

TO SUBSCRIBERS.

The date on which your subscription expires will be found on the wrapper. The paper will be stopped on that day unless previously renewed. No bills or receipts sent to individual subscribers.

The Worker

AGENTS, ATTENTION!

Agents sending in subscriptions without remittance must state distinctly how long they are to run. Agents are personally charged and held responsible for unpaid subscriptions sent in by them. Only duly elected and approved agents acknowledged.

VOL. XIII.—NO. 18.

NEW YORK, JULY 19, 1903.

PRICE 2 CENTS.

'TILL HUNGER SHALL COMPEL CAPITULATION.'

'I SEE NO SOLUTION FOR THE PROBLEM UNTIL HUNGER COMPELS CAPITULATION.' These are the words of Charles L. Edlitz, President of the Building Trades Employers' Association of New York, when asked as to the prospects of a settlement being reached in the great lockout.

'TILL HUNGER COMPELS CAPITULATION.' Are those the words of a citizen to free fellow citizens? Are they the words of a man-to-his-equals? Are they the words of a useful member of society to other useful members co-operating with him in the world's work?

The very question raises a smile. They are the words of a master to his rebellious slaves.

They are the words of a superior, conscious of power and careless about right or the public welfare.

They are the words of a social parasite, who feels that he is able to dictate the terms upon which other men shall be allowed to exist and is determined to use his power ruthlessly for his own interest, regardless of the sufferings—even to the extreme of hunger—that it will inflict upon those who have created his wealth.

They are the words of an enemy of Labor, an enemy of Civilization, and an enemy of Mankind.

And remember, they are not the words of Charles L. Edlitz alone. He is a capitalist, indeed. But he speaks here, not only for himself, but as the chosen agent and representative of the organized capitalist class. It is THE BRUTAL GREED AND LUST FOR POWER INHERENT IN THE CAPITALIST SYSTEM that he thus puts into words.

'THERE IS NOTHING TO ARBITRATE,' says Pullman.

'THE PUBLIC BE DAMNED,' says Vanderbilt.

'THE DAMNED FOOLS' (workingmen) 'DON'T KNOW WHAT IS GOOD FOR THEM,' says Morgan.

'THE INTERESTS OF THE WORKINGMEN WILL BE TAKEN CARE OF BY THE CHRISTIAN MEN TO WHOM GOD HAS ENTRESTUED

THE BUSINESS INTERESTS OF THE COUNTRY,' says Baer.

And if the workmen are not satisfied with the way in which the Christian (or Jewish or Athelst or other) capitalists run things, "HUNGER SHALL COMPEL CAPITULATION," says Edlitz.

But let Mr. Edlitz and his class beware. There comes a time in every such conflict when hunger DOES NOT compel capitulation—when hunger inspires the hungry to abandon ancient prejudices, to break with inherited traditions, to think and speak and act together for themselves, to throw off the yoke of the Lords of Hunger.

That day is coming, Mr. Edlitz. When brains have begun to think, hungry stomachs make them think the quicker.

Mr. Edlitz and his class have it in their power to-day to make the workers go hungry. They have that power because the workers have been too careless, too disinclined, too timid, too humble—because the workers have voted the agencies of government, local and national, into the hands of the capitalist class. The workers can vote that power of hunger out of the capitalist's hands whenever they will, AND THEY WILL DO IT SOON—all the sooner for the insolent talk of Edlitz and his ilk.

Senator Hanna has plaidly told us that "THE CONFLICT OF THE FUTURE IS BETWEEN REPUBLICANISM AND SOCIALISM"—between the party of the Trusts and Employers' Associations and the party of the Working Class.

Builders of New York, who you have been locked out and insulted and slandered and mocked at by this Edlitz and his associates, you who, if you have not yet suffered hunger by their decree, have at least seen the savings of months of toil melt away in a few weeks of unwilling idleness and see actual want not very far in the future, REPLY TO THEIR INSULTS AND PUT AN END TO THEIR TYRANNY by a vote for the Social Democratic Party, whose emblem is the Arm of Labor bearing the Torch of Knowledge.

'LIBERTY AND INDIVIDUALITY.'

Omaha Coal Dealers Exemplify It by Agreeing to Boycott Any Customers Who Insist on Being Served by a Union Teamster.

OMAHA, Neb., July 9.—The Coal Dealers' Exchange, which carried on the recent fight against the organized teamsters, has posted in all yards and offices the following significant notice: "No teamster shall be allowed to wear, while on duty, any emblem of membership in any labor organization. In the event that any delivery of fuel is prevented by reason of the membership or non-membership in any labor organization of the team driver, the dealer affected shall immediately report the fact to the Secretary of the Coal Exchange.

"It shall be the Secretary's duty to immediately inform all members of the Exchange and thereafter no member shall deliver any fuel to the place where coal has been refused until arrangements shall have been made satisfactory to the conference committee to receive fuel without discrimination for or against union or non-union team drivers."

The reputable gentlemen and public-spirited citizens who control the people's fuel supply, and who talk loud about "personal liberty" and "individuality" against the growing Socialist thought of the day, thus presume, not only to dictate to their drivers in a matter so strictly personal as the wearing of a union button, but even to decree that any man who, as a customer, insists on the employment of union labor in the supply of his wants shall be refused fuel at any price to keep his family warm until he consents to go to the bosses' secretary and make humble apology for his seditious conduct and promises to be "good" in the future.

"Individuality" is indeed a sacred thing when it is embodied in stocks and bonds and a good balance at the bank. And this is what the majority voted for. Will they do it again?

IS 'PROSPERITY' GETTING SHAKY?

The "American Federationist" for July gives a chart showing the extent of unemployment among trade unionists for the first five months of the present year, as compared with the corresponding months of 1902. For January the proportion of unemployed was nearly twice as high in 1903 as in 1902; for February about one-third higher; for March and April about one-third lower; and for May more than twice as high. "During the period of five months as a whole, the proportion of men unemployed was about 50 per cent. higher this year than last. Is "prosperity" beginning to get shaky?

—Send 10 cents to the Socialist Literature Company, No. 154 William street, New York City, and get a portrait of Mother Jones.

HIGH-HANDED LEGISLATION.

The New Jersey Legislature by New Primary Law Deprives the Socialist Party of Official Standing.

An examination of the new Primary Law passed by the New Jersey Legislature in its last session and approved on April 14 shows that the old parties in control at Trenton have noted the progress of the Socialist Party and wish to put every obstacle in their way. Under the old law a party was officially recognized and could nominate by convention when it had polled TWO per cent. of the vote for legislative candidates, and under this provision our party won official standing in various parts of the state. The new law defines a political party as one "which at the election for members of the General Assembly next preceding the holding of this act polled for members of the General Assembly, at least FIVE per centum of the total vote cast," etc.

By this high-handed procedure of the "representatives of the sovereign people" the Socialist Party is deprived of official standing and is again compelled to make its nominations by petition, in accordance with the Election Laws of 1902, instead of working under the provisions of the Primary Law. It behooves the comrades throughout the state to take note of this fact, to see that candidate are nominated in every district, that every formality is observed so that no chance may be given the politicians to interfere with us by technicalities, and to work with all their might to roll up a vote of more than 5 per cent., so that we shall have no such trouble in the future.

POLICE AND PROPERTY.

All private ownership of public resources rests upon fraud and injustice, and depends upon force. The more the wealth of a nation becomes centralized, the more standing armies become necessary. The more the resources of a municipality become privately centralized, the stronger and more necessary becomes the police force. Policemen and police systems exist, not to protect men, but to protect property. The legions of the Caesars were not for the protection of men, but for the protection of the plunderers—the Roman patricians. The Roman Caesar finally came to be a mere chief of police for the plutocracy. The standing army that is to-day called for in America is wanted, as every one of us knows, to police vested interests and corporate properties.—George D. Herro, in The Comrade.

—The delusions of the working class are the safety of the capitalist. What wonder is it that the latter should be careful to see that the supply does not run short?—Eric People.

RICHMOND STRIKE.

The Class Struggle in Virginia.

Murder and Intimidation of Working men by Democratic Administration—Socialist Propaganda Among the Strikers.

Very little about the strike of street car workers in Richmond, Va., is being said in the outside world, so it is not generally known that martial law is practically in force. Since the strike commenced and the militia has been on the ground numerous outrages against the strikers and their sympathizers have occurred, one of the outrages being the shooting of a small boy. As the state and city are controlled by the Democratic party, a report of the strike situation in Richmond, under date of July 6, from Comrade John Catrell, a member of the Bricklayers' Union of Richmond, is exceedingly interesting.

Comrade Catrell's report is a graphic description of the methods being employed to defeat the strike and the manner in which the local Socialists are improving the opportunity to put the strikers in the right political track which leads to Socialism. He says:

Professional Strike-Breakers.

"There were two competing street car lines here until recently, when they consolidated and were granted franchises, for which the city had been offered \$300,000. Frank Gould of New York owns the controlling interest in the consolidation. There are 627 street car men now on strike, and when the struggle began, the company failed to move a car for forty-eight hours, and since that time the service has been very poor. The company has imported strike-breakers from a detective agency in New York—Drummond's. The leader of the strike-breakers is the notorious Farley, who makes strike-breaking a business and who claims to have a force of 2,000 men throughout the country ready to act on demand. Farley receives \$2,500 a year and expenses, and his 'professionals' get \$2.50 per day and all they are permitted to 'knock down.' I heard one scab say, 'Dis was a bum trip for knocking down, didn't have but three guys.'"

"When the first car left the barns there was rioting, the tracks were torn up and the switches opened. The local papers immediately roared and ranted for protection for the 'sacred rights of private property.' The militia was called out, and although martial law has not been declared, yet the police powers are being exercised and if a man makes a derogatory remark in the presence of a scab the soldiers jump off him, arrest the offender, and the police justice (?) sends him for ten dollars and sixty days.

Legalized Law-Breaking.

"Last night a man was shot to death by militiamen in Manchester, our twin city, because he refused to stop when the soldiers opened fire. The powers of the government are being used most brazenly, and all laws openly violated in the interest of the company, while the workers are being intimidated and shot down under the guise of upholding the 'majesty of the law.' The city council refused positively to listen to a resolution brought up by one of the councilmen denouncing that the company arbitrate the strike. Class antagonism was never so clearly manifested.

"The labor organizations have rallied to the support of the street car men, and my union, the bricklayers, in which there are ten Socialists and eighty subscribers to Socialist papers out of the 150 members, has contributed \$750 to the aid of the strikers, mainly through the efforts of the Socialists. The members of the city government, including Mayor Taylor, have had their eyes opened by this fight.

"The Socialist local has made it a point to keep prominently before the unions. We have distributed thousands of papers and are taking advantage of the present situation to the utmost. This strike is simply the beginning of a general fight in this city. One of our business men, Fritz Sittler, director of several banks, building contractor and material man and nabob of this city of 100,000 people, is president of the street railway company. Our union has boycotted his material. An alliance has resulted between the contractors and material men, to support the 'beneficial tyranny' of organized labor, and if the street car company wins the other labor skinners will begin operation on the other unions.

Socialists Aid the Strikers.

"The Socialist local pledged moral and financial aid, participated in a strikers' parade, and on the following morning I went before the union and told the strikers what the Socialist Party was doing, to the undisputed chagrin of some of the so-called 'labor leaders' who stumped the city every election for the politicians. These people tried to have me shut out but the union men knew me, as I had helped to get relief for the striking miners and for the street car men of Norfolk during their strike, so the leaders' efforts were unavailing. I have visited the union a dozen times, and each time have been called upon to speak, despite the efforts of the newspapers to scare the strikers by misrepresenting us and of the leaders to create prejudice against the Socialists. These same leaders were quietly engineering to have a labor party launched, but all our boys are working like Trojans and we know that this strike opens up a new era for Socialist propaganda in Richmond. I am off to address a meeting now, to which the strikers have invited me."

Comrade Catrell requests that Socialist papers be sent him for distribution.

CANADA IN LINE.

A Reactionary Anti-Strike Law Enacted.

Ruling Class of the Dominion Follows Example Set by Capitalists of Europe and the United States—New Measure Calls to Mind the Fugitive Slave Law.

The text of the new anti-strike law enacted last month by the Parliament of the Dominion of Canada is now before us. It is a very interesting document, which, like the strike laws of the United States, is a masterpiece of reactionary legislation. It is a law which is designed to crush the power of the working class, and to restore the power of the ruling class. It is a law which is a direct result of the influence of the capitalist class of the United States and Europe. It is a law which is a direct result of the influence of the capitalist class of the United States and Europe.

"This section shall not apply to any person who, being a duly accredited officer of any international organization, comes into Canada to bring about a settlement of any strike or lockout."

"In proceeding under this section the burden of proof as to nationality, domicile and residence shall be upon the person accused."

"The purpose of the measure is to hamper the workings of the labor organizations in Canada, most of which are affiliated with international unions having their headquarters in the United States, and, if possible, to isolate the Canadian workingmen from their brethren on this side of the line. It is safe to say that its only real effect will be to exasperate the feelings of the Canadian workmen against their capitalist employers and actually to draw closer the bonds of international fraternity."

The Berlin Decision.

It will be remembered that, as reported in The Worker of June 21, a beginning has been made in Canada in following the judicial precedent against trade unions established by the Taff Vale and Denaby decisions in England and by the Rutland decision in the United States—Judge Meredith of Berlin, Ont., having awarded to the Krug Furniture Company damages against the local woodworkers' organization for having carried on a strike, although no question was raised of the use of violence, threats, or other unlawful methods by the strikers.

Canada has in the past sometimes been considered a backward country, but capitalism is now developing rapidly in the Dominion and the Canadian workers may eventually expect to enjoy all the "blessings of modern civilization"—lockouts, blacklists, adverse laws and court decisions, and liberal use of police and militia to break strikes—in which the toilers of Europe and of the United States already revel.

And Socialism is growing in Canada, and in Ontario, in British Columbia, in every part of the country—and such reactionary laws as this just passed indicate the alarm which the exploiters of the north begin to feel.

Like the Fugitive Slave Law.

The infamous character and purpose of the new law is most pointedly shown by the last section, which outlines the universal rule of common law and common sense by throwing the burden of proof upon the accused. We can best find a historic parallel for this tyrannous provision in the Fugitive Slave Law enacted in this country some fifty years ago.

Let this be remembered: The Fugitive Slave Law made more Abolitionists than did all of Phillips' or Garrison's speeches. That and the Dred Scott Decision made possible the Emancipation Proclamation and the Thirteenth Amendment. Well may the more thoughtful and prudent capitalists—to-day cry to their frantic fellow exploiters: "Beware! Be moderate, be generous, be gentle. Restrain your greed and your ambition." FORTUNATELY A RULING CLASS NEVER CAN RESTRAIN ITSELF. Fortunately, for so sooner will class rule be overthrown.

DO NOT DEPEND ON THOSE ABOVE.

There is one thing the working class must learn, and that is not to depend on leaders or those "higher up" to do the heavy work, or any great part of the work in the struggle for emancipation from wage-slavery. Man's material interests determine his ethics, and the material interests of the capitalist are in conserving his fortune at the expense of all who are in the way of that end; the interest of the farmer is in securing his farm to himself no matter what happens to anybody else; and the interest of the leader is in keeping those that follow blind to their own reason, and strong only in blind obedience to his will. The workers can never hope for anything from these. The farmer makes a good fighter when he loses his farm, and the capitalist is often times useful when he loses his capital, but not until they are members of the working class with material interests identical with that class, will they fight for and with that class and come to victory in the end as an inherent part of that class. The regeneration of the world rests with the workers; let them see to it what they do.—E. B. Ault, editor The Young Socialist.

—Men will no longer be put off with promissory notes upon Heaven.—Helmut Helne.

—We must keep Dives well supplied at the table, in order that Lazarus may have some crumbs to gather—such is the Roosevelt renomination logic.—George Cotterill.

HOW ANTI-TRUST LAW IS USED.

State of Texas Prosecutes Trade Unions.

Democratic Law That Was to Crush "Criminal Trusts" and Not Hurt "Legitimate Business Interest" Turns Out to Be Aimed at Labor Organizations.

SAN ANTONIO, Tex., July 9.—The boasted anti-trust law, which is now before the Democratic state, which was to strike terror to hearts and pocketbooks of Rockefeller and Morgan and forever to paralyze the "criminal trusts"—as distinguished by the Democratic statesmen from "legitimate combinations of capital"—is now to be enforced with a vengeance. It is to be enforced, that is, not against the trusts, but against the trade unions—which is exactly what anyone familiar with the principles of the Democratic party and the influence which control its organization should have expected.

Prosecuted for Boycotting.

A suit for penalties aggregating \$8,000 has been filed in the name of the State against the San Antonio Trades Council and the local Electrical Workers' Union in the Fifty-seventh District Court. The suit is based on an alleged violation of the Anti-Trust Law passed at the last session of the Legislature. This law, while ostensibly aimed at trusts and combinations of capital, also seriously restricts the right of laborers to strike and to withdraw their patronage from unfriendly employers and business men. We have also in several cases within the last few years seen injunctions issued at the suit of employers to forbid workingmen's organizations to declare a strike or a boycott. But this is, we believe, the first time that a state has initiated proceedings of this sort under the penal law.

A New Capitalist Aggression.

This is an interesting development in the attack on trade unionism through the courts. Following the precedent set in England last year, we have already had in Vermont and in Ontario decisions favorable to the employers in civil suits against trade unions for damages on account of strikes or boycotts, and suits of the same sort are pending in Connecticut, Illinois, and Wisconsin. We have also in several cases within the last few years seen injunctions issued at the suit of employers to forbid workingmen's organizations to declare a strike or a boycott. But this is, we believe, the first time that a state has initiated proceedings of this sort under the penal law.

THE WORKERS.

We plow and sow, we're so very, very low,  
That we deliver in the dirty clay,  
Till we bleed the plain with the golden grain.

And the vale with the fragrant hay,  
Our place we know, we're so very, very low,  
We're not too low the grain to grow,  
But too low the bread to eat.

Down, down we go, we're so very, very low,  
To the hell of the deep sunk mines;  
But we gather the proudest gems that glow.

When the crown of the despot shines,  
And when'er he lacks, upon our backs  
Fresh loads he designs to lay;  
We're far too low to vote the tax,  
But not too low to pay.

We're low, we're low—we're very, very low—  
And yet from our narrow glide  
The stiffer flow and the robes that glow  
Round the hips of the sons of pride;

We know and we give our share;  
We're not too low the cloth to weave,  
But too low the cloth to wear.

We're low, we're low—we're very, very low—  
And yet when the trumpets ring,  
The thrust of the poor man's arm  
Will go through the heart of the proudest king.

We're low, we're low—mere rabble, we know—  
We're only the rank and file;  
We're not too low to kill the foe,  
But too low to share the spoil.

—Ernest Jones.

—Socialists who live in places where no local branch of the Socialist Party exists, should join the party as members-at-large.

THOUSANDS OF CHILD SLAVES.

Capitalist Horrors in New Jersey.

Eight Thousand Children Working in Manufacturing Industries Alone—Farcical Pretense of Restriction by Mrs. Florence Kelley, well-known for her record as a conscientious and efficient factory inspector in Illinois and now Secretary of the National Consumers' League, gave an address before the Summer School of Philanthropic Work last Saturday in which, discussing child labor in New Jersey, she spoke in part as follows:

"I select New Jersey to illustrate the results of the default of philanthropy in this important field because it is one of the great manufacturing states of the Union; a northeastern state, a near neighbor of New York and New England, where the most enlightened measures have been adopted for the education of the working class; but briefly because it is the classic example of the result of the endeavor of the trades unions to protect the children, without the aid of enlightened philanthropic experience in securing legislation and the enforcement thereof.

High Rate of Illiteracy.

"New Jersey has 2,049 children between the ages of ten and fourteen years who cannot read and write, thus ranking next to Arizona with its Indians and Mexicans in the number of illiterate children of these ages. When measured by the percentage of children who can read and write, New Jersey ranks twenty-one in the scale of the states, having fallen from the fifteenth to the twenty-first position in the decade 1890-1900.

"When ranked according to the actual number of illiterate children, not the per cent., New Jersey ranks thirty-first in the scale of fifty states and territories. But this is only a part of the story; 8,012 children are at work in factories and workshops; it makes a great difference to them whether they work by night or by day; and whether they work eight hours, according to the laws of Utah, Montana, and Arizona—and the admirable new statute of Illinois; or nine hours according to the new law of New York; or twelve hours according to the infamous law of Pennsylvania; or without any limit whatever as long as they can keep awake and refrain from fainting where they stand.

"Now, in 1892 New Jersey enacted a law limiting the hours of work for women and minors under eighteen years of age to the period between seven A. M. and noon, to six P. M., five days in the week; and between seven A. M. and noon on Saturday. This applies to all factories and workshops. It prescribes a working day of not more than ten hours on five days in the week, and makes the Saturday half-holiday compulsory for all women and minors under the age of eighteen years, all the year around. It has never been repealed or pronounced unconstitutional.

"This statute placed New Jersey in the forefront of the states as having the most enlightened of all the laws governing the hours of labor of women and children. But there fell upon this law the same blight which has vitiated all the New Jersey child-labor legislation, namely, WHOLESALE EXEMPTION followed by NON-ENFORCEMENT.

"There were exempted glassworks, canneries, and establishments for preserving perishable fruits; and these were EXACTLY THE INDUSTRIES IN WHICH YOUNG CHILDREN ARE MOST EXPLOITED. No little boys work now, as they have always worked, all night long, in the glassworks. Several hundred of them would be working to-night but for the fact that the blowers cannot endure the heat of the ovens in July and August and the works are closed for their benefit. In the canneries, mothers with whole families of children from five years of age upwards, work from sunrise to dark throughout the sweltering weeks of July, August and early September, and, under the exemptions, no law is broken.

"The appointment of officers to enforce the factory laws has never been a matter of solicitude on the part of the advanced organized philanthropy in this country, as it has always been in England. It is assumed that working children are of interest only to the trade unions, and these seem to care chiefly for the appointment of trade union men; recognition of the union. Hence there has never been in New Jersey any search for administrative or executive ability on the part of the chief inspector of factories. The quality of the men appointed has corresponded rather closely to the quality of the laws themselves.

Partly Enforced in Organized Factories.

"Hence there is always the curious spectacle that in factories in which the law is obeyed and the Saturday half day is granted. But in the industries in which there is not a strong labor organization, and this is true of most of

CAN WE TRUST OURSELVES TO RULE OURSELVES?

The Brooklyn "Eagle"—about as stupidly well-edited a paper as can be found anywhere—is, like most of its capitalist contemporaries, much concerned about the great Socialist gains in Germany, and about the rapid progress of Socialism in this country, which the German election news recalls forcibly to its attention. The "Eagle" screams with patriotic rage at the thought of the "tyranny" which Socialism, it says, will establish. Listen to it:

"What liberty can a nation give where the state dominates the individuals who make the state; where every village has its czar; where personal ambition is nullified by the state's seizure of and exploitation of the results of work, thought and discovery; where men are assigned to tasks, as soon as they come of age, as they are assigned to classes in the schools; where savings are useless and impossible; where the stock and dividend thrives disproportionately; and the wise, economical and painstaking are not rewarded for their merit; where government not only fixes the employment and the wage, and controls utilities and output, but settles for itself who shall marry and how far the child shall be educated?"

It is proverbially good American fashion, Yankee fashion, to answer question with question. Let us be American:

What liberty DOES a nation enjoy where the state is dominated by the few individuals who own the nation's means of production, its means of life? THAT IS AMERICA TO-DAY.

What liberty does a nation enjoy where every factory, every mine, every railroad, every lumber-camp, every bonanza farm or plantation has its czar, who holds the knout of discharge and blacklist over the shoulders of the toilers, who can work and live only by his permission? That is America to-day.

What liberty does a nation enjoy where 9 per cent. of the people have, by lawful or unlawful means, succeeded in seizing and exploiting 75 per cent. of the wealth resulting from the work and thought and discovery of the whole people; where the most patient toilers and the greatest inventors die in poverty and brainless idlers shame imperial Rome with their costly vulgarities? That is America to-day.

What liberty does a nation enjoy where thousands upon thousands of children are assigned to tasks, before their little bodies are half developed, and must stand all day or all night, week in and week out, year in and year out, coining their childhood into fat profits for the mill owner and miserably wages for themselves, to help keep the wolf from the door of the home? That is America to-day.

What liberty does a nation enjoy that every decade shows a larger proportion of mortgaged homes and farms, a larger proportion of tenants, a smaller proportion of independent shops or stores, a larger proportion of

those which employ a large number of women and minors, the law is loudly broken. So the Saturday half-holiday which would be so great a boon is virtually unknown in factories to which it was especially intended to apply; those textile and needle trade factories which employ hundreds of women and girls have relatively few men."

DAMAGE SUIT AGAINST UNION.

Taff Vale Method of Molesting Strikers or Boycottees Spreads Rapidly—Precedent Set in Republican Vermont is Followed in Democratic Virginia.

RICHMOND, Va., July 8.—One of the most significant developments of the street railway strike here is the institution of a \$10,000 damage suit for boycotting, following the precedent recently set by a decision in Vermont, as reported in The Worker. The Sittler-Carroll-Davis Company has brought suit against the Bricklayers' Union for the sum named.

The litigation grows out of the refusal of the members of the union to use the materials of the concern in their work, thereby forcing contractors to discontinue their purchases from the company. The specific charge is that the Bricklayers' Union has placed a boycott on the materials sold by the company.

The reason for the boycott is the fact that Mr. Sittler, who is the president of the material supply concern, is also president of the Virginia Passenger and Power Company, whose men are now on a strike.

Republican Vermont has set a precedent in using the power of the law to help capitalists crush labor organizations. Democratic Virginia is now to follow it. But maybe the workmen of Virginia will follow the splendid example set by their brothers in such states as Massachusetts and he can get them cooled down so they can be easily transmuted.—The Washington Post.

THE PARTY PICNIC.

Every Social Democrat in New York City Should Be at Sulzer's on Sunday—Much Work is to Be Done and Funds Are Needed.

Every comrade or sympathizer with the Social Democratic Party in New York City should make it a point to be present at the party picnic in Sulzer's Westchester Park on Sunday, July 19. The whole net proceeds of the picnic go to the party organization of the city and state, the Volkzeitung Conference, which has actively co-operated in arranging the affair, having generously voted to give up its share of the profits, so that a good sum may be raised to start the campaign.

An interesting feature of the picnic will be the presence of Mother Jones and a delegation of textile strikers from Philadelphia.

The park is a large and pleasant one and every preparation has been made to assure a good time to all who attend. There will be prize bowling and other games, good music, dancing, and other forms of amusement. Admission is 10 cents, payable at the gate.

The park may be reached direct by the West Farms or Southern Boulevard cars from One Hundred and Twenty-ninth street and Third avenue or by the elevated to One Hundred and Seventy-seventh street and the Tremont trolley.

Comrades, turn out in a body on Sunday, bring your friends along, and make the party picnic as complete a success financially as it is sure to be socially. The State Committee and Local New York need plenty of money from now on to carry on the agitation. Now is your opportunity to start things off in earnest.

—Emperor William will probably favor us with his views on Socialism and popular elections just as soon as he can get them cooled down so they can be easily transmuted.—The Washington Post.

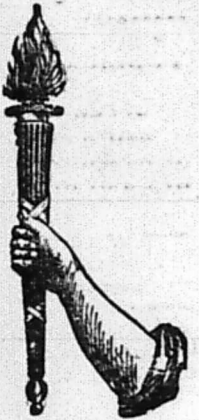
The Worker.

IN ORGAN OF THE SOCIALIST PARTY (Known in New York State as the Social Democratic Party.) PUBLISHED WEEKLY AT 104 WILLIAM STREET, NEW YORK, By the Socialistic Co-operative Publishing Association. P. O. BOX 1512. Telephone Call: 302 John.

TERMS TO SUBSCRIBERS. Invariably in Advance. One year, \$0.50. Six months, \$0.25. Three months, \$0.15. Single copies, \$0.02. Less than 100 copies, per copy, \$0.01. 100 copies, \$0.75. 500 copies, \$3.00. 1000 copies, \$5.00. 5000 copies, \$20.00. 10000 copies, \$35.00. 50000 copies, \$150.00. 100000 copies, \$250.00. Weekly Bundles: 5 per week, one year, \$1.75. 10 per week, one year, \$3.25. 15 per week, one year, \$4.75. 20 per week, one year, \$6.25.

Address all business communications, and make money orders, checks and drafts payable to The Worker, 104 William Street, New York. Receipts are never sent to individual subscribers. Acknowledgment is made by changing the number on the wrapper, the work following receipt of money. Communications concerning an editorial department of the paper should be addressed to the Editor. All communications should be written with ink and on one side of the paper; words should not be abbreviated; every letter should bear the writer's name and address; and matter should be put in as few words as possible, consistently with clearness. Communications which do not comply with these requirements are likely to be disregarded. Complaints about the badness or editorial management of the paper should be addressed to the Board of Directors, Socialist Co-operative Publishing Association, 104 William Street, New York.

Entered as second-class matter at the New York, N. Y., Post Office on April 6, 1897.



THE PARTY'S EMBLEM.

In the state of New York, on account of certain provisions of the election laws, the Socialist Party is officially recognized as the name of the Social Democratic Party, and its emblem is the Arm and Torch, as shown above.

The Socialist Party (or Social Democratic Party in New York) should not be confused with the so-called Socialist Labor Party. The latter is a ringed organization which devotes all its efforts to a victory for itself, to disrupt the Socialist movement and slander the Socialists who carry on the battle against capitalism; second, to malign and injure the trade-union movement.

THE SOCIALIST VOTE. The Socialist Party (the Social Democratic Party of New York) has passed through the second general election. Its growing power is indicated by the following figures: 1902 (Presidential) 97,730. 1902 (State and Congressional) 229,762.



There is really nothing surprising in the revelations of the captivance of chattel slavery in the South. With the possible exception of the emancipation of the American slaves forty years ago was probably the greatest farce in history. Without land or tools or other means of production, they must needs become wage slaves as soon as they ceased being chattel slaves. With a servile tradition behind them, with neither industrial nor other education, and with race prejudice added to their other handicaps and carefully perpetuated by the economic masters of society, it could not but come to pass that their condition would combine the evils of chattel slavery with those of the wage system in the worst conceivable form. The condition of the proletariat is always worst in those regions where capitalism has developed far enough to break down old feudal or patriarchal relations, but not yet far enough to waken class-consciousness and define class antagonisms. But as the darkest hour is said to be that just preceding dawn, so at this worst moment in capitalist development one must not look back with regret to the old days of slavery, more tolerable though they were, but forward with hope and resolution to the class movement that is to bring real freedom to the lives of the toilers of every nation and of every race.

DOWN WITH RACE PREJUDICE.

One of the most interesting recent developments in the trade-union world is that concerning the Mexican Sugar Beet and Farm Laborers' Union of Oxnard, in Southern California. Both Japanese and Mexican laborers are largely employed on the sugar beet farms and in other agricultural work in that region as well as in railway construction and other forms of labor. In the past their competition—they being accustomed to a lower standard of life than that of the native white workmen—has had the effect of lowering wages and impeding organization, and much race antipathy has resulted.

Of late, however, as shown by several incidents reported in The Worker, both the Mexicans and the Japanese have come to recognize the identity of their interests with those of their native brother toilers and have organized and not struck for the improvement of

their own conditions, but have loyally supported the struggles of the older unions of white workers. This was notably true in the Los Angeles trolley strike and in the trouble at the beet sugar works at Oxnard. It seems, too, that the local white workmen have behaved admirably, throwing their old prejudice aside and readily fraternizing with the Mexicans and Japanese.

Unfortunately, the administration of the American Federation of Labor has not shown the same good feeling or good sense. The Mexican unions named, having applied to the Federation for a charter, President Gompers' reply, in sending the charter, included this declaration:

"It is further understood that in issuing this charter to your union it will be under no circumstances accept membership of any Chinese or Japanese. The laws of our country prohibit Chinese workmen or laborers from entering the United States and proposals for the extension of the exclusion laws to the Japanese have been made on several occasions."

The Mexican union replied by returning the charter, pointing out that the condition imposed was a violation of the expressed principles of the A. F. of L., which state that neither race, color, religion, nor nationality shall be a bar to fellowship in the Federation, and declaring that under no circumstances would they desert their Japanese fellow workers. Secretary Lazarus wrote to President Gompers:

"Our Japanese brothers here were the first to recognize the importance of co-operating and uniting in demanding a fair wage scale.

"They are composed mostly of men without families, unlike the Mexicans in this respect. "They were not only just with us, but they were generous. When one of our men was murdered by hired assassins of the oppressors of labor, they gave expression to their sympathy in a very substantial form.

"In the past we have counselled, fought and lived on very short rations with our Japanese brothers, and talked with them in the fields, and they have been uniformly kind and considerate. We would be false to them and to ourselves and to the cause of unionism if we now accepted privileges for ourselves which are not accorded to them. We are going to stand by men who stood by us in the long, hard fight which ended in a victory over the enemy. We therefore respectfully petition the A. F. of L. to grant us a charter under which we can unite all the sugar beet and field laborers of Oxnard without regard to their color or race. We will refuse any other kind of a charter except one which will wipe out race prejudice and recognize our fellow workers as being as good as ourselves."

It is to be hoped that the white union men of Southern California will vigorously uphold the Mexicans and Japanese in this position and that unions affiliated with the Federation in all parts of the country will express to the administration their disapproval of the policy of upholding race divisions.

It is one thing to oppose the introduction of Mongolian laborers into this country under conditions that inevitably make them a force in lowering the general standard of living of the working class. That is, under present conditions, clearly justifiable and necessary, however repugnant it may seem to purely theoretical and abstract justice. But it is quite another thing to shut the doors of the labor organizations to Japanese or Mexicans or workmen of any other race who are already here, who are willing and eager to join, and who have proven their intelligence and courage and fidelity to the international cause of Labor. To do that would be to justify these men in acting as scabs and strike-breakers, in becoming "conscious tools" of the capitalists, as in the past some of them have been unconscious and unwilling tools. The union that shuts out men who are willing to join it in good faith deserves to suffer from their opposition; and if it persists in such a policy, assuredly it will suffer.

HARVEST-FIELD ROMANCES.

It is not only in the editorial column, but equally in the news articles, that the capitalist press serves the interest of the capitalist class at the expense of the workers from day to day. One of the flagrant instances of this is the regular sensational "featuring" of the reports about the great demand for workers in the Western harvest fields and the high wages being paid to them. The object of these articles—aside from the general purpose of demonstrating the existence of "prosperity"—is to bring about an oversupply of labor in the wheat region and so keep down the wages of farm laborers, and what is in one sense incidental, but perhaps more directly the motive of the venal press to fill the coffers of the employment agencies and the railway companies.

Every year this game is worked. We are told that there is an enormous demand for labor in the wheat fields, that every corner has a chance of employment, and that unusually high wages are being paid—most of which is true, for a little while. We are not told of the killing intensity of the labor, from before dawn, all through the broiling summer day, till long after sunset. Nor are we reminded of the fact that this rush of work lasts only a few weeks, that then the laborer who has spent his previous savings in order to rush to the harvest fields and has probably, during the brief season, been able to save from

his admittedly high wages no more than enough to reimburse him for this expense, finds himself turned off without the slightest consideration to find another job if he can or turn "hobo" if he cannot. Nor, what is still more important, are we told that, every summer, after the first few days of harvest, the roads are covered with idle men, tramping from farm to farm in search of employment, finding the jobs everywhere filled by those who have been first in this artificially stimulated rush. Nevertheless, with some local exceptions, this is the case.

In spite of all the glowing stories in the daily press, the worker who has a job at a dollar a day, with a chance that it will hold out for a few months at least, will do better to stick to it than to be lured to the prairies by the reports of three, four, or five dollars a day being paid to harvest hands.

American Independence Day was fitly celebrated at Travemunde, in the Baltic. Cornelius Vanderbilt entertained the Kaiser and Prince Henry on board his yacht. The dispatches say: "When the banquet began the Emperor's yacht Hohenzollern fired a salute of twenty-one guns by order of the Emperor. The music included a number of American airs and also, at Mr. Vanderbilt's request, the 'Song to Aegir,' composed by the Emperor." So say the dispatches. This "Song to Aegir," by the way, is the one that brought several German musical critics to grief. They said the music was no good—which was the truth—and were prosecuted for lese-majesty. It is said the Prince, Cornelius, and the Kaiser got to talking about the growth of Socialism on both sides of the water, though, and that this spoiled their appetite for dessert.

A writer in the Seattle "Socialist" points out that the defenders of chattel-slavery in 1856 declared the Republican party, then in its first campaign, to be the party of "atheism and free love," just as the defenders of capitalism now accuse the Socialist Party. It may be added that the Christians of the first three centuries, the revolutionists of the time, were subjected by the pagan ruling powers to exactly the same accusations of "ritual murder" and secret lascivious rites that are now brought against the Jews of Austria and Russia by the Christian clergy for the purpose of stirring up reactionary Antisemitism. Shander is one of the arts in which every ruling class is adept, and no set of rulers have practised it with more skill or less sense of shame than our modern dollar aristocracy and their parasites.

To the true Socialist obstacles are never sources of discouragement, but only of inspiration. Let our comrades in New Jersey bear this in mind—as we are sure they will. The arbitrary act of the Legislature, by which they are deprived of official standing, should and doubtless will stir them up to more vigorous and general activity and inspire them with an indomitable resolution to win back, by treble their vote, the recognition that has been denied them. Let us see if the politicians will dare, in that case, to raise the limit to ten per cent, next year. To work, comrades of New Jersey, and rebuke these misrepresentatives.

THE REIGN OF RIGHT.

We are looking to the light. For the passing of the night. For the coming of the gladsome new-time day. For its dawn to break at last. Where the shadows of the past. Hold the hearts and minds of millions in their sway. Lo! the morn'g is coming on— Soon we'll see the new-day sun— Soon we'll feel the warmth and glory of its glow. As, on God's own height adains Truth, revealed, reveals the shame. The systems old, but garner to re-sow. Yes, we're standing where the gleam Of the new-time's holy sheen Shines far down the Vale of Error in its light. Back, oh back, Wrong's hosts are flung— Once again Earth's heart is young— Swift, oh swift, the coming of the glorious reign of Right!

THE REAL LABOR PARTY.

The effort to create sporadic labor parties has always been a failure, because of the fact that such parties have been merely local in character and without any well defined program to give them perpetuity. To attempt to turn the unions into a political organization would merely be advancing, if indeed, not retreating. Therefore it appears that the only rational line for the exercise of political action by trade-unionists would be to join hands with the international labor party—known as the Socialist Party—and work with it, independently of the unions, for the abolition of wage-slavery, and the establishment of the Co-operative Commonwealth. Allied Tradesman official organ, Central Trades Assembly, Springfield, Mo.

Hanna says.

"For God's sake keep on letting well enough alone." Well, we will admit, Senator, that it is a disagreeable task to touch the putrid carcass, but the health of the community compels it—Los Angeles Socialist.

EMPTY IFS AND CROOKED BUTS.

By Horace Traubel.

I am afraid you will have to put your feet somewhere. No one can ever stand on nothing. No one can balance himself in a vacuum. It is hard luck. But you will have to make up your mind. You will be crushed. You will reduce yourself to oblivion. I am afraid you will have to put your feet somewhere.

Do you suppose that you are to be allowed to have no faith at all? Is the negro to be destroyed or saved and are you to have no voice? Is labor to be more robbed or less robbed or not to be robbed at all, and are you to have no voice? Do you think you can dodge safely round all the corners? Some day some corner will be too sharp and sudden for you. After that you will dodge a day being paid to harvest hands.

What have you got to say to this mob America? The caste America? You have got to say something. You may say the wrong thing. You may say the backward thing. You may say the thing, or the impossible, or the coward, or the mean. But something you must say. America is listening to hear what you will say. Democracy is listening. Do you imagine that you can sneak into the silence beyond the pros and cons of this crucial conflict?

Do you dare assume that these negro excretions will go on or will stop unaided by or indifferent to your personal yes or no? Are you afraid that your voice will be lost in the cry of the mass? You are guilty of every mob against which you do not protest. You are personally guilty of every economic injustice against which you do not protest. You are not to protest by silence. You are not to protest by compromise. You are to protest in a divine negative. You are to protest in such unmistakable words that the masses will recognize your intention will recognize the severity of your deliverance.

Every If is empty. Every But is crooked. I ask you what you have got to say about the mobs. You reply: "The mobs are wrong. But—" With that but included the mobs are not wrong. I ask you what you have got to say about the robbery of the powerless by the powerful. You reply: "The rich should not rob the poor. If—" With that if left there the rich should rob the poor.

Do not intend to have you say that you cannot make up your mind. That you have no mind to make up. That the big problems are beyond you. That God must have known what he was doing when he put the poor in the world. That God must have known what he was courting when he gave the negro a dark or a black skin. That you are not responsible for the barbarism of the household and the market.

Can you temper the passion of a mob with an If? Can you take the claws from the tiger with a But? Will your Ifs and Buts feed a starving child? Will your Ifs and Buts fill the holes in your window panes? Will they lighten food and clothes to those who hunger and are cold? Will an If or But free the land? Will an If or But break down the robber titles of the castes? There is an If or But at the root of every social wrong. This If, this But, is itself social wrong. Is it enough for you to pay out these Ifs and Buts as the coin current of your soul? These Ifs, these Buts, made unholy in the negligent don't-care of compromise and surrender.

Every If is empty. Every But is crooked. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

SOCIAL DEMOCRACY AND THE CENTER.

An interesting discussion of the Relations of the Two Strongest Parties in Germany—Kaiser Must Have Clerical Help—Query: For a Coup d'Etat or for a Policy of Gradual Extension? There is no feature of the New York "Sun" more valuable than the letters of "Inimicatio," its correspondent in Rome. There is perhaps not one other foreign correspondent to the American press who is better informed or who has, on the whole, as keen an insight into current history. That his judgment—or, at least, the expression of it—is sometimes colored by policy, is not to be doubted; but allowance is easily made for that. "Inimicatio," if not himself a prelate high in the Roman church, certainly has access to the highest sources of information, both clerical and diplomatic, that center at the Eternal City.

The letter of June 24, published in the "Sun" of July 11, deals with "The Socialist Triumph" (that is the headline in Germany) and the relation of Socialism and Clericalism there in a most interesting manner. We reproduce it entire, but may preface it by reminding the reader that Bismarck's two great struggles during his ascendancy of a quarter of a century, were against the Catholic church and against Social Democracy. In both he failed. The "Kulturkampf" will probably be set down in the final judgment of history as the Iron Chancellor's greatest blunder. He boastfully said, recalling the humiliation of the Emperor Henry IV, before Pope Gregory VII, in the year 1076, "We will never go to Canossa." He did go to Canossa, nevertheless. The "Falk laws," designed to break the influence of the Church, had to be repealed, just as the "May laws," designed to crush Social Democracy, had to be abandoned. Just as the May laws strengthened the Social Democratic Party, necessarily and in revolutionary quality, so the chief permanent effect of the anti-clerical legislation had to build up a powerful and wild Clerical or "Center" party, which has continued powerful long after those laws were revoked. In the days of the Kulturkampf and the May laws the

clerical movement there are drops of proletarian blood. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

Every If is empty. Every But is crooked. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

Every If is empty. Every But is crooked. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

Every If is empty. Every But is crooked. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

Every If is empty. Every But is crooked. The man who seeks to fatten his purse in the Socialist movement is a human being and as such what is intellectual and oratorical accomplishments happen to be—A. E. Fowler, in the Liberator.

two persecuted parties—how far influenced by regard for principle and how far by policy it is not necessary to inquire—to a certain extent stood together. The Social Democrats, then as now, maintaining that religious belief and observance should be treated as a private matter and not interfered with by the state, opposed the Falk laws. The Clericals that day capitulated to a really democratic party and, under the really statesmanlike leadership of such men as Windhorst and Ketteler, opposed the reactionary "blood and iron" policy by which Bismarck sought to suppress Socialism. Too late, the government abandoned or modified its reactionary attitude toward both opponents. The Social Democratic Party, disciplined by persecution, was not to be misled or divided by the subsequent policy of concession. The Center, holding the balance of power, made full use of it; but its character changed; from a sturdy opponent, it became a mercenary ally of the government, and rapacious as such allies always are. William II, too, had to "go to Canossa." In the Reichstag of 1895-1903, the government could carry its favorite projects—military, naval, colonial, etc.—over Social Democratic and Radical opposition, only by making every time a costly bargain for the support of the Center, and the Center, in these later days, has not hesitated to support the most reactionary measures, provided only it got its price. "Inimicatio" points out that the election held last month, enormously strengthening the Social Democracy at the expense of the government parties and without weakening the Center, not only continues, but even accentuates, the dependence of the Kaiser on Clerical support. He hopes, or affects to hope, that the Center will return to its old radical policy. We do not share the hope or belief, but we commend his letter to our readers' attention. He says:

"The Vatican has received several reports on the character and the significance of the German elections. When a Cardinal was asked some time ago why, Wilhelm II, was paying such assiduous court to the Pope and to the Catholics, and especially why the Kaiser paid so pompous a visit to the Vatican, against the wishes of the Quirinal, (that is, the Italian government), and finally, why he subordinated every policy to keeping good relations and close collaboration with the Church, he answered: 'The Kaiser and this policy are attributed generally to the great idea of the re-establishment of the Empire of the West and to dreams of Pan-Germanism; that is true, but it is not the whole truth. In a few years the German Empire will enter into an organic crisis. Lutheranism is dying out; faith has become a rare jewel; from the ruins of Luther's Reformation the triumph of Socialism will arise. Without the Catholics the Kaiser will be unable to rule. He will have to become either Catholic or Socialist.'

"The German elections justify this prophetic view. Bismarck, with his wide-reaching and piercing glance, had seen the flood rising, and his patriotic spirit was alarmed for his creation. He proposed to Windhorst (then the Clerical leader) 'to abolish the May laws in exchange for the restriction of universal suffrage; he wished for a coup d'etat. The leader of the Center party refused; he declared that the Center, founded on the people, would never agree to a policy of political inequality and of hateful reaction. Bismarck did not dare to take action alone, but he said to Windhorst: 'You are wrong; in twenty years the Socialists will have the majority in the Reichstag.'

"Twenty-three years have gone by. If the Socialists are not yet the ruling power in the Parliament, they form the majority in the Protestant provinces. Soon here will be only Socialists and Catholics in the Federal Parliament. From personal and trustworthy sources I learned last winter that Prussia, in consideration of the discussion of Bismarck's audacious plan and was considering the means of suppressing universal suffrage.

"I believe that the plan exists. I doubt whether it will be carried into effect. Timid and vainglorious, the Kaiser lacks the coolness and the energy that are needed for a dramatic scene and coup d'etat. He is a representative man; he is neither an initiator nor one who can carry out a scheme. In the course of his toilsome and compulsory reign he has revealed before every resistance. Eloquent tongues and vivid imaginations are not arms of steel nor will, sure of themselves and implacable.

"As the government has its majority with the help of the Center, it will keep on living from day to day. This temporary arrangement will last probably until the Socialists work their way into the Catholic districts. Will that ever come to pass? Will the Center be able to retain the loyalty of the people? This question will be answered by the Socialist policy which the German Catholics will take up.

"Since 1862, under the lead of Herr Lieber, who died eighteen months ago, a large portion of the Center, accepting the Kaiser's wishes and views, was in favor of a reaction against democracy. Since the death of the last leader, a happy return to the traditions of Ketteler has become manifest. If the Center develops a broad popular policy the masses will continue to be attached to its fortunes; if it should join its cause to an anti-democratic imperialism, the Socialists will make use of discontent to strengthen their preponderance.

"It seems impossible, notwithstanding Cardinal Kopp's efforts, that the German Catholics should allow the sources of their influence and popularity to dry up. It is their glory that they remain the bulwark of order and of public safety in the face of Lutheranism that is turning into Socialism. A power, a birthright like this, cannot be sold for a monarch's favor and a mess of pottage. Preserving their independence they will form the last reserve in the society 'fight' between the Hohenzollern and democracy.

"Let XIII, his Bismarck, forever his division of minds and of interests from the top of the Sacred Mount he had glimpses of the future battleside on which the Socialist parties would contend for victory and domination.

"That is why, spurring the doctrines of Catholicism toward the 'strong party of the time,' he provided the church

with his broadly Socialistic and democratic program. The case of Germany will soon become general throughout the continent of Europe. The battles will be fought on the ground of social reforms. The era of political parties is at an end. Just as in Germany, they will disappear everywhere except, perhaps, in Switzerland, under the heavy and pitiless burden of economic interests and demands.

"Hence it becomes necessary for Catholics to follow the instructions from Rome and to enter joyfully into the general spirit and movement of the times. The future belongs to the Socialists. When Socialism has shown all its effects the same and purely reforming part may constitute with the Catholics the repairing and reconstructive government against the revolutionary and extreme factions.

"This is talk about the future, it may be said. That is true, but nowadays we live fast. One year counts for five. Every day helps the Socialist parties. Public education, the movement of history, electoral rights, popular sovereignty, the rule of economic prices, the predominance of industry and commerce—everything works for their inevitable triumph. That is the basis of future civilization. The form it will take will depend on the faults of the men of the present."

California Socialist. The lines are drawn in America very clearly between the wage-worker and the capitalist. The wage-worker is the man who works for a living and who has no other means of support. The capitalist is the man who owns the means of production and who lives on the labor of others. The wage-worker is the man who is exploited and the capitalist is the man who exploits him. The wage-worker is the man who is oppressed and the capitalist is the man who oppresses him. The wage-worker is the man who is the basis of the nation and the capitalist is the man who is the enemy of the nation. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is the future and the capitalist is the man who is the past. The wage-worker is the man who is the life and the capitalist is the man who is the death. The wage-worker is the man who is the light and the capitalist is the man who is the darkness. The wage-worker is the man who is the hope and the capitalist is the man who is the despair. The wage-worker is the man who is the love and the capitalist is the man who is the hate. The wage-worker is the man who is the good and the capitalist is the man who is the evil. The wage-worker is the man who is the truth and the capitalist is the man who is the lie. The wage-worker is the man who is the justice and the capitalist is the man who is the injustice. The wage-worker is the man who is the freedom and the capitalist is the man who is the slavery. The wage-worker is the man who is the equality and the capitalist is the man who is the inequality. The wage-worker is the man who is the brotherhood and the capitalist is the man who is the class struggle. The wage-worker is the man who is the socialism and the capitalist is the man who is the capitalism. The wage-worker is the man who is

PARTY NOTES.

The Socialists of Washington, D. C. were ordered by the police to discontinue their meeting one night last week. Comrade Wood had just dwelt on the conditions in the District of Columbia...

The comrades of Richmond, Va., have not failed to take advantage of the opportunity for Socialist propaganda of the 25-cent a year papers. No paper of moderate circulation, paying union wages, can afford to meet such competition...

Speaking of the new Socialist paper to be published in Massachusetts, the "Social Democratic Herald" says: "There would be a much more extensive local Socialist press in this country were it not for the competition of the 25-cent a year papers..."

The Socialists of Orlando, Fla., celebrated the Fourth with a barbecue at Pine Castle. The speakers were given the closest attention by a crowd of over 300 people...

Socialist Alderman Johnson of Chicago recently made the discovery that by an ordinance passed in 1890 all railroads that failed to complete the elevation of their tracks within the city limits were made subject to a penalty of \$200 a day for every grade crossing existing after Jan. 1, 1890...

"The Union" of Minneapolis has started a Socialist column.

The Denver "News" and "Times" are opening their columns to a free discussion of Socialism, which the conservatives are making the most of.

The "Coming Nation" offers subscriptions from now until the election of the first Socialist president at the rate of \$1.25.

At the last meeting of Local Bridgeport, Conn., the following officers were elected for the ensuing six months: Organizer, Jas. O'Connor; Recording Secretary, Joseph Welch; Financial Secretary and Treasurer, Richard Selbit; Literature Agent, F. Colerholm; Agitation Committee, J. O'Connor, J. McCormick, Thos. McDonald, F. Coleman, and Max Schwarz.

The students' Socialist club at the University of Wisconsin is flourishing and exemplifies the internationalism of Socialism by having in its membership no less than seven nationalities, among them a Russian, an Armenian and a Jew.

A few weeks ago the comrades of Wichita, Kansas, decided to build up their local. A plan of campaign was devised which divided the comrades into ward, precinct, soliciting, visiting, organizing and propaganda committees...

Comrade Estabrook of Pittsburgh, Mass., writes that Comrade Spere of Boston gave an excellent address on Socialism to a good audience in that place last Sunday. Several new members were enrolled as a result.

The state convention of Washington, held at Seattle on July 4, was well attended and in every way satisfactory. The unpropitious attitude of the party was reaffirmed and great enthusiasm was shown.

In reference to the protest of Local San Francisco against a statement of the California State Committee, printed in our issue of June 21, the State Committee asks us to say that the misrepresentation of the action of Local San Francisco was unintentional and that the State Committee accepts responsibility for the regrettable mistake.

many Socialist papers and giving them all a try. I was on the upper left hand corner. After adding this paper, hand-to-a friend, and in the right hand corner: "If you like this paper, kindly say so by a year's subscription."

Comrade J. Floyd Johnson of Oudersport delivered the first Socialist speech ever heard in Bingham Center, Pa., and despite a steady rain held a most successful meeting at the close of which he organized a local with over twenty members. Comrade Johnson made a deep impression upon the local comrades who write most enthusiastically of his abilities.

The secretary of Local Cleveland writes: "Local Cleveland stands ready to financially aid the project of bringing Comrade Bebel to this country. We think the suggestion a good one and that it should be supported by every local. The German population in this city, as in many other places, slide into the old parties largely owing to lack of German speakers and we should not miss an opportunity to bring, if possible, a man like Comrade Bebel who could command their attention..."

During the past week new Socialist organizations have been formed at St. Bernard and Fulton, Ohio. Joseph Jasin organized St. Bernard and Howard H. Caldwell organized Fulton.

The 16th A. D. will hold an important business meeting on Thursday evening, July 19, at 8-10 Avenue D.

At the last meeting of the 14th A. D. branch the following officers were elected for the ensuing term of six months: Recording and Corresponding Secretary, E. Meyer; Financial Secretary, Joe Daving; Treasurer, R. Caldwell; Librarian, H. Burlich; Auditor, Theo. Birk and H. Albert; Delegates to General Committee, Theo. Birk, B. Gopfert, E. Meyer; Delegates to Second Agitation District, Jas. Daving, D. Baumert, Sam Drechsler, E. Meyer. Receipts during the last quarter amounted to \$65.92; expenditures, \$24.48; balance, \$31.44.

The meeting of the Down Town Young People's Club on July 7 was poorly attended, no doubt on account of the intense heat. It was decided to postpone business to a meeting to be held in the Labor Lyceum (top floor) on Friday evening, July 17.

Comrade Acker of Milwaukee writes: "Socialism is moving up in this city, as well as the weather. Saturday evening Comrade Win. F. Haywood spoke on the corner of Grove street, July 25 and 26, Lexington, July 27; Sandusky, July 28 and 29; Toledo, July 30; Watson, July 31 and August 1; Elery County, August 2; Findlay, August 4 and 5; Fostoria, August 6 and 7; Bucyrus, August 8; and Gallon, August 10—Springfield and Dayton Socialists have started open-air speaking with their own local speakers and are having highly successful meetings. The work in all places should be taken up along this same line and the local talkers speak these summer evenings as often as possible."

On Thursday, July 23, there will be held at the Labor Lyceum, 64 East Fourth street, a joint meeting of the Worker's Co-operative Publishing Association and the New York and Brooklyn conferences for the purpose of acting upon the plans of the Ways and Means Committee. All delegates of both conferences and all members of the Association are requested to be on hand promptly at 8 p. m. and begin a new boom for the Daily Globe.

Local San Francisco has issued a statement, over the signatures of I. Shenken, as Secretary and Alvin Apple, as Chairman, in regard to the visit of Walter Thomas Mills to that city, which reference was made in these columns last week.

Comrades who have read The Worker with care during the last eight months will call to mind the following facts: That in last year's campaign the San Francisco movement was swept off its feet and virtually a fusion with the Union Labor Party; that after election a calm consideration of this course resulted in the repudiation of the fusion policy by a large majority of the local; that some of the active advocates of the fusion policy then left Local San Francisco and, taking advantage of lack of in the state organization, organized a rival body, called Local San Mateo County, but actually composed of residents in San Francisco County and doing its work there in opposition to the regular organization; that this body of disruptionists consists of about twenty persons—al or nearly all of them fusionists—while Local San Francisco, since it has repudiated the fusion policy, has made great headway and now has a very strong and uncompromising Socialist policy. These facts should be borne in mind in considering the present statement of Local San Francisco, which we condense:

When National Committeeman Mills was arranging his present tour in California, instead of communicating with Local San Francisco, he made an engagement to speak under the auspices of the fusionist and disruptionist opposition body. This body then sent a committee to inform the local that Mills was to speak at a certain time and place and request the local to cooperate. Local San Francisco at once appointed a committee of three to write to Mills, placing the case fairly before him, and asking him if he came here to put himself under the jurisdiction of our local and we would arrange meetings for him. We got an answer evading all the main points to which he said his dates were arranged and first to us to help make the Golden State first in the Socialist ranks. The committee again wrote him, saying that we would not answer, and if he persisted in speaking for these people we would be compelled to denounce him and demand his resignation as National Committeeman from Kansas. We got an answer to this letter, which was evasive, but got a card through the post-office which he had signed as receiving the letter. The next day learned of

him was when, at a regular propaganda meeting of Local San Francisco, Mills walked in with a crowd of his friends, who interrupted the regular proceedings by shouting for Mills; he took the platform and was replied to by Comrade, who insisted on the proletarian character of the movement and denounced Mills' meeting; it is stated that Mills' friends, seeing by the applause that the feeling of the meeting was against him, made so much noise and disorder that they had to be ejected. Mills' public meeting, under the auspices of the fusionist body, was presided over, not by a comrade, but by a member of another political party—the U. L. P.

The 21st A. D. will hold its regular meeting at Colonial Hall, 101st street and Columbia avenue, on Friday evening, June 17. All the members are requested to attend promptly at 8 o'clock, as there is important campaign business to come up.

The reading rooms of the Social Democratic Educational Club at 280 Broome street are open every evening and all day, Sunday and visitors are always welcome. On Friday evening, July 17, L. Rosenzweig will lecture on "Why We Are Against Zionism." Last week the first ratification meeting of the municipal campaign was held in New Irving Hall at which Comrades John Chase, Dr. Ingemann, and B. Welnstein spoke. The club is holding many open-air agitation meetings.

The New York Socialist Literary Society will hold a picnic on Sunday, July 25, at Cypress Hills Park. Tickets can be had from the members or from the House Committee at the Club-rooms, 232 East Broadway. Twenty-five per cent of the proceeds will go to the Daily Globe Fund. The out-door meetings arranged by the Society on Tuesdays, Fridays, and Saturdays are all successful. See notice in another column.

The 16th A. D. will hold an important business meeting on Thursday evening, July 19, at 8-10 Avenue D.

At the last meeting of the 14th A. D. branch the following officers were elected for the ensuing term of six months: Recording and Corresponding Secretary, E. Meyer; Financial Secretary, Joe Daving; Treasurer, R. Caldwell; Librarian, H. Burlich; Auditor, Theo. Birk and H. Albert; Delegates to General Committee, Theo. Birk, B. Gopfert, E. Meyer; Delegates to Second Agitation District, Jas. Daving, D. Baumert, Sam Drechsler, E. Meyer. Receipts during the last quarter amounted to \$65.92; expenditures, \$24.48; balance, \$31.44.

The meeting of the Down Town Young People's Club on July 7 was poorly attended, no doubt on account of the intense heat. It was decided to postpone business to a meeting to be held in the Labor Lyceum (top floor) on Friday evening, July 17.

Comrade Acker of Milwaukee writes: "Socialism is moving up in this city, as well as the weather. Saturday evening Comrade Win. F. Haywood spoke on the corner of Grove street, July 25 and 26, Lexington, July 27; Sandusky, July 28 and 29; Toledo, July 30; Watson, July 31 and August 1; Elery County, August 2; Findlay, August 4 and 5; Fostoria, August 6 and 7; Bucyrus, August 8; and Gallon, August 10—Springfield and Dayton Socialists have started open-air speaking with their own local speakers and are having highly successful meetings. The work in all places should be taken up along this same line and the local talkers speak these summer evenings as often as possible."

On Thursday, July 23, there will be held at the Labor Lyceum, 64 East Fourth street, a joint meeting of the Worker's Co-operative Publishing Association and the New York and Brooklyn conferences for the purpose of acting upon the plans of the Ways and Means Committee. All delegates of both conferences and all members of the Association are requested to be on hand promptly at 8 p. m. and begin a new boom for the Daily Globe.

Local San Francisco has issued a statement, over the signatures of I. Shenken, as Secretary and Alvin Apple, as Chairman, in regard to the visit of Walter Thomas Mills to that city, which reference was made in these columns last week.

Comrades who have read The Worker with care during the last eight months will call to mind the following facts: That in last year's campaign the San Francisco movement was swept off its feet and virtually a fusion with the Union Labor Party; that after election a calm consideration of this course resulted in the repudiation of the fusion policy by a large majority of the local; that some of the active advocates of the fusion policy then left Local San Francisco and, taking advantage of lack of in the state organization, organized a rival body, called Local San Mateo County, but actually composed of residents in San Francisco County and doing its work there in opposition to the regular organization; that this body of disruptionists consists of about twenty persons—al or nearly all of them fusionists—while Local San Francisco, since it has repudiated the fusion policy, has made great headway and now has a very strong and uncompromising Socialist policy. These facts should be borne in mind in considering the present statement of Local San Francisco, which we condense:

When National Committeeman Mills was arranging his present tour in California, instead of communicating with Local San Francisco, he made an engagement to speak under the auspices of the fusionist and disruptionist opposition body. This body then sent a committee to inform the local that Mills was to speak at a certain time and place and request the local to cooperate. Local San Francisco at once appointed a committee of three to write to Mills, placing the case fairly before him, and asking him if he came here to put himself under the jurisdiction of our local and we would arrange meetings for him. We got an answer evading all the main points to which he said his dates were arranged and first to us to help make the Golden State first in the Socialist ranks. The committee again wrote him, saying that we would not answer, and if he persisted in speaking for these people we would be compelled to denounce him and demand his resignation as National Committeeman from Kansas. We got an answer to this letter, which was evasive, but got a card through the post-office which he had signed as receiving the letter. The next day learned of

him was when, at a regular propaganda meeting of Local San Francisco, Mills walked in with a crowd of his friends, who interrupted the regular proceedings by shouting for Mills; he took the platform and was replied to by Comrade, who insisted on the proletarian character of the movement and denounced Mills' meeting; it is stated that Mills' friends, seeing by the applause that the feeling of the meeting was against him, made so much noise and disorder that they had to be ejected. Mills' public meeting, under the auspices of the fusionist body, was presided over, not by a comrade, but by a member of another political party—the U. L. P.

OPEN-AIR MEETINGS IN NEW YORK.

Open-air agitation meetings will be held in Greater New York under the auspices of the Social Democratic Party or auxiliary organizations as follows:

THURSDAY, JULY 19. Orchard and Canal streets. Northeast corner Twenty-fifth street and Eighth avenue, 9th A. D. Speakers: Cassidy and Burrows. Northwest corner Twenty-seventh street and Tenth avenue, 9th A. D. Speaker: Abraham.

FRIDAY, JULY 17. Hester and Essex streets. Fifth street and Avenue C. Speakers: Dobson, Bernstein, Adler, and Habitz.

SATURDAY, JULY 18. Ludlow and Delancey streets. Northeast corner Thirty-fourth street and Seventh avenue, 25th A. D. Speakers: Lee and Panke. 12th street, between Third and Lexington avenues. Speakers: Paulitsch and Phillips.

MONDAY, JULY 20. Southwest corner Sixty-seventh street and Amsterdam avenue, 19th A. D. Speakers: Nicholson and Mayes; chairman, T. J. Lewis.

TUESDAY, JULY 21. Southwest corner Fifth street and Tenth avenue, 17th A. D. Speakers: Paulitsch and Streeter. Northeast corner 148th street and Willis avenue.

WEDNESDAY, JULY 22. Southwest corner Sixteenth street and Eighth avenue, 7th A. D. Speakers: Goldstein and Cole. Northeast corner Twenty-fifth street and Eighth avenue, 9th A. D. Speakers: Phillips and Abraham.

THURSDAY, JULY 23. Northeast corner Twenty-fifth street and Seventh avenue, 25th A. D. Speakers: Cassidy and Knappner.

SATURDAY, JULY 25. Southwest corner Thirty-fourth street and Tenth avenue, 11th A. D. Speakers: Abraham and Knappner; chairman, T. J. Lewis.

SATURDAY, JULY 18. Brooklyn Labor Lyceum, 949 W. 10th street. Speakers: E. Dawson and Miss Emma Swinton. 14th avenue and Fourteenth street, 12th A. D. Speakers: Droste and Weil.

FORTH street and Fort Hamilton avenue. Speakers: Clark, Streeter, and Atkinson.

FRIDAY, JULY 24. Atlantic avenue and Novins street. Speakers: Peiser and Droste. Washington and Johnson streets. Speakers: Lackemacher and Streeter.

SATURDAY, JULY 25. Broadway and Lafayette avenue. Speakers: Weil and others.

ROCHESTER, N. Y., July 12.—Local Rochester today decided to make a second donation of \$5 to the state agitation fund—in addition to the 10 per cent of the net proceeds of two picnics, the accounts of which are not all settled yet. Both of these affairs—that of the Seventeenth Ward Branch and that of the Local—were very successful.

The fund started on the initiative of Local Rochester for organizing Central and Western New York is increasing well.

Last night Comrades Lippert and Mischel spoke at Newark, N. Y., before a large crowd. Band concerts are held in this village every Saturday night, and the comrades spoke to the crowd assembled before the concert took place. We were greeted with such remarks as:

"You're right, boys." "We will be with you this fall." "Come again." "We will vote the Social Democratic ticket next fall for the first time," etc.

Great enthusiasm was shown, and the comrades will go there again and distribute literature at the next meeting.

BEFORE YOU PLACE YOUR ORDERS GET OUR PRICES... JOB PRINTING... We Guarantee First-Class Work. THE CO-OPERATIVE PRESS Worker Building, 184 William St. TEL. 392 JOHN.

TEN BOOKS FOR THE PRICE OF ONE This is Your Opportunity THE following selection of ten books from THE HUMBOLDT LIBRARY OF SCIENCE is given so that the reader of this paper may get an idea of the excellence of the Series, which contains the Best works of the leading Scientists at Popular prices. Others charge \$1.00 to \$1.50 for the same books bound in cloth. Ours are Complete and Unabridged editions, neatly bound in strong paper covers, and sell at the small sum of 15 cents each.

SPECIAL ORGANIZING FUND. The following have contributed to the Special National Organizing Fund since last report: James W. Lee, New York, \$30; M. P. G. Scott, Wash., 20 cents; Royal Van Dornburgh County, Ind., \$1.25; John Strobel, Kirwin, Kansas, \$1; Local Aberdeen, Wash., \$1.70; J. C. Ferris, West Point, Colorado, per Charles H. Kerr, \$5; Local West Newton, Penn., \$10.05; B. R. Cushman, Soginaw, Mich., 50 cents; Local Brownsville, Pa., monthly contribution, \$1.25; Young People's Social Democratic Club, Brooklyn, N. Y., \$10; Central Branch, Local Seattle, Wash., monthly contribution, \$2; Local Chicago, Wyo., \$1; total to and including July 19, \$85.05; previously reported, \$51.70; total, \$136.75.

WHO WILL DO YOUR LAUNDRY WORK? I. X. L. LAUNDRY, GUSTAV LEIST, 774 Second Ave.

GREETING OR MUSIC, WHICH? A New Year's Greeting of The Worker, or the Song entitled "The Torch of Socialism," words and music by Peter E. Burrows, will be sent to any person who sends us a new subscriber for The Worker within two weeks. Address THE WORKER, 184 William St., New York.

Dr. C. L. FURMAN, DENTIST, 122 Schermerhorn street, Brooklyn.

Buy Your Gents Furnishing Goods PHILIP DIAMOND 210 STANTON ST., bet. Ridge and Pitt.

5 DON'T BUY WATCHES unless you are buying one of the best. The watch is the most important part of your outfit. It should be reliable, accurate, and beautiful. Buy your watch from PHILIP DIAMOND.

at the PICNIC of the NEW YORK SOCIALIST LITERARY SOCIETY SATURDAY Afternoon & Evening JULY 25th at Cypress Hills Park, Cypress Hill, L. I.

AT THE SAME PRICE, SHOES BEARING THIS STAMP. Are the equal of others in quality of Material and are SUPERIOR IN WORKMANSHIP. Buy them to make your conscience feel right. Buy them to get the best shoe for your money.

DR. MATHILDA SINAI, DENTIST, 308 E. 86th St., NEW YORK.

Comrades, Do Business With Your Own Kind! Don't live in tenements and pay tribute to the landlord, when you can have a nice suburban home of your own on payments similar to rent. We have one or two-family homes in Bronx or suburbs of Brooklyn. For particulars address: WM. BÜTSCHER, 308 Broadway, Room 1008.

Competition or Monopoly. A four-page leaflet, reprinted by request from the May Day Number of The Worker. Adapted for use either in New York or in other states. Good for general distribution. Price, \$1 a thousand, at the office; postage or express charges extra. For sale by the Socialist Literature Company, 184 William Street, New York.

LOUIS D. BEHREN, Manufacturer of UNION-MADE HAVANA CIGARS 184 WILLIAM STREET, Opposite the office of The Worker, New York. MAIL ORDERS PROMPTLY ATTENDED TO. Branch: No. 115 East Ninth St.

NO TRUSTS! NO MONSONS! NO SWEAT SHOPS! BEARING THIS LABEL ARE O. K. This label is sewed on Shirts and Waists below the tab or seam and is stamped in miniature on Collars and Cuffs. No Chinese exclusion act needed when up-to-date Think Laundries use this Label to stamp Price List Slips on your laundry packages. Ask for it.

50c. OFFER FOR 25c. We offer the following Books and Pamphlets while they last at just half the price: "Railroading in the United States," By Ben Hanford, 5c. "The Clerical Capitalist," By Rev. Luther McGraw, 10c. "The Religion of Capital," By Paul Lafargue, 10c. "Social Effect of Machinery," 10c. "A Debate on the Tactics of the S. T. & L. A. Towards Trade Unions," between D. DeLeon and Job Harriman, 5c. "The Communist Manifesto," By Karl Marx and Fred Engels, 10c. "Now and Then," a Socialist Play. By Fred Kraft, 10c. On receipt of Only 25 Cents above books will be mailed postpaid.

SOCIALIST LITERATURE COMPANY, 184 WILLIAM STREET, NEW YORK. Largest Assortment of Literature on the Labor Question. CATALOGUE FREE.

LABOR ORGANIZATIONS Standing advertisements of Trade Unions and other Societies will be inserted under this heading at the rate of 15 per line per annum.

CHAMMAKERS PROGRESSIVE INTERNATIONAL UNION, No. 30, 30th and East Fourth streets—District 1, Manhattan, 231 East 10th street—District 2, Manhattan, 231 East 10th street—District 3, Manhattan, 231 East 10th street—District 4, Manhattan, 231 East 10th street—District 5, Manhattan, 231 East 10th street—District 6, Manhattan, 231 East 10th street—District 7, Manhattan, 231 East 10th street—District 8, Manhattan, 231 East 10th street—District 9, Manhattan, 231 East 10th street—District 10, Manhattan, 231 East 10th street—District 11, Manhattan, 231 East 10th street—District 12, Manhattan, 231 East 10th street—District 13, Manhattan, 231 East 10th street—District 14, Manhattan, 231 East 10th street—District 15, Manhattan, 231 East 10th street—District 16, Manhattan, 231 East 10th street—District 17, Manhattan, 231 East 10th street—District 18, Manhattan, 231 East 10th street—District 19, Manhattan, 231 East 10th street—District 20, Manhattan, 231 East 10th street—District 21, Manhattan, 231 East 10th street—District 22, Manhattan, 231 East 10th street—District 23, Manhattan, 231 East 10th street—District 24, Manhattan, 231 East 10th street—District 25, Manhattan, 231 East 10th street—District 26, Manhattan, 231 East 10th street—District 27, Manhattan, 231 East 10th street—District 28, Manhattan, 231 East 10th street—District 29, Manhattan, 231 East 10th street—District 30, Manhattan, 231 East 10th street—District 31, Manhattan, 231 East 10th street—District 32, Manhattan, 231 East 10th street—District 33, Manhattan, 231 East 10th street—District 34, Manhattan, 231 East 10th street—District 35, Manhattan, 231 East 10th street—District 36, Manhattan, 231 East 10th street—District 37, Manhattan, 231 East 10th street—District 38, Manhattan, 231 East 10th street—District 39, Manhattan, 231 East 10th street—District 40, Manhattan, 231 East 10th street—District 41, Manhattan, 231 East 10th street—District 42, Manhattan, 231 East 10th street—District 43, Manhattan, 231 East 10th street—District 44, Manhattan, 231 East 10th street—District 45, Manhattan, 231 East 10th street—District 46, Manhattan, 231 East 10th street—District 47, Manhattan, 231 East 10th street—District 48, Manhattan, 231 East 10th street—District 49, Manhattan, 231 East 10th street—District 50, Manhattan, 231 East 10th street—District 51, Manhattan, 231 East 10th street—District 52, Manhattan, 231 East 10th street—District 53, Manhattan, 231 East 10th street—District 54, Manhattan, 231 East 10th street—District 55, Manhattan, 231 East 10th street—District 56, Manhattan, 231 East 10th street—District 57, Manhattan, 231 East 10th street—District 58, Manhattan, 231 East 10th street—District 59, Manhattan, 231 East 10th street—District 60, Manhattan, 231 East 10th street—District 61, Manhattan, 231 East 10th street—District 62, Manhattan, 231 East 10th street—District 63, Manhattan, 231 East 10th street—District 64, Manhattan, 231 East 10th street—District 65, Manhattan, 231 East 10th street—District 66, Manhattan, 231 East 10th street—District 67, Manhattan, 231 East 10th street—District 68, Manhattan, 231 East 10th street—District 69, Manhattan, 231 East 10th street—District 70, Manhattan, 231 East 10th street—District 71, Manhattan, 231 East 10th street—District 72, Manhattan, 231 East 10th street—District 73, Manhattan, 231 East 10th street—District 74, Manhattan, 231 East 10th street—District 75, Manhattan, 231 East 10th street—District 76, Manhattan, 231 East 10th street—District 77, Manhattan, 231 East 10th street—District 78, Manhattan, 231 East 10th street—District 79, Manhattan, 231 East 10th street—District 80, Manhattan, 231 East 10th street—District 81, Manhattan, 231 East 10th street—District 82, Manhattan, 231 East 10th street—District 83, Manhattan, 231 East 10th street—District 84, Manhattan, 231 East 10th street—District 85, Manhattan, 231 East 10th street—District 86, Manhattan, 231 East 10th street—District 87, Manhattan, 231 East 10th street—District 88, Manhattan, 231 East 10th street—District 89, Manhattan, 231 East 10th street—District 90, Manhattan, 231 East 10th street—District 91, Manhattan, 231 East 10th street—District 92, Manhattan, 231 East 10th street—District 93, Manhattan, 231 East 10th street—District 94, Manhattan, 231 East 10th street—District 95, Manhattan, 231 East 10th street—District 96, Manhattan, 231 East 10th street—District 97, Manhattan, 231 East 10th street—District 98, Manhattan, 231 East 10th street—District 99, Manhattan, 231 East 10th street—District 100, Manhattan, 231 East 10th street—District 101, Manhattan, 231 East 10th street—District 102, Manhattan, 231 East 10th street—District 103, Manhattan, 231 East 10th street—District 104, Manhattan, 231 East 10th street—District 105, Manhattan, 231 East 10th street—District 106, Manhattan, 231 East 10th street—District 107, Manhattan, 231 East 10th street—District 108, Manhattan, 231 East 10th street—District 109, Manhattan, 231 East 10th street—District 110, Manhattan, 231 East 10th street—District 111, Manhattan, 231 East 10th street—District 112, Manhattan, 231 East 10th street—District 113, Manhattan, 231 East 10th street—District 114, Manhattan, 231 East 10th street—District 115, Manhattan, 231 East 10th street—District 116, Manhattan, 231 East 10th street—District 117, Manhattan, 231 East 10th street—District 118, Manhattan, 231 East 10th street—District 119, Manhattan, 231 East 10th street—District 120, Manhattan, 231 East 10th street—District 121, Manhattan, 231 East 10th street—District 122, Manhattan, 231 East 10th street—District 123, Manhattan, 231 East 10th street—District 124, Manhattan, 231 East 10th street—District 125, Manhattan, 231 East 10th street—District 126, Manhattan, 231 East 10th street—District 127, Manhattan, 231 East 10th street—District 128, Manhattan, 231 East 10th street—District 129, Manhattan, 231 East 10th street—District 130, Manhattan, 231 East 10th street—District 131, Manhattan, 231 East 10th street—District 132, Manhattan, 231 East 10th street—District 133, Manhattan, 231 East 10th street—District 134, Manhattan, 231 East 10th street—District 135, Manhattan, 231 East 10th street—District 136, Manhattan, 231 East 10th street—District 137, Manhattan, 231 East 10th street—District 138, Manhattan, 231 East 10th street—District 139, Manhattan, 231 East 10th street—District 140, Manhattan, 231 East 10th street—District 141, Manhattan, 231 East 10th street—District 142, Manhattan, 231 East 10th street—District 143, Manhattan, 231 East 10th street—District 144, Manhattan, 231 East 10th street—District 145, Manhattan, 231 East 10th street—District 146, Manhattan, 231 East 10th street—District 147, Manhattan, 231 East 10th street—District 148, Manhattan, 231 East 10th street—District 149, Manhattan, 231 East 10th street—District 150, Manhattan, 231 East 10th street—District 151, Manhattan, 231 East 10th street—District 152, Manhattan, 231 East 10th street—District 153, Manhattan, 231 East 10th street—District 154, Manhattan, 231 East 10th street—District 155, Manhattan, 231 East 10th street—District 156, Manhattan, 231 East 10th street—District 157, Manhattan, 231 East 10th street—District 158, Manhattan, 231 East 10th street—District 159, Manhattan, 231 East 10th street—District 160, Manhattan, 231 East 10th street—District 161, Manhattan, 231 East 10th street—District 162, Manhattan, 231 East 10th street—District 163, Manhattan, 231 East 10th street—District 164, Manhattan, 231 East 10th street—District 165, Manhattan, 231 East 10th street—District 166, Manhattan, 231 East 10th street—District 167, Manhattan, 231 East 10th street—District 168, Manhattan, 231 East 10th street—District 169, Manhattan, 231 East 10th street—District 170, Manhattan, 231 East 10th street—District 171, Manhattan, 231 East 10th street—District 172, Manhattan, 231 East 10th street—District 173, Manhattan, 231 East 10th street—District 174, Manhattan, 231 East 10th street—District 175, Manhattan, 231 East 10th street—District 176, Manhattan, 231 East 10th street—District 177, Manhattan, 231 East 10th street—District 178, Manhattan, 231 East 10th street—District 179, Manhattan, 231 East 10th street—District 180, Manhattan, 231 East 10th street—District 181, Manhattan, 231 East 10th street—District 182, Manhattan, 231 East 10th street—District 183, Manhattan, 231 East 10th street—District 184, Manhattan, 231 East 10th street—District 185, Manhattan, 231 East 10th street—District 186, Manhattan, 231 East 10th street—District 187, Manhattan, 231 East 10th street—District 188, Manhattan, 231 East 10th street—District 189, Manhattan, 231 East 10th street—District 190, Manhattan, 231 East 10th street—District 191, Manhattan, 231 East 10th street—District 192, Manhattan, 231 East 10th street—District 193, Manhattan, 231 East 10th street—District 194, Manhattan, 231 East 10th street—District 195, Manhattan, 231 East 10th street—District 196, Manhattan, 231 East 10th street—District 197, Manhattan, 231 East 10th street—District 198, Manhattan, 231 East 10th street—District 199, Manhattan, 231 East 10th street—District 200, Manhattan, 231 East 10th street—District 201, Manhattan, 231 East 10th street—District 202, Manhattan, 231 East 10th street—District 203, Manhattan, 231 East 10th street—District 204, Manhattan, 231 East 10th street—District 205, Manhattan, 231 East 10th street—District 206, Manhattan, 231 East 10th street—District 207, Manhattan, 231 East 10th street—District 208, Manhattan, 231 East 10th street—District 209, Manhattan, 231 East 10th street—District 210, Manhattan, 231 East 10th street—District 211, Manhattan, 231 East 10th street—District 212, Manhattan, 231 East 10th street—District 213, Manhattan, 231 East 10th street—District 214, Manhattan, 231 East 10th street—District 215, Manhattan, 231 East 10th street—District 216, Manhattan, 231 East 10th street—District 217, Manhattan, 231 East 10th street—District 218, Manhattan, 231 East 10th street—District 219, Manhattan, 231 East 10th street—District 220, Manhattan, 231 East 10th street—District 221, Manhattan, 231 East 10th street—District 222, Manhattan, 231 East 10th street—District 223, Manhattan, 231 East 10th street—District 224, Manhattan, 231 East 10th street—District 225, Manhattan, 231 East 10th street—District 226, Manhattan, 231 East 10th street—District 227, Manhattan, 231 East 10th street—District 228, Manhattan, 231 East 10th

