

THE WORKERS' CALL.

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

VOL. 1.—NO. 23.

CHICAGO, ILL., AUGUST 12, 1899.

PRICE ONE CENT.

PLENTY OF WORK

So Says the Capitalist Press About the Present Situation.

THE DECEPTION EXPOSED.

Character and Location of the Pretended Employment—Proof of the Lie Found in the New Employment Offices.

The capitalist press at the present time is filled with stories of the vast number of places that are waiting for laborers, and the fussy (?) papers are all bringing out their collection of "was" jokes (?) and polishing them up with additions about the job seeking man. In the meantime three men in the city of Chicago committed suicide during the past week because they could find no work and preferred a sudden to a lingering death. The public employment offices are crowded to overflowing during every moment that they are open and strikes are being lost on every hand because of a multitude of "scabs." This latter indication is more significant than all the others. If for a single moment the army of the unemployed were actually removed, there could be no lost strikes. Where did all the laborers come from to take the places of the Brooklyn and Cleveland street car men, the New York tailors, the Chicago stock yards laborers, and all the hosts of workers who have been striving to secure a few privileges from their masters?

But we are continually told of hosts of men who are wanted here and there. To begin with, the majority of these fabulous places are in the "next town," and like "tomorrow," they are hard to find. When at last they are traced to their location, if not found to be entirely myths, they belong, almost without exception, to one of two classes. They are either railroad or farm laborers. Regarding the first, it has long been notorious that the railroad camps of graders were little else than prisons, in which the men were kept and exploited as long as they could endure it, and then turned loose and left to make their way home, having been compelled to pay out practically all their wages for "company board." Under these conditions it is no wonder if laborers are a little shy of accepting the glittering offers displayed on the bill-boards of the employment agencies, especially when two or three dollars are demanded before the place can be secured in the first instance.

The other great opportunity that is supposed to be open to every willing worker is the harvest fields of the west. This is so persistently pushed forward that it deserves a little more consideration. It must be understood that these places are all several hundred and many times thousands of miles from the laborer's home. He is expected to have the car fare necessary to get him there. He is supposed to be either single or else to have a family with the ability to live on faith until he has secured a position and earned something above board and lodging to send home. He is to be perfectly willing to separate himself from his family and break up his home for the few weeks work he will get, for it must be remembered that the rush of work on the farm, especially in these days of modern farm machinery, lasts but a very few weeks, when the laborer is again turned loose hundreds of miles from home, with a tie pass for a return ticket. Again, farming is a trade, especially today, and a man who has always been accustomed to city life would be about as useful on a great farm as a fifth wheel to a wagon. The fact is that the farm affords a bare existence during about ten months in the year to a few men, and then for a couple of months it pays ordinary wages to quite a number of men. These men must remain for the other ten months in the city and find some employment there. But these months are the ones in which employment is most scarce in the city, and to leave it for the will-o'-the-wisp of farm work means starvation during the most of the year. Even if they do secure work, it is apt to be of a kind that absolutely unfit them for farm work at other times. Modern industry demands that a high specialization of skill and then modern industrial conditions insist that the worker shall perform kaleidoscopic changes in his occupation. It is but another of the contradictions of capitalism that is rapidly tearing the whole system to pieces.

The following quotations from the Chicago Daily News of August 2nd, concerning the opening of the new employment offices throws a strong light on the quality of prosperity that is being dispensed in Chicago and also confirms the remarks in these columns as to the farcical character of the work done in the offices themselves:

"It seemed as if every man in Chicago who wanted a job, and every woman as well rushed to one of the three public employment offices today. It looks like a run on a bank," said an observer who watched the crowd which poured into the rooms at 44 Congress street. The men stood two, three and four deep in front of the counter, while

a dozen women waited in line to file their blanks or to ask questions of the clerk.

"The floor was heaped with mail when Supt. G. W. Geary opened the South Side office, the letters being orders and applications from the country."

But anything of this kind would have lacked its logical completeness without the presence of a labor fakir. No scheme for the delusion of the laborer is complete without this individual appearing somewhere in the program to act as a stool pigeon. So the account tells us that:

"M. D. Hatchford, formerly president of the United Mine Workers of America and now a member of the federal industrial commission, visited the South Side offices during the morning. Mr. Hatchford expressed himself as being highly pleased with the results of the new bureaus. He said that five similar offices in his own state (Ohio) were successful and added that Chicago was one place in the United States where such bureaus should be in operation and where they should do good work."

This beautiful piece of deliberate lying can only be appreciated in connection with the article in our last number showing the absolute uselessness at every point of the Ohio offices and particularly their ridiculous fizzle in Cincinnati—showing that practically the only ones for whom they secured employment were the retired labor fakirs who acted as superintendents. In all probability this is what Hatchford considers a brilliant success, as he at present owns a similar job himself after such a career.

Since writing the above one of the comrades who was himself out of work and looking for a master made the rounds of all the employment agencies, both public and private and found every office crowded with men looking for work. Furthermore he was himself told by the proprietors of these offices that it would be no use for him to register as no place could be found for a man as old as he. And the comrade was FORTY-TWO years old.

Truly the demand for labor is indeed pressing when a man can no longer be utilized at forty-two years of age.

Just as we go to press the following report comes of the first week's work of one of these bureaus, with the following items:

Male applicants for positions, 519; number of positions secured, 61.

The number of applications for help wanted received from employers was 273, of which number 207 remain unfilled.

Remembering that this is the first week and they are bending every energy to make a record it still looks as if prosperity was somewhat delayed.

PATRIOTISM.

The Recent Crusade in Defence of the American Flag.

Illinois has just had a law passed making it a criminal offense to use the American flag for advertising purposes. To a man up a tree it is a little difficult to see why it is wrong to use the flag to secure new markets for individuals in America and perfectly correct to use it to secure new markets for the whole capitalist class in the Philippines. We always supposed the less included the greater.

Seriously though, this sudden arousal of veneration for the symbols of government is but an indication of the fact that just at this present moment patriotism is an extremely valuable commodity to the capitalist class. Unless something is done to whoop it up for "old glory" the whole scheme of "benevolent assimilation" is liable to fall through. Hence it is not at all surprising that it is proposed to introduce a law similar to the Illinois one into Congress at its next session, and that the Chicago Times-Herald says of this proposed law, "If the bill passes it will put this country in line with most European countries and cause the flag to be treated with much more respect and be altogether more seriously regarded by the citizens." In other words, you must be patriotic whether you want to or not. In order to be strictly in line with the most "advanced" European countries it will be necessary to have less majesty laws and a little stricter censorship of free speech. However, with Otis at Manila and General Merriam in Idaho it can be seen that our rulers are moving toward their goal.

A cotton duck trust is in process of formation with \$25,000,000 capital. An interesting feature of this is that cotton duck is largely known by certain trade marks, and although at first these are proving an obstacle to the combination because each manufacturer wants extra compensation for the value of his trade mark, ultimately it will prove a means of holding them together, for once the combination is completed all the firms will make the favored brands only and any outside competition will be impossible.

Holland.

ANTWERP, Aug. 3.—The municipal elections in Holland today give large socialist gains. In Rotterdam the socialist vote is quintupled, in Amsterdam doubled, and in great many villages the socialist candidates get an absolute majority.—(From the Chicago Record.)

Are YOU still hunting for subscribers?

INVENTIONS TODAY

How Improvements Are Introduced Under Capitalism.

HOW SUFFERING RESULTS.

How the Capitalist System Causes Waste, Inconvenience and Suffering to All Concerned Save the Owners.

A new telephone company is about to invade the field previously occupied by the Bell company of Chicago. There are a few little interesting points about the contest to one who stops to reason about the life he lives. The new company starts off by offering to put its instrument in free and charge no rent until it practically has driven the other company from the field. The prospect is that for a little time there will be an interesting example of competition. Whenever you go to a telephone you will be sure to find that the party you want is on the other circuit and you may be compelled to see a vast amount of labor wasted in stringing duplicate lines, putting in duplicate instruments and in generally making all kinds of idiotic moves, simply because the interests of the capitalist class are such that they have decided to divide up what they get from the worker by the process of competition.

The question might be asked as to what reason the new company has to believe that they will be able to successfully compete with the old. Right here is another interesting point. The new company has a switch-board which dispenses with the services of the "hello" girls. Each subscriber makes his own connections. Just what will become of these girls neither company has said as yet.

If an observer should happen along from some other planet where the god Competition was not worshipped he might ask why it was necessary to go to all this trouble and expense to introduce such an improvement. Why could not the existing plant be changed at an expenditure of one-tenth the labor. He would instantly be told that it was because the old company OWNED the existing plant and the other fellows OWNED the patents on the switch-board, and that the great and wise of this land had decided "that the right of private property was the highest right known to humanity and before which all other rights must bow down." He might also be told that the laborers who did all this useless work went to the polls every election and said they loved to do it and endorsed the system under which it was done and that the other class in society had, of course, no interest in a change and so the whole matter remained. He might even be told that so large were the crowd that did the work in proportion to those that were idle that the former were known as the masses, and if his informant was a socialist he might tell him that there was considerable discussion as to where the space should be inserted in this term, but then socialists are all crazy fanatics anyhow.

THE SEAMSTRESS.

Sitting, lonely, in the twilight,
Looking upward thro' the skylight,
Wondering if the God above,
With infinite of love,
Sees this wretched being here,
Sees upon her cheek the tear,
Sees within the heart the fear,
Sees the grief, and shame, and blight,
Turn her fair hair into grey,
While the daylight fades away
Into night.

Now the candle ray is flushing
Pale face now with fever blushing;
Hope and daylight fade away
While the hand and needle play
Like the shuttle in the loom,
Like the shadows in the gloom,
Flitting up and down the room,
Flitting up and down the wall;
Shapes that come and then depart
Like the hopes which rise and fall
In her heart.

Now the wearied head is stooping,
Head and heart with pain are drooping,
Painting, fading with the dip,
While the wav'ring shadows slip
Into dismal quietude.
Presto! God above is good—
All the scene with light imbued;
Joyful hearts come to her aid,
And willing hands, until it seems
The world a paradise is made
In her dreams.
F. W. Wilber.

Through the invention of a new turbine engine a speed of thirty-five miles an hour for vessels is attainable with much less fuel than heretofore for much lower speeds. The same engine can be applied in many other ways with a corresponding saving. Now it will be possible to give all the sailors shorter hours and allow the engineers to have some time for recreation. For of course that is what the owners of these improvements will at once do.

As Dewey gradually travels towards home the preparations for his reception increase. If red fire and loud oratory can blind the laborer into four more years of "patriotic McKinleyism" then he certainly will be caught for an expense will be spared in this line. Will you be one of those who are yelling?

VIRTUE OF THRIFT

Why Capitalism Teaches These Lessons to the Laboring Class.

PURELY CAPITALIST VIRTUE.

The More the Worker Saves the More He Can Be Exploited—Some Illustrations of This Fact.

Perhaps no principle is accepted with less good grace by the capitalist class than that the teaching of "saving," frugality, etc., to the laborer is not only economically illogical, but is a sure indication of the domination of class morality.

The common conception of the term "saving" is the negative act of not buying, and the thing saved is thought to be food, clothes, and other finished goods. Now, although this is not the meaning of saving as interpreted by economists, it can be easily shown that no form of saving under capitalist society can benefit the laboring class.

The minimum wages of labor being determined by the subsistence point—that is, the least on which in a given social stage man will live and perpetuate his class, if the laborer by economy can do with 20 cents less than he has been living on, his wages will fall in exact proportion. The most economical, consequently, receive the lowest wages. The Chinaman, living on a few pennies a day, is able to compete successfully with any other laborer in the world, and as a result forces down the wages of all.

The Russian Jew, perhaps the best example of frugality and saving, has almost reduced his wants to the point of animal existence. Making up the greater part of the workers in the sweat shops, they strive with each other to see which can live the cheaper, and we find them, as we should expect, the lowest paid of the wage slaves.

It is at once evident that this is an extremely valuable quality for the laboring man from the capitalist point of view, and hence we hear the principle of saving advocated most strongly by the teachers of capitalist morality. Wherever well inculcated, it means that their labor may be exploited to its full extent.

Still another phase of saving may give a little light as to its effect on the industrial community. At present we are constantly confronted with industrial panics and are perhaps told they are due to "over-production." Such a thing as "over-production" when the greater part of our population go ill clothed, with poor food and badly housed is, to say the least, grim irony. In truth it is due to "under-consumption." The laborer, receiving as wages but a small part of what he produces, cannot buy back the finished produce. This must collect until reaching a point where there is no longer a present demand for the goods, work shuts down, and the laborer remains idle, while the accumulation is being consumed. Meanwhile at no time has the producer of these goods had sufficient wages to in any degree satisfy his wants. Now, if the laborer becomes saving and spends less than he earns, he must but hasten each industrial crisis.

From another point of view the argument for saving appears still more absurd. Science has made it possible for all the comforts of life to be provided for all. But here, as in many other places, the laborer who has made inventions and improvements possible does not receive great benefit from them. The ones who produce the food and clothing of the world are told that they must be economical and see how nearly they can approach the machine they operate in needing only enough to keep up repairs and replace the old worker when he is worn out.

For these reasons the socialist sees that the laboring class has no interest in penny savings banks, etc., and regards them only as another dissipation of human energy—as another movement by the "sincere" people, who, caught and blinded by capitalist morality, know nothing of the interests of the laborer.

That saving is purely a class virtue is shown by the fact that at no time is the capitalist urged to be economical in his living. If he should become suddenly "frugal" and cut off one expense after another, he would not be looked upon by his friends as the "virtuous, saving man," but, quite the contrary, he would be branded as "penurious." His virtue consists in liberal expenditures on his person, his home, his horses.

The laboring man, who spends a trifle in respect for his dead, is censured by the would-be moralist, while the "non-worker," who spends the thousands produced by these very laborers on a banquet or a dog, is judged by quite a different code of morals.

Civilization means nothing if it does not mean that with its advance the wants of man, far from being reduced to a minimum, are increased and are more fully satisfied, and that not merely in one class, but with all men. Under our capitalist regime civilization

means this for but a few, the ruling body only.

M. W. S.

WORLD POLITICS.

How Economic Development Is Determining the Actions of Nations.

Several weeks ago we pointed out in the columns of this paper that the tendency in world politics was such that America, England and perhaps Japan must soon confront a coalition of the other great commercial powers led by Germany. This position was based on the fundamental law that economic conditions determine all social relations. It was shown that competition was now carried on upon so large a scale that the units were national. Then, just as in the competition between firms, certain ones gain an advantage which tends to increase until all competitors disappear, it was shown that in the contest of nations America and England now occupied the position of the most advanced nations in a capitalist sense, and were rivaled by Japan only because of the cheap labor of the latter.

Now, a nation, no more than a single industry, cannot stand still under capitalism. Just as each year the great department store must add to its space or drop out entirely, just as Rockefeller must add industry after industry to his possessions or cease to be a factor in capitalist nation that stands still is doomed. It is in obedience to this law that we see England and America scouring the seas and exploring unknown continents to add to those whom its rulers may exploit. It is inevitable that in so doing they should come into conflict, just as it is certain that two great firms today will find their markets overlapping. So we may look forward to a near approaching time when the governing class of great competing countries will use the military forces of those countries to assist them in maintaining their position and extending their influence.

It then remains only to determine how the lines will be drawn. This must be, as we have just pointed out, according to the degree of economic development, and will be along the lines indicated above. This position was pointed out some weeks ago, and every day since then has but served to emphasize its truth. Today we are told that Germany, France and Russia have already joined hands in a defensive alliance against the United States and England. Whether that will ever mean that those countries will actually join in battle depends mainly upon two things—the rapidity with which economic development proceeds forcing them on, and the rapidity of the growth of socialist ideas demanding universal peace. These two always keep step—marching side by side to the ultimate victory of the latter. Unless the class-conscious laborers of the world become sufficiently strong to prevent such action, there is not the least doubt but what this last great struggle of capitalism will be fought out, as have all its predecessors, by the poor deluded laborers who have ever poured out their blood that their masters might rule in idleness.

SAN DOMINGO NEXT.

The Spread of the Process of Benevolent Assimilation and Capitalist Greed.

There has recently been a little revolution down in San Domingo, such as happens there every few months, and the Times-Herald of Chicago makes the following significant remarks:

The United States, on account of its new relation to Cuba and Porto Rico, is especially concerned in the peace and tranquility of San Domingo, and this irrespective of the investment of American capital on the island and the large interests of Americans in the republic of San Domingo.

It will be recalled that in 1899 there was a movement in San Domingo in favor of annexation to the United States. The people then saw no prospect of peace and internal concord, nor security from foreign encroachment, and voted for absorption by this country. The government of the United States viewed the proposal with some favor. A commission was appointed to visit the island and investigate the condition of the eastern republic. In 1871 a report was submitted recommending acceptance of San Domingo's offer, but the senate defeated the scheme. The offer has not been repeated since, but it should be quite probable that a different answer would be given. The conditions are different today, when Porto Rico is permanently annexed and Cuba under our protection and authority. Few would deliberately advise the United States to add to its burdens and responsibilities, but the far-sighted may be pardoned for believing that sooner or later annexation is bound to come. It is to be hoped that the latest difficulty will not usher in a period of revolution, warfare and complications with foreign countries. That might accelerate tendencies which it were desirable history should slowly work out.

Would the capitalist class of America take anything? Not if it was nailed down so tight that thirteen-inch shells could not "row it loose."

The employees of the Chicago dog pound struck this week on account of the long hours and short pay. Their places were promptly filled with "scab" laborers, but the latter were so inefficient that they only bagged two dogs in the first day's work. There, now, we said socialism would not work, and this proves it. The employees under socialism (for of course the dog pound is socialized) are not satisfied. Do not tell this to Jones, Fingers or Wayland, or they might get discouraged.

THE RIGHT TO MARRY

Denied by Capitalists to American Laborers.

SOME CAPITALIST ADVICE.

Advises Marriage When It Will Bind the Wage-slaves Together—Opposes When It Prevents Low Wages.

During the past week a young man in the city of Chicago committed suicide because his salary was so low as to prevent him from marrying a girl to whom he was engaged. The capitalist press seeing in this incident "good stuff" for sensational articles have been interviewing different "leading capitalists" to ascertain their opinion on this point. Some of these are quite interesting when viewed through the lens of class-conscious socialism. The most of the large stores simply declared that they would advise against any of their employes marrying whose salaries were too low to support a family. We wonder if it ever occurred to the wage-slaves they employ that "befo' the war" almost any plantation owner would have been glad to give a family support for the work of the man, and that with much less efficient tools to work with than those used by the employes of the great department stores. Is it not a little remarkable that while in every other stage of society the slave has been considered worthy of his keep, it has remained for the 19th century to supply that slave with the most improved methods of production ever imagined by the mind of man and then to refuse to give him a sufficient share of what he produces to enable him to perpetuate his race.

When we turn to those employers who employ exclusively men and whose greatest desire is obedient rather than cheap slaves we find a different story. They all realize that he who has a family has "given hostages to fortune" and can be pushed much harder before he will revolt than he who has only his own life to care for.

Edward D. Kenna, first vice president and general solicitor of the Atchison, Topeka and Santa Fe railroad company, said that he regarded marriage of the employe as a good thing for the employe.

"I believe that employers should encourage marriage of their employes," said Mr. Kenna. "A young man who marries comes to practice better economy, and most of them find support for themselves and families as cheaply as for themselves alone. Marriage is an incentive to greater ambition. Therefore, it is better for the man and better for the state."

"In the cities the husband alone can not in every instance provide sufficient support for the family. The wife and children must help. As the mother is needed at home, we must reconcile ourselves to the early employment of the children."

Do you not see my friend how your wife and children are regarded by your capitalist master? They are means by which to hold you in bondage and to spur you on to greater efforts. Finally when you have been taught economy to the degree where your salary can be reduced below the living point he stands ready to rob the cradle to gratify his greed. But before you grow angry at him please remember that you voted the same ticket that he did last election and declared thereby that you wished the continuance of this system. The capitalist sheet that gathered these precious opinions comments editorially as follows:

"In too many instances 'love's young dream' is a silly and imprudent dream. Proceeding on the assumption that what is barely sufficient to support two people when single will support them comfortably when married, and on the further assumption that marriage reduces expenses instead of increasing them, young men and women rush wildly into matrimony. Often they do not repent. Frequently they do. The early marriages of other days, when the husband had a little capital in the shape of fifty or a hundred acres of land, were unobjectionable. The early marriages of small-salaried clerks who have not a cent saved up are quite another matter."

All this is absolutely true and it is just as true that capitalism is rapidly developing toward the point where all the laborers will be in the condition of the "small-salaried clerks" referred to above. The proletarian will be utterly denied all right to the possession of a family. And yet we are told that it is socialism that would break up the family.

Right in this connection the following from the same paper on the recent action of the Columbus Traction company in introducing a system of profit-sharing into their business:

"As those earnings average \$650 the average dividend paid to labor was \$4.50. This is the equivalent of an average increase of wages of seven cents a day. The refusal to grant a demand for an increase of wages to the extent that has been realized occasionally is disagreeable strikes. As a street railroad company is a money-making concern usually the employes of this Columbus corporation can feel reasonably sure of receiving their quarterly dividends indefinitely if they do not demand more. THEREFORE THEY WILL MORE CAUTIOUS AND CONSERVATIVE. Perhaps if other traction companies which are richer than Columbus were to imitate these and divide their profits with their men."

THE WORKERS' CALL.

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Editorial Announcements. To secure the return of unused manuscripts postage should be enclosed.

The Socialist Vote. UNITED STATES. 1890... 13,704 1891... 19,552 1892... 21,512 1893... 25,688 1894... 30,020 1895... 34,905 1896... 39,275 1897... 55,550 1898... 82,204

Copies sold last week 13,500—all edition—all sold by Monday morning—orders turned away.

NO SIDE ISSUES. Every little while the report comes that some of the European socialists have rejected their revolutionary position and become merely reform parties.

Such is the Belgian, Danish and French co-operative movement. Concentrated American industry has forever put out of the question the carrying out of any such schemes here.

There might have been a time when they could have been introduced but today they would be as much out of place in our industrial sphere as the hand loom or shoe-maker's lapstone.

An analogous condition exists in the political field. The French comrades may at least offer as an excuse for sending Millerand into a bourgeois cabinet that it was necessary for them to do so in order to maintain the republic and that the alternative would have been a military despotism.

All short of that concerns only individuals or groups within the great body of workers. Any attempt to elevate any minor part to the dignity of the class struggle must soon smack of fakirism.

Contributions and news letters are always solicited. Make them short and to the point. Avoid personalities, abuse and purely local allusions.

What have you done to help spread the news of socialism? Have you sent in a club of ten to The Workers' Call? If not, why not?

where colonies, co-operative schemes, legislative reforms, and to a large extent trade organizations are no longer to be considered as integral parts of the great class struggle.

This does not say that socialists should hold themselves aloof from such movements. They should at all points follow their self-interest, only bearing in mind that the lesser self-interest can never include the greater.

This all leads to the same conclusion that we have often pointed out before—that the American movement must be the clearest and the narrowest in the world. It cannot fool with anything outside the strict clear-cut fight for political supremacy.

But here in America, where capitalism has driven the laborers together into a compact mass with few distinctions save the numbers by which they are known upon the pay-roll, where concentration has made an equally compact body of the capitalist class, and where history has furnished no traditional rulers to dispute the title of the dominant class with the capitalists—where there is no aristocracy save plutocracy, where no restraining custom limits competition, where political democracy confronts economic slavery, where there are no legislative privileges to gain and no economic ones to lose, there the class struggle must be centered upon a single citadel, the forces of the proletariat be united upon one vital point, and that point must be the capture of the ruling powers from the capitalist class.

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HELP YOURSELF.

Another Offer to Help You to Secure Your Own Freedom.

During the last week we have mailed to a large number of our regular yearly and six month subscribers cards to assist them in taking advantage of our three month club offer at ten cents each.

We are now making arrangements for a staff of foreign correspondents as well as local ones, and if you will take hold right now we will promise you a larger and better paper within a few weeks than we are at present issuing.

The Chicago Resolution.

The following gives the vote on the resolution of Section Chicago and on other resolutions offered:

- FOR. Clinton, Mass. Canton, O. Minneapolis, Minn. Quincy, Ill. Burton City, O. Dayton, O. Peoria, Ill.: on first proposition, 13 to 1 in favor; on second, 15 to 1 in favor. AGAINST. Denver, Col. Lincoln, Neb. Washington, D. C. Jacksonville, Ill. Richmond, Ind. Indianapolis, Ind. Philadelphia Resolution:—Fitchburg, Mass. Rochester, N. Y. San Francisco Resolution:—Columbus, O. Holland, Mich. Kansas City, Mo. Athol, Mass. Section Milwaukee wishes it stated that she is only in favor of that portion of the resolution of Section Chicago which declares in favor of the removal of the N. E. C. to some other city than New York.

In speaking editorially of the platform of the Iowa republicans the Chicago Tribune says:

The subject of trusts is not ignored. The platform declares that "when they prove hurtful to the people then they must be restrained by adequate law, and if need be abolished."

Now that was real kind of the Iowa republicans to leave it to congress and the state legislature to determine just what to do with the trusts when they became hurtful to the people.

JUST WATCH US GROW. We thought that when we printed a thousand more this week than we sold last that we would be able to supply all calls, but every paper was gone Monday morning and all orders after that were turned away.

Be sure that you think for yourself. Do not let the press, the platform, or anything else do your thinking for you.

"THE MAN WITH THE HOE."

The Old Trick of Divide and Rule Tried Once More.

It is curious that an American poet should have turned to a French peasant to find a figure that best illustrated the "most eloquent" of the world's blind greed, and that he should not have discovered in his own country a more subtle example of the man "honed by the weight of centuries."

The above article is an illustration of the old attempt to divide the workers by trying to make it appear that there is a struggle between "brain and brawn."

Again there is always the tacit assumption underlying such statements that it is the employing capitalist class who are doing this terrible mental work.

What do we fight for? First the organization of the workers on class-conscious lines—that is, the working class, as a distinct class apart from any other, upon whose toil and sweat the social fabric rests, and without which production would cease.

NOTES FROM AUSTRIA.

An Echo of the Class Struggle From the Antipodes.

The labor fakir writer for the Times-Herald, P. J. Maas, charges the physical force talk of the Cleveland strikers to the "red button brigade," meaning thereby the Socialist Labor Party.

The Australian Socialist League is out for that purpose and is willing to accept all who believe that the land and tools of production should be collectively owned and worked in the interest of the whole community.

If a man owned a chain and you were fast to the chain, would he not own you? If the capitalists own the tools and the laborers are fast to the tools, do the capitalists not own the laborers?

SNAP SHOTS BY THE WAYSIDE.

Let us weep. We Americans have lost Willie Waldorf Astor. He has become a subject of Queen Victoria. Hence these tears.

But all our American citizens will not weep. A heroic few, to show their patriotic detestation of such an un-American action, made an effigy of the traitorous Astor and publicly burnt it in the streets of New York.

But between fire and tears, let us consider the nature of the awful calamity that has befallen our late fellow citizen, Willie Waldorf Astor.

The capitalist has no country. To him the world is merely a field for exploitation. He may be an Englishman, but dividends from American railroad stock are sweet.

When a trade is not fortified by skill and assisted by competition among individual capitalists it assumes strange phases.

The tobacco workers' union is one which will teach the workers something. They issue a label and ask the sympathetic public to support it.

Now when a trust crowds a small capitalist he unionizes his factory and gets the label. The union then asks the aid of sympathetic public, the small manufacturer's trade increases and then the trust buys them out and kicks the union men out, and then the sympathetic public wonders how it can help labor.

The labor fakir writer for the Times-Herald, P. J. Maas, charges the physical force talk of the Cleveland strikers to the "red button brigade," meaning thereby the Socialist Labor Party.

Our comrades in Holland are recovering themselves. The straight socialist movement which now exists in that country has just won a victory that has amazed the ruling classes there, and disgusted our American capitalist press, which nevertheless has had to chronicle the fact.

The economic movement, so far as it is efficient, is a movement RELATIVE to capitalism. The social revolution is an ALTERNATIVE.

Learn to study socialism in the world around you. Watch for waste as you go along the streets. Look for abuses as you ride in the street cars.

NEW ZEALAND.

A Popular Lie Refuted From the Land Itself.

In view of the fact that Sam Jones' "Saturday Night" declared that owing to the partial adoption of his peculiar brand of state socialism there were no vagrants or unemployed in New Zealand, the following facts from The Tocsin of Melbourne will be especially interesting:

There is a big difference between removing the unemployed and removing the causes of want of employment. The removal of the unemployed is all that the N. Z. government has yet attempted, and it has not even succeeded in doing that.

Private ownership of land is rampant, and rents are high. It is next to impossible for a workman in any of the cities of Europe, who signs an agreement here who live by the extortionate rents which they charge the workers, and there are trade monopolists here.

PHILANTHROPY VS. PRORITS.

England's Boasted Philanthropic Legislation Stopped by Lack of Profits.

It is understood that one of the principal government measures of the coming session will be a bill for the old-age pensions and there is every prospect of a hot fight over the bill.

It is recognized on every side that increased expenditure will be requisite to meet the fierce rivalry of the United States and Europe, who are not lacking that Great Britain's income is nearing high water and there is a widespread feeling that there is no time to sacrifice millions which might be spent in insuring the country against hostile fleets.

It has long been pointed out by the socialists that the much vaunted philanthropic legislation of the English was due to the double fact that England was the leader in international competition, and second, that her ruling class was divided between capitalists and landlords.

Single Tax Pamphlets.

In accordance with a large number of requests the articles on Single Tax vs. Socialism which ran through three numbers of The Workers' Call have been put into pamphlet form and are now ready for sale.

Every socialist who knows a Single Taxer should have a copy in his pocket to hand to him. Whenever out-door meetings are being held they go like wildfire, and will rapidly settle the Single Tax delusion in that neighborhood.

Bundle Orders.

We would call especial attention to the rates for The Workers' Call in bundles, which are as follows: (Note change of rate.) Single bundles of 100 or more, 50 cents per hundred.

Over a quarter of million of people have already perished in consequence of the famine in Russia.—Chicago Tribune.

A large number of The Tocsin subscriptions expire this week and will you not look and see if yours is one of them? It will tell you on the wrapper.

Victories in Germany How Capitalism Kills Itself

The socialist movement has now reached the point where the capitalist press must continually occupy itself with the doings of the militant workers of Europe. No matter how much it grinds them—no matter how they know that it is cutting their own throat, nevertheless they must publish it. Competition is hurrying them here as everywhere on to their doom. As an illustration of this fact we give the following account of recent events in the German movement as reported by the Chicago Tribune:

Berlin, July 26.—Two legal cases are monopolizing public attention just now. One is the refusal of the philosophical faculty of the Berlin University to receive the Prussian ministry of the responsibility of removing a private decent of physics because he is a Social Democrat. The other is the decision of the Berlin Criminal Court acquitting Editor Jacoby of the Vorwarts, who was tried on the charge of slandering the Supreme Court of the Kingdom of Saxony on the ground he had proved his assertion that this court was confessedly prejudiced against the Social Democrats and allowed its prejudice to influence its decisions. I have already written about both these cases, but it is interesting to observe the attitude of the various party organs toward them.

The discussion of the Jacoby decision was deferred by general consent until the official text was published. The Kreuz Zeitung has not yet been able to formulate the position of the Conservatives, contenting itself with lamenting the Berlin court was not the only governmental authority which acted on the "extreme and dangerous principle the Social Democrats are entitled to the same political rights as members of other parties."

The slap at the Saxon judiciary is a severe blow to the whole policy of reaction. The Saxon authorities have been proceeding on the theory that the expiration of the exceptional laws against the socialists did not operate to prevent the police from placing every possible obstacle in the way of their agitation. The police forbade money collections when they suspected the socialists might be benefited, and the courts punished those who failed to obey the edicts of the police. The police arrested distributors of Social Democratic campaign literature for "committing a nuisance," and the courts said this was quite proper, as the socialists had no right to force their disloyal republican literature on loyal citizens. Conservative Prussian newspapers have often cited the Saxon policy as an example for the entire empire, so they are able to sympathize heartily with the judges who have themselves been judged.

The most outspoken critics of the Berlin court are the Berlin Neueste Nachrichten, the organ of Herr Krupp, and the Berlin Post, the organ of Baron Stumm, the "iron king" of Saarbrücken. The former says: "The Berlin judges declare, without mincing words, the Saxon judges have been unable to rise above their political point of view, and at the price of their judicial objectivity have been influenced in their judgments by their political conceptions. This is the same reproach which Private Docent Dr. Jastrow made against the entire German judiciary in the Cologne meeting of the Society for Social Politik in 1897, and which raised a storm of indignation. We are making rapid progress when two years later one German court uses such language against another."

"The Berlin judgment fails to heed the old saw, 'Si duo faciunt idem, non est idem.' When two persons do the same thing it is not necessarily the same. It is a demand of justice and sound public policy that an action is to be judged differently from the point of view of the criminal, according to whether it is performed by a loyal party or one that is openly striving to overturn the present social organization. For this reason, the distribution of socialist literature and the collection of money for the Social Democratic party purposes are not to be considered from the same legal point of view as the same transactions performed in the interest of other parties."

"If the lapse of the socialist legislation had the consequence of permitting the socialists to do everything that may be done in the interest of the preservation of the state and the present organization of society, then the speediest possible revision of the laws is the necessary logical consequence of this decision."

"The Post says: 'Such a merciless criticism of one court by another was previously unknown in Germany, and it was not believed to be possible until the text of the decision was published. We have reached a high degree of objectivity when it is demanded that the courts shall handle the Social Democrats carefully with kid gloves. A Prussian court does not hesitate boldly and plainly to reproach the judges of the Supreme Court of a neighboring kingdom with inability in their judgments to rise above their political prejudices and with having unconsciously, at the price of their judicial fairness and objectivity, allowed themselves to be swayed by their own party principles. Such a reproach could be justified only by the clearest proof and certainly not when a matter is involved upon which so wide differences of opinion exist. Nothing could prove more conclusively the pressing necessity of a new exceptional law against the revolutionary Social Democracy than this affair which has so injuriously affected the reputation of the German judiciary.'"

The Vorwarts answers these remarks with equal logic and sarcasm: "Rage because justice has been done the hated Social Democracy has robbed these sheels in equal measure of their reasoning faculties. Thy complaint because our statement, the decisions of the Supreme Court of Saxony had been based on the principle that Social Democrats had lesser rights than other citizens, was not published, and, in the same breath, they maintain it is proper to measure with one measure to the members of 'revolutionary' party and with another to the members of the 'loyal' parties. If this is just and proper, we made no unjust complaint against the Saxon court and did not insult its judges. On the contrary, what we said would have been complimentary and not insulting."

aims of a political party which seeks by criminal means to overthrow the existing state, and the existing social order, particularly to abolish the monarchical form of government in Saxony.

"As a matter of course it cannot for a moment be assumed the court, in establishing this principle, acted contrary to its better judgment, and accordingly its self guilty of a conscious and intentional perversion of justice. Nor did the article against which complaint has been made make such a charge against the Dresden court. Consequently it appeared doubtful whether the article contained anything insulting at all.

Upon the expiration of the law of Oct. 21, 1878, against the dangerous acts of the Social Democrats, there remained no statutory expressions that stamped the ordinary party proceedings of the Social Democrats as illegal or not permissible. It is true, the expiration of this law was not accompanied by a direct recognition of the Social Democracy on the part of the state, but the state has never expressly recognized any individual political party.

"The present dominating public opinion demands that the general principle of the equality of all citizens before the law shall not be limited in its application to the Social Democrats, but that their party shall be allowed the political privileges of other parties."

The reproach of having neglected this principle of equality before the law which the Social Democrats were concerned, therefore, contains the statement the judges of the Saxon court have been unable in their judgments to rise above their own political convictions, and that they have unconsciously allowed themselves to be influenced by political considerations, at the cost of their judicial objectivity and impartiality. This is, no doubt, the assertion of a fact which is to a certain extent likely to lower the judges concerned in the public esteem.

"But, as has been shown by an inquiry into the facts in the case, the Saxon court has, in a series of decisions, forbidden the Social Democrats to perform actions which the members of other parties are permitted to perform. The result of these decisions is, at all events, to create for the Social Democrats an unfavorable legal status, compared with other citizens, and accordingly the defendant has succeeded in proving the truth of the charge which is the subject of complaint."

In the Arons proceedings before the philosophical faculty of the Berlin University, the representative of the Minister of Education, Religion and Culture, Herr Bosse, took the ground it was dangerous precedent to allow a Social Democratic private docent to teach at the university, even if his subject—in this case mathematical physics—did not afford an opportunity for the spread of dangerous doctrines in the class room. It was held that the fact Dr. Arons had not been known to express revolutionary sentiments personally makes no difference, and passages were read from the various political programs of the Social Democratic party to show it was essentially revolutionary and that the realization of its aims presupposes the resort to violence.

Reference was made to the Wyden manifesto of 1880, which omitted the word legal when reiterating the intention of the party to accomplish its aims by means of the will of the present dominating classes.

For Dr. Arons the answer was made that this manifesto was the reply of the Social Democrats to the declaration of war on the part of the state, which, by the law of 1878, made it impossible for them to have a legal existence or to pursue its aims by legal means. It was held that the expiration of this legislation had the consequence of nullifying the Wyden manifesto.

The Kreuz Zeitung's comments on the action of the university are in a deeply denunciatory tone. It closes with the following jeremiad: "If the 'bourgeois society,' and at its head the representatives of learning continues so zealously guarding the equality of the Social Democrats with members of other parties in the alleged interference of 'freedom,' it will have no right to complain if some day its state, its learned corporations, and its existing social institutions are swept away by the Social Democrats."

"May the day never come when one can say to the universities, 'You are reacting what you sowed.' So," comments the Vorwarts, "the existing society may be neither just nor tolerant nor liberal if it wishes to maintain its existence. It must lie, oppress, enslave, deal unjustly and pronounce partial judgments or be destroyed. The latter is the opinion the Kreuz Zeitung has of the vitality of the existing social organization."

Such papers as the Kreuz Zeitung furnish the Social Democrats their most effective weapons, and the Vorwarts is as unsparring as it is often unscrupulous in the use it makes of ammunition borrowed from the enemy. The Reichsbote, which is supposed to represent the personal sentiment of the Kaiser on many occasions, says: "The sum and substance of the affair is the philosophical faculty of the Berlin University thinks it can tolerate in its midst a member of the Social Democratic party without suffering loss of reputation. The appellate authority (the Prussian ministry) will probably be of a different opinion."

The truth is the presence of Dr. Arons on the list of recognized and licensed private docents is extremely uncomfortable to the overwhelming majority of the university authorities, but they feel obligated to defend him for the sake of precedent, as they fear, if he should be dismissed on account of his Social Democratic sentiments, it would open the door to the interference of the state on other grounds. One of the oddities of the situation is the government makes capital of the fact its prosecution of Dr. Arons is not in an invasion of academic "lehrfreiheit"—freedom to teach according to the personal views of the teacher, as Dr. Arons is not authorized to teach political economy at all. The government has never dared to interfere with the "katheder-socialisten"—the professors of political economy, like Schmoller, and in less degree, Adolf Wagner, who meet the less avowed socialists more than half way in many instances. The conservative press is desirous of combatting the impression the government is making war on Dr. Arons on account of his political opinions merely. The Berlin Neueste Nachrichten says: "Here Arons, as we ascertain from the report of the trial contained in the Vorwarts, openly admits he is a firm adherent of the Social Democratic party and that the Erfurt program of 1891 expresses the principles of that party. Let us direct attention to one clause of that program: 'The working class cannot obtain the transfer of the means of production into the hands of the community without first coming into pos-

session of supreme political power. It is the task of the Social Democratic party to direct this struggle of the working class for political power and to point-out the objects to be obtained.'"

"That this program can be realized only by force need not be stated. Herr Arons has for many years been actively engaged in active agitation for the realization of these revolutionary ideas. He has attended all the party conventions, is a frequent speaker in public assemblies of the Social Democrats, and has publicly raised a cheer for the International Social Democracy. This he himself admits. And yet, in the face of these facts, the defense had the boldness to speak as if the government was warring against mere political sentiments."

PENSIONS FOR OLD AGE

A Philanthropy That Pays Dividends in Many Different Ways—New Chances for Labor.

The following editorial in the Chicago Tribune on the pension scheme of the Pennsylvania railroad is one of the most beautiful things from a capitalist standpoint that has fallen within our notice for many weeks:

Seventy years has been fixed as the age of retirement, and employees who have been in the service of the company thirty years, but who have not reached the age of seventy, will be entitled to the benefit of the fund when favorably reported upon by the administration committee. The allowance will be based upon length of service and the average wages received by employees, and to make the fund effective will require \$300,000.

It is a wise step which the Pennsylvania company has taken, and one which will redound to the advantage of both employer and employee. The road itself will get much better service, and officials and men will work together in harmony. Employees who know that their old age will be provided for will give the road their best and most faithful service, and the danger of friction between them will be minimized. And, again, as the press observes: "In the absence of a pension system the retention of employees after they have passed their days of usefulness is a real drawback. Even corporations hesitate about discharging a man who has worn himself out in their service, but in retaining him they injure themselves. It is far better to give a younger man in his place, and to give the old servant that which he deserves—honorable retirement upon a pension. As to the employee himself, it removes a possibility which every wage-earner fears—the danger that he may be thrown upon the world in his old age without means of support. In an ideal world every man who has labored faithfully through his working lifetime would have enough to live upon in his declining years. Such action as the Pennsylvania company has taken brings about a near approach to these conditions."

So far as is practical the action of the Pennsylvania company should be imitated by every corporation in the country. It is a wise, just, and far-seeing step. Its benefits will be measured not only by dollars and cents, though even as a financial step it will be profitable in the end. Its greatest advantage will be the creation of a better feeling between employer and employee. It will be a long step towards the settlement of laboring-men's grievances and the reconciliation of labor and capital.

Every laborer ought to read that editorial with great care. Like many things that are written by our capitalist masters it should be read between the lines and across the columns and then if you put on your socialist glasses and read it over again from the proletarian point of view there will a number of other things come into sight. If you do not happen to have a pair of that kind of glasses about you we would advise you to get a pair at once as they have the faculty of enabling the wearer to see much further into things than the naked eye can penetrate. They have a sort of X-ray attachment so to speak. Just as an example we will let you look through ours at the above editorial and see what will come into view.

Notice that the employees must have reached the age of seventy or been in the employ of the company for thirty years to come under the benefit system. Now just imagine a strike coming on after a series of abuses by the company and it is essential to the success of the strike that all employees go out. But if they go out they may lose their positions and with them their chance of a pension. With the alternative of the poor-house or a pension for their old age before them, the resistance of the men would be enormously weakened. The most experienced and most essential men to the strikers cause would have a whip held over their heads that might easily prove the means of driving all the rest into line and saving the company much more than \$300,000.

Again this paternalistic attitude will tend to weaken all sense of resistance among the men. It is the old idea of a "good master" that kept chattel slavery in the South alive many years longer than it might have lived, now called up to support wage-slavery. It is not "good masters" but no masters that the laborer wants.

Just glance again at the Tribune's idea of an "ideal world" where "every man who has labored faithfully through his life time should have enough to live upon in his declining years." That is not exactly our ideal of an "ideal world," although it must be admitted that it is much better than exists at present and infinitely better than can ever be hoped for so long as capitalism prevails and men must sell their lives piece-meal in order to live, with a "labor market" so overstocked that a great number of them cannot find purchasers for their life energy. We believe that with all the present powers of production it is possible to give to every man, woman and child all that they can possibly desire without it being necessary for any man to toil for long years almost to the limit of existence with no time for culture, pleasure or education and then at last to be thrown enough to sustain existence while he is dragging out the remainder of a wasted life. Finally take a good long look at the

last two sentences. It is to create a "better feeling between employer and employee" and to be a "long step toward the settlement of laboring-men's grievances and the reconciliation of labor and capital." Here lies the meat in the coconut. This is the rat that we have been smelling so long. If by some means the class struggle between the laborer and his master could be disguised and the worker could be made to believe that his interests were the same as the capitalists, the rulers of our society would be safe in their present position for many years to come. Right here is where the socialist comes forward and lending the spectacles of an enlightened class-consciousness to the worker shows him that nothing can reconcile "labor and capital" save the abolition of "capitalists."

DOMESTIC SERVICE.

As Seen From the Side of the Women of the Working Class.

The August Forum contains an article by Mary Roberts Smith, associate professor of sociology at Leland Stanford, Jr., university, on "Domestic Service: The Responsibility of Employers." The opening historical observations of the paper are not original with Prof. Smith, but are a close following of "Domestic Service" by Prof. Salmon. After pointing out the disorder that rules in this department of labor, that it is a "belated industry," etc., she arrives at the conclusion that "it remains for the intelligent employers of domestic labor to ascertain why domestic service is so persistently avoided, and it also rests with them to put that service upon some basis on which it can successfully compete with other occupations."

The writer has at once shown her utter misconception of the subject when she puts the solving of these questions in the hands of the employers. They will hardly be the ones to give an unprejudiced answer to the first. The "mistress" finds herself put to some inconvenience by her lack of domestic help, or poor work, etc. Domestic service is unregulated and shut off from public view, and hence from its criticism has given full rein to oppression until women prefer any other work to that of a house servant. We have here one of the best examples of the self-interest of the ruling class carried to the point where it reacts on itself.

It seems still more absurd that she depends on the intelligent employer for the solution of the second question. This, like other attempts at the servant question, and, in fact, of the whole labor problem, when treated by the capitalist class and those imbued with capitalist sympathies, takes for granted that the problem will be solved and settled by the employer, and, as has hitherto been the case in all relations between employer and employee, for the personal advantage of the former. Prof. Smith appears to have no conception of the fact that the domestic problem is but a fraction of that larger labor problem which is rapidly being settled, not by the employer, but by the awakened laborer himself in the interest of his own class.

The author next has much to say of the duties of a "mistress" that "she may elevate the quality and character of domestic service by respectful recognition of the maid's individuality and aspirations," and again of "winning them (the servant) to more refined conceptions of life." The laborer has, however, long since learned the valuelessness of all these expressions and is not deceived into believing they have anything to do with the bettering of his condition so long as he remains in the position of a wage slave. They have begun to look askance at all "elevating" plans on the part of those who receive the benefit of the labor, and instead they ask for justice.

The Chicago Tribune, in commenting on the article, indulges in a condolence for the mistress forced to suffer from the "condescension," etc., of her "servants." It would be well to point out that the solution of the domestic problem, which rests entirely with the employer, not with the laborer, will demand, as the whole labor problem does, the complete abolition of the wage system; that it will not consult the interests or "convenience" of the parasitic class, or of the "adies who never before were compelled to operate a kitchen range," but will see that all become a part of the producing body by destroying the possibility for the relations of "mistress" and "maid," "employer" and "employee," capitalist and "laborer."

A farm to raise tea has recently been established at Summerville, South Carolina. Three thousand pounds were sold last year. At first it was thought that it would not be profitable because of the high cost of labor power. But the latest report says that the problem has been solved by the establishment of a school for the education of colored children in tea-picking. Written out into plain English this means that the ownership of the tea farm did not carry ownership of laborers in the slave-beg pardon "labor market," and so it was necessary to "develop" a cheaper grade of slave that could be purchased low enough to still give a profit to the owner.

Now that Ruskin is a thing of the past, the question arises as to who will be the next to go off into the woods to reform society. We sincerely hope that whoever it is will not call their effort socialism.

Always remember that the main bulwark of capitalism is the ignorance of the workers. They are in darkness only because they do not know the way out. Are you doing all you can to show them the path?

SAM JONES' PARTY.

Some Choice Nonsense by Toledo's Mayor—Refuting the Laborers With Talk of Non-partisanship.

Sam. Jones, of Toledo, has again jumped into the calcium light with an address "To the People of Ohio" that is quite illustrative of his kind of political gymnastics. Taken as a whole, the letter is about the worst mass of platitudes that ever proceeded from anyone desiring official notice, but it has some significant sentences, of which the following is an example:

"I believe in all of the people and am, therefore, a man without a party. I believe in the people as people, not as partisans, not as democrats, not as republicans, not as populists or prohibitionists or union reformers, but as people, as men, as brothers and sisters, having common instincts, common interests and common needs. Standing on these declarations, I claim no privilege for myself or for my children that I am not ready to do my utmost to secure for all others on equal terms. This is what I mean when I declare for 'equal opportunities for all.' I do not believe that any progress toward freedom and equal opportunity can be gained through partisan politics. The hope of the people lies in absolutely independent political action."

Just note, to begin with, that the one party that is not mentioned in his rhetorical list is the Socialist Labor Party. Do not think this was an accidental omission. The Union Reform party, which is mentioned, is purely a paper party, while the S. L. P. is rapidly becoming a factor in Ohio politics. But he well knew that any reference to the latter would call up to all who were intelligent enough to know anything of the facts in the matter that he was sailing under stolen colors. It would be a reminder that, while calling himself a socialist, he was utterly repudiated by the only party having any right to that name in Ohio. It might call attention to the clear-cut position occupied by that party, in common with the international socialists of the world, and once that the people had become educated to the principles set forth by them, good-bye to Jonesism and all other similar stool-pigeon movements.

The remainder of the statement is a mass of glittering generalities that have no meaning standing by themselves or in connection with anything that he has ever done, for he has yet to take a step that is of any interest to the great majority of the population—the laboring class, notwithstanding all his pretensions in this regard.

But let us continue: "Believing this to be a foundational truth I, therefore, declare that I will never again wear the label of any party or claim political loyalty to anything less than ALL OF THE PEOPLE. In this way I shall always be free to vote and act for PRINCIPLE, whatever party name it may bear, on the one hand, or independent of all parties, if need be, on the other; and the whole people shall always have the first claim on my service and affection, rather than a fragment of them named a political party. The interest of All is the Great Idea now claiming the attention of patriots everywhere."

Now, what in the name of the great god of jargon does that mean when read soberly and intelligently? In the first place, what is political party? Is it not simply a body of persons held together by common interests seeking a common end? To be sure, most of the old parties (and Jones is no exception to the rule), are simply seeking the interests of the capitalist class and not of a majority of the members of the party, but this is beside the point at present. What does Jones purpose to establish? Is it not simply a "Jones party"—of all political parties the most useless and worthless—a personal party, a party held together by the leadership of one man, a party that proposes to sink all individuality in a personality, a species of political despotism over self-confessed idiots who dare not think for themselves? If, as Jones sometimes claims, he is a believer in the co-operative commonwealth, and he imagines that co-operative commonwealth to be a self-governed democracy, both industrially and politically, what sort of preparation is it for such a commonwealth that it should be ushered in through individual leadership? The socialists believe that the only proper preparation for such a commonwealth is to attain it through the exertions of the workers themselves in an intelligent, class-conscious revolt against the conditions that oppress them. They do not believe that the proper way to secure freedom is through a despotism, in this case at least, because the presumption is that the slaves of to-day must be the rulers of tomorrow, and that they will be ill-fitted for such ruling if they do not know themselves for what they are fighting but must be led to freedom by some inspired Jones. They are especially suspicious in the present case of the genuineness of the inspiration.

But the thing which it is intended to emphasize in the above statement is Jones' idea that the interests of all the people are the same, in opposition to the socialist doctrine of the class-struggle. Jones claims to act for ALL OF THE PEOPLE. The socialists say that so to do would involve him in serious danger of disintegration, as the people are divided into two classes, who are going in opposite directions. They hold that society is divided into two hostile classes whose interests are exactly opposite at the point now of vital importance to both. The one class is interested in the continuance of the present system of private property in the instruments of production and distribution, and the power which comes from such ownership to compel all non-possessors to sell their labor power for much less than they can produce to those owners, who are then able to live in luxurious idleness upon the surplus product above what the laborer receives for his labor power. Their very exist-

ence as a class depends upon such ownership. Their immediate interest is in securing as large a share of the laborer's product as possible. Opposed to these there is the great class of non-possessors who are obliged to sell their labor power in order to live and whose interests for the immediate present lie in securing as large a portion of their product as possible, and ultimately in securing it all by abolishing private property in the tools with which they work. The socialist further holds that these divisions are carried into the political world, and should be so carried, and that only by the triumph of the laboring class over the capitalist class can any help be secured to the laborers. Under these conditions a man may represent either of these classes, but when he claims to represent them both he is either a fool or a fakir. There is no other alternative.

The letter of Mayor Jones then goes on to tell about the fake labor convention held in Columbus last June and tries to carry the idea that the few professional "labor leaders" and notorious fakirs who gathered there at that time were in some way representative of the great cause of labor. As a matter of fact that convention was about the biggest fizzle that ever broke out in Ohio, and as a general thing the Jones pluggers are pretty quiet about it. But it affords the only excuse Jones has for claiming to have the laboring class back of his movement and he is going to use it for all it is worth.

We do not doubt but what quite a number of the laborers of Ohio will be foolish enough to follow Jones, to continue slavery for another period of years, but those who are intelligent enough to know that their interests as a class must be represented in any party that is worth their vote will drop their ballot in for Comrade Robert Bandlow and the entire Socialist Labor Party ticket.

THE WARDNER HELL.

Laborers Still Imprisoned and the American Press Muzzled.

It might be well to refresh the minds of the workers regarding the fact that there are still a couple of hundred American workmen shut up in a stockade at Wardner, Idaho, under conditions beside of which Andersonville would be a paradise. These men have been convicted of no crime, brought before no jury and given no sentence. They are kept there at the behest of the good Christian endower of colleges, John D. Rockefeller, and NOT A NEWSPAPER IN AMERICA DARES TO PRINT THE FACTS. Do you believe that all the press censorship is in Manila? Have you any spark of decency left in you? If you have, protest with all your strength and voice and might and BALLOT.

The Chicago Tribune says in a recent editorial:

General de Gallifet, the War Minister of France, is the right man in the right place. His straightforward, courageous, business-like way of administering his office is in refreshing contrast with the supine, corrupt and seditious condition of things all around him. The man who put down the Commune is not likely to treat insubordination, high or low, with any degree of patience. The right man has the reins in his hands at last.

Here is an opportunity for the laborers to get some kind of an idea what kind of a man the capitalists of America consider "the right man in the right place." It was this Gallifet who gave the orders under which helpless laborers, the prisoners of the Commune, embracing men, women and children, were bound together in rows and the machine guns turned loose upon them. It was the men under his command who disgarded the corpses of those who were murdered by his orders, and were unrebuckled by him. It was this "right man" who was a party to clogging the gutters of Paris with the blood of suffering workers and who only ceased from slaughter when the capitalist class of Paris were threatened with a plague because of the rotting corpses in the streets. Anyone wishing to verify these facts can consult any standard history of the Commune, such as Lieasagary's or Benham's. Truly here is the "right man in the right place" for capitalism. We wonder if the new "socialist" editor on the Tribune wrote this gem.

There seems to be something the matter with the reformers' plans in New York city. A few years ago they had everything arranged to suit themselves, with absolute power in the hands of the mayor and heads of departments. This was Mr. Seth Low's own pet scheme, and if he had only been elected mayor, undoubtedly everything would have been all right. But unfortunately he was not in it, and now it is proposed to reverse the scheme and put all the power in the council and make the heads of departments the creatures of the legislative body. Having now tried "tweedle-dee," they will now experiment with "tweedle-dum." And the laborers of New York will vote for the change when their masters tell them to just the same as they voted for the reverse.

It is a mean trick for Mary Ellen Lease to get right in the calcium light of the Social Democracy when Debs started that party on purpose to occupy that place himself. Really she ought to step to one side or start a party of her own.

In spite of all the newspaper assertions to the contrary it is a hard thing to get dupes to enlist as Philippe's butchers. Still if they wait long enough they will find enough poor devils who will be starved into going.

The receipt of a sample copy is an invitation to subscribe.

STONEBORO, PENNSYLVANIA.

An Address to the Laborers of Mercer County, Pa. Stoneboro, Pa., Aug. 5th, 1899. The S. L. P. has taken foothold in Mercer county, Pa. In convention assembled on Aug. 5th, in Stoneboro, for the purpose of nominating a county ticket the following declaration of principles were adopted: We, in convention assembled, believe in the S. L. P. platform as adopted in 1896. We believe in the clear and class-conscious tactics of the party which has marked its course in the past. We maintain that a revolutionary movement, as such, has no concern with any transactions within the capitalist society. We hold that there can be no question of fusion with any party within the realm of capitalist politics. We believe the emancipation of the working class must be achieved by the working people themselves, politically united into a party of their own class against all the political parties of capitalism.

ADDRESS. Workingmen of Mercer County: Join your own political party. Get into the Socialist Labor Party. Vote the ticket of the S. L. P. Workingmen you are many; capitalists are few. Fight your battle with the weapons that make you strongest—the ballot.

Build up a party of your own on socialist principles. Socialism is the only solution to free yourself from wage slavery. Industry has gradually and successively passed from the period of handicraft to that of small manufacture, thence into modern industrialism, and is now taking on the form of monopoly.

We cannot return to the old days of competition and small things, for such would involve a reversal of all progress. If people do not wish plutocratic rule in industry they must themselves own the industries. The S. L. P. recognizes that the trusts are not wrong in themselves, but that it is the present private ownership in the means of production and exchange that are wrong and detrimental to the majority of the people.

Once the laboring class have control of the political power it follows naturally that they will be masters of the trusts by taking legal possession of the means of production and exchange, and operating the same in the interest of the whole people.

Such must and will be the final solution of the labor problem, and it is the historical mission of the working class to demand it. Therefore, workingmen, do your part: work for socialism now while you may do so peacefully. If you do not take advantage of your vote to better your condition now, some day you may find it taken away from you and then nothing will be left for you to better your condition in a peaceable way.

Candidates:— For Sheriff—William McKay of Grove City. For Prothonotary—William Long of Grove City. For Clerk of Courts—David Noble of Stoneboro. For Treasurer—Duncan McClearn of Stoneboro. For Recorder—Henry McClearn of Stoneboro. For Commissioners—Michael Haner, Perry township. Henry Jones of Stoneboro. For Poor Director—C. M. White of Hadley. For Auditors—W. G. Thomas of Grove City. Joseph Gordon of Stoneboro.

Public Meetings.

- Below is given a list of the out-door meetings to be held this week. Every socialist should make it a point to attend as many of these meetings as possible to assist in making them a success. Sunday—California and North Ave. at 8:45 p. m. Sunday—Peoria and Madison St. at 7:45 p. m. Sunday—3rd and Halsted St. at 4 p. m. Sunday—31st and State St. at 7:45 p. m. Sunday—47th and Aberdeen St. at 3 p. m. Sunday—47th and Ashland Ave. at 7:45 p. m. Monday—Orchard and North Ave. at 7:20 p. m. Tuesday—Hoyne Ave. and Lubeck St. at 7:45 p. m. Wednesday—Oak and Sedgwick Sts. at 7:45 p. m. Wednesday—24th St. and Oakley Ave. at 7:45 p. m. Wednesday—Milwaukee and Noble St. at 7:45 p. m. Wednesday—Adams and State Sts. at 7:20 p. m. Thursday—Clark and Walton Pl. at 7:45 p. m. Friday—Blue Island and Taylor St. at 7:45 p. m. Friday—17th and Wood St. at 7:45 p. m. Saturday—32nd St. and Commercial Ave. at 7:45 p. m. Saturday—11th and Michigan Ave. at 8 p. m. Saturday—Paulina St. and Milwaukee Ave. at 7:45 p. m. Saturday—Rockwell and North Ave. at 7:45 p. m. Saturday—Milwaukee and Center at 7:45 p. m. Saturday—120th and Wallace St. at 8 p. m.

The Buffalo post office is using automobiles in the collection of the mail and it is announced that Chicago will soon do the same. What a great help this will be to the staid men and harness-makers now employed in the service of the government, for of course the post office being "socialistic" (see Jones, Wayland, Pingree, et al. for proof) they would certainly not discharge anyone who it was possible to do his work better.

Are YOU still hustling for subscribers?

A HOPELESS STRUGGLE.

An Effort by Pure and Simple to Stop Industrial Progress. The strike of the coopers at the Pabst Brewing company has attracted much attention, and will teach many a workman a lesson never to be forgotten. The strike—its cause and effects—are typical of that great struggle which is going on the world over, and therefore attracts the attention of every thinking person. It is a fight against industrial development. Of course it is very sad and throws out of work by the introduction of machinery, and we cannot help but admire the stand taken by employees in many factories and workshops who stand together like true Trojan heroes, but all feelings of solidarity and brotherhood so often shown among the old style trade unionist cannot cope with the ever increasing power of capitalism. The trade unionist, pure and simple, is absolutely powerless to fight the capitalists of our day; the primitive tools with which they wish to work all their lives are being used against them and hundreds times improved iron workers. These primitive tools are no longer profitable to capitalism, hence they are valueless to them. Since every factory owner is constantly on the lookout how to produce more with the least amount of labor, he naturally will try to obtain those means which enable him to produce cheaper and better (in appearance at least) goods than his competitors. The workers are the dupes of this senseless competition.

This should be known to the pure and simple trade unionist. Many of them have left the reactionary movement; but still there are so many thousands who listen protestingly against the advice of their misleaders. These so-called labor leaders, who like the capitalist live from "the sweat of the brow" and "the marrow of the bones" of the working class, should be reduced by them to the rank of ex-officio holder of an old-style trade union. Capital has abolished primitive tools, why should you not abolish primitive leadership? You are to be the saviors and honesty of an up-to-date labor agitator. You ought to do it for they are a stumbling block to cutting the chain which holds you in slavery. Be careful for such persons for they are wolves in sheepskin. In the economic struggle they claim to be your friends, but in the struggle on the political field they are the friends of those who have seized the rich gifts of nature, and who live from the fruits of your labor. You should declare war against these fakirs, for they deserve to be cast aside. There is no room for any man or woman in the labor movement that places both the workers and the capitalists.

Some of local fame have even gone so far as to enlist in the United States army to fight Spanish proletarians, surely with the intention that you wage war against the capitalist. The majority of them, however, know just as well as any man that has given social matters a little thought, that there can be no peace between the capitalist class and the laboring masses; that the only way to peace and happiness for all mankind depends upon the abolishing of the former through the latter.

Who owns all wealth? The capitalist. Who derives benefit from machines which were invented through your genius? The capitalist. A new invention or improved machine does not benefit the worker, but in the present circumstances a malediction to him instead of being a benediction. Therefore the fight against capital cannot be fought on the economic field, since the industrial and capitalist development of society has taken from the laborer the power, they once possessed under economic conditions.

The fight must be of a pure class-conscious character. The labor fakirs do not want to fight the laborer's enemy on the political field, for then there would be no more political jobs for their relatives and they would be unmade. This is the main reason why they advise the wage workers to keep politics out of the trade unions. But the corrupt and treacherous leaders lose ground; and no wonder! Because the circumstances set people to thinking. The class struggle is now better understood and comprehended than ever before. Society is divided into two different classes. Hence the interest of these two classes is different. If one gains the other must lose. If, for example, capitalist A runs a furniture factory and intends to reduce prices in order that he might be able to undersell capitalist B. A puts up the latest invented or improved machinery or reduces the wages of his employees.

This condition exists in every trade and occupation, not only in America, but in all so-called civilized countries. One class robs the other. The working-class is bound hand and foot to the whims of a relatively small number of people. Because these people own the material with which you must feed and clothe yourself, and consequently are the rulers in society. Their increasing riches have been taken by means of the working power of the proletarians, from the richness of the soil either here or in foreign countries. This class distinction cannot be denied. Whoever denies it either acts ignorantly or corruptly.

The strike at the Pabst Brewing company shows this class interest and class distinction between the employees and employers. The Pabst Brewing company wants to introduce machinery in their cooler shops. The coopers employed at their plant oppose this for they know it would hurt them directly. The Pabst Brewing company wants to accumulate more riches in a shorter time. The workers know that introduction of new cooperative machinery means that many of them will be thrown out of work. But the efforts of pure and simple trades unionists to stop the capitalist from introducing new machines will be all in vain, for capital knows no mercy, and besides our present society is so constructed that the senseless competition of capitalists to outdo one another. This cannot be changed as it lies in the line of industrial and social development. Workers become class conscious listen to the warning voice of the socialist propagandist. If you had listened to them a little earlier you could not have surprised to see capitalism introducing the iron worker instead of the one of flesh and bones, for you would have understood the inner workings of society and its influence upon the laboring man. The machine is today a malediction to you because it is the private property of a few. Study the cause of your dependence; learn the way to get out of these inhuman circumstances. Join the Socialist Labor Party. Beware of the fakirs!

Milwaukee. H. Bottema. J. J. CAPPELS, Manufacturer and Jobber of Cigars and Tobacco. (Smokers' Articles.) PHONE—HARRISON 402. 420 STATE ST. CHICAGO.

Socialist Labor Party of the United States.

PLATFORM. The Socialist Labor Party of the United States, in convention assembled, re-affirms the inalienable rights of all men to life, liberty and the pursuit of happiness. With the founders of the American republic we hold that the purpose of government is to secure every citizen in the enjoyment of this right; but in the light of our social conditions we hold further that no such right can be exercised under a system of economic inequality, essentially destructive of life, liberty and of happiness. With the founders of this republic we hold that the true theory of politics is that the machinery of government must be owned and controlled by the whole people; but in the light of our industrial development we hold, furthermore, that the true theory of economics is that the machinery of production must likewise belong to the people in common. To the obvious fact that our despotic system of economics is the direct opposite of our democratic system of politics can plainly be traced the existence of the privileged class, the corruption of government by that class, the alienation of public property, public franchises and public functions to that class, and the abject dependence of the mightiest of nations upon that class. Again, through the perversion of democracy to the ends of plutocracy, labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life. Human power and natural forces are thus wasted, that the plutocracy may rule. Ignorance and misery, with all their concomitant evils, are perpetuated, that the people may be kept in bondage. Science and invention are diverted from their humane purpose to the enslavement of women and children. Against such a system the Socialist Labor Party once more enters its protest. Once more it reiterates its fundamental declaration that private property in the natural sources of production and in the instruments of labor is the obvious cause of all economic servitude and political dependence. The time is fast coming when, in the natural course of social evolution, this system, through the destructive action of its failures and crises on the one hand, and the constructive tendencies of its trusts and other capitalistic combinations on the other hand, shall have worked out its own downfall. We, therefore, call upon the wage workers of the United States, and upon all honest citizens, to organize under the banner of the Socialist Labor Party into a class-conscious body, aware of its rights and its duty, to conquer them by taking possession of the public power, so that, held together by an indomitable spirit of solidarity under the most trying conditions of the present class struggle, we may put a summary end to that barbarous struggle by the abolition of classes, the restoration of all the means of production, transportation and distribution to the people as a collective body, and the substitution of the Co-operative Commonwealth for the present state of plutocracy, industrial war and social disorder; a commonwealth in which every worker shall have the free exercise and full benefit of his faculties multiplied by all the modern factors of civilization.

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

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- Chicago. SOCIALIST LABOR PARTY. CENTRAL COMMITTEE OF SECTION C. CAGO, 65 N. Clark St., 1st and 3rd Tuesdays. Sec. Jas. Smith, 267 W. Madison St. BRANCHES. FOURTH WARD, 3678 Armour Ave., Thursday each month; Sec. N. Krogh, 3 La Salle St. FIFTH WARD, 2701 Wentworth Ave., every Monday night; Sec. Joseph Trenta, 24th St. SEVENTH WARD, 488 S. Halsted St., and 3rd Wednesday, each month; Sec. Jos. Stose, 236 Forger St. NINTH WARD, 47 W. 13th St., every 8 day; Sec. John Benda, 86 Fish St. TENTH WARD, 116 W. 24th St., every Friday night; Sec. R. Finstrom, 1004 S. Wood. THIRTEENTH WARD, S. E. Cor. Grand and Western Aves., every Wednesday evening 8 p. m.; Sec. Aug. Klencie, 808 Grand Ave. FOURTEENTH WARD (Danish), 739 W. No. Ave., 1st and 3rd Friday each month 8 p. m.; Sec. Laurits Olsen, 744 N. Artesian St. FOURTEENTH WARD, 504 Haddon Ave., and 3d Sundays, 9 a. m.; Sec. E. M. Stauland, 650 N. Washnaw Ave. FIFTEENTH WARD, 992 N. Tolman Ave., 2nd and 4th Friday evening each month; Sec. Adam Harvey, 992 N. Tolman Ave. SIXTEENTH WARD, 518 Milwaukee Ave., every Friday evening. SEVENTEENTH WARD, Danish; Sec. Bert Olsen, 226 Ohio St. TWENTY-SECOND WARD, 380 Laramie St., 2nd and 4th Mondays; Sec. Grilchke, 4 Reese St. TWENTY-THIRD WARD (Scandinavian) holds out-door agitation meetings; Sec. B. Gulburg, 171 Townsend St. TWENTY-FOURTH WARD, 65 N. Clark St., every 2nd and 4th Wednesday evening. TWENTY-SIXTH WARD, corner South and Belmont Aves., every Mon. evening. Sec. Thos. Carr, 678 Osogood St. TWENTY-EIGHTH WARD, Brett's Hall, 44th Ave. and Lake St.; 2nd and 4th Thursday evenings each month; Sec. Carl Peterson, 2494 Lake St. THIRTIETH WARD, German, 1718 W. 11th St., 1st and 3rd Mondays; Sec. H. Stein, 240 40th Pl. THIRTIETH WARD, Scandinavian, 1148 S. St., 2nd and 4th Fridays; Sec. G. J. Fox, 5941 May St. THIRTY-FIRST WARD, 6730 Sangamon St., 1st and 3rd Fridays each month; Sec. Wanbope, 6630 Aberdeen St. THIRTY-THIRD WARD, room 19 Commercial Block, Cor. Commercial Ave. and 92nd St. Chicago; 1st and 3rd Mondays each month; Sec. M. H. Taft, 7919 Edwards Ave. THIRTY-FOURTH WARD, 113 S. Michigan Ave., every 2d and 4th Sunday, 3 p. m. Sec. G. F. Denne, 11457 Perry Ave. THIRTY-FOURTH WARD NO. 2, 118th and Wallace (W. Pullman); 1st Wednesday eve, 3d Sunday at 3 p. m.; Sec. Dr. Gladman, 11817 Union Ave. POLISH BRANCHES. POLISH CENTRAL COMMITTEE—meets every Monday at 571 Noble St., 8 p. m. Sec. A. J. Borkowski, 709 W. 21st Pl. NINTH WARD meets every Saturday at 80 S. Ashland Ave. (Pulaski's Hall), 8 p. m. FIFTEENTH WARD, meets 1st and 3rd Saturdays each month, at cor. Levitt and Hamburg Sts. (Sobieski's Hall). SIXTEENTH WARD, meets 1st and 3rd Saturdays each month at 1571 Noble St., 1 p. m.; Sec. M. Pisch, 55 Elston Ave. SIXTEENTH WARD, meets 2nd and 4th Saturdays each month at 571 Noble St., 8 p. m.; Sec. A. Gembicki, 11 Chapin St. THIRTY-THIRD WARD (South Chicago) meet every Saturday at 856 Superior Ave., 8 p. m.; Sec. I. Rogowicz, 818 Green Bay Ave. THROUGHOUT THE STATE. PEORIA, every Wednesday evening at Mannheim Hall, Olive St. JACKSONVILLE, every first and third Sunday at 2:00 p. m. in Trades Assembly Hall; secretary, Val Mertie, 803 N. Prairie St. BELLEVILLE, second and fourth Tuesday evenings of each month, at Fisher's Hall, corner of Spring and A streets. QUINCY, first Wednesday of each month at Fink's Hall, 613 Main street, every Thursday evening. COLLINSVILLE, every first and third Sunday in the month at corner of Vandalla and Clay Sts. MINNESOTA. SECTION MINNEAPOLIS holds an educational meeting, for members only, at the Labor Lyceum, on the second Tuesday evening of each month. SECTION MINNEAPOLIS holds its regular business meeting at the Labor Lyceum, 34-36 Washington avenue S., on the last Tuesday evening of each month. SECTION ST. PAUL holds its regular business meeting at the Assembly Halls, Third and Wabasha streets, on the first Wednesday evening of each month. MINNESOTA STATE COMMITTEE meets regularly at the Labor Lyceum, Minneapolis, on the first Monday evening of each month. Section Minneapolis holds public agitation meetings at the Labor Lyceum, 34-36 Washington avenue S, every Sunday afternoon. SYRACUSE, NEW YORK. SECTION ONONDAGA S. L. P., meets first Wednesday each month at Socialist Labor Party headquarters, room 14, Myers Bk. BRANCH 1 meets 2d and 4th Thursday each month at Stauff's Hall, cor. Butternut and Canal St. BRANCH 2 meets 3d Friday each month at headquarters, 14 Myers' Bk. BRANCH 3 meets 3d Thursday each month at Haas Hall, cor. N. Salina and Ash. BRANCH 4 adjourned meetings until September. Socialist Labor Party headquarters in Syracuse are room 14, Myers' block. Open afternoon and evenings. A large stock of socialist literature and reading matter always kept on hand. All interested in the study of the economic question always welcome. Secretaries will please send notice of any omissions, changes or corrections in the above, and notify the editor of The Workers' Call, 36 N. Clark St.