

THE INTERNATIONAL
LADIES GARMENT WORKERS UNION
1000 Broadway, New York
(Joh. 17A)

JUSTICE

"We ought to be
just even to our
enemies."
Woodrow Wilson

OFFICIAL ORGAN OF THE INTERNATIONAL LADIES GARMENT WORKERS UNION.

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No. 14

DEBS IN PRISON!

Debs, the man whose highest aim and aspiration, ever since he became aware of the great schism that rends modern society into two classes, was the emancipation of the down-trodden and disinherited working class, — this man is now a prisoner in the Moundsville prison, in Virginia.

He was sentenced to ten years' imprisonment because of a few sentences in one of his brilliant speeches he had delivered at Canton, Ohio. He committed a grave crime. He said that the workers are fit for something better than salves, and cannon fodder, and a number of other things of the kind.

It was thought that he would be treated with more consideration than was accorded other "criminals" of his kind. After all he is the great world famous Debs, the man who is esteemed and beloved all the world over, who as presidential candidate of the Socialist Party in 1912 polled over a million votes. It was thought that the severe, relentless law would be tempered with clemency in his case. It was thought the president Wilson himself would intercede on his behalf and prevent his going to prison. But these expectations came to nothing. Debs, now 63 years old, is a prisoner.

And what of the workers to whom he consecrated all his life, all his energies and talents as orator and writer? What about all those who honor and love him? What about the million people who cast their votes for him?

They are silent as yet. Silent are the railway workers whom he organized back in the seventies of the last century and for whom he went to prison in 1894. Silent are the million workers who voted for him in 1912. Silent are the millions whose hearts he touched with his eloquent, moving speeches.

This silence is terrible, but not for Debs. It will not change him a hair's breadth. He will remain the same great, devoted champion of labor within as without the prison walls. It is terrible for the workers themselves that they can remain silent if at all affected — when one of their best is taken from their midst for no real crime or offence; that they do not see in it the greatest insult to their class.

But will this terrible silence continue? We do not believe it will, we cannot believe it will. The working-class of America must raise its voice and it will raise its voice.

We are sure that before long the whole country will ring with protests and with urgent demands that Debs be set free. The workers must and will do it or they will be thoroughly ashamed of themselves. If they remain silent and do nothing for the liberation of Debs it will be the greatest triumph of reaction and a death blow to everything that is progressive.

In this Debs question it must

Looks Like a Fight

Cloak manufacturers not exactly in a fighting mood, but resist stubbornly the week-work demand

UNION PREPARING FOR POSSIBLE CRISIS

Judging from the two conferences so far held between the Cloakmakers and the manufacturers, it does not look as if the latter are of a pacific mood, and that they are ready to agree to a fight to the demands of the workers which have matured as a result of long experience.

The manufacturers offered the stiffest resistance to the very first and the very essential demand of the cloakmakers — the introduction of week-work in the industry. Against this demand they trained their biggest howitzers, Messrs. Lachman, Getsky and Rappoport in the hope that they would succeed in persuading the workers' representatives to drop it.

And when after all their speeches B. Schlesinger declared that after the manufacturers had spoken the workers' representatives are even more firmly convinced of the urgent need of the week-work system both for the cloakmakers and for the industry as a whole, and that the Union could not and would not drop this demand, the president of the Association, Mr. Singer was "highly surprised" at this action. He thought that the workers came to consult the manufacturers, and he kindly agreed to act as their advisor. But it never occurred to him that the Union should come to demand things.

Of course, the conferences are still in progress, and to hasten

not be taken into account that he belonged to a certain faction in the Socialist Party, that he worked for industrial unionism more than for craft unionism. Debs, the great labor spokesman and champion, whose every heart-beat went for the workers and their emancipation, cannot be measured with such a small scale. Debs does not belong to one kind of "ism" or another. He belongs to the great libertarian movement as a whole. More than any one else he aroused the American worker to a new conception of things, and there is no school or labor organization that can monopolize this great champion. He belongs to the labor movement as a whole, to the entire socialist and radical movement, and all of them must make the world ring with their protests and their insistent demand for the immediate liberation of comrade Eugene Victor Debs, and all others who, like him, were sentenced to long terms of imprisonment for the sole "crime" of having exercised their constitutional rights to free speech and free expression of their opinions and sentiments.

en progress both sides appointed sub-committees for further consideration of the piece-work as well as other questions at issue. But whether the conferences will result in an amicable solution it is hard to say. The employers, unfortunately, understand the financial disadvantages for them of the week work system much more than some workers grasp its advantages. At any other time the manufacturers would flatly refuse to negotiate the matter with the workers. But they know the combative strength of the Cloak Makers' Union. They have not yet forgotten the lesson of three years ago. They know that the Cloak Makers' Union is now almost 100 per cent organized: they know of the extensive activities and preparation going on in the Union, and they must give them credit, they try in every way to avoid a fight, knowing full well that they could gain nothing by it.

In the course of the negotiations they hinted at a certain lack of unity in the matter of week-work. They pointed out the advertisement, which appeared at such an untimely moment in the Forward, but President Schlesinger rejoined promptly that he represents the Union as a whole, and that it would do them no good to deceive themselves.

The manufacturers know that if it comes to a fight they will have to face a gigantic, invincible force. Hence their patience and tolerance.

But this spirit of the employers cannot be banked upon. Vital interests are at stake on both sides, and the Cloak Makers' Union hastens and intensifies its "war" preparations, realizing, as every genuine union should and does, that the best way to avoid a conflict is to be prepared for it at any moment.

And the Cloak Manufacturers know it. They know that the Cloak Makers are bent on winning every one of their demands. They know that the Cloak Maker is never anxious for a fight but that he never shirks or dodges it when he finds it essential to his interests. They know that the Union is splendidly organized. They know that it has behind it the International, one of the greatest and strongest labor organizations, which has only recently conducted a number of battles and won every one of them, emerging from them stronger than ever before.

This realization on the part of the manufacturers may lead to an amicable solution of all difficulties. But this is a hope — it is not a certainty. It is therefore, best and wisest to expect a fight and to be fully prepared for it, whether it comes or not.

HYLAN'S FOREIGN LANGUAGE UKASE STIRS NEW YORK LABOR

170 Labor, Educational and Welfare Organizations with an aggregate membership of 800,000 protest vigorously against the Mayor's impudent attack on Free Speech

Mayor Hyland may be satisfied with the publicity his ukase gained for him among the hundreds of thousands of New York residents who are not fortunate enough to speak English with facility. Representatives of 170 organizations with a membership of 800,000, most of them citizens and voters, conducting their affairs in languages other than English, gathered at the Forward Hall, 175 E. Broadway last Sunday to voice their protest and their indignation against the unheard-of impudence of a "servant of the people" who issued an ukase which, if carried out, would make the City of New York the most notorious nest of reaction in all history.

Hyland likes to write letters, and, with due apologies to his office, we beg leave to state that most of his letters are imbecile. But his latest stunt is a piece of dangerous imbecility, and the people of New York are not slow in letting the Mayor know what they think of it.

Hyland's caustic edict was directed ostensibly against the bolsheviks and anarchists, but the foreign speaking people of New York, notably the Jewish people, quickly grasped the real significance of the Mayor's recommendation to the Board of Aldermen. At the meeting last Sunday in the Forward Hall all shades of political opinion were represented, and many organizations with formidable memberships represented there have no political affiliations and leanings of any kind. Lodges like the Order Bnei Brith, Order Brith Abraham were no less vigorous in their protests than the Socialist Party or the Poale Zion.

But the protests of the working people of New York were the loudest. The cloak makers' organizations, the Amalgamated Clothing Workers, the United Hebrew Trades were particularly alarmed and indignant at the Mayor's assault on the fundamental rights and liberties of America. They realized full well that the suppressing of foreign languages would mean the virtual destruction of the organizations built up at such pains and sacrifices and would be a boon to the employers of New York.

The protest movement is growing hourly. One body of citizens after another comes out in unmistakable language against this shameful ukase.

Committees have been appointed to carry on the movement. (Continued on page 7)

A PLOT EXPOSED

By N. BUCHWALD

Talk about Bolshevik 'plots. Why it is the hardest thing in the world nowadays even for the constituted authorities with the aid of the police and the papers to carry out a simple thing like a conspiracy against a bunch of foreigners, Greeks, Syrians, Ruthenians and all kind of illiterate barbarous tribes.

Take Lawrence, for instance. What have the silk-magnates, with the magnanimous co-operation of the police, not done to establish a black reputation for the striking textile workers? And all of no avail. It came out even worse than nothing, for the unsuccessful conspirators failed to raise their end and earned a black reputation to boot.

At home, of course, no conspiracy was needed. The Lawrence police was faithfully carrying out the wishes, if not the bidding, of the manufacturers. Strikers' heads were split, women and children were fired upon, streets were blocked to the strikers, the use of meeting halls was prohibited, strikers were brutally beaten and fired at in their own headquarters and soup-kitchens — all the well-tried, scientific methods of strike-breaking were applied.

The Lawrence police, it is true, failed to break the strike. Those obstinate foreigners, 35,000 of them, persist in striking and picketing despite the brass-battened brutes and the hired thugs and cut-throats, despite the policies of the Lawrence authorities and the co-operation of the Lawrence and Boston press. But the police and the public "servants" may say with a clear conscience that they have done their duty and stood by the law as interpreted by the textile kings.

In Lawrence things can be managed somehow. But what are you going to do about the American public at large? You can't, indeed, send thugs, brass-battened anarchists to every nook and corner of this great country and with pistol and club herald the just cause of the Lawrence mill owners. Such a course would be impossible of embarking upon for sheer lack of man-power. The only way open to them was the way to the editorial offices of the country. And, indeed, it did not take long before in every town, city and hamlet the news was spread that a bitter war is being waged in Lawrence. The authorities of the city, it was announced, were in a life and death grapple with a host of Bolsheviks, foreigners all of the, of course, who are ostensibly conducting a strike for an eight hour day with the old nine-hour pay, but who in reality are bent on destroying every form of organized government. The public took alarm. To permit bolshevism strike root in Lawrence means to endanger the very foundations of our great land. Bolshevism is a plague that spreads with the rapidity of lightning. What was to be done?

It was the plain and obvious duty of every good American to suppress this dastardly strike and nip the poisonous weed of

bolshevism in the bud. A movement to this effect would perhaps have been started.

But in step a group of New Yorkers with the nasty habit of Missourians and form a Committee on Lawrence for the purpose of studying conditions on the spot. The vexing thing about it is that this committee does not include any foreigners or bolsheviks. All of them are good Americans, men and women prominent in the public life of New York.

And what do you think the Committee found in Lawrence? Why, the same old Lawrence of 1912, the same brutality of the police, the same hounding on the part of the press, the same ruthlessness of the silk manufacturers. We refer our readers to last week's issue of the Justice, where Helen Todd, one of the New York Committee on Lawrence, describes conditions in this pestilential textile center. Why, even our respectful and law-abiding N. Y. World, a paper no one will dare accuse of Bolshevik leanings, found it necessary to come out editorially against one of its correspondents who, the day before, had a big splash in the paper about the Bolshevik upheaval in Lawrence.

In the issue of the N. Y. World of April 14, we read the following:

Each side to the controversy, "and there appear to be three or four sides, accuses some or all other sides of Bolshevism. But as the mills are still being run by their owners with strike breaking help, and as the strikers are demanding simply their old fifty-four-hours-a-week wages for the new forty-eight-hour week without an apparent thought of establishing a Soviet operation of the plants, it is evident that the charge of Bolshevism must lie against the City Government if it lies against any party to the trouble.

An essential principle of Bolshevism is arbitrary government which is exclusively a law unto itself. And if a City Government at Lawrence which denies to the strikers their Federal and their Massachusetts constitutional right peaceably to assemble and voice their grievances, whose police agents at certain hours close public streets to strikers and their families and brutally club them into their houses at such times — if such a government is not Bolshevistic, what is it?"

And on top of all these disenchantments, for the Lawrence police and Lawrence textile kings comes another blow the unkindest and cruelest of all.

A certain Charles G. Wood, of the Massachusetts State Board of Conciliation and Arbitration, the cheek, the brazenness to betray the secrets of the manufacturers of the state of which he is a paid and sworn officer. Really, it is the height of perfidy to write a letter like the following:

"Dear Sir:—You are reported in the Boston papers as saying that you advised me not to hold an investigation as I pro-

posed to do in compliance with the law. This is true. You did.

"You urged me strongly to adopt a course, which, if followed would make me violate the very law which my oath of office compels me to execute.

"Why are you opposed to a public investigation? If the strike in Lawrence is a Bolshevik plot, why do you oppose my plan to inquire into it? An investigation such as I have many times conducted would be the thing needed to expose the black spots in Lawrence, if any exist. No Bolshevik plot can survive a searching inquiry conducted in the open. Its only hope of survival lies in the se-

"REFINED GENTLE GIRLS"

By ELLEN A. KENNAN

I used to wonder why employers in their advertisements so often inserted the words, "Only refined Gentle girls need apply," or "Only refined Christian girls need apply." Now I know. The follow-up bit of experience gained in my Philadelphia work with Local No. 15 of the I. L. G. W. U. have helped me to my present knowledge.

We were picketing a "scab" shop, the sort that used to be a union shop, and is proud of its present status. She was a thin, frail gentle little woman. She wore a black shabby looking suit and an old black hat. She made no resistance when one of our girls blocked her path. She stopped, she listened, not because she wanted to, but because life had taken all the spirit out of her. Our picket seized the opportunity, and made a strong appeal in behalf of the union.

The little woman in black looked up and said in her gentle tired voice, "I don't like the union. The union brings contention. I don't like contention. I'll leave this trade and do something else, if I can't work peacefully. All I want is to go along and be let alone to earn my money. Yes, I know that six dollars a week is not enough pay, but the Lord helps me out. He always provides. I put my trust in the Lord. I'm contented to serve Him. I left my husband because he wouldn't let me serve the Lord in my way. I won't ever join a union. The Lord doesn't want me to." To the second appeal that she at least quit working in this shop, she said in the same meek, colorless tone: "I'll take it up in prayer with Him. If He tells me it's His will I won't go up tomorrow." The next morning our picket was in her place waiting. As the little woman tried to brush past she fixed her eye upon her so fiercely that the poor thing gasped, out, "Yes I prayed over it, I took it up with the Lord, but the Lord says I'm to stay here." The last words were uttered as she disappeared inside the shop door.

This time our refined Gentle girl was of quite a different type. She was wiry, hard and gray-haired. Life had plainly made her acid and bitter. She was a

clusion of a star chamber.

"Why do you ask me to violate one law and then criticize the strikers when they break another? Is this setting an example which is likely to inspire confidence in the minds of those who may be suspicious of our form of government?"

"I recently made a modest contribution to the educational campaign conducted by the Citizens' Committee; I would recommend that a good part of it to teaching you that loyalty and obedience to the laws of our commonwealth are the salvation of a democratic government.

Yours Truly,
Charles C. Wood."

This letter was written to C. A. McArthur, the chairman of the committee the Mayor of Lawrence appointed to bring the strike to an end.

In our days of Bolshevism and loose morals there is no depending on people.

"lady," so she declared. "No lady ever belongs to a union. I am a lady. I've always been a lady. You shall not stop me in the street and argue with me. I won't take part in your street brawling. If you want to talk to me, come inside the building, and talk to me like a lady. No lady would ever picket a shop. No lady would block the way. No lady would behave so that a policeman would arrest her. I know all about your union. I had a friend who belonged to it. She said the union never did her any good. It only took her money."

Thank heaven the world is not made up exclusively of "Christians" and "Ladies!" Is it any wonder that a class conscious worker distrusts, the institutions that produce such "Christians" and such "ladies!"

PERSECUTION OF LABOR UNDER COVER OF LAW

Winston Salem, N. C. —Andrew McAndrew, president of the Tobacco Workers' International Union, and James Brown, A. F. of L. organizer, were arrested in this city for "soliciting insurance" without securing a \$5,000 bond.

The unionists protested that they were organizing tobacco workers and not selling insurance, but were told that the Tobacco Workers' Union has sick and death benefits. Later the unionists were released on bail.

On behalf of the American Federation of Labor Secretary Frank Morrison forwarded a long telegraphed protest against the arrests to the Governor. The unionists secured legal counsel and took the matter up with the State Fire Insurance Commissioner, who ruled against his deputy and held that the insurance law does not apply to trade unions.

In this city is located the R. J. Reynolds Tobacco Co., manufacturers of "Prince Albert" smoking tobacco. This concern is notoriously low-waged and anti-union and local trade unionists declare that "it owns the town."

THE WORKMEN'S THEATRE

By JOSEPH KOVEN



It is not strange that the things for which some great artists of the theatre have given their best efforts and apparently failed to attain should, after many years, succeed in their purpose and secure the solid support of the workers. But the times are now ripe for every project that is of benefit to the people, for everywhere the workers are coming into control of the world their hands and brains have created, and those human institutions that have so faithfully served the class of privilege are rapidly passing away.

"Art must evolve together with life itself." Life is being regenerated, and the expression of life, is receiving new blood. The coming of Spring to the world gives a new note to the song of the birds, and the coming of Springtime into the lives of the workers has given a new tone to the arts of the world.

So it is that a few great artists of the theatre have heard the vibrant call of the regenerated masses and have rallied around the standard of internationalism to serve and to be served, to give and to receive, to create the beauty of the world and to enjoy the usefulness thereof, and as heralds for the pagents of the New or play a triumphant march over the body of the old order as it is being carried to the funeral pyre.

The Workmen's Theatre comes as a prophesy of the triumph of the New, and its existence will prove that the "federal baked meats did not coldly furnish forth the marriage tables," for the old order is but a carrion in our midst and groaning for burial. Our concern should be to bury the Old Order so that the New Order will have greater space to breathe.

Away with caste and privilege in the theatre, we say! Away with boxes, galleries, side entrances, prohibitive prices and all the rest of the humiliating machinery of the commercial theatre! Away with the cockpit of raw, human emotions. The theatre is the spiritual schoolhouse and the playground of the people. Shall we be deprived of our pleasure and inspiration because a group of well-organized individuals would show us, for their own material gains, the hollow superficial games of marionettes instead of our own colossal image? Who cares to see a dead man hop about even if the strings that animate him are visible to us? Who cares to hear him speak? Away with him! There is too much beauty, too much joy in the world to make us satisfied with animated shadows. Give us Life!

The Workmen's Theatre begins its activities with the masses solidly behind it, inasmuch as the United-Labor Education Committee, under whose auspices the Workmen's Theatre was organized, has a membership of over 200,000 organized workers in New York alone. This Committee, composed of the Amalgamated Clothing Workers of America, the Fancy Leather Goods Workers' Union, the Furriers' Union, Joint Board, the Jewelry Workers' Union, the United Cloth Hat and Cap Makers' of North America, the Women's Trade League, the Workmen's Circle and the United Hebrew Trades has begun a broad-voiced, systematic campaign having as its

purpose to wake, develop and strengthen the inherent strivings of the people to the higher ideals of humanity, to the fullness and the beauty in life.

The first series of performances, consisting of three vital, significant plays by international masters, will begin in the early part of August. These plays will be interpreted by sincere and intelligent actors and directed by Richard Ordynski, B. Eden Payne and Emanuel Reicher. Mr. Ordynski is well known, apart from the work in the United States, for his activities abroad with Max Reinhardt; Mr. Payne, also apart from his work here, was one of the leaders in the temporary movement in England and the organizer of the famous Horniman Players; Mr. Reicher, "the Father of Modern Realism," is the founder of the Modern Stage.

Until the Workmen's Theatre is able to build a modern theatre, a playhouse of its own, these performances will necessarily be given in a theatre rented for the purpose. The financial end of our project has been carefully computed, and merely to cover the cost of production, \$150 will be charged for admission to the three plays.

To do away with caste and privilege in the theatre and create equality among those who will attend the performances, the urn system of distributing seats will be employed. Tickets will be drawn by lot from three urns, two and three-group tickets. This system will give the worker a chance to sit alone or with his friends, if he chooses, in a box, balcony or the orchestra, whatever his "lot" will be. It is the nearest approach to fairness that can be attained in a playhouse constructed to extend all privileges to the rich and none to the poor.

The time is rapidly approaching when there will be only the masses of the people, the architects of these theatres shall know how to build for the people. They shall not need instruction. In looking forward to those days one cannot help feeling the joy that comes to those who are—if only minute—instruments in a great cause—and we are all instruments in this cause.

A theatre for the people where the workers will come with their family and friends to partake of the great spiritual feast he and all have prepared in collaboration! To share great thoughts and great emotions in common; to feel a bond of brotherhood, to see the great reflections of life and death, joy and sorrow, aspirations and inspirations; to delve into the mystery of time and space, to be at one with all the world,—conscious, resolute, free! It is good to anticipate all this, and better still to know that the workers have realized their own magnificent energies and are making common cause with those who are planning for the future.

To regenerate the theatre by infusing into it the health and the strength of the masses, to make the theatre a source of invigorating beauty and joy, to develop in the theatre its inherent possibilities as a vital educational and spiritual force and make it a living exponent of these times—this is the purpose of the Workmen's Theatre.

ATTENTION OF ALL WAIST MAKERS

According to the new agreement with the manufacturers of the dress and waist trade all tucking and hemstitching must be given only to shops that settled with the Union, and the workers must see to it that no tucking and hemstitching be done in non-union shop. The list printed below contains the names and addresses of all the tucking and hemstitching shops that settled with the Union. Cut the list from the page and keep it with you.

All workers in the waist and dress shops are urged to keep an eye on the tucking and hemstitching work. If you find that your firm sends out such work to shops other than those printed in the list you are urged at once to notify the office of the Union, 21 East 16th St., and proper measures will at once be taken.

Settled Tucking and Hemstitching Shops

L. & I. Hem, 430 E. 9th St.; Gottfried, 8 W. 13th St.; T. Rothman, 48 W. 15th St.; Central Pleating, 127 W. 17th St.; Landow Bros., 41 W. 17th St.; I. D. Mfg. (Tuck), 14 W. 17th St.; Eagle Hemst, 10 E. 17th St.; I. Smith & Son, 12 W. 18th St.; Chelnick & Shapiro, 16 E. 18th St.; Joseph & Spiegel, 36 W. 21st

St.; Progress Tucking, 48 W. 21st St.; Regal Tucking, 31 W. 21st St.; Lincoln Tucking, 162 W. 21st St.; Horowitz & Hammer, 169 W. 21st St.; J. Weiss, 41 W. 21st St.; T. & R., 149 W. 22nd St.; S. Rosner & & Son, 14 W. 22nd St.; Favorite Hem, 4 Tuck, 30 W. 22nd St.; H. Stein, 55 W. 24th St.; Schiffman & Sternberg Tuck, 41 W. 24th St.; Wisenthal Tucking, 102 W. 25th St.; Enterprise Dr. Pleating, 173 W. 255th St.; Standard, 1538 W. 26th St.; L. Kossoff, 113 W. 27th St.; Prime Pleating Co., 113 W. 28th St.; Ideal Tucking, 36 W. 28th St.; Orloff, 56 W. 28th St.; Goodstein's Plmt, 145 W. 28th St.; Pantser Bros., 14 W. 28th St.; International Hem, 34 W. 28th St.; D. & D. Tucking, 134 W. 29th St.; Columbia Pleating, 128 W. 29th St.; Rappaport Pleating, 136 W. 29th St.; Kantman & Sussman, 346 Sixth Ave.; Wellman, New Co., 438 Sixth Ave.; B. Greenberg, 4533 Sixth Ave.; Rothman Pleating, 332 Sixth Ave.; Liberty Tucking, 404 Sixth Ave.; Risenberg Tucking, 89 Wooster St.; Reisenberg Tucking, 128 Wooster St.; Best Made Tucking Co., 128 Wooster St.; Queen Tucking Co., 118 Spring St.; Reliable Tucking Co., 145 Spring St.; City Pleating Co., 168 W. 23rd St.; Phinix Pleating, 149 W. 23rd St.

AMERICAN LABOR ITEMS

SOLDIERS' UNION ASKS AID OF ORGANIZED LABOR

Difficulties encountered in obtaining employment since they were mustered out of the military and naval services were related by a committee of the recently organized Soldiers, Sailors and Marines' Protective Union to the Central Federated Union at its regular weekly meeting at Beethoven Hall, No. 210 Fifth Street.

According to Ernest Bohm, secretary of the C. F. U. after the former members of Uncle Sam's fighting forces had outlined their problems fully they were advised to have two of their number attend a general meeting of all the locals, at which the problems of reconstruction and employment will be taken up.

BARBERS POSTPONE THEIR STRIKE IN BROOKLYN

Barbers, members of the Independent Union of Journey-men Barbers of Brooklyn, drew up demands at a mass meeting on Thursday night, and gave the bosses until midnight Friday to yield to them. Later Peter Inglima, secretary of the Master Barbers' Association of Brooklyn, announced that the men had extended their time until after a mass meeting Sunday night. If the bosses say no to the men's demands, the strike starts Monday morning.

Inglima said that the situation is deadlocked. He declares that the bosses cannot give the men what they are asking. The bosses are charging as much as they dare now for tonorial accommodations, he said, and the public will not stand for a further boosting in the tariff. He said that the employers are willing to arbitrate.

TRADE UNION COLLEGE

Boston.—The Boston central labor union has started a college where workers may secure an education on any subject they desire. Some of the most notable and liberal-minded educators in the east have become interested in the project and the Boston Globe says:

"Academic freedom will not worry instructors; they will have nothing to fear from not pleasing the donors of the college—because it has no endowment."

The policy of this college will not be shaped "from above," in secret meetings of the faculty—it will be shaped by a committee on which members of the unions sit with the instructors. The final decision in any matter may be referred to the central labor union as a whole.

The delegates to the Western Canada Labor Conference representing unions belonging to the American Federation of Labor have voted unanimously in favor of a proletarian dictatorship "as a means of transforming society from a capitalist to a communal basis." They have formed what is to be known as "The One Big Union." The authority lies with five directors, already chosen, who are preparing at once a referendum as to secession from the American Federation of Labor. A challenge has been issued to the government in the threat of general strike on June first, unless free speech is protected, the censorship abolished and political prisoners are liberated.

Wrong Ticket

Conductor (glancing at ticket offered).—We don't stop there. That's for the paybroker.—Awgwan.

JUSTICE

A Labor Weekly.

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A. BAROFF, Sec'y-Treas.E. YANOFFSKY, Editor
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FROM THE EDITOR'S NOTE BOOK

Piece Worker and the Union

We have just got through reading the stenographic report of the two conferences held between the delegates of the Joint Board of the Cloakmakers' Union, headed by B. Schlesinger, and the delegates of the cloak manufacturers. We read with great pleasure the debates on the proposed introduction of week work throughout the industry, and we are satisfied that our representatives are in no need of aiding and prompting on our part. The delegates of the Joint Board will know, to be sure, how to meet all the arguments of the manufacturers against week work. Perhaps at a later date, in the event the manufacturers will show obstinacy in agreeing to this proposition, we will present in these columns the arguments of both sides. The workers will then see that they could not have sent better and more devoted delegates to present their side. They will also feel a certain pride that their representatives not only kept even with the manufacturers but got quite ahead of them. While the arguments presented by the manufacturers' representatives abounded in stock eloquence and a great deal of quibbling, the presentations of B. Schlesinger were marked by clearness and genuine eloquence, for they were plain, lucid and unaffected. We hope that the representatives of the manufacturers will come to realize the necessity of introducing week-work in the industry and will at once proceed to inaugurate the new system. Here we want to say a few words to the piece worker, who, some say, is opposed to the new system, though we do not for a moment believe that he is.

The fact that at the last convention the great majority voted in favor of week work and that the change of system was ratified by a referendum vote of the membership is proof enough that the majority of the cloak makers are in favor of week work.

And it stands to reason that the majority of cloak makers must be in favor of week work. Granted that to some workers who are as fast as the hurricane and who have strength enough to produce five times the normal output, the piece work system presents a momentary advantage. They earn high wages while they work. The majority of workers, however, are of average speed and average strength and endurance, and they, indeed, cannot be opposed to week work which will give them a chance to work in accordance with their physical strength at an assured weekly wage which may be higher but never lower than the minimum agreed upon.

Common sense, then, tells us that in the great majority the cloakmakers cannot favor the maintenance of the piece work

system. But for argument's sake let us assume that the workers are so blind and so ignorant of their own interests as to think that the piece work system is the best in the world and that if it were up to them they would refuse to accept the week work system instead.

Assuming this to be true, the question presents itself: has the Cloak Makers' Union a right to insist on the week work system contrary to the wishes of the membership?

On the face of it there seems to be but one answer and this is the negative. You cannot make people happy by forcing them to be so. The only thing left to the union is to continue its campaign of agitation and education till the membership will come to realize that it is in their interests that week work be introduced as soon as possible.

This seems to be the only rational answer. Yet upon mature reflection one comes to a different conclusion—that the Union as such may insist on the introduction of week work even though not all of its members realize the necessity thereof.

When a union is founded it becomes an entity which has its own existence and interests independent and irrespective of the interests of the individual member. Its own interests are deemed so important that at times the interests of a few individuals are deliberately sacrificed for the interests of the union as a whole. This is a proposition that needs no proof for it is at the foundation of every union. And from this standpoint the question whether week work may be introduced when the majority of the members have not yet come to appreciate its advantages over piece work, cannot be answered by a simple, ready "no."

In order that a union may exist without being menaced with disruption by various destructive forces, it must first of all be of evident use to its members. It must be in a position to point out that thanks to its efforts the material conditions of its members have considerably improved, that its members now enjoy more material comforts with less energy exerted than at the time the union did not exist or was weak. Every member must feel that the betterment of his conditions did not come about through accident or through his own effort, but through the effort and strength of the union.

Secondly, the union, in order to stand firmly on its feet, must abolish, as far as possible, every form of inequality between the members, so that the terms "brother" and "sister" used by the members in addressing one another should be more than empty words.

Thirdly, the union must exert all its energies to render the existence of its members secure and stable. No union can long endure if its members are never sure of the extent of their earnings. Still smaller is its chance of enduring if it cannot guarantee its members a more or less permanent wage sufficient to subsist on. A union whose members go idle for months every year and must resort to other occupations to make a living, can never be sure of its existence and its effectiveness.

We think that what we have said here is common knowledge and will hardly be disputed. We will now proceed to show why our Cloak Makers' Union, as such, must insist on putting an end to the old system of piece work.

The Cloak Makers' Union has fought many battles and from almost all of them it came out victorious. After so many battles and so many victories the conditions of the Cloak Makers should have been brilliant. But in the final analysis the cloakmaker of today has little to boast of before the cloakmaker of past years. All the gains, on account of the piece work system, have proved to be of doubtful value. Higher prices were fought for and were won; the value of an hour's work has been estimated and the price agreed upon, but the cloakmaker of today is comparatively the same penniless man as his predecessor of ten, fifteen, or twenty years ago. In the busy season he works at top speed and to the utmost of his strength, and in the

dull season his life is just as unenviable as that of the past cloakmaker and even worse, for the modern cloakmaker has higher standards of living to meet.

Thanks to the piece work system all his gains come to naught. They slip out from between his fast moving fingers. When a piece worker gets a raise in wages however small it may be, he gets something positive and real. He knows that his weekly earnings have increased a certain definite amount. But this is not the case with the piece worker. Great as his gain may be at the end of a strike, it in reality turns out to be a myth. Either he cheats himself in agreeing upon the price of a certain garment, or he is cheated by the employer; and when he procures a good price that would enable him to earn big wages, the work, as if by magic, disappears from the shop, to be done elsewhere, and the inside worker remains with a high price but without a stitch of work.

Of course, in the busy season the cloak operator earns decent wages. But this was the case also in the past when there was no union in existence. And then as now the high earnings were a result not so much of high prices as of inordinate exertion and overwork. Very often these high wages are spent to meet the doctor's and druggist's bills. By so working the cloakmaker injures himself as well as the union. With his superhuman toil he destroys all that the union has gained for him.

Things Are Smoothing Out

The situation in the settled waist shops after the strike and the stupendous victory, is improving with every day. It may be expected that before another week is over things will run quite smoothly.

It must be remembered that the strike ended at a time when the busy season was on the wane, and for this reason there is really no work in many shops. The strikers who are thus affected must realize that their idleness has nothing to do with the strike or the settlement, but that it is the old familiar slack evil.

And, as we pointed out last week, the strike is still on against some shops. Many manufacturers balked at the agreement signed by the association and broke away from the manufacturers' body, and against the strikers' Union will continue the strike with the same vigor as before, till they yield.

In all this there is nothing new or unusual. It is the aftermath of every strike and it takes some time before matters are adjusted. The problem that arose as a result of the strike is that of country work. The out-of-town shops are the little monsters that devour the New York work. This must be stopped. The country shops must be fully organized and unionized. The same hours and wage scales must prevail there as in New York. Only then will the extent of the waist makers' victory become manifest.

It goes without saying that this is not a task that can be accomplished in a day. The work requires constant application and the best organizing forces at the disposal of the International. These forces are already engaged in the work.

But if this work of organiza-

tion is to be crowned with success it is necessary that the Waist Makers' Union of New York should spare no energies to retain its present strength and power. Solid organization of the shop and strict adherence to the terms of the agreement will go a long way in organizing the country shops. The best argument that can be presented to the country worker is that he is underpaid and that he works under worse conditions than his New York fellows.

The work of organizing the country shops goes on. It will soon be over and completed.

CLEANERS AND DYERS' UNION GO ON STRIKE

Demanding a 44-hour week, \$5 increase in wages and 10 legal holidays a year with pay, the Cleaners and Dyers' Union, affiliated with the United Hebrew Trades, has voted to call a general strike following the bosses' refusal to meet their terms.

The bosses have offered a compromise plan which has been rejected by the strikers. The plan grants the 44-hour week, but affords only a \$2 increase with but seven legal holidays. The terms of the bosses refused to recognize the outside workers as drivers, who are affiliated with the union. This is seen by strike officials as an attempt to divide the workers.

Two members from each shop constitute the strike committee of which Charles Schilkraut is chairman and Sam Raffel is secretary.

Thirty shops were originally affected by the walkout. The Peterson Dye Works and the United Cleaners and Dyers' Company have already settled.

OUR EDUCATIONAL WORK AS VIEWED BY PROFESSIONAL EDUCATORS

(From the American Teacher)

SIXTY-SEVEN PARASITES

By SCOTT NEARING

There are 67 people in the United States, each of whom has admitted to the United States Commissioner of Internal Revenue that he has an income of more than \$2,000,000 a year. The total gross income reported by these 67 persons was \$229,846,112.

The 67 recipients of this \$300,000,000 report that \$1,400,000 of their income (20,000 per person) come from "salaries" and "commissions." Twenty thousand a year is a big salary or commission, even for an able man, but the salaries of the 67 make up less than 1 per cent of their income.

Besides their salaries they report \$6 millions from rents, \$4 millions from interest, \$4 millions from profits, and 175 millions from dividends. Their salaries, large enough they be, are insignificant when compared with the other forms of income. The 67 are living upon the rent, interest, dividends and profits earned by the workers of these United States and turned over, in the form of surplus value, to the plutocrats.

The 67 did not produce more than the tiniest fraction of the vast income they receive. Other men labored, and these 67 are enjoying the fruits — enjoying boundless, extravagant, wasteful luxury in a land where 30,000,000 live in poverty.

"Parasitism" means living upon another, or at the expense of another.

The 67 are parasites. The next time a man talks to you about the rightfulness of interest and dividends, citing the poor widow on the back streets as a cloak for his argument, tell him about the 67 American parasites, who gain over 99 per cent of their incomes from rent, interest, dividends and profits.

SOUND SENSE ABOUT RUSSIA

The New York World seems to display more sense than the general run of dailies when, discussing Russian affairs, "Boishevism" cannot be checked by impassioned harangues about the sacredness of property," says the World. "Millions of men have been engaged for four years in destroying both life and property under orders from their governments, and they are no longer impressed with the sacredness of either. No government anywhere has as yet presented a reconstruction program that makes any real appeal to them. The one definite thing that they understand is that food is scarce and that some people are much better off than others. The problem belongs to no country. In the broadest sense it is universal and is making itself the common issue of the war." The World, hints that the diplomats at the peace conference who fail to meet the demand of the masses for industrial democracy will be tragically surprised at events that will follow.

A CHAIRLADY HONORED

The workers of the shop of Bramble & Lesser of 136 West 21st St., presented their former chairlady, Miss Florence Doberman, of 995 Union Ave., Bronx, with a gold wrist watch.

Evolution and the Labor Movement—Dr. Everett Dean Martin.

Well, where are our "ignorant foreigners?" We shall have to revise our concept of the great majority of the industrious inhabitants of the City of New York. Not that they are none of them foreigners or ignorant. But they are quite unwilling to remain so. If our share of humble human curiosity is large enough, let us hope that it will lead us into one of these interesting lectures. There we shall be obliged to dismantle ourselves of our Pharisaic complacency as we listen to the questions of the students, mature, thoughtful men and women. Unless we are dead to all shame we shall quickly see the contrast between the "Workers' University" and "Classes in Americanization of the Foreigner."

Since the origin of this work of self-education was a local of the International, the committee of the International thru its present organizer, Mr. Liberty, is endeavoring to stimulate the growth of the work not directly thru the central office, but directly thru committees in locals of the Union. There are many reasons for this devotion of the work. We spoke in the beginning of this article of the need of the worker to fit his education opportunities to the conditions of his life and work. In other words, since he cannot go to educational centers, education must come to him in his home.

Every moment, in the process of becoming self-conscious, must train its own leaders and inspirers. The Workers University has not overlooked this need. This winter a new venture was begun, the training of leadership. Classes for the Business Agents, the workers' representatives in shop matters, have been opened in one of the Public Library reading rooms. English for speakers, economics, and other subjects needed by the Business Agent for his development as a conscious, dignified, and responsible leader. Any student of labor movements, or of the Labor Movement, looking into one of these earnest classes can take great hope for the future of industrial democracy.

Americanization is an important and interesting thing. But the worker of New York City and Philadelphia (and soon of every important city in the country, for the movement is growing) has something equally vital and important on hand. The American worker is interested in becoming a conscious master of his own destiny as it is bound up with the destiny of all his fellows. He can afford to smile at the frantic gestures of the Americanizer, or the wall of the philanthropist. For he is busy hewing out his way toward the New Freedom of the New Day.

It's hard to stop the water after the dam breaks.

This is just another war for democracy.

The books they read, some in English, some in Jewish, Italian or Russian, are human and vital, touching upon subjects of immediate interest to the worker. They study the history of the great labor movement, the development of democracies, the growth of conscious manhood and womanhood; they read the romance of humanity. In short, they are laying a broad human foundation for a working class consciousness in the highest and noblest sense of the term.

And then they dance or sing or listen to good music and talk just as any human people do, only they do it more spontaneously and charmingly than do our "bourgeois" folk. These students of life are not studying social etiquette and formalities in their dancing class. They are simply developing social contacts and graces which their hard condition of life and work would otherwise make difficult or impossible to get in natural, simple surroundings.

And so thru all the activities of the Unity Centre: the dramatic circle, chorus, lectures on economics and sociology, concerts, trips to museums, to woods or shore, pleasurable work and inspiring pleasure, these young men and women are studying and developing self-mastery and beauty in an earnest and self-respecting manner which cries shame on the professional philanthropist, or the petulant domineering Americanizer who would thrust an extinguisher upon all this enthusiasm by charity.

This work is no charity. With the exception of the English teachers who are paid by the City in co-operation with the Union, all the teachers are Union chosen and Union paid teachers and lecturers. Even the English classes are under the direction of the Union, which is in this way helping to make the public schools of more direct service to the people who need them. In co-operation with the Board of Education the Union stimulates and maintains regular attendance in these classes as a part of Unity life. Hence thru their own Union, of which they are dues-paying members, the workers are procuring for themselves the education they crave. The only limit to the growth of these centers is the limit of membership in the International Ladies' Garment Workers Union.

The educational work of the Unity Centers is only a part, tho a vital part of the program of the Workers' University. During the past year there has developed a very interesting and varied series of lectures in a centrally located high school building, the Washington Irving High School. The large attendance at these lectures and the constant call for new lectures of a serious nature throw a little light on the quality of intellectual seriousness of our "ignorant" workers. Some of the subjects which are being studied at present are:

The Co-operative Movement
—Dr. James P. Warshaw;
Social Interpretation of Literature—Dr. Henry Neuman;

The Workers' University? Why, that is that? Well, first, it is the self-respecting worker's answer to the Pharisee. But far more than that it is the practical expression of the human instinct to create, to create something in response to actual need. For in spite of all the petulant despair which the Americanizer vindictively voiced, the worker in this country of ours, today as in the past, recognizes the value and power of knowledge and longs for education and the leisure to gain it just as keenly as did the first immigrants to this country. More than that, he or she is just as willing to work for that education as were the forebears of the elite American.

Thru the long history of trade union development the worker has learned that strength comes thru unionization, hence the most natural organ thru which he works for new advantages and opportunities is his union. What more natural then, than that the union should initiate this tremendous movement for self-education of the worker? The movement, while new in this country, is by no means without a history of interesting experiment and achievement in England and other countries where the labor movement is mature.

In the United States the first experiment of this kind, and it has now passed the stage of experiment, was begun three years ago by Local 25 of the International Ladies' Garment Workers' Union in New York City. In 1915 the work was taken over and amplified by the International itself.

The Educational Committee, of which Mr. Harry Wander is chairman and Miss Fannie M. Cohn the secretary, appointed by the International Ladies' Garment Workers' Union, employs an organizer, Mr. Sebastian Liberty, in New York City, and associate organizers in other cities. This report deals with the work of the parent organization in New York, and applies equally to the organization in other cities.

The actual educational work is carried on thru rapidly growing Unity Centers, thru centrally located lecture centers, thru classes for business agents of the Union, and thru meeting halls of the locals.

The Unity Center is much more than a "school" altho the classes in English taught by Board of Education teachers, often form the nucleus of the new center. The center is more than a school for instruction or for gaining Regents' points. It is a little community, a social group, a group drawn together by the unifying spirit of a common work and a common desire for knowledge.

In answer to the charge made by some that the "ignorant" worker does not know how to use his leisure time—what little he has!—the Unity Center would be a revelation. The young men and women have in this center their own social club which cannot be outdone in social or intellectual value by any society in the country. Once a week there is a meeting of the reading circle and dancing class. These students of life are reading diligently, deeply, widely.

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HYLAN'S FOREIGN LANGUAGE UKASE STIRS NEW YORK LABOR

(Continued from Page 1)

ment and to guide it in the proper channels. Alderman B. Vladeck was elected treasurer of the protest organization. To conduct the work effectively and to nip the conspiracy against New York labor in the bud, funds are urgently needed. All contributions are to be sent to B. Vladeck, 175 East Broadway.

The following resolution was adopted by the Joint Board of the Cloak-Makers' Union, and a copy forwarded to the Board of Aldermen.

New York, April 7, 1919.
Board of Aldermen,
City Hall,
N. Y. City.

Gentlemen:—

On April 15th, 1919, our Joint Board assembled at 110 E. 125th Street, has passed upon the following resolution:

WHEREAS, your Body is to consider an ordinance which was proposed by our Chief Magistrate Mayor John F. Hylan and published in every daily of the City, namely, that no public meeting hereafter be conducted in any other but the English language,
WHEREAS, our Organization consisting of 50,000 men and women, having a membership of four or more nationalities, most of them being naturalized, and cannot conduct their meetings but in the foreign language,

WHEREAS, if this law would be enacted, this would bring confusion amongst our people at meetings at which they are bound to discuss their trade problems and they cannot discuss same properly but in their own language,

BE IT THEREFORE RE-

SOLVED, to ask the Board of Aldermen, not to enact this law which would injure the welfare of our Organization and would also undermine the democratic institutions for which our forefathers fought and sacrificed themselves.

(Signed) L. LANGER, Sec.
JOINT BOARD CLOAK MAKERS' UNION.

SEDITIONARY LITERATURE!

Canadian Immigration authorities at Bridgeburg recently detained and deported Joseph Schlossberg, General Secretary of the Amalgamated Clothing Workers of America, who was traveling to Toronto from New York. The charge against him was that he had in his possession seditious literature.

The *Advance*, official organ of the Clothing Workers, says that the literature found in Mr. Schlossberg's possession consisted of copies of *The Public Advance*, the *New Republic*, the *Survey*, the *Nation*, and the *Christian Science Monitor*, and most incriminating of all in the eyes of the Canadian officials, a copy of "The Only Possible Peace," by Dr. Frederic C. Howe, United States Immigration Commissioner at the port of New York.

HIGH SHIPPING PROFITS

Last year's profits of the American International Corporation are so stupendous that no attention is paid to the seamen's law, which is invariably due for a denunciation when a shipping company makes a report.

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At the last membership meeting it was decided that every member be taxed \$5 in order to obtain in the next season a forty-four hour week and other improvement in the trade.

The Union decided that this five dollar assessment which includes the \$1.50 International assessment should be paid not later than May 15th.

Do not wait for the last day. Come and pay your assessment at once.

EXECUTIVE BOARD LOCAL 80

H. Hilfman, Secretary

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A Shock Indeed

"I paint what I see," an art student once said to his master, complacently. "Well, the shock will come when you really see what you've painted," said the artist.—(Boston Transcript.)

Of Course, He Does

"Do you believe in prohibition?" "Believe in it!" echoed Uncle Bill Bottletop. "I've gotto believe in it. At present it's one of the most obvious facts in our community."—Dallas News.

"You don't seem elated over your first case." The young lawyer made no reply. "Surely it should be a matter of pride that the man came to you to defend him!" "Dunno. He pleads insanity."—(Louisville Courier-Journal.)

DEBATE

"WILL THE LEAGUE OF NATIONS BENEFIT LABOR?"

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DR. SCOTT NEARING
Negative

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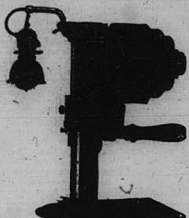
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