

THE WORKERS' CALL.

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

THIRD YEAR.—WHOLE NO. 142.

CHICAGO, ILL., SATURDAY, NOVEMBER 23, 1901.

PRICE ONE CENT

Labor Politics??

An Organization to Furnish Jobs for Would-be Labor Leaders. "Success" in San Francisco and Bridgeport, Conn.

"A new labor party to snatch political control from the dominant parties in Chicago and to conduct public affairs for the benefit of the wage-earners is to be launched by the trade-unionists of this city." So says the Record-Herald in its report of the proceedings of the Chicago Federation of Labor at its meeting last Sunday. If this statement were true the socialists of Chicago would be the first to rejoice, for they have been urging the laborers for many years to cut loose from the old parties and vote for their own interests. But the socialists know full well that if it were true the Record-Herald would never give the fact a front page display.

So we begin to look a little further into this promising new departure. We find that the men who are back of the new movement were mainly inspired to act because of the "recent success" of union labor candidates in San Francisco and Bridgeport, Conn. Eugene Schmitz, a musician was elected Mayor of San Francisco, and Dennis Mulvihill, a coal shoveler, Mayor of Bridgeport.

But this is not the first time by several hundred that men who have been accustomed to working with their hands have been elected to office. Before we join in the cheering let us see what these men are going to do.

Each of them has been elected only a little over two weeks, but both have had time to put themselves on record. The very morning after his election Schmitz was so anxious to show his love for the bosses that he hastened to be interviewed and to issue a statement that he did not propose to in any way interfere with the rights of capital, and that he proposed to treat capital and labor exactly alike.

Mulvihill had a chance to perform one official act. What did he do that should fill the hearts of Chicago laborers with enthusiasm for his kind of politics? He vetoed the project to build a city hall because it would raise taxes. But who are the tax-payers, whose interests he rushes to defend? Paying taxes indicates the possession of property. Laborers are not tax-payers. Their bosses see to that by placing their own names for the purpose of paying taxes. Hence this new "labor mayor" like his San Francisco friend has already shown himself to be interested, not in the welfare of the workers but of the property holders.

The laborers of those two cities have simply given two men good jobs. That is all. There are some men in Chicago who would like similar jobs. So they start a similar party. Hence we are not surprised to find that nearly all the founders of this new "labor party" have already picked out the jobs they intend to have. With the proposed announcement of the new party says the Record-Herald, "comes the announcement that every one of the three members of the legislative committee of the Chicago Federation of Labor is to be a candidate for a seat in the

state legislature at the next election, and that each will begin work at once in his respective district leading up to an active canvass."

What have these men ever done that entitles them to have a soft job at the expense of the continued slavery of the workers of Chicago, for that is exactly what the proposition amounts to? Nothing except to have lobbied at Springfield for some time, hanging around old party politicians in order to thoroughly learn the trade of hoodwinking the workers.

Of Charles J. Fieldstack we are told that he has a wide acquaintance "among Republican politicians, and would probably be given the nomination on the Republican ticket." Hello, so he has not even waited until he was elected, to let us know on whose side he was. He is with Kohlsaat, the man who issued the injunction against the machinists. This "representative of labor" is on the side of the regular army that shot down the strikers at Coeur d'Alene.

If the workingmen of Chicago have anything in their heads superior to sawdust, they will turn down these stool pigeons with a thump that will jar into their heads the fact that they can no longer do a wholesale trade in gold-bricks among Chicago workers. If this scheme goes through, then Chicago union men can no longer laugh at the country Jay who bought the Masonic Temple. They will have bitten at a colossal con game that is many many years older than the "caved in tunnel" or the "shell game."

A "labor party" that is to be a labor party must be a party that has brains enough to know that there is nothing in common on the political field between the boss and the worker. The laborer is producing all the wealth and the employer is taking it away from him. The kind of a political party that the workers of Chicago want is a party that can see this fact and that dares to say that it stands on the side of the laborer and the laborers alone. A genuine labor party is one that declares that the workers should have all the wealth their labor creates—that is, all the wealth there is, and that when they shall get this they will be pulling left for the boss and he will have to go to work also. Then there will be no more capitalists and laborers but only laborers. When that time comes it will be soon enough to stand "for all the people" as the San Francisco Mayor now wishes to do. Until then any such attempt means so wide a straddle that the man trying it will either split in two or else go over body and soul to the fellow with the biggest pull. And that fellow is not the laborer.

The Socialist Party is the only party that dares to say that it is for the working class, and the working class alone, first, last and all the time. That party is now organized in every ward in Chicago. Those union men who want to join a genuine Labor Party better look it up.

Revolutions in Industry.

Inventions that Mark New Steps on the Road to Socialism.

It is difficult for an ordinary individual to keep track of the progress of inventions, so rapidly at present is one new device following another. We give below a few of the new inventions recently reported:

Thomas A. Edison declares that his new storage battery will be successful, and that he is arranging to place it on the market as soon as possible. It may work almost a revolution in transportation. It is believed that a small dynamo can be run by a windmill which will store up enough power in one of these batteries to run all the machinery on a farm, as well as supplying a current for heating and lighting the house. It offers the farmer greater advantages than any other invention of recent years.

Mr. Herbert Hoyle of Halifax, England, has invented a process for treating China grass, which grows in India and the Straits settlements, so that it can be used to manufacture textile fabrics. The cloth made therefrom is said to resemble silk, and to cost little more than cotton. The supply of the grass is said to be well-nigh exhausted, and it may revolutionize the cloth industry.

Another recent discovery subjects palm leaves to an alkaline preparation, after which they are boiled and allowed to ferment. Thus a fibre is obtained of great strength which bids fair to be extensively used in textile fabrics.

Dr. Thomas Tommasina, an Italian scientist, has invented an instrument which can be attached to a telephone, and which will register the approach of a storm a hundred miles away. It may prove to be invaluable in ship-storms.

The new Hungarian system of telegraphy has proved to be a marvelous success. The system has been installed between Budapest and Vienna, a distance of 200 miles, and is in operation.

working order at a speed of 40,000 words an hour. Negotiations are in progress for establishing the system in France and Germany.

A new alloy of aluminum has been discovered from which tanks and nails can be made. It possesses many advantages, as it will not corrode. The government of Sweden has ordered the directors of the state railways to prepare plans for converting the steam railways to electric roads. Waterfalls will be utilized to generate electric power, as is now done at Niagara Falls, and with this power the railways can be operated.

A German scientist has recently devised a method of manufacturing artificial gutta serena from peat. It will be of immense value in insulating ocean cables, among other things. It is claimed the new Bellows electrical typesetting machine can be manufactured and sold much cheaper than the Mergenthaler machines, and that it will set more type. It weighs but 200 pounds, and can be operated by one-quarter horse power.

N. E. C. Financial Report.

The financial report of the National Executive Committee for the month of October shows that, including a balance on hand at the beginning of the month of \$124.56, the total receipts for the month amounted to \$60.30. Expenses for the month amount to \$112.53 leaving a balance on hand on Oct. 31st of \$72.33.

State Charters were issued to the State organizations of California, Indiana, Illinois, Massachusetts, Missouri, Oregon, Nebraska, New York, and Texas. Local charters were issued to 26 locals in 11 different states during the month.

Go TO NIGHT to the Socialist Party.

News of the Week and its Philosophy

Labor political parties are discouraged by the press in discussing the proposed political action of the Chicago Federation of Labor. According to one afternoon paper such a party would only be founded on the bread and butter question and would leave out such vital questions as the tariff, the financial ones and the ship subsidy. As soon as the laboring man learns that these latter questions are strictly bread and butter questions to the capitalists, he may begin to look around for a few questions that will come directly home to him. As long as he is willing to get excited on the other fellows' bread and butter questions, the capitalist is happy. Let him learn a lesson from them and look after the bread and butter question for himself. As soon as he has solved that, it will be time enough to bother with the others.

Bring a friend to the ball and show him what the Socialists look like when on dress parade.

Another grand jury composed of men from the boulevards is sitting at the criminal court this week. Comrades, this matter of a jury selection is not one of the things that just happens. The capitalists are just class conscious enough to see that their kind of a grand jury is chosen.

Now the governor of Minnesota is talking of calling the state legislature together to take some action on the question of the railroad trust. As the railroad corporations and other capitalist interests elected the legislature, it is not likely that they are alarmed over what P. will do to them.

Out at Dunning the poor house is so crowded that many of the inmates are obliged to sleep on the floor. This too is at a time when prosperity is at its height. What will the poor house look like when hard times come? Inmates will then be obliged to sleep on the fire escape and in the grape arbor. As the Socialists propose to abolish the poor house, it might be well to put them in power before the hard times get here. Do you know of a simpler solution to the poor house problem?

Carter Harrison does not think the labor union will accomplish much by going into politics. He thinks they can get what they want from the old parties. The experience of the labor union

has been that they can get what they want in the old party platforms, but they are beginning in some instances to desire to have these promises carried out. Their experience to date has not encouraged them to believe that they can get anything but promises out of the old parties. Carter Harrison says that should they be successful it will only be for one term, and that San Francisco will never do it again. The mayor is right and he is wrong. If the working men arise in blind fury and elect a set of city officers they will accomplish little, but if coolly and with reason they elect one of their own class to office with the distinct understanding that his only mission is to help their class, then something may be accomplished, and the experience of the Socialists in other countries demonstrates that they will continue to elect and reelect their men from year to year.

The way politicians are beating about the bush in regard to the Chinese exclusion law, shows that they would not think of re-enacting it if they did not fear another sand lot demonstration. With a Socialist administration the Chinese would stay at home where they belong, but capitalism is always looking for the cheapest labor and capitalism wants them because they will work for little wages.

LACKS INCENTIVE.

Candid Admission in Capitalist Press That Modern Laborers Have No Interest in Their Product.

Commenting upon ex-President Cleveland's speech at the Carnegie Institute, in Pittsburg, in which Grover stated that such gifts as the Institute would help heal the "dislocation between capital and labor," the Tribune takes exception editorially as follows:

The dominant and startling FACT about the social organization of today is the extreme degree to which the primary motive of the worker has disappeared. Once the individual's hands work—clothing, shelter, weapons, or tools—was produced for his own use, and hence he had a direct interest in its quantity and character. When, too, in the days of small industries, he made commodities to barter or to sell, he had a direct personal interest in the exchange value. Now, however, when he is employed in the factory, and receives not the whole or any part of what he produces but wages instead, he has ceased to believe he has any stake in the product. It is the demand for labor about which he is chiefly concerned. It is because the trade unionist thinks he has no stake or direct interest in his product that he seeks not to increase its amount, but instead to increase wages, to decrease the length of the day, and even to limit his regular output. These are now the great aims of a laborer working for wages, by progressive industrial centralization and despite the qualifying influence of the piece system—is being more and more divorced from any interest in its product, and so from a fundamental incentive.

Whether this vanishing motive which has been behind all the art of the world—great works of art have never been produced on the mere wage basis—is yet to be restored, through some social reconstruction, to labor, is a question which looms big on the horizon of social speculation. Its progressive decline, however, and the absence of any equivalent, presents LABOR today NOT IN A "CO-PARTNERSHIP" RELATION, BUT IN A DISTASTEFUL NEGATIVE ATTITUDE TOWARD INDUSTRIAL RESULTS. Nor is this significant FACT materially qualified by the splendid philanthropies of the time. In other words, the Carnegie Institute DOES NOT TOUCH the fundamental breach in the social order.

If the Socialist who penned this editorial indulges too much in this sort of thing, his job will undoubtedly be imperilled, though perhaps he may, at rare intervals be permitted to tear holes in the fabric of the capitalist system of production, as in this instance. However, the above is fully offset by numerous editorials, probably from the same writer, showing the "folly" of British trades unionists in trying to limit their output, or attempts to inculcate the idea that instead of the workingmen's attitude towards industrial results being distinctly negative, the interests of capitalist and laborer are distinctly identical.

Be present at the greatest event of the season TO NIGHT, at 1st Regt. Armory.

New Socialist Headquarters.

After a search extending over two months the comrades of the Fifteenth Ward Branch have at length succeeded in securing a most desirable local headquarters, centrally located in the ward, at 55 N. Rockwell street. The place will be open by Thanksgiving Day, and a series of lectures on Socialism to run through the winter will be arranged for. The Branch will meet for business every Friday evening, and once a week (date not yet decided upon) a special school for training Socialist campaign speakers will be conducted. The new headquarters will accommodate an audience of from 150 to 200 persons, and will be equipped as comfortably and thoroughly as possible. Socialist papers and literature will be kept on hand at all times, and the comrades intend to push Socialism in the district with all possible energy during the coming winter.

Election Returns.

Complete election returns come in but slowly, the official report for the States of New York and Massachusetts not yet being announced. The total Socialist vote in Ohio has increased between 79 and 89 percent, the official returns giving the Socialist Party 7,539 votes as against 4,335 a year ago. The S. L. P. polled 2,944 as against 1,965 last year. The combined vote is therefore 10,583 in 1901 as against 6,333 in 1900, a most encouraging growth. Comrade W. H. Fedysen of Victor, Colo., reports that the vote of Teller Co., Colo., was 498 as against 104 a year ago.

The following returns from Mystic, Iowa, are sent in by Caspar Stoits, City of Mystic, 1st ward, for Governor, Baxter, S. P. received 11 votes, a gain of 3 over last year. Second ward S. P. 22 votes, a gain of 11. Third ward S. P. 26 votes, a gain of 11. Comrade Stoits reports the total vote of Appenoo Co. as 128, a gain of 14 since last fall, and states that there is a good prospect of carrying the town for Socialism next year.

Capitalist papers are making a great "sensation" out of the fact that a professor of chemistry has succeeded in extracting light from rotten beef. Just as if it was a new discovery. We know that several patriots who volunteered for the war with Spain three years ago, who extracted so much light from rotten beef that they are now in the Socialist Party.

Don't run out of Socialist ammunition. Call postals can always be obtained at this office.

TO NIGHT! TO NIGHT! This is the Night to attend the Grand WINTER FESTIVAL

...At the...
First Regt. Armory
10th St. and Michigan Ave.
On Saturday eve. Nov. 23.
Tickets 25 cents.

Socialist Pointers

First pointer: Read notice above this column.

Second pointer: Having read it, do as it suggests. Go there TONIGHT.

A tip for Catholic workingmen. Join a Socialist Educational Club instead.

Archbishop Corrigan ducked neatly when Father McGrady countered with the right.

Socialism is coming, but we can meet it half way by helping circulate the party press.

Unlike Mr. Croker, we will stay right here and prepare for the next campaign.

In some few localities we notice that the Socialist vote has not increased over 100 per cent.

If the priests run the labor unions, and the capitalists run the priests, where will the union men get off at?

The prospect of a world without classes is always most terrible to those who pretend there are no classes now.

Capitalists don't care how much the trades unions indulge in politics so long as the politics in question bear a capitalist label.

Those people who are waiting for the trusts to break up are more to be commended for their patience than their wisdom.

At the time of going to press the chances of Miss Stone and Ireland S. Moloney of New York seemed about equal.

We don't believe that Li Hsing Chang went to heaven. He was a reformer, and they can't use that kind of people up there.

Organized workingmen seem to keep on striking right along, just as if Bishop Potter had never said a word about "conciliation and arbitration."

Judging from the interviews accorded to the new mayor of San Francisco the union men might as well have spared themselves the trouble.

We suggest to Mr. Theodore E. Tilton that it would be prudent to store away that labor union of his in the cellar before a severe frost comes along.

Socialism must be growing some, if we are to judge from the increased output of sermons purporting to attack it which appear in the public press.

If Socialism supplies no "incentive" how can you account for the activities of the fellows who are making preparations to suppress it?

The working class will never be with out "friends" so long as it remains class. When classes have disappeared these "friends" will also vanish.

What a Thanksgiving celebration there would be amongst the workers if some one could only discover a more effective argument against Socialism.

If you published a picture of a job-holder his expanded palms would be back, and was then sent to jail for forty days for doing so—say, wouldn't it jar you.

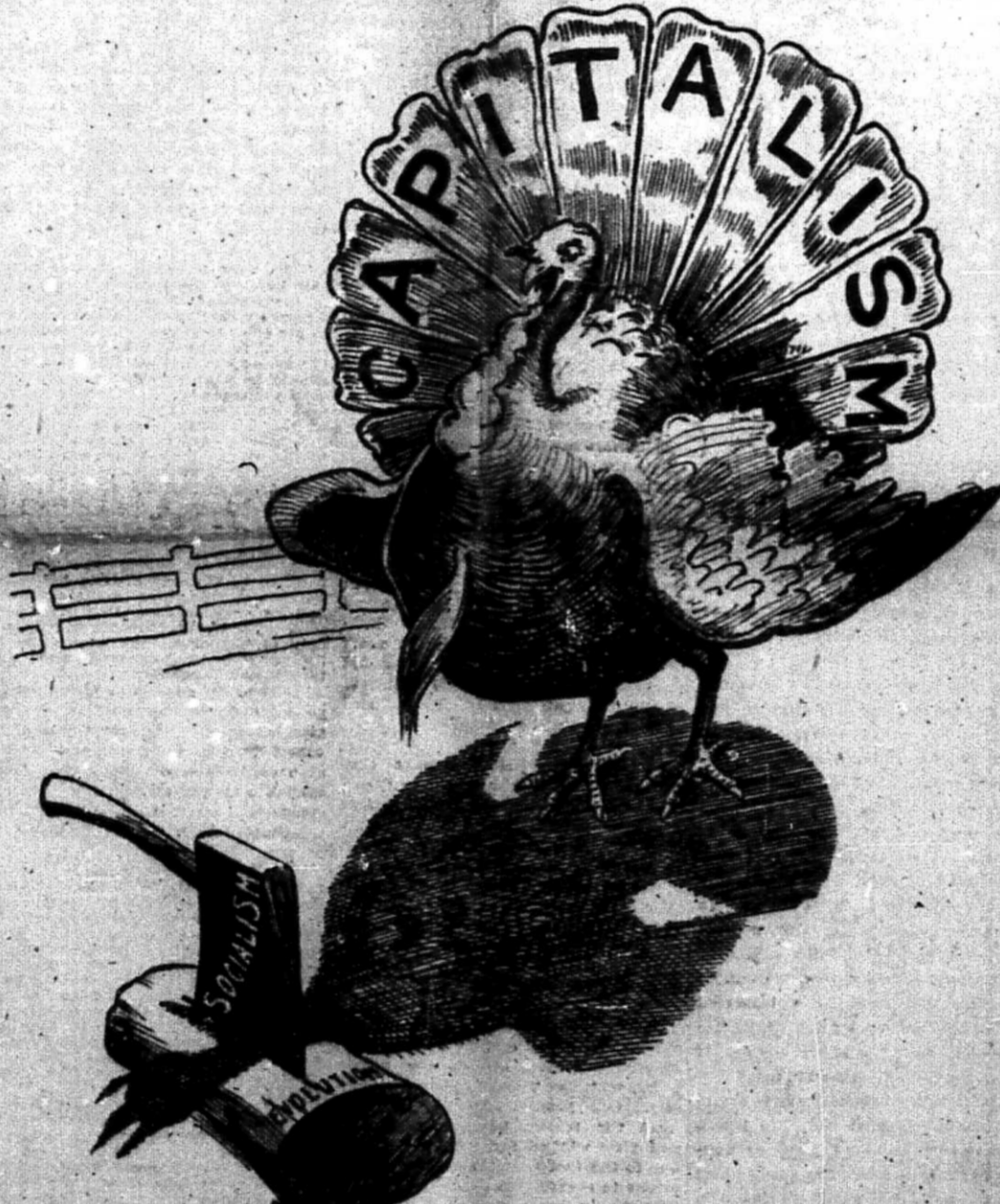
Now that virtue has triumphed New York and Beth Lew is finally installed in the mayor's office, the workingman can go back to his job and daily stunt at the usual rate per day.

When the stupid faculty of the working class is considered, the reason for Thanksgiving on the part of the Socialist, at least, becomes at once apparent.

Workingmen who feel disappointed over the failure of the Gethsemane ship—be comforted in the reflection that the Gethsemane is still afloat in the case of a virgins.

Isn't it significant that some of the priests who are at present attacking the members of their flock are unions, ever found it necessary to say—until the Socialist Party signs of growth?

A SOCIALIST THANKSGIVING.



"Coming Events Cast Their Shadows Before."

IMBECILES.

More Expected from Those Inside Asylums Than Out.

Speaking of conditions in the Dunning Insane Asylum, the Daily News has the following to say upon the subject editorially:

"I should be plain even to an imbecile that the question whether the head of a hospital is a republican or a democrat, or whether republicans or democrats get the contracts and the offices, is of not the least possible importance in the practical business management of that hospital. The fact is probably plain enough to some of the unfortunate patients at Dunning. What they need is skilled, kindly treatment, proper food and clean, comfortable surroundings. That they should fall to get these things is a disgrace to common humanity."

There are a great many people outside the asylums who have not yet absorbed the knowledge that the Daily News credits the insane patients at Dunning with possessing. There are lots of workmen who never had "proper food and clean, comfortable surroundings" who yet think the world would cease to revolve if the head of the nation were not either a republican or a democrat, even when a capitalist newspaper tells them that an imbecile in the asylum knows better than that. It is rather a mean way of putting things, of course, but there is no avoiding the conclusion that the saying that there are more fools outside than inside the asylum, is well founded.

MORE PRESS CENSORSHIP.

Wilshire and the Appeal to Reason, the Latest Victims.

Comrade Gaylord Wilshire, editor of the Challenge, notifies us that the denial of second-class mail rates to his publication by the U. S. Government has decided him to issue it in Canada. The address of the Challenge will henceforth be Toronto, Ont. We notice also that the Appeal to Reason has been called upon to show cause why it should not be excluded from the second-class mail rates. There is little doubt but that the Appeal will be quite able to satisfy the P. O. authorities on this matter, but it certainly looks as if capitalism is waking up to the dangerous agitation being carried on generally by the Socialist press.

Smoking will be Permitted.

A smoker will be given at the Socialist Temple, 129 S. Western Ave., on Saturday night, November 23, for the benefit of the Worker's Call. All the speakers of the party will be present, and deliver short speeches. A vaudeville entertainment will be given in connection with the party. Admission is free, but a collection will be taken for the Worker's Call. Let every mile member of the party be present.

Notice.

All those who have not settled for the West Side Picnic tickets will please do so at once at this office. M. H. TAYLOR

GOOD THINGS NEXT WEEK.

Catholicism, Advertising and a Exposure of Capitalist Methods of Selling Workers.

The next number of The Worker's Call will be a hot one. A. M. Simons will write a reply to the attack on Socialism by the Rev. Joe Rickaby, S. J. This is the pamphlet issued by the Jesuits and circulated by the hundreds of thousands through the machinery of the Roman Catholic Church in the hope of checking socialism. Be sure that every Catholic in your neighborhood gets a copy of next week's Call. A most remarkable article from one of the publications designed only for circulation among the big capitalists and which gives away the whole snap, telling just how the masters fool the slaves and keep them contentedly working, will be another feature. This article will make a sensation. How much of the laborers' product do you suppose is wasted in advertising? Our next number will tell you exactly, as it has all been figured out by an eminent statistician who spent a very long time in getting this information. Read next week's Call and you will have one fact to show the foolish wastefulness of the present system.

Don't neglect to be present at the Winter Festival TO NIGHT, Saturday Nov. 23. See ad.

Are you still hunting for subscribers?

THE WORKERS' CALL

Published every Saturday at 26 N. Clark St., Chicago, Ill., at the residence of the editor. The Workers' Call is published for and under the control of the Local Chicago of the Socialist Party of America...

Subscription Rates: One year \$3.00, Six months \$1.80, Three months \$1.00, Single copies 10c.

Advertisements: A limited number of acceptable advertisements will be accepted. Rates will be made known upon application.

Editorial Announcements: To secure the return of names manuscript should be enclosed.

Contributions: Contributions must reach the office by Monday morning preceding the issue in which they are to appear.

Copyright: The fact that an article is published does not constitute an acknowledgment of its value or the opinion of the editor.

Photography: 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.

Phone Randolph 322

John the Baptist

"John the Baptist" or a party who claims to be for the individual is out after the Postmaster-General urging him to report because "the Kingdom of God was at hand." When we read this item we at first thought that this "John the Baptist" might be some sort of a herald announcing the advent of Socialism...

No better evidence of the importance of the Socialist movement of today could possibly be given than the fact that the most powerful church organization in existence has avowedly undertaken the task of wiping it out.

Last week a minister told the Teachers' Federation to give up attacking corporations and get after the individuals owning stock in them. Then he declared that he knew of a man who was president of one of the great reform organizations of the city...

Pupils of the Chicago high schools are so rapidly deserting the study of the classics in favor of commercial branches of education that Superintendent Dealey believes that an extension of the curriculum of the latter will be necessary.

Not the least remarkable effect of the growth of American capitalist supremacy in the world's markets is to be found in the fact that the ruling classes of less developed countries are beginning to see its value in dealing with their own rebellious working class.

It is an undeniable fact that any system of slavery whether chattel or wage depends largely for its continuance upon what might be termed the mental slavery induced by custom and habit among the economic victims.

Remember that our WINTER FESTIVAL at the First Regt. Army must break the record. Get tickets and sell them, and then get more and repeat the performance.

Remember you have an engagement TO MEET at the First Regt. Army.

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national frontiers and boundaries, and making it not only possible but imperative for the workingmen of the WORLD to unite.

CARNIVALS, PAST AND PRESENT. Just how thoroughly capitalism dominates the present, and shapes and transforms customs of a past age until they reflect nothing but its own image, may be seen by a glance at the local "carnivals" now being held in different parts of the city.

For instance we are told that the South Halsted street "carnival" which opened last Saturday, owes its existence to the fact that the business men of the locality have seen their trade gradually slipping away, and the carnival is an attempt to bring it back.

The modus operandi of the carnival is much the same as that of the middle ages, with some help from displays made possible through modern science. There are flag poles, various colored bunting, booths, and vaudeville performances, intermingled with the "display of goods," the whole illuminated with 4,000 electric lights, while 5,000 tin horns and wooden rattles have been distributed gratis to the children of the district by the local merchants who, as the report states, "staid within their shops taking care of the Saturday's trade."

In this respect capitalism has utterly reversed the spirit and content of the ancient carnival. The form of amusement still remains; the motive has been completely changed.

The carnival of ancient times took shape wholly from the desire of the resident community for amusement. Trade was only incidental, and such as it was, consisted altogether of objects intended to provide satisfaction or supply wants during the period of the carnival alone, and the sellers of these objects were not the residents of the locality but wandering peddlers and travelling merchants who were attracted to the scene by the chance offered to supply articles needed to keep the merry-making going on.

Modern capitalism, however, reverses this in every respect. Today it is not the inhabitants of a given district that set the carnival afoot, but a very small minority of those who are in "business" on the principal thoroughfare. Its purpose is not amusement, but trade. The objects to be sold are not intended to keep the festival going, but in most cases are the common every day necessities of life.

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ditions, and to this end the organized allies of capitalism, the churches, are detailed to invest the day with whatever "divine sanction" the working-classes still believe them to be possessed of.

And the workingclasses will be properly impressed with the efforts of the exploiters and their parasites. Because they have been told an endless number of times that they have a lot to be thankful for, they come to the conclusion that it must be so.

The proposition to use the Imperial credit for this purpose sounds very like the Populistic schemes which were current here some few years ago. It reads big on paper, but when subjected to a Socialist analysis becomes ridiculously insignificant.

The Imperial credit will be used to maintain the competing lines now engaged in the shipping industry under the German flag. This idea is about on a par with the proposition that Rockefeller should invest his capital both in the People's and Ogden Gas companies in order to maintain them as rival industries, with all the waste that competition implies, attached.

But even if the government did adopt this ridiculous proposal, it would avail nothing. German, or no other shipping business, can be maintained in the competitive form, against the industry as it can be and will be organized and operated with the concentration of capital at the disposal of the American ruling class.

When the great American Steel Company (the trust) was being organized, it invited the Union Iron Works of San Francisco to come in. The latter was a large concern operating with millions of capital, and having even the support of the National Government through political interest.

What happened? The Trust, controlling the mines, the source upon which the Union Iron Works depended for its raw materials, simply declined to supply, which was equivalent to saying: "When you of your own accord come into the Trust, there will be plenty of iron to run the works."

Last week several prominent club women visited the sweat shops and tenement house districts of Chicago on a tour of inspection. What they saw filled them with amazement, horror, surprise, and a great many other words of similar import.

Being prominent club women instead of obscure Socialists, their "discoveries" secured the attention of the public press, which as usual "deplored" liberally. One Journal however, stated that the reason why these women and girls worked for such wages was due to the fact that they had no other means to secure "the comforts of life!"

According to special correspondent Curtis, the Socialist Party of Germany, although very impractical, and visionary, is yet an exceedingly good instrument for promoting useful legislation.

These Alabama negro voters who have just been disfranchised, might possibly find some consolation in perusing Booker T. Washington's literary masterpiece entitled "Up From Slavery."

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SNAP SHOTS BY THE WAYSIDE

Now that American capitalism, surfeited with the spoils extracted from American wage slaves, is going around the earth seeking to destroy its weaker foreign brethren, the German press, representing German "public opinion," declares defiantly that the Americans will not be permitted to absorb Germany's marine transportation and shipping industries.

How are they going to prevent it? It is hinted that the imperial credit will be used to safeguard these industries which the American capitalists desire to consolidate and thereby effect greater economy in their management, and make them more efficient profit producers.

The Imperial credit will be used to maintain the competing lines now engaged in the shipping industry under the German flag. This idea is about on a par with the proposition that Rockefeller should invest his capital both in the People's and Ogden Gas companies in order to maintain them as rival industries, with all the waste that competition implies, attached.

When the great American Steel Company (the trust) was being organized, it invited the Union Iron Works of San Francisco to come in. The latter was a large concern operating with millions of capital, and having even the support of the National Government through political interest.

What happened? The Trust, controlling the mines, the source upon which the Union Iron Works depended for its raw materials, simply declined to supply, which was equivalent to saying: "When you of your own accord come into the Trust, there will be plenty of iron to run the works."

Last week several prominent club women visited the sweat shops and tenement house districts of Chicago on a tour of inspection. What they saw filled them with amazement, horror, surprise, and a great many other words of similar import.

Being prominent club women instead of obscure Socialists, their "discoveries" secured the attention of the public press, which as usual "deplored" liberally. One Journal however, stated that the reason why these women and girls worked for such wages was due to the fact that they had no other means to secure "the comforts of life!"

According to special correspondent Curtis, the Socialist Party of Germany, although very impractical, and visionary, is yet an exceedingly good instrument for promoting useful legislation.

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CONSULAR REPORTS

Significant Documents Showing the Trend of Modern Industry Throughout Europe.

The literature that is being put out by the various departments of the United States government constitutes the greatest mine for Socialist workers in existence. No other government has anything comparable to it. No private publishing house approaches the volume of the output. Almost every phase of economic life is touched upon in some of these reports.

Three generations ago, Germany was almost exclusively an agrarian state. In 1832 45 per cent. of the population followed agriculture, 45 per cent. industry and commerce, while all other pursuits were placed at 10 per cent. In 1891 only 28 per cent. of the inhabitants were engaged in agriculture, while the number employed in the various branches of industry and commerce had risen to 52 per cent., all other vocations being placed at 20 per cent.

Yet fifteen years ago Kropotkin wrote a book, "Fields, Factories and Workshops," one of the main points of which was to prove that the process of economic specialization of countries had then reached its height and that the tendency now was for each country to become industrially independent.

The Germans are making efforts to raise cotton on the West coast of Africa. The latest experiment in this direction has been made in Togoland, and is described in the following article, taken from the Brunswick Landbote, and reprinted in the "Socialist" of September 1, 1900.

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EXAMPLE OF SELF CONTROL

Anarchistic Comments on the Faving of Fulton St. Through the City Government.

Nearly every one has noticed the air of superiority assumed by those intellectual giants known as "Philosophical Anarchists." They think that any manifestation of their sagacity does, and ought to, make a Socialist feel spell-bound and helpless. Any hint that there may be a proper field for collectivism is met with a smile of mild tolerance and pity.

Lucifer, a weekly paper, is largely filled with the writings of this class. It is located on Fulton street, Chicago, which street, says Lucifer, needs repairs of the pavement. The street car company agreed to keep the pavement in repair, but will not do so; whether the refusal is due to too much anarchism, or not enough, is not evident.

The final result was that, instead of building a pavement on true anarchistic principles, the Association prevailed upon the City Council to compel the street car company to repair the pavement. What a fine opportunity was here lost—that of illustrating how well one anarchistic body could compel another ditto to keep its contracts.

Lucifer says: "It may be said that it was only through the city government that the street car company was finally forced to repair the street. Perhaps, but the street car company wants to run its cars, and there have been instances in which street cars have been prevented from running on streets whose residents were determined to prevent their passage."

This is anarchism. Thousands of passengers are to be stopped on their way, while individualistic residents and anarchistic railroad companies dispute about the setting of paving blocks in a few bad spots, here and there. I asked an individualist what if certain persons on a street refuse to supply their share of pavement? The answer was that they would not be allowed to step upon it.

"Anarchism means self-control," says Lucifer. The self control of the street car company as it resists all requests to keep its agreements and repair the pavement, is truly admirable. C. F. H.

At last we Socialists will have to toe the mark. A product of the Chicago University has told us all about it in an article in the Tribune. This is what we will have to do in order to "convince the public."

What are the effects assumed by Archbishop Corrigan? This is what the University man refers to as an authentic expression of the feeling that prevails regarding the merits of Socialism.

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CORRESPONDENCE

From Bulletin, St. Louis, Nov. 9, 1901. The National Committee has elected the following temporary committee on municipal affairs in accordance with the decision of the Indianapolis Convention:

The National Committee has issued charters to local branches at Lakeland, Fla.; Livingston, Mont.; Oklahoma City, Okla.; De Soto, Kas.; Mineral, Kas.; Concordia, Kan.

Comrade Harry C. Thompson, who received 7,533 votes for governor of Ohio in the late election, has decided to establish a People's School for working men and women. It will be remembered that Comrade Thompson was recently discharged from the position of cashier for the Union Mutual Life Insurance Co.

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Physical and Social Materialism.

By Marcus Hitch.

"A materialist philosophy," says George Plechanow, "like every modern philosophical system, must furnish an explanation for two classes of facts: for the facts of nature, on one hand, and for the facts of the historical development of mankind on the other."

The old French materialism of the 18th century took the fully developed individual by itself as a separate phenomenon, detached from its surroundings and history, and undertook to explain it by purely physical causes, without the assistance of divine power. It was avowedly atheistic. But it broke down at two points; it could not account for the origin of the individual; it could not say whether the chicken existed before the egg or whether the egg existed before the chicken. Neither could it solve the question of ethics; it saw that human nature is a product of social environment, but when asked what determined the social environment it could give no answer except that human nature determines the environment and the environment determines human nature. This is what has been called metaphysical materialism, abstract materialism or individual materialism, as distinguished from dialectic materialism.

This old materialism was supplanted by the results of two lines of investigation wholly distinct from each other both in time and in subject matter. Darwin with his evolutionary materialism helped it out on the question of the chicken and the egg. Marx with his social materialism explained the mystery of human nature and morality. Is there any necessary connection between these two, as is frequently claimed?

The earlier of these was Marx. According to Marx himself he reached his conclusions by a study of legal institutions and particularly of Hegel's Philosophy of Law. The first publication of the law of social growth by class struggles is to be found in Marx's "Poverty of Philosophy," published in 1847. In 1848 appeared the COMMUNIST MANIFESTO, which has ever since been looked upon as the standard exposition of the doctrine. Nothing important has been added to it since, and if Marx had died after writing the Manifesto, the doctrine considered purely as a discovery would have lost but little. A remarkable feature of this doctrine is contained in the preface to Marx's "Critique of Political Economy," published eleven years later in 1859, but this part of the preface belongs back in the earlier period and has nothing to do with the subject of the book itself. With the publication of the Manifesto in 1848 the foundation of Marxian Socialism based on class struggles was completed. At that time Darwinism did not exist. Nothing was said about dialectic materialism as distinguished from the old French metaphysical materialism. It was not thought necessary to show any connection between Socialism and materialism, and no attempt was made to do so.

Marx found that the ruling and moving force in society, instead of being an ideal World-Spirit, as claimed by Hegel, was in fact nothing more nor less than the social industry prevailing at the time. "Does it require deep intuition," says the Manifesto, "to comprehend that man's ideas, views and conceptions, in one word man's consciousness, changes with every change in the conditions of his material existence, in his social relations, and in his social life." What else does the history of ideas prove than that intellectual production changes its character to conform to material production? The ruling ideas of each age have ever been the ideas of its ruling class." These words relate to social affairs, not to so-called monistic materialism.

In 1859 the doctrine of Darwinism was first made public. Those of the Socialists who were already materialists joyfully embraced it, and from that time on attempts have been made to show that there is a necessary connection between Socialism and materialism. The common but ambiguous phrase "materialistic conception of history," has a tendency to create the impression that Socialism is "materialistic." Is this true? The evolution of industry by the ever-rising-see-saw of intellectual inventions, discoveries and improvement seen analogous to the variations by means of which the development in plant and animal life goes on; and this industrial Darwinism is complemented by "political Darwinism," which has the class for a unit. These are the analogies pointed out by those who see an inseparable connection between Socialism and materialism.

The acceptance of Darwinism seems to imply what is commonly called atheism or materialistic monism, and no doubt many Socialists agree with Engels when he says: "The entire natural world is governed by law, and absolutely excludes the intervention of action from without. . . . In our evolutionary conception of the universe there is absolutely no room for either a Creator or a Ruler." (Engels' "Socialism," p. 15.)

But however it may be with the natural world, certainly one can accept the original doctrine of Marxian that the SOCIAL world, the world of human society, is governed by ascertainable economic laws, without surrendering his belief as to a creator or ruler in the natural world. This implies that God does not intervene in social affairs, and he does so in individual affairs this does not affect social relations except to so far as it results ultimately and indirectly in effects on the economics of society.

Engels says: "I use the term 'historical materialism' to designate that view of the course of history which seeks the ultimate cause and great moving power of all important historic events, in the economic development of society, in the changes in the modes of production and exchange, in the consequent division of society into distinct classes, and in the struggles of these classes against one another." Engels' "Socialism," p. 15.

Historical materialism is the term commonly used by Engels. But history means history of human society; historical means social. Hence, as a variety of names is sometimes useful in making a new idea clear, it might also be called social materialism, economic materialism, or simply economicism, meaning the supremacy of economic causes in social life.

This doctrine implies that inventions and discoveries, however wonderful, have no effect on society unless and until they take an economic form and begin to affect social industry. So-called progress of enlightenment or development of intelligence of itself has no effect on a class-ruled society, because a class-ruled society is an economically ruled society. The discovery that the world was round was as barren as Lelf Ericson's discovery of America, until its commercial and economic effects began to be felt. So of the discovery of gunpowder and printing by the Chinese. Until put to economic use they served merely as scientific toys, having no social effect. The same may be said of religious and philosophical beliefs; they do not affect society unless they first affect economic relations. In fact society may be said to be bomb-proof against all influences except those which modify its economic organization. A corporation is said to have no soul, neither has the de facto incorporated class of property owners, mis-called "society," any soul. Its god is its belly. Its so-called soul of social consciousness is to be found only in its economic relations. It is moved primarily through economic motives. Such society is a corporation for pecuniary profit, so to speak, that is, for the material well-being of its members. If the individual has a soul, his soul can have no effect on society except through economic agencies. This state of affairs is inevitable so long as the economic question remains unsolved socially; so long as individuals and classes are warring with each other over the question of a livelihood. When this war is over, when society has taken hold of and subjected these economic forces which now tear its body, the growth of society will proceed on different principles. Our morality is not the result of our industrial system. Our industrial system is the cause of our shocking morality. Morality demands the abolition of various forms of vice, crime and human suffering, such as the death of a helpless infant in open court by actual starvation (which recently happened in Chicago). Our industrial system demands the retention of these things. They are the foundation upon which the profit system is built. Without the shedding of blood there is no remittance of profit. It is possible, without endangering the system, to slightly change the form of these evils or partly conceal them, or shift them from one locality to another, as child labor has been shifted to the South. But to take the necessary measures to stop these things eventually, i. e., at their origin, would overthrow the system. For the capitalists it is true that the remedy would be worse than the disease.

The non-Socialist recognizes no law of social growth which he is able to explain. When asked if the development of the social productive powers is not the controlling factor of social life, he will admit that this is ONE of the factors, but will add that there are other factors. When asked to state what those other factors are and what proportion of weight is to be given to those other factors, and what proportion to the economic factor, so that we may have a basis for a calculation, he replies that this is something which is hard to determine, in fact so hard that it never has been determined, cannot be determined now and probably never will be determined; all of which means that he is a social agnostic-anarchist; for him there is no such thing as a science of history or of society whose laws are ascertainable. For him one course is just as apt to succeed as another. And one time is just as reasonable as another for the growth of any social movement whatever. It is all haphazard anyhow.

The question arises, is this pretentious science which we have called economicism, true? Is there any such thing as a science of society, and if so, is it based on economic development? No other explanation of social changes except the economic has ever been given which is any better than the old one of the metaphysical materialists, i. e., that the society depends on the environment and the environment depends on the society.

As soon as man becomes a tool-making animal, he enters upon a new phase of development. His biological development ceases to be important, his historical career begins. His physical environment is no longer determinative; his industrial environment is henceforth the controlling factor. The education of mankind at large does not depend on schools and book learning, but upon actual participation in production, in business, in marriage, in all the details of existence; the living of life is itself our education. As we make our living with society and not outside of it,

the kind of tools we use and the methods of co-operation in which they are used constitute the all controlling influence which shapes the course of human society. It is not simply the quantity of production or the capacity of the industrial plant alone which is important, else we should expect to find in tropical countries where means of existence are most abundant, the highest development. Such is not the case. It is the character of the tools which constitute the total industrial plant of society, and the method in which this plant is owned and operated, that determining the degree of development, that is, the degree of education obtained by society as a whole.

If Socialism is a science, it is able to stand on its own feet without the aid of religion or materialism or other outside support. But if it is only a doctrinaire philosophy, such as the so-called philosophies of anarchy, of free trade, of single tax, of personal liberty, etc., it will indeed take a vast amount of religion and arguments without end to keep it afloat, and even then it will finally go by the board, the same as all other philosophies, because irrefutable arguments are not sufficient to overthrow a ruling class. Truth does not prevail in social affairs unless it is backed by the material interests of the strongest class. If the foundation of social institutions is not economic, but religious, then there is no use trying to unite Christians, Jews, Mohammedans, Buddhists, etc., into one international and inter-religious Socialist movement. Religion divides men, economics unites them. Science, instead of making God infinitely great, tends to make him infinitely small, where it cannot wholly dispense with him.

Talk Socialism to a man who is somewhat versed in history, and he will reply that it is an old idea which has often bobbed up before, and has always bobbed down again in a little while, and that the same fate awaits modern Socialism. The sure way to silence him is to explain the cause of class struggles, and point out to him that now for the first time in history industry is adapted to collective management; and that now for the first time in history the exploited class has the necessary education and political power to secure control of the government; the so-called republics of antiquity were merely aristocracies based on slavery, but now the day of the balleted proletariat is at hand. In hoc signa vinces.

Having arrived at the conclusion that Socialism is a science, it is clearly materialistic in the economic sense of the word, but not necessarily so, in the sense in which that word is used when speaking of materialistic monism as a philosophy. There are two kinds of Socialism: materialistic Socialism and some other kind which is not materialistic. All Socialism, whether so-called utopian or scientific, has reference solely to an economic condition, and in that sense is materialistic. What effect it will have on other human institutions we do not fully know, nor is it necessary that we should know at the present time.

Some persons are both Socialists and monistic materialists; others are Socialists but not materialists; others are materialists but not Socialists; others are neither materialists nor Socialists. Economicism or Socialism forms a common ground upon which may be united people of widely divergent views as to religion and cosmic theories, provided they agree in the view that the life of society depends on its industrial development. This leaves the individual free in his religious beliefs, because these cannot affect society unless they first affect industry. It leaves religion to stand on its own merits after the present economic props have been removed. It also leaves Socialism free to stand on its own merits unhampered by religious controversies, and philosophic systems, materialistic or otherwise.

The attempt to combine social materialism and monistic materialism into one doctrine under the name of dialectic materialism, seems to us unwise, as unwise as it would be to load Socialism down with some particular doctrine as to medical science or some other matter not directly connected with social relations. Social materialism is dialectic, i. e., evolutionary, so is physical materialism; but there is no connection between them, which is of any importance in Socialist propaganda.

Marx was first and foremost a social or political philosopher, not a theologian, a naturalist, or an economist. His economic writings were written many years after the completion of his important work as the founder of the science of history, and have given rise to an amount of discussion altogether out of proportion to their importance in Socialist literature, and have thus unfortunately diverted attention from his earlier and more important works, all to the immense satisfaction of the capitalists. We say this not because we value his economic writings less, but because we value his political writings more.

The only safe ground for a Socialist to stand on is that of economic independence, regardless of consequences. This is the minimum demand. Unless a man is ready to accept the triumph of Socialism in the economic field with all that it implies, he will not feel perfectly at home in the Socialist movement. Until economic independence for all becomes dearer to him than everything else, he will not be enthusiastic for it. If he has some cherished object, such as religion, family, nationality, native language, personal liberty, a pet science, a philosophic fad, or the like,

which he prizes higher than economic freedom and feels that they cannot thrive in that state, but must have economic subjection to keep them alive, he will be drawn by conflicting emotions; he is pushing for Socialism, but is bracing his feet to keep it from having an unwished for effect. What ideological superstructure will be erected on the foundation of economic liberty we cannot now tell. Neither will any amount of steering at the present time determine this. Economic freedom will have certain effects on social institutions, and we shall have to bear them as best we can, whether they be "materialistic" or the opposite.

We conclude, therefore, that all Socialists are necessarily materialists in one sense, and in one sense only, that is, in the sense of being social materialists; that inasmuch as they are advocating and working for a unified, co-operative society, the burden is on them to show that such a society, which has never before existed, is now attainable or inevitable; they must give a reason for the faith that is in them; that in order to show this they must take refuge in the law of social growth by class struggles, running its complete course to final self-extinction and ending in collectivism; that in doing this they not only reject the doctrine of political accidents, but are also compelled to drop God out of the social life, to bid him to be inactive, or to confine his workings to the lines of ascertainable laws. As to political affairs, we are practically atheists or agnostics. We do not believe in the divine right of kings, nor in the divine right of classes, nor in the divine right of private ownership of public utilities. We are agnostic politicians for the very reason that we are NOT political agnostics or social agnostics, as all non-socialists necessarily are.

Further than this it is not necessary to go. Socialists need not today take up an active fight for atheism, or materialism, as the bourgeoisie felt compelled to do when attacking feudalism, because at that time the church set itself up as the guardian of science and forced the then revolutionary bourgeoisie into a hostile attitude towards any and every form of religious belief. Today the church no longer poses as the guardian of science, but it still poses as the guardian of politics, it still readily pardons a scientific attack on all of its thirty-nine articles of religion but will tolerate no criticism of existing property relations. There is no room for jokes here, and no room for science either. It is the exclusive jurisdiction of theology. It is only in so far as the church still poses as the guardian of the political class, claims as the supporter of class law, class justice, class morality, class property and class order, that Socialism is compelled to fight the church as an organization. ORGANIZED religion is not a matter of individual belief, but is a SOCIAL affair, and hence is today capitalistic, and is attacked by Socialists; but this does not apply to individual beliefs.

Conclusion: Physical materialism and social materialism are two entirely separate things; so also are Socialism and individual religious beliefs.

All the Socialists of Chicago will gather TO NIGHT at the First Regt. Armory for the Great Winter Festival.

What's the use of putting up a "labor" candidate if he is in favor of continuing present social and industrial conditions? The capitalists will put up a man who advocates the same thing, and thus save you the trouble.

An inquiry into sweatshop conditions in Chicago reveals the fact that hundreds of girls and women are working 15 and 16 hours per day in order to earn from 25 to 30 cents. In the interests of the Chinese we demand that the exclusion act be extended.

Free Speech Defence Fund.

H. F. Lundgren	4.50
Joe T. Miller	1.00
G. A. Harold	1.00
G. A. Carlson	1.00
A. Dentist	1.00
J. E. Phelan	1.00
F. G. Ball	1.00
R. L. Ball	1.00
A. Slave	1.00
Aug. Petersen	1.00
H. N. Daniels	1.00
Mrs. Sandborn	1.00
J. A. Anderson	1.00
E. G. Jones	1.00
Gustave Anderson	1.00
Dora Bergelin	1.00
Total	6.75

Upholders of the present system of robbery wax eloquent in telling us of all the things we wouldn't have under Socialism. The plain truth is that under Socialism we wouldn't have capitalism, and it is that fact alone that worries them.

Now let the Chicago workmen arise in their might and demand better telephone service. There is quite as much sense in that as in demanding the election of candidates who will conserve the interests of the capitalists.

Judging from the ordinary budget of news from New York it would be rather difficult to infer that the cause of "deceit and good government" had just scored a signal triumph in that city.

Notice. Any subscribers to the Call who are not receiving the paper regularly, are requested to give notice at once to the business manager. All cases of non-delivery will be investigated promptly, and a reply given. Comrades knowing of cases of non-delivery will please report them at once.

LOCAL PARTY NOTES

DISTRICT NO. 4.

At Sunday's meeting five Branches were represented. Light attendance at business meetings was reported. Members were reported as willing to pay dues, but not inclined to attend business meetings.

The Organizer reported 15 members in good standing in the 26th Ward and 99 in the 27th.

Committee on printing was ordered to get posters advertising the agitation meetings to commence January 1st. Report on sale of Ball tickets was not good. Branch No. 1 reported five Sub-cards sold. Meetings then adjourned.

SAM. ROBBINS, Org.

NORTH SIDE.

The first indoor meeting held on the North Side on last Sunday, November 15th, 8 p. m., at Social Turner Hall was a complete success.

The speakers were Comrade Joe Wanhope, editor of the Workers' Call, and Comrade Johanna Greis of New Jersey.

The first address was made by Comrade Wanhope and was carefully and well delivered, the only complaint being that it was too short. Comrade Wanhope was in his usual good trim and delivered a spirited but clear Socialist address.

He was followed by Comrade Johanna Greis and it was evident from the close attention and many outbursts of applause that those German comrades, friends, sympathizers, and listeners who were present, appreciated the address of the comrade. An audience of over one hundred were present, and a very good collection was taken up. Ten new members were secured. A quantity of literature was sold.

The next meeting at this hall will be held on Sunday, December 1st, at 3 p. m., and Comrades R. Morris and Untermyer will speak. We hope for as much success as at the November 15th meeting.

The first meeting to be held with the co-operation of the 21st, 22d and 23d Ward Branches will take place at Senefelder Hall, 565 Wells St., on Sunday, November 18th, 3 p. m. Comrades Knox and Morris will speak. All subscribers to the Workers' Call in the three (3) above named wards are invited to attend; a discussion will follow.

The North Division Committee is making arrangements for a large mass meeting on the "Free Text Book Question." Time, place and speakers will be announced next week.

As the time draws near for the Simons-Isaaks debate, tickets are being sold rapidly. All comrades having tickets must notify us by Monday, December 1st, of number of tickets sold, and return all not sold, as the capacity of the hall is limited. The rule charging 25 cents at the door will be strictly enforced. So buy ahead of time. This will be certainly the greatest treat offered the Socialists and their sympathizers. Both men are able exponents of their different philosophies. Come early and avoid the rush. Tickets for sale on West and North sides and at Workers' Call office.

WEST SIDE.

Financial Report, Nov. 17th, 1901.	
15th ward, Call card acct.	\$1.00
16th ward, Due stamps acct.	1.50
17th ward, Due stamps acct.	1.20
17th ward, Call cards acct.	.25
18th ward, Call cards acct.	1.00
18th ward, Donation.	.25
South West Side German Br. stamps.	3.00
14th ward, Due stamps.	1.50
14th ward, Call cards acct.	2.00
	\$11.70
Picnic acct.	1.20
	\$12.90
To Ex. Com. on Stamp acct.	7.20
To Ex. Com. on Call card acct.	4.25
	\$11.45

On Thursday Comrade T. J. Morgan delivered the first of his series of lectures before the Woman's Auxiliary. These are to be given every other week.

On Saturday the Temple Dramatic Club gave their initial performance before a well-filled house. The performance was completely successful, the stage and equipments being found satisfactory in all respects. Succeeding performances will be given every second Saturday of the month. Any comrade wishing to join, please address Dramatic Club, 129 S. Western Ave.

Comrade Sissman was the speaker at the Sunday afternoon Socialist School. A large class, mostly men, were present and great interest was displayed in the highly instructive address of Comrade Sissman. In the evening John Collins spoke on the "bread and butter question" and presented it in a most convincing manner.

On Monday (19th inst.) Mrs. Simons' school was well attended. This school affords an opportunity to acquire a groundwork in Socialism which should not be missed.

Next week's speakers: Sunday, November 24th—Afternoon school, Comrade Smiley; evening address, Comrade Knox. Wednesday, Nov. 27th—Clarance Darrow will speak without fail. Subject, "Law Courts and the Poor."

There will be a special meeting at the Temple, 129 S. Western Ave., on Tuesday, November 26th, 8 p. m., for the purpose of reorganizing the 26th ward branch. All Socialists in this ward are urgently requested to be present.

Of course there is a most intense "public indignation" aroused over the traffic in the dead bodies of the friendless and unknown, but on the other hand the prospect of the County Hospital patients perishing from cold through a rascally firm contract, is being borne with admirable resignation and fortitude.

Economists and the Wage System.

Extracts from Lectures Delivered Before Class of Social Economy by May Wood Simons.

What constitutes a wage laborer? Is it merely the fact that he belongs to the propertyless class, that is the class that has no part in the instruments of production, or is it the amount of income he receives that is the test of his being a wage earner? It is neither of these. The wage earner is distinguished from all other classes by a certain FUNCTION he has to perform in society. He is the producer of wealth. His function in society is to produce its goods. Labor is today a commodity that, like any other commodity, is bought and sold in the market, but labor as we saw in our last lecture, has not always been wage labor. Marx says, "The slave does not sell his labor to the slave owner. The slave along with his labor is sold once for all to his owner. He is a commodity which can pass from the hand of one owner to that of another. He himself is a commodity, but his labor is not his commodity. The serf sells only a portion of his labor. He does not receive his wages from the owner of the soil; rather the owner of the soil receives a tribute from him. The serf belongs to the soil and to the lord of the soil he brings its fruits. The free laborer, on the other hand, sells himself, and that by fractions."

The history of the evolution of the slave into the wage-earner is the history of the successive steps the subject class has taken toward something of personal freedom.

Unconsciously for the most part the slaves passed from slavery to serfdom, forced on by economic conditions. He himself showed little intelligent effort to change his conditions.

Likewise the serf displayed but a slight self-interest to aid economic forces in bringing about a change to the wage system. It is the wage-earning class alone that has manifested an enlightened class interest. It is this class alone that has consciously said: "We will understand economic forces and, working along in the line of social development, will not fall through ignorance to reap the benefit that comes to us through industrial changes."

We begin, then a study historically, of the origin and growth of the wage-earning class, using English economic development to illustrate our point. Going back to feudalistic times, to the beginning of the thirteenth century, we find a decided change taking place in the condition of the serfs or villeins. Gradually they were becoming free tenants subject only to a money rent instead of a certain number of days' labor. The lords were frequently in need of money to fight their battles. At the same time, beginning in 1096, and continuing to 1273, we have that strange movement known as the Crusades. To go on these journeys required money, and the lords and barons gladly parted with certain of their powers in order to obtain ready money.

By the time of the Great Plague in 1348, villeinage had become well nigh extinct. The villeins who were better off had developed into small farmers, while the poorer ones, the cottars, had grown into a separate class of agricultural laborers. They were not entirely without land, but possessed so little that the greater part of their time was spent tilling the soil for others for wages.

In 1548 began the Great Plague, which in its economic effects was of importance, starting in Asia and spreading to Italy. It came on into Western Europe and England. The ravages were terrible and whole counties were depopulated. Upon the laboring class it fell with greatest force. The result was a scarcity of labor, and a consequent rise in the wages of labor. For harvest time the rise was 60 per cent, and generally in agricultural labor it was 60 per cent. So great was the fear of the landlords that their land would not be cultivated, that at first this increase was paid without great protest.

But, as was to be expected, it was not long before the upper class objected to paying so large a part of their profits to the laboring class, and a proclamation was issued declaring that "no man should either demand or pay the higher rate of wages, but should abide by the old rate."

By the close of the Middle Ages certain important changes were plain in the condition of the laborer. The raising of wool and the manufacture of woollen goods were beginning to take a prominent place in English industry. The increased cost of labor had caused many landowners to do away with cultivating the land and turn it instead into sheep farms. Great numbers of free tenants were thus left landless and became wage laborers, and frequently travelled from place to place in search of work.

Gibbons in his Industrial History says: "Labor had become nominally independent after the Peasants' revolt of 1381, and at the same time it consciously felt that it was in opposition to capitalist and land-owning interests."

In its desire for freedom it began to shake off even the self-imposed restrictions of the guilds. The old craft guilds began to lose their power. They had served their purpose and helped to build up a body of independent organized workers. Now they were only a restriction to industry and the new manufacturers — of wool, especially — that were growing up, left the cities and formed new villages outside the restrictions of the guilds.

We come now to the time when the cottage factories disappeared and machine power takes the place of hand work. This revolution in methods of

production was brought in by the great inventions and by the discovery of steam power.

Soon conditions in the factories became so bad that some measures to check them were plainly necessary. And now one word concerning English factory legislation that has been repeatedly pointed to as an example of disinterested legislation on the part of the upper class for the benefit of the lower.

The manufacturing and merchant class that rose with the industrial revolution, soon began to show signs of over shadowing the landed nobility. The latter, to clip the wings of these small owners began to vigorously advocate factory reform. Lord Shaftsbury and others succeeded in thus reducing the hours of labor. There is never a doubt but that these reforms were needed, but the point is this, when the corn law agitation came up, and this same class could have given to the laboring class cheaper bread, they fought against the repeal of the corn laws and thus proved that when they saw their own pecuniary interests at stake, they were not so benevolently inclined toward the laborer. But it was through the corn laws that the capitalist class found its opportunity to retaliate and strike a blow at its old enemy, the landed nobility.

Economic Systems.

At all times the orthodox Political Economy has been a reflection of the interests of the ruling class. As those interests have continuously changed with the changes in social organization, the doctrines of political economy have changed with them. Hence, when we came to discuss the contrast between Socialism and Political Economy it is necessary to explain which of the various systems of Political Economy we mean.

Therefore a short survey of these various systems that have prevailed may not be uninteresting. The word Mercantilists meet constantly in economic writings, is the term applied to the economic policy that prevailed from the beginning of the 11th to late in the 18th century. This was not so much a school of Political Economy as the policy of the statesmen of this time. Great nations were just beginning to take form, and each nation sought to make itself a self-sufficing, independent economic unit. Each nation endeavored therefore to keep the balance of trade in its own favor, hence this policy is sometimes called the "balance of trade theory." To the mercantilists the only real wealth was gold and silver coin or bullion, and they sought by every possible means to increase the supply of these in each separate country. Therefore they tried to sell as many goods and buy as few as possible to make the value of the exports greatly exceed the value of the imports.

By this means a stream of coin would be kept flowing into the country having the favorable balance of trade, and that country would accordingly grow in wealth. We find traces of this same idea existing down to the present time, as for instance in the cry for more markets, and in the newspaper boasting over the growth in "our" exports.

But the fact is that we are sending away actual useful wealth in exchange for this coin, and this while a large per centage of our population are desperately in need of the goods. Then, again, the class that receive the income from the "favorable balance of trade" is never the same as the class that produced the goods that were exported.

This second school is known as the Physiocrat. The Physiocrats laid great stress upon the importance of agriculture as a profession and upon land as a productive factor. In many ways this school was the forerunner of the Single Tax. Indeed, Turgot, the greatest of the Physiocrats, proposed a scheme for raising revenue which he called "le impot unique"—the Single Tax—and in which he proposed to place all taxes on land.

At the beginning of the past century the system of capitalism began to enter upon the stage of history. The industrial revolution which ushered in capitalism in England, is generally supposed to date from about 1780. In 1776 appeared an economic treatise that most ably set forth the policy of the time. This was Adam Smith's Wealth of Nations. The old exclusive national policy was breaking down. All the nations of the world were becoming one great community under the influence of manufacturing and commerce. The old restrictions of the guilds and the Mercantilists on trade gave way before this new power.

Thus the maxim of Laissez Faire, or the let alone policy, handed on by the Physiocrats, began to prevail and was advocated by Smith in his book. But Laissez Faire implies free competition, and by this means Smith claimed men's wants could be supplied at a minimum cost.

It was held that if anybody who wished, started in any line of manufacturing, competition would give the largest rewards to the most competent producers. The ultimate result of all this was to be that the best men would always receive the highest rewards, the best methods of manufacture would predominate, and the goods would be handled in the cheapest possible manner.

Of course the weak point in all this, as every Socialist knows, is that all men and methods do not start on the

