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# THE WORKERS' CALL.

THE WORKERS' CALL is published by the SOCIALIST PARTY of Chicago and has for its aim the education of the working class in the lines of scientific, class-conscious, revolutionary socialism. For this purpose only it appears.

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

THIRD YEAR.—WHOLE No. 113

CHICAGO, ILL., SATURDAY, MAY 4, 1901.

PRICE ONE CENT.

## MODERN SLAVERY

An Exposition of Present Industrial Conditions.

SERMON BY W. T. BROWN.

Takes William Lloyd Garrison as Text to Explain Attitude of Those Who Uphold Modern Slavery.

Rev. William T. Brown of Plymouth Church spoke last evening on "William Lloyd Garrison; The Intolerable Iniquity of Slavery." In introduction the pastor detailed the incidents in the life of the great abolition leader and his struggle against slavery. These were used simply as the text, however, for a discussion of the modern industrial system. On this point he said:

"I have but one purpose in speaking of this theme tonight, and that is to call your attention to the fact that slavery exists today as really as it existed fifty years ago in the Southern States. I mean to say that our entire system of commerce and industry—its whole organization and operation—involves these same two classes—masters on the one side and slaves on the other. We do not call it slavery, it is true; at least most of us do not. And most of us regard it as the most natural and wise system in the world. And as the people of fifty years ago looked upon Garrison in his extravagant denunciation of the system then existing, so the people of today look upon any one who indulges in equally strong language concerning our economic order. The social agitators of today are looked upon with the same feeling by the masters of this time that the anti-slavery agitators of fifty years ago were regarded.

"What do these workmen want? What are these wage-slaves asserting as their rights? Why, for the most part, they are not asserting any rights at all. They are not asking for any rights. They are demanding concessions. They are pleading for favors. And every time a workman or a body of workmen in any way, shape or manner ask for more pay or shorter hours of labor or any other thing, they simply acknowledge the justice of their condition as slaves. They proclaim themselves slaves. They declare themselves contented to remain slaves. And they are doing all in their power to perpetuate a condition of slavery. A man will demand the rights of a man. A slave has no rights, and he will not demand any. He will demand favors, concessions, steps at a time, and various things of that sort.

"Today we have on our hands another irrepressible conflict. We call it the 'class struggle.' And the same sort of dense intellects and dulled moral sense say the same things to us that they said to Garrison. They accused him of stirring up strife needlessly. 'What do you mean by talking about a conflict?' Don't you know that in a dangerous word to throw out among the people promiscuously? We don't want to hear about conflict. We don't like this setting of section against section and class against class." The circulation of the Liberator was forbidden among the slaves. And on all hands was Garrison rated severely for sowing the seeds of discord among the slaves, setting them against their masters and precipitating trouble. His foolish contemporaries could not see that the trouble was already there and had been there during all the existence of slavery. And these people who denounced Garrison so vigorously had not a word to say in denunciation of the slaveholders or the defendants of that hideous institution.

"And now we hear the same old cry. 'Why do you talk about 'class struggle'?' What do you mean by thus stirring up class hatred between man and man? We don't want to hear about the class struggle. We have no patience with these disturbers of the peace. Why not talk of class love? Why not talk of brotherhood between employers and employes, between capital and labor? Why not talk of peace instead of conflict? And so is repeated the same old folly of fifty years ago. The great mass of men learn nothing save by bitter experience. They can get an idea into their heads only through a crack in a broken skull. They have no eyes to see that the source of troubles is in the system itself, and not in those who would establish justice in its place. They do not see that the classes are here because industrial evolution and economic necessity have created them, that the struggle is here and has been here for years, and that it is the part of wisdom to see it and frankly recognize it. We do not get rid of a disagreeable fact by denying it or ignoring it. And he who tries that plan is a coward.

"There was one solution and only one for the question of negro slavery. And that solution was freedom. There was no half-way station, no 'step at a time' to be taken. If the slave was a man, then the rights of a man were his. If he was not a man, then the whole emancipation movement was an insanity. The right to property in things is not disputed, was not then. The

right to property in men was denied, and there was no possible compromise in the matter.

"Neither is there now. The laborer is a man or he is a beast of burden. If he is a beast of burden, he is entitled only to those rights which are accorded to a beast of burden, and he should be turned over to the 'Society for the Prevention of Cruelty to Animals.' That is precisely what a good many people are advocating. They want that policy adopted. A beast of burden is entitled to have enough to eat and a decent shelter. It must be treated humanely. It must not be abused. It must not be overworked. Its hours of labor must be reasonable. And any one caught in the act of abusing an animal can be arrested and fined. So far as I can see that is all that is being proposed either by these alleged friends of labor in the ranks of capitalism or by a very large part of organized labor today. Humane treatment; that is the cry. The laborer is not getting enough to eat. He cannot buy sufficient clothing. He cannot afford as good a house as he ought to have. He cannot live a decent life as a working animal. These things must be secured for him. Let us have an eight-hour day. Let us have factory inspectors. Let us have the regulation of wages so that the workingman shall have a 'living wage,' enough to replace the energy lost in the process of the day's labor, so as to be ready the next day to repeat the same routine. Not a word in all this as to the rights of the laborer.

"I want to say to you as strongly as I can that I will have nothing to do with that kind of procedure. I will not be a party to a lie. I will not take off my hat to the institution of slavery in any form. I will make no terms with it. I will insist that nothing but freedom will answer. I insist that the least a man has a right to demand is his rights as a man. The least a working man has a right to ask for is the full product of his labor less what may be his just proportion of what is needed to maintain the only sort of government that is needed, and that is industrial administration. Here is the key that unlocks the door of freedom for every wage slave. What do you want? What do you demand as your right? What do you understand to be the rights of man? Here is the civilization which labor of hand and brain co-operating with nature has produced. Every particle of it has been produced by labor. Here it is before you; these cities, these houses, these streets, these railroads, these factories, these commodities of every sort, the ships on every sea, the whole equipment of civilization. Here it is before you. It is the product of your hands and your brains. Your labor has created it. And the land and the sky, the rivers and lakes and seas, the mines and forests, and all the resources of nature no one created. They are the inheritance of all. And he who would keep any man from their enjoyment is a robber, a highwayman, a criminal.

"I have said tonight that the system of wage slavery is an intolerable iniquity. And that is exactly what I mean. I mean to say that no words are strong enough to express the hideous and horrible iniquity of this system. I believe it to be far more degrading and demoralizing, both to owners and owned, than negro slavery was. And it is more dangerous than that because it is far more subtle. It seems difficult for you and me, I suppose, to understand how the men and women who owned slaves down South managed to justify the thing; how they could escape seeing the evil of it. One would suppose that the widespread immorality which it created and fostered would have made an impression, especially upon the women and upon the religious leaders of that time in the South. They knew perfectly well what was going on. And yet every sort of crime and vice was winked at and ignored. Inasmuch as the negroes were regarded as property, they were not regarded as human. It was, therefore, no sin to do what one liked with his own property.

"The fact is, the maintenance of negro slavery simply undermined religion and morality and produced a nation of hypocrites. And that is precisely what industrial slavery is doing. It is making the master class a lot of hypocrites. And there is no escape for the members of that class from hypocrisy, except by frankly admitting the existence of the system, repudiating it as an evil and making common cause with the working class for its overthrow. The members of the master class in industry and commerce are living a lie—a bare, plain lie. And that they say into all they do and all they say. It cannot be otherwise. We can all see how it was under the other kind of slavery. We can understand what a horrible lie every religious service was then, what hypocrisy every sermon, every prayer, every bill of sale, every commercial transaction was. These people lived a lie, and there was more of genuine religion among the slaves than among the masters, because it was less degrading to bear a wrong than to do a wrong. Today our rich men pose before the world in a false light. They pretend to be what they are not. They act upon the assumption that the property which they possess and of which they make whatever disposition they like, belongs to them. But it does not belong to them. They

(Continued on page 2.)

## PUBLIC EDUCATION

Mass Meeting Held in West Twelfth Street Turner Hall.

MANY UNIONS REPRESENTED

Socialist Speakers Urge Passage of Educational Bills Now Before the Legislature.

One of the most significant meetings that has ever been held in this city was the gathering at the Twelfth Street Turner Hall last Sunday afternoon. This was not because of the large size of the audience so much as the character of the persons present and the action taken. The meeting was called by Section Chicago of the Socialist Party to urge the passage of the educational bills now before the legislature, which were referred to in our last issue. It has been recognized that while no one as yet has dared to make any open opposition to these bills on their merits and while practically every member of the legislature admits the desirability of their enactment, it is thoroughly understood that they are to be killed in committee in obedience to clerical and capitalist influence. Hence it was that the socialists determined to make it known that the only possible way in which these or any other measures affecting the welfare of the laborers could be secured is through the Socialist Party.

Resolved, That it is the sense of this meeting that the following bills, now before the legislature of this state should be enacted into law without further delay:

House Bill No. 10. To provide for free conveyance of children to and from school in districts covering an area of more than four square miles.

House Bill No. 9. To provide High School privileges for all persons of

of education lies in the action of the laborers themselves.

Comrade T. J. Morgan followed and presented statistics showing the utter inadequacy of present school facilities in Chicago. He showed that only about one third of the children of school age ever got into the public schools at all and that of these an almost infinitesimal portion ever received a high school training, to say nothing of a university education. He reviewed the provisions made by the constitution of Illinois for education and showed how they had been grossly violated. He quoted from several school officials and other persons prominent in Chicago educational affairs, to show that the persons now conducting the public schools were opposed to any education that would enable the workers to rise above their present condition.

The meeting was then thrown open for a general discussion in which many of the audience participated. At the close of the discussion the following resolution was unanimously adopted although the delegates from the Carpenters and Joiners Local No. 13 desired to consult their union before being recorded as endorsing the same.

Resolved, That it is the sense of this meeting that the following bills, now before the legislature of this state should be enacted into law without further delay:

House Bill No. 10. To provide for free textbooks for all children in the public schools of this state.

House Bill No. 10. To provide for free conveyance of children to and from school in districts covering an area of more than four square miles.

House Bill No. 9. To provide High School privileges for all persons of

## A MAY DAY ADDRESS

San Francisco, Cal. Socialists hear Comrade G. B. Benham.

GIVES INTERESTING LECTURE

History and Significance of the Day Adopted by The World's Proletariat.

In the history of the progress of mankind, May Day is destined to have a bright and lasting page. It has a significance beyond the ordinary labor days of modern times. The celebration of the first of May as labor day is not simply an evidence of the class-consciousness of the workers. It is a living testimony to the evolution of human society.

Today's observance is an indication of the world's progress from slavish superstition to higher ideas of political and economic freedom.

Rome—superstitions and pagan Rome—celebrated the first of May, and laid its tribute at the feet of Mythical Deities. The arms of the Caesars carried the May Day observances to the European peoples. It found a prominent place among the festival days, and in time became a Christian holiday.

In England May Day was long celebrated as the welcoming of Spring. With the assistance of the priest, the gayly decorated May pole was raised.

of America in the May Day celebrations. They are with us in sentiment and in action. They are with us in needs and desires. They are with us in demands, and in organized efforts for economic emancipation. The workers' interests know no national bounds. The intelligent workers of the world today demand the full product of their toil.

Our May Day speaks not for legends and myths. May Day has come to mean something more than the strewing flowers on the altar of a heathen goddess. It means something more than the weaving of garlands or Springtime exhibitions of rustic chivalry. The seasons of the year signify but little of the wage worker of today. What difference—Spring or Winter—to the toiler condemned to the loom, or the slave chained by necessity in the mine? Our exhibitions of strength shall not now be silly made in contest with each other, but every effort directed against the capitalist class—against those who are holding shut the gates of opportunity.

A protest and a demand now go with the celebration of May Day. The class-conscious workers of the United States fully recognize its meaning. We see our brothers and our sisters toil that others may enjoy; we see our masters overturn the face of free contract by the force of economic power. We see the men who own us, searching with telescopic eye to find new means for exploitation and oppression in this land. Not content with robbery and murder in mine and factory and sweat-shop, our masters with bloody hands now beckon our young men to seek and to kill men and women in far-away countries. These capitalists want wage slaves in other lands to compete against those of this country. Our masters command silence of the workers. They desire to deal with the workers as individuals. They desire the interests of capital to be above the interests of man in the halls of legislation, and their wish is moulded into law.

The significance of this day and passing events awaken us. When our masters ask us if we will be still, we will answer them No! When they ask us to send their representatives to make laws for us, we will answer them No! When they ask us to conquer new fields for economic robbery and industrial murder, we will answer them No! If they ask us if we are afraid to fight, we will answer them No, but that our fighting, as well as our voting, will be hereafter done in our own interests, and no longer to support our masters. We will oppose the capitalist class on the economic field, we will fight them on the political field. The warfare for justice shall never cease until the victory is ours.

Our efforts in the future will be to bring to earth a better life, in which men and women are no longer victims of individual caprice or of corporate masters. The enemies of socialism tell us that every ill would overtake society without the private capitalist. Ills there might be, but they would then rest upon the broad shoulders of a real militant Democracy. When economic justice comes, the enlargement of humanity will rear a social structure tall and grand. That its proportions may not be circumscribed, we demand as its foundation a base as broad as the will of the people freely expressed, unrestricted by color, by location, by sex or by property. When a real Democracy is the basis of society, opportunity will display the allurements of freedom, and every industry will move more rapidly toward perfection. Every science will have a more complete demonstration. Art will then be sought for the sake of its own development, no longer guided by the profits of the picture dealer or the whims of the rich. The true greatness of enterprise, the advance of science, the grandeur of art, the perfection of literature will all be possible. The conception of the wise and good men of every age will be fulfilled. In the march of time knowledge and liberty have pressed onward together. When socialism comes the open hand of opportunity will point the way to every truly great and glorious end. The assurance of ever present justice will uplift mankind, and all will journey onward and upward to heights not yet in view.

We who here celebrate raise up no Queen of a day. We speak for the advance of man. We shout our honors to labor, the only and the rightful King of civilization. Today the world's proletariat proclaims the principles of freedom. Before the tribunal of mankind is laid the tribute of the workers. Our offering is all the wealth of earth, all the benefits of civilization. In return for these, the living, breathing, useful people of the world demand, on this day, all that is good and great for man.

For Training Speakers.

Chicago School of Social Economy holds its meetings regularly in the Schiller Building every Thursday evening, and has added to its other work a practical School in campaign speaking under the directions of Comrade Mills. Comrade John Cottrell led off in this work with a ten minutes speech on Thursday last which was greatly enjoyed by the class.

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

## ABREAST THE TIMES

Socialists Must Keep Informed on the Latest Scientific Thought.

KNOWLEDGE IS PROGRESSIVE

Recent Investigations in Sociology Can All be Used to Advantage by Propagandists.

Not a few times the socialist has had to meet the charge that he is a fanatic, an advocate, and that he knows nothing about social conditions. Socialist speakers have often seen the supercilious smile of some young collegiate, who, imagining that he stood master of the knowledge of economics and science, has sought with oppressive scholasticism to down the "ignorant radical."

From all this we have a lesson to learn. If we are to hold and shape the future we must keep abreast of the times. Too long we have rested on our oars and on the things that have been accomplished for us by other minds.—an Engels, a Marx. We must move onward or stagnate. The son of a brilliant father too often neglects to accomplish aught himself.

Today science is making enormous strides. Books revolutionizing old ideas and methods of thought are being produced. We must keep up with this advance. When it was said of socialism by Ernst Haeckel in 1877 that it was impossible because it was, he claimed, contrary to the established law of evolution, the time demanded a man who understood not alone socialism, but the principles of evolution as well. Enrico Ferri in his little book on Socialism and Science met ably the argument of our opponent, showed that evolutionary doctrines far from being opposed to, are in accord with those of socialism and thus scored a victory for socialist thought.

How frequently has the socialist been met by the statement that the poor and slum population cannot be bettered, that they are slothful, intemperate and dishonest by heredity, and their children will have the same characteristics. Perhaps the socialist has been unable to meet this line of thought with an argument having behind it authority. If he had but known that Weismann, one of the keenest minds of our time, has shown to the satisfaction of a large body of scientists that characteristics acquired by the individual are not inherited by his offspring, that the child of the criminal is not born a criminal, but if he becomes one is forced to it through surrounding conditions, he might have met triumphantly his opponent. Further he might have answered that the best authorities on pedagogy and child study agree that never yet was a normal child born lazy, but that as the socialist has frequently shown, wrong training, lack of proper kinds of exercise, and later our present industrial system have produced this type.

Again it may happen that our opponent is on economics bent and thinks to successfully overthrow the socialist's position by an attempt to prove some of Marx's statements on economics untenable, his theory of value, etc. Such an antagonist is the most vulnerable of all. Not only does socialism neither stand or fall with the truth or falsity of Marx's conclusions on the theory of value for instance, but further, from the time of Adam Smith down through J. S. Mill to Böhm-Bawerk, von Wieser and J. B. Clark the capitalist economists have never themselves succeeded in agreeing upon a theory of value. And the professors of economics in our universities set before the students these various theories, but discreetly withhold an opinion as to the truth of any of them.

Socialism means a far deeper, wider revolution than many stop to consider. A half century ago Marx and others pointed out the scientific basis of it—the class struggle and the economic interpretation of history. They showed the industrial trend of events and laid the foundation for what has followed. To us belongs the task of impressing the stamp of this movement on every force in society, on ethics, education, literature. To accomplish this effectually we can no longer beat out old straw alone. We must as far as possible make ourselves acquainted with new scientific principles, with the new educational movement, and must begin to turn all these to the advantage of socialism. And is not this their rightful channel? Socialism is the new step by step with us and dropping off politics, ethics, education reflect their time, and if we but look about we will find that all these are moving on step by step with us and dropping off the husk of the older order of things.

But in acquiring this knowledge we are at a disadvantage. Many have not time or opportunity to examine scientific questions at first hand or in fact at all. It is harder for those who have had few opportunities to avoid vagaries and not to fall into errors of reasoning and judgment. But as far as possible we can search out reliable

(Continued on page 2.)

## HAPPY - FAMILY.



The following organizations were represented by regularly elected delegates:

Brotherhood of Painters and Decorators, Local No. 575.

Cooper's International Union, Local No. 94.

Stove Molders and Steel Range Union, Local No. 2.

United Metal Workers of Chicago, Local No. 2.

Journymen Bakers' and Confectioners' International Union, Local No. 2.

United Brotherhood of Carpenters and Joiners of America, Local No. 419.

Painters and Decorators Union No. 151.

Carpenters and Joiners, N. 15 and No. 419.

Society for Ethical Culture, Vorwärts Turnverein.

La. Salle Turnverein.

Almira Turnverein.

International Minnerchor.

Cigar Makers Union No. 14.

Chicago University Settlement.

Chicago Commons, Social Settlement.

Neighborhood House Social Settlement.

The first speaker was comrade A. M. Simons who pointed out the fact that our present school system was fitted to make machines, not thinking men, and he briefly sketched some of things necessary to a better educational system. He showed how essential Kindergarten and Manual training are to such a system and pointed out how far it was from the whole idea of this new education that the schools should be used to teach trades. He called attention to the fact that the present ruling class who control the schools sought first to prevent the introduction of anything that would tend to help the children to do independent thinking and that even when such features were introduced every effort was made to distort their whole nature until they became "fads" with "domestic science" classes changed into "schools for servants" and manual training made a means of supplying half trained scabs. Under these conditions the only hope of any adequate school system of method

school age in any district in Illinois.

House Bill No. 8. To encourage the establishment of school libraries in school districts having less than 1,000 inhabitants.

Senate Bill No. 76. To make the mother guardian with the father in the care and custody of children.

Senate Bill No. 71-168. House Bill 158. Appropriation for the establishment and maintenance of an Epileptic colony.

House Bill No. 64. To aid school districts in the maintenance of Kindergartens and the establishment of manual training in their public schools.

It was then determined to organize a committee for the continuous agitation of the improvement of the school system of this city along the line suggested in these bills and such a committee was formed to consist of one delegate from each of the organizations represented at the meeting. It is the duty of this committee to arrange for further meetings in the future and as soon as such arrangements are completed they will be announced in these columns.

### Bricklayers, Attention!

The Socialist Bricklayers Educational Club meets every Saturday 8 p. m. at Socialist Temple, 120 So. Western ave., near Madison. The object of this club is to discuss labor problems. To investigate the fundamental cause of strikes and lockouts. To expound socialism among our craft that we may be convinced to the ballot box and vote against our condition until we carry our strike to the ballot box and vote against our oppressors by voting to abolish the industrial system from whence they get their power. How inconsistent the union men are, who standing together in a class, fight assiduously for the common good for an entire year minus one day, and on that eventful period vote against one another. Brothers, if your manhood rebels against your slavery, if you are sick of these periodical strikes and lockouts, which plunge you and your families into chronic poverty and misery, attend our meetings and learn how to achieve your emancipation.

John Cottrell, Sec'y.

Are you still hunting for subscribers?

The younger people plaited the garlands of the May flower, and it was a day of festal decoration, of dancing, and of innocent mirth. Feats of strength and skill occupied the attention of those ambitious for athletic honors. The Queen of May was selected from among the fairest of the maids, and received her crown of May flowers amidst the acclamation of the joyous throng.

The shifting methods of industry changed the aspect of May Day. It came to be a day best known for its celebration by the chimney sweepers of the European cities. It lost its hitherto unmistakable rustic character. It lost both its pagan and Christian significance, only in a later day to take on, throughout civilization, a broader and a grander meaning.

May 1 was selected first in the United States as a day to be remembered by the toilers. The American Federation of Labor in 1888 decided to attempt to gain for the workers the eight-hour workday. May 1, 1888, was selected as the date upon which the eight-hour day should be inaugurated. It was an endeavor to have the eight-hour laws of this country made operative. This attempt to support the legal right of the workers resulted in serious disorders throughout the country. These culminated in the Haymarket bomb-throwing and in the hanging of Spies and his associates in November, 1886.

The Paris Socialist Congress of 1889 recommended that May Day be celebrated throughout the civilized world by socialists and workingmen's demonstrations in protest against the iniquities of capitalism. At this time the specific demands for economic justice were first vigorously politically advocated on American soil. Since that time celebrations of May Day have become part of the effort for the betterment of conditions and final emancipation of the working class throughout the world.

In the streets of the European cities the May Day demonstration takes place every year, regardless of the displeasure evinced by the capitalist class and the oft repeated interference by capitalist government agents. The workers of the old world are with these



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Contributions and items of news concerning the labor movement are requested from our readers.

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reason to believe, that the socialists of this country will come to the conclusion that they have more important work on hand than merely to provide a mirthful entertainment for the capitalist, and this work can only be made possible first through unity.

WORLD WIDE CAPITALISM

The acquisition of a large foreign steamship line by the Morgan syndicate is in all probability the first move towards a consolidation of shipping interests which will in a short time rival in importance the great railroad interests already controlled by that corporation.

VOTING QUALIFICATIONS

There can be little doubt but that a move is afoot amongst the ruling classes to limit the political franchise as much as possible. The ignorance of the Southern negro, an ignorance which results from a practical denial of educational opportunities, has been used as a pretext for the disfranchisement of hundreds of thousands of colored voters already, and not only has no Republican or Democratic statesman spoken against such action, but have rather commended it.

OUR CARTOON

The cartoon depicting the present state of affairs amongst the organized socialist forces of the U. S., which appears on our front page, needs no special justification for its appearance. As socialists we have no interest in concealing the truth, and the publication of this cartoon, will we hope call attention to the present situation in a manner which will induce every comrade who has the best interests of socialism at heart to do his utmost to make the disagreeable though truthful portrayal impossible in the future.

an absolute sham. Government is merely the instrument of the ruling class. When no danger was apprehended from the votes of those who had neither land nor capital, it was quite safe to allow them to play at taking part in government, but the first hint of danger the privilege is at once revoked.

THE "SOCIALISTIC" EDITORIAL

The increasing number of "socialistic" articles appearing in the daily press is a phenomenon, which although easily comprehended by the socialist who watches the trend of events closely, perhaps requires some explanation for the benefit of those trustful individuals who through sentimental enthusiasm are likely to be deceived by appearances and rush to the conclusion that such and such a journal is advocating socialism.

CORRESPONDENCE

Report From Headquarters

Since making my last report, the first S. D. P. Local was organized in Rhode Island, at Providence, with 26 charter members. We expect more to follow in short order.

BUGLE CALLS, by Benjamin Wood

Author of "The Successful Man of Business." Brentanos, New York 1900. 12 Mo. Gilt top, Price \$1.00. Very rarely have we met with a handsome volume than "Bugle Calls," which makes its appearance in a gorgeous wine colored binding, artistically ornamented with gilt representations of the musical instrument from which the title of the book is derived.

Socialist Temple Notes

Comrade A. M. Simons will be with us again Sunday at 2:30. Comrade J. W. Saunders will speak at 3:30. New Socialist Orchestra at 8 p. m. Sunday. Comrade Strickland's subject will be, "Co-operation, The Plan of the Universe."

parture from the conventional type of article supplied by the pronounced organs of capitalism, whether of the Republican or Democratic brand. And this desideratum can be found abundantly in speculations upon the probable outcome of the trusts "a subject which must necessarily be dealt with from a more or less "socialistic" standpoint, as the guileless and folly of any other method would defeat the object aimed at, viz: to increase circulation by rousing curiosity.

SNAP SHOTS BY THE WAYSIDE

"Has the Christian pulpit ceased to preach the Gospel?" is the question asked by a Record-Herald editorial which gives a resume of a dozen or so of sermons preached by prominent clergymen last Sunday, all of them dealing with so called "worldly" topics.

The Hustler's Column

In another column will be found a table showing the relative amount of business transacted with the Worker's Call by the members of the various ward branches in Chicago for the week ending April 27. A glance at this table will show in what part of the city the best work in socialist propaganda is being done at the present time.

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Comrade A. M. Simons will be with us again Sunday at 2:30. Comrade J. W. Saunders will speak at 3:30. New Socialist Orchestra at 8 p. m. Sunday. Comrade Strickland's subject will be, "Co-operation, The Plan of the Universe."

SNAP SHOTS BY THE WAYSIDE

"Has the Christian pulpit ceased to preach the Gospel?" is the question asked by a Record-Herald editorial which gives a resume of a dozen or so of sermons preached by prominent clergymen last Sunday, all of them dealing with so called "worldly" topics.

The Hustler's Column

In another column will be found a table showing the relative amount of business transacted with the Worker's Call by the members of the various ward branches in Chicago for the week ending April 27. A glance at this table will show in what part of the city the best work in socialist propaganda is being done at the present time.

BUGLE REVIEWS

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Socialist Pointers

Just because the old parties are slumbering is the greater reason why we should work. Now that he does not need their votes Mark Hanna is not sitting up nights to love the coal miner.

Elected An Organizer

Delegates from the wards comprising the Northern Organization district met on April 31st at 389 Sheffield ave., and decided to place an organizer in the district, said organizer being elected by roll call of the delegates.

Have You Read

"SOCIALISM AND MODERN SCIENCE" More subscribers are ALWAYS wanted.

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MUNICIPAL OWNERSHIP.

Manoeuvre of the Capitalist Politicians in Regard to this Measure of Reform.

It is amusingly interesting to follow the tactics of the politicians and newspapers of Chicago that have been duping the voters with the municipal ownership bait. There are a great many people who seem to think that municipal ownership is a panacea and who flock to the support of a party that mentions municipal ownership in its platform...

The capitalist Republican party, however, did not give the municipal ownership theorists even the slight satisfaction of seeing the words in their platform. They knew the action of the Democrats was only a bluff, for they controlled the legislature and knew that without its consent the city could do nothing...

Trusts Of a Week.

Capitalistic concentration: Northern Pacific railroad is absorbing connecting lines that extend to the Canadian border.—A \$25,000,000 tinware trust is being formed as an offshoot of the tin can trust...

plays the interest of sections of the other class against each other, and these sections are foolish enough to blindly fall into the trap.

But in there not some indirect benefit in municipal ownership even under the present governing powers, for the working class? That may or may not be...

The Socialist party platform contains no reference to municipal ownership for reasons evolved out of the fake positions taken on the question by the capitalist parties...

Alarmed by the growth of socialism and being desirous of checking it the capitalists would, as a first measure, agitate municipal ownership, and having the power to grant it for such a purpose, through control of all the branches of government...

The Socialists in power will give employment to the unemployed. Is that better to the man out of work or the man who doesn't know the day he will be out of work...

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LABOR ITEMS

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

Canadian carpenters are moving for the eight-hour day. Florida unionists have organized a State Federation of Labor. In Italy 17,000 farm laborers joined the trade union movement.

WOMEN AND SOCIALISM.

Question is Discussed at the Annual Congress of the Socialist Party of Belgium. The 14th annual Congress of the Socialist party of Belgium was held on April 7th, 8th and 9th...

VAIL IN KANSAS CITY.

Noted Socialist Lecturer Draws Large Audiences and Assists Local Movement. Kansas City, Mo., April 22, 1901. The socialists here are well satisfied with the Vail Meetings Sunday and Monday...

LOCAL NEWS AND NOTES.

At the meeting held last Saturday evening at the corner of Carpenter street and Milwaukee avenue, comrade J. H. Bard delivered the principal address.

The general enthusiasm incident to the insurance meeting of the women's outdoor agitation the trade unions have not been forgotten. Last Saturday evening comrade John Collins spoke in an open meeting of Unity Lodge, Machinists Union, at their hall at Madison and Union streets.

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All comrades employed in large shops and factories are requested to communicate with the organizer as soon as possible with a view to arranging noon day meetings for the benefit of their fellow employees.

Organizers Notice.

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Branches should not neglect to pay the car fare of speakers who are sent to address agitation meetings within their ward limits.

How 'Success' is Attained. An English newspaper reporter interviewed Mr. Yerkes recently in London, and upon asking him to what he attributed his success received the following reply from the street railway magnate.

To the fact that I have studied the subject thoroughly in every detail, surrounded myself with intelligent hard working men who were as willing to work as I, which means that they worked for 7 in the morning till late as necessary at night.

ABREAST THE TIMES.

(Continued from page 1.)

authorities and verify our facts that they may not be gain-sayers. The socialist believes this movement to be in line with the development of events, that he truthfully interprets the social phenomena...

Open Air Meetings. Saturday—3 p. m., 26th street and 42nd avenue, Speaker, H. P. Keush. Thursday—8 p. m., Clark street and Walton place, Speakers, Aug. Klenke and F. W. Knox.

Hall Meetings. Friday—Lectures every Friday evening at 27th Ward Club room, 905 North Wellington street, near California ave, Speaker for next Friday, T. J. Morgan.

Tolstol and the Czar. An open letter to the Tsar and his advisers, written by Count Leo Tolstol, is being circulated secretly in Russia. Tolstol blames the powers that be for the recent disturbances and appeals to them as brothers to change their course...

Literary Note. The International Socialist Review for May will be a complete compendium of the world. It will consist of a series of articles summarizing the condition of organized labor and the socialist political movement in all of the world.

Weekly Subscription Report. The following report will appear weekly in order that the party members may see for themselves what each ward branch is doing towards circulating the party press. Subscriptions from and papers sold to branches appear in separate columns as cash receipts.

Table with 4 columns: Ward, Subscriptions, Papers, Total. Lists subscription statistics for various wards including 1st, 2nd, 3rd, etc., up to 34th, and a Grand Total.



Join For The Second Course.

The Chicago School of Social Economy.

Closed its first series of twenty lessons at the Schiller Building on Thursday. The attendance throughout the course has been most remarkable. For this last night there were more students and visitors than the hall would hold, standing room and all.

This second course will begin in the same hall at the Schiller Building, 103 -5 Randolph Street, on Thursday evening, May 2.

In this course the students will have the benefit of the use of the printed lessons from the start and Comrade Mills will be able to add to the regular work in How to Study, How to Prepare a Speech, How to Keep a Scrap Book, give some Elementary Work in Logic and find time each night for Drill work in the practice of Speaking by the Comrades.

For the last half of the course just closed it has been impossible to advertise or canvass for additional students for the night school because the hall was completely filled with those already members.

Those who wish to take this second course should be on hand for the first lesson if possible.

The rates will be the same as before. Tuition \$2.00. The use of the printed lessons \$1.00. If you are not sure that you will take the course come for the first night anyway. Single admissions, 15 cents.

For full particulars address, with stamp,

THE CHICAGO SCHOOL OF SOCIAL ECONOMY  
6416 Ellis Ave., Chicago, Ill.

Modern Slavery

Continued from page 1.

have no just title to it. They are assuming to be rightful owners of that which other men produced. Here is Mr. Rockefeller with his income of a million dollars or so a week. And he assumes that it belongs to him. He assumes that he has a right to make such disposition of it as he pleases. And here is Mr. Carnegie endowing libraries right and left and doing a lot of other things, and thousands of people are saying: "See what a generous man Mr. Carnegie is! What a benevolent man! What a benefactor of his kind!" And so the very manhood and womanhood of the people are being undervalued and we are being changed into a nation of hypocrites. We are all taking part in that lie. And we have religious teachers who tell us that so long as this lie is made legal, it does not matter. We must not find any fault. We must be thankful that these men are so generously disposed! And then we wonder that people do not go to church and that the institution of religion is losing its hold upon the respect of the masses!

"The horrors of the civil war in this country could have been averted if there had been sufficient moral stamina to precipitate the slavery question earlier and force its consideration and the abolition of the system. Garrison uttered his message in behalf of emancipation into the ears of the American people for thirty years. And the longer they delayed listening to him, the more bloody was the day of reckoning to be. But he did his part. He and his associates were the real patriots. And the men today who are demanding the abolition of industrial slavery in a perfectly peaceful and orderly way are also doing their part. Compromise with slavery is out of the question. To propose it or favor it is only to postpone a little longer the day of reckoning and make a peaceful solution of the problem less likely. It is an irrepressible conflict that is on. Let every man frankly recognize the fact and do his duty."

Curses, Loud, But Not Deep.

Here is a chunk of wisdom from a last Sunday's sermon delivered in the South Park M. E. Church by a pulpit "Sir Oracle", called Rasmus, as reported in Monday papers:

"The curse of these days of wild theories is the socialistic teaching, which declares that the man with money necessarily is a public enemy. Absolute socialism is absolute nonsense. It is worthy of notice that when such preachers fall into the golden net they change their creed."

The curse of these days is rather the clerical jackass who gets on his hind legs in a pulpit to bray about matters of which he has not the slightest conception. One of the most amazing peculiarities of the average clergyman is the astounding assurance with which he poses as a critic of subjects that neither his education nor environment has fitted him to discuss. In the above diatribe there is not one word that conveys the slightest meaning to any human being of average intelligence and yet no doubt the assembly of individuals who listened to this driveling imagined that they were getting good value for money received. This superstition about the ability of the ordinary preacher to pass judgment upon every subject under the sun, is perhaps more responsible for the deluge of trash that emanates from the pulpit, than the egotism of its occupant, but so long as it serves the interests of the exploiting class it will be permitted to pass unnoticed. It is not without significance that this idiotic stuff appears in the daily press under the caption "Blow dealt at Socialism", and although no stronger testimonial to the intellectual bankruptcy of the defenders of the present system could possibly be given, the idea that this feeble creature has dealt a blow to socialism, ludicrous though it be, will nevertheless find acceptance amongst those who regard the detumescence of every pulpit ignoramus as final upon any or all subjects. Hence its appearance. The existence of capitalism depending as it does upon the ignorance of the masses finds not a hundred supporters than the modern pulpit, which has become prostituted to its interests, body and soul.

ORDINARY "DIPLOMACY."

The "Heathen Chinese" is Not Quite so Peculiar as He is Generally Supposed to Be.

A Presbyterian missionary in China bearing the appropriate name of Killie, is getting after Li Hung Chang. Some of Mr. Killie's converts, it seems, lost their lives in the recent Boxer disturbances and the vengeful man of God managed to get the guilty parties into the Chinese courts where they were convicted and sentenced to death, subject to the signature of Li Hung Chang. The missionary then went to Peking and interviewed Li, who, he says, assured him that the men should be executed immediately. Mr. Killie returned to his station and was horrified to find that they were still alive. He applied to the local judge who showed him a letter from Li Hung Chang forbidding the executions. This is the story as it appears in the Associated press reports. It shows conclusively that the missionary in question is unable to appreciate "diplomacy," especially when it balks his sanguinary desires. He imagined no doubt that his demands represented "justice" and was shocked to find that the Chinese statesman had deceived him.

Just why any reasonable human being should expect Li Hung Chang to act differently, is rather hard to understand. Li is a "heathen" and as such, is outside the "morality" in which the "civilized" world pretends to believe. And even if it be claimed that he as an individual is familiar with it, there is even the less reason to expect him to observe rules of conduct which he cannot fail to see are honored far more in the breach than in the observance. Amongst civilized nations the terms "diplomacy" and "lie" are synonymous. So well is this understood that it is a commonplace of capitalist journalism. Take up any daily paper dealing with the diplomacy of other countries and it is impossible to avoid the conclusion that it is based entirely upon falsehood; misrepresentation, distortion and suppression of truth. The sayings of Machiavelli, Talleyrand, and others who have attained fame in "diplomacy" are yet quoted with approval by writers on capitalist statecraft while "for ways that are dark and for tricks that are vain" any fifth rate capitalist politician can best the "heathen Chinese," hands down. The history of commercial intercourse with China easily proves this.

There is not a statesman in Europe or America that would not do as Li Hung Chang did, in similar circumstances. No one was executed for the Rock Springs massacre of some fifteen or twenty years ago when scores of Chinese were murdered by a mob. Italians, Hungarians and others have been lynched and shot in the U. S. and the Government has admitted that it was unable to protect them or bring the guilty parties to justice. Does any one suppose that if a demand were made couched in the same language that is addressed to Chinese officials, it would not make the rejection all the more certain? And were those who made the demand, in a position to enforce it, would not every effort be made to evade compliance? If a lie was necessary to such evasion would there be any scruple about using it? Not a particle. And everybody knows it, though it may be "diplomatic" to pretend otherwise.

Then again, is it not strange to see a missionary exhibit such an ardent desire for vengeance? He would call it "justice," of course, but the two are hardly distinguishable. Here is a man professing to believe in a creed in which forgiveness of injuries is inculcated to an almost limitless extent, in which men are exhorted to love their enemies and return good for evil, and yet he travels around demanding the heads of the wretches who slew his converts, and raising a howl of protest when an effort is made to save them. Even if their lives are justly forfeited, it seems rather inconsistent conduct on his part. Were he to disavow that part of the creed, no objection could be taken. But he won't. He will still preach the "good for evil" theory and yell for blood at the same time. A "diplomatic" conscience will solve the apparent contradiction.

And Li Hung Chang can also find justification in a similar manner.

"Socialism and Modern Science"  
Is scientific, yet popular and fascinating.

"SOCIALISM and MODERN SCIENCE"  
The Book of the Year

SOCIALIST PARTY OF CHICAGO. Branch Directory.

Secretaries will please send notice of any omissions, changes or corrections in the following list and notify the editor of 'The Workers' Call,' 36 N. Clark Street.

COMMITTEES.

GENERAL COMMITTEE meets first Saturday of every month at Koch's hall, 104 E. Randolph street; A. W. Lindgren, secretary, 1477 Roscoe st.

EXECUTIVE COMMITTEE meets every Monday at Workers' Call office, 36 N. Clark street, Room 1; secretary, A. W. Lindgren, 1477 Roscoe st.

BRANCHES.

The following directory announces only the business meetings of the various branches. All agitation meetings will be announced in the "List of Meetings," which will be found on the first page of every issue of 'The Workers' Call.'

FIRST WARD—Every Tuesday night, Atlantic Hall, southwest corner Van Buren and Sherman streets; secretary, Leo Maremont, 497 Wabash ave.

SECOND WARD—Every Friday night, 214 Wabash avenue; secretary, Rice Washbrough, 175 E. 25th street.

THIRD WARD—Headquarters, 3365 S. State street; meets every Monday at 8 p. m.; secretary, S. E. Yeomans, 3360 State street.

FOURTH WARD—Meets every first and third Monday night at 210 North Halsted street; secretary, Joe Trent, 859 E. Twenty-fourth street.

FIFTH WARD—Every second and fourth Tuesday at 249 S. Halsted st.; Sec. George Mitchell, 1623 39th st.

SIXTH WARD—Meets Friday nights; secretary, M. Kleininger, 454 Lake avenue.

SEVENTH WARD—Meets at Forest-er's hall, 632 Cottage Grove ave., every Thursday at 8 p. m.; Sec., Peyton Boswell, 607 Washington ave.

EIGHTH WARD—Every Saturday 8 p. m., at Sherman Hall, 940 Commercial ave.; Sec., M. H. Taft, 2206 Commercial avenue.

NINTH AND TENTH WARDS—Meets every Monday night at 48 S. Halsted street; secretary, Geo. L. Rosenberg, 510 W. Twelfth street.

ELEVENTH WARD—Every Friday night at 294 W. Hastings; secretary, Robert Plotter, 400 Washburne ave.

TWELFTH WARD—Every Friday 8 p. m., at 124 Twenty-fourth street, near Oakley avenue; secretary, G. J. Sinclair, 1188 S. Albany av.

THIRTEENTH WARD—Every Wednesday at Socialist Temple, 130 S. Western avenue; secretary, James Lambert, 1012 Washington Blvd.

FOURTEENTH WARD—Every Friday at Meigs' Hall, southeast corner Grand and Western avenues; secretary, E. Cope, 182 Emerson avenue.

FIFTEENTH WARD—Headquarters at 594 W. North avenue; secretary, M. Hull, 84 Thomas street.

SIXTEENTH WARD—Every Monday at 1132 Milwaukee avenue; second floor; secretary, O. Beselack, 846 N. Wood street.

SEVENTEENTH WARD—Every Sunday at 3 p. m., Aurora Hall, Huron street and Milwaukee avenue; secretary, Sol Siegel, 159 W. Huron street.

EIGHTEENTH WARD—First and third Wednesday at 477 W. Madison street; secretary John Gillespie, 477 W. Madison street.

NINETEENTH WARD—Every Tuesday evening at Hull House; secretary, Miss Mary Colson, Hull House, corner Polk and Halsted streets.

TWENTY WARD—Every Thursday at Socialist Temple, 130 S. Western avenue; secretary, James S. Smith, 412 W. Madison street.

TWENTY-FIRST WARD—Every Wednesday at 181 Wells street; secretary, R. A. Morris, 36 N. Clark street.

TWENTY-SECOND WARD—Every second Tuesday in the month at 58 Clybourn avenue; secretary, P. F. Eckenberg, 322 N. Franklin street.

TWENTY-THIRD WARD—Every Friday at Garfield Turner Hall, Garfield and Larrabee streets; secretary, A. H. Schuler, 145 Dayton street.

TWENTY-FOURTH—Every first and third Friday at N. W. corner Southport avenue and Diversey Blvd.; secretary L. N. Wagner, 626 Southport avenue.

TWENTY-FIFTH WARD—Every first and third Sunday, 3 p. m., and every second and fourth Tuesday, 8 p. m., at headquarters, Proletarian Hall, 839 Sheffield avenue; secretary, G. A. Herold, 877 Osgood.

TWENTY-SIXTH WARD—German. Every first and third Thursday at Social Turner Hall, Belmont avenue and Paulina street.

TWENTY-SEVENTH WARD, No. 1—Meets every Friday at 305 W. Wellington street; secretary, Wm. H. Lettingwell, 620 W. Wellington st.

TWENTY-SEVENTH WARD, No. 2—Secretary, J. H. Bard, 713 W. Irving Park Blvd.

TWENTY-SEVENTH WARD, No. 3—Every first and third Monday, Lind's Hall Fifty-first avenue and St. Paul road; secretary, J. Harris, Fullerton and O'Brien.

TWENTY-SEVENTH WARD, No. 4—Secretary, A. Eisenman, 1116 Armitage avenue.

TWENTY-SEVENTH WARD No. 5—Secretary, Daniel Zatzka, 1131 N. Fifty-seventh court.

TWENTY-SEVENTH WARD, No. 6—Secretary, James-Charbonneau, 2162 N. Whipple street.

TWENTY-EIGHTH WARD—Every Wednesday at headquarters, Socialist Hall, Armitage and Milwaukee aves. Secretary, Chas. Euborn, 170 Johnston avenue.

TWENTY-NINTH WARD—Every Monday at 49 Bishop street; secretary, Nick Krump, 412 W. Forty-second street.

THIRTIETH WARD—Secretary, F. W. Fisher, 428 Westwary avenue.

THIRTY-FIRST WARD—Every second and fourth Friday at Turina Hall, 59th and Aberdeen streets, 8 p. m.; Secretary, H. P. Newman, 6714 Loomis st.

THIRTY-SECOND WARD—Meets second and fourth Monday at 6908 Halsted street; secretary, Charles F. Lowrie, 6081 Parnell avenue.

THIRTY-THIRD WARD—Every second fourth Wednesday evening at 112th street and Michigan avenue; secretary, G. F. Denno, 11437 Party av.

THIRTY-FOURTH WARD—Meets every Monday evening at 3326 W. Monroe street; secretary, H. C. Johnson, 3329 W. Monroe street.

THIRTY-FIFTH WARD, No. 1—Every Wednesday at Lindstrom's Hall, 48th avenue and Lake street; secretary, J. M. Crook, 196 N. 53d avenue.

THIRTY-FIFTH WARD, No. 2—Every first and third Friday evenings at Liberty Hall, corner Chicago and Hamlin avenues; secretary, P. G. Strickland, 214 N. St. Louis avenue.

GERMAN BRANCHES.

KARL MARX CLUB—Every second and fourth Monday evenings at 280 Larrabee street, near North avenue; secretary, O. Gritacki, 657 N. Halsted.

FREDERICK ENGELS CLUB—Meets at 48th and Bishop sts.; secretary, Henry Steiner, 240 W. 48th street.

EIGHTH WARD GERMAN CLUB—Every first and third Friday evenings at 910 South Chicago avenue; secretary, Ferdinand Jahnke, 10513 Ave. K.

TWENTY-SIXTH WARD GERMAN CLUB—Every first and third Friday evenings at Social Turner Hall, Belmont and Paulina.

POLISH BRANCHES.

POLISH EXECUTIVE COMMITTEE—Meets every Monday at Polish headquarters, 484 Noble street; secretary, F. Ciencierski, 484 Noble street.

SEVENTEENTH WARD BRANCH—Every Saturday at 484 Noble street; secretary, M. Pleck, 484 Noble street.

EIGHTH WARD BRANCH—Every Sunday, 3 p. m., at Prokop's Hall, 94th street and Superior avenue; secretary, F. Rudzinski, 8757 Market ave.

TENTH WARD BRANCH—Every Saturday evening at Pulaski's Hall, 15th street and Ashland avenue; secretary, K. Kosturski, 617 W. 29th street.

TWENTY-NINTH WARD BRANCH—Every first and third evenings, Kosciuszki Hall, 48th and Wood streets.

LADIES' BRANCH—Every first Sunday at 852 21st place; secretary, Mrs. B. Kellick, 852 21st place.

EDUCATIONAL CLUBS.

SOCIALIST EDUCATIONAL CLUB—Headquarters and lecture rooms, 1132 Milwaukee avenue; business meeting every Wednesday.

LASALLE POLITICAL AND EDUCATIONAL CLUB—Lecture and reading rooms at 486 S. Halsted street; meetings every Friday night.

ILLINOIS

Locals affiliated with Social Democratic Party, headquarters at Springfield, Mass.

ILLINOIS STATE COMMITTEE meets every second and fourth Friday evenings at 26 N. Clark street; secretary, R. A. Morris, 36 N. Clark street.

LOCAL ALTON—Secretary, Aug. Shipert, 504 Union street.

LOCAL BELLEVILLE—Secretary, G. W. Boyce, 114 N. Gold street.

LOCAL CENTRALIA—Secretary, Anton Baumgartner, Railroad No. 3.

LOCAL GLEN CARBON—Secretary, C. Demmerich.

LOCAL GALESBURG—Secretary, Jno. C. Sjodin, 1057 E. North street.

LOCAL HERRIN—Secretary, F. R. Myers.

LOCAL MONMOUTH—Secretary, R. F. Watson, Box 1099.

LOCAL MOLINE—Secretary, Paul Pressell.

LOCAL NEW BURNSIDE—Secretary, A. O. Mihal.

LOCAL PEKIN—Secretary, G. F. Schmidt, 512 Court street.

LOCAL QUINCY—Secretary, William Heuman, 1229 State street.

LOCAL ROCK ISLAND—Secretary, H. Weyland, 1209 Fifth avenue.

LOCAL GLEN ELLYN—Secretary, Chas. H. Kerr.

LOCAL SPRINGFIELD—Secretary, A. von Behrens, 1349 N. Grand avenue.

LOCAL FREEBURG—Secretary, Jos. Sutton.

LOCAL TRENTON—Secretary, J. J. Shuster.

LOCAL ALTOONA—Secretary, Carl Eliot, M. D.

LOCAL BISHOP HILL—Secretary, A. F. Lindwall.

LOCAL ROCKFORD—Secretary, Henry Nesvahl, 408 Seventh street.

LOCAL BERWICK—Secretary, H. E. Allen.

LOCAL ABINGDON—Secretary, Thos. Wallace.

LOCAL PANA—Secretary, Henry Walter.

LOCAL LINCOLN—Sec., J. N. Bait.

Socialist Temple

120 S. Western Ave.

Campaign Meeting, Sunday, 8:30 p. m. Socialist School, Sunday, 2:30 P. M. (Advanced class taught by J. J. Simons). Social Crusade, People's Meeting Sunday 8 p. m. Socialist Party Meeting, Tuesday, 8 p. m. Ladies' Auxiliary Thursday, 8 p. m. Reading Room Open Every Evening.

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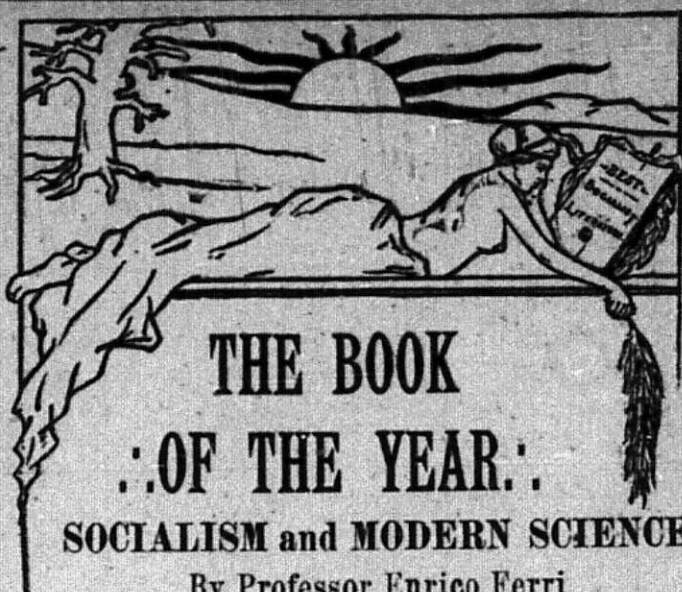
HEADQUARTERS IN REAR BRANCH SOCIALIST PARTY. Every Sunday, 10:30 a. m. Childrens Sunday School. "Sunday 2:30 p. m. Singing Society. "3:30 School for Speakers. Sunday Apr. 29 8 p. m. Lecture by Morris Kaplan. Every Wednesday Branch Meeting. Friday March 9 p. m. Jas. B. Kelly.

ROBOTNIK

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