan & Co. announce that they have acquired the stock of the Pennsylvania Coal Co. having paid therefor 72 1/2 per cent of par.

At 100 per cent is par, 72 1/2 per cent is 62 1/2 per cent above par, which means, that what all of us pay for coal is hereafter to be "divided up" on a basis of paying interest on 62 1/2 per cent more than the original capital. As the actual capital of the Pennsylvania Coal Company was \$5,000,000.00 and they have been paid 72 1/2 per cent of par then it follows that the amount paid to the coal company for their (?) property was \$37,500,000.00.

The miners employed by this coal company, the men whose labor makes it possible for most of us to keep warm, what about them? They struck recently for higher wages because they claimed that their small earnings compelled them to live like animals. How long is it since their employers, these good (?) men who have just received \$32,500,000.00 more than their property was worth, were assuring us, on their honor mind you, that they were paying their miners more really than they could afford to? And how long ago is it since Mr. Curtis, the able correspondent of the Chicago Record was using the two first columns of that paper to prove a whole lot of things which this transaction contradicts.

Notice that the special dispatch says: "The Anthracite Situation Is Settled." Who put coal in the earth and for what purpose is it there.

To whom did the Creator intend that the coal should belong.

Is "The Anthracite Situation Settled." Have all of us been consulted. Do we consent that for as long a time as we expect of hope to use hard coal we are willing to pay six per cent on \$32,500,000.00 more than the original, necessary capital, meanwhile agreeing that our fellow beings who dig the coal shall live like animals?

The great and good (?) men who are the beneficiaries of capitalism, the present plan of "dividing up" accuse the advocates of socialism of "wanting to divide up." They are indignant at the mere suggestion that if all of us were to set about it some better way for all of us to share what all of us produce might be invented. With all of the advocates of socialism pleading for the privilege of inventing such a plan, these merry, great men nudge each other and solemnly declare that socialism would do away with invention and with all incentive to progress.

Claiming to believe in progress, which means change if it means anything, our so-called "better classes" assert that the present plan of "dividing up" must always prevail because it always has prevailed; that we cannot adopt any new plan, any just plan, any Christian, humane, brotherly plan, because to do so "we must change" human nature, and you can't "change" human nature you know, say these pretending believers in progress.

While the present system is transforming cities and villages in the factory districts into what is called "shantytowns" by the employment of women rather than men, compelling husbands, sons and brothers to leave home in search of work, the factory owning class is heard loudly asserting that "socialism" would tend to break up family relationships.

When all of us really believe in progress, in invention, in right family relationships, we shall be willing to apply the science of mathematics to our social and industrial problem and we will then discover to the delight of all of us, the present rich and the present poor, that it is a heap easier to change our human natures than it is to try to live strong against the odds which now prevail.

When all of us get the true meaning of the injunction "work out your own salvation," and each of us is not ready not only to talk and sing and pray about it but to actually "work" out "our" own salvation, then it may be said in truth "The Anthracite Situation Is Settled."

—From February "Mixed Stocks."

"The statistics show that in many of the New England factory towns the women outnumber the men nearly four to one, while in some sections of the West where the New England husbands, sons and brothers have gone in search of work there are ten men to one woman."

The "last tribute" to Queen Victoria has been paid. The first to King Edward will soon become due.

Get your neighbor to read the Call.

## World's Parasites Justify Each Other's Plundering.

### Royalty is Not an Expense.

## ROYALTY IS NOT AN EXPENSE.

### Republican Paper Says Victoria Was Underpaid and That Edward Should Get 50 Per Cent More.

Not so long ago it was an article of faith with believers in republican institutions that the monarchs of Europe were useless parasitical creatures, who drained away the resources of the nations over which they ruled, without giving any adequate return therefor. Any allusion to the expenditure involved in maintaining these people was generally made for the purpose of comparison, and the workingman who lived under republican institutions was prone to congratulate himself upon the fact that he was free from the demands of these bloodsuckers, who were represented as taking advantage of the folly and stupidity of their subjects, to plunder them. This view was always held as good republican doctrine until a few years ago, but now it seems that it is destined to undergo a complete revision.

For example, speculation on the income of the late Queen Victoria has furnished many columns of matter for the most prominent capitalist journals during the last two weeks, but never once has it been hinted that this accumulation of wealth was only made possible by the folly of the British people. Had Victoria died twenty years ago these same journals would have been filled with diatribes upon the useless expense of royalty, and contemptuous sneers for the political ignorance of those who supported it. There would also have been columns devoted to showing the superiority of republican institutions.

But the rapid march of events has caused a complete reversal of these once popular criticisms. "Society," as at present constituted, has grown so distinctly parasitical, that it is no longer good policy to call attention to any one particular form of a species. The royal parasite is overlooked so that the still more voracious industrial parasite may also escape notice.

So distinctly has the necessity of revision in this matter forced itself on the capitalist class that Queen Victoria is actually represented as being instead of an expense, an actual source of revenue to that most worthy person, the British "tax payer." It seems that at the beginning of her reign the Queen made a bargain with parliament, by which, in consideration of a "civil list" of \$2,000,000 annually, she conceded to the state the major portion of the crown property during her life. Commenting upon this transaction the Tribune of last Sunday prints the following:

It was not the Queen or her family who made the best of this bargain, but the state—that is to say, the tax payers. For owing to the careful management and extraordinary development of the crown property, coupled with the amazing growth in the value of building land during the last sixty years, the treasury has, during the greater portion of the Queen's reign, managed to "net" profits of \$500,000, and during the last quarter of a century of over \$1,000,000 a year, from the proceeds of the crown property after all the expenses of its management, the civil list of the Queen, and the allowances of the royal princes and princesses had been deducted. SO THAT INSTEAD OF QUEEN VICTORIA AND HER FAMILY HAVING BEEN A SOURCE OF ANY EXPENSE TO THE NATIONAL EXCHEQUER, IT IS PROBABLE THAT THEY HAVE BENEFITED THE STATE TO THE EXTENT OF AT LEAST \$30,000,000. THAT IS TO SAY THEY HAVE RELIEVED THE TAX PAYER FROM THAT AMOUNT OF FISCAL BURDEN, thanks to the bargain concluded by Queen Victoria with parliament some four-and-sixty years ago.

What other meaning can be attached to this extraordinary flip-flop than that the world's parasites see plainly the common necessity imposed upon them of defending the robbery and plunder of the working class irrespective of the form it may take?

But not content with justifying the institution of monarchy from a financial point of view, the Tribune calls attention to the singular virtues of the royal family in being satisfied with the amount of plunder extracted, and managing to exist upon it. It says further:

It will be admitted that not only was the late Queen Victoria SINGULARLY MODEST in the demands which she made upon parliament for the maintenance of the royal family, but that the latter likewise DESERVE AN IMMENSE AMOUNT OF CREDIT FOR HAVING MANAGED TO LIVE WITHIN THEIR INCOME.

The "singular modesty" of her Majesty's demands is alluded as follows further on in the article:

Victoria was satisfied with \$2,000,000 per annum, which sixty years ago possessed double the purchasing power that it does today.

This confession of the difference in "purchasing power" is of course brought in to show that Her Majesty

was in reality underpaid. When a capitalist statistician expatiates upon the vast increase of workmen's wages since that time, he conveniently ignores this fact.

The article concludes with an intimation that King Edward should be able to exact 50 per cent more than his predecessor and shows that the difference wouldn't cost the "tax payer" anything, if says:

Under the circumstances it is probable that if King Edward decides upon surrendering the crown property to parliament he will stipulate for a civil list of at least \$3,000,000 a year, which the state can well afford to pay and still retain a surplus of the crown revenues in its hands. That is to say, it will be able to pay him this amount without taking a single penny out of the pockets of the British tax payers.

Not a word, however, about the laborers, who produce this wealth. The "tax payer," the "property owner," is the only thing to be considered. But the reader need not harbor the delusion that in thus justifying the exactions of British royalty the Tribune cares anything for the institution of royalty as such. Its real object is to help in erecting a shield for the capitalist robbers of this country, the Carnegies, Rockefellers, Morgans, etc., whose exploiting powers are beyond all comparison greater than that of the combined royalty of Europe. Just as the peasant proprietors of France are used as a bulwark by the propertied classes of that country so the royal parasites can be utilized for the security of the larger industrial vermin in all lands.

## The Campaign Fund.

Comrades:—The "man of destiny" has stated recently that the "municipal campaign cannot be run on wind," and he knows what he is talking about.

We want to ask you if you think the Socialist campaign is an exception?

If you think not, then you must supply what is needed and that is—money. It is needed more than any other thing.

If Harrison admits that even "time-honored principles" cannot be supported without money, you will see that it is impossible to support any sort of principles without it. Money must be forthcoming, and there are none besides yourselves who should supply it. The propaganda of socialism depends upon the who want socialism—not upon its enemies. Let us see your names on the list next week.

Fraternally,  
The Executive Committee,  
(Per R. A. Morris.)

## The "Morality" Market.

Chicago aldermen are clamoring for more pay—in the interests of "morality." They want \$3,000 per year instead of \$1,500 and a petition to that effect will shortly be forthcoming. This is how one of them puts the case:

"Many a poor boy has gone wrong and has taken something from a corporation because he could not live on the salary the city pays. Raise the wages and the MORALITY of the Council will be brought up."

This plea is absolutely correct. People who get only \$1,500 per year cannot be expected to be as "moral" as those who receive \$3,000. Money and "morality" go hand in hand. This is proved by the fact that those who have the most of it are the most "moral," and the capitalist press, which cites the Rockefellers, Carnegies, Wanamakers, and Armours as patterns of "morality," attest its truth. The only place where this theory fails to work is perhaps in the case where members of trades unions make a concerted demand for higher wages. That is distinctly "immoral." But then there are exceptions to every rule.

## Little Judas Wants a Job.

So far as the Republican politicians of the baser sort are concerned, the full dinner pail promise has not been deemed to any great extent. Governor Yates it is said is being driven to a sick bed by the job-hunters who louted for his candidacy in November last. This is how a daily paper describes the perseverance of these "out of workers":

Seasoned politicians say that not in years has Springfield seen such an unseemly exhibition of office-seeking. The men who want places and ordinary jobs sit on the governor's doorstep waiting to get at him the instant he wakes in the morning. They waylay him on his sidewalk to the statehouse, they lurk in nooks and corners ready to dart out and buttonhole him while he is passing. They crowd the executive office and fill the parlors of the executive mansion.

The politicians who refer to this as "unseemly" are no doubt already provided for. The wretched little creature who helped dupe the working class with bogus "prosperity" is now better able to appreciate the humor of the Republican fairy tale as to "the job seeking man."

Couldn't the little business men induce Mrs. Nation to go up against the department stores when she visits Chicago?

Count Boni-Castellane thinks a Franco-American alliance would be a good thing. He doubtless speaks from personal experience.

The spring crop of "me too" Socialists already shows a "promising" growth.

## Socialist Pointers

City hall politics will bring no bread and butter to the rank and file.

If time hangs heavily on your hands get a nominating petition and circulate it.

Even if we elect no candidates, the work we do this spring will count some day.

Just to counteract the cold weather let us make the campaign warm for a few weeks.

Five thousand party members would mean a Socialist daily in Chicago. Ever think of that?

Are the people of England men or only children, that they take King Edward seriously?

Of course we still remember the Maine; that is what the contractors told us we went to war about.

The legislature of Illinois was elected by the votes of workmen and they should be ashamed of it.

Are you posted so that you can meet the enemy in an argument? If not, why not? Literature is cheap.

We might as well utilize this spring as any other time to teach that municipal ownership is not socialism.

Call postals are the same old price. Don't you think you could sell a few? You will never know without trying.

The Workers' Call likes to have a banner week with every issue, and its readers can make each one that way.

The little fellows who are being frozen out of the railroad business will soon be howling for government ownership.

You did not read the names of any workmen in the recent army appointments. They neglected to have influential fathers.

Josiah Flynt who discovered that Harrison is a friend of the tramp, might have looked farther and found that the tramp has a vote.

It is hard to see how Socialist unity is to be prevented when everybody wants it. Let us then drop the subject and make Socialists.

Where did all the men come from to shovel snow? Those who did not have jobs, you know, were only in that state because they would not work.

The ship subsidy bill is not even claimed to be in the interests of the laboring man. Gold standard and tariff were for him alone, you know.

The fact that aldermen want increased salaries goes to show that they feel they represent the commercial classes. Workingmen do not get \$1,500 a year on an average.

The people of Massachusetts are beginning to realize that Socialists do not wear horns after looking at Carey and McCarthy, and John Collins of Chicago is as handsome as either of them.

## Signatures in New Wards.

The list of new wards, number of voters and amount of signatures required in each, to place our ticket on the official ballot, will be found below. Please take notice that the necessary signatures in each and every ward must not be less than 5 per cent of the total number of voters in each ward. About ten thousand names will be required altogether.

Fraternally,  
The Executive Committee,  
(Per R. A. Morris.)

South Town, 500; West Town, 2,500; North Town, 700; Town of Lake, 700; Town of Hyde Park, 500; Town of Lake View, 500; Town of Jefferson, 500.

First Ward, 600; Second, 600; Third, 600; Fourth, 600; Fifth, 600; Sixth, 600; Seventh, 700; Eighth, 500; Ninth, 500; Tenth, 500; Eleventh, 600; Twelfth, 600; Thirteenth, 600; Fourteenth, 700; Fifteenth, 600; Sixteenth, 600; Seventeenth, 700; Eighteenth, 600; Nineteenth, 600; Twentieth, 700; Twenty-first, 700; Twenty-second, 600; Twenty-third, 600; Twenty-fourth, 500; Twenty-fifth, 700; Twenty-sixth, 500; Twenty-seventh, 500; Twenty-eighth, 600; Twenty-ninth, 500; Thirtieth, 600; Thirty-first, 600; Thirty-second, 600; Thirty-third, 600; Thirty-fourth, 400; Thirty-fifth, 400.

A woman and several children were found in the last stages of starvation in the southern part of the city last week. The discovery might not have been made until too late, had it not providentially happened that a benevolent mortgage company in seeing the "furniture" of the victims, disclosed the real state of affairs.

Automobiles are to be cheapened, and incidentally the fellows that make them will be similarly dealt with.

THE WORKERS' CALL.

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ADVERTISEMENTS. A limited number of acceptable advertisements will be inserted. Rates will be made known upon application. EDITORIAL ANNOUNCEMENTS. To secure the return of unused manuscripts postage should be enclosed. Communications must reach the office by Monday evening preceding the issue in which they are to appear.

The fact that a signed article is published, does not commit The Workers' Call to all opinions expressed therein. Contributions and items of news concerning the labor movement are requested from our readers. Every contribution must be accompanied by the name of the writer, not necessarily for publication, but as an evidence of good faith.



IN TRAINING.

One year has elapsed since the Building Trades Council and the Contractors' Association commenced the struggle which is still being carried on, and the anniversary has not passed unnoticed in the capitalist press, which recounts with unconcealed satisfaction the gradual weakening of the laborers' organization. The desertion of different trades once affiliated therewith are again enumerated, and the occasion is used to the utmost to impress upon those who still struggle, the hopelessness of their position.

While Socialists have always maintained that the laborers fighting in the economic field alone, were so heavily handicapped that ultimate success was impossible, they none the less believe that these struggles play not only an important but an absolutely necessary part in the progress of the working class towards economic freedom. Although doomed to defeat from the disadvantageous nature of the position occupied, their real importance to the laborers lies in the fact that every recurring defeat must ultimately demonstrate the necessity of shifting the fighting ground. The only possible move in this direction is the transfer of the forces of labor to the political battlefield. There is no other alternative.

For the modern working class is not a dying but a growing class. It has not yet played its full part in the economic drama. Created by the exigencies of capitalist society, called into existence by the tremendous modern factors of production, no reverse it may suffer in the preliminary struggle can be permanent, unless mankind retraces its steps, and abandons the improved machine for the antiquated implements of hand labor—an action which is, in the nature of things, utterly impossible. The triumph of the working class is in line with the progress of human society.

The apparent victory of the working class in this twelve months' struggle is analogous to that of a trainer, who in preparing a young and growing athlete for future conquest, punishes his pupil in a trial bout. The working class through these defeats must, will, and even now are learning how victory can be secured.

Capitalism in its own defence must exhibit to its opponents the methods by which it is enabled to conquer, and the latter will ultimately change their tactics so that the struggle will take the form of a contest for the possession of the public powers, between the two classes. When the laborers realize that they themselves have been arming the enemy with only effective weapons he can use against them, the end of the conflict is near.

The twelve months' struggle has not been fruitless, from the side of the laborers. They have not been defeated—they have received a training lesson. The conflict does not end with the disappearance of the Building Trades Council—supposing that such is the immediate outcome. It will re-open again and yet again, and each successive struggle will find the workers stronger than before, as an increasing number of their ranks begin to comprehend the unavoidable necessity of political action on the part of their class.

SOCIALISM AND "CIVILIZATION."

To most men the term "civilization" is synonymous with material progress, and generally speaking those nations in which wealth has been accumulated to the greatest degree are considered the most highly civilized. Now for the accumulation of great wealth the position and operation of the most perfect tools and machinery of production is

indispensable, and this ownership is the earmark of this civilization today.

With this definition of civilization the Socialist has little quarrel. It is undoubtedly the highest that has yet been reached, and is as certainly the basis from which a still higher form of civilization must spring. Only when the Socialist insists that the old form must perish in order that the new may be evolved, does he come in violent collision with the champions of things as they are.

"This civilization must pass away" says the Socialist, and immediately a chorus of dissent arises. "What are you going to put in place of it?" is the retort, just as if new civilizations were capable of being manufactured like ready-made clothing, and that the old one could be stripped off like a worn-out suit.

If the objector were asked if he really believed that the present civilization was thus manufactured he would undoubtedly reply in the negative, always supposing of course that his intelligence was about the average. But he sees no inconsistency in charging the Socialist with wishing to attempt this impossible feat.

The idea of evolution may be now said to be universally accepted as a generalization at least. Different material interests however, place different interpretations upon it. So true is this, that capitalist writers dealing with and fully admitting the evolution of society find the greatest difficulty in even imagining a civilization based upon any other system than that of the present. The individual ownership of the means of production seems to them inherent in any society of which they can possibly conceive. And yet the present form of civilization is in its own evolution, making this very individual ownership impossible. Its progress consists in undermining its own foundations.

When the Socialist points this out and supports the assertion with undeniable facts, his opponents in attempting to charge him with responsibility in the matter, merely expose another phase of the contradictory nature of the thing they wish to defend.

It is material interests that have invented "eternal laws of nature" as explanations and justifications of the workings of the present civilization. It is material interests which in turn will destroy them. And these antagonistic interests, themselves the product of civilization, embody the progress of society today.

Our civilization is based upon economic classes. The Socialist finds no fault with this, in the sense that any particular individuals or group of individuals, can be held responsible for it. He knows that it could not be otherwise. But in recognizing this he also knows that the antagonism of classes must inevitably negate itself by ultimately evolving a classless society. "A house divided against itself cannot stand" and the "civilization" of the present will pass away for the same reason.

General Committee Meeting.

The regular monthly meeting of the General Committee of the Socialist Party of Chicago was held last Saturday night at 104 E. Randolph street.

On roll call delegates from twenty-seven branches responded.

The following delegates were seated pending presentation of proper credentials and official statement of sufficient number of dues paying members in good standing: Fifteenth Ward, F. Beselak, C. B. Ehnborn, J. M. Stewart, James Kemp, L. Lehman. Twenty-seventh Ward, Henry Schultz, John Shilcock, A. Eisenman, John Charbonneau, Geo. Nebel; Seventh and Eighth Wards, B. Sachatof. Polish Central Committee, M. Gorecki.

The (new) Eleventh Ward with eleven members was accepted and delegates P. Baerwaldt and G. Rossman seated pending full report of the general organizer.

Sixteen new members were received and two transfers approved.

Further returns received of the referendum were ordered turned over to the secretary for tabulation.

The resignation of Comrade Strickland as treasurer of the party was accepted, and he was elected to the office of assistant organizer without salary. Comrade Jas. S. Smith was elected treasurer to succeed Comrade Strickland. Comrade C. F. Lowrie was elected a member of the Executive Committee to succeed Comrade Smith.

The Executive Committee was authorized to go to such expense as is necessary to issue the first campaign leaflet, which is to contain Comrade Collins' letter of acceptance and the platform of the party.

There will be a special meeting of the General Committee, Saturday night, February 16. It is strongly urged that every delegate be present, as business of importance will be considered.

Ward branches requiring newspaper files for their club and reading rooms can purchase them at this office. Send in a club of ten this week.

SNAP SHOTS BY THE WAYSIDE.

The action of the Boer leader De Wet in shooting a "peace envoy" will come as a distinct shock to thousands of rascally-capitalist hypocrites, who never basked an eye over the slaughter of ten thousand harmless Chinese during the "operations" of the "allies" in China a few months ago.

It is reported that Justice Gummere of New Jersey, who recently handed down the legal opinion that the life of a workman's child was worth exactly one dollar in cash, has been promoted to the place of Chief Justice of the Supreme Court of New Jersey by Governor Voorhees. There is no reward that an assessor who knows his business may not aspire to under capitalism.

A reduction of wages from \$4 to \$3 per day for the clerks in the Election Commissioner's office has brought forth threats of a strike from the latter. In case this should happen the holding of the spring election might be made impossible in consequence, as the work of transferring names of voters according to the re-districting ordinance must be completed beforehand. However, when the "business man's" administration comes along these awkward situations will be provided for beforehand, and the confidence begotten from a "political pull" will be supplanted by the timorous docility which now flourishes amongst the unorganized employees of establishments conducted strictly upon "business principles."

The Chicago Record has the following paragraph from Switzerland which goes to show how "compulsory arbitration" doesn't work in that country:

Not long ago, at the instance of a few Catholic and self-styled Socialist deputies a law was passed regulating strikes in Geneva. At the time 3,500 workmen protested against the measure. Now, as soon as the present black-flag strike, both masters and workmen refuse to obey the law, and every attempt to enforce it fails. Had there been no law compelling arbitration the strike would have been settled long ago by the usual compromise.

"Self-styled" is correct. The Record's correspondent in Switzerland evidently knows how to discern the real article from the imitation.

Senator Chandler wants corporations kept out of politics, and to that end is preparing a bill which will prohibit them from making contributions to political parties for use in elections. In the light of this exhibition of child-like faith it is indeed difficult to believe that scepticism is as prevalent as reported.

Richard Croker is reported to have paid full taxes upon \$100,000 worth of property held by him in England. He had intended to appeal but the list of questions presented decided him to pay up. They don't have any Lexow committee, Civic Federations or Good Government Leagues over there, and so Richard evidently concluded that he didn't have the ghost of a show.

It is instructive to note how the capitalist class resent any infringement of their prerogatives. The family of the young woman who was recently outraged and murdered by four members of the "better classes" in Paterson, N. J., are now in danger of starvation from the fact that every silk mill in the city is closed against them. The insufficient punishment dealt out to the scoundrels who destroyed one member of the family is being revenged upon the surviving members. It is not so strange after all that those who own and control the means by which the working class must live, should imagine that they have some right in the bodies of the latter. Historically speaking this was at one time an acknowledged fact, and some lingering traces of its persistence still remain in the minds of the accessories of past ruling classes.

A considerable number of city hall "politicians" it seems are on the "delinquent list" as regards payment of taxes. Several of these statesmen have been reported as having "no property" upon which taxes could be levied. Why should a "politician" pay taxes anyhow? His business is to eat them and leave the payment to the other fellow.

The newspaper accounts of the funeral of Queen Victoria tell us that the vessel which bore her remains from Osborne to Portsmouth was preceded by "eight destroyers," an appropriate tribute to the peace-loving characteristics of the dead monarch. "Peace" in the capitalist sense of the word, often follows destruction now-a-days.

The salaries of the school teachers it is stated will not be increased for the reason that there is no money on hand that can be used for that purpose. Therefore "nothing can be done for the teachers this year," as the report says. Just so. Nothing can be done, will be done, or should be done for people who depend upon others to do what they should strive to do for themselves. The teachers are working people, and their demand for "increased salary" which is really "higher wages" meets with the same response that is given to other portions of the working class who make similar demands. The education of school teachers is not completed in the colleges. They have yet to learn what class they belong to, and the capitalist system is endeavoring to make them realize the fact that their interests lie with the producing instead of the exploiting class.

See that your subscription is renewed promptly.

CIRCULATION NOTES.

A club of ten from Comrade L. Rivet, of Chicago.

Two yearlies from Comrade Jas. McMullen of Ottumwa, Iowa.

Comrade B. Behring sends in a couple of yearlies from La Salle, Ill.

Comrade N. Larsen of Chicago, takes two dollars worth of Call postals.

The Twenty-fifth Ward branch takes its regular quota of ten half-yearly postals.

The Fourth Ward branch turns in a new bunch of subs. This time it is four half-yearlies.

Five dollars' worth of Call postals go to Comrade A. Martin of the new Twenty-third Ward branch.

Comrade Lambert takes his regular weekly quota of four half-yearly postals for the Twelfth Ward branch.

Some of the comrades say that, after all, it is just about as easy to get a yearly subscription as a half-yearly.

Comrade L. Anderson still averages half a dozen Call postals a week. A hundred or two hustlers in Chicago of the Anderson type would do wonders for the Socialist movement.

The Twenty-seventh Ward Branch Number Three has unlimbered its guns and got into action. A regular supply of ammunition has been ordered, consisting of 50 copies of the Workers' Call to be delivered weekly until the enemy capitulates.

It does no good to holler. The best thing we can do it seems is to lay down and take our medicine like little men. Just when we thought we had the best of the argument along comes another dollar bill from Comrade Fred. Nary, of Rock Island, with a peremptory order for four more half-yearly postals. The persistency with which Comrade Nary annoys the Workers' Call force is very distressing. Unless something is done immediately by the party at large something bad is liable to happen.

While we do not wish to make any invidious distinctions regarding the energy and activity displayed by different ward branches of the Socialist party in this city, in pushing Socialist propaganda, it is nevertheless impossible to ignore the fact that some branches in the party stand head and shoulders over all others in this matter. Upon looking over our records of the past six months, not for purposes of comparison so much as to obtain a definite knowledge of our relationship with the different branches, we find that this disparity in the local activity is even greater than we had at first supposed. In short, we found that one branch in particular has shown such a remarkable activity in propaganda work that an attempted comparison becomes at once a contrast. This branch, the Twenty-fifth Ward, has outdistanced its nearest competitor in activity by fully 300 per cent, and it may be remarked that the Twenty-fifth Ward branch has by no means the largest membership. Of course we base our estimate of activity entirely upon the efforts made to circulate the Workers' Call, using the postal subscription cards sent in as data. And better than all this activity shows no sign of diminution, but on the contrary, is decidedly increasing. No less than 90 subscriptions were added to the list of the Workers' Call last week by this branch, a record which is by all odds the most remarkable we have known in the history of the paper. The Twenty-fifth Ward branch thoroughly appreciates the fact that securing readers for the party paper is by far the most important work that a Socialist organization can do. The example of this branch, if generally followed by the remaining thirty-eight local organizations would certainly make the establishment of a daily Socialist paper in this city a matter for immediate consideration.

Meetings for the Week.

The following meetings have been arranged for the coming week:

Sunday, 3 p. m., Central Music Hall, Speaker, Prof. Geo. D. Herron. Subject: "The Will of Love."

Sunday, February 10th, 3 p. m., Socialist Educational Club, 112 Milwaukee avenue. Speaker, W. T. Mills.

Sunday, February 16th, 3 p. m., Twenty-second Ward, 308 N. Franklin street. Speaker, G. D. Evans.

Sunday, February 16th, 8 p. m., Twenty-fifth Ward, 289 Sheffield avenue, near Belmont avenue. Speaker, J. W. Knox. Subject: "Poverty a Crime."

Sunday, February 16th, 8 p. m., Twenty-eighth Ward, Socialist Hall, Armistice avenue. Speaker, E. Warmbold.

Sunday, February 16th, 8 p. m., Children's Singing Society, 10 a. m., Children's Sunday School, 11 a. m.

Sunday, February 16th, 8 p. m., Thirty-first Ward, 608 S. Halsted. Speaker, R. F. Wilson.

Sunday, February 16th, 8 p. m., Third Ward, 2332 State street. Speaker, A. Klenke.

Sunday, February 16th, 10 a. m., Thirtieth Ward, 1063 W. Madison street. Speaker, F. G. Strickland.

Sunday, February 16th, 3 p. m., Twenty-seventh Ward, at Jennings' Hall, corner Fifty-first and Grand avenue. Speaker, John Collins.

Tuesday, February 17th, 8 p. m., 1003 W. Madison. Speaker, Aug. Klenke.

Tuesday, February 17th, 8 p. m., Mill's Night School of Social Economy, 1132 Milwaukee avenue.

Thursday, February 19th, 8 p. m., Thirty-first Ward, 608 S. Halsted. Speaker, B. Behring. Subject: "The Class Struggle."

Thursday, February 19th, 8 p. m., Mill's Night School of Social Economy, Schiller Building, 103 Randolph street.

Friday, February 19th, 3 p. m., Twenty-eighth Ward, Socialist Hall, Armistice and Milwaukee avenues. Speaker, W. H. Wise. Subject: The Workman and the Sleeping Hercules.

Saturday, February 20th, 8 p. m., Mill's Night School of Social Economy, 608 S. Halsted street.

Are you still hustling for subscribers?

Great Premium Offer

It is with pleasure that the Workers' Call announces to its friends and patrons that it has completed arrangements with one of the largest Socialist publishing houses in the country, whereby it has obtained a quantity of the best Socialist books published in the English language to be given as premiums to its subscription hustlers. The terms upon which these books have been obtained make it possible for us to extend to active workers the best premium offer that has ever been made by a Socialist publication. The books which we offer are the very cream of Socialist literature, and should be in the home of every active comrade. With a little hustling—in a good cause—it is possible for every comrade to obtain them free of cost. This remarkable offer is as follows:

With every two dollars' worth of subscriptions or Workers' Call postals, paid for at the rate of 50 cents for yearlies and 25 cents for half-yearlies, we will give a copy of "The Peoples' Marx," an excellent epitome of Karl Marx' "Capital," translated from the French of Gabriel Deville. Retail price, 75 cents. Or "A History of the Commune of 1871," by Lissagary, price, \$1.00.

With every one dollar and fifty cents worth of subscriptions or Workers' Call postals, we will give one copy of Eugene Sue's "Silver Cross, or the Carpenter of Nazareth," cloth bound, price 50 cents.

With every one dollar's worth of subscriptions or Workers' Call postals, paid for at the same rate, we will give any two of the following classics of Socialist literature: "Socialism from Utopia to Science," by Frederick Engels; "The Workingman's Program," by Ferdinand Lassalle; "The Right to Be Lazy," by Paul Lafargue; "The State and Socialism," by Gabriel Deville; "Socialism, Revolution and Internationalism," by Gabriel Deville. Retail price of each of the above books, 10 cents.

Also with one dollar's worth of subscriptions we will give any one of the following 25 cent books: "The Civil War in France," by Karl Marx; "Science and the Workingmen," by Ferdinand La Salle; "The Socialist Campaign Book for 1904."

It is unnecessary for us to dilate to any extent upon the merits of the books which we thus place within the easy reach of every comrade in the country.

"The Peoples' Marx" has been introduced to our readers in previous numbers. It contains all the salient points of the parent book, "Kapital," and presents them in a form more readily understood by the average mind. "Kapital," in its original form is a book for the student. "The Peoples' Marx" is a book for everybody. The other books which we offer are familiar to all Socialists.

In taking advantage of the above offer comrades are requested to make use of the following blank application. Fill it out and send it with your letter:

The Workers' Call, 35 N. Clark St., Chicago, Comrades:—Enclosed you will find ..... to pay for subscription on the names elsewhere enclosed or to pay for Workers' Call postals of which I advise you in this letter. You may put my name on your roll of agents and may depend upon me to do all I can for the cause of socialism and the success of the Workers' Call. Please send me the following books to which I am entitled as premiums on the above remittance: ..... Yours fraternally, Name ..... No. .... City or Town ..... State .....

BOOK REVIEWS.

WHAT THE SOCIALISTS WOULD DO IF THEY WON IN THIS CITY, by A. M. Simons. Price, 5 cents; Chas. H. Kerr & Co., 56 Fifth Ave., Chicago, Ill.

The latest issue of the well-known "Pocket Library of Socialism" deals with the subject whose title is given above. It will be found exceedingly useful by Socialists who are frequently confronted with this very natural inquiry, and its contents are based mainly upon the municipal program adopted at the recent convention by the Socialist party in this city. The author in a short preface, warns his readers against dealing with any one part of the subject, as false impressions are likely to be formed if the whole work is not taken into consideration. Improvements in educational facilities and methods, sanitary measures regarding the health of the laboring classes, and the attitude of the city authorities towards the workers are given special prominence, and cannot fail to impress the reader with the sense of the mighty contrast between what exists now and what is possible when the working classes determine to assume the public powers and use them in their own interests. This work should be given as wide a circulation as possible by the comrades, as its title alone is calculated to excite the curiosity of most people into whose hands it may be put, and the subject itself will prove quite as interesting. It has also appeared at the proper time and should do good service in the coming campaign, more especially as it deals with a question that cannot possibly be fully answered by a Socialist speaker in a five or ten minutes' talk, and which is certain to be frequently propounded at the agitation meetings during the next two months.

Campaign Fund.

For week ending February 5th: Previously reported \$35.75 Henry Leaver . . . . . 25 On list 74 . . . . . 40 August Lange . . . . . 1.00 Total . . . . . \$41.40

Course of Lectures at Neighborhood House, 1224 W. Sixty-seventh street, corner May. Subjects and speakers: Feb. 6—The Passion Play of Ober Ammergau; stereopticon—R. A. White. Feb. 13—A Lawyer's View of Socialism—Thomas J. Morgan. Feb. 20—Present Moral Conflict and How to Meet It—J. Stitt Wilson. Feb. 27—Mazzini, Italian Apostle of Freedom—Franklin H. Wentworth. March 6—Labor's Awakening—W. H. Wise. March 13—The Economics of Art—George L. Schreiber. March 20—The Kingdom of Heaven—Prof. Geo. D. Herron. March 27—Taxation and the Schools—Margaret A. Haley. April 3—The Future of Humanity—Benj. F. Wilson. April 10—Some Social Needs and Some Social Remedies—Rev. Dr. Thomas E. Cox. Admission free. Get your neighbor to read the Call.

CORRESPONDENCE.

Taking the Census.

To All Locals of the S. D. P. On the 1st of February a new system of keeping a record of the party membership will be introduced, whereby the N. E. C. can tell at all times the exact membership of any local, of any state or of the entire party.

Heretofore all applicants for membership were filled either by the locals or the State Committees.

Hereafter the National Secretary will keep a record of all members, and all locals and state committees are notified to forward all applications dated February 1st or after to the National Secretary.

In states where there are no state committees applications should be sent direct to the National Secretary. In states where the party has state committees, the locals will forward applications to the secretary of the state committee, who will send them to the National Secretary after making such record as he desires.

In addition to the above, all locals are requested to send at once a complete list of members on the roll on January 31st.

Secretaries of state committees are requested to see to it that all locals in the respective states are notified of this effect.

Yours fraternally, Wm. Butcher, Nat'l. Sec'y. Springfield, Mass., Jan. 29th, 1931.

The Socialist Chorus

every Sunday, 10:30 a. m., at 1003 W. Madison street, corner Western avenue. Our meeting Sunday before last was the largest yet. We are sorry for the comrades that had to stand during the hour.

The address by Comrade J. Stitt Wilson was a forceful presentation of socialism from the ethical point of view. In spite of the snow storm last Sunday nearly all the chairs were taken. The first half-hour was given to practicing songs from the new Socialist Song book, "Having the Schubert String Quartette to lead, it took but little effort to get hold of the songs."

Comrade Brennan made an appeal for the Workers' Call and received ten dollars as cash contribution and sold two dollars worth of postals.

Comrade Strickland spoke upon the "Effect of Socialism Upon the Individual." He will speak again next Sunday morning.

The Schubert String Quartette were all present and their selections were highly appreciated.

Socialists of the West Side and all sides are cordially invited to visit us Sunday mornings, bring their melodious voices with them and have a good time. Comrade Strickland may be seen any day (except Sunday) from 7 to 2 at the Atlantic Hotel, 103 Van Buren street.

The "ground hog" retired to his hole perfectly satisfied with the outlook. He heard that the Single Taxers were putting up a ticket, and rightly inferred that everything was O. K. The "proph" hog and the "interest" hog are equally reconciled to the situation.

# The World Making Motive

Some Extracts From Professor Herron's Lecture in Central Music Hall on Sunday, February 3d.

Notwithstanding the unfavorable weather on last Sunday, a large audience gathered in the Central Music Hall to listen to the address of Professor Geo. D. Herron, who took for his subject "The World Making Motive." Several extracts from the lecture are here reprinted:

The bottom fact of this age is its faith. It is the age of faith just because it is the age of doubt; because it takes nothing for granted and takes nothing on the word of authority; and its faith is the cause of all its seeming unfaith. The time of revolution is always the time of faith; and the world is today full of revolution, with every institution in danger of judgment and dissolution, while professional faiths are being swept off the board—faiths religious, faiths political, faiths scientific. Ours is the time of daring, in which deep calls and answers unto deep; in which the gods stand with sneaking pleas of defense before the judgment-seat of the downmost man; in which the soul of labor is about to challenge the soul of the universe to come forth and show itself; in which the human earth is getting ready to defy the heavens to interfere, while it finds within itself a principle of being by which it may justify the tragedy of the history that has been, and proceed to make a history according to its liking and without tragedy. All this is faith—the faith that will not submit to take orders from Gods, priests, and politicians, but ventures to get truth first-hand, out of the raw materials of life and work; the faith that will not support the parasitic system of religious and political middle-men—the system that lives upon the common life, and that gives adulterations and discolorations of truth to men for the price of their souls and their liberty. It is when men set their sails upon unknown seas, when they make ventures that involve risks greater than they can foresee, but which they willingly take as they come, when they laughingly accept death on any terms it may dictate, because of the sweetness and freedom of the quest for truth—it is then that there is faith in the soul. And when you count truth so precious that they are ready to sell all that they have for it, and dig under the foundations of institutions for it, without minding the ruins that fall about their heads, then it is all up with the authorities; for a world-making faith is abroad, and according to their faith will the world be unto men.

Many of our specific problems will not be solved; they will be swept off the road by greater issues. Before we have passed upon the question of public ownership of certain utilities, the utilities will be obsolete. If we listen to the academic caution of the economist, and have a little sense of truth or of humor as the religious newspaper, we may be traveling to other planets in air ships before we have spiritual nerve to decide whether the people shall own their public highways. A lot of the things that we talk about reforming will be out of use before we are through with our talking. While Louis XVI was exhorting himself in trying to decide incidental matters; the people decided such weightier matters for themselves that the king was out of a job. I imagine we shall have ceased to have any possible use for our American constitution long before the politicians have decided whether we may touch so sacred a capitalistic thing; long before our solemn supreme court shall have decided whether the constitution belongs to the people, or is a mere instrument of government, to be used or discarded at the pleasure of our governors; and probably long before this same supreme court discerns what an ancient and humorous sceptre it also has become in the eyes of the people.

Nor can we of today construct systems that will solve the problems of tomorrow; and we ought not to if we could. We have no right to impose our will upon those who come after us, as our fathers imposed upon us their will. The government of the living by the dead is the citadel of social follies and tyrannies. Most political reformers are jumbling and failing because they are trying to solve twentieth century problems with eighteenth century phrases, fastened upon us by the armed and guarded institutions in which we are imprisoned by our fathers. To believe only in the God of the dead, to believe that God was in Moses or in Jesus more than us, to believe that political wisdom was in Hamilton or in Jefferson more than in the common life of today—this is the mother of all the atheisms. And it is the atheism which we strive to perpetuate when we think to construct a system that will rule the future and solve its problems. We but lay up for our children the tragedy of ignorance, the tyranny of atheism and the slavery of superstition, when we try to blind them with laws and systems we think liberating ourselves.

A far-reaching ideal is commonly objected to as a motive, on the ground that human nature is unchanging, and that it is not idealistic. And that you cannot change human nature is the most vulgar and unthinking of all objections to human progress. It is the cheapest and most indolent form of the old fatalism that makes man the victim of something outside of himself. There is nothing outside of human nature as mighty as itself, on that can

prevent it from being what it lovingly and persistently wills to be. The nature that is in us and for us is greater than any so-called natural laws or human tendencies and habits that are against us. Human nature is not some abstract and fatal thing other than ourselves. We are human nature, and we have power to change our lives any and every moment, as in fact we are all the time doing. Human nature is utterly different now from what it was a decade ago, and it will be very different a decade hence from what it is now. The changing of human nature has been the sole business of history. You are not starting the idealist when you reply to him that he must change human nature—as though that really meant something—before he can get his ideal realized. Certainly, that is precisely what his ideal is for—to change men into the likeness of the divine reality which he really is, and which his ignorance and servility never wholly hides.

When this commonplace objection to progress is analysed, it nearly always turns out that by human nature is meant that which is mean and selfish, treacherous and unreliable. And it is assumed that these qualities must be reckoned with as fundamental and made the basis of appeal and motive in practical undertakings. But what would you think of a man who should order his life on the assumption that the highest attainable health could come to him only through keeping disease in his system, because disease has always been present in the world? Yet he is acting any more irrationally than the civilization which bases its production and distribution on the assumption that safety and prosperity lie only in economic and legal coercion, because men have always seen kept in some form of slavery? Is he acting with any greater madness than the society which forms its faiths and its institutions on the plan of a penitentiary system, because some men are bad and shiftless? Is he acting any more strangely than the church which unconsciously insists on keeping the devil in the world, in order that it may find perpetual employment in saving men from him? We can never build a free and just society upon faith in what is evil, as we are practically trying to do; or upon unfaith in the good, which is the worst form of faith in evil. We can build wisely and enduringly only when we make the highest good we know the foundation of our building. But before we can so build, we shall have to deeply repent of our religions, and be saved by the kingdom of heaven from our salvations; for these are at bottom largely a fearful devil worship under the superstition that they are God-worship; that is, they are a gross faith in the power and presence of evil, and a terrible unfaith in the presence and power of the good.

Again, a revolutionary or reconstructive motive is always objected to on the ground that it seems destructive to the old or existing order. And in this case, things are just what they seem. The idea and the friends of Jesus seem destructive to the idea and the friends of Caesar; and so they are. The rise of free individuality seems to men the end of the high priest; and so it does. When viewed from the monarchial or representative basis of interest, the coming of democracy seems to be the overturning of law and government; and so it is. The man who takes a free look at life seems to authority to be pronouncing its doom; and that is just what the man with the free look is doing. Capitalism sees in socialism the destruction of what it regards as orderly and sacred; and capitalism sees right. But the idea of Jesus does not back out of the world in order to leave it in the possession of Caesar and his robber friends; democracy does not retreat before the king of legislature; the free human spirit yields neither to the menace of the church nor to the assault of authority; and socialism does not stay its course at the combined bidding of all sorts of world-powers.

## FOREIGN NEWS.

Glimpse of the World-wide Struggle of the Proletarian Army for Its Liberty.

**AUSTRIA.**  
The Socialists have gained a seat at Korneuburg, where Seitz was elected in opposition to the anti-Semite candidate. This victory is particularly important because it is not a case in which the votes were directly given to the candidate but he was elected indirectly; it is the first time that this has occurred. This makes ten Socialist members in the Reichsrath.

**BELGIUM.**  
The Brussels Socialists are indefatigable. They are always doing something at the Maison du Peuple, the fine building which was built with the profits realized by co-operative trading. They have just organized an exhibition there, a technical and artistic show which is a great success. Crowds are coming every day and even the doctrinaire burgomaster admitted that it was a great success.

Does it stir you to think? If so, don't read this paper—it will surely make you tired.

## "INCENTIVE OF GAIN."

The Reward of Genius and the Reward of Capitalism Illustrated and Contrasted.

The arguments that socialism, by removing the spur and the lash of the struggle for existence, would destroy progress, and that the incentive of gain is the well-spring of ambition and of advancement, have been so often exploded that the subject might be dismissed, to make way for other and more pressing questions. In the realms of literature, invention, art, astronomy, and all the branches of science, it has been shown that the greatest progress has been made where the desire of gain has been absent, and that poverty appears not as a spur but as a hindrance to advancement. It must be admitted, however, that in the arts of adulteration of goods, swindling, perpetuating false ideas, corrupting judges and legislators, and discovering new forms of vice, the incentive of gain has been predominant.

However, before passing the subject, let one more instance be cited. In a recent copy of a Cleveland music journal, appears an article on "The Origin of Famous Songs." Says the writer:

"Song writing today is quite an art. There are more publishers and more singers than in former years. You've got to have a HUSTLE on or else you'll soon find out that you are not in the swim. He wrote night and day and in your ideas and the song must be exceptionally CLEVER before a publisher will take the trouble even to scan the manuscript. "Of course you remember poor Charles Graham? No? He died a few months ago in abject poverty, though he was one of the most prolific of song writers. He wrote night and day and his compositions were much sought after by publishers. 'If the Waters Could Speak as They Flow,' 'Two Little Girls in Blue,' 'The Picture that Was Turned Toward the Wall,' and other popular songs. After writing the song 'Two Little Girls in Blue' Graham went from one publishing house to another and tried to dispose of the manuscript. At almost every place he failed to get encouragement. No one seemed to want the song. At last, in despair, he induced one publisher to buy the song for \$25.00. Well, I guess you know the rest. The song was one of the biggest hits in years, and is probably sung somewhere tonight. The publisher who bought the composition says he made nearly \$60,000 out of it."

The article goes on to say: "The Picture that Was Turned Toward the Wall" practically made the house which published it. The firm is rated at present among the best music publishing houses in the country. I don't know how much Graham received for the manuscript, but I don't think it was more than \$15.00." From the foregoing it will be seen that Graham had genius and died in poverty. He lacked capitalistic instincts. Genius gets \$35. Capitalism, the "encourager of art," gets \$60,000. The genius which produced the gem, "If the Waters Could Speak as They Flow" did not have the "up-to-date hustle" snatched by some "clever" song writers of the present day, who know how to procure "high prices" by educating the nation to a due appreciation of "Ma Carline Sue," "Ma Rag-time Flo," "I'm Living Easy," "Take Yo' Clo' and Go," and "She Certainly is Sweet." Such high-class art is produced by the incentive of gain!

## LABOR ITEMS.

And Notes From Trades Union Journals and Exchanges, Throughout the United States.

Municipal election in Granite Falls, Minn., resulted in a Social Democrat landing in the city council.

Rev. Milton R. Kerr, Congregational minister of Westerville, Conn., has lost his job. Cause: Preached socialism.

Nine new locals were added to the jurisdiction of the International Typographical union during December—Labors' Voice.

The British are running Italian anarchists out of England, while the Boers are running the British anarchists out of Africa.—Missouri Socialist.

Unions in Buffalo are warning craftsmen to remain away from that city, as too many laborers are flocking in in anticipation of securing jobs during the exposition.

In discussing the Cuban constitution Gen. Sangulity said: "If we do not invoke God, whom can we invoke?" Is it possible he has never heard of Mark Hanna?—Saginaw Exponent.

Seventy-five policemen protected the City Council of Columbus, Ohio, while that body was presenting a long-term blanket franchise to a street railway company. Another black eye for "public opinion."

The Kansas woman who is attempting to stop the liquor traffic in Kansas by smashing saloons is akin to the fellow who votes for the Democratic party in the expectation of smashing the trusts.—The People.

Employers in Fort Worth, Tex., combined and decided to destroy all unions. Lockouts are declared on every hand. Oh, no! there is no class struggle! The interests of Bro. Capitalist and Bro. Laborer are identical!

All the Socialists in the country are not hastening government control of the railroads, so much as are the big capitalists that are pushing through big combination deals on "community of interests" lines.—Indianapolis Press.

The miners and operators are now in session in Columbus. The latter want a raise of 10 to 20 per cent and higher concessions, and the bosses want to enforce a reduction. Both sides are making threats and sparring for advantage.

ges. Outlook for trouble is good.

The French authorities in Peking have arrested an American missionary on a charge of collecting exorbitant indemnities from the Chinese. The same dispatch relates that starvation and cannibalism are prevalent in China. Can there be any connection between these incidents?

Students in University of Cincinnati formed a club to investigate socialism. Wilbur C. Benton, who has been connected with that institution for a number of years as registrar, has resigned and will put in much of his time in speaking and organizing for the S. D. P.—Cleveland Citizen.

It is said students of Standard Oil University of Chicago use the following doxology:

"Praise John from whom all blessings flow. Praise him old creatures here below. Praise him above the heavenly host. Praise Bill and John, but John the most."—Galesburg Labor News.

A strike involving 2,000 workers has taken place at Scranton, Pa., in the silk mills of that city. Women and girls employed therein have risen in revolt against starvation wages. It appears that they start work without pay, and when experience has been gained they receive from \$2 to \$2.50 per week. A modest demand for an increase of from 10 to 25 per cent has been refused, and the mills are now closed down.

Frank James, the highwayman, is a candidate for doorkeeper in the Missouri legislature and he says he is sure going to win. Matt Quay and Cas Addicks are senatorial candidates in their respective states, and they claim that their calling and their election are sure. The difference between Democrats and Republicans is that the former elects small robbers to subordinate positions in the legislature, while the latter sends its most notorious law-breakers to the United States senate.—Public Ownership.

A white woman in Wyoming is reported to have traded her two-year-old baby to an Indian for seven head of ponies. The authorities will look into the matter, so says the news dispatch. I have heard of no effort on the part of the authorities to investigate the recent trade made by several aspiring millionaires of this country who swapped their daughters to degenerate foreign counts for empty titles, and threw in several millions of dollars besides. But then that is a different story.—The Critic.

## LOCAL NEWS AND NOTES.

A re-organization of the Socialists of the new Sixteenth ward will take place next Monday night, at the headquarters of the Socialist Educational club, 1122 Milwaukee avenue. All Socialists in this ward are urged to be present.

Comrade J. H. Hard spoke last Thursday evening to a large audience, at the headquarters of the Thirty-first Ward branch, 608 S. Halsted street. The agitation meetings which this branch have arranged for every Thursday night are very successful. The crowds which attend these meetings increase every week.

The Twenty-sixth Ward branch held an interesting meeting last Wednesday evening, at their headquarters, northeast corner of Southport and Belmont avenues. The speaker of the evening was Comrade Walter Thomas Mills. A good crowd was present, and the meeting was enlivened by an interesting discussion.

The Twenty-fifth Ward branch will give their second entertainment next Tuesday, February 12th, at Proletariat Hall, 989 Sheffield avenue. A good program has been arranged and a good time generally is promised. There will be plenty of good refreshments furnished at those attending, in fact the refreshments are one of the good parts of the program. Admission will be 25 cents a person. Everybody is invited to attend.

"The Ethics of Socialism" was the subject of an address by Comrade Chas. H. Kerr, last Sunday evening, at the commodious headquarters of the Twenty-fifth Ward branch, 989 Sheffield avenue, corner Belmont avenue. Despite the inclemency of the weather and the almost impossible condition of the streets on account of the heavy snow, there was a good crowd present. The address was very instructive and made a deep impression upon all present. Next Sunday evening at 8 o'clock at the above address Comrade P. W. Knox will speak. His subject will be, "Poverty a Crime."

Comrade A. Elsemann addressed the German comrades of the Thirty-third Ward last Friday evening, at their headquarters, 919 South Chicago avenue. The subject of his address was, "The Development of Capitalism." An interesting discussion followed concerning the difference between state capitalism and socialism. The German comrades of South Chicago are going in for a lively campaign of agitation among the German employees of the Illinois Steel company. The next meeting will be held at the above address Friday evening, February 15th. Comrade August Kienke will speak in German on the subject, "State Capitalism versus Socialism."

At the meeting of the (new) Eighth Ward branch at Sherman Hall, South Chicago, Saturday evening, Comrade Thos. J. Morgan gave an address, taking the subject "The Future of the Trusts." The speaker reviewed the progress of concentration in industry through the forms of partnership and corporations into that of the trust. Then he showed that this was due to the natural law of evolution. And just as surely must the trust give way to administrative industry by and for the people as a whole. The address was enthusiastically received by the audience, which consisted largely of persons who were unacquainted with socialism. An interesting discussion followed. Comrade Chas. H. Kerr speaks on the subject "The Ethics of Socialism."

That young man who wanted to go to jail to learn a trade, was evidently unacquainted with the discipline of an up-to-date factory.

If you want more recruits for socialism spread the circulation of this paper.

## THE GAME OF CHESS.

An Old Story of Its Origin Containing An Analogy to the Present Work of Socialism.

In an old book on the "game of chess," a letter is inserted in the introduction, written by an Englishman who spent several years in China for the purpose of getting some clue as to the origin of that incomparable game. In that letter the investigator tells of his acquiring knowledge of the Chinese language and the use he put it to in furthering his purpose. He learned, in conversations with Chinese scholars and through reading Chinese books, the Chinese claim to the invention of chess, and he repeats the tale whose substance is about as follows: A great Chinese general who lived and died over 5,000 years ago, led his army into the cold country to the north of his native land and conquered the peoples as he proceeded. But winter overtook the conquerors and they had to quarter themselves until the cold weather should pass. Being inactive in their winter quarters and having nothing to do but wait, fears were produced in the mind of the general that such a life would tend to deteriorate the morals of the soldiers and lead to vices which would unfit them for the task before them when the winter broke, so he busied himself to produce an amusement to take up their time and train their minds. The result was the conception of the game of chess, which was founded on military and strategic principles, and so well did it take with the soldiers that they occupied the whole winter in its study, effecting the double purpose of shortening the winter and disciplining the army for its future conflicts. When the campaign opened in the following summer it was victorious on every side.

Whether this story is true or not is so far as the chess game feature is concerned, it nevertheless contains the kernel of wisdom, which, being missing, makes the present vice crusades now being carried on in the large cities of the United States, futile. For, aside from the poverty, want, and wretchedness the one great cause of vice as it exists at the present time is the state of suspense in which the world is held. In other words it is now a case of "waiting." The conquering march of progress is in "winter quarters" as it were, and the armies are occupied in waiting for the advance. The "winter" which closes them in is the system within which they are confined, and until it breaks, they cannot advance but must pause, and during that pause they will either deteriorate, or busy themselves in acquiring the vigor and knowledge necessary to advance when the bonds of the old system have been burst asunder or rotted out.

The same winter which closed in the Chinese army from the South operated against the army of the North; but they being acclimated perhaps held their antagonists in contempt. This analogy can be applied to the present case of the world. The system which binds the producers is hardest on them because they do the work, while the capitalists look upon their aspirations with contempt, and having tradition and the system behind them, they feel sure of victory. But the general who sent forth the call to the workers to unite, provided them with the "game" to train their minds for the successful carrying out of their mission. It was founded on the principles and history of industry and a thorough study of its intricacies would fit the workers to take intelligent part in the industrial struggle before them. The "game" is the Socialist theory.

And the great general (Mars) succeeded well. The army of workers which he called together is busily engaged during this period of winter quartering in the study of this theory while the enemy—the capitalists and their armies of retainers—is breaking out with the blotches of vice and disease, the symptoms of deterioration caused by the backing up of advancement. The attempts of capitalist reformers to remove these surface indications of their decaying policy, shows that their employers are content with the waiting tactics and willing to let the old thing rot out. But the old thing must present a clean surface, at least in the spots where the capitalists cast their lines, and in order to effect this partial cleanliness, the decaying elements must constantly be removed from their sight. In passing along, however, the odors which arise from the nauseous masses of corruption are scented on all sides, and its constant repetition causes more and more of the adherents of the abandonment to abandon it and seek companionship with those who aim to abolish its food, let it die or kill it, and then bury it deep down into oblivion. The workers are well equipped for this purpose and the trend of events is revealing that to an ever-increasing number that it is their mission. Then why stay on the outside, you workmen who have not yet joined your class in its mission? Why help to lengthen the waiting game of your oppressors? Come into the quarters of your comrades who are bent on shortening the time of oppression, and take up the study of that which keeps their spirits up, and trains them for the final conflict—take up the study of the Socialist theory. You will find that it gives an assuring answer to your doubts as to the future of the workers, that it will hold you in absorbing interest while you are in this suspense preceding the transition period of the world's development, that that interest will shorten the time of your misery both apparently and really, and really by centering your attention, and really by making of you a mover towards advancement instead of a "waiter" on evolution.

## SMOKE UP THERE!

Peculiar Conditions in Zion Render Imported Wage Slaves Defiant, but Dowie Bides His Time.

A volume of smoke ascending from the hills of Zion has been wanted to the sensitive nostrils of John Alexander Dowie, to the infinite disgust of that great and good man, who is now called upon to decide between piety and profit.

Fifty imported lacemakers, with fifty "bulldog" pipes are responsible for the nuisance. The founder and owner of the sacred city to the north of Waukegan, has positively forbidden the use of liquor, pork, and tobacco, within his domains, and yet these aliens, imported at great expense, are now contaminating the atmosphere of the heavenly city with the fumes of plug cut, in defiance of the rules and regulations laid down by John Alexander for the preservation of law and order in Zion.

Moral suasion has been unsuccessfully tried to induce them to abandon the abominable practice. Prayers and entreaties have been alike in vain. The lacemakers have expressed their determination to continue smoking despite of the "public opinion" of Zion, and when threatened with dismissal have remained unmoved and untrifled. And yet they have no organization, no union, no "sympathy," or "moral support" from outsiders. But they know that John Alexander Dowie is up against the real thing, just the same.

They have informed that gentleman that if he sends them away he will have to supply their places with other lacemakers from England if he wishes to carry on business, and that if he decides upon that step he will have paid fifty passages for nothing. Like most pious men, John Alexander has a good "business" head on his shoulders and at once saw the point.

Lacemaking is to begin in March. The factories have been built, the machinery purchased and installed, everything is ready for the production of surplus value. Will "business" be deferred until the smoke question has been settled? Not hardly. John Alexander, like a prudent capitalist, has compromised. Orders have been given to the faithful to devote a "short season of prayer" to the end that the ungodly smokers may see the error of their ways and voluntarily abandon their "bulldogs" and plug cut. But lacemaking will begin upon the 1st of March as per schedule.

There are several carpenters in this capitalist heaven, who, it is said, include in the filthy habit of chewing tobacco. They will be brought before the general overseer and asked how about it. It is not likely that they will be able to put up the same front as the lacemakers, with a like success. Carpenters don't have to be imported.

In the meantime it is safe betting that the sweet taste of profits will offset the villainous smell of tobacco smoke. In the opinion of the reverend exploiter, The lacemakers may enjoy their temporary victory, but when the industry is fairly established and other lacemakers appear on the scene, John Alexander will get even, and the smokers will be expelled from the heavenly city to find a job elsewhere. All things come to him who waits.

## ONE COMMON PRINCIPLE.

The Bond Which Will Ultimately Unite the Different Socialist Bodies in the Near Future.

Five distinct races of people inhabit this planet, but all of them are human beings, differing only as regards color and creed. There are five different continents on the earth, all essentially the same in composition, and differing only in location and extent of surface. And so it is with Socialists at present. There are many different kinds of Socialists, yet without exception they all believe in the same fundamental principle, viz., the collective ownership of the means of life. There may be a dozen different parties or leagues calling themselves Socialist and believing themselves to be independent of each other, and yet they are in reality the same.

If all these different bodies of Socialists were brought together under one roof and asked what the fundamental principles of socialism were they would with scarcely an excepting answer: "the collective ownership of the means of life." And yet we find these Socialists holding one principle in common, and differing only in their methods and tactics in bringing their cause before the people, quarreling and exchanging angry glances with each other.

The question then naturally arises: "Why are there so many different Socialist parties?" It may be answered by saying that every movement at its commencement and during its early stages of development necessarily has its factions and divisions, just as every new society or organization evolves from a smaller scale. While an organization is immature, the elements composing it are more or less in a state of confusion, but once a permanent organization is effected the different factions and divisions naturally tend to come together, bound as they are with the common bond—their aims and objects.

And so it will be with these different Socialist parties. The aim and object of all Socialists being the Co-operative Commonwealth, it follows that as the movement develops these different parties will converge and ultimately form one great Socialist party, such as we now see in Belgium and Germany.

It is necessary always to bear in mind that it is a certain conception of socialism that makes the individual claim to be a Socialist, and that it is the recog-

tion of the basic principles of socialism by a political party that makes it a Socialist party. During the last campaign it was not unusual to hear the statement made that "Bryan was a Socialist at heart," and the parties making it would allege their intention of voting for him for this reason.

TWIN VULTURES.

Events Which Show the Essential Sameness of the Republican and Democratic Parties.

Time and again have the Socialists pointed out that despite of exterior appearances and different names, the Democratic and Republican parties are essentially one in representing the interests of one class—the capitalist.

The fact is that when a great industry is organized and conducted with the most perfect machinery and methods of production, a large number of laborers are displaced.

Never was there any clearer proof of these facts than at present, when a committee representing the small storekeepers are sent to Springfield to lobby against the repeal of the Case garnishment law.

The purpose of the capitalists, large or small, is to live upon the plunder of the working class, although there is still some rivalry between them as to who shall pluck the goose.

But this rivalry is fast disappearing with the disappearance of one of the competitors. What little yet exists will shortly disappear altogether.

The centralization of industries has left practically one great capitalist class. The previous divisions arose mostly over the tariff, but machine production knocked the bottom out of any meaning that it might once have had.

What we in Chicago want in the mayor's office is a business man who will administer the city's revenues in accordance with business principles and not in accordance with the theories of the spoilsman or the schemer.

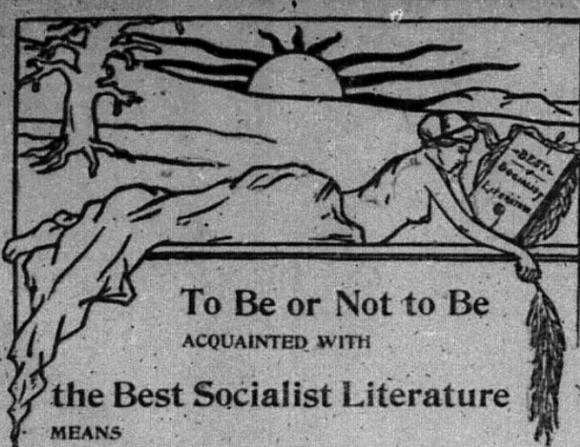
This paper has gone through the motions of supporting candidates for the majority who had no chance of election and who did not deserve to be elected, because they represented simply a "machine" organized to administer the municipal government in accordance with the old "spoils" principle.

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