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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 line 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. 115

CHICAGO, ILL., SATURDAY, MAY 18, 1901.

PRICE ONE CENT.

## THE TEN COMMANDMENTS.

Mental Reflections of the Economic Conditions of the Period in Which They Were Formulated. Comments Upon Each from the Socialist Standpoint. Application of the Decalogue to Two Typical Social Parasites of Today.

There are still a few people who believe, or imagine they believe, that the whole duty of man and the hope of the human race are summed up in the Ten Commandments. And as some of these few are working people, who would be socialist if their ideas on this matter were cleared up, I believe the subject is one that will repay some study on the part of socialists. And let me begin by saying that I do not claim to be an expert on theology. What I shall try to do is merely to point out a few conclusions that any man may draw by applying the economic conception of history (I think "economic" is a clearer word than "materialistic") to the data given us by modern scholars on the teachings of the Bible.

I remember when I was a child I was taught that the ceremonial law of the Jews, with which a large part of the first five books of the Bible are taken up, was intended only for the people to whom it was given, but that the Ten Commandments were a divine law binding on all people in all places and all times. Of course, to bear out this view, an elaborate explanation of each and every verse was given, adapting them to the conditions of village life in Wisconsin in the seventies, and all phrases not applying to such conditions were deftly explained away.

But I want to suggest another method of study. It is to consider what the Ten Commandments really meant to the people who preserved them and the people who obeyed them—or disobeyed, as the case may be. This may help us to see to what extent they are related to modern and universal problems, and it may help us to correct estimate of the moral and intellectual sincerity of those who claim to make the Ten Commandments a rule of life today. Let us then take them up in detail.

I. "Thou shalt have no other gods before me."

This is nothing in the world but a relic of ancient polytheism. Men slowly evolving from the brute and slowly beginning to think, conceived of the forces and the beauties of nature—sun, moon, sky, cloud, thunder, dawn, sex, instinct, etc., under the form of divinities that thought and felt like men and women, only were stronger. As language grew in the many isolated communities, each gave its own names to its gods. As war became the all-absorbing occupation, the strongest god of each tribe came to be worshipped as its leader and protector in war, and the gods of other tribes were regarded as common enemies, any respect for whom would be nothing less than treason to one's own community. Set yourself back three thousand years into this mental atmosphere and you will understand the first commandment.

II. "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in the heaven above, or that is in the earth beneath. Thou shalt not bow down thyself to them nor serve them."

Now this is neither more nor less than a prohibition of sculpture as an incident to idolatry, and in a consideration of it we need to avoid two equally prejudiced views. One is that of the orthodox Christian who tries to cover up the fact that sculpture was prohibited and holds that the reason idolatry was prohibited was because it interfered with a lofty mental and spiritual conception of divinity which had been miraculously given to the Israelites and only needed to be handed down intact to insure their eternal salvation. The other view is that of self-styled free thinkers, who are perfectly orthodox in their capitalism and whose heads were never penetrated by the thought of economic conditions having any effect on the growth of religious ideas. These free thinkers talk as if Moses, whose traditional personality many of them accept with all the artless simplicity of a colored Baptist preacher,—as if Moses had foreseen all the beauties of classic and modern art, and had forbidden sculpture for no other reason than that he was a natural born blackguard.

Now, as between these two mental attitudes there is not much choice. As a matter of fact the prohibition of sculpture and of image worship was a political necessity if the national life of the Israelites was to be maintained. "Art for Art's sake" had not been thought of. Images were made for the purpose of symbolizing the popular ideas of supernatural beings. Now the Israelitish nation had its own official imagery in its temple, and the temple worship was the cohesive force that kept the little nation together so many centuries in spite of the encroachments of powerful neighbors. Now, if private enterprise in the making of images had been allowed to go unpunished, the cohesive force would have been destroyed and the nation would have gone to pieces. Hence the necessity for the second commandment.

III. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

As a youthful Sunday school scholar I supposed this meant that the wicked little boys who recklessly invoked the condemnation of the Deity on their companions were making future trouble for themselves with the said Deity. But of course it had nothing to do with "profane swearing", but was merely an example of the very common effort of religion to make people tell the truth on certain important occasions in spite of their usual habit of prevaricating. It is needless to say that it has never proven very effective. In a society of equals people have usually preferred to tell the truth and in a society of masters and slaves they have usually preferred to lie much of the time, religious considerations to the contrary notwithstanding.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but on the seventh thou shalt do no work, etc. This law, which was by no means the exclusive property of the Jewish nation, was thoroughly sound and salutary. Neither "Moses" nor the Jews are responsible for the folly of our Puritan fathers, who regarded pleasure as wicked any day in the week, and doubly wicked on Sunday. The rest day once a week has been a relief to the working class for centuries; it is an institution that is divine in the rational sense of the word. The one change that will need to come in it has been well pointed out by Bax in "The Religion of Socialism." It is that with the growing complexity and interdependence of modern life it is impossible that we should all rest on the SAME day. This should be recognized frankly and work should be arranged that every one may rest at least ONE day a week. This will carry out the spirit of the ancient law much better than do the people who ride on street-cars to their favorite church, come home to a five-course dinner, cooked by their domestic wage slaves, and then agitate for the suppression of Sunday papers and amusements.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. This command is an instance of the common phenomenon of an outgrown social-economic form calling on religion for aid in maintaining itself against the newer and more efficient form. The family, as an economic unit, with the patriarch as its absolute ruler, was in possession of the field when Hebrew history begins. When the land of the Jews was over-run by the successive armies of conquering nations from east and west, the Jewish people began to get their living by commerce rather than agriculture, and the economic basis of the patriarchal family was disappearing. So the patriarchs availed themselves of religious sentiment to strengthen their position.

It may be urged in reply that honor to parents is a natural duty to which religion properly lends its sanction. But to this I answer that parentage is in itself a mere physiological incident which as such calls for neither honor nor reproach. Father and mother assume grave responsibilities in bringing children into the world. If they meet these responsibilities wisely and lovingly their children will honor them, law or no law, and if not, the case is a sad one and no law will help the matter.

again is too large a subject to be treated in the present article.

IX. Thou shalt not bear false witness against thy neighbor. This is another rational and humane command which capitalism has made obsolete, and which fashionable preachers set the example of disregarding.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Of the original meaning of this command it need only be said that apart from its treating women (and men too), as property, its spirit is to be commended.

It is interesting to note that the English-speaking people, as capitalism developed among them, have kept this command in their rituals but have side-tracked it by allowing the word covet to fall into disuse until there are many who do not realize that it simply means desire. It goes without saying that in our present society the highest praise and honor are given to the man who not only desires his neighbor's property but finds means for gratifying that desire. Under socialism, when the machinery of production is held in common, the tenth commandment will be a rational and workable law, for property will represent the labor of those who enjoy it, and anyone can acquire property by useful labor.

To show just how complete a rule of life the ten commandments offer, let us examine their relations to two typical social parasites, the dissolute and incompetent son of a millionaire, and a tramp who has been denied the opportunity to work so long that he has lost the inclination to do so. We find:

1. Neither has any God before JHVH (none at all for that matter.)

2. Neither makes any images nor worships them.

3. Neither commit perjury; they leave that to the more active members of the capitalist class.

4. They do not work on the Sabbath. This statement will hold good, no matter which day of the week be regarded as the Sabbath.

5. The gilded youth honors his parents as the immediate source of his income. The tramp has no parents to honor; capitalism crushed out their lives many years ago.

6. Neither of them has any desire to kill.

7. The gilded youth has few temptations to commit adultery when his money will buy as many beautiful girls as he desires; the tramp has few opportunities in that direction.

8. As to stealing, the question is one of definition. From the bourgeois point of view, the gilded youth does not steal; while the tramp usually helps himself only to such necessities as the Mosaic law would have allowed him to take.

9. Neither one makes any use of the law courts to injure others.

10. Nothing is left for the gilded youth to covet, and as for the tramp, he has given up hope and has become content with what he gets from day to day.

Just a word in closing. Suppose your religious friend asks you if Socialists, who reject the ten commandments as a rule of life, have any definite standard in their place.

Certainly we have and it is this: When a choice comes between two lines of conduct, take that which makes for the greatest happiness of all concerned. And in general, shape your whole activity so as best to promote the happiness of the whole human race. And why? Not because any superhuman personality requires it, but simply because experience and reason show that by so doing you will gain the greatest possible happiness for yourself.

CHARLES H. KERR.

More subscribers are ALWAYS wanted.

## A MODERN QUIXOTE

Runs a Tilt Against the Windmill of "State Socialism."

### CHAMPION OF COMPETITION

James Creelman's Ludicrous Attempt to Discredit Socialism by Exposing a Bogus Imitation.

Up to the present time the usual objections against Socialism, which its opponents generally mistook for arguments, have been easily met and refuted by the advocates of economic freedom for the workers, until it is becoming plainly apparent even to those who ring the changes upon them that they are fast losing any weight they might have once possessed. The "dividing up" theory was perhaps the first to be abandoned, even the Chicago American frankly admitting that it is no longer tenable; the "human nature" argument has seen its best days, while the "lack of incentive" objection, shows distinct signs of wear. Gradually but steadily the logical power of the Socialist argument aided by the far reaching economic changes that have taken place in the last few years has disintegrated and discredited the silly opposition which based itself upon these threadbare sophistries, until at the present day millions of men in this country have at least partially grasped the idea of economic evolution, mainly through observing the resistless march of industrial combinations as manifested in the enormous trusts of today,

which gave them opportunities which they now deny to others on the ground that competition is wasteful."

It is hardly possible to conceive of more absolute nonsense than is contained in these statements. They only corroborate the truth that millions of people can easily hold half a dozen contradictory ideas in their heads at the same time, without ever bringing them together. Mr. Creelman admits that the genius of Morgan and Rockefeller, the representatives of the trust system, grew out of the competitive system, having previously stated that the trust system was hatched from a "false philosophy" which is equivalent to saying that the competitive system is a false philosophy. But Mr. Creelman never suspects that he destroys his own argument by such reasoning.

Again he states that competition is not wasteful, although Morgan and Rockefeller say it is. If it is not wasteful how can the mere assertion to the contrary give these men the power to deny opportunity to others? If they have such power, and their critic admits that they have, does it not follow that they are correct in their estimate of competition? Does not their power prove it? But these men do not deny opportunity to COMPETE. Any one who possesses means of production can compete with them if he feels so inclined. Mr. Creelman means that no one can SUCCESSFULLY compete with them, which is an altogether different matter. But he himself states previously that the "greatest and best efforts" of men have been inspired by the hope of wealth and power greater than that of their fellowmen." Exactly so. And Messrs. Morgan and Rockefeller have been merely acting in accordance with Mr. Creelman's idea of incentive. They possess wealth and power greater than

## THE SOUTH SIDE STRIKE.

For 1,000 Members and 5,000 Workers' Call Subscribers in Sixty Days. First Conference of the South Side Workers and Organizers Held Last Sunday. Plans for Local Agitation Arranged by Enthusiastic and Determined Party Members.

The Sunday afternoon meeting of the workers and organizers for the South Side, held at 355 E. Sixty-third street, was a great success. The hall was full of active Socialists. The session commenced promptly at 3 o'clock and was continuously in session until 7 at night.

In all of this time there was no speech-making, no parliamentary back talk, nothing but reporting of names, arranging of plans, locating best places for our door meetings, getting lists of the party workers who would give at least one evening each week to the work of the party, making up the lists of those who could speak, those who would go to work to learn how to do so and commence to do so under the direction and help of those now experienced in campaign work, getting lists of those who would recite or sing or play some musical instrument at the outdoor meetings, fixing the plans for getting the 3,000 Workers' Call subscriptions, and perfecting and enlarging the party organization. This was a long bill of fare but the comrades took it through to the end. Ours of the tongue tied comrades was heard to say that it was refreshing to attend a Socialist meeting where a comrade who could not make a speech could take part.

Large Representation. All of the thirteen wards of the South Side except the First and Second wards were represented. It was reported that these wards could be relied on to help make a solid front for the summer campaign. Next Sunday it is expected that every ward will have its active men, every one of them, on hand to complete the work so well undertaken. Meetings will be held at this same hall regularly each Sunday afternoon.

Who Are the South Side Workers? Here is the list of comrades who were not only on hand but were able to make the pledge to give either one evening of each week to work for the party and to report on the work so undertaken and accomplished, or, as is the case with some of our comrades who are part of the time doing night work and others whose professional duties interfere with such a regular appointment, then, in such cases, the pledge is to do the work required, but on any time found to be available. But the usual pledge is for a special evening.

Here are the names: Andrew Johnson, N. A. Ellison, James Ortel, Lawrence Marjau, D. Roberts, Arnold Rasmussen, H. P. Numan, Wm. H. Collins, A. J. Nelson, P. Boswell, Jos. Wanhope, N. J. Nielsen, A. Girrecht, Gus Bartlett, Fred Blane, Wm. Osborne, M. D. C. A. Lancaster, Paul Pierce, Leon A. Shaw, C. Pedersen, P. E. Petersen, P. J. Cassidy, Harman DeBeau, D. W. Smith, Stanley Klendienst, Herman Fribie, and M. H. Taft.

This is only the beginning. It is confidently believed that within the next few days, as the comrades come to understand the plans, they will very generally join this band of workers. The South Side had 2,000 votes for Collins. It is not asking too much to hope that at least one-half of those who want socialism had enough to give their votes for it will want it bad enough to give twenty-five cents each month towards getting enough more votes to get socialism. There is only one way to get them and that is to go after them. Both Comrades Morgan and Comrade Berlyn explained at some length the importance of this work. They showed how helpless the speaker for socialism is when not supported by the workers. The call for the South Side is for workers to do whatever may be needed, and the immediate need is to get the men who are Socialists into the working organizations, and to get the Workers' Call into the hands of every man and woman on the South Side who is willing to read it. The call for workers just now is for comrades who will do this work.

The Speakers List. Here are the men and women who will help to do the talking in the South Side summer campaign: J. Wanhope, B. Berlyn, T. J. Morgan, Mrs. L. E. Forberg, C. Lourie, Leon Shaw, J. W. Johnson, A. Rasmussen, D. Roberts, Paul Pierce, Wm. H. Collins, Peyton Boswell, M. H. Taft, Edw. Gehrs and Walter Thomas Mills.

On the list of those who will add to the interest of the outdoor meetings by recitations are Mrs. G. B. Davies, Miss M. Glover and Miss Lucille Shaw. Both these lists have room to grow and besides, we must have a list of those who will sing or play some instrument of music. But this is a splendid beginning. There are few who can equal either Miss Glover or Mrs. Davies in anything from tragedy to a dialect selection and Miss Shaw is a recent high school graduate with the record of a prize winner in serious work in an oratorical contest.

Here is a summary of the plans: Frangling Ruled Out. Public meeting for propaganda purposes shall not be given to debate between Socialists, debates must be between those who are and who are not

Socialists when before the general public.

Do the Washing at Home. Matters of dispute between the workers, speakers and others must be adjusted at the general meeting of the organizers and workers, the committee of organizers having authority to act in such matters, but subject to a referendum vote when its settlement of any matter is not satisfactory to the comrades involved.

Organizers Will Run Meetings. Organizers will have charge, acting under the directions of the division organizer, of all meetings for propaganda in their several wards and for the time being shall have final authority in all matters which may arise, they will direct the speaking, the canvass for subscribers for the Workers' Call, and for applications for membership in the ward clubs, the taking of collections, the sale of literature, the care of a ward banner, speakers' stands, the police permits and of all other matters connected with the extension of the party work.

Must Attend to Business. The ward organizer will report to the division committee each week, and a failure to do so will be followed by the appointment, by the division organizer, of a deputy for the ward so failing to report who will perform the duties of ward organizer until the ward shall be able to elect an organizer who will be able to undertake the duties of the office.

Weekly Reports. The division organizer is directed to report weekly through the Workers' Call the progress of the work, to make his report not only cover the meetings held in his division but to include, and to make of special importance, the work of the party workers, as it is believed that there can be no better news for our Socialist papers than news about the growth of the Socialist party.

Here is the Work. The house to house canvass provided for is to cover four things, new members, subscribers for the Workers' Call, subscriptions for the organization fund of the district, and the collection of the dues of members in arrears.

All collections, receipts for the sale of literature, sale of Workers' Call cards, stamps for the payment of dues, and all other business with the organizers or division organizers is to be transacted at this weekly meeting, so that all of the errand running by the organizers and the time of the division organizer, for the rest of the week, can be saved for going after the people who are not active Socialists. All of the business of the division will be so transacted.

Seek Co-operation with North and West Sides. The division organizer was directed to confer with the North and West Side organizers for the purpose of adopting common forms for workers and organizers reports, so that there might be so far as practicable, uniform plans and a saving in the cost of blanks.

Reports of sales of cards for the week were only partially made, Comrade Rasmussen had sold eleven, Comrade Horslev 2, Comrade Numan 1, and thirty-nine were delivered and charged to the wards. It is hoped that all of the comrades of the South Side will make their reports next Sunday on the sale of cards, new members and subscriptions for the organization fund.

The collection was \$6.67. Workers' Call cards \$7.75.

The division organizer reported expenditures for the week:

Postage ..... \$2.50  
Stationery ..... .50  
Blank books ..... .20  
Materials for making district worker's map ..... .40  
Car fares ..... .45  
Workers' Call cards ..... 2.50  
Organizers' salary ..... 15.00

Total ..... \$22.73

Receipts:—  
Car fares ..... \$1.20  
Workers' Call cards ..... \$3.90

Remember the meeting, When? Sunday, where? 355 E. Sixty-third street.

During the proceedings the meeting was notified of the unexpected death of one of the most energetic socialist workers on the South Side, Mrs. Laura Willard Taft, and immediately suspended the business on hand to pass the following resolution of sympathy:

Whereas, It has come to our notice that comrade Laura Willard Taft died this morning, and recognizing that in her death the Socialist party has lost one of its most effective advocates and supporters, therefore be it Resolved, That we hereby express our deep sympathy with our bereaved comrade Marjau H. Taft in the affliction that has befallen him, and testify our esteem for the character of his departed wife.



Merely a Friendly Bout --- "Prosperity" Still Continues.

So those belated and bewildered individuals who still believe in the possibility of restoring the economic conditions of twenty years ago, are now reduced to a ludicrous state of alarm, as the spectre of socialism takes ever more distinct shape before their vision. Well aware that the old objections are worthless, they attempt by hysterical appeals and chaotic and contradictory assertions, to exorcise the monster that they see but cannot comprehend. And of this method Mr. James Creelman is a most admirable exponent.

An article from his pen assuming to expose the "fallacies of socialism" appears in the Chicago American of May 17th and its perusal will afford no little gratification to socialists, who will be enabled to judge better of the strength of their cause, through seeing the weakness and puerility of the opposition which its opponents are able to furnish. As "State Socialism" is the dreaded object against which Mr. Creelman warns his readers, it is only fair to admit that he has made out a tolerably good case against it, and as to all socialists, State Socialism and State Capitalism are synonymous terms. Mr. Creelman's query as to how Rockefeller or Morgan would be prevented from dominating when "government ownership" of industries was established, is a question which "state socialists" alone are under obligation to answer—if they can. However to those who see the necessity of a working class revolution as an essential preliminary to the establishment of socialism, the question is not pertinent. State socialism and the trust system according to Mr. Creelman are both "hatched out of the same false philosophy". They are "steps backward, not forward—damnable heresies pregnant with endless misery etc. etc."

Both declare that "competition is wasteful" and Mr. Creelman says it isn't, and goes on to state that it develops individual character and that men's greatest efforts have been inspired with the hope of greater wealth or power than that possessed by their fellow men. "The genius of Carnegie and Morgan," says Creelman, "was awakened by the competitive system

their fellowmen. They put forth their "greatest and best efforts" to secure it and mean to keep it if possible. But Mr. Creelman it seems can formulate the astonishing conception of a society where it is possible for every individual to attain this position. Any person who can perform this mental feat is certainly well qualified to point out the "fallacies of socialism".

Mr. Creelman continues: "The socialist in the United States to-day tells you that if all the great industries in the country were owned and operated by the government the workers would be protected from injustice."

No socialist ever told Mr. Creelman anything of the sort. No socialist postulates a society in which the workers would need "protection". A society in which all were workers would have nothing to fear, as there would be nothing to protect them from and nobody to protect them. Mr. Creelman means "state socialist" and his omission of the word "state" in this instance looks suspiciously like a deliberate trick.



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ADVERTISEMENTS: A limited number of acceptable advertisements will be inserted. Rates will be made known upon application.

EDITORIAL ANNOUNCEMENTS: To return the return of manuscript postage should be enclosed.

Contributions and items of news concerning the labor movement are requested from our readers. Every contribution must be accompanied by the name of the writer, not necessarily for publication, but as an evidence of good faith.



CHAMPIONS THE MIDDLEMAN.

Senator Kyle of South Dakota, who was once an enthusiastic Populist and a violent opponent of Board of Trade, has now seen the error of his former ways and has made a report on the distribution of farm products which admits the grain speculator as a necessary adjunct to such distribution.

A NON UNION "WORKMAN".

The million dollar employe of the billion dollar steel trust from time to time gives evidence through the press that in selecting him as chief supervisor of labor exploitation his employers made no mistake.

most powerful industrial combination in the world, he is superior to such trifles and can say to those who object to that score: "What are you going to do about it?"

THE "HOG COMBINE."

The latest hog combine in the world is reported from Washington, D. C., where it is known by the name of the "Hog Combine," presumably by those who can't get into it.

TO RESTRICT THE SUFFRAGE.

For some time past writers in the Socialist press have been persistent in pointing out that the disfranchisement of colored men in the southern states was merely a preliminary towards a curtailment of the working class franchise regardless of race or color.

to this fact as an "encouraging symptom." The pulpit is not mentioned in the same category, as Mr. Curtis is no doubt aware that from that fortress of capitalism, many voices have already gone forth advocating disfranchisement for the "lower classes."

IN MEMORIAM

Socialism Loses an Able Advocate in the Death of Comrade Laura Willard Taft.

It is with regret that we announce in these columns the death of Comrade Laura Willard Taft, who died unexpectedly at her residence 1719 Escudaba Ave. on the morning of Sunday May 12th.

That we, in the name of the Socialist party of Chicago do hereby express our sorrow and regret over the death of our Comrade Laura Willard Taft, and tender our deepest sympathy towards her bereaved husband, our Comrade Marcus H. Taft.

In the death of Mrs. Laura Willard Taft the socialist movement, not only of Chicago, but of the whole country suffers a great loss.

Weekly Subscription Report.

Table with columns: Wards, Subscriptions, Papers, Totals. Lists subscription data for various wards and totals for the city.

When you hear the workers call for socialism during the coming election, it may remind you that this paper is still on deck.

Socialist Temple Notes.

The announcements for the Socialist Temple are as follows: Sunday-10:30 meeting of the organizers of the Division.

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SNAP SHOTS BY THE WAYSIDE.

Commenting upon the recent speech of General Chaffee, in which he is reported to have declared that come what might the United States and Great Britain would never fight each other, the London "Spectator" remarks that there will be no necessity for fighting, as the American capitalists will soon own everything worth having in Great Britain.

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CORRESPONDENCE.

Chicago May 4th, 1901. Regular session of General Committee held at Schiller Hall, 163 E. Randolph street, with comrade Jas. S. Smith in the chair.

Socialist Pointers.

The subject of union still causes the average DeLeonite to have a fit. There can be no question as to the future if we keep on making socialists.

Socialist Pointers.

The officers and men at Fort Sheridan appear to be great stuff to make heroes of. The little fellows who went into Wall street came out even smaller than they went in.

Socialist Pointers.

We can have socialism in our day if we can get socialist papers to all of the workmen. It appears to be a crime for a clerk to speculate in Wall street unless he happens to be successful.

Socialist Pointers.

It might be well to select the watering place you will not go to this summer, before the rush begins. And now the republicans are going to give us some anti-trust legislation—that is, in their platform.

Socialist Pointers.

The wonderful discoverer has been made that the city council will do anything the rich want to have done. B. Berlyn puts up a cigar of such good flavor that it will almost make a socialist of a man to smoke one.

Socialist Pointers.

Now that election is over and all of the echoes have died away, we do not hear so much about municipal ownership. Cockfighting is to be prohibited in Porto Rico. The people can busy themselves paying the tariff for amusement.

Socialist Pointers.

If the morals of one or two men discredit socialism, what must the standing of the republican and democratic parties be? President McKinley is not putting up at the home of any of the workmen on his trip. He is stopping with those in his class.

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The men who perform the actual labor of raising corn can now go to work to produce a few million dollars for the great corn speculators. Did the laboring men have anything to do with making railroad stock valuable? They are getting nothing out of it but a few miserable jobs.

BOOK REVIEWS.

PERU BEFORE THE CONQUEST, by G. B. Benham; International Publishing Co., San Francisco, Cal.; cloth, 91 pp.

Students of present social conditions will find in this little volume a most interesting study, although the conclusions to be drawn from it are by no means flattering to twentieth century ideas of government.

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meets every Friday and Sunday eve at 8 p. m. at Educational Hall, 445 A'ntage Ave. Good lectures. Business meeting every Wednesday eve. Music furnished by Maplewood Orchestra for all occasions.

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# Why We Are Not Anarchists.

Translated from the Polish.

The individual is to be his own legislator; no one and nothing ought to have any right to dictate laws to him. The will of the individual ought to be the only director of his life. But it is really true, that man's actions are dictated solely by his own will? As a man yields to the necessity of satisfying his hunger and thirst, so he is forced to obey the laws which evolve from the social life of men. If every one of us were so allpowerful, as to be able to satisfy our needs with a single move of our hand, then certainly no one of us would be dependent upon the other. But a move of our hand does not only not suffice to satisfy our wants, but even the most strenuous labor, if done separately, and not in co-operation with others, cannot insure our welfare. If every one of us were our own husbandman, shoemaker, tailor, architect, physician, scientist, etc., would we be able to satisfy all our wants? Never! Although it is true that this was to a large extent the case in former days, but then, there were no such wants; then labor could not be freed, for it was little productive. Just with the increase of wealth, the growth of the productivity of labor, and the evolution of the machine, the socialist thought ripened. To wish to step backward to the primitive times, means to wish to retard the emancipation of labor. What makes the social revolution possible? This mainly—that the wealth of society has grown so abundant that everybody can be assured of having all his needs supplied, that labor becomes so productive, that many of the workers search in vain for work. Now the great productivity of labor is the direct result of the evolution of machinery, collective work, and centralization of industry. In what way then, can a man be independent from his fellowmen, when at every step collective work is required? At present our life is so intricate, so many chains bind men one to another, that there can be no thought of the independence of a single individual, as that there can be no thought of the independence of any of our limbs from the others, or from the whole of our body.

Our ideals of the social structure are however not responsible for the interdependence which exists in society; that dependence is the result of developed social life, and that state of production which leads us to better social arrangements. Now, when we once acknowledge that the man is dependent, then what significance has that anatomy of the individual, spoken of by the anarchists? The single individual will submit to the will of society—not because society has appropriated the right to direct the individual, but because his interests are dependent upon the interests of society. The community of interests then, is the cause of the dependence of the individual on society. Now, there is the question, who is to decide in that reciprocal dependence? Is the individual to rule over society or is he or she to submit to society? There is no third way out of the dilemma, because the individual, who is his or her own lawmaker in things in which his or her interests are tied to the interests of society, rules over it, because he or she hinders it from undertaking such actions, as are, according to the opinion of society necessary to be done. But it will be well to remind our readers that in the present society, the will of the individual rules. The present social structure is based upon the principle of submission of the will of society to the will of the individual. Although according to the anarchists, there shall be no individuals possessing the means of production, nevertheless the rule of the individual still remains.

Besides the anarchistic theory does not agree with the principle of the social ownership of the means of production. How will that property be managed, when every individual, every labor organization, every society or community will separately dictate laws for themselves. Now there is another question, who will determine for instance the quantity of the necessary coal, or any other product? Today that quantity is determined by speculation; therefore, the scope of production is regulated according to the enterprise of the capitalists, who invest their capital in a certain branch of industry. The results of this order of things are overproduction and crises, or in other words to-day labor is organized. Who then is to organize in the future, when the individuals or alliances are to be independent from society? We see therefore that organization of labor does not quite agree with the unrestrained will of the individual. The unlimited liberty of the individual could exist only, if the individual were perfectly independent. Labor with centralized production however, makes such an independence impossible. We repeat what we have said above, that if everybody were able to satisfy his wants by his own efforts, and to make everything by himself, then he would not be dependent upon the labor of others. Production of today, however, is centralized, and uses such means of labor as require the collective work of the whole of society.

Some of the talk on this subject is simply absurd. The Express prints opinions today full of BURLESQUE, MAUDLIN PATRIOTISM, containing such declarations as that leading British lines have reached an understanding not to yield to any temptations American gold may offer, and that every shareholder is willing to lose money for a long time, if necessary, to keep the British flag aloft, and the DIRECTORS WILL ACT FROM PATRIOTIC INSTEAD OF PECUNIARY MOTIVES. There is more of such NONSENSE, WHICH MEANS NOTHING, EXCEPT PERHAPS A SHREWD, INDUC-

Whence came the present centralization of production? It is the result of the tendency, to produce the greatest quantity of goods at the least possible expenditure of energy. Therefore, today, one workingman produces more things than formerly a number of men were able to do. True, the machines and labor saving devices have caused much suffering to the working class, because they deprive them of work; these evil results however are not caused by the saving of labor, but by depriving the working class of its benefits, which are appropriated by the capitalists. Were the working people the masters of the tools of labor and consequently of the whole product of their labor, then every new invention would benefit the whole of humanity. Now, this evermore developing application of technical science, which saves labor and increases its productivity, is possible only with the centralization of industry. The welfare of humanity depends therefore upon our ability to apply our social order to the developing system of production. Socialism says: We submit to the laws of production, but we wish to replace the few exploiting usurpers, by the whole of society. Then all the advantages which accrue from the application of technical science will benefit all men and not, as it is the case today, single individuals only.

The anarchists demand decentralization of industry. If, however, the centralization of production has removed all the deficiencies and imperfections of old systems of production, then it is evident that with the return of the old methods of wealth producing, society will have to give a greater quantity of labor for a lesser quantity of products! The goal of social evolution however, is not the increase of hardship with lessening consumption, but the reverse.

The anarchists promise, that in the future the individual will be perfectly free and independent from others. True, but that anarchistic future will be paid for by slavery. The man, not combining his efforts with his fellowmen, would become the slave of nature and hardships. Anarchy, therefore, although it would remove exploitation, would not increase the welfare of mankind.

Now the socialists say, that we ought to take advantage of the evolution of production made hitherto, and all we need is to transform the private property in the means of production into collective property of the workers themselves. But let us fancy ourselves in the midst of the future society. According to the anarchists, every alliance, community and even individual should be perfectly independent from each other. There is not, and should not be a common administration of things. Therefore, at the exchange of products, every community will proceed separately and independently from each other. From this must result either despotism of a small minority over the whole mass of the people or competition. To-day competition has yet some good points in its favor, because it weakens the capitalists to the advantage of the consumers. In the future social structure however, in which there will be no place for private property, what significance is competition to have? No other but a constant war between the independent communities, alliances, or individuals. Big we all know well, that the lesser the war between men, the greater the social welfare, because, instead of the vain and hurtful loss of energy in strifes and quarrels, there will be a combined effort of all to subdue the forces of nature and to generally increase the wealth. But such combined action of all the members of society, can take place only when the labor of the individual will form a part of whole social labor or, to say the same thing in other words, when labor will be organized. An organization of labor however, is not possible without a general social administration, without the voluntary solidarity of the individual with the interests of the whole of society.

(To be continued.)

## "SIMPLY ABSURD."

How the "Patriotism" of the British Shipowners is Judged by the American Capitalist Press.

The fraudulent nature of capitalist appeals to "patriotism" has been exposed time and again in the socialist press, and although perhaps the effect of such exposures has on the whole been small, owing to popular misconceptions of socialism and all connected therewith, nevertheless some weight may be added to the charge from the confessions of the press correspondents for capitalist papers. Writing upon the effect produced upon British exploiters by the incursions of J. Pierpont Morgan into the marine transportation industry, the London correspondent of the Tribune holds forth as follows:

"Some of the talk on this subject is simply absurd. The Express prints opinions today full of BURLESQUE, MAUDLIN PATRIOTISM, containing such declarations as that leading British lines have reached an understanding not to yield to any temptations American gold may offer, and that every shareholder is willing to lose money for a long time, if necessary, to keep the British flag aloft, and the DIRECTORS WILL ACT FROM PATRIOTIC INSTEAD OF PECUNIARY MOTIVES. There is more of such NONSENSE, WHICH MEANS NOTHING, EXCEPT PERHAPS A SHREWD, INDUC-

## MENT TO ENGLISH TRAVELERS TO GIVE PRECEDENCE TO ENGLISH SHIPS.

There you have it all. From their own mouths they can be judged. When the British capitalist talks of patriotism and the flag, the American capitalist at once exposes the absurdity. Nothing in it, he says, except a shrewd move to make profit by appealing to the patriotism of his countrymen to patronize home industries. The idea that any capitalist "will act from patriotic instead of pecuniary motives" is scouted as absolute nonsense. When Mark Hanna and the gang associated with him wished to secure ship subsidies, they stated that the main object was the patriotic one of having the Stars and Stripes displayed on mast heads in every port on the globe. That was "patriotism" here, but the British capitalist would doubtless designate it as "nonsense which means nothing, except perhaps a shrewd inducement, etc., etc." Every charge brought against capitalism by socialists may be deduced from the utterances of the capitalists themselves.

## LABOR ITEMS.

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

Even the cowboy must go. In Lower California electric searchlights are replacing the night-riders. The tender of each searchlight is provided with a long-range rifle and a telephone.

The Appellate court in affirming the decision of Judge Holdom against picketing by the striking employes of the Winslow Brothers company has but affirmed the fact of the class struggle for perhaps the thousandth time.

It seems after all that the white slave is cheaper than the black slave in South Carolina. The attempt to run cotton mills in Charleston with negro labor has proved a failure and will be abandoned. The negroes would not stick to their work.

An Eastern preacher wrote to 299 labor representatives and inquired why they did not go to church. In answering the replies, he says: "A large proportion of the answers received indicate that socialism has become the substitute for the church."

reports that Job Harriman, of New York, and Max S. Hayes, of Cleveland, have been elected by referendum votes as American secretaries of the International Socialist Bureau, which was established by the last World's Labor Congress, and headquarters of which are in Brussels, Belgium.

The Machinery and Allied Metal Trades National and International Union has declared its intention of going on strike if their demands for a nine-hour workday and a horizontal increase of 12 1/2 per cent in wages is not acceded to by May 20. If this strike occurs it will directly affect 100,000 machinists and will affect indirectly 150,000 men of allied trades.

Prof. Frank Parsons, of Boston, concludes that "if the nation owned the railroads, we could go from New York to San Francisco and return for a five dollar bill." There's little use in pointing out these economies to the people. They are deadly crazy to pay millions of dollars a year to the Vanderbilt and Gould households for the privilege of riding or walk. The American people fairly ache to be robbed. Let the fare go on.

The strike of street railway employes now on in Albany, N. Y., is likely to be a very stubborn affair. Constituted authority is as usual playing an important part. The strikers, aided by a sympathetic public, were able to effectively tie up the street car system. However, the latest advices state that two regiments of soldiers have been sent to protect the companies' property and prevent the public from disturbing "scab" employes.

Sometime ago the DeLeon take S. T. and L. A. took advantage of the ignorance of the garment workers of Cincinnati and roped them in, with their usual blowing. Last week those fellows discovered the humbug, seceded and joined the national union.—The bogus professor also expelled fifteen more of his dues payers from the "parade" for various reasons. Dan's brag and bluster fit him to become the leading heavy villain or comedian in a burlesque show.—Cleveland Citizen.

A gigantic bricklayers lockout has been threatened in New York City. It seems that one of the bricklayers unions are striking for better conditions against a certain contractor. The Mason Builders Association have said that unless the bricklayers go to work immediately they will stop work on all important building operations. This lockout if it occurs it will effect eight bricklayers unions with a membership of about 8,000. Besides suspension of work will directly effect 50,000 men. Indirectly it will effect 200,000.

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

General Committee's Report.

## LOCAL NEWS AND NOTES.

A large meeting of the Painters Union No. 194, on Monday evening had the pleasure of hearing an excellent address on Socialism from Walter Thomas Mills.

Socialists of the West Side are forming a baseball nine and intend to combine propaganda work with pleasure. All those wishing to join please notify Jas. Lambert, 1912 Washington Blvd.

Blacksmiths Union No. 14 will hold a meeting Saturday evening, May 26th, 8 P. M. at 194 E. Randolph street. After the business is transacted comrades J. Collins will be given an hour or so to explain what socialism means to the working class.

A special business meeting of the 23rd Ward Branch will be held on Wednesday evening, May 23rd, at 421 Michigan ave. for the purpose of electing a Ward organizer. All members are requested to attend, as the work to be done is most important.

The open air meeting at Orchard and North Avenue on Monday evening attracted over two hundred people who listened with much interest to an exposition of Socialism given by Comrade Geo. D. Evans. Though the weather was cold, the crowd were warmed up considerably.

Peoria and Madison street meeting brought together an audience of more than 400. August Klenke was the principal speaker while Comrade Adolph Gröthen opened the meeting with a musical selection on the violin, which gathered a large audience in quick time.

The Glaxiers Union at 11 North Clark street was addressed by comrade John Collins on last Monday night. Comrade Collins showed why Union men should be socialists and as there was nobody there who seemed to want to give any reason why they shouldn't, the meeting adjourned apparently well satisfied with what they had heard.

The 13th Ward Branch started its outdoor meetings about 3 weeks ago with very encouraging results. The first two meetings occurred at 11th and 12th streets, the attendance at these meetings being usually very large, promises results in the ward. The meeting at this corner is held every Saturday evening, and a meeting will also be held every Thursday evening at the corner of 13th and North Avenues at the usual hour, 8 P. M.

Comrade Mills addressed the Painters Union on last Saturday at their headquarters on East Madison street. His subject "The Relation of Socialism to Trade Unionism" was listened to with great attention by the audience who seem keenly interested and gave the lecturer a vocal appreciation of his efforts on several occasions during the address. It was the first time that this Union had heard a social lecturer, and the fact that the ice was broken is due largely to the activity of comrade Fritz Hanp, who is a member of the Union and a most energetic socialist.

A meeting composed of machinists of all lodges in Chicago met on last Saturday in the M. M. Hall, La Salle street, to discuss the proposed strike for increased wages and shorter hours. Comrade John Collins got an opportunity to address his fellow craftsmen, pointing out as he had often done before, the antagonism between the capitalists and the working class, and how the latter were handicapped in their fight on the economic field, using events in the recent labor disputes in Chicago as illustrations. If the threatened strike materializes, Comrade Collins will probably get lots of material for further illustrations of the same nature.

## "Army Reform" in Belgium.

The ruling classes of Belgium are considering plans of "army reform," which is sadly needed in the interests of "good government," from their point of view. It seems that a system has been introduced by which the payment of 1000 francs secures exemption from military service and as a consequence the ranks are recruited wholly from those classes who cannot afford to pay the blood tax. This system has its disadvantages however, the chief among them being that "were a revolution to break out, the army could not be depended on" as was illustrated in the recent labor disputes in the mining districts, where the soldiers refused to fire on the "mob". So dangerous does this appear that the "reformers" are about to introduce a bill abolishing the ransom and compelling all to serve in the ranks irrespective of wealth or class. But with the usual hypocrisy natural to capitalism this measure is put forward as a "belief in the principle that patriotism demands personal sacrifices."

But a double hypocrisy becomes necessary. The whole scheme is said to be subordinate to the defence of the "frontier" so that in case of hostilities between Germany and France the soil of Belgium might be kept from becoming a battleground for both belligerents. When it is considered that upon a war footing, the forces of the two countries mentioned considerably outnumber the whole population of Belgium, the falsehood of this pretext becomes thoroughly apparent. If the combatants felt inclined, or military advantages could be gained by using Belgian territory as a theatre of war, nothing that Belgium could do would prevent them. The plain fact of the matter is that the proposed "reform" is merely an effort to make the army a more reliable weapon against the working class, and the fact that it shows a disposition to object to such usage strikes more terror to the heart of the Belgian capitalist class, than if the armies of France and Germany were increased tenfold.

## Expansion Southward.

It is now stated that the Standard Oil Co. has acquired control of the Mexican Central Railway, and that a Standard Oil man will be elected president. Only recently a son of Hety Green returned from a visit to that country and reported that he discovered a strong desire for annexation to the United States on the part of the "better class" of Mexicans, and already our enterprising capitalists are taking measures for its realization in the future by the modern methods of acquiring "interests" that will ultimately demand a suitable administration of political affairs to accord with them. The universities have already got the cue

also, and now the Professors are talking of South America as the "economic complement" of the United States, and asserting that this country must control the hemisphere as far South as Cape Horn. "It may," says Dr. Edward Meade of the University of Philadelphia, "violate some of our ideas and precedents, but our trade demands it." It is not difficult to deduce the ultimate absorption of Mexico as but the commencement of this program.

## Business Theology.

In giving advice to British iron and steel manufacturers recently at a banquet in London, the unctuous Carnegie is quoted as follows in the press dispatches:

Mr. Carnegie said the Bible taught, "Seek ye first the kingdom of heaven, and all things will be added unto you." He, Mr. Carnegie, would say to them; "Seek ye first the United Kingdom and the markets of the world will be added unto you." The way to get hold of foreign markets, he said, was to conquer the home markets.

"All things" evidently don't include the "markets of the world" in Carnegie's opinion, or he would have contented himself with urging his hearers to "seek first the kingdom of heaven." But Andy evidently knew that he could not fool his capitalist hearers, by giving advice which is meant now-a-days for the propertyless classes alone. He was well aware that they themselves were pastmasters in the art of preaching this creed to their wage slaves, and that unless he could put his advice in the form of a cold materialistic "business proposition" it would fall on deaf ears. The British conquest of the "markets of the world" was greatly facilitated in the past, by encouraging the working classes to "seek first the kingdom of heaven," the earnest seeker being usually too much engaged in the business of "seeking another world," to discover the fact that he was being robbed in this one.

However while "conquering the home market" may be sound advice from the capitalist point of view, it is a rather doubtful solace to the British exploiter, for the reason that the task seems impossible. The ungrateful, lazy, stupid, British workman can not be induced to help his masters to achieve this conquest. He is so foolish that he actually refuses to cram two or three days work into one, and doesn't seem to care a straw whether the home market keeps or not. And worse still, as regards the "kingdom of heaven," he shows unmistakable signs of giving up the search. All this is well known to both Carnegie and the British capitalists, and the latter understand perfectly that the seeming advice given them by an American labor-skinner is in reality merely an ill-concealed chuckle over their inability to intensify the labor of their unwillng wage slaves.

## "BUSINESS MORALITY."

Swindlers Exposed on One Page of a Chicago Daily and Advertised on the Other.

It is a notorious fact that fraud and humbug have so permeated the entire structure of present society that it is an exceedingly difficult task even for those who attempt to expose some phase of it, to avoid unconsciously dealing in the same article. Some of these attempts are certainly ludicrous in this respect, from the fact that the demands of "business" have so blinded the writers that they are unable to perceive the inconsistency of denouncing one particular form of fraud and ignoring its connection with scores of others which spring from the same source.

For instance, the Chicago Tribune of last Sunday prints a front page article exposing the practices of clairvoyants, fortune tellers, card readers, etc., who in the city of Chicago alone annually fleece the "gullible public" to the amount of \$2,500,000. The entire article is devoted to demonstrating that these people are ignorant pretenders whose claims to the possession of occult powers are merely impudent and shallow impositions upon the credulity and superstition of their patrons. Such being the case it might be supposed that the Tribune would, "in the interests of the public," refrain from becoming a party to the schemes of these impostors. But the reader who would jump to such a conclusion, would in reality prove just as credulous as the dupes of the clairvoyants exposed on the front page of the Tribune. By merely turning to the advertising columns of the same paper he would find that almost half a page of advertising space is devoted to the prospectuses of those rogues, for which no doubt the Tribune is paid at the usual rate. Although the only logical conclusion to be drawn from this is that the Tribune in advertising these fakirs is equally guilty with them in robbing the ignorant and credulous, yet such a charge can be instantly disposed of by pleading "business necessity," a plea which can be used with equal force by any of the impostors who advertise in its columns.

If the Tribune professed a belief in the powers claimed by these adventurers, if it even held that such powers were of doubtful value, some excuse might be put forward, but when it states positively that these fakirs annually obtain a large sum of money by swindling, and then becomes a party to the fraud by allowing them to display their bait in its columns, it is difficult for any one of average intelligence to draw much of a distinction between them, in the matter of rascality.

Yet the entire business world is made up very largely of contradictions of this sort, with the trifling difference that custom has labeled some of them as legal and respectable while others are regarded as illegal and disreputable.

# "The Power Behind The Throne."

Capitalist Private Property and its Relation to the "Levee"

With the appointment of a new chief of police it was pretended by many and expected by some, that the maldorored district known as the "levee" would undergo a severe purging under the new regime. Several "raids" were made in the district, a few scores of the most notorious habitués were given a ride to headquarters in the patrol wagons, several professional beggars were also caught in the net, and half a dozen "joins" where robberies had been committed were closed by order of the new chief, a few gambling outfits have been seized and confiscated, and the inhabitants of the levee were represented in the vigor displayed in suppressing their nefarious practices. The new broom had to all appearances been prepared for the proverbial "clean sweep." But it also speedily became apparent that a halt was to be called upon the sweeping process. The levee politicians got to work, with the result that one notorious dive was "suppressed" and reopened for "business" three or four times within forty-eight hours. The press at once began "deploring" the influence of the barrel house politicians and caricaturing "Hinky Dink" and other statesman of the same type, as "the power behind the throne" which prevented Kipley's successor from carrying out the "levee" cleaning scheme with which his official career was to be so auspiciously started.

The folly of "vice crusades" has been frequently pointed out in the columns of this paper, and the "reformer" had at least one retort to fall back on, viz. that the police were not doing their duty. It was also charged that the levee was a source of income to the police officials, which they might naturally be supposed to conserve so long as it was profitable. Now, however, it cannot be denied that the new chief is really making the attempt, and yet it is already plain that his efforts will be rendered abortive. The police, be they ever so willing and earnest, cannot abolish the levee, nor even can the police and the Mayor acting in harmony accomplish that task, and if their efforts were seconded by all the reformers, Y. M. C. A.'s and W. C. T. U.'s in the city the result would still be the same. Nor can all the "Hinky Dinks" and "Bathhouses" in the district, with all their followers, all the political bosses, heeled, saloonkeepers, grafters, burglars, bunco steers, and confidence men, preserve it, if once its abolition is agreed upon by those who really possess the power, the owners of property in and around the district, and the various property interests connected therewith. The "levee" is a product of capitalism—a power against which mayors, police chiefs, reformers, temperance fanatics, politicians, divockers, ward heeled and the "saloon element" are equally helpless. The levee depends for its existence upon a multitude of prominent, respectable, God-fearing, church going, labor skinning, profit mongering, interest drawing, rent collecting, mortgage owning, loan broking and land jobbing citizens, all of whom are engaged in the business of living from the labor of others, and who take toll indifferently from everything in the shape of property that can be made to yield it. The church, the brothel, the Salvation Army headquarters, the thieves' resort, the drug store, the basement dive, the corner grocery, the saloon, the day nursery, the shoeing gallery, the 18-cent lodging house, the pawnshop, anything, everything, that will bring them rent interest and profit, is leveled upon, and will be preserved just as long as the land and buildings cannot be made to yield more in other branches of capitalist "industry." When the "levee" property ceases to do this it will lose its character, not as "property," but as "levee" property, and then, and not before, the levee will disappear from the district; it now occupies to re-appear elsewhere. The "enrichments of business," that is, better paying "business" than is now conducted there, is the only means by which the "levee" can be "cleaned." When it becomes more profitable to erect fifteen-story buildings, large wholesale and retail stores, etc., upon the ground now occupied by shabby and filthy structures, the latter will disappear and the moral (?) tone of the neighborhood be raised accordingly. When this time arrives, it cannot be preserved as a source of income to police officials, neither can the saloon-keeping alderman with all the political rip-rap of the neighborhood interfere effectually to prolong its existence as "the levee." All the fifth, vice, prostitution, beggary, drunkenness, and thievery which now characterize it will emigrate to other districts, and will be accommodated by the property owners of those districts, if more rent interest and profit accrue from the new arrivals.

"Welcome the coming, speed the parting guest."

But this time is not yet. Levee property is as "sacred" as any other, and even if it is put to "base uses," must not be injured. Men who own it in many cases also own property that is thoroughly "respectable" or have "business relations" with those that do. Let us suppose that one of these men owns certain property there. Say four rent-paying houses, a saloon, a drug store, a brothel and a lodging house. He does not care anything about the character of the industry carried on in them so long as the rent is regularly paid. A banker in La Salle street, a man with large "business" connections, holds a mortgage for say \$25,000 upon this property, upon which the owner must pay the interest as promptly as he makes the tenants pay the rent. Everybody is of course entitled to a fair pro-

fit from his investments; so runs the dictum of capitalism.

Now suppose a new and zealous police official gets into office and sets about cleaning up the "levee." Everybody, outwardly at least, approves of his intentions and he gets busy. A man is robbed in the saloon of our property owner, and the zealous police official promptly closes the place. Next morning it is opened by order of the Mayor. What has happened? The public are informed that the saloonkeeper had a "pull" big enough to secure the powerful intervention of say "Hinky Dink," who has a still bigger pull. They get to work on the Mayor and the result is that the combined pull of the saloonkeeper and "Dink" and various other denizens of the levee is too strong for the chief, and the house is opened next morning. But the owner of the property and the mortgage banker in La Salle, street with large "business" connections, they of course didn't do a thing. They were altogether too "respectable" to be mixed up in such a matter. They left it to the saloonkeeper and "Hinky Dink," who appears next day in a cartoon as the "power behind the throne."

The banker wanted his interest on the mortgage, which depended upon the owner receiving his rent, which depended in turn upon the premises being "open for business." The brewing corporation, which supplied the saloon with liquor and probably owned the fixtures, makes no protest in public, although its shareholders, want dividends quite as much as the banker wants his interest and the owner his rent. The other property owners also remained silent though they know that vacant houses reduce rents generally, and the holders of their mortgages also said nothing. These people all skulk behind the supposedly evil influence of "Hinky Dink" and the "public" are hoodwinked into believing that the latter individual and his type are all powerful in preserving the "levee" as a hot bed of vice and crime.

Enough has been said to show that an endless chain of property owning interests is responsible for the levee, although carefully concealed from the public gaze. And the links of this chain are welded more closely together than is generally supposed. Very often the brewery director is also a bank director, the mortgage holder may be a shareholder in the brewery, and even the levee property owner may hold mortgages on other property, stock in the brewery trust, etc. And the entire group may, and indeed often do, form part of a fashionable congregation whose pastor pushes the "vice crusade" with perditional vigor when the appropriate time for that manifestation of capitalist morality occurs.

And it is in these men and their connection with the business world, that the "pull" resides; and not in the shallow and unlettered sixth rate politician who runs a gin mill in some part of the pest hole, and who is looked upon as "shrewd" by the still more ignorant rabble who congregate in his "place of business." These men who pretend to sneer at the "Hinky Dinks" and the "Bathhouse Johns," and deplore their "influence" in politics, are of all people the most responsible for them, through using them for the conservation of property interests on the "levee." They are the modern prototypes of those whom Christ referred to as "whited sepulchres filled with rottenness and dead men's bones." Outwardly respectable, they support vice and crime, by turning it into profit, and peevishly skulk behind some petty and vulgar politician whom they affect to despise. Often posing as "reformers" themselves they destroy even the small possibilities of reforms that perhaps might be effected under capitalism. And in this they have the tacit support of every upholder of capitalist property throughout the country. They understand thoroughly that the immediate abolition of the "levee" by an indiscriminate closing of the dens of vice and crime from which they extract tribute in the shape of rent, interest and profit, is impossible while business interests remain supreme, and that consequently every attempt to do so must prove abortive.

Private property in the means of production or in other words, capitalist property, is at once the creator and preserver of the "levee" with all its nameless abominations. "Moral waves, vice crusades," good intentions, or a zealous police administration cannot seriously interfere with it while capitalism remains. The best that can be accomplished is the shifting of its occupants to another district, and that itself is inevitable at the proper time, when the demands of business decree its removal. But its complete abolition involves the disappearance of capitalist property, a task that is reserved for socialism alone.

## Organizer Elected.

The Convention of the South West Division Saturday was a representative gathering, there being 23 delegates from the eleven wards. F. G. Strickland was elected Organizer of the Division and directed to begin his work next week, pending the indorsement of the General Committee. It was voted to recommend to the Ward Branches that they assess themselves 10c per week per capita dues-paying members to start this work. The first effort will be to perfect the organization and strengthen the propaganda, especially the sale of and securing of subscriptions to, the Workers Call.

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

**Don't Forget!**  
**The Workers' Call**  
**PIC-NIC**  
 will take place July 14 1901, at  
**Gardner's Park**  
 1294 S. Michigan Ave.  
 Tickets 25 Cts.  
 Make No Conflicting Engagements.



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.

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.

A MODERN QUIXOTE

(Continued from page 1.)

ernment ownership" or "state socialism" as its "issue" is already in embryo, and it is the birth of this monstrosity that Mr. Greelman is anxious to prevent if possible.

Open Air Meetings.

Saturday—Union and 12th streets, 8 p. m. Speakers, F. G. Strickland and Sam Robbins.

Saturday—Kedzie and 12 streets, 8 p. m. Speakers, E. M. Stangland and A. M. Simons.

Saturday—3 p. m., Carpenter street and Milwaukee ave. Speakers, B. Beryn and G. D. Evans.

Saturday—Paulina and Milwaukee, 8 p. m. Speakers, M. Caplan and J. Fox.

Saturday—120th and Lowe av. Speakers, Walter Theodore Mills, Leon Shaw and Miss Maude Glover.

Saturday—25th and 42nd ave. Speakers, H. P. Keush, Walter Huggins and Aug. Klenke.

Sunday—8 p. m., State and Congress st. Speakers, M. Caplan and Sam Robbins.

Sunday—3 p. m., State street and Congress. Speakers, Walter Huggins and J. F. Brennan.

Sunday—3 p. m., California and North ave. Speakers, J. Fox and Aug. Klenke.

Sunday—8 p. m., Peoria and Madison streets. Speakers, John Collins and J. S. Brennan.

Sunday—3 p. m., 4th ave. and Lake street. Speakers, E. M. Stangland and J. S. Brennan.

Monday—8 p. m., Orchard and North ave. Speakers, J. H. Bard and Aug. Klenke.

Wednesday—8 p. m., 24th and Oakley ave. Speakers, M. Caplan and Walter Huggins.

Wednesday—8 p. m., Robey and Chicago ave. Speakers, Aug. Klenke, Sam Williams and J. N. Bartels.

Wednesday—8 p. m., Irving Park blvd. and Lincoln ave. Speakers, J. H. Bard and G. D. Evans.

Thursday—Madison and California, 8 p. m. Speakers, B. Beryn and J. S. Brennan.

Thursday—8 p. m., Clark street and Walton place. Speakers, K. Morris and Sam Robbins.

Hall Meetings.

Friday—Lectures every Friday evening at 27th Ward Club room, 265 North Wellington street, near California av.

Sunday—8 p. m., Educational Hall, Armitage and Milwaukee ave.

Friday—8 p. m., Educational Hall, Armitage and Milwaukee ave.

A Successful Plan.

About four months ago there was noted in these columns a plan for increasing the circulation of the Workers' Call proposed and put into execution by the Twenty-fifth Ward Branch, socialist party. The plan in brief was as follows: Members of the branch started a pledge list and circulated it among the comrades living in the ward.

The money thus raised being applied to the payment of three months subscriptions to the Workers' Call for names selected at random from the lists of registered voters in that ward. The intention was as soon as the three-months subscription expired, to have members of the branch to solicit for renewals and get as many as possible to become regular readers. The work was pushed with energy, the result being that within a few weeks several hundred such names were added to our mailing list from Lake View.

Two weeks ago the first lot of three month subscriptions expired and the members of the branch started out to secure renewals. The result was very satisfactory. About 40 per cent of those whose subscriptions expired bought Workers' Call postals and will continue to have the paper a weekly visitor.

The Twenty-fifth Ward Branch are

still bringing in three-month subscriptions and will continue each week to sell an unusually large number of cards in consequence. Their plan has been tried and has proved an excellent mode of propaganda. It might be well for other branches to discuss this scheme, and see if it is not possible to put in operation in other wards.

Press Fund Association.

On Saturday, May 11th, the Socialist Temple, 120 S. Western avenue, was occupied by an earnest and determined body of socialist workers who met together for the purpose of perfecting an association to raise funds for and increase the circulation of the Workers' Call.

The meeting was called to order by Organizer Klenke and Comrade Daly of the 13th Ward was elected chairman with Comrade Kennedy as secretary.

The chairman called upon Comrade Eiseaman to address the meeting upon the plans which he had in view to form the association, which the latter complied with in a brief and distinct speech.

Upon motion it was decided to organize a Workers' Call Association and various plans were taken up and discussed at length by different party members.

Upon motion a committee of four, consisting of Comrades Woodman, Strickland, Huggins and Eiseaman, were elected to draw up a constitution for the association.

Comrade Eiseaman was elected temporary chairman and it was decided that the dues should be 25 cents per month.

The meeting then adjourned until Wednesday, May 15th, on which date the committee on constitution will report and permanent officers be elected.

KNOWLEDGE IS POWER

Socialists must Equip Themselves to Make Propaganda from Current Events.

One of the greatest needs of American Socialists has long been a book that should, at once, give a thorough, scientific explanation of socialism in all its phases so as to make a reliable text-book for socialists, and still be so simple in its language and elementary in its treatment of the subject that it could be put into the hands of new inquirers.

A book recently published by Professor Emile Vandervelde, of Belgium, entitled "Collectivism and Industrial Evolution" seems to fill this long felt want. Already it has been translated into the German, Russian and Italian languages. The first part of the book is very pertinent to present conditions in America, dealing with the subject of capitalist concentration and the disappearance of the "peasant proprietors," "artisans" and "small retailers."

This is discussed with a wealth of illustration and argument nowhere else to be found. "The Progress of Capitalist Property" is then traced through the successive stages of corporations, monopolies and trusts. The attempts of capitalist writers to explain this process of evolution are then taken up and thoroughly answered.

The second part of the work deals with "The Socialization of the Means of Production and Exchange" and is by far the most exhaustive study of the transition from capitalism to socialism that has yet appeared. The final chapter discusses the objections to socialism in a thoroughly satisfactory manner. Of the book as a whole, it is not too much to say that it is destined to become the standard text-book of International Socialism and the greatest propaganda work yet issued.

This book is soon to appear from the press of Charles H. Kerr & Co. The Workers' Call has made arrangements with publishers whereby it obtains a limited supply of the book which it will offer as premiums to its subscription hunters. The book will retail at 25c. Arrangements have been made to give a copy of "Collectivism" with every new yearly subscription for the Workers' Call. Comrades desiring a copy of this book should bring or send their subscription to this office as soon as possible. Names will be filed and a copy of the book sent to addresses as soon as it is off the press.

Your slavery rests on your neighbors' ignorance. Give him a Workers' Call to help break your fetters.

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, 38 N. Clark street.

COMMITTEES.

GENERAL COMMITTEE meets first Saturday of every month at Schiller Hall, 3rd floor, Schiller Bldg., 164 E. Randolph street. A. W. Lindgren, secretary, 147 Roscoe street.

EXECUTIVE COMMITTEE meets every Monday at Workers' Call office, 38 N. Clark street, Room 1; secretary, A. W. Lindgren, 147 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 Hotel, southwest corner Van Buren and Sherman streets; secretary, Leo Marenton, 497 Wabash ave.

SECOND WARD—Sunday at 3 p. m., 214 Wabash avenue; secretary, Rice Washbrough, 175 E. 22nd street.

THIRD WARD—Headquarters, 235 S. State street; meets every Monday at 8 p. m.; secretary, S. E. Yeomans, 236 State street.

FOURTH WARD—Meets every first and third Monday night at 210 South Halsted street; secretary, Joe Trentz, 259 E. Twenty-fourth street.

FIFTH WARD—Every second and fourth Tuesday at 379 S. Halsted st.; Sec. George Mitchell, 1223 25th st.

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

SEVENTH WARD—Meets at Forest-er's hall, 6212 Cottage Grove ave., every Thursday at 8 p. m.; Sec., Peyton Boswell, 6037 Washington ave.

EIGHTH WARD—Every Saturday 8 p. m., at Sherman Hall, 510 Commercial ave.; Sec. M. H. Taft 9206 Commercial avenue.

NINTH AND TENTH WARDS—Meet every 1st and 3rd Monday at 188 Halsted street; secretary, Geo. L. Rosenberg, 510 W. Twelfth street.

ELEVENTH WARD—Every 2nd and 4th Thursday at Jucswitch Hall, cor. 21st street and Paulina street. Robert Plotter, 400 Washburne ave.

TWELFTH WARD—Every Friday 8 p. m. at 124 Twenty-fourth street, near Oakley avenue; secretary, G. J. Sindelar, 1198 S. Albany av.

THIRTEENTH WARD—Every Sunday morning, 10:30 A. M., at Socialist Temple, 120 S. Western avenue; secretary, James Lambert, 1612 Washington boulevard.

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

FIFTEENTH WARD—Headquarters at 894 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, 199 W. Huron street.

EIGHTEENTH WARD—First and third Wednesday at 417 W. Madison street; secretary John Gillespie, 417 W. Madison street.

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

TWENTIETH WARD—Every Thursday at Socialist Temple, 120 S. Western avenue; secretary, James S. Smith, 412 W. Madison street.

TWENTY-FIRST WARD—Every 2nd and 4th Wednesday at Senefelder Hall, 565 Wells street. Secretary, R. A. Morris, 28 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, 165 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, 883 Sheffield avenue; secretary, G. A. Herold, 877 Osmond.

TWENTY-SIXTH WARD—Every first and third Tuesday, cor. N. Leavitt and Rose Plaisie av. A. Johnson, secretary, 233 Cuyler av.

TWENTY-SEVENTH WARD, No. 1—Meets every Friday at 365 W. Wellington street; secretary, Wm. H. Lemingwell, 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. Eiseaman, 1116 Armitage avenue.

TWENTY-SEVENTH WARD No. 5—Secretary, Daniel Zatzke, 1151 N. Fifty-seventh court.

TWENTY-SEVENTH WARD, No. 6—Secretary, James Charbonneau, 2168 N. Whipple street.

TWENTY-EIGHTH WARD—Every Wednesday at headquarters, Socialist Hall, Armitage and Milwaukee ave. Secretary, Chas. Ehnborn, 179 Johnston avenue.

TWENTY-NINTH WARD—Every Monday at 49 Bishop street; secretary, Nick Krump, 413 W. Forty-second street.

THIRTIETH WARD—Secretary, F. W. Fisher, 1226 Westworth avenue.

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

THIRTY-SECOND WARD—Meets second and fourth Monday at 692 Halsted street; secretary, Charles F. Lowrie, 6401 Farnell avenue.

THIRTY-THIRD WARD—Every second and fourth Wednesday evening at 115th street and Michigan avenue; secretary, G. E. Denne, 11437 Perry av.

THIRTY-FOURTH WARD—Secretary, H. C. Johnson, 229 W. Monroe st.

THIRTY-FIFTH WARD, No. 1—Secretary, J. M. Crook, 196 N. 52nd ave.

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

GERMAN BRANCHES.

KARL MARX CLUB—Every second and fourth Monday evenings at 399 Larrabee street, near North avenue; secretary, O. Gritski, 637 N. Halsted.

FREDERICK ENGELS CLUB—Meets at 49th and Bishop sts.; secretary, Henry Steiner, 240 W. 46th street.

EIGHTH WARD GERMAN CLUB—Every first and third Friday evenings at 9160 South Chicago avenue; secretary, Ferdinand Jahnke, 1913 Ave. K.

TWENTY-SIXTH WARD GERMAN CLUB—Every 1st and 3rd Thursday evenings at Social Turner Hall, Belmont and Paulina.

POLISH BRANCHES.

POLISH EXECUTIVE COMMITTEE—Meets every Monday at Polish headquarters, 484 Noble street; secretary, F. Cienciera, 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, 54th street and Superior avenue; secretary, F. Rudzinski, 5757 Market ave.

TENTH WARD BRANCH—Every Saturday evening at Pulaski's Hall, 18th street and Ashland avenue; secretary, K. Kosturecki, 617 W. 29th street.

TWENTY-NINTH WARD BRANCH—Every first and third evenings, Kosciuszki Hall, 49th and Wood streets.

LADIES' BRANCH—Every first Sunday at 822 21st place; secretary, Mrs. B. Folick, 852 21st place.

EDUCATIONAL CLUBS.

SOCIALIST EDUCATIONAL CLUB—Meets every Tuesday at 5 p. m., at 1625 Milwaukee av., in rear.

LASALLE POLITICAL AND EDUCATIONAL CLUB—Lecture and reading rooms at 485 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, 26 N. Clark street.

LOCAL ALTON—Secretary, Aug. Ship- pert, 804 Union street.

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

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

LOCAL GLEN CARBON—Secretary, C. Demmerich.

LOCAL GALESBURG—Secretary, Jno. C. Ejdoid, 107 E. North street.

LOCAL HERRIN—Secretary, F. R. Myers.

LOCAL MONMOUTH—Secretary, R. F. Watson, Box 1029.

LOCAL MOLINE—Secretary, Paul Pressell.

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

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

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

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

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

LOCAL SPRINGFIELD—Secretary, A. von Behrens, 1340 N. Grand avenue.

LOCAL FREEBURG—Secretary, Joe Sutton.

LOCAL TRENTON—Secretary, J. J. Stauser.

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

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

LOCAL ROCKFORD—Secretary, Henry Nevaunt, 409 Seventh street.

LOCAL BERWICK—Secretary, H. E. Allen.

LOCAL ABINGDON—Secretary, Thos. Wallace.

LOCAL PANA—Secretary, Henry Wal- ser.

LOCAL LINCOLN—Sec., J. N. Balt.

EDUCATIONAL HALL

HEADQUARTERS IN WARE BRANCH SOCIALIST PARTY, 84 Armitage Ave.

Every Sunday, 10:30 a. m. Childrens Sunday School.

Every Sunday 2:30 p. m. Singing Society.

Every Sunday 3:30 p. m. School for Speakers.

Every Sunday 8:30 p. m. Lecture by Morris Kaplan.

Every Wednesday Branch Meeting, Friday March 8 8 p. m. Jas. B. Scully.

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120 S. Western Ave

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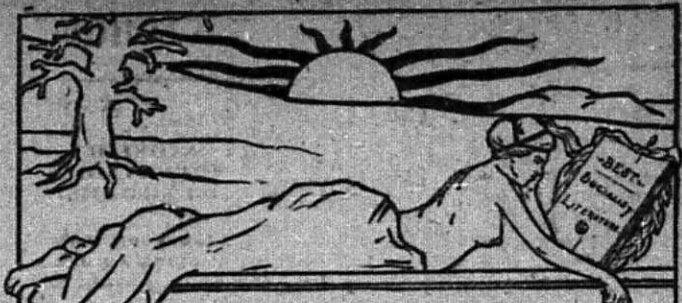
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Several months ago we tried the experiment of offering the INTERNATIONAL SOCIALIST REVIEW three months to eight new names for a dollar. We kept the offer open but a short time, for the amount of labor involved in handling the short-time subscriptions to so great that it meant a certain loss to us if we did not keep a large portion of the subscribers. We have justified checking up our list and we are pleased and encouraged to find that over three-fourths of these trial subscribers have renewed for a year. We therefore make this new offer, the most liberal offer yet made on any high-class socialist magazine: For one dollar we will send the International Socialist Review three months to different addresses in the United States or Canada, but outside the city of Chicago, and to additional names sent at the same time for ten cents each. Observe that the offer applies to New Subscribers only, and that each copy must go to different names; our price for ten copies three months to one address is not \$1.00 but \$2.10. Six cents must be added for postage on every Chicago address. If you cannot send so many as ten trial subscriptions, we will accept smaller number at fifteen cents each, but with a very little trouble you will find ten people who will thank you for the chance of getting thirty cents worth of the best reading matter for ten cents. We do not send sample copies free, but will send you two sample copies postpaid for ten cents. Fill out the blank below and return it with \$1.00 to

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