

THE WORKERS' CALL.

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

VOL. I.—NO. 24.

CHICAGO, ILL., AUGUST 19, 1899.

PRICE ONE CENT.

DEAD AND WOUNDED

Slaughter of Wage-slaves on Capitalist Battle Fields.

THE VICTIMS OF ONE MONTH.

Sacrifices to the Great God Capitalism in the City of Syracuse, N. Y., During July, 1899.

List of wage-slaves killed and maimed while creating surplus value for masters in Syracuse, N. Y., during the month of July:

July 3.—Patrick Feeley was hit in the temple by a steel rail while unloading a carload of them at the W. L. freight-house. Patrick was not the owner of the rail. He is only a wage-slave and was simply doing his master's bidding.

July 5.—Nicholas Fuller, 726 Burnet avenue, was killed while at his work on the W. S. R. R. by coming in contact with a live wire. Fuller was a young man in the prime of life. If he had been a chattel instead of a wage-slave his death would have been a great loss to the masters (stockholders of the railroad).

July 7.—Otto Belge, 210 Her avenue, a molder was overcome by the heat and fell in a fit while creating surplus value for the masters, Frazer & Jones.

I have not read of any prostrations from the heat at the summer resorts where the masters pass the heated term.

July 19 furnishes quite a list of unfortunate wealth-producers. How different with the wealth-consumers; the idlers, who live off the work of others, i. e., the capitalist class. At present there is not much danger in collecting rent, profit and interest, which represents the surplus value created by the workers.

The following are the victims for the day at the system which puts the dollar above the man:

July 13.—William Devoe, a car inspector employed at the N. Y. C. depot was inspecting the trucks of a car when a shifting engine backed against the train and severed his left arm above the elbow and badly bruising his head. It is thought that he will recover. If he does not recover it need not matter to the masters as he was only a wage-slave and they (the masters) were only buying his life on the installment plan at so much a day. If he had been a chattel slave the masters would have been out so much cold cash. Did you ever hear of the masters (stockholders) losing an arm grabbing the surplus value their wage-slaves create?

July 18.—John O'Neil, 311 Marcellus street, had the flesh torn from his heel and the bone broken by the elevator in the Syracuse Plow company's mantrap.

July 19.—Wm. Bowman, 213 Lake View avenue, had his left foot severely burned with melted iron in the torture chambers at the profit grinding factory of E. C. Stearns. Such accidents are not liable to happen to the masters (stockholders) as they have wage-slaves to handle the melted iron while they take care of the cold cash.

July 19.—Martin Pinnicki, a wage-slave while hurrying to Pierce, Butlers & Pierce's slave pen was struck by a W. S. engine and ground to pieces. The Evening Telegram quoted Coroner Weaver as saying that "Pinnicki was walking on the tracks in a dangerous place and that it is surprising that there are not more fatalities in the same place." While many wage-slaves use this track in going back and forth from their quarters to Pierce, Butlers & Pierce's slave-pen it is rumored that the masters (stockholders of the firm) have accumulated enough of the surplus value created by the working class to afford stables of fine horses and carriages to carry them to and fro and thus avoid dangerous places.

July 19.—Michael McCaenerty, 422 Hawley street, while working on a house near W. Onondaga street fell twelve feet straining the muscles of both legs badly. The owner of the house escaped injury.

July 19.—Wm. Gemmel, a machinist who sells his labor-power to the Salvay Process company, had the fingers of both hands crushed by the table of a barrel packer falling on them. The part of the machine that fell on his fingers had a ragged edge and weighed about six hundred pounds. The masters (stockholders) feel the effect of the heavy machinery their wage-slaves handle through the quarterly dividends and not through having their fingers crushed as was the case with the poor wage-slave McCaenerty.

July 24.—John Hirsh, 304 Mary street, had one of his feet burned by molten iron at Frazer & Jones' foundry. The sole and heel of his foot was badly burned and John, the poor fellow, will have to suffer during the long summer months, while the masters will simply put another wage-slave in his place creating surplus value for them that they may be able to enjoy all the comforts and luxuries of life.

James Griffin, another member of that unfortunate class (the working class) who had put in the best years of his life in dangerous work had his

life crushed out of him while at his work as switchman in the N. Y. C. railroad yards. He had been creating surplus value for the same set of parasites (N. Y. C. stockholders) for thirty years.

July 26.—Karl Weis, 707 Alford street, fell from a scaffold in Zett's brewery and broke two of his ribs. He was inspecting a piece of work for his master.

July 27.—James Dalton, 311 S. Geddes street, had one of his toes crushed at the Straight Line Engine works. One toe less for James and more wealth for the masters. What's a toe to a workingman anyhow?

July 28.—Henry Longdon, 304 Whittier avenue, had his collar bone dislocated at Sanderson's Steel works. Henry got it in the neck but it will not affect the bank account of the masters.

July 28.—Henry Ward, 126 Freeman street, a wage-slave at the Salvay Process works, had three fingers so badly crushed that it was necessary to amputate them. Henry is not liable to be called upon to fight the Filipinos for the good of his country and the capitalist class.

July 31.—Frank Penanjab while digging wealth for his master out of a gravel bed in East Newell street was so badly crushed that he died the same night. Workingmen! all the masters are looking for is their per cent. Self-interest forces them to do so. As the main object of the present system of production is the creation of exchange value and accumulation of profits or surplus value, which is produced by the working class (labor produces all wealth) and appropriated by the capitalist class, and you, the wealth producers vote for laws that they may do it legally; you the workers of the world who have to suffer and endure the misery engendered by the industrial war which is carried on for profit only; you who are worked long hours under foul conditions; who are crippled and done to death as long as the masters can dispose of the products of your labor to their advantage (as is the case in the present so-called period of prosperity?), and when you have produced more goods than they can dispose of, you, although willing to work are denied the opportunity and turned out to tramp the highways while your family lives on charity.

Workingmen when election day comes around and with it the crafty politician with his chestnut story of what a friend he is to you, remember that he wishes to rise in the world at your expense; to use you as the rounds of a ladder to do so. Remember he would not be a candidate of either of the capitalist parties if he was not pledged to do the bidding of your masters (the capitalist class) and is only their lackey, and that after election day they only look upon you as voting cattle and wage-slaves. Remember that the Socialist Labor Party does not seek to gain your votes by making you a lot of empty promises and telling you what they will do for you, but instead they tell you what you must do for yourself; that you must put your own class in control of the government and then only will you be able to change the miserable conditions under which you have to live. Whaley.

AN AUTOMATIC DRUMMER.

The Latest Labor-saving Device of the Modern Trust.

Have you heard of the new automatic drummer?" said a Louisville traveling man as he joined the group in front of one of the hotels last night. "No? Well, it's a great scheme. You see, the trust has made brains absolutely useless in the business, and when a merchant has to buy at one place or go without, an idiot can take his order just as well as a man of superior intelligence like myself. So to cut down expenses some genius has gotten up this automaton. It is made of paper-mache, and represents a drummer sitting on a sample trunk. The whole thing is about eight inches high, and is boxed up and sent to the retail merchant by express. When it arrives the business man sets it on his desk and touches a spring which releases a phonograph cylinder inside the trunk and the drummer begins to talk. 'Good day, sir,' he says; 'the following are our list prices on so and so,' and with that the machine reels off the latest quotations of whatever trust it happens to represent. At the other end of the trunk is a hole connecting with a receiving cylinder, and the merchant speaks his order into it. 'Thank you,' says the mankin, when he gets through, 'I will now tell you two comic stories and sing you a selection from the latest opera.' If the merchant doesn't care for that part of it all he has to do is to turn the switch. Then he returns the automaton to its box and expresses it back to the house C. O. D. There the order record is taken out, a fresh one put in and the machine sent to another customer. It is a wonderful device, and its advantages over a live drummer are too numerous to mention. It doesn't eat anything, it has no hotel bills, it runs up no expense account, and never draws on the house. Then again think of the enormous saving in railroad fares!"—New Orleans Times-Democrat.

The receipt of a sample copy is an advertisement.

POPULAR CRITICISMS

Some Idiotic Objections that are Offered to Socialism.

CONDITIONS VS. THEORIES.

Alleged Reasons Against Socialism that are Often Urged That Carry Their Own Answer.

Perhaps one of the most laughable things encountered by socialist speakers is the man with the rags hanging around him, and looking for a job or a handout to provide for his next meal denouncing socialism because "they want to divide up."

Right along side of him is apt to be the man whose only claim to identity is that the last figure in the number by which he is known in the shop is an 8 instead of a 9 and who don't want anything to do with socialism because "it would destroy all individuality."

Right close to these you will find the man who has voted the Democratic or Republican ticket all his life "because his father did" and who is now looking for a job, but who will not vote the socialist ticket because that would be "throwing his vote away."

Just in the outskirts of the crowd you see the little business man who has just been kicked into the street because he could not compete with the great department store and who is standing alongside of the drummer whose house has joined a trust and left him to join the army of the unemployed. These two put their intellects (?) together and decide to put their objection into one crushing sentence and cry out to the speaker that "Socialism is a beautiful dream but it WONT WORK."

Then some ward heeler who has been living off the "boys" for years settles it all with the righteous remark that "You fellows would sell US out."

Finally the employe of some great corporation with its army of spies and system of spotters, finding himself for the first time in a place where he dared to say his soul is his own settles the whole matter by telling the speaker that "Socialism proposes to establish a great governmental machine and make us all slaves to it."

This is enough to send the speaker home in discouragement but before he gets off the chair a hypocritical, well-fed rake, who has just left the haunts of prostitution and expects to be in a divorce court tomorrow pushes his way through the crowd of homeless men whom necessity has driven from the side of their families, and jostling some poor painted creature of the street shakes his finger in pious indignation and denounces socialism because "It would break up the family."

Then the lights go out and we all go home wondering if Carlyle's analysis of the population of England does not apply to those of America with but a change of figures—"Thirty million—mostly fools."

The Polish comrades of Chicago are making preparations for a grand picnic to be held in the park opposite the Bon-man National cemetery, Sunday, August 27th. To reach the grounds take Elston avenue cars to 49th street, and then walk a short distance to park. The receipts are for the benefit of the 16th Ward Headquarters, S. L. P. All comrades should make a special effort to be present and may be sure of a good time.

REWARD FOR INVENTORS.

How the Present System Encourages Discoveries.

"Isaac F. Bassford, an inventor, 80 years old, is being cared for at the Chicago avenue police station, having been found starving on the street, and half crazed by the pangs of hunger. The aged man says he has not a friend in the world so far as he knows. It is probable he will be sent to the county poorhouse.

"Bassford's conversation shows that he is well educated. According to his own story he has invented many devices, but some other person always secured the benefits. The last invention was that of a nutless hub. This he concealed with religious care for a long time, hoping to secure enough money to have it patented. At last, weary of wandering about he says he offered a fourth interest in the invention to John Edwards, proprietor of the American House at 129 Kinzie street. He was to receive his board and lodging for an indefinite time in return.

"Mrs. Edwards today confirmed Bassford's story. She said that the old man had become childish of late and was not able to care for his own interests. She said he would have been welcome to stay at the lodging house as long as he wished."

One of the puzzling (?) questions that are often asked socialists is how inventors would be rewarded under socialism. It might be replied that they would be rewarded the same as now were it not that such an answer would subject the socialist to the charge of brutal inhumanity.

A STUDY IN TACTICS

An Examination of the Situation in France.

THE ACTION OF MILLERAND.

Is the Participation of a Socialist in a Bourgeois Government Ever Justifiable Under any Conditions.

In view of the present crisis in the socialist party of France the following article by Rosa Luxemburg in the August number of *Le Mouvement Socialiste* will be of interest to the socialists of America. It must be remembered that the entrance of Millerand into the cabinet is endorsed by a large division of the socialists including Jaures and Gerault-Richard and opposed by another large body with Jules Guesde and others of equal ability. The following is a very free translation intended only to give the line of argument used and is somewhat condensed from the original article:

"The fact of the entrance of Millerand into the Waldeck-Rousseau ministry is certainly of a nature to provoke numerous controversies as to socialist tactics not only in France but in all other countries. The active participation of a socialist in a bourgeois government is certainly something entirely at variance with the customary actions of socialists. Is this to be considered as of the same nature as the participation by socialists in parliament and municipal councils? Or have we here a complete rupture with the principles and tactics of socialism? Or finally was the participation of a socialist in this present government a special case admissible and necessary under these particular conditions, but otherwise undesirable and hurtful?"

"From the opportunist conception of socialism, such as has lately sometimes manifested itself in our party—notably in the theories of Bernstein—that is to say from the point of view of the theory of the progressive infiltration of socialism into bourgeois society—the entrance of socialist elements into the government ought to be considered wholly desirable and natural. If it is possible to inject small doses of socialism little by little into capitalist society, and if it is true that the capitalist state is to transform itself insensibly into a socialist state—then evidently the fragmentary admission of socialists to government is to be considered as a normal consequence of the democratic development of the capitalist state. This corresponds perfectly with the conception of the opportunist socialists of transforming a bourgeois majority in the heart of a legislative assembly into a socialist majority."

Agreeing thus with the theory of opportunism the case before us is in complete accord with the opportunist practice. The securing of immediate and palpable results—no matter by what road—being the line of conduct practiced by them the entrance of a socialist into a bourgeois government ought to appear to the 'practical politician' an tremendous success. What could not a socialist ministry accomplish in the way of little ameliorations, of trifling alterations in the social patch-work.

"The question presents itself differently, however, to one who looks at the question from the point of view that it is possible to introduce socialism only after the complete uprooting of the capitalist system and that the socialist action reduces itself to preparation for this, and that by means of the class struggle. It is an admitted fact today that the socialists if they wish to be practical, ought to occupy themselves in all the positions they can attain in the state. But it must be understood that all such positions must be such that the class struggle against the bourgeois and the bourgeois state can be carried on.

Now from this point of view there is an essential difference between legislative assemblies and the government of a bourgeois state.

In parliament, if the representatives of the working class, if they cannot carry their measures can always defend them from the point of view of the opposition. The government, on the contrary, whose function is action and the execution of the laws has no place in the sphere of its activity for opposition to its principles. It ought always to act and always with the aid of all its members. It ought consequently to be established upon a common base and have a common fundamental base.

This foundation which alone makes action possible, this is the existing foundation: that is the bourgeois society. The most extreme advocate of radical democracy may easily, taking matters as a whole, govern side by side with the most antiquated conservative. Whoever on the contrary places himself as opposed to the very principles of the actual order finds himself confronted with the following alternative: he may make an active and incessant opposition to the bourgeois majority, that is to say, not become in fact an active member of the government (and this is an untenable state of affairs amount-

ing practically to an elimination of the power of the socialist member); or he may put himself in accord with the party, fulfill the functions which are momentarily demanded of them and maintaining the regular activity of the state in all branches of its administration—that is to say, to cease to be an actual socialist, at least within the limits of governmental action.

"Socialism, to be sure, has many things in its program which may be accepted from a bourgeois government, at least in the abstract. It might then appear at first sight as if a socialist could serve the proletarian cause as well as a member of the government as in the legislative chamber in the matter of realizing immediate reforms. But in this case it ought to be manifest to the political opportunists that this position takes no account of the fact that the thing which is of importance is not the object of the struggle but the manner in which it is carried on. When the socialist representatives in the legislative assemblies attempt to secure the adoption of anything they have the possibility of impressing upon this struggle an essentially socialist character. And this precisely, thanks to the opposition which at the same time they direct against all bourgeois legislation and government; of which they are allowed to give prominent notice in their refusal to vote upon the subject. On the contrary when a socialist wishes to secure even the identical reforms, as a member of the government, while at the same time he must sustain in an active manner the bourgeois state as a whole, then his socialism is practically reduced, even in the best of circumstances to nothing more than a bourgeois democrat or a bourgeois reformer.

If then the entrance of a socialist into the legislative assembly means a re-enforcement of the class struggle, and an advancement of the proletarian cause, his entrance into the government, on the contrary, may have the consequence of corrupting the ranks of the socialist party. If the representatives of the working class do not wish to disown their role they must not in any case enter into a bourgeois government; it is for them to seize that government and to make it the government of a triumphant working class.

"It is possible, indeed, that moments may occur in the evolution, or rather in the dissolution, of the capitalist society where although when the definite prize of power by the proletarian representatives may not be possible, their participation in the bourgeois government may nevertheless appear necessary, for example when they act in defense of liberty or the conquests of democracy, such as the Republic. And is only justifiable when the bourgeois government is itself already too far compromised or disorganized to longer retain the confidence of the people and this confidence passes to the support of the working class. In this case the representatives of the workers may not for love of over-riding the abstract principles divest themselves of the defense of the common cause. But even here the participation of the socialists in power must be affected in such a form as to leave no doubt, either among the bourgeois or among the people upon the temporary and limited character of the act. In other words the entrance of the socialists into the government must not even in this case imply any solidarity with the whole, either in its activity or its composition.

"Is this really the situation existing at present in France? This appears doubtful. On the one side, the socialist party have practically declared themselves in advance, and then when they thought not to participate in power they were compelled to sustain a French republican government. On the other side this which they have as a party refused to endorse, is precisely the entrance of Millerand into the party, a position which he has taken without any authorization of his companions in the struggle. What then can we deduce from this as to the general line of conduct in such cases. From this point of view the entrance of a socialist into a bourgeois government appears an experience which can only injure the principle of the class struggle.

"The role of the socialist party in the bourgeois society is essentially that of a party of opposition. As a party of the government they may enter upon the scene only upon the ruins of the bourgeois society.

Foolish Slaves.

What fools we would now consider the negro to have been if every year the plantation owner had been compelled to go around to each one and say, "Do you like the institution of private property in black men?" and they had all said "Yes." But today at every recurring election the capitalists of the world goes around to the white wage-slave and asks him "Do you like the institution of private property in the tools with which you work, which must always mean the ownership of you while you have to have those tools to live?" and all but a very few walk up to the ballot box and say "Yes." But then you see the negro did not have public schools, newspapers and patriotic speakers to do his thinking for him.

If a man gets a poor living without working he is a hobo. If he gets a good one he is a gentleman and a capitalist.

THE SOCIAL BASE

The Ruling Class Considered as All of Society.

STRENGTH OF CONSERVATISM

How the Exploiting Class Maintains Its Position by Appeals to the Prejudices of Men.

It has been truly said that in the disappearance of capitalist methods of production, the capitalist sees the disappearance of all production. In the mental processes of all heretofore ruling classes, the system of economics upon which their supremacy was based always appeared to them as the highest possible ideal, and any alternative system could only result in chaos and anarchy.

This also holds good with our present ruling classes, and it is merely a confirmation of the economic truth, that material interests dominate and determine the thoughts and actions of all classes, who recognize their distinct interest as a class.

But when any system of society is beginning to feel the effects of internal decay, when its function is drawing to a close, when it is fast generating in its development the elementary forces which are destined to overthrow it, it becomes imperative for the ruling classes to use all possible means to convince those who are recognized as being the probable factors in the coming change, that their efforts can only result in the total destruction of all civilization, and that they themselves would be the heaviest sufferers from the alleged disaster.

As a consequence the present conditions are exhibited by our capitalist classes as being almost idyllic in their perfection, the want and misery they create made to appear as unimportant as possible, and any attempt to formulate or foreshadow a differently constructed society by awakening their interests, is at once met with denunciations and warnings of future disaster, which we must admit have still a certain amount of success in delaying the working class movement as expressed in socialism.

In one of Charles Dickens' *Amos Bertie* there is an amusing description of a stupid, dignified old Tory nobleman called Sir Leicester Dedlock, which well illustrates a phase of the struggle between the landed interests and the manufacturing classes of Great Britain in the early years of this century. Upon hearing that the son of an iron manufacturer was a prospective candidate for parliamentary honors the old gentleman's aristocratic indignation at such presumption expressed itself in these words: "Then I declare upon my honor and reputation, sir, that the floodgates of society are burst open, sir, and the waters have—a-obliterated the landmarks of the framework of the cohesion by which things are kept together."

However ludicrous the above may sound, there is a certain truth in it that Dickens was quite capable of seeing, viz.: that the most stupid of the ruling classes are quick to understand that their material interests, as a class, are hostile to any economic change, and that if those interests are to remain the dominant factor, the status quo must be preserved intact.

So when the socialist points out the hostile interests of the workers and the capitalist classes as regards the disposition of the products of labor, the Sir Leicester Dedlocks of modern capitalism at once raise a universal chorus of disapproval, consisting of the most direful prophecies of future disaster, the most solemn warnings against any united action on the part of the working class in their own class interests, terrible pictures of a doomed civilization, industry decaying, energy and incentive disappearing and human society drifting backwards to the shiftlessness and apathy of savagery.

These objections have been refuted again and again, until most of them are now recognized as being too ridiculous to deserve the attention of those who profess to write seriously against socialism. As a consequence they are now rarely to be found in modern works criticizing the socialist movement, and are being relegated to the editorial columns of our capitalist daily press, where they are most likely to attract the attention of the average wage earner who as yet knows nothing of socialism, and who still has a certain veneration for a newspaper article, and more especially when the latter is fortified by the great authoritative editorial "We." It is of course quite natural that these exploded objections should appear where they are likely to produce the best effect, from the capitalist point of view.

The class-conscious worker will doubt perceive at once that this discredited rubbish falls into the same category as the doleful *Amos Bertie* Sir Leicester Dedlock, and is done up by precisely the same method of preservation of class interests.

(Continued on page 13)

THE WORKERS' CALL.

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The Socialist Vote. UNITED STATES. 1890 13,704. 1891 16,552. 1892 21,512. 1893 25,695. 1894 30,020. 1895 34,889. 1896 39,276. 1897 43,572. 1898 47,904.

Copies sold last week 13,900.

CLASS-CONSCIOUSNESS.

The expression class-consciousness is one that is frequently used by the socialists of the world. It is one against which a great deal of prejudice exists, and is the particular aversion of the reformer and old-line politician.

It is a term that gives a key-note to the distinction between the socialist movement and that of all other political and social movements. It is founded upon the fact in society that the time has come when the interest of the individual can best be secured by allying himself with a class of his fellow men.

This latter stage where the owners of the capitalized tools—the land, factories, mines, etc., are the rulers, is our present society. This differs from the previous stages in that the form of government is now more or less democratic and the consent of the laborer is required for its continuance.

Since he must, however, consent to his own slavery a wholesale deception is necessary. This the system furnishes. He receives his support, not in food, shelter and lodging, as did the chattel slave, but in the form of money called wages, which he is left to believe he is free to take or reject.

Added to these there are a great number of fictions which the laborer must be taught if he is to remain in continued slavery. He must be made to believe that he is a slave only because he has not the ability to rise to

the position of slave-driver. He is told that all laborers have an opportunity to become capitalists and that they do not in their own fault, and idiotic as this statement is the majority of laborers swallow it without a word.

To do all this requires that the governing class shall have the control of all the means for the communication of information to the workers. This is the case at present, when the press, the pulpit, the schools, the lecture-platform, literature and all other means of teaching are in one way or another in the hands of the capitalists.

The laborers, on the other hand, have been so thoroughly trained that they generally act against their class interests. They support and endorse all the institutions which oppress and exploit them and are in the interest of their masters, simply because they do not recognize the fact of the opposition of class interests and the further fact that the interests of the laborers as a whole are the same, and that this class interest is above the immediate individual interest, and finally, that the true way to secure their self-interest is to seek the interest of their class.

It is this attitude of mind that is more than anything else feared by the ruling class. So long as the fact of class rule does not dawn upon the laborer and he is willing to remain within the present class-governed society and to take his opinions ready made from his owners, it makes but little difference what "reforms" or changes he may advocate.

It is this that differentiates the Socialist Labor Party from all other parties. All others propose to act within the present class government and to uphold present institutions. At the bottom they look at things from the capitalist point of view. They are not conscious of the fact of class rule, or if so do not act from the point of view of the laborers.

Always be sure and notify us of the non-delivery of any papers. We do our best to secure prompt accurate delivery, but with so large a subscription list some errors are bound to result.

from the point of view of his class and not that of his masters, if he knows enough, to use plain English, to know what is good for him, if, in short he is class-conscious, he must unite with the party that is founded upon that intelligent point of view, and that party in America is the Socialist Labor Party.

Special Labor Day Issue.

The issue for Sept. 3d will be a Special Labor Day issue. It will contain articles on the trades union question, their origin, history and present significance.

LETTER BOX.

To the Editor of The Workers' Call: I would like to have you write an article in The Workers' Call giving a plain exposition of the first steps likely to be taken after having got control of the government machinery as to houses, farms and private property in general.

This is one of the most common questions and objections offered and merely illustrates a wrong point of view on the part of the questioner. As we have often pointed out it is of course impossible to say what will be the "first step" after the proletariat have come into power, and anyone who attempts to tell in any detail is either a fool or a fakir.

The position of the farmer indicates another question. The farmer hangs on to his little property at the present time because he fancies that it somehow will insure him an opportunity to live. In this he is often mistaken as recent events have shown.

Sample Copies.

We are always anxious to obtain names to which to send sample copies. Do not be afraid of sending too large a list if they are persons whom you have reason to think would be interested.

Do not forget that we are always anxious to receive communications upon all subjects helpful to the general propaganda work of the party or containing information of general party interest. We cannot always publish all that is received but we hope that the fact that one communication is not published will not discourage the writer from sending others.

The first victim of the miserable class-justice meted out to the Idaho miners on account of the recent riots and consequent destruction of property in Wardner, Idaho, got a sentence of seventeen years in the penitentiary. It was never proven that the man, Paul Corcoran, actually destroyed property or participated in the riots.

Who does your thinking for you? Who do you do your voting for? What do you get out of it?

SNAP SHOTS BY THE WAYSIDE.

Whilst prosperity is tearing over the country at a break-neck speed, it encounters a hitch here and there. We see by the papers that our fellow townsman of West Pullman will have a chance to go hunting, now that the game season is open.

The zinc trust has not yet been able to materialize. The reasons given are that the interests are as yet too diverse. A little more competition will unite them.

But the copper trust is now an assured fact, and it is not organized to control the output of this country alone, but of the world. The Rockefeller interest predominates. In trust matters Rockefeller's name is synonymous with success.

The telegraphers of the New Haven railroad, being organized, had an idea that they could obtain better conditions for themselves through their economic organization. They prepared to go on strike.

The action of Great Britain in standing out for the right of suffrage for the Uitlanders requires some explanation. In reality the Boers are also Uitlanders, for the word Uitlander means foreigner.

The race problem in Cuba is gradually taking definite shape. The majority of the patriot army that for so many years struggled for the liberation of Cuba were of the negro race. Even the services of our gallant Eighth Illinois were not despised in this work.

Being free, it is now necessary to establish a "stable" government, and the negro population forming the bulk of the working class, the men who raise and grind the sugar cane, cultivate the tobacco, work the mines, and do nearly all of the productive work of the island, what shall be their portion in the new order of things?

Being in the majority, it is recognized that they might become a menace to the "stable" capitalist government intended to be implanted on "free" Cuba. For this reason the disfranchisement of the colored race is being seriously considered.

A new library in sight. Carnegie's Cambria Steel works is at present trying to enforce the largest cut in wages on record. How is that for prosperity?

The assault on Mr. Labori by the Law and Order gang in France will no doubt give satisfaction to our capitalist class, although their mouthpieces may denounce it. "Our Anna," the countess, no doubt contributes money to aid the assassins.

Humor in Capitalism.

One of the main constituents of humor is sudden contradiction. We should therefore expect so conflicting a system as capitalism to be side-splitting at times, and true it is that there are few situations, however tragic they may be that do not have a touch of grim humor.

CAPITALISM OR SOCIALISM.

No Alternative Offered If Progress Is to Continue in the Future.

The fact cannot be too often insisted upon that there is no question about retaining the present system. The competitive system has already passed away and the choice now lies between monopoly and socialism.

Some may not understand what is meant when we say that the process of production is already collective. By this it is meant that a great factory is to day a social institution. The men work co-operatively. They combine their efforts so that the common product is immensely greater than it would be with each working separate.

But when it comes to the distribution of the product which all these co-operating laborers have produced there is a wholly different situation. Then there steps in a set of men who have had nothing to do with production, but who by virtue of the fact that they have been allowed to secure a controlling influence in the affairs of the state of society, have established certain legal institutions that declare them to have the right of private property in the material instruments which are necessary to the carrying on of production.

As nobody could produce effectively without these instruments of production, they were able to say that when it comes to the division of the product we will give to the laborers just that portion that is necessary to preserve them as a race and which portion is to constitute their WAGES, and the remainder of the product shall belong to us.

POLICE PERSECUTION.

Petty Outrages by the Chicago "Guardians of Peace and Order."

Since the granting of permits by the police of Chicago to socialist speakers after a hard fight the comrades thought we would be relieved of that particular form of persecution. But only the form was changed. While Comrade Klenke was talking at California and North avenue he was arrested by a "sparrow-cop" on the ground that he was on the park side of the street, and this notwithstanding he had a permit from Chief Kiplew.

Another petty trick illustrative of police tyranny was seen in the arrest of Comrade Van der Voort for vagrancy, who was standing quietly on the sidewalk when he was seized and brutally handled and then bundled off in the patrol wagon to the station where he was kept until morning when he was immediately released.

BOOK REVIEWS.

HETERODOX ECONOMICS VS. ORTHODOX PROFITS, by Henry B. Ashplant; published by the author; 10 cents.

This discussion is entitled by the author "A Preliminary Pamphlet," and one cannot but feel that it is rather suggestive than exhaustive. The position taken is that the entire amount of money in circulation is exactly equal to the total cost of production of all commodities and that therefore there can be no such thing as "net profits."

SCIENTIFIC SOCIALISM, by Thomas Beresford, San Francisco; Tagblatt Library; 10 cents.

There is always a need for short, strong expositions of the principles of socialism to be handed either to the new convert or to the person who is interested and wants to know "what socialism really is," and will give a little time in finding out.

LABOR-SAVING DEVICES.

A New Plan for Switching that Gives Leisure to Laborers.

Gravity is doing the work of men and steam engines for the Chicago, Lake Shore and Eastern railroad company in its yards on the margin of the lake at the Indiana state line. This saving of men and steam to the extent of hundreds of dollars daily is made by the employment of nothing more complicated than a hump in the railroad grade and a gradual incline leading away from it.

The switch not only enables the company to make one engine do the work of four, but it also saves the time that is employed in other yards in shoving cars on a scale and hauling them off whenever they have to be weighed.

At the southern end of the yard are four parallel tracks. Whenever a train arrives at the yards it is shoved on one of these, and when the time comes to do switching an engine draws the train out on a single track, into which the four tracks converge.

One at a time the cars go rolling down the incline and over the scales, and when they are weighed they roll down to where the single track branches out like a tree. The switchmen open the switches, and as the cars come down they are run on whichever track is desired.

"There is no bumping and jerking and damaging cars," said Yardmaster Swallow, "with this system. The wear and tear on cars that is saved is a big item. That is not the biggest one. We have been able to do all of the switching with one engine, whereas it formerly took two or three. But the saving of time is almost as important.

"The work of switching a train of cars, which would ordinarily take an hour, is done here in ten minutes. The work of weighing the same train would take another half hour, but it is done while the cars are switching themselves by the force of gravity."—Chicago Tribune.

The telegraph operators on the New York, New Haven & Hartford railroad have been preparing for a strike. So have the owners. The latter quietly duplicated their telegraph system with telephones and now if the operators step out they will simply enable the road to save the several thousand dollars a year difference in wages between the ones they are paying to the telegraph operators and those for which they can get girls to operate the telephones.

The combination of popular parties (socialist, republican and radical) have been victorious in the provincial elections of Louveure, Miradois, Plans der Greci, and Nougua Umbra. In Terni the popular coalition was victorious in the municipal elections.—La Petite Republique.

"THAT BLESSED WORD"

BY ERNEST BELFORT BAX.

The following from E. Belfort Bax' "Ethics of Socialism" with just a change of terms will be found applicable to present conditions.

Talking with a friend some time ago, the observation was made to me, how easy it was to evoke emotion by using traditional channels. My friend went on to relate that he was addressing a public meeting a few days previously, and was trying to show that the Liberal Party did not always express sentiments favorable to the cause of labor. In the course of his remarks he quoted some of his observations from a speech of a well-known Radical leader, which were not of a nature to stimulate the enthusiasm of a working-class audience. The views enunciated were, as might have been expected, being vigorously hissed, when some one rose and challenged him to give the name of their author. No sooner had he done so, than the hissing changed to equally vigorous cheering. The familiar sound which had been cheered so many times before was quite irresistible. The emotion responded to it by a sort of "reflex action." The same phenomenon may be traced through everything. "Mesopotamia" is by no means the only "blessed word" in the economy of human emotion.

Take the case of jokes (as my friend further remarked). Look through the comic papers, go to any circus or music hall, and you will find the old story perennially evoking the old merriment; the time-honored dramatic personae, the mother-in-law, the drunken man trying to open the street door with his watch-key, the husband who kisses the housemaid on the sly—things that have been laughed at ever since men began to make jokes.

Again, in literature and in art how many people persuade themselves they admire what they think they ought to admire, with the most lamb-like simplicity? Quote the merest fustian, and cap it with the "blessed word" Shakespeare, and see if he won't "tumble" to it! Or quote Shakespeare and tell him it is an inferior modern versifier, and see if he will not display emotion accordingly!

But it is in the realm of moral and religious sentiment that "blessed words" most of all assert their efficiency. Hence the success of "revival" and similar movements. Hence also the popularity with lecturers or popular orators of phrases of about "him who had not where to lay his head," "invocations of our common Christianity," and the like. (An amusing illustration of the possible dangers in the use of the "blessed word" under new conditions was afforded by Mr. Burt at the Trades-union Congress at Paris in 1883. The English "labor representative" wound up his speech on the claims of labor with an eloquent peroration in which "our common Christianity" played an important role. Poor Mr. Burt doubtless thought this touching illusion would "melt" the French proletarian conference as though it had been a "Liberal" meeting of English philanthropic shop-keepers. His interpreter, however, knew better, and to save Mr. Burt the humiliation of having his oration greeted with a storm of hisses, omitted the Exeter-Hall-stirring climax.)

There is a tendency in all successful movements to form deposits of "blessed words," which stir up a kind of bastard enthusiasm or tender emotion by their mere sound, and apart from any intellectual meaning being attached to them. As already hinted, modern Christianity is a mere conglomeration of "blessed words," as anyone may convince himself by listening to a sermon any Sunday morning. In France the Great Revolution has left behind it a plentiful crop of such words. How many journalists and platform orators attach any particular meaning to the words "La République" or "La Revolution"? The proof of their fatuous nature is shown by the fact that they are employed, where an effect has to be produced, indifferently by Conservative and Radical Republicans and Socialists, and sometimes even by Imperialists. They all know the magic in the words, the ringing applause which greets them, their potency in filling up a vacuum in a discourse or newspaper article!

Now all this explains the "pull" which conservative forces of society have over the revolutionary. The former possess an enormous reserve force of these blessed words, the emotion connected with which are inherited, which the latter do not possess. The fact is, most men resent being made to evolve their emotion out of their own thought. It gives them trouble, which they are saved when they can have the emotional tap instinctively turned on by a phrase. Every socialist agitator knows the extreme difficulty of forcing the working man from the "Liberal party"—how after apparently enthusiastic insight into the fact that the welfare of his class must be sought outside the ranks of current political parties, he will yet at every election return (like the dog of holy writ) to his Liberal vomit. He cannot bring himself to separate from what its adherents are pleased to term the "party of progress," or to take the horrible danger of letting in a "reactionary," a "Tory," who in the general way would be found, in reality, neither more nor less reactionary than his opponent, if the principles of both were compared. But for the revolutionist there is also another side to the matter. Although the average man doesn't want the trouble of thinking, although, unlike the Athenians of old, he doesn't want to

hear some new thing, but at most only the old things or phrases put in a slightly new setting, yet none of the "blessed words" in which he delights can in the end resist the solvent influence of the genuine thought which is the expression of new conditions. Disheartening as it may be to the propagandist of a new truth to find the apparently overwhelming influence of the emotional prepossessions attaching to old jingles and catchwords, yet every time the new truth is proclaimed by tongue or pen something crumbles off the surface of the time-worn phrase. Our propagandist may therefore safely adopt the attitude of the villain of transpontine melodrama, and shaking his fist at the crowds applauding the opposition leader, the popular preacher, etc., which he sadly compares with his own "good meetings" of a few people, may enunciate in the deep and measured tones of real conviction, "Never mind—a time will come!" for assuredly it will—when the tables will be turned.

Let us always remember that most of these "blessed words" have had a meaning once. Although the men who use them now don't think, yet their fathers who invented them have thought. They did not content themselves with hereditary notions. That much-abused word Liberty, as implying "freedom of contract," had, as I have before pointed out, a very real meaning when the claims of a superannuated Feudalism were felt to be "the enemy." Even the "blood of Jesus," sin, holiness, etc., were not as now mere jingle—evocative, if of anything at all, of nothing but a maudlin sentiment, empty of all intelligible meaning—to the subject of imperial Rome in the first century, who first used it, with the notion of bloody sacrifice confronting him at every step, and with the disgust at the decaying forms of ancient city life driving every serious-minded man to seek satisfaction in self-brooding. As before said, there is a tendency in all great popular movements to form these crystals of "blessed words" which produce emotion by reflex action. The modern socialist movement is no exception. How often are not the phrases "emancipation of labor," "social revolution," "revolutionary crisis," "Socialism and Individualism," "Communist-Anarchism" (!) in the mouths of those for whom they are no better than "blessed words"? This is inevitable to some extent, I know, but for a young movement it is eminently desirable to prevent this process of crystallization as much as possible by continually driving into its phrases the fresh air of intelligence. After all, it were perhaps not an altogether unreasonable hope that socialism might form an exception to the general rule of popular movements in the matter of "blessed words," and rely for its strength rather on the realities implied in its conceptions than on the words connoting them. The extinction of class-society with all that that society involves, and the rise of a new social order; the equalization of the material conditions of human happiness; the abolition of "shams," speculative as well as practical; the installation of realities in their place—this may be difficult for all to fully grasp, but I think we have a right to expect that everyone who calls himself a socialist, and still more who professes to preach socialism, should form for himself some conception of what all this means.

While we are on the subject of "blessed words," it may not be out of place to make a few suggestions on the question of sincerity and insincerity or humbug on the part of those who are or profess to be influenced by them. It is a common thing for socialists and Free-thinkers to hurl the accusation of hypocrisy at Individualists, Malthusians, Liberals, etc., and at Christians. This accusation is of course indignantly repudiated, and plausible cases are adduced in plenty, of persons alleged to be undoubtedly sincere who held Liberalism or Conservatism (as the case may be), Malthusianism, Profit-sharing, or what-not, to be really conducive to the welfare of the people, and Socialism as "impracticable" and "pernicious;" or, who believe the Christian theology to enshrine "eternal verities."

Now it may be said are these people all humbugs? Their arguments are for the most part little else than "blessed words" spread out thin. But, then, may not they really find satisfaction in them? The question, in spite of its plain appearance, is a complex one, and not susceptible of a simple Yes or No answer. I offer the following as a tentative solution: Insincerity, Humbug, Hypocrisy, may be divided into four kinds or classes—(1) There is the conscious, deliberate, intentional pretence to opinions known or believed to be false for direct personal ends—the humbug or hypocrite of this class is, of course, never anything more nor less than a rogue or scoundrel; (2) There is the adoption of views, or sentiments, which the adopter or holder would like to believe were true or correct, because the holding of them redounds to his interest, and which by a process of self-deception he often does really come to think he believes. This is the unconscious humbug of a very large class, the great historical type of which may probably be found in a popular living statesman. Each of these types, the conscious and the unconscious humbug, has its pendant. In their simple and primary form it is individual interest which is the object sought after; in their secondary and derivative form it is not necessary individual interest, but class-interest. No man to-day dare openly confess that he cares

only for his own class. No man dare say with Foulon "let the people eat grass." As a consequence, the man who is only capable of that extension of self interest of which class-interest consists, must hide the latter like the truth under the mask of interest in labor, or in the commonwealth, as the case may be. It is to the conscious humbug of this kind that the philanthropic moderate Liberal politician usually belongs. He knows that his nostrums are simply so much dust thrown in the eyes of the working classes, with a view of allaying discontent and bolstering up class-society, just as in his heart he despises the dogmas promulgated by the missionary society at whose meeting he presides, but which he thinks a desirable adjunct to the bayonet in procuring fresh commercial outlets. The first concern in such a man as this is very often not personal interest per se, but the personal interest as identified with class-interest. As to those whose humbug is based on unconscious class-interest their name is legion, embracing as they do the bulk of the middle classes. Very good people they are too, some of them, in themselves, but so blinded by class-prejudice, inherited or acquired, or both, that they instinctively wince at truths which tell against the interests of the dominant classes, and instinctively accept fallacies which tell in favor of those classes. They cannot see straight. Arguments which on an indifferent matter would at once carry conviction to them, in this case appear inadequate; on the other hand, arguments on the other side, which on an indifferent matter would appear grossly inadequate, now carry conviction. Most of the "undoubtedly sincere" belief in the religious world may be reduced to unconscious humbug, having its root in class-interest. The feeling that religion is "respectable," i. e., proper for the dominant classes to profess, and that it is desirable that the poor should be taught to look to heavenly rather than earthly joys for compensation, is what lies in the background of conscience of many a "gentleman" or "lady" who tries more or less successfully to persuade himself or herself that it is true, or at least that there is "a sort of something" in it.

These, then, as it seems to the present writer, are the four forms of humbug, insincerity, or hypocrisy, and for one and all of them "blessed words" are godsend. To one or other of them may be reduced well-nigh all the fallacies and superstitions influential in the modern world. The first kind is brutally apparent, and easily recognizable; the third, which corresponds to it, is also easily detected. In both of them the insincerity is intentional. In the second and fourth, on the other hand, when it is more or less unconscious an unintentional in the subject of it, there is much greater difficulty in deciding in an individual case. But here, also, it must be remembered, that the humbug though unconscious is none the less there. The thought, or action, is not straight, direct and clear—is not what it professes to be—but directed by a definite pervading tendency, to wit, the inordinate love of self or class as such.

THE RUSKIN COLONY.

A Mixture of Suspenders, Gum, "Socialism" and Winter Boarders.

The Ruskin colony is now about to be re-located in southern Georgia. Aside from suspenders, chewing gum and garden seeds, which we suppose they will still continue to produce the Coming Nation says that the proposed site has two houses which "can be used for the accommodation of friends from the North who desire to pass the winter months in the mild climate of southern Georgia, where they can secure board at a moderate price and also study co-operation where it really exists." Here you have it, "Socialism" as a side attraction for Northern boarders. There are also glowing accounts of the large returns to be expected from the growing crops of sweet potatoes, etc. We wonder what will be the difference between this kind of "socialism" and a little joint-stock company organized for a general manufacturing and agricultural business. And in this day of concentration we know what happens to such little affairs.

One of the "most unkindest cuts of all" received by Ruskin is a recent editorial in the New York Journal which concludes as follows:

The world will never be redeemed by a few people shutting themselves away from it on the principle of hermits in caves. Society is an organism, and it requires all its elements to make it complete. Progress must come by a gradual development of the whole. Social reformers should remain right in among their fellow men and work for the advancement of the nation at large. The little isolated community, which can be ruined by half a dozen disaffected members, has never been a success, and in the very nature of things never can be so.

As H. N. Casson is supposed to be the "Socialist" editor of the Journal it is fair to presume that he wrote this and hence knows whereof he speaks. We must say that from the character of the rats that run from its sinking hull and then proceed to abuse it we are forced to include that Ruskin had poor material to start with. Edwards, Wayland and Casson are indeed a choice trio, and we wonder if they have any more like them.

A new branch was organized in the 30th ward last Monday evening with eleven members. There will be a meeting of the branch next Saturday evening at the house of Comrade Philips, 5423 Paulina street, and it is urged that all the readers of The Workers' Call in the 30th ward be present and assist in preparation for work in that vicinity.

Are YOU still hunting for subscribers?

SOCIAL SOLIDARITY.

What This Phrase Really Means to the Class-conscious Socialist—Its Relation to the Class Struggle.

One of the stock phrases of the semi-scientific mixer in social affairs is that of "Social Solidarity." This is generally put forward as a proof that the interests of all are identical with the whole of society and that therefore the interests of all are identical. The error of this position has been so often exposed in these columns that we shall not stop to discuss it now but shall look to see on what social solidarity is based. If we ask even one of these same would-be philosophers for proof of this alleged solidarity the chances are nine out of ten that he will begin to tell how every meal we eat is the product of the four corners of the earth and how the products of one portion of the earth affect those of the antipodes. If pressed still further he will tell you of the great triumphs of communication and transportation and if he really has even a superficial acquaintance with the literature of his subject he will probably tell you about the historical unity which makes the industries of today dependent on the discoveries and work of all previous ages and he will point out how in the making of even the smallest article the uttermost parts of the earth are called into co-operation. To all this the socialist yields a most willing assent and will cheerfully admit that so closely is the material world of today united that you can scarcely touch, ever so lightly, any portion of it without sending a quiver to the outermost tips of the system. He knows, perhaps, better than almost anyone else how that today every process in production is at the focus of two converging rays of civilization. It is a center toward which all previous society, inventions, processes, machines, and intelligence is converging and a point around which for the moment all existing processes center. The steel pen with which one writes represents the triumph on that particular point of all invention in iron and steel and stamping of metal, in all of literature and art and science that demands its record in imperishable form, of all human development that made man a wielder of that more powerful weapon than the sword, and that at the same time it is a point in our present society around which centers and toward which converges a vast multitude of efforts in mine and forest and mill and factory and workshop, in counting house and office, on the flying engine and the silent reaches of the boundless sea. All this the socialist sees and knows and yet he insists that this whole talk of common interests rests upon a fallacy that makes it but a hollow mockery. He says that all this solidarity is solidarity in the production of articles—in the transformation of the material universe into a form where it can minister to the wants of man. But he says when this transformation has been completed there is a small portion of society that insists that the great mass of mankind shall be cut off from all access to this completed product—the common product of all mankind and all society—and this minority are able to enforce their will in this respect because they own the instruments with which production and distribution is carried on and they only allow these to be used on condition that the users support the owners in luxurious idleness. Here says the socialist the hitherto prevailing solidarity of society and community of interest is suddenly cleft in twain and two opposing classes appear with absolutely opposite interests. So long as we remain in the field of production social solidarity is a tremendous fact, as soon as we enter that of production it becomes a nothing lie. Yet it will be found that in ninety-nine cases out of a hundred the man who is prating of social solidarity is drawing his illustrations from the field of production to reason about the field of distribution. The socialist on the other hand refuses to shut his eyes to the facts in the case and insists that while co-operation and social production lead to common interests in that of distribution that as a matter of fact in the society of today it leads to bitter implacable war. He declares that this social contradiction—this irreconcilable conflict in the two social spheres leads irresistibly to the CLASS STRUGGLE between those who OWN the instruments of production and those who USE them and he insists that until these two functions are merged in the same set of persons, and those persons constitute all of society this conflict must and should continue.

INCENTIVES TO ENLISTMENT.

Hunger As a Source of Patriotism in Modern Society.

By order of the President ten new regiments are to be raised, equipped and sent out to the Philippines for immediate service. There will be no difficulty in making up these regiments. It will please the patriots of the country to know that the rush of the would-be volunteers for enlistment has been greater than was ever known in any former emergency that this country has passed through. From all the various recruiting stations established in the United States comes the reassuring report that the only difficulty will be that of selection.

Among the applicants there is of course a certain contingent from the large floating mass of waifs and strays who have not yet reached the stage of trampdom, but who live as best they can, with no settled home or calling. There is patriotism in many of these men and a love of adventure in all. Some may develop excellent military material, but the very vagabond spirit which prompts them to lead the life they do is apt to make others restive in any environment that necessitates steadiness, order and regularity. So it

requires nice judgment to pick out the right ones from the mass.

Then, there are tramps open and self-confessed, or if not actually confessed by word of mouth, self-evident.

Then there is the large army of the unemployed who have no vagrant habits save those entailed in the dreary pursuit of work. These are what the French call conscrits de faim—conscripts of hunger. Though they are nominally volunteers, they are driven into enlisting by that hardest form of compulsion—starvation. For one that to fight, ninety-nine simply want bread. But if they have been earnest and will-if and honest in search for bread, if they have always purchased it by the sweat of their brows, and if they have the mental, moral and physical qualifications for fighting Uncle Sam will not deny them the bread which they are more willing to purchase with their blood.

And so, urged by various impulses, a vast stream of men of all sorts and conditions flows daily into the recruiting stations. To all men who fall in the final test, just when acceptance seems in sight, rejection is a crushing blow. They who survive are proportionately jubilant. To each of these is given a meal ticket and a comfortable cot in a room back of the recruiting office, which he makes his headquarters until he is sent off to a camp for the training which will turn a member of the awkward squad into a soldier. Then he is ready to be shipped to the Philippines.

A leading capitalistic newspaper in a moment of forgetfulness tells the truth and admits that want and hunger and not patriotism causes men to volunteer for service in the Philippines.

The Herald comments on how the rush of men to volunteer for service in the Philippines will please the patriots of the country. It may please some who set themselves up as patriots to know that many men are forced through want and hunger to take up a gun against the Filipinos who have been fighting for their liberty for years. But the true patriot regrets that thousands of men have been forced, in order to save themselves from becoming tramps, to volunteer to fight a liberty-loving race; regrets that many men without a home or the opportunity to make one are being steadily pushed down into trampdom to increase the army who are already tramps open and self-confessed; the true patriot regrets that the capitalist governments of all civilized countries, through their class interests, are forced to maintain a system of production that necessitates the keeping of a large army of unemployed who have no vagrant habits save those entailed in the dreary pursuit of work. The true patriot not only regrets these miserable conditions but is fighting in the ranks of the Socialist Labor Party to change the system that causes them.

Those with a strong imagination may call it patriotism when men in want of bread are forced to buy it with blood. But those who measure facts as they are call it force; a stronger force than the draft act. They might escape a draft but not want want and hunger.

Do you wonder that rejection in the final test is a crushing blow to men in such a condition when acceptance meant a meal ticket and a comfortable cot, no matter if later on they were to be shipped to the Philippines like so many cattle.

The capitalist class is after the wealth of the Filipinos and they are not stopping at murder to get it, although they make the murder legal.

Workingmen! The capitalist class need something that looks like prosperity that they may have something to howl about; something they can manufacture an issue with to bring before the great American voting kings (i. e., the working class), and are they not doing it? Is not the capitalist class accumulating the wealth produced by the working class faster than in any known period of history, and do they not tell you that you are prosperous? Prosperous, because at the present writing a greater number of men are at work and getting enough food, clothing and shelter to keep them alive without depending on charity, than for a number of years back. They may fool you with this latest manufactured prosperity and the gold standard issue in the nearby elections, but they can not keep it up, for every five dollars worth of goods you produce the capitalist class only pays back in the form of wages one dollar, as a result the goods you have produced pile up in their storehouses unsold. Then they have no more use for you and as a result you are forced to look for some other man's job, while they (the capitalist class) seeing that the prosperity issue is played out will manufacture a new one to bite on. They believe in the saying "that there is a sucker born every minute" (in the working class).

Workingmen! The issues the capitalist class put before you through their parties (Democratic or Republican) does not concern you in the least as a working class. The only issue that is of interest to you is the one the Socialist Labor Party keeps before you, i. e., to do away with the present system that enables the capitalist class to legally rob the producers of four-fifths of the wealth they produce, and to replace it by a system that would legally give to the producers what he is entitled to, i. e., the entire wealth he produces. Until you take that issue into consideration as a class you will remain wage-slaves and lackeys and treated as such by masters of your own making.

Whaley.

In a recent interview John D. Rockefeller expressed himself as follows upon the subject of money-making:

"It is a religious duty, I think for one to get all the money he can, to keep all he can, and to give away all he can. I have followed this principle all my life."

Perfectly correct! But you see the trouble is that you and your class, John D., are in a position to prevent the workers from doing anything effectual in that line and so they propose to remove you in order that they may the better follow your advice! See!

Are YOU still hunting for subscribers?

The Social Base.

(Continued from page 1)

endangered. It is merely the old "floodgates of society" and "obliteration of landmarks," appearing in another garb.

The working classes may rest assured that their economic masters will not scruple to employ any and all means whereby the present economic system can be still maintained. That system is necessary to their material interests, and any action on the part of the workers for its abolition will be strenuously opposed with every weapon that they can devise and use. Like every other former ruling class, they see in the preservation of the present system of production the safety of "society," which means from their point of view, the safety of their class. Upon the other hand, the workers, amongst whom the knowledge of their distinct class interests is still in process of growth, are placed at a disadvantage in confronting an enemy who are perfectly acquainted with the nature of the coming struggle, and who are therefore better equipped by reason of this knowledge. This disadvantage can be largely offset by increasing the circulation of clear-cut socialist literature, which will act as an antidote to the lying and misleading articles upon socialism, which are now increasing in the capitalist press, and whose purpose at this juncture can be plainly discerned. The growing strength of the movement in Europe, and the prominent part taken by the socialists in the recent events which have occurred in different European countries, and the significance of these events, have not been unnoticed by our capitalist classes who are ever on the alert to strengthen their present position by practicing upon the credulity of the workers, and thereby staying off the (to them) evil day, when the latter, armed with a knowledge of their distinct class interests, shall unite to demand at the ballot box the collective ownership of the means of production, the private ownership of which is now the source of capitalist power. It is therefore incumbent upon every member of the Socialist Labor Party to exert himself to the utmost to secure the widest possible circulation for straight socialist newspapers and general literature.

When the real nature, aim and object of our movement is brought to the notice of the working class, the misrepresentations and lies of our capitalist press regarding socialism, will become as useless and ineffective as the barren howling of the east wind. Material interests have always dominated in the past and will do so in the future. It is only necessary to present the facts to the workers, and the result can never be doubtful for a moment, but to do this every comrade must put his shoulder to the wheel. This paper, The Workers' Call, can be made a most powerful agent in the work of emancipation if placed in the hands of the ever increasing number of working-men whose aimless discontent leads them to follow every will o' the wisp that appears on the economic horizon, thereby leaving them still at the mercy of their shrewd exploiters. The future is ours in any case, but economic evolution can be helped not a little by the earnest endeavours of those who perceive the nature of this struggle, and are willing to help in the work of emancipation. While the workers of Europe, laboring under many disadvantages which we are not called upon to contend with, are steadily making progress and winning victories for the same cause which is also our hope, it must not be said that the laborers of America, are too cowardly, indifferent and ignorant to keep pace with their fellow workmen across the seas, in the battle for economic freedom. Socialism expects that every man will do his duty and if even a few readers of this article are encouraged thereby to increased activity in the cause of socialism, the writer will feel that his effort has not been altogether in vain.

Joe. Wanhope.

A CHANGE OF CALAMITIES.

Natural Forces vs. Class Rule As the Horrors of Mankind.

It is sometimes alleged that the suffering of today is due to the calamities of nature. This reasoning is a relic of the earlier stages of society when this was true. There was a time when man suffered only because of the niggardiness or the cruelties of nature. The terror of the race was then the drought, the earthquake and the hurricane. Against such calamities no human action could guard. But today the farmer fears not because of drought or thunder-storm so much as for fear of too large a crop that will render his product valueless. We have seen acres of strawberries plowed under while in full crop at tremendous loss to the owner only because there had been too much produced. The same is true in every line of life. Thousands of laborers must suffer because of too great an abundance of the things they need. Children of Lynn shoemakers go bare-foot because of too many shoes, Stock Yards children beg for food because of too much meat, and the weaver's family shiver in the cold because of too much cloth in the world. The greatest calamity to the farmer class today is not a drought but a overflowing harvest. Laborers are in much greater danger from overfull warehouses than from cyclones and water-spouts, and the great social scourges of today are not war, food and earthquake, but lack of employment and commercial bankruptcy, while the pestilence hath slain its thousands the crisis hath slain its tens of thousands.

Are YOU still hunting for subscribers?

THE DAWN OF MILITARISM.

Significant Steps in the Formation of a Standing Army.

Although the war department has at last secured the recruits called for to act as murderers in the Philippines, Gen. Miles announces that the recruiting will be kept up as he considers a large army desirable. Laborers please take notice. When a few months ago the socialists pointed out that it was the intention of this government to establish a large standing army to intimidate the laborers we were laughed at but every day that passes confirms our statement. They will be taken to the Philippines and other island possessions of the United States and kept there until they have lost what little breath of class-consciousness the average laborer possesses, and will be ready to obey the orders their capitalist masters may give. It is easily possible that in this we see the decisive step which will change the coming social revolution from a peaceful to a bloody one. Under present conditions it would be difficult for the capitalist class to raise men for a fight against the decision of a majority of the laborers because such men must be recruited from the ranks of the workers, and the recent occurrences in Belgium shows that such soldiers cannot have all sense of their class-consciousness trained out of them. But soldiers who have long been trained in a foreign land to perform whatever act of butchery they are ordered to do are less apt to rebel when they are told to shoot down their fellows at home.

SOCIALISM IN JAMAICA.

Beginning of the Story that All Nations Must Tell.

Now it is in Jamaica. The news comes from there that a murderous riot has been instigated by the socialists. That sounds so familiar that one can almost find in the details without ever hearing any more. In every nation on earth where capitalism has entered socialism has trodden at its heels. Then the capitalist class have always taken about the same set of methods to destroy it. In the first place they attribute everything bad that happens to "socialist teachings." This would appear to be the stage through which our Jamaica comrades are passing. Then they try conciliation and everybody becomes "socialistic." This is the present stage in America and in the early Bismarckian regime of Germany. Then comes attempted repression, with massacres, farcial trials, cruel punishments, etc. This is the "laws of exception" of Germany, the "bread riots" of Italy and the growing military despotism of America that is just making itself felt in petty police persecution in various cities and in fierce brutal outbreaks at Wardner, etc. But beyond all these comes the stage when labor shall be triumphant and it is for this the socialists work and hope, never doubting of the result, never fearing the consequences.

Wisconsin.

The Wisconsin State Committee has established a fund to be used in carrying on the socialistic agitation throughout the state. All contributions to this fund should be sent to the state secretary, Frank R. Wilke, 1084 10th street, Milwaukee, Wis. All receipts will be published in the party organs.

Previously acknowledged	\$21.05
Aug. Grefenhagen, Milwaukee	50
B. Roeder, Milwaukee	1.00
K. Graffenberger, Milwaukee	25
L. Pampel, Milwaukee	25
Rud. Wilke, Milwaukee	50
E. M. Rubinger, Milwaukee	25
F. W. U.	1.00
Total	\$24.80

F. R. Wilke, State Secretary.

A meeting of Section Milwaukee, S. L. P., will be held on Saturday, August 26th at 8 p. m. at the Deutsche Maenner-Verein Hall, corner of 8th and State streets. As some matters of great importance have to be settled the presence of all and every member is necessary. Richard Koepfel, Organizer, 1035 5th street.

Kansas City, Mo.

Section Kansas City will hold general meetings hereafter only on the second and fourth Thursday evenings of each month at headquarters, 122 Nelson building. An executive committee composed of representatives from each ward, with the section organizer as chairman, will have charge of the propaganda work, meeting for that purpose every week. Time to be announced later.

By a mistake last week Kansas City, Mo., was given instead of Kansas City, Kas., as endorsing the San Francisco resolution.

Report of State Committee.

Regular business meeting of Illinois State Committee, 65 N. Clark street, August 11, 1899. P. G. Tolson, chairman. Minutes of last meeting corrected. Amount of income inserted which was \$15.00. Communications from Peoria, Quincy, St. Louis. Committee of Treasurer and Financial Secretary report balance on hand for August 1st of \$80.00 and 113 stamps.

Income: Peoria, city platforms, \$10.04; Belleville, stamps, 5.00; Quincy, propaganda, 2.50; Literary agent, buttons and books, .35; Total, \$18.39; Expenses, none.

R. A. Morris, Recording Secretary.

It appears that Gen. Ludlow is doing a little "press censorship" in Cuba. Because "El Reconcentrado" criticised the administration of affairs in Cuba they quietly suppressed it and placed its staff under arrest. You see this sort of practice will come in handy on socialist papers in America when the time comes.

The Man With the Hoe Again.

This remarkable poem continues to excite more interest with every passing week. Some of the comments which are driven out of the capitalist press by it are quite significant. We clip the following from the New York World: "Where did this man get his hoe? What would he be without his hoe? Without his hoe he would be tearing up the earth with his nails in a search for wild roots, or leaping from tree to tree nibbling nuts and starting at every breeze the breeze in fear that an enemy was coming to mangle him. Without his hoe, without that which civilization has given him, he would be without aspiration and without hope, sunk in brutish bestiality, the sport of famines and of fevers, of his own ignorance, and of the ignorant cruelty of the stronger members of his race. The oppression, the barbarisms, the cruelties, the miseries of the human race are not chargeable to the race. They represent the chains wherewith nature bound man in the beginning."

There is a certain keen conception in this that one needs to read between the lines to discover. It is absolutely correct that without tools man would now be a savage just at the level of the beast. But it is just as true that the very instrument that has raised the race has enslaved the user. That hoe when it becomes a complex machine no longer belongs to the user and if he would use it he must be content to live at the level of the beast as did his savage ancestors in order that the man who owns the developed "hoe" may live in a luxuriant idleness such as no other race ever dreamed of.

The Struggle in Denmark.

The comrades in America should not lose sight of the fact that the laborers of Denmark are still engaged in one of the most desperate and significant battles that ever marked an epoch in labor's development. For three long months the owners of the means of access to life—the capitalist class—have denied them the right to use their strength to secure from the world in which they live the means with which to live. It is not a strike. It is a lock-out, and is a determined conspiracy to break all power of revolt among the workers. The laborers are now in greatest need of assistance. The lock-out entrances 55,000 men out of a total of 60,000 industrial workers in the country and their enforced idleness means that many in other lines must also be idle. The funds of the local unions have long been exhausted and they have been forced to call for help from other lands. Much has already been sent but more is needed. Now is the time to show that the international solidarity of labor is an actual fact. All who so desire may send contributions to this office and will be recognized in The Workers' Call.

San Jose, Cal.

Editor of The Workers' Call: Branch 1, San Jose (Section Santa Clara County) is still very much alive. There is no lack of enthusiasm or hard work. Many of our comrades are working in the country in fruit and wherever they are, there the work of spreading the straight socialist propaganda is being carried on.

Here in town notwithstanding the warm weather, the attendance at our Sunday night meetings is good. The report of the propaganda committee for the six months ending June 30th shows an average attendance of 132, total for the six months 3,238; average collections, \$2.97; total for the six months, \$74.20, which more than paid half expenses. This is the best showing for the two years' existence of the section. Total number of members 104; number in good standing 88. Stamps used first six months 398. Business meetings are held each Wednesday, and all financial business is transacted at the first meeting in the month. Last report showed a balance on hand of \$28.06. Headquarters fund, \$15.05.

Branch 2, Campbell, was organized July 31st with 17 members and more in prospect. Other points will be organized shortly. California will give all states a hard rub for first place in 1900.

F. R. Wilke, Recording Secretary, 22 N. 1st St., San Jose, Cal.

McKinley and the Masses.

Chairman Truax of the Autumn Festival association to be held in Chicago this fall, says that McKinley replied as follows to the invitation to be present:

"A celebration by the whole people; a celebration which will give me an opportunity to meet the masses, such an occasion as that I shall be very glad to attend."

Now what do you suppose that McKinley wants with the "masses." What is it that they have that is of interest to him? Hanna already has the money and can get more whenever it is needed. But the laborers have something which is very necessary to the existence of McKinley and his like. They have the consents to their continued slavery and they must be persuaded to turn these in at the ballot box next year in order that the Hannas and McKinleys may continue to flourish. So they are to be given a nice large "jolly" and told to put their votes where they will not be "thrown away," which means where they will be of value to McKinley's class. We wonder if all of them will do it.

"Society" at Washington, D. C., has been "terribly shocked" recently because a rich contractor married a "handsome typewriter girl," and "society" in a southern city has also been similarly "shocked" because a rich gentleman married a "lovely flower girl." "Society" allows itself to be "shocked" at the relations between "rich gentlemen" and poor working girls only when those relations are strictly honorable.—Class Struggle.

Socialist Labor Party of the United States.

PLATFORM.

The Socialist Labor Party of the United States, in convention assembled, re-affirms the inalienable rights of all men to life, liberty and the pursuit of happiness. With the founders of the American republic we hold that the purpose of government is to secure every citizen in the enjoyment of this right; but in the light of our social conditions we hold furthermore, that this right can be exercised under a system of economic inequality, essentially destructive of life, liberty and happiness. With the founders of this republic we hold that the true theory of politics is that the machinery of government must be owned and controlled by the whole people; but in the light of our industrial development we hold, furthermore, that the true theory of economics is that the machinery of production must likewise belong to the people in common. To the obvious fact that our despotic system of economics is the direct opposite of our democratic system of politics we hold, furthermore, that the corruption of government, the corruption of government by that class, the alienation of public property, public franchises and public functions to that class, and the subjection of the millions of nations upon that class. Again, through the perversion of democracy to the ends of plutocracy, labor is robbed of the wealth which it alone produces, and denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life. Human power and natural forces are thus wasted, that the plutocracy may rule. Ignorance and misery, with all their concomitant evils, are perpetuated, that the people may be kept in bondage. Science and invention are diverted from their humane purpose to the enslavement of women and children. Against such a system the Socialist Labor Party once more enters its protest. Once more it reiterates its fundamental declaration that private property in the natural sources of production and in the instruments of labor is the obvious cause of all economic servitude and political dependence. The time is fast coming when, in the natural course of social evolution, this system, through the destructive action of its failures and crises on the one hand, and the constructive tendencies of its trusts and other capitalist combinations on the other hand, shall have worked out its own downfall. We, therefore, call upon the wage workers of the United States, and upon all honest citizens, to organize under the banner of the Socialist Labor Party into a class-conscious body, aware of its rights and determined to conquer them by taking possession of the public powers; so that, held together by an indomitable spirit of solidarity under the most trying conditions of the present class struggle, we may put a summary end to that barbarous struggle by the abolition of classes, the restoration of the land and of all the means of production, transportation and distribution to the people as a collective body, and the substitution of the Co-operative Commonwealth for the present state of wretched production, industrial war and social disorder; a commonwealth in which every worker shall have the free exercise and full benefit of his faculties multiplied by all the modern factors of civilization.

Immediate Demands.

- 1. Reduction of the hours of labor in proportion to the progress of production.
- 2. The United States shall obtain possession of the railroads, canals, telegraphs, telephones and all other means of public transportation and communication; the employees to operate the same co-operatively under the control of the Federal government and to elect their own superior officers, but no employee shall be discharged for political reasons.
- 3. The municipalities shall obtain possession of the local railroads, ferries, water works, electric plants and all industries requiring municipal franchises; the employees to operate the same co-operatively under the control of the municipal administration and to elect their own superior officers, but no employees shall be discharged for political reasons.
- 4. The public lands declared inalienable; the redemption of all land grants to corporations or individuals, the conditions of which have not been complied with.
- 5. The United States to have the exclusive right to issue money.
- 6. Congressional legislation providing for the scientific management of forests and waterways, and prohibiting the waste of the natural resources of the country.
- 7. Inventions to be free to all; the inventors to be remunerated by the nation.
- 8. Progressive income tax and tax on inheritances; the smaller incomes to be exempt.
- 9. School education of all children under fourteen years of age to be compulsory, gratuitous and accessible to all by public assistance in meals, clothing, books, etc., where necessary.
- 10. Repeal of all papers, tramp, conspiracy and sumptuary laws. Unbridled right of combination.
- 11. Prohibition of the employment of children of school age and the employment of female labor in occupations detrimental to health and morality. Abolition of the contract labor system.
- 12. Equalization of the tax burden of the country, city, state and nation.
- 13. All wages to be paid in lawful money of the United States. Equalization of woman's wages with those of men where equal service is performed.
- 14. Laws for the protection of life and limb in all occupations, and an efficient employer's liability law.
- 15. The people to have the right to propose laws and vote upon all measures of importance, according to the referendum principle.
- 16. Abolition of the veto power of the executive (national, state and municipal) wherever it exists.
- 17. Abolition of the United States Senate and all other legislative chambers.
- 18. Municipal self-government.
- 19. Direct vote and secret ballots in all elections. Universal and equal right of suffrage without regard to color, creed or race. Election days to be legal holidays. The principle of proportional representation to be introduced.
- 20. All public officers to be subject to recall by their respective constituencies.
- 21. Uniform civil and criminal law throughout the United States. Administration of justice to be free of charge. Abolition of capital punishment.

ATTENTION!!

Be sure and attend the

GRAND PICNIC

Given by

Local Union No. 67, Amalgamated Wood Workers' International Union of America.

Labor Day - - Monday, Sept. 4, 1899,

At WORLD'S FAIR PARK, 67th St. and Stony Island Ave.

SPECIAL FEATURES.

- TUG OF WAR, open to all unions, for a cash prize.
- A BEAUTIFUL SET OF OFFICERS' BADGES will be presented to the union having most members on the grounds.
- PRIZE BOWLING—THREE CASH PRIZES.
- Ladies will receive coupon tickets for Prize Drawing.
- Games, Races and Sports of All Kinds for which Valuable Prizes will be given.
- Speakers—H. S. Taylor and A. M. Simons.
- Restaurant and Refreshments of all kinds.

67th St. Electric Cars, S. S. Elevated Road, Illinois Central R. R. will take you to the immediate vicinity of the Park.

TICKETS 25 CENTS.

Public Meetings.

Another martyr has been added to the cause of humanity. Paul Corcoran, the secretary of the Miners' Union of Burke, has been found guilty (in spite of the fact that it was clearly proven that he was not at Wardner) of murder in the second degree and sentenced to 17 years in prison. The jury were picked to convict, and the judge (another Gary) charged them that no matter if Corcoran was not there, things he was alleged to have said was inciting to violence and murder, and he was guilty of murder even if some one else did the deed. This is curious law and infamous justice. The effect can only be to push on the social evolution, as the death of martyrs always has done. While Corcoran is not physically dead, his incarceration for 17 years is a living death. It must have its effect in Idaho in making the working people unite and elect a successor to the Stoughton judge. Steunenberg, who will release Corcoran.—The Co-operator.

Bundle Orders.

We would call especial attention to the rates for The Workers' Call in bundles, which are as follows: (Note change of rate.) Single bundles of 100 or more, 50 cents per hundred. 4 copies to one address 3 months...\$0.25 15 copies to one address 3 months... 1.00 40 copies to one address 3 months... 1.90

At these rates there is no section that cannot afford to have a bundle of copies to distribute at every meeting. All readers of The Workers' Call living in the Twenty-ninth ward, who are interested in the formation of a branch of the Socialist Labor Party are requested to communicate by postal card with Comrade W. Figolah, 3257 Union avenue.

A large number of The Tocain subscriptions expire with the current numbers. Watch your wrapper and if you are such a one be sure and renew promptly and send in club at the same time.

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SECTION MINNEAPOLIS holds an educational meeting for members only, at the Labor Lyceum, on the second Tuesday evening of each month. SECTION MINNEAPOLIS holds its regular business meeting at the Labor Lyceum, 34-36 Washington avenue S., on the last Tuesday evening of each month. SECTION ST. PAUL holds its regular business meeting at the Assembly Halls, Third and Wabasha streets, on the first Wednesday evening of each month. MINNESOTA STATE COMMITTEE meets regularly at the Labor Lyceum, Minneapolis, on the first Monday evening of each month. Section Minneapolis holds public agitation meetings at the Labor Lyceum, 34-36 Washington avenue S., every Sunday afternoon.

SYRACUSE, NEW YORK.

SECTION ONONDAGA S. L. P., meets first Wednesday evening at Socialist Labor Party headquarters, room 14, Myers Block. BRANCH 1 meets 2d and 4th Thursday each month at Staur's Hall, cor. Butternut and Knoll St. BRANCH 2 meets 3d Friday each month at headquarters, 14 Myers Blk. BRANCH 3 meets 3d Thursday each month at Haas Hall, cor. N. Salina and Ash.

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- FOURTH WARD, 3658 Armour Ave., 1st Thursday each month; Sec. N. Krogh, 3850 La Salle St.
- FIFTH WARD, 456 31st St., every Monday night; Sec. Joseph Trentz, 359 24th St.
- SEVENTH WARD, 488 S. Halsted St., 1st and 3rd Wednesdays, each month; Sec. Joe. Stone, 265 Forjurer St.
- NINTH WARD, 47 W. 18th St., every Sunday; Sec. John Benda, 66 Fish St.
- TENTH WARD, 116 W. 24th St., every Friday night; Sec. R. Finstrom, 1004 S. Wood St.
- THIRTEENTH WARD, S. E. Cor. Grand and Western Ave., every Wednesday evening at 8 p. m.; Sec. Aug. Klentkie, 808 Grand Ave.
- FOURTEENTH WARD (Danish), 730 W. North Ave.; 1st and 3rd Friday each month 8 p. m.; Sec. Lauritz Olsen, 744 N. Artesian St.
- FOURTEENTH WARD, 384 W. Division St.; 1st and 3d Sundays, 9 a. m.; Sec. E. M. Stangland, 650 N. Washenaw Ave.
- FIFTEENTH WARD, 992 N. Tolman Ave.; 2nd and 4th Friday evening each month; Sec. Adam Harvey, 992 N. Tolman Ave.
- SIXTEENTH WARD, 518 Milwaukee Ave., every 2nd and 4th Friday evening.
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- TWENTY-SECOND WARD, 389 Larabee St., 2nd and 4th Mondays; Sec. O. Grtkoche, 94 Reese St.
- TWENTY-THIRD WARD (Scandinavian), holds out-door agitation meetings; Sec. A. B. Gulburg, 135 Oak St.
- TWENTY-FOURTH WARD, 65 N. Clark St.; every 2nd and 4th Wednesday evening.
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- THIRTIETH WARD, Scandinavian, 1148 63d St., 2nd and 4th Fridays; Sec. G. J. Forde, 5041 May St.
- THIRTY-FIRST WARD, 6730 Sangamon St., 1st and 3rd Fridays each month; Sec. J. Washope, 6030 Aberdeen St.
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- THIRTY-FOURTH WARD, 113 S. Michigan Ave., every 2d and 4th Sunday, 3 p. m.; Sec. G. F. Denne, 11487 Perry Ave.
- THIRTY-FOURTH WARD No. 2, 118th and Wallace (W. Pullman); 1st Wednesday eve, 3d Sunday at 3 p. m.; Sec. Dr. Gladman, 11817 Union Ave.

POLISH BRANCHES.

- POLISH CENTRAL COMMITTEE—meets every Monday at 571 Noble St., 8 p. m.; Sec. A. J. Borkowski, 709 W. 21st Pl.
- NINTH WARD meets every Saturday at 800 S. Ashland Ave. (Pulaski's Hall), 8 p. m.
- FIFTEENTH WARD, meets 1st and 3rd Saturdays each month, at cor. Levitt and Hamburg Sts. (Sobieski's Hall).
- SIXTEENTH WARD, meets 1st and 3rd Saturdays each month at 1571 Noble St., 8 p. m.; Sec. M. Pisch, 53 Elston Ave.
- SIXTEENTH WARD, meets 2nd and 4th Saturdays each month at 571 Noble St., 8 p. m.; Sec. A. Gembecki, 11 Chapin St.
- THIRTY-THIRD WARD meets at 8412 Superior Ave. (second door front), every 1st and 3rd Sundays at 8 p. m.; Sec. Majk Pieck.
- LADIES SOCIALIST BRANCH, meets 1st and 3d Sundays each month at 665 N. Paulina (Comrade Odalaki's house), 3 p. m.; Sec. M. Tylicko, 709 W. 21st Pl.

THROUGHOUT THE STATE.

PEORIA, every Wednesday evening at Mannerich Hall, Olive St. JACKSONVILLE, every first and third Sunday at 2:00 p. m. in Trades Assembly Hall; secretary, Val Mertis, 803 N. Prairie St. BELLEVILLE, second and fourth Tuesday evenings of each month, at Fisher's Hall, corner of Spring and A streets. QUINCY, first Wednesday of each month at Fink's Hall, 613 Main street. MURPHYSBORO, every Thursday evening. COLLINSVILLE, every first and third Sunday in the month at corner of Vandalia and Clay Sts.

MINNESOTA.

SECTION MINNEAPOLIS holds an educational meeting for members only, at the Labor Lyceum, on the second Tuesday evening of each month. SECTION MINNEAPOLIS holds its regular business meeting at the Labor Lyceum, 34-36 Washington avenue S., on the last Tuesday evening of each month. SECTION ST. PAUL holds its regular business meeting at the Assembly Halls, Third and Wabasha streets, on the first Wednesday evening of each month. MINNESOTA STATE COMMITTEE meets regularly at the Labor Lyceum, Minneapolis, on the first Monday evening of each month. Section Minneapolis holds public agitation meetings at the Labor Lyceum, 34-36 Washington avenue S., every Sunday afternoon.

SYRACUSE, NEW YORK.

SECTION ONONDAGA S. L. P., meets first Wednesday evening at Socialist Labor Party headquarters, room 14, Myers Block. BRANCH 1 meets 2d and 4th Thursday each month at Staur's Hall, cor. Butternut and Knoll St. BRANCH 2 meets 3d Friday each month at headquarters, 14 Myers Blk. BRANCH 3 meets 3d Thursday each month at Haas Hall, cor. N. Salina and Ash.

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