

THE WORKERS' CALL.

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

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PRICE ONE CENT.

DREAMS

Painted by the Capitalist Class for the Laborers.

BEAUTIFUL IMPOSSIBLE PICTURES

How the Practice of Economy, Honesty and Other Capitalist Virtues Is of No Help to the Laborers—A Wild Fantasy of a Race in Which All Shall Win—A Capitalist Utopia.

It is very satisfactory to know that you are so intensely practical, and that you assiduously cultivate the virtues of industry, perseverance and self-denial, especially self-denial, in your daily round of toil, understanding that the practice of these virtues leads unerringly to success, wealth and honor. So well do you comprehend these truths, that you are intellectually impervious to the wiles of the visionary socialists, who, as you have been led to believe, draw imaginary future societies in most beautiful colors, societies in which everybody is supremely happy and perfectly contented, and in which every possible desire, whether physical or mental, can be easily and completely satisfied. Your hard common sense revolts against such descriptions, and you look upon these castles in the air, with contemptuous disdain. And in this matter you are absolutely correct, except that these pictures have no connection whatever with socialism. But it is not my intention at present to go into detail in order to show this.

It has often been said that "people who live in glass houses should not throw stones," and I maintain that when you charge the socialist with being a Utopian dreamer, he can truthfully retort, "You're another."

And I furthermore maintain, that the widest dream of future social happiness that ever issued from a disordered brain, appears more sensible and more capable of realization, than the Utopia which your class are unconsciously pursuing, and striving for with all your energy and determination. And I say that your class are traveling in a circle, pursuing something that is not even a shadow, and that never did and never can exist. This Utopia is generated from the belief that energy, industry, perseverance and self-denial, can ever raise your class to the position of wealth, ease, leisure and satisfaction, that you see a few persons apparently enjoy.

When you were young and innocent, you no doubt read many stories, such for instance, as that of the little boy who carefully picked up a pin in the merchant's office where he was applying for a situation, and how this simple action, being observed by the merchant, opened the path to wealth and success for the young applicant. To all stories of this nature there invariably was a "Go thou and do likewise," moral attached.

And you may have actually seen, or at least you must have seen in the books of your childhood, the picture of the wealthy merchant, manufacturer or banker, standing before an admiring audience, recounting the story of his life, his struggles with poverty and the methods he employed during long years to attain his present enviable position, and appear as an example and precept to the human race.

You can see him faultlessly dressed, with whiskers tightly curled, and a look of smug self-satisfaction and benevolent morality upon his noble countenance, as he described how he constantly exercised the virtues we have been speaking of, and attributed his success wholly to them. He earnestly urged all his hearers to imitate his example in every respect, and enjoy a similar exalted position, and his impressive appearance carried conviction to all that heard him, that the rules he laid down were infallible, and that success would be guaranteed to all who practiced them.

Now observe one or two things. He may have begun life as a boot-black or errand boy, but he did not keep on blacking boots or running errands.

He may have learned a trade, but he didn't keep on working at it. He doesn't say that he is at present driving a team, laying bricks, doing blacksmith work, or any similar labor. But you will at once perceive that he either directly or indirectly employs the labor of other persons, and his present work consists in the appropriation of the wealth produced by these other persons. The doing of this he calls "business."

It is not denied that he did at one time work and produce useful things, but now the nature of his work is altogether changed, though perhaps it keeps him quite as busy. But it is not productive work, and it adds no value whatever to the things appropriated by him.

His present wealth therefore consists in the things which he has appropriated, and the power which he possesses, to continue the appropriation to his own use, of things produced by others.

But he says that you can all do likewise and attain similar results. Well, let us work this out. Everybody makes the practice of these virtues the guiding principle of their lives,

and the results are universal prosperity everywhere, the earth becomes a veritable paradise, EVERY PERSON leading a life of dignity, ease and honor by simply appropriating the wealth produced by the labor of — but, hold on—where have the "others" gone? They have vanished—disappeared—the bubble is pricked, and the "baseless fabric of this vision leaves not a wrack behind."

Now you may have swallowed a good many fairy tales, and pursued many phantoms, you may have exercised a capacious imagination to the utmost, while rejecting the ideas of the socialists, but in all your trustful, credulous lives, you never went up against a Utopia like this. The celebrated island where "the inhabitants eked out a precarious living by taking in each others' washing," isn't in it for a moment with this conception. It can only be compared to "the light that never was, on sea or land," that the poet speaks of.

Perhaps you will say, after the manner of Mrs. Gamp, "that you don't believe there never could be no such society," but every action of your class contradicts this opinion. If it were possible to place you in some elevated position, where you could observe the inhabitants of this earth at one time, you would see millions and millions of your class engaged in a desperate struggle with each other, competing, fighting, working, starving, dying, making the world a little Inferno, a veritable hell upon earth, in a vain effort to realize the Utopia of the smug-faced moralist—the society where everybody lived by appropriating the wealth produced by others—and where at the same time there weren't any "others."

This is not written with any intention of demonstrating that the exercise of the qualities of energy, industry, self-denial, etc., are in themselves unproductive of results, but to show that only under proper economic conditions, can they produce any results for the class that use them.

At present the exercise of these qualities go almost wholly to that class who own the means of production with which your class must be provided, in order to produce the things that satisfy human wants. The private ownership of these means of production divide our present society into two classes, which practically stand in the relation to each other, of slave-holder and slave.

The exercise of these "virtues" produced exactly the same effect for the chattel slave of the days before the Civil war, as they do for the wage-slave of the present day. In both cases the master class reaped the benefit.

It is true that here and there some individual chattel slave might, partly by the exercise of these qualities, and partly by the indulgence of his owner, buy himself from slavery, but these cases were a rare exception. It is also true that here and there an individual wage-worker by the same means, may get into the ranks of the exploiting class, and reap the reward of the industry of others, but these cases are few, and every day that passes makes them still fewer.

But it is the height of idiocy to imagine that a whole class can succeed in doing this. It would be just as sensible to affirm that a hundred men can compete in a foot race and all come in as winners.

The economic conditions that you live under cause the exercise of these qualities to bring for you the exact opposite of what you hope. The more you practice them the greater becomes your want, misery and helplessness. Under present conditions they are vices, not virtues.

All over the civilized world these conditions exist in varying degrees of intensity, and as a necessary consequence a movement of revolt against them has arisen, which is known as socialism. The strength of this movement, which is rapidly increasing, lies in the workmen of all countries, who understand what I have been trying to explain to you, and who see that the economic system of today must inevitably change. These workmen also see that they must raise their class to the position of ruling class, in order to have power to effect this change, and the ultimate object of the socialist movement at present is to secure this power.

Socialism in this country finds its expression in the Socialist Labor Party, which is politically organized for the above purpose. It will pay you to study this movement, by attending its meetings and reading its literature, and you will perhaps be astonished to find, that instead of Utopias and impossible pictures of future society, this literature contains only the hardest of facts, and the most convincing logic and reason. The beautiful pictures are left to the "pious" and "moral" impostors, who find it to their interest to stuff you with these delusions, and spur you still harder to wear out your lives in a hopeless, beastly, soul-destroying struggle, in which they alone may gain.

As a socialist I will now place before you the only Utopia (if you like to call it so) that we speak of. It is this: When your class have conquered the economic and political power, the society which you will establish will be exactly commensurate with the average of the intelligence of your class.

Do not let this dismay you. If you can only think for yourselves, confidence in your own intelligence will grow stronger and stronger. You will then find it to your advantage to vote with the Socialist Labor Party.

A SWEET TRIO

A Combination of Freaks That Is Hard to Beat.

MILES, POWDERLY AND JONES

Pittsburg Labor Fakirs Make a Record for Freak Combinations—A Choice Between Bullets, Boodle and Bosh—A Lesson for the Laborers of America—A Badly Mixed Affair.

The labor fakirs of Pittsburg, Pennsylvania, are certainly entitled to first place up to date for skill in combining diverse features of capitalist freakdom. They have invited the following trio to speak to them from the same platform on the 30th of this month: Gen. Nelson A. Miles, Terence V. Powderly and Mayor Jones of Toledo.

This should certainly be an interesting meeting. The subjects have not yet been announced in the press, but we would suggest the following as appropriate to the occasion. Gen. Miles, "My Dear Brothers, the Laborers," or "How I Broke the Pullman strike of 1894 with cold lead." T. V. Powderly, "Labor Fakirdom as a Profession, with the History of How I Sold out the Knights of Labor to the Republican Party for the Office of Commissioner of Immigration." Mayor Jones, "The Golden Rule in Politics, or Watch me do the Laborers while the Fakirs do Me." There must be something terribly the matter that brings this aggregation together on one platform. Evidently the laborers of Pittsburg are to be allowed their choice between bullets, boodle and bosh, as represented by the three speakers respectively.

We note that the business men of Pittsburg who were invited to be on a committee of 100 to assist in receiving these distinguished gentlemen refused to serve because of the presence of laborers on the committee. For this we are sincerely thankful. It shows that there are a few men in that city not absolutely lost to all sense of shame even if they are among the capitalist class. It is not to be wondered at that any man with even the first touch of the capitalist idea of decency would refuse to associate with such crosses between hyenas and donkeys (with apologies to both animals) as must make up the so-called "labor-leaders" of Pittsburg. That anyone could be found among the ranks of the laborers who would so utterly prostitute themselves as to invite in the name of labor a man who in his official capacity has been the very incarnation of the very worst side of capitalism, who as the commander of the army has been the club with which the wage-working class has continually been hammered into submission, and who has always shown a sort of fenshish delight in the carrying out of such dirty work is hard to understand. When to him is added the presence of one whose very name should be a stench in the nostrils of every workman, because of the shameless way in which he has played the traitor to his class for the leavings of his capitalist masters it seems as if the climax had been reached. But to make the thing dramatically perfect a touch of political piety must be added to flavor the whole, and so the oleaginous Jones was called in. We hope that at least one thing is settled by this affair and that is the character of Jones. We have been abused over and over again because we insisted he was a political trickster and hypocritical fraud, but if he accepts this invitation we would like some kind of an explanation that will show he does not deserve these titles. It is hard to believe that he does not know the character of Powderly, and he must be indeed "innocent" to consider Miles a friend of labor.

Everyday sees fresh confirmation of the suspicion that after all the sword is mightier than the press censorship in the Philippines and that the Americans are simply cooped up in Manila under the cover of the guns of the navy, and only occasionally sally forth on a plundering expedition among the insurgent forces.

But whatever is taking place it is carefully kept from the public. Never before have the ruling class of this government assumed quite so despotic a position. For all the public knows to the contrary all "dispatches from the Philippines" may originate in Washington, as they are all carefully edited before they appear. But then this is a free country you know.

Some of our "leading citizens" have been "seeing things." A press dispatch says that "Benjamin Harrison, Chauncey Depew and Henry Cabot Lodge, who are now in Paris watching the present crisis with the light of their wide transatlantic experience, regret to see the increase of the radical and socialist influence, which seem to be the outcome of the events of the last fortnight." There is no doubt in this case about the sincerity of the "regrets." These honorable gentlemen see a frightful prospect before them if the American workmen should have brains enough to follow his French brother, Chauncey and Benjie and Henry would have to go to work.

TRUSTS

Testimony Before the U. S. Industrial Committee.

COMMERCIAL TRAVELERS WHINE

List of Men Thrown Out By the Process of Concentration—Congressman Prince on Patriotism—Helplessness of Capitalism Before Its Own Creations—The Class Struggle and the Trust.

The past week has been fruitful in discussions of the process of concentration that is the most prominent feature of industrial life today. The grand industrial farce at Washington has been calling all manner of people to assist in the production of its great character sketch on "How not to do it." Henry Havemeyer started the whole country by frankly telling them what everyone outside of the lunatic asylums knew all the time, that "business is not philanthropy." P. E. Dowe of the Commercial Travelers had a chance to present his whine and incidentally he gave some very strong arguments in favor of the trust. Of course he thought he was not arguing that way, but like most people who begin to monkey with the economic question today without first putting their brains at work, he simply showed what he did not want to show at all. The press report of his testimony is as follows:

During the afternoon the commission heard a statement from P. E. Dowe of New York, president of the Commercial Travelers' National League. Mr. Dowe said the opinion of the commercial men at large was that the trusts were a menace to the community. He estimated the traveling salesmen in the United States at 350,000, saying that the census figures of 60,000 were grossly incorrect. The formation of trusts and combinations was throwing a large number of these men out of employment.

In giving specific instances he said: "The National Enameling and Stamping company, which depends for its raw material upon the American Tinplate company, has thrown a great many people out of employment, and those retained have had their salaries reduced. "The great tobacco combines threw out about 3,000 salesmen; the Continental Tobacco company telegraphed the Cleveland Baking Powder company, one receiving a salary of \$5,000 a year, the other \$4,500. Their routes, with those of other discharged salesmen, are covered by one agent at \$18 a week. "The bicycle trust will throw out 600 salesmen gradually and will cut down agencies in every city. The chair trust will affect immediately more than 500 salesmen by cutting them out of the line. "One man writes me the Union Bag and Paper company has thrown out of employment hundreds of salesmen. "The number of salesmen out of work because of the United States Rubber company is 300; the salesmen retained have been reduced to a salary averaging, so I am informed, \$1,200 a year. "The American Tinplate company cut off about 90 of every 100 salesmen. American Steel and Rod company, so I have been told, discharged 500 commercial travelers in one day. In giving these estimates I am not considering the office force thrown out through the trusts.

"Sugar and coffee monopolies have thrown out 1,000 salesmen; average reduction of salary of those retained, \$1,000 a year. Twenty-five per cent only of the old force being retained in house position. "The Standard Oil company employs fewer salesmen than any other concern in the mercantile world of one-half its capital. "It does not seem to have ever occurred to him that the laborers of America might object to being forced to produce the stuff to feed, clothe and care for 250,000 men whom it was unnecessary to use at all. If it is true that there are that many drummers in America today then it is high time that some action was taken to get rid of them. Their only function is to see that some one man sell his goods rather than some other. They produce nothing. They add in no way to the wealth of the country. They toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." This is one of the strongest arguments that can be offered for the trust, that it is able to produce the same amount of goods as before with 250,000 less men. To be sure under competition these men, instead of being at once sent to work in some productive employment and the hours of all laborers being shortened because so much labor is saved (as would be the case under a socialistic society), are simply thrown out upon the streets to starve. But that is the only way brains can be got into some people—through their stomachs, and perhaps this may set the commercial travelers of America to thinking. If they think very far they will see that the only way out of their difficulty is to stop voting the class into power whose interests lie with the retaining of private ownership in these great instruments of production and distribution and who are able by this means to turn all these economies to their own benefit while the actual producers get less and less. When they do this they will unite with the workers of the world who are seeking to vote the producers into power that the progress of society and the economies of production may go to lighten their burdens rather than to add to the coffers

of the luxurious idlers.

But perhaps after all the best jest of the week on the trust question was the little comedy that was performed by Congressman Prince, of Galesburg, Ill., before the Illinois Manufacturers Association at their recent banquet in this city. He launched into a bombastic barn-storming appeal to his hearers to be good little boys and not form any more trusts. When he reaches his climax he showed that the long training his masters, the capitalists, had given him on how to manage the laborer had taught him that the best way was to call upon "patriotism." So he cries aloud:

"Shall trade go abroad and the flag follow it—trade of a trust and of a flag covering industrial serfs? Shall the trade that goes abroad be the trade of the local manufacturers throughout this country and of a flag covering free men working for free manufacture aside from the collar of the trust and the combination? This, to me, is the thought, my fellow citizens, that you have to contend with. You are the men that shall solve well or solve ill this question that is presented to us in the coming days that are upon this people."

Of course all his hearers knew if he did not, that the capitalist of today has about as much choice as to whether he will join a trust as the laborer has with regard to his working. He must do it or die. Anyone who will live under modern industrial conditions must produce in the cheapest manner possible. Just as a man who would undertake to compete with the great ditching machines of the drainage canal with a pick and spade would cut a sorry figure so the manufacturer who attempts to run a little business in competition with the trust is a Don Quixote fighting the windmills over again.

It is a waste of time appealing to the capitalist class to stop combination. Even if their interests lay in that direction they are helpless. The laborers alone can free themselves and society from the yoke of capitalism.

CAPITALIST METHODS.

Private Spy System Maintained by the Standard Oil and Other Trusts.

Witnesses before the industrial commission have testified to a system of trust espionage that will startle the country. The Standard Oil trust seems to have an information bureau more reliable than the government secret service. Spies swarm about the independent refiners and dog the footsteps of their employees. Every shipment made by the Standard's competitors is known to the officials of the monopoly almost as soon as made. It is believed that the railroads co-operate in these nefarious deeds and serve the great monopoly like willing bond slaves. Competition is stifled and precarious at the best, but is fast becoming impossible. No refiner or dealer with out a capital of millions can hope to struggle successfully against this unscrupulous bandit of commerce.

It is a foretaste of what is sure to prevail in all kinds of business if the trusts are not defeated. Once in possession of the field, they will endure no rivalry. The man who dares to assert his manhood and, relying upon his chartered rights as a freeman, attempts to live an independent life will be crushed like an egg shell. There is no hope for such men. They must make the best terms they can, accept what the monopolists are pleased to grant or go to the poorhouse.—St. Louis Post-Dispatch.

But there is no such thing as defeating the trust and retaining capitalism. It is the alternative of the future—the trust or the co-operative commonwealth. And the laborers of America are the ones to make the choice.

The Graduates.

This is the time of the year when from every part of the country comes the news that "the largest class ever known has just been graduated from —." Thousands and thousands of young men and women are being turned out by our colleges and universities to find a place to utilize the knowledge they have obtained in the society of which they will now become a part.

But the majority will find that before they can use that knowledge they will have to hunt around and find some one who can make a profit on that use and at the same time give them enough to keep them alive. They will have to first find a master who can sell the sort of wares they produce for more than he will pay them. In other words they will have to hunt a job. Every year this is becoming harder for them to find. The process of concentration is making the demand for clerks, managers, and superintendents less with each recurring season. On the other hand the number of educational institutions is ever growing larger and the classes graduated greater in size. Under these conditions a large percentage of those who have just finished reading their diplomas and listened to the congratulations find themselves plunged into a society in which every door to opportunity is closed. Under these conditions we may expect that some at least of them will begin to think and will come to see that their interests lie with the great body of producers whom their training for the last few years has led them to rather despise, and that they must work with that class rather than with the class of exploiters and idlers to whom they had fondly imagined they belonged. We shall expect that the coming years will see the universities of America like those of the older countries the centers around which the workers of the world may unite and from which they can gather the directing power for their revolt.

Are you going to send in a club to The Workers' Call this week?

MORALITY

Chattel Slavery to Be Re-established in Hawaii.

CAPITALIST LAW AND ORDER

A Proof That Profit Is the Only Basis of Capitalist Morals—Capitalism Always Chooses the Form of Slavery Most Advantageous At Any Given Time—An Example of Class Rule.

It is an old story to show how little capitalism cares for the "law and order" which it establishes to govern the workers, but as there are many who still believe that legislation is for the government of all and not to protect capital, one more instance will not go amiss. What would happen were the Cleveland strikers, for example, to show an equal disregard of capitalist "morality and legality?" The following item is also of interest to show that not only was chattel slavery abolished ONLY because it was unprofitable, but that today it is established the moment it becomes profitable, and not a single one of the great "pillars of capitalist morality" raise a protest:

Honolulu, June 9, via Victoria, B. C., June 17.—The thirteenth amendment to the United States constitution is held not to apply to the Hawaiian islands. Two laborers on the island of Hawaii deserted their contract service and were sent to jail by the local court until they should agree to return to their work. They appealed to the supreme court on the ground that they could not, since annexation, be condemned to involuntary servitude. The supreme court yesterday handed down a decision holding that the old Hawaiian law for the penal enforcement of labor contracts is still in force, and that the thirteenth amendment does not apply to the Hawaiian islands "during the present transition period," and in the absence of legislation by congress.

The Hawaiian government has issued permits to sugar planters to import something over a thousand laborers from the northern part of Italy. The government also gives a subsidy of \$100 for every wife or other female relative of the laborers imported, who is brought here at the same time, but for those remain in the islands, but for men brought. The British steamer Victoria is announced to sail from Portugal about the end of this month with 700 Portuguese laborers for the islands. Portuguese were imported in considerable numbers years ago, and many of these remain in the islands, but for various reasons the planters resorted to Oriental labor until annexation cut off the supply.—Inter Ocean.

Dr. Andrews.

The following from a recent speech of the superintendent of the Chicago schools stamps him as disgustingly brutal. It shows that he is the absolute creature of his capitalist masters and that he is willing to do their dirtiest work:

"I believe that the abolition of poverty is not a dream," he said in his address "The idea of an anti-poverty specific is not visionary. If we could found and continue for a time a high and proper idea of life among the lower classes it would naturally tend to the suppression of poverty upon the parent. They would not undertake the work of propagation when there was danger of their offspring sinking to a lower level than they themselves now occupy. I believe we could take hold of the abolition of poverty by suppressing the propagation of the meaningless boor."

"But we are reforming the upper crust and forgetting that there is another crust far down below. You must go on so there will be no reproduction of that lower crust. The general line of humanity is not being reformed. Unless you can build up a higher idea of life in the lower crust—the entire structure—there will be no forward movement in all humanity."

The South Park Commissioners of Chicago have passed a ruling forbidding the use of automobiles on any of the parks and boulevards under their jurisdiction. It is a little hard to tell which of two motives influenced them. The new automobile company is known to have unlimited funds, and hence is a good object for the tender solicitations of Chicago office holders. Hence it is quite probable that this is only a gentle hint that there are other things besides the wheels of the automobiles that need greasing if the machines are to run successfully in Chicago.

On the other hand it may be possible that what is sought is not filthy lucre but an enduring name. There is no doubt but what the presence of such an order on the books of an official board will be of great interest to the historian of the future as indicating the height to which nineteenth century idiocy attained when represented in an official capacity.

The last reports from the Philippines are to the effect that General Miles is to replace Governor-General Otis, and that not less than 100,000 or 150,000 men will be needed. The rainy season is at hand and to send these men over there would be about equivalent to sentencing them to death. Yet we do not doubt but that thousands of poor devils, driven on by hunger would enlist, especially if lured on by patriotism, to defend a country that had only held them while their masters picked their pockets.

How many persons did you ask to take a three-month's subscription to The Workers' Call during the week?

THE WORKERS' CALL.

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Editorial Announcements.

To secure the return of unused manuscripts postage should be enclosed. Communications must reach the office by Monday evening preceding the issue in which they are to appear.

A. M. SIMONS, EDITOR.



The Socialist Vote.

Table with 2 columns: Year (1890-1898) and Socialist Vote (13,704 to 82,904).

Copies sold last week 8,920.

SELF-INTEREST.

Over and over again the socialists are denounced because they insist that self-interest is the moving force in social evolution and that it is the only proper force to which to appeal by those who desire social change.

Whatever may be said of the comparative merits of egoism and altruism it is certain that the popular saying "self-preservation is the first law of nature" expresses a scientific truth.

But men do work with and for one another it may be said. Certainly, but it is at points where their interests are common. The lives of each individual of a gregarious or herding animal depends upon the preservation of the social unit.

With these first principles in mind we will proceed to apply them to the present social question. The socialist holds that in our present society the entire social structure is threatened by reason of antagonisms between economic groups within that society.

Therefore he holds that the interest of the social unit depends upon the result of an existing class struggle. For this reason he appeals to the laboring class to follow their self-interest as a class, and to unite upon the basis of their class interests.

content themselves with the statement that they "know no classes but only mankind," but we have no time to consider a person whose knowledge of social affairs betrays such a bottomless depth of ignorance or wilful blindness as this position implies.

To make this matter of common interests a little plainer it might be well to give an illustration. If a cyclone is approaching, the interests of all, capitalist or laborer, depends upon the finding of a place of refuge.

Brotherhood rests upon common interests. The more and the keener the interests uniting any body of men the closer the ties of brotherhood. The laborers of the world are bound together in a bond of life and death.

Some light is thrown upon the actions of those who are so zealously opposing the socialist position on class lines and denouncing them for advocating self-interest instead of "humanity," brotherhood, the "common good," etc., by an examination of their class interests.

It is from these facts that the socialist draws his conclusion, that both as a matter of practical politics, and as a question of abstract logic, the only thing to be done by those who really wish to further the good of society as a whole is to unite with and appeal to the self-interest of the only class that have it in their power, either to abolish the present organization or lay the foundations of a new society—the laboring class of the world.

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

Our next issue will be something of a "patriotic" number. It will contain an article on "Patriotism," from the socialist point of view, a brief review of the growth of capitalism in America and some of the influences that have made it what it is today, and a statement of the status of the movement abroad.

Every Chicago comrade should consider that he is personally responsible for the success of the picnic to be held on the ninth of next July. If you have not yet sold all the tickets you have been given start to work at once and dispose of them.

If the present exodus continues a few weeks Chicago will seem to be altogether depopulated. Almost everybody is going abroad, or at least out of town these days.—Society Item in Chicago Inter Ocean.

This must be the reason why Halted street-looks so deserted and that there is nobody at home down in the 19th Ward and back of the Yards. Perhaps you may not have noticed this condition of things but it must be so if the Inter Ocean says it.

From every side there comes the same story about the out-door meetings. Each one thinks his meeting the best in the city. It is safe to say that more agitation for socialism is being carried on every week this summer in Chicago than in any previous six months.

Public Meetings.

Below is given a list of the out-door meetings to be held in Chicago this week. Every socialist should make it a point to attend, as many of these are possible to assist in making the meeting a success:

- The 5th Ward Branch holds out-door agitation meetings at 31st St. and Fifth Ave., every Sunday at 7:30 p. m. Tenth Ward Branch at California Ave. and Madison St. every Sunday at 3:30 p. m. Fourteenth and Fifteenth Wards at California and North Ave., every Sunday at 3:30 p. m. Sixteenth Ward holds meetings every Saturday at 8 p. m. at the corner of Milwaukee and Center Aves. Eighteenth Ward, Peoria and Madison Sts., every Sunday at 8 p. m. Thirteenth Ward—Corner of Western and Grand Aves, every Thursday evening. Twenty-fourth Ward—Washington Square, Clark street and Walton place, every Thursday at 8 p. m. 31st Ward, 63rd and Sangamon every Wednesday at 8 p. m., and Sunday at 3:30 p. m. Thirty-third Ward will hold an agitation meeting at the corner of 92d street and commercial avenue every Saturday evening at 8 o'clock. Speakers for June 10, Comrades Pepin and Klenkie. Thirty-fourth Ward will hold a meeting Saturday eve, June 17th, at the corner of 120th and Wallace Sts. Twenty-third Ward—outdoor meetings Wednesday evening, 8 p. m., Oak and Sedwick streets. Blue Island avenue and Taylor street every Friday night. Milwaukee and Center avenues every Saturday night. Paulina street and Milwaukee avenue every Saturday night. Rockwell street and North avenue every Saturday night. Good speakers present at all meetings. Everyone invited. Free discussion. The meeting at the Stock Yards will be held every Sunday evening from now on at 4th street and Ashland avenue. As this is a general meeting and not of any special branch all comrades not otherwise engaged should make an effort to be present.

SNAP SHOTS BY THE WAYSIDE.

The Chicago Tribune of the 15th inst., under the title of "Who's Who and What's What" gives French history in a manner that makes one wonder "who's who."

They suggest that Aginaldo in connivance with the murder of General Luna, has been reading the "history of the French Revolution," and then follows the curious assertion, "of the bloody trio who were at the head of the reign of Terror in France, Danton went first to the guillotine. He was followed soon after by Marat, whose death left Robespierre as absolute dictator."

This is "history" according to the Tribune. Now the facts are that Marat was assassinated by a capitalist strumpet before the reign of terror began, and long before the execution of Danton. But the Tribune historian is not above inventing history to suit his master. He is a "kept" writer. The reign of terror was necessary to give birth to the capitalist system, which the Tribune so energetically defends; and Robespierre was the ideal precursor of capitalism, his "respectability" being unquestionable.

Pittsburg, Kan., June 15.—The threat of the coal mine operators to import negroes to take the places of the striking union miners was made good today when the Western Coal and Mining Company, which is the corporation through which the Missouri Pacific Railway Company operates its mines, brought in 175 negroes from Tennessee and Alabama and unloaded them at Fleming, where stockades had been built around the Missouri Pacific mines. The union men went out in force to meet the negroes and endeavored, with considerable success, to prevent them from going to work.

And by the way, take notice that the Missouri Pacific Railroad is involved in this wage reduction. It is one of the "Gould" lines, and you will understand that "our Anna" must have money wherewith to destroy the French republic.

During the afternoon the commission heard a statement from F. E. Dowe of New York, president of the Commercial Travelers' National League. Mr. Dowe said the opinion of the commercial men at large was that the trusts were a menace to the community. He estimated the traveling salesmen in the United States at 350,000. The formation of trusts and combinations was throwing a large number of these men out of employment. He gave many specific instances. He said:

The great tobacco combines threw out about 3,000 salesmen; the Continental Tobacco company telegraphed the discharge of 350 in one day; the baking powder trust has dispensed with all, excepting half a dozen men; the bicycle trust will throw out 600 salesmen gradually, and will cut down agencies in every city; the chair trust will affect immediately more than 500 salesmen, by cutting 90 out of every 100 salesmen. The American Steel and Rod company, I have been told, discharged 300 commercial travelers in one day.—Chicago Record.

Here's a good thing. "In the opinion of commercial men, the trusts are a menace to the community." Whenever individual interests are threatened, the individuals in question always pose as the "community." Strange that the "community" was not menaced until the trust began firing the salesmen. For years the constant improvement in machinery has been displacing and pauperizing the workers, but it never dawned on the salesman's mind that the "community" was endangered by this process. It is only when the improved machine (the trust) comes along and throws him on the street, that the danger appears, and then he identifies his individual interests with those of the "community." But at any rate the drummer was always remarkable for "gall" and "nerve," of which this is a worthy specimen.

However there is some hope yet for the traveling salesman. If he devotes his enforced leisure to the study of socialism, he may be able to see the nature of the thing that hit him, and he will also discover that his interests lie with those of the working class, the class that really is the "community," and that will prove so in the near future.

Business must be kept below the competitive price to insure success for a trust—good. We say, price should be

LABOR'S BATTLES.

limited by cost—which is better. But let us look closer at what he says:

"There is a prevailing hostility to wealth. This is perfectly illogical. Everyone wants money. It is the abuse of money, not its possession, which is opposed to public interest. This hostility finds its outlet in hostile legislation, in unequal and unjust taxation. All this is probably unconstitutional."

Just remember when the interest of the capitalist class is involved it WILL be "unconstitutional" so long as our stupidity gives them the power to decide.

On to 50,000.

During the past week the comrades have been rolling up the subs. in great shape. Syracuse, N. Y. sent in 431 subscriptions and bundle orders for four weeks, for the next three months, with a promise of more to follow.

The city has responded with an addition of over 160 names to our subscription list, which is pretty small considering that outside cities of smaller population are beating her. Better get a hustle on you comrades.

The ten cent scheme is taking like the Grippe in a Chicago winter and there are lots more places to hear from. Some were afraid that if we made this offer our yearly subscriptions would fall off, but, on the contrary, it is seldom that a club of ten comes in without one or two yearlies or six months attached.

Maybe you would like to know how the Syracuse comrades managed to roll up nearly 500 in one week. If you really want to find out so as to do the same in your town just drop us a line and we will let you into the secret and help you beat them if you want to take hold as they are doing with the additional energy that you know you have.

We had just been looking over the above figures and thinking that it was a pretty fair record for a paper that had been running less than four months to be increasing its circulation at the rate of over 1,000 a week, without any bunco-steering game about sending papers to editors, when we opened the Appeal to Reason and discovered that "The Wage Worker, the S. L. P. organ of Kansas City published a boycott on the Tocsin, the Minneapolis organ of the S. L. P. suspended at the same time, and the S. L. P. organ of Chicago is frantically calling for help."

When we read that we realized that we were doomed, and had it not been for the fact that long observation had taught us that whenever the Appeal said anything whatever about the S. L. P. it was "dollars to doughnuts" that the reverse was true, we should have suspended right then and there. The feeling of encouragement grew upon us as we saw that the very truthful editor of the Appeal had neglected to state that the two papers mentioned who "suspended" simply turned their subscription list over to "the S. L. P. organ of Chicago" (which same is "The Workers' Call") and that thereby they simply signified their intention to build up one very strong paper instead of scattering their efforts in three different cities.

Oh no, Bro. Wayland, we are still on deck and have purchased a brand new hammer (the old arm is good enough) with which to hit any fake socialists that may come our way.

Thinking that the Chicago comrades would like to know how they stand on the subscriptions they have secured, the treasurer has compiled the following statement of the number of subscriptions brought in by the different comrades. Only yearly and six months subscribers are counted, and those of the first month, when all were so enthusiastic or the last week when they were rolling in so fast again, are omitted, so the list only includes the "faithful few" who worked right along.

Between April 1st and June 15th the following comrades have sent in subscriptions equal in years to the number opposite their name. It is probable that others should be included in this list but their names do not appear on the receipts so it is impossible to look them up. It appears that every comrade in the city EXCEPT ONE has subscribed. Are you that one? If so call and correct it. The country is gradually but surely increasing over the city's subs, and unless YOU get a hustle on they will soon go ahead in the number of subs:

- Comrades: Damm, 31. Keidel, 31. Berlyn, 25 1/2. Smith, 24. Trentz, 24. R. A. Morris, 19. Schubert, 17. Saunders, 15 1/2. Vanderwort, 12. Peterson, 11. Wanhope, 11. Osterling, 10 1/2. (Signed,) Treasurer.

We notice that Comrade Job. Harrison in California keeps right on organizing new sections every week as if it were the most natural thing in the world. There is no reason why Illinois should not also have a permanent organizer in the field.

There have been many requests that the articles on Single Tax vs. Socialism, now running through this paper, be published in pamphlet form. But to insure their publication at least 1,000 copies must be ordered in advance. They will be published in the "Pocket Library of Socialism" on first class book paper and very neat attractive form, and will be sold in lots of 10 or more at three cents each. If every section will send us in even a small order immediately we can go on with their publication.

Have you always a card in your pocket on which to take three months subscriptions to The Workers' Call? If not drop a postal for a supply as soon as you read this.

Echoes of the Class Struggle From the Economic Field.

The Cleveland strike is still going on. The State Board of Bothenation is trying to earn its salary by fooling around and doing a large amount of talking. In the mean time the laborers are smashing each others heads and the police are smashing any heads they may chance to see. The cars are being upset and property destroyed. A whole city is in a turmoil, business in many lines is wholly suspended and many people are seriously injured, all to illustrate the beautiful smoothness with which capitalism can conduct industry.

The quarterly bulletin of the N. Y. Labor Bureau is just out and states that during the first three months of 1899 there were over 22,000 union men reported out of work. This would indicate that there were some people whom prosperity had not yet reached and that the "job that is hunting the man" must not have looked in New York state. Of those who were at work only a minority worked all the time, so that as a whole only 37.44 of the union members were steadily employed.

The coal mines have furnished another boody page to the history of American labor. The owners of the mines at Evansville, Indiana, were importing colored miners to take the positions of striking white workmen, when they were fired upon by the union men. Four of the negroes were wounded more or less seriously. The mine is still idle, but the owners are determined to bring in the colored scabs and further trouble is expected.

The New York sweaters are still trying to secure an addition to their miserable pittance by means of a strike. About 2,500 workers are still idle. One reason why they expect success is that there are now large contracts outstanding for the making of clothing for the army and navy.

The employees of the Akron, Ohio, street car lines are out on a strike because of a refusal of the company to submit differences between them and the men to arbitration. At last reports all cars were tied up.

There is a strike in the Arnot coal mines near Wellsboro, Pennsylvania. 800 miners have quit work and demanded a raise in wages from 40 to 60 cents a ton.

Belgium.

The Belgian socialists are demanding universal suffrage and are holding great demonstrations to secure this privilege. They threaten that unless they are given this right they will call a universal strike. It will be remembered that prior to 1893 the working classes were denied all rights of suffrage. In that year the socialists organized and carried through a universal strike which completely stopped all industry and held it until a limited suffrage was granted. They used this to so good advantage that they polled 334,500 socialist votes at the first election. They increased this to 534,324 in 1898, and have built up a movement that has now carried them almost to the verge of victory. Hence it is very certain that if they should decide that the effort is worth it any strike they may declare will be sure of success.

San Jose.

To the Editor of The Workers' Call:— On Friday, June 2d, at a school election in Gardner District, a suburb of this place, the S. L. P. candidate polled more than 40 per cent of the total vote. In East San Jose and Campbell districts, two good socialist non-members were elected, each by a large majority. These two friends will be with us as soon as we can get around to them.

On the evening of June 7th, at Turn Grain hall, we held a successful mass meeting to protest against the war in the Philippines. The speakers were comrades Fred. C. Malkins, Harry Ryan, E. B. Meredder and E. T. Kingsley. There was much enthusiastic applause, breaking into cheers at times, close attention and no opposition. The initiative in this matter was taken by Section San Francisco and we believe it the best possible method of showing our policy to the public. A collection was taken up to defray hall expenses.

Last Sunday at our regular monthly social the hall was packed. A splendid program was had and a general good time was indulged in. These entertainments are very popular in San Jose. Among the able speakers who have recently addressed our propaganda meetings are comrades Jane A. Roultton, Thos. Beresford, Wm. Campbell, E. T. Kingsley and A. R. Andre. Much additional interest is being taken in our street meetings, and the boys are doing work that counts.

June 21st we give another entertainment and dance for the benefit of the reading room and headquarters. At the last of these entertainments a thousand people were present. Fraternally, Oscar M. Gibbs, Rec. Sec. 23 North First St., San Jose, Cal.

Kansas City.

There is to be a special election for the lower house in the city council in the Fifth ward, and the S. L. P. has nominated Comrade Charles Engel, 227 Terrace street for the position. Comrade Engel is a stone-cutter, a union man and a popular man in his ward. The ward is composed almost entirely of laborers and there is good reason to believe that they will be sufficiently alive to their interests to elect one of their own number to office.

The comrades are going to concentrate their strength on this ward, as they have no other campaign, and we shall watch the result with interest and do all in our power to help them win out.

REMEMBER YOU HAVE AN ENGAGEMENT FOR JULY 9TH, at 123d and Michigan Ave.—Gardner's Park—Picnic for the benefit of The Workers' Call.

Single Tax vs. Socialism A Comparative Discussion

By A. M. SIMONS.

The Single Tax having been created from the brain of one man, and he neither a philosopher nor a student of social questions, in any deep sense, it is badly confused at many points. This is so much so that two exactly opposite schools of Single Taxers have sprung from the common root of "Progress and Poverty." On the one side we have the division who talk about "Natural Rights," forgetting that the whole theory of natural rights died shortly after the French Revolution. We have not the space here to show the reasons for this statement in detail as we have no desire to enter into conflict with a mummified corpse. I would simply say to those who are interested that no one who would be in any way considered as an authority in social philosophy, whether capitalist or socialist, has pretended to make use of the phrase other than as an historical expression for nearly a quarter of a century, and that when, a few years ago, Ritchie wrote his historical review of the doctrine of "Natural Rights," which, by the way, constitutes a complete refutation of the theory of their existence, he apologized for ever bringing the subject to the attention of the public and never presumed to suppose that anyone of intelligence still considered it a live subject of discussion. This school talks about "free competition" on the basis of "free land" and has a general jargon borrowed from the latter portion of the eighteenth century with which they pretend to argue. This branch of the Single Taxers are nearer to anarchism than any other consistent philosophy, but are too badly muddled to be even considered.

The other body, which now seems to be in the ascendancy, has seen the handwriting on the wall and claims to lean toward socialism. They have a scheme of municipalization and nationalization attached to their program and claim that monopolies are of two forms first and foremost is the land, which they give various fanciful titles such as "the mother of all monopolies," the "fundamental trust," etc., and second, those monopolies resting upon "legal institutions." Hence they hold that if you will but "free the land" by Single Tax and then place these "legal monopolies" in the hands of the government competition will be "free." Of late years this division has joined the reform party and assure the socialists that they "are coming our way."

Before considering this position in detail it is well to take a look at the cause of all this confusion. Everything in connection with the Single Tax comes from the writings of Henry George. He is looked upon as little short of inspired and they hang upon his words as containing the beginning and the end of social philosophy. It would naturally be expected that one who is able to expound a far-reaching philosophy in the realm of social relations, the most complex sphere of reasoning in the world, must have been a great student. On the contrary, Henry George was the merest dilettante in any of the social sciences. In his political Economy he ridicules Kant and Hegel, the greatest philosophers the world has ever known, and says they are unintelligible (which without a doubt they were to Henry George). This baby act of complaining about something which you lack the brains to comprehend is again exemplified in the same work where he whines because his name does not appear in an Encyclopedia of Political Economists. So utterly silly is this work, in which for the first time Henry George attempted the form of scholarship, that even his most devoted followers are slow to recommend its reading. It was intended to be his masterpiece and was widely advertised before it was issued. When it appeared it was seen that the author was utterly beyond his depth. He had intended it to be a manual of Political Economy which should rest that science to its foundation, but when his friends read it, unless they were either as ignorant as he or utterly blinded by personal devotion, they realized that he had entered a field that he utterly lacked the brains to comprehend, and that as soon as he attempted to write seriously he became ridiculous. There is no better antidote for rabid Henry Georgeism than a study of his so-called "Political Economy." But all this would be beside the point under ordinary circumstances. It is not who says a thing, but the thing said, that determines its truth. But with the Single Taxers the man is all there is to his philosophy. They have themselves set him upon a pedestal, therefore he is a fair mark. It might be said in passing, that those who have laid the foundation of socialism were among those whom their enemies delighted to call intellectual giants—Carl Marx, a doctor of philosophy, and recognized by his worst enemies as one of the mightiest minds of his age, and whose great work, "Capital," for scholarly research and accumulation of facts (we are now saying nothing of its conclusions), has but one rival in the English language—Darwin's "Origin of Species." La Salle, whom Humboldt called "das Wunderkind" (the marvelous child), because of his wonderful scholastic attainments; Liebknecht, Bebel and Kautsky, products of the best universities of the world; Ferri, the renowned Italian criminologist, these are but a few of the great minds whose labors have bit by bit built up the structure of socialistic philosophy.

But leaving the man aside for a moment, we will proceed to examine the one book in which the Single Tax is best set forth—the only book in fact

which has any pretence to being a complete statement of the Single Tax—Progress and Poverty.

This book is accepted as an inspired document by its believers, and from it they take the texts upon which to preach the truths (?) of Single Tax. I have followed all their writings of any prominence, and I have yet to find an idea announced by any of its followers not as fully and as well set forth in the original. Such a book, upon which a whole system is to rest should at least be consistent. It should be clear in its positions and undeviating in its conclusions. Let us see if it is so. The quotations given below are from the Doubleday and McClure's paper edition and the page numbers are those of that edition.

In the first place what does he say about the factors in production? This is a fundamental point. The socialist declares that labor is the only productive force under the control of man, and hence is entitled to the entire product. Under laborers he includes all performing some useful service, whether with hand or brain, and excludes only those who depend upon mere ownership for their income. The overseers and organizers of industry are entitled to a share of their product the same as he who uses the spade and pick. The only one to be excluded is the one who because of ownership can keep all others from using certain things, and who then by virtue of that ownership permits men to use "his property" on condition that they give to him the larger part of what they make. The socialists would make all the instruments of production and distribution common property, and after thus giving all the opportunity to work would insist that all must work if they would live. This he holds to be in the interest of the only class who should or can be considered in the coming order of society—the producing or laboring class. We believe that all laborers, and the socialist appeals only to this class, will agree that this is the only just position to take.

Let us now see what position the Single Taxer takes on this point. At first sight he seems to agree with us exactly: "All production is the union of two factors, land and labor." p. 221. "Now for the production of wealth, two things are required—labor and land." p. 243. "Nature which a man makes or produces is his own, as against all the world—to enjoy, or to destroy, to use, to exchange, or to give. No one else can rightfully claim it, and his exclusive right to it involves no wrong to anyone else." p. 332.

"Nature acknowledges no ownership or control in man save as the result of exertion. . . . She recognizes no claim but that of labor, and recognizes that without respect to the claimant." p. 333. "This right of ownership that springs from labor excludes the possibility of any other right of ownership." p. 334. All this sounds very well, and aside from some rather fanciful allusions to "Nature" the socialist would have no particular quarrel with it. Now no one can claim that the income derived from ownership of money is the product of labor. No matter how the money was obtained, in the first place the mere fact of ownership is all that gives rise to interest. So of course Henry George will not agree upon interest being a just sort of revenue. But we find him saying, p. 187:

"Interest springs from the power of increase which the reproductive forces of nature give to capital. It is not an arbitrary but a natural thing; it is not the result of a particular social organization, but of the laws of the universe which underlie society. It is therefore just."

There is about as big a jumble of false statements, antiquated expressions, poor logic and absolutely idiotic reasoning as was ever combined in the same number of words. Read it over carefully again and then see if you can tell what it means. If there is any one thing on the face of the earth that is absolutely and completely to the very last degree purely a "result of a particular social organization" that thing is interest. It is wholly dependent upon the institution of private property which is nothing but a social institution. More than that it is a result of a particular form of private property and has prevailed only at certain times and under certain peculiar social organizations. But Henry George tells us that it is the result of the "laws of the universe which underlie society." What sort of everlasting bosh is that. The only forces that underlie the universe are physical forces, gravitation, radiation, etc. Does this juggler with words expect us to believe that money flows into the bank vaults and bond-holder's hands purely in obedience to the law of gravitation or is something that pours forth in radiant effluence from the glorified personalities of our capitalist rulers? What were the "reproductive forces of nature," that made interest a "natural thing"? What does he mean by "natural" anyhow? Does he mean something that grew wild, as a natural forest? Or does he mean crude, rough, as a "natural wood" chair? This is a good example of the way in which he strings meaningless phrases together to muddle shallow brains.

Now you see in this last quotation he has changed his mind about interest and says it is a good thing. He is even so sure of it that he mentions as one of the good points of the Single Tax that "it will increase the income of those whose incomes are drawn from the earnings of capital." p. 446. He is so impressed with this idea that he tries to rope the laborer in by telling him that "it is evident that interest and wages must rise and fall together, and that interest cannot be increased with-

out increasing wages; nor wages lowered without depressing interest." p. 199. Here we have the same old rot in another form about the interests of capital and labor being the same, and that the way to get the largest share of the product for the laborer is to give more to the employer.

But at another point this intellectual acrobat has changed front and decides that income derived from ownership is unjust. On page 74 he says of one who inherited government bonds—bonds, mind you, not land—"What this man inherited from his father, and on which he says he lives, is not actually wealth at all, but only the power of commanding wealth as others produce it." And a moment ago we heard him say "This right of ownership which springs from labor excludes the possibility of any other right of ownership." Then he says interest is just and is a "result of the laws of the universe," and then decides that it is a result of "the power of commanding wealth as others produce it." Just straighten the kinks out of that muddle Mr. Single Taxer and I will at least admit that you are an intellectual genius no matter what I may think of your honesty.

But there is still worse to follow. His explanation of the origin of capital is at least original: "I am inclined to think that the social organism secretes, as it were, the necessary amount of capital just as the human organism in a healthy condition secretes the requisite fat." p. 85. Now there is a clear, lucid, scientific explanation of an economic phenomena for you. There is a "natural law" that is certainly worth looking into. I shall give no comment upon this profound statement. Like the utterances of Kant and Hegel to Henry George, it is too deep to be intelligible to me and I give it up in despair.

Taking another plunge into this philosophical junk shop and keeping a firm hold on the author's position that interest is just, we fish up this gem:

"Everyone knows the tyranny and rapacity with which capital when concentrated in large amounts is frequently wielded to corrupt, to rob, and to destroy. What I wish to call the reader's attention to is that profits thus derived are not to be confounded with the legitimate returns of capital as an agent of production." p. 193.

And then this is on the next page: "Any analysis will show that much of the profits which are, in common thought, confounded with interest are in reality due, not to the power of capital, but to the power of concentrated capital."

Then we are to conclude that Henry George is opposed to this concentration of capital from which all the evils of "interest" flows. He would have us go back to the primitive mode of production with all the wastes of competition, with a hundred firms doing the work of one. This would be silly and foolish enough to condemn him to the ranks of those antiquated reformers who are today fighting the trust and whose intellectual ancestors a half century ago were smashing labor saving machines. But before you have time to hit this erratic philosopher he turns another logical flip-flop and in what really seems to be a lucid moment speaks as follows:

"Nor is any remedy worth considering that does not fall in with the direction of social development, and swim so to speak with the current of the times. That concentration is the order of development there can be no mistaking—the concentration of people in large cities, the concentration of handicrafts in large factories, the concentration of transportation by railroad and steamship lines, and of agricultural operations in large fields. All the currents of time run to concentration. To resist it successfully we must throttle steam and discharge electricity from human service." p. 325.

Now we are started straight again, and those Single Taxers who were howling about the evils of the trusts and department stores were guilty of heresy according to the laws and the gospel as propounded in Progress and Poverty. There is nothing wrong with the private ownership of capital. Interest is just. Capital increases the power of labor to produce wealth (p. 79). It does not limit industry. (p. 80). Its returns rise and fall with wages (p. 199). Therefore the ownership of capital certainly cannot give the possessor any power over the laborer. Yet we hear him saying:

"To buy up the individual property rights would be merely to give the landlord in another form a claim of the same kind and amount that their possession of land now gives them." p. 358.

Just read that sentence over a few times as incidentally it gives the whole Single Tax position away. We shall return to this later as now it is only quoted to show again the lightning change artist at work in economics.

But one might go on to almost any length pointing out the ridiculous positions and contradictory statements in this work which the Single Taxers would make the foundation of an entire system of philosophy. I think enough has been given to show that so far from containing any consistent philosophy, or any scientific explanation of a theory of society, that it is a mere jumble of glittering generalities of the most contradictory sort. I have shown that its author was in no way a man from whom we should expect a profound philosophy and that when he attempted to talk seriously he was childlike in his ignorance.

It may be claimed that in thus attacking a man we are not answering the system. This would be perfectly true of socialism, which is the product of a host of minds applied to the changing economic society for ages past. But as was said before the Single Tax is a creation of the brain of Henry George, and if he be shown to be a trifier in the realm of social science a strong doubt is cast upon the philosophy he created. The same is true with regard to the book "Progress and Poverty." You might destroy all the books ever written on socialism and so long as industry continued to concentrate and tools to improve and labor to be exploited not a feature of the philosophy

is touched. If Marx, Engels, La Salle, Liebknecht and all the other members of the long line of brilliant intellects that have lent their knowledge to the formation of socialist principles were to have their memory blotted out or were to be proved imbeciles, it would not alter in one jot or tittle the socialist position. Socialism is but an interpretation of existing and previous conditions and an explanation of the laws that bring about social change. Therefore it stands as long as those laws and conditions remain unaltered. With Single Tax it is different. It springs from the inner consciousness of a single man and is the child of a single book. Its followers all join in adoration of the man and the book. He is their prophet—the inspired volume. Therefore both are fair game to those who would attack the system. If the cornerstone is destroyed the building must fall. However in the next number I shall suppose that there is a consistent philosophy of Single Tax, and taking it as its followers generally preach it shall show how it is defective as a scheme of social reform. Waiving for the moment the fact of the impossibility of its adoption and taking it as something that is really intelligible I shall show that it is a thing of no interest to the producers of wealth.

(To be continued.)

ROCKEFELLER.

Steady and Rapid Growth of the Concentration of Industry.

Our readers will remember how it has been pointed out several times in these columns that the steel trust was constituting itself the "trust of trusts" around which American industry was to gather and which in a very few years would practically have the entire country in its grasp. It was shown that the steel trade was but one link in a chain that included the cheapest iron mines in the world, the cheapest railroad to carry this ore to the market, the patents on the steel steamers, the cheapest mode of lake carrying, and the dockage facilities of the great lakes. All these were, it was explained, but sections of one great combine having for its object the monopoly of the lake carrying trade. With this in its grip the richest territory the world knows today would be as helpless in its grip as a child in the folds of an anaconda.

Week by week this paper has called attention to the formation of this most gigantic of combines. As yet notwithstanding the columns of the capitalist press are filled to overflowing with articles on trusts and combinations, not one has dared to point out the course of concentration we have shown here. The separate steps have been regularly published but the scheme as a whole has never been explained save in these columns.

The past week has seen two more steps taken in the perfection of this tremendous combination. Negotiations are being carried on for the purchase of one million dollars worth of property at South Chicago, including valuable dockage facilities along the Calumet river. This is where the main works of the company are located and this latter action points to another tremendous increase in their works at that point. A few months ago they purchased land for the erection of eighty acres of buildings in addition to what was already the largest steel works in the world. This means that the steel of the world will be manufactured here and that every wheel that turns, every rail that is laid, every bridge that is built, every great structure that is erected, everything that in any way makes use of steel and what today does not, will be compelled to render tribute to the owners of this plant.

These same interests control the automobile and street car interests of Chicago and are reaching out in every direction for the industries of America. This past week has seen them leave the field of domestic industry and enter that of the ocean carrying trade. They have just purchased dockage facilities at Seattle, Washington, and have added nine vessels to their lake carrying fleet which are to make connections at Duluth with the Great Northern railway, controlled by Jim Hill, for Japan freight. Now it is a recognized fact that the industrial center of the world is drifting toward the cheap labor of the Orient, and in this movement we see a step to be in a position to control that trade as soon as it becomes of sufficient importance to deserve attention.

To further these movements the Standard Oil Company has issued \$100,000,000 additional stock. This is the result of the decisions of the Ohio courts which made a reorganization upon a firmer basis necessary. Thus as usual an anti-trust law has merely pointed out defects in the old method of combination and hastened the movement it was intended to stop.

Of course there is no connection between the above situation and the following items which appeared under a single head in the Chicago Tribune of the 17th inst., but we give them so that our readers may draw their own conclusions. Besides there are some mines in the Klondike which have slipped away from John D. and need his immediate attention that they may be rounded up and stamped with the Standard Oil brand.

Seattle, Wash., June 14.—President James J. Hill of the Great Northern made a magnificent speech at a banquet given last night at the Rainier club in honor of Senator Fairbanks, who left for Alaska today on the McCulloch to investigate matters pertaining to his duties as member of the joint high commission. Mr. Hill's theme was this country's position in the race for Oriental trade.

"With a subsidy for steamship lines," Mr. Hill declared, "America's trade with the Orient, particularly with China, would startle the world within a

(Continued on 6th column.)

UTOPIAN NO MORE

Socialism Has Passed the Stage of Dreams and Entered Upon That of Scientific Fact.

The appearance of the "Manifesto of the Communist Party," by Marx and Engels in 1848, marks an important epoch in the history of the socialist movement. Considered as a Utopia before, socialism now became a science. It no longer appealed to the moral sentiments and altruistic motives of the people, but to the brains and self-interest of that class which suffered most under existing conditions—the working class. Socialism dropped its sentimental and philanthropic mantle and assumed the garb of the class struggle. Since then socialism became a class movement.

To the modern Socialist, all socialistic and communistic theories, previous to 1848, are more or less Utopian. The Marxist fully appreciates the labors of such men as Owen, Fourier, Cabet, and many others like them, in so far as they were excellent critics of capitalist society. But their positive philosophy and all practical measures proposed by them were of a Utopian character. There is a slight difference between Moore's "Utopia," Fourier's "Phalansteries," Bacon's "New Atlantis," Cabet's "Icaria," the somewhat religious socialism of Saint Simon and many others. Their "isms" are chimeras springing from fantastic minds. To all of these authors socialism was an ideal which could be more or less realized when all mankind were inspired by the beauty and grandeur of that ideal. The socialists of the first half of this century, who dreamed of realizing their ideals, relied only on the moral sentiments and emotions of the people. They had faith in the altruistic motives of mankind. They were idealists pure and simple. But not so with the modern socialists. The modern socialists—mostly Marxists—are far from being "illusionists," as they are often called. They are not dreamers, but class-conscious workingmen, with a definite program based on historical facts, scientific truths and clear observations of the tendency of the development of our present industrial forces.

What is the essential difference between Utopian and modern socialism? In the first is implied a lofty ideal; in the second, a science. Utopian socialism is simply an enterprise in the mind of certain individuals to reconstruct society according to his ideal. It appeals to the heart, goodness and brotherly love of all men, and not until all men become emotional, and good, and are inspired by brotherly love, does the Utopian socialist hope to realize his ideal. Modern socialism is a theory of social organization which must soon be realized, as the inevitable result of the present industrial development and consequence of the class struggle which originated in our present mode of production and distribution—the capitalist system. Modern socialism does not appeal to the hearts and emotions of men, but to their brains and self-interest. It does not appeal to all men, but to the working class. The movement of modern socialism represents only the working class, not all classes. In short, it is a class movement which voices the interests, hence the ideals and aspirations of only the working class. Modern socialism was not invented by either Marx or Engels, nor by anyone else. It was only pointed out as the next inevitable stage of society by Marx and Engels, who, as scientists, students of history and economics, and far-sighted thinkers, discovered in existing economic development the elements—the class struggle—which must finally result in the establishment of the Co-operative Commonwealth.

There is another essential difference between Utopian and modern socialism. Utopian socialism makes "man" the shaper of history, as if "man" had the final say in matters relating to the social organization. This fallacious conception of the forces governing history naturally follows from their Utopianism, or, it may be the other way, that their Utopianism follows their false conception of the forces at work in human society. But modern socialism recognizes forces at work in human society against which "man" is powerless. These forces are material and economic. Man always fits himself and his institutions to the progress of economic development, and all the laws, constitutions, morals, manners, etc., which prevail at a certain time, are only the reflex of the material and economic conditions. As the economic conditions of society change, so also change our principles, constitutions, laws, morals, etc. The history of mankind is not shaped in accordance with the ideals of man, but is shaped in accordance with the economic development. The progress of economic conditions compels man to shape his ideas, principles and beliefs to harmonize with its continual development.

For instance, one will often hear a Utopian socialist (a few abound today), shout at the top of his voice that there are no classes and that "socialism" (his kind of socialism), recognizes no classes. To this the modern socialist answers that it is beyond the power of "man" to create economic classes at his will, that if classes do exist (!!) they are the result of certain material conditions existing at this stage of human development, and that socialism must recognize everything that is. It is by no means "man" who controls these material conditions. Just the opposite. It is the conditions and environment of men that control their actions and mould their lives. Modern socialists, therefore, say that classes DO exist as the result of the material conditions prevailing at present.

The bulk of the working class does not as yet know that it is a class with interests diametrically opposed to the

interests of the capitalists. In the present, as in the past, the enslaved class does not become class-conscious until the society in which it, as a class, was born reaches the highest stage of development. Then only does the enslaved class become conscious of its existence as a class (as a separate social organism), and also of its mission in history.

It is a capitalist society we are living in today. Capitalist laws, capitalist morals, capitalist manners, capitalist conception of what is right and wrong, just and unjust, good and bad, etc., etc.—everything in society is tinged with capitalism. When people speak of the welfare of the social organism, they mean, consciously or unconsciously, the welfare of the capitalist class. The workingmen, so long as they are unconscious of their class interest, adopt the capitalist laws, morals, manners, customs, etc., as their own. It is only when the ruling capitalist class is about to be destroyed by the powers it alone helped to develop, when the old social organism—capitalist society—is about to die that things present a different aspect. Then the bulk of the population is embraced in the class of workingmen, who begin to look upon themselves as members of a different society—the working class—with laws, manners, customs, morals, principles, conceptions, etc., which are different from those of the old society—capitalism.

Thus we have at present two different societies with different institutions, laws, manners, etc., the result of certain material conditions surrounding these societies. One is that of capitalism, in which we lived for the last generation, which has now outlived its usefulness and which is dying. The other is that of socialism, which is rapidly replacing the former as the result of the bitter conflict between the two. And socialism is inevitable, because of this struggle!

Modern (scientific) socialism is based on the materialistic philosophy. The socialist's conception of the universe is the materialist conception. Hence the uncompromising stand taken by the modern socialists. It is for this reason that the Socialist Labor Party of the United States of America opposes bitterly all Utopian schemes of remedying the existing social evils through "colonizing" and "municipalizing." The tactics of the Socialist Labor Party are based upon the incontrovertible truths of modern socialism, and it is only this party that is thoroughly capable of leading the workers to their final emancipation.

William Edlin.
San Francisco, Cal., June 9, '99.

Lately the Workmen's Journal of Vienna was seized and confiscated by the authorities on the ground that the issue contained an extract from Mommsen's Roman history which was calculated to provoke hatred and contempt. News of the arbitrary proceeding soon reached the octogenarian scholar and drew from him a characteristic letter. "This interesting record," he writes, "shall be stored up carefully in my archives. It recalls to me Goethe's epigram:

One thing alone I dread for my dear poetical venture,
Lest the Vienna censure should pass it unglorified by.

"I never ventured to hope that I might enjoy the same distinction and am the more grateful for the honor in that it was wholly unexpected. The epigram dates from 1797 and this suggests a question whether culture has made much progress in Austria during the century. Let me express a hope that beneath the persistent barbarism, or should I say 'rebarbarization,' of the upper strata of society the natural power of the subsoil is at work, and will cause many green shoots to spring up under the dry old timber above."

"Science told us years ago that milk was unwholesome. Now it says that beef is dangerous, that kissing is unsanitary, that the use of the pillow should be abandoned and that baths shorten life. Water seems to be full of bacteria, coffee and tea are suspected, whisky is full of remorse and uncertainty, beer and bile are synonymous and wines produce various kinds of diseases. Hot bread is to be avoided and wheat bread is not what it might be. In short, to scientifically healthy, one must not eat anything at all.—Memphis Commercial-Appeal.

Perhaps it is for the good of their health that the capitalists are gradually getting the laborers down to the point where they are in no danger of being poisoned.

In speaking of a recent murder Inspector Hunt of Chicago said:

"The murderers probably secured a much larger sum than \$1,000. If they got several thousands they have enough to pay for protection, and this will make the work of solving the mystery doubly hard."

That is, if you only commit a big enough robbery you can buy yourself free. Hunt should be good authority on such questions. He has a long experience on the Chicago police force.

It is lonesome being the only socialist at your shop or in your block. If you want company spend a dollar for ten three months subscriptions to The Workers' Call and you will soon find that everybody is talking socialism.

ROCKEFELLER.

(Continued from 4th column.)

decade or so." He said that her 400,000,000 people could be induced to take such great quantities of American cotton as would force London to raise the price of that commodity, rather than lower it, as she has ever been wont to do. Tacoma, Wash., June 14.—John D. Rockefeller and party, after a two day's stay in Tacoma, left for Alaska late this afternoon on the steamer Cottage City. There were 275 passengers in all, every berth being taken.

Are YOU illustrating for subscribers?

Minneapolis.

The People for the same week appears a resolution passed by Section to the Editor of The Workers' Call:— In the last number of The Tocsin and Richmond, Virginia, and the Virginia State Committee of the S. L. P., in opposition to the proposition made by Section Minneapolis for an amendment of the constitution of our party. As one of the originators of that proposition and as a member interested in the welfare of the party, I wish to reply to the Virginia comrades.

Your readers probably know what the "Minneapolis plan" is. Yet I may briefly summarize it here. As now constituted, our National Executive Committee is elected by a single section or a small number of the neighboring sections, and the members serve without pay. The section or sections serving as the "seat of the N. E. C." are designated by a general vote of the party once in four years.

Minneapolis proposes that the N. E. C. should be elected by general vote (no two members to come from any one state); that the members be paid a moderate salary; that one (the National Secretary) be stationed at a place designated by party vote, while the other four serve as traveling organizers, meeting four times a year or oftener.

Section Minneapolis believes that this would better insure the representative character of the N. E. C. as a servant of the whole party; that it would inspire greater confidence in the party organization, and that it would strengthen and systematize the agitation.

I shall not be surprised at objections being made to this scheme on the score of expense, although I think that objection can be met. But this is not the ground of opposition taken by the Virginia comrades. They "oppose any change in the organization of the N. E. C. such as is contemplated by Section Minneapolis," because, as they think, "it would be dangerous to replace the experienced and thoroughly trustworthy men who are now in executive control with others of less experience."

This is a most extraordinary contention. Because the present members of the N. E. C. are "experienced men," we are not to change the constitution of that committee. The same argument would, then, forbid the sections of Greater New York to elect new men to the committee. If experience is the one sine qua non, we ought to elect the members for life. But let me ask, are there no experienced men outside of New York? Has not Virginia herself at least one man who has sufficient experience in party work, sufficiently good judgment, sound knowledge, and sterling honesty to serve on such a committee? I am sure that Massachusetts, Connecticut, Rhode Island, New Jersey, Maryland, Pennsylvania, Ohio, Indiana, Illinois and California could each furnish at least one such man—to say nothing of other states in which the party is organized. If I am wrong—if Greater New York is the only home of "experienced and trustworthy" socialists, then the party elsewhere may as well disband, or, at least, give up its right of general vote and representation in national conventions.

I am neither a "New Yorker" nor an "anti-New Yorker." I am a party member, with confidence in the rightness of our principles and in the average intelligence of our comrades. I am not actuated by a hatred of the New York executive. I should not be willing to see Pittsburg, Cleveland, Chicago, San Francisco, or my own section of Minneapolis entrusted with the powers now entrusted to New York. I believe the party has outgrown the swaddling-bands of its infancy; that it ought to cease creeping; that it will learn to walk only by making the attempt.

The "Minneapolis proposition" has now been seconded by four sections in Maryland, New York, Missouri and California. It will doubtless come before the party for general vote. It must then be carefully discussed. Doubtless it may well be amended. But I believe it will then become evident that the party at large is ready to attempt self-government in national as well as local affairs.

Algeron Lee. Minneapolis, June 18, 1899.

MINNESOTA STATE COMMITTEE The Minnesota State Committee held a special meeting at the Labor Lyceum, Minneapolis, June 19. All the members were present. It was resolved to submit to sections the question of selling the printing outfit. An appropriation of \$10 was made toward clearing up the affairs of The Tocsin. Five dollars was appropriated for the benefit of the strikers at Slatersville, R. I., and sections and individual comrades were called on to make further donations. Appropriations were made: for due stamps, \$3; for expenses, 25 cents. The following resolution was then drawn up and unanimously adopted:

WHEREAS, The Socialist Co-operative Publishing Association of New York and the National Executive Committee of the S. L. P. have become involved in a controversy regarding the tactics of the party.

RESOLVED, By the Minnesota State Committee of the S. L. P., that we endorse the position of the N. E. C. and its organs, The People and the Workers, both as to the relations of the party with the Publishing Association and as to the tactics involved.

RESOLVED, That we fully endorse the position of the party toward the S. T. and L. A., and regard the economic organization as of the utmost importance in pushing on the cause of labor's emancipation.

The next meeting of the committee will be held at the Labor Lyceum, Monday evening, July 3. The new committee will then be organized. The following comrades have been elected: For State Secretary, C. G. Davidson; for members of the State Committee, Spettel, Potter, Carsten, Hansen, Constant, Samuel Johnson, Hammond and J. W. Johnson. These comrades are hereby notified to attend.

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

Milwaukee.

Section Milwaukee held its semi-annual general meeting on last Monday, June 19th, and elected the following officers:

- Organizer—Richard Koppel. Financial Secretary—Ed. Rubinger. Recording Secretary—Theodor Horn. Treasurer—Theodor Horn. Recording Secretary—E. Findersen. Librarian—R. Babnick. Literature Agent—Marie Sehm. Press Agent—Rochus Babnick. Auditing Committee—Jacob Fuhr.

The section allowed \$5 for the strikers in Slatersville, R. I. It was decided by the section to take part in a body in the first great singing festival of the 'Workingmen's Singing Societies Federation of the Northwestern States,' to be held in Milwaukee on July 1st, 2nd and 3rd. The concert will be given on Sunday, July 2nd, at the beautiful Schlitz Park. The concert will be preceded by a mammoth street parade of four large divisions. Reduced rates are granted by all railroad companies.

Richard Koppel, Organizer, 1035 5th St.

Authorized Agents.

The following comrades are duly authorized agents for The Workers' Call and are entitled to receive money for subscriptions and advertisements.

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Atlanta, Ga.—S. M. White, 439 E. Fair St. Du Quoin, Ill.—Herman Shumberg, Glen Carbon—Matthew Probst. Pekin—G. F. Smith, 513 Court St. Murphysboro—Daniel W. Boone. Quincy—Al. S. Buttery, 883 Broadway. Quincy—J. Franzen. Belleville—William Jansen, 918 W. 1st St. Collinsville—Joseph T. Brecka. Moline—T. T. Dugan. Joliet—Chas. E. Anderson. Jacksonville—J. De Castro. Rock Island, Ia.—Chas. Drees, 708, 9th Ave. Freeburg—Geo. Hild. Syracuse, N. Y.—Geo. F. Whaley, 115 Amy St. San Francisco, Cal.—G. B. Benham, 38 Turk St. Peoria, Ill.—H. Jungheim, 3410 S. Adams St. New Britain, Conn.—Leonard C. Thompson. Philadelphia, Pa.—Chas. Drees, 415 Ritter St. Vancouver, B. C.—Geo. Brooks. Davenport, Iowa—R. Pinkus, 404 W. St. Malden, Mass.—C. Claus, 1 Lombard St. Pittsburg, Penn.—J. S. Bergman, 70 Congress St. Auburn, N. Y.—Dr. C. W. House, 6 John St.

Sections or branches not yet having a duly elected agent are requested to select one at once and send his name to this office.

Do you not think that 100 copies of The Workers' Call coming to your town every week would help your cause along? You can have them with but a very little hustle. Write for supplies and get to work.

You ought to have a half dozen numbers of the "Pocket Library of Socialism" with you all the time to hand out when you get into an argument. Remember you get a copy with every twenty-five-cent subscriber you send in to The Workers' Call.

We would call especial attention to the rates for The Workers' Call in bundles, which are as follows: (Note change of rate.) Single bundles of 100 or more, 50 cents per hundred. 4 copies to one address 3 months...\$0.25 5 copies to one address 3 months... 1.00 40 copies to one address 3 months... 2.50

Any comrade knowing the address of Danish or Norwegian socialists should send their names and addresses to this office, that they may be sent copies of the socialist paper, "The Arbejderen," the organ of the S. L. P. in those languages.

Do you value your freedom a dollar's worth? Then send it in with ten names and addresses of persons you would like to have a socialist talk given to very week. We will do the rest.

REMEMBER YOU HAVE AN ENGAGEMENT FOR JULY 9TH, at 123d and Michigan Ave.—Gardner's Park—Picnic for the benefit of The Workers' Call.

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THE PEOPLE LIBRARY. THE SOCIALIST ALMANAC. TREASURY OF FACTS. HISTORY OF SOCIALISM. ECONOMICS.

Socialist Labor Party

OF THE United States.

PLATFORM.

The Socialist Labor Party of the United States, in Convention assembled, re-asserts the inalienable rights of all men to life, liberty and the pursuit of happiness.

With the founders of the American republic we hold that the purpose of government is to secure every citizen in the enjoyment of this right; but in the light of our social conditions we hold, furthermore, that no such right can be exercised under a system of economic inequality, essentially destructive of life, of liberty and of happiness.

With the founders of this republic we hold that the true theory of politics is that the machinery of government must be owned and controlled by the whole people; but in the light of our industrial development we hold, furthermore, that the true theory of economics is that the machinery of production must likewise belong to the people in common.

To the obvious fact that our despotic system of economics is the direct opposite of our democratic system of politics can plainly be traced the existence of a privileged class, the corruption of government by that class, the alienation of public property, public franchises and public functions to that class, and the abject dependence of the mightiest of nations upon that class.

Again, through the perversion of Democracy to the ends of plutocracy, labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life.

Human power and natural forces are thus wasted, that the plutocracy may rule. Ignorance and misery, with all their concomitant evils, are perpetuated, that the people may be kept in bondage.

Science and invention are diverted from their humane purpose to the enslavement of women and children. Against such a system the Socialist Labor Party once more enters its protest. Once more it reiterates its fundamental declaration that private property in the natural sources of production and in the instruments of production is the obvious cause of all economic servitude and political dependence.

The time is fast coming when, in the natural course of social evolution, this system, through the destructive action of its failures and crises on the one hand, and the constructive tendencies of its trusts and other capitalistic combinations on the other hand, shall have worked out its own downfall.

We, therefore, call upon the wage workers of the United States, and upon all other honest citizens, to organize under the banner of the Socialist Labor Party into a class-conscious body, aware of its rights and determined to conquer them by taking possession of the public powers; so that, held together by an indomitable spirit of solidarity under the most trying conditions of the present class struggle, we may put a summary end to that barbarous struggle by the abolition of classes, the restoration of the land and of all the means of production, transportation and distribution to the people as a collective body, and the substitution of the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder; a commonwealth in which every worker shall have the free exercise and full benefit of his faculties multiplied by all the modern factors of civilization.

IMMEDIATE DEMANDS. With a view to immediate improvement in the condition of labor we present the following demands: 1. Reduction of the hours of labor in proportion to the progress of production.

2. The United States shall obtain possession of the railroads, canals, telegraphs, telephones and all other means of public transportation and communication; the employees to operate the same co-operatively under the control of the Federal government and to elect their own superior officers, but no employee shall be discharged for political reasons.

3. The municipalities shall obtain possession of the local railroads, ferries, water works, gas works, electric plants and all industries requiring municipal franchises; the employees to operate the same co-operatively under the control of the municipal administration and to elect their own superior officers, but no employees shall be discharged for political reasons.

4. The public lands declared inalienable. Revocation of all and grants to corporations or individuals, the conditions of which have not been complied with.

5. The United States to have the exclusive right to issue money.

6. Congressional legislation providing for the scientific management of forests and waterways, and prohibiting the waste of the natural resources of the country.

7. Inventions to be free to all; the inventors to be remunerated by the nation.

8. Progressive income tax and tax on inheritances; the smaller incomes to be exempt.

9. School education of all children under fourteen years of age to be compulsory, gratuitous and accessible to all by public assistance in meals, clothing, books, etc., where necessary.

10. Repeal of all pauper, tramp, conspiracy and sumptuary laws. Unabridged right of combination.

11. Prohibition of the employment of children of school age and the employment of female labor in occupations detrimental to health or morality. Abolition of the convict labor system.

12. Employment of the unemployed by the public authorities (county, city, state and nation).

13. All wages to be paid in lawful money of the United States. Equalization of woman's wages with those of men where equal service is performed.

14. Laws for the protection of life and limb in all occupations, and an efficient employers' liability law.

15. The people to have the right to propose laws and vote upon all measures of importance, according to the referendum principle.

16. Abolition of the veto power of the executive (national, state and municipal) wherever it exists.

17. Abolition of the United States Senate and all upper legislative chambers.

18. Municipal self-government.

19. Direct vote and secret ballots in all elections. Universal and equal right of suffrage without regard to color, creed or sex. Election days to be legal holidays. The principle of proportional representation to be introduced.

20. All public officers to be subject to recall by their respective constituencies.

21. Uniform civil and criminal law throughout the United States. Administration of justice to be free of charge. Abolition of capital punishment.

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The publishing house of Charles H. Kerr & Company has long been known as the place to buy books of social reform. The course of events has convinced us that half-way measures are useless, and our future publications will be in the line of scientific socialism. We also propose to keep at our office, centrally located at 56 Fifth Avenue, Chicago, an assortment of all important socialist books and pamphlets.

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TWENTY-THIRD WARD (Scandinavian), holds out-door agitation meetings; Sec. A. B. Gulbrun, 171 Townsend St.

TWENTY-FOURTH WARD, 65 N. Clark St.; every Thursday evening and Sunday afternoon.

TWENTY-SIXTH WARD, corner Southport and Belmont Aves., every Mon. evening Sec. Thos. Carr, 678 Osgood St.

TWENTY-EIGHTH WARD, Brett's Hall, cor. 48th Ave. and Lake St.; 2nd and 4th Thursday evenings each month; Sec. Carl Peterson, 2994 Lake St.

THIRTIETH WARD, German, 1718 W. 51st St., 1st and 3rd Sunday; Sec. H. Steiner.

THIRTIETH WARD, Scandinavian, 1148 63rd St. 2nd and 4th Fridays; Sec. J. F. Forde, 5041 May St.

THIRTY-FIRST WARD, 620 Halsted St., 1st and 3rd Fridays each month; Sec. J. Wanhope, 6030 Aberdeen St.

THIRTY-THIRD WARD, room 19 Commercial Block, Cor. Commercial Ave. and 92nd St., South Chicago; 1st and 3rd Mondays each month; Sec. M. H. Taft, 7919 Edwards Ave.

THIRTY-FOURTH WARD, 113 S. Michigan Ave., every 3d and 4th Sunday, 3 p. m.; Sec. G. F. Denne, 11437 Perry Ave.

THIRTY-FOURTH WARD No. 2, 118th and Wallace (W. Pullman); 1st Wednesday eve, 3d Sunday at 3 p. m.; Sec. Dr. Gladman, 11817 Union Ave.

POLISH BRANCHES. POLISH CENTRAL COMMITTEE—meets every Monday at 571 Noble St., 8 p. m.; Sec. A. J. Borkowski, 709 W. 21st Pl.

NINTH WARD meets every Saturday at 800 S. Ashland Ave. (Pulaski's Hall), 8 p. m.

FIFTEENTH WARD, meets 1st and 3rd Saturdays each month, at cor. Levitt and Hamburg Sts. (Sobieski's Hall).

SIXTEENTH WARD, meets 1st and 3rd Saturdays each month at 1571 Noble St., 8 p. m.; Sec. M. Pisch, 53 Elston Ave.

SIXTEENTH WARD, meets 2nd and 4th Saturdays each month at 571 Noble St., 8 p. m.; Sec. A. Gembricki, 11 Chapin St.

THIRTY-THIRD WARD (South Chicago) meet every Saturday at 856 Superior Ave., 8 p. m.; Sec. I. Rogowicz, 831 S. Green Bay Ave.

LADIES SOCIALIST BRANCH, meets 1st and 3rd Sundays each month at 963 N. Paulina (Comrade Odalski's house), 3 p. m.; Sec. M. Tylicko, 709 W. 21st Pl.

THROUGHOUT THE STATE. PEORIA, every Tuesday evening, 3123 South Washington street.

COLLINSVILLE, every Sunday, 2:00 p. m., Gayer Building, Main street. BELLEVILLE, second and fourth Tuesday evenings of each month at Fisher's Hall, corner of Spring and streets.

QUINCY, first Wednesday in each month at Fink's Hall, 613 Main street. MURPHYSBORO, every Thursday evening.

SECTION MINNEAPOLIS holds an educational meeting, for members only, at the Labor Lyceum, on the second Tuesday evening of each month.

SECTION MINNEAPOLIS holds its regular business meeting at the Labor Lyceum, 34-36 Washington avenue S., on the last Tuesday evening of each month.

SECTION ST. PAUL holds its regular business meeting at the Assembly Halls, Third and Wabasha streets, on the first Wednesday evening of each month.

MINNESOTA STATE COMMITTEE meets regularly at the Labor Lyceum, Minneapolis, on the first Monday evening of each month.

Section Minneapolis holds public agitation meetings at the Labor Lyceum, 34-36 Washington avenue S., every Sunday afternoon.

SECTION ONONDAGA S. L. P., meets first Friday each month at Socialist Labor Party headquarters, room 14, Myers Bldg.

BRANCH 1 meets 2d and 4th Thursday each month at Stauff's Hall, cor. Butternut and Knuhl St.

BRANCH 2 meets 3d Friday each month at headquarters, 14 Myers Bldg.

BRANCH 3 meets 3d Thursday each month at Haas Hall, cor. N. Sallina and Ash.

BRANCH 4 adjourned meetings until September.

Socialist Labor Party headquarters in Syracuse are room 14, Myers' block. Open afternoon and evenings. A large stock of socialist literature and reading matter always kept on hand. All interested in the study of the economic question always welcome.

Secretaries will please send notice of any omissions, changes or corrections in the above list and notify the editor of The Workers' Call, 96 N. Clark St.

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