

THE WORKERS' CALL.

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The fact that a signed article is published does not commit The Workers' Call to any opinion expressed therein.

A. M. SIMONS, EDITOR.

The Socialist Vote. UNITED STATES.

Table with 2 columns: Year and Number of Votes. 1890: 13,704; 1891: 16,593; 1892: 21,513; 1893: 25,896; 1894: 30,020; 1895: 34,889; 1896: 38,975; 1897: 52,550; 1898: 55,904.

Copies sold last week 13,500.

INDIVIDUALITY.

Every once in a while the socialist speaker runs up against a man who is afraid that he will lose his "individuality" if the socialist society should be established.

The Manifesto.

With this number we begin the publication of the "Communist Manifesto," the recognized authoritative statement of the principles of International Socialism.

side if they prefer to be carpenters, brick-layers or machinists? Finally does anyone inquire at which one of the multitude of the machines in the great factory whose whirr has been their only music from babyhood, they prefer to spend their childhood and youth? Not at all.

Let us see what socialists would do with this man and others like him. To begin with it would insist that today when all the powers of production are as perfect as they are that every machine and factory should be used in the most economical manner possible.

CALL TO ACTION.

Section Chicago's Position Relative to Present Party Troubles. The events of the last few weeks have shown that the time has now come when the members of the S. L. P., who, holding to the strict class-conscious position of the party, desire that it should enter the campaign of 1900 with the clearness and vigor which the importance of that campaign demands.

edge of its contents is of first importance. This is especially true in America where there has been a tendency to substitute Utopianism for Socialism.

One of the reasons why it has been less read than much other literature lies in the fact of its extremely condensed form. At some points every sentence is a chapter and every paragraph a volume.

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taken is for the party membership to meet in convention and to there rearrange the party machinery in accord with the spirit of democracy. But here we find that those who formerly acted as our servants and who were in that capacity, placed in charge of the party machinery, insisting upon again frustrating the will of the party in every possible way.

The temporary N. E. C., on the other hand, have recognized that the party machinery which is in their possession is the property of the party as a whole, and have placed the same at the disposal of the party membership to enable them to meet and arrange for a convention.

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in the least. That was only a vote sustaining the decision and cannot involve them in the troubles leading to that decision. But if Section Cleveland was not involved in the issue, was the old N. E. C. justified in changing the seat of the Board of Appeals? Certainly not.

"But since Section Cleveland was not involved in the issue decided by the Board of Appeals, but only by referendum vote sustained that decision, it follows that the old N. E. C. had no constitutional right to suspend them, because such right would carry with it the power to suspend any and all sections so sustaining such decision, even to a majority of the party membership.

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SNAP SHOTS BY THE WAYSIDE.

Some people are astonished at the change that has come over Gen. Joe Wheeler and we have often heard it said that Wheeler is redeeming himself because he fought against the flag from '61 to '65 and now he is upholding it.

General Wheeler is perfectly consistent. During the Civil war he fought against the flag to uphold slavery, and now he fights under the same flag in the Philippines.

It does not require a great amount of brain-work to arrive at the conclusion that Wheeler cannot be justly charged with inconsistency.

In anticipation perhaps of some action like this on the part of the French socialists the Chicago Tribune has been preparing the public mind for the coming "thrill" by publishing within the last few weeks several lying accounts of the Paris Commune of 1871.

Chicago Tribune, Sept. 10th.

CHICAGO'S SLUMS THE WORST.

Miss Wilson of the University Settlement Declares River Wards Surpass Europe in Wretchedness.

The Friendly Visitors of the Englewood Bureau of Charities held a conference yesterday afternoon at Sixty-third street to discuss recreation and how to make the homes of the poor attractive.

Again Chicago proves her pre-eminence. Her slums are the worst. The "poor" of Chicago have the most uninviting homes. Isn't that awful?

Why are the dwellers in the River Wards of Chicago "poor"? Are they vagrants? Are they people who will not work? If so, why not punish them?

On the contrary they are those who DO work. They are those who create the wealth which its possessors are now trying to dodge paying taxes on. Abolish the system which robs the worker of nine-tenths of the social wealth which he produces, that is secure to him the full social value of his labor, and the slum and its "problem" both disappear.

Abolish the contradiction which exists today in the expression the "poor" workman, in face of the fact of the marvelous productivity of labor.

How? Can this be done through the agency of the "Hull Houses," "social settlements" and individual philanthropy? Hardly. We have had all these "reforms" and yet Miss Wilson says the homes of thousands of workers in this city are "immeasurably inferior to the poorest homes in the slums of Europe." This is a complete admission of the utter futility of "reform."

Miss Wilson, you may think that by showing the working class beautiful pictures, or establishing a flower-bed on the edge of some filthy alley, you can improve their condition and increase their contentment, but your efforts, however inspired with "good intentions" are doomed to absolute failure while you ignore the social conditions which produce the evils you complain of.

Try this recipe from a socialist workman. Go among the working people of the River Wards and every other unattractive locality in the city, and awaken them to a knowledge of the productivity of their labor; call their attention to the miserable pittance which they now have to exist upon through competition with their fellows. Make plain to them the difference between the class interests of the capitalists who appropriate all the surplus product of their labor, and their own class interests as workers; show them that through lack of a comprehension of these facts the capitalist class is enabled on election day to use this lack of knowledge to more firmly rivet their fetters through the election of legislators who make laws, judges who construe laws and executives who enforce laws in the interest of the capitalist class.

Point out to them that only when the working class realize their distinct interests as a class, and elect legislators, judges and executives to make and construe and enforce laws in the interests of their class, that only then will the unattractive homes of the poor disappear, and Chicago lose her shameful supremacy in this respect.

And finally inform them that the Socialist Labor Party exists politically for the purpose of carrying out these ideas. That it differs entirely from other parties where the workers are simply asked to do the bidding of the bosses. That the workman by identifying his interests with those of his class, realizes that political and economic freedom are absolutely essential to true freedom. That economic freedom without political freedom is an impossibility, and that political without economic freedom is a sham and a delusion. If you conclude to work upon the above lines you may not get a "reputation" as a reformer or philanthropist, but you will accomplish something. If you reject them, you merely waste your energy without results of any importance whatever.

It is such flapdoodle as this that helps infinitely more than any amount of direct appeals to maintain the capitalist system. It is because the ruling class have stuffed the laborers with such nonsense about everybody being "free and equal" that has enabled them to rule and to live upon the products of those laborers' toil. Until the American worker gets so that he is willing to recognize the fact of his present slavery from the fact of freedom. Just so long as he is contented with beautiful theories and fine sounding phrases the capitalist has no fear of being overthrown. That is why the kind of "socialism" that the New York Journal preaches is not particularly distasteful to our ruling class.

The Communist Manifesto.

The "Manifesto" was published as the platform of the "Communist League," a workingmen's association, first exclusively German, later on international, and under the political conditions of the Continent before 1848, un-avoidably a secret society.

The defeat of the Parisian insurrection of June, 1848—the first great battle between Proletariat and Bourgeois—drove again into the background, for a time, the social and political aspirations of the European working class.

When the European working class had recovered sufficient strength for another attack on the ruling classes, the International Workingmen's Association sprang up.

This last sentence is the basis around which all that can be called scientific in modern socialism is built up.

Let us look at this statement a little closer. Take first the opening clause, "In every historical epoch, the prevailing mode of economic production and exchange and the social organization necessarily following it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch."

The Manifesto itself thus came to the front again. The German text had been, since 1850, reprinted several times in Switzerland, England and America.

Nearly 1,000 subscriptions to The Workers' Call have expired in the last two weeks or will within one week more.

cialist Literature, the common platform acknowledged by millions of workmen from Siberia to California.

Yet, when it was written, we could not have called it a Socialist Manifesto. By Socialists, in 1847, were understood, on the one hand, the adherents of the various Utopian systems: Owenites in England, Fourierists in France, both of them already reduced to the position of mere sects, and gradually dying out; on the other hand, the most multifarious social quacks, who, by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances; in both cases men outside the working class movement and looking rather to the "educated" classes for support.

The "Manifesto" being our joint production, I consider myself bound to state that the fundamental proposition which forms its nucleus belongs to Marx. That proposition is: that in every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch.

Let us look at this statement a little closer. Take first the opening clause, "In every historical epoch, the prevailing mode of economic production and exchange and the social organization necessarily following it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch."

This statement simply means that the fundamental fact in any form of society is how that society gets its living. Any body of human beings are surrounded with natural opportunities and obstacles. If they would live they must change the objects which surround them into forms in which they can clothe, feed and house themselves.

It is possible that many might not see the connection between this position and the conclusion that is drawn from it in the next clause of the sentence we are discussing.

known as feudalism must grow up. How this same philosophy applied to our present society forms the basis of socialism and makes its premises scientific facts and laws instead of Utopian dreams will come out as we study further into the philosophy of the Manifesto.

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THE KLONDIKE.

Sufferings of Laborers Seeking to Escape Capitalism.

Seattle, Wash., Sept. 2.—Undoubtedly one of the most complete stories of the terrible Edmonton trail, termed by Canadian Pacific advertising agents as the back door route to the Klondike, was brought today by E. A. Morse, formerly assistant corporation counsel of Chicago, who left that city on February 11, 1898, with a chance cut for a few hundred miles through the forest.

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This lack of domestic workers has begun to inconvenience the employing class and has given rise to much discussion of a so-called "servant question."

Both teachers of sociology and "social reformers" unite in looking at the subject from the standpoint of the employer. One of the first serious errors they fall into is ignoring the existence of the class struggle.

History has never recorded an instance of a class instituting reforms or organizing industry save in its own interest. If these plans were carried out it would simply be for the purpose of making the occupation so far bearable that wage-slaves would return to it, and the inconvenience of being without servants be removed.

Finally domestic service is looked upon as a fit subject for "reform." Here lies the chasm that divides the camp of the employers and employes. The whole interest of the former consists in the maintaining of present conditions, any little inconvenience that

DOMESTIC SERVICE.

Presentation of This Much Discussed Question From the Laborer's Standpoint.

Domestic service has reached a phase in its development peculiar to itself and presents the phenomenon of one occupation that has not enough female wage-earners seeking employment in it to supply the demand.

The cause of this scarcity arises from a deeper and fundamental fact, for the growth of which domestic employment has afforded the best conditions. In all time the employing-class or the masters have used their slaves and wage earners to their own best advantage. They have followed their self-interest in all their dealings with the subject class.

This condition having fully developed, a reaction began to set in. The female domestic rebelled, preferring other work with more freedom and respect for herself, even at lower wages.

Again the question is handled on the hypothesis that it will be solved and settled by the employing class. We are told that "the intelligent employers must be the ones to make the first move in elevating domestic service and bringing about a state of reconciliation."

History has never recorded an instance of a class instituting reforms or organizing industry save in its own interest.

A fact of vital importance makes all such plans valueless. It is that the labor question is being rapidly solved by the laboring man himself in his own interest.

Third: The topic is viewed as if wholly apart from the rest of the labor question and capable of a separate solution. This is but a result of ignoring the fact of class distinctions and that all of labor on one hand is arrayed against all of capital on the other.

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arises must be remedied by a "reform," a mere scraping and smoothing of the ground. The interest of the laborer resting on a complete change of the system, he sees but one solution—revolution.

All discussions originating with the employing class start with the promise that the wage system will remain; that it is only a question of adjusting matters under a present industrial order.

Very true, and if no further observations are made, the remedy must accordingly consist in a better organization of the domestic industry, greater division of labor and the introduction of new machinery.

Prof. Cummings of Harvard has brought forward the plan of organizing servants into trade unions as a solution of the question. Though a means of uniting labor, it is not necessary to show here that this can not be looked at as an ultimate goal, or even as in any way a solution.

Let us next view the state of society when the wage system is abolished and domestic service a thing of the past. It will scarce be in accord with the bliss of comfort of the present employing class but since the question is to be settled by the laborer in his own interest that will not effect results.

For the first time all of industry could be organized on a rational basis, and organized for the benefit of the whole social organism; not for the profit of a class.

Thus the socialist looking for a solution of the domestic problem sees it logically in the extinction of social classes and the organization of industry into the socialist state.

Do not fear to take this paper from the office. Some one has paid for it if you have not and no bill will be sent.

What is your branch doing to interest? Drop us a note about it. We can tell other comrades.

How They Come.

(Continued from page 1.)

This news makes him feel as if he was rather cheap, and impresses him with a sort of sense of his own inferiority, while he knows at the same time that he has done his utmost.

After another week we find him a member of the Socialist Labor Party, and so enthusiastic about the movement whose object he has grasped, that his old acquaintances to whom he insists on imparting his newly acquired knowledge begin to consider him a crank.

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