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The Worker

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AGENTS, ATTENTION!

Agents sending in subscriptions without remittances must state distinctly how long they are to run. Agents are personally charged and held responsible for unpaid subscriptions sent in by them.

HOT SHOT FROM A MINISTER.

Rev. Wasson's Stirring Talk to Strikers.

Clergyman with a Bookbag Tells the Printers that the Church is a Closed Shop Run for the Rich and Says that the Working Class Should Seize the Government.

Rev. Dr. E. A. Wasson, rector of St. Stephen's Protestant Episcopal Church of Newark, N. J., doesn't mince words. He is sufficiently emphatic and explicit that his meaning is not to be misunderstood by the reader. He recently gave the following talk to the striking printers of Philadelphia:

"Just as old Dr. Johnson liked to see a bear dance, not because it danced well but because it danced at all, so I believe you like to hear a preacher talk on the side of labor, not because he talks well but because he talks on that side at all.

"I don't believe that workmen can ever expect much from our ministers as a class for the reason that we are under the control of the class that is hostile to organized labor. The rich employing class control the preacher, either directly as members of his congregation—and not only the honest ones but all the biggest scamps of the country are active in the church, and the likeliest place to find a big financial rogue of a Sunday morning is in church—or indirectly thru their retainers in our churches, their lawyers, doctors, secretaries, employees, and hangers-on in general; or thru the denomination, by placing the denomination under such financial obligations to them that the ecclesiastical powers that be will ruthlessly bar the objectionable preacher from promotion.

"And since ministers are actuated by the same motives as doctors, printers, lawyers, chauffeurs, bodycarriers, this last consideration is a powerful check on their better impulses. And then a whole lot of preachers don't know anything of the labor question, since all their associations have been with a different class.

A Worthless Slop to Labor.

"This business of fraternal delegates from ministerial associations to labor organizations is a sop thrown to labor. It costs nothing to the ministry, since it does not range us against our masters, but it does range us against our fellow workers. It is a sop to labor, and it is a sop to the church, since they will give any real class, nor does it give any real class to the church. It is a sop to the church, since they will give any real class, nor does it give any real class to the church. It is a sop to the church, since they will give any real class, nor does it give any real class to the church.

"But I advise you to have nothing to do with this fraternal delegate business. Here is a genuine test that you can put up to the ministers in view of the fact that every church in this city and in the country, and societies like the Y. M. C. A., have printing to be done: 'Are you ministers, who profess so much interest in us, interested enough to have your printing done in union shops? And if you are, how many of you are willing to exhibit the union label on it? One union label is worth a hundred fraternal delegates. If you use the union label, you don't need to assure us of your sympathy; for the union label does its own talking. We don't want mere talk, which is cheap; we want practical sympathy; and there is a simple, sure way of showing it.

Can't Be on Both Sides.

"I advise you printers to have a census made of the churches and church societies of Philadelphia in this regard, and find how many friends you really have in this order. And next time a minister invites you to go to church, just quote his printing record. One good turn deserves another, and if they don't patronize you, how can they have the nerve to ask you to patronize them? I believe you will be doing a great service—to society and to labor—to show their colors. Let it be well understood that you can't be your friends and friends of your bitter enemies at the same time.

"Yet, how can we Episcopal ministers have the face to oppose the closed shop, when the Episcopal ministry is the tightest kind of closed shop? Long years of preparation are required; then careful examinations, before a man is admitted to the ministry. No suggestion here of the freedom of an American citizen to exercise his inalienable right to work where and as he pleases! And then, when we accept a call, see what we stipulate with our employer, the congregation, concerning our control of the 'shop' we are to run. Our control is supreme, and this is even embodied in the law of the church, since we will not run the chances that might come from individual contract. No man can touch the organ without our consent. No person can raise his voice in song in the choir without our consent. No hymn can be sung nor tune selected without our consent. We have plenary authority as to the kind of choir; we can overthrow the traditions of a generation in a day if we wish; we can force an arrangement obnoxious to every member of our congregation; we determine when it begins and ends; whom we will invite to assist us, and whom we will keep out. Moreover, we are not content with closing the church building; we close the whole neighborhood. No Episcopal minister can preach in a church of another denomination without asking the consent of the nearest Episcopal rector. And no Episcopal minister can even preach the Gospel on the street corner in my neighborhood without first coming to me and getting my consent!

The Closed Shop is Earnest.

"And yet we ministers have the nerve to say we don't approve of the closed shop! We approve warmly

of our own closed shop; and it is only the closed shop of the poor workmen that we oppose or question. And remember, too, that our contracts with our employer are for life; and that when we are sick, we are not docked; and that a lot of us get full vacations with full pay, while our employer pays for our substitute. You printers ought to have entered the ministry, if you were looking for the real thing in the way of a closed shop.

"You workmen will have to work out your own salvation, as you have thus far. The men of God won't help you to any extent; nor the lawyers; nor any other class. Thru your own efforts, and the force of circumstances, you have in the course of generations come up from slavery and serfdom and peonage to your present level. And the sole instrument thru which your progress has been effected, has been the labor union in its earlier and later forms. And the sole barrier to your progress is a speedy relapse, as on a toboggan slide, to virtual slavery in the labor union.

What the Unions Are Doing.

"And look what it has done for society as well. It bears the brunt of the warfare against child labor, and it is not for this labor union. I do not believe that there would today be a single scrap of child labor legislation in the country over. Like Jesus, the labor union has been the friend of the little children, when church and state turned their backs on them. And sanitary conditions in factories, so far as they prevail, the mitigation of the sweat-shop evil, the limitation of hours, the abolition of the company stores—all this has come from the labor union.

"And what organized labor has achieved has been enjoyed, and is today enjoyed, by those workmen who ignorantly or selfishly refuse to share in the burdens, obligations and risks of their fellows. No such workman has the moral right to stay out of the union. Said an open-shop employer to me, 'But I pay the union scale of wages. Were I not for the union, I could give you instances of white-slavery in business where the workers are unorganized, as in the trolley service of Newark, virtual slavery, far worse than the slavery of the blacks in the South before the war. And in the face of this oppression the ministers are dumb dogs because they are afraid of the Public Service Corporation. And the lawyers have nothing to say. And nobody has anything to say; and never will till the workmen in the trolley service, with the aid of the working class, shall organize and abolish these wrongs.'

"I don't believe that the workmen of our number to get a good attendance. On the hatch above us dancing was going on, to the strains of an accordion. That meant both a disturbing noise and also the absence of the dancers. The difficulty was solved by the wit of a fine young Irishman, with a lusty voice and resounding palms. Calling upon us to follow his example, he cheered and clapped his hands and we all joining him, clapped and laughed, and made a loud and joyful noise. You would have thought the best play was being played that ever was played. The effect was magical. The dancing ceased, and down came the dancers, tumbling pell-mell, to share the fun. And they stayed to listen, some in open-mouthed wonder.

"The speaker was a young comrade I met on board, Morris Clark. He is by birth a Russian, by race a Jew, by profession a hotel waiter; he has travelled much, and speaks a number of languages. Nicely dressed, with the red disc of the Communist Club of London on his breast, he opened with a reference to the labor question generally. He dealt with the importance of organization. He put forward a plea for the general strike as illustrated by its most recent development in France. And he wound up by urging his hearers not to become the docile servants of the capitalists, but to join their respective trade unions wherever they went in America.

"As the speech went on, and I heard the Socialist note and the Socialist name ring clear and bold thruout it, I began, with my Scotch caution, to look around to see if there were any disaffected about taking notes. We might be refused admittance to the States as undesirable aliens! I scanned the audience attentively. Their interest in the speech was manifested. Some of the faces looked eagerly strained. Thus, no doubt, for the first time in the hearing of some, was presented the practical gospel of human brotherhood. The incident was a surprise, even to myself. Our comrade spoke with all the fervency of his race, with almost breathless rapidity of utterance, and with intellectual power. When he sat down, the response by the audience was instant, loud and long.

"On the outskirts of our little gathering, giving a strange significance to it, stood a solitary and pathetic figure, Eugenius Kolesnik, a young Russian student dressed in the picturesque costume of the University of Warsaw. Sentenced to death, he escaped the night before execution. In his pocket is a great eight-chambered revolver. He is now fleeing to the West and Liberty.

"Time falls me to tell of all the quickening experiences I have had among the foreign emigrants on this great ship. How great is our causal how sacred! Long live Socialism, national and international."

SEVEN AGES—AND DEATH.

The seven ages of a "reform bill": 1. Introduced and sent to committee. 2. Fight to get it away from committee. 3. Amended beyond recognition. 4. Author of the bill pleads with his constituents not to pass it. 5. Reintroduced. 6. Another fight to secure the bill from committee. 7. There is just about to be action when the Legislature adjourns.

break their laws; and if you break their laws, they will break you. "Why should not the vast working class send their own members to Congress and Legislatures and fill every office in the land with workmen, from President down? And elect or appoint judges that shall be accountable to them? Remember, government is and always has been an instrument of class, and always will be as long as classes exist.

"You, in Philadelphia, in the face of great odds, are fighting the battle of workmen everywhere; and in fighting the battle of workmen you are fighting the battle of civilization and of the future; yes, and the battle of the great Jew Carpenter as well. God bless you and give you success."

SOCIALISM ON THE HIGH SEAS.

International Mass Meetings in the Steerage of the Great Ships Becoming the Fashion.

Recently The Worker gave a report of a Socialist mass meeting held on the steamship Lucania, with speakers in many languages. Again, when the Red Star steamship Kronland was passed by the Kaiser Wilhelm der Grosse and received a message by wireless telegraph that Maxim Gorky was aboard the latter ship, the outburst of enthusiasm on the Kronland was so intense, especially among the hundreds of Russian refugees in the steerage, that a Socialist meeting was immediately arranged for the following day and was a tremendous success. A red flag, which one of the immigrants made from his shirt, waved over the meeting, which continued for two hours. From the upper decks the cabin passengers viewed the scene with curiosity.

On board the steamship Columbia, on his way from Glasgow to New York, Archie McArthur writes of still another such meeting:

"It has been my privilege to take the chair at many a Socialist lecture, but I never expected to take the chair at a Socialist lecture in a big liner out on the broad Atlantic. Such to-night has been my happy experience. The meeting was held down in the steerage, in the afterpart of the ship, among the British emigrants. There were over a hundred persons present, Scotch mostly, with a good sprinkling of Irish. (It was St. Patrick's Day, and quite a number of green hedges were displayed.) There were also half a dozen women there.

THE BIG FAIR IN BROOKLYN.

Help Along the Coming Socialist Daily!

Great Program Arranged for the Three Days' Festival for the Benefit of the "Daily Call."

All Socialists in Greater New York and vicinity should visit the big fair to be held in the Brooklyn Labor Lyceum, 649 Willoughby avenue, on May 11, 12 and 13, for the benefit of the coming Socialist newspaper, the "Daily Call."

There will be an elaborate entertainment program on Friday, Saturday and Sunday evenings, and on Saturday and Sunday afternoons. The opening on Friday evening, May 11, will be a great event, and no Socialist can afford to miss it. Every comrade should resolve to be present at 8 o'clock sharp to help start the great festival. Meanwhile all should get tickets to sell and remit the money promptly, and send any sort of articles for prizes to the Manager, Joseph Chant Lippe, Labor Lyceum, 649 Willoughby avenue, Brooklyn.

John Spargo will open the fair with an address: Socialism the Hope of Humanity.

Every night there will be a varied and comprehensive program of artistic, singing, dramatics, comedy sketches, vaudeville turns, phonograph speeches by prominent Socialists, etc. Admission will cost only 30 cents.

All members of the Socialist Party in Brooklyn are called to attend a borough meeting to be held on Thursday, May 3, in Room 16, Labor Lyceum, 649 Willoughby avenue, to take action on the final report of the Daily Call Fair Committee and to perfect arrangements.

SOCIALIST AND LABOR GOALS.

IN BRITISH LOCAL ELECTIONS.

The latest issue of the London "Labour Leader" brings further news of the local elections. Besides the reelection of a number of Labor and Socialist members, there are some new seats gained in addition to those reported last week. Thus, Comrade Turner of the Independent Labor Party was elected to the Irlam Urban District Council and in Kirriemuir Comrades Broom and Lawson were seated in the School Board. In Liverpool, where the I. L. P. had a strong showing, its candidates were defeated by only seven votes out of 42.

W. S. A. D. E. F. CONVENTION.

The convention of the Workmen's Sick and Death Benefit Fund will be held in New York on May 15. This society is now in the twenty-second year of its existence. In July, 1888, nine months after its establishment, it had 97 members; three years later it counted some 700 on its roll; now it has a membership of nearly 33,000, of whom one-sixth are women.

COMMERCIAL PIETY.

"Have you watered the milk?" asked the grocer of his clerk. "Yes." "Have you put sand in the sugar?" "Yes." "Have you mixed those old potatoes with the new ones?" "Yes." "Did you thin out the molasses with water?" "Yes."

"Then come and join us in family work!" said the employer, who believed with Billonaire Rockefeller that Christianity ought to be carried into business, or, at least, that business ought to be carried into Christianity, which amounts to the same thing—Rx.

LO, THE POOR FARMER.

"Hello, Mr. Farmer! what are you doing?" "Digging potatoes." "What are you going to do with them?" "I sort them into four piles. What for?" "The big pile of fine potatoes you see over there I give to the landlord as rent for his permission to allow me to live on the premises; the biggest pile I give to the mortgagees as interest for the use of the implements to work with; the third pile I give in taxes for the privilege of living in the country." "And that third pile of fine ones, do you eat them?" "No; I feed them to the hogs to fatten them, and then give the hogs to the railroads for hauling the potatoes to the owners. This is a good country, tho'."—Southern Mercury.

THE ATTACK ON THE BALLET.

Be not deceived. In the face of the attack but persistent encouragement of an official, any right not exercised by the party will soon be lost to them. Are not the negroes disfranchised even now in two of the states, in violation of the Constitution, by statute laws so thinly disguised as to shame the very face of hypocrisy? And this whole nation is rebelling against the attack on the ballet, because it is the latest of an on-going class that he shall not vote. Do not believe this is a race question. It is an economic question. The ballet is not taken away from him because he is black, but because he is black, because only by these means can he be kept in servitude. And now that the step is taken, now that the only gain of the Civil War is brazenly put aside, now that this infamous wrong is successfully perpetrated without raising the slightest objection to rebellion, we begin to see in certain quarters crafty speculation preparatory to putting a property qualification to the ballot of the white man.

When it is essential in the securing of the owning class that you be ignorant of an attempt will be made to divide you. And when this is done the only argument for doing it will be that you had the ballot you had no right to it, and it is for your own private benefit that it be taken from you. Franklin D. Westcott.

There will be no more such attempts. There will be no more such attempts to take away the ballot from the workers. There will be no more such attempts to take away the ballot from the workers.

Today there are 1,000,000 voters who are fighting for the conquest of the world and for the complete overthrow of existing society. There has never been anything like this in the history of the world. Other revolutions have been limited to a few states, but this is a world-wide movement of men to be organized and limited only by the limits of the planet.—Jack London.

MAY DAY IN NEW YORK.

A Great Demonstration Against Idaho Outrages.

The Protest Conference, Representing 160 Organizations, Arranges Big Meeting for May 1 in Grand Central Palace—Will Surpass All Previous May Day Events.

Socialist and progressive trade unions of New York City will observe International Labor Day with a huge meeting in the Grand Central Palace, Lexington avenue, Forty-third and Forty-fourth streets, on Tuesday evening, May 1. In view of the lawless attack being made by the organized capitalists and their political tools upon the Western Federation of Miners and, thru it, upon the whole labor movement, this meeting will be somewhat different from the usual May Day celebrations. It will be under the direction of the Moyer-Haywood Protest Conference and will be especially a demonstration on behalf of our persecuted comrades in Idaho.

John Spargo will preside and the list of speakers will include Morris Hillquit, Alexander Jones, George J. Stettin, Roger London, Gregory MacFadden, Hugh O. Donohoe, and Lucien Sialist.

Every reader of The Worker should be present and should bring along as many friends as he can.

Work for All.

The Conference calls on every comrade and sympathizer to help in the work of distributing leaflets on Sunday, April 26. It is intended to give out on that day at least 200,000 copies of the leaflet written by Comrade Hanford, which includes an advertisement of the May Day meeting. Every comrade should report at his district headquarters Sunday forenoon to get a supply and put in a few hours getting these leaflets into the homes of the people assigned to him.

A special committee to take charge of them was elected. Organizational work is again reminded to bring their banners to the Grand Central Palace not later than 7:30 p. m. Tuesday evening, so that they may be properly distributed all over the large hall.

At the last meeting of the Conference perfected arrangements for the mass meeting. The hall will be decorated with the banners of the various organizations represented in the Conference.

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OLD REVOLUTIONIST SPEAKS IN BOSTON.

Tchaykovsky Tells Americans of Russian Struggle for Freedom.

BOSTON, April 23.—Nicholas Tchaykovsky, the veteran Russian revolutionist, spoke in Faneuil Hall yesterday afternoon and in Faneuil Hall in the evening, under the auspices of the Society of Friends of Russian Freedom. The meeting was opened by Rev. F. H. Rowley, a Baptist divine, who presided, and who handled the revolutionary question in a very gingerly manner, which would never disturb the Tsar. He was followed by Dr. Henry B. Blackwell, one of the old Abolitionists, with the spark of liberty still alive in his breast, who justified the spirit of revolution. Rabbi Charles Fleischler followed with a brotherly love speech, with philosophical sentiments, which were all good but would not be called very revolutionary. Edwin D. Mead, a literary reformer, then gave the familiar recital of his experiences with noted revolutionaries. A fact he was willing to admit that those that he had met had high ideals and sentiments which he admired.

Professor Tchaykovsky was then introduced and politely overthrew all the fine-spun apologetic sentiments of the previous speakers by a plain recital of real episodes in the progress of the revolution. He told how the Tsar had repudiated one after another of his promises, showing plainly the hopelessness of reform from the throne. He explained the farcical character of the elections to the Duma and spoke of the Constitutional Liberals as "well meaning but misled people." He convinced his audience that a condition existed in Russia which no reform could reach with effect, that nothing short of revolution would do. He had a very hopeful view of the eventual political education of the peasantry and the workers within a very short period of time. Rev. Thomas Van Ness, a Unitarian minister, followed with personal experiences while in Russia visiting Count Tolstoy, which have been published at length in the press.

PITTSBURG'S PROTEST.

Three Thousand Workmen and Women Turn Out for Parade on Behalf of Moyer and Haywood—A Big Mass Meeting.

PITTSBURG, April 22.—To the strains of the "Marseillaise" and other revolutionary airs, over 3,000 workmen and women marched yesterday thru the principal streets of Pittsburgh and Allegheny as a protest of the awakening proletariat against the outrage perpetrated upon our comrades, Moyer, Haywood, and Pettibone, officials of the Western Federation of Miners. Thousands of pieces of literature were handed out by the marchers to the onlookers, and whatever the capitalist press of Pittsburgh has done to suppress the news of this conspiracy, the awakened workers made up for by distributing literature pertaining to this outrage to the thousands in one night which it would have taken a month to reach otherwise. All this was so successfully accomplished that the capitalist press split into a stupor of dumbfoundment. It seemed impossible to them that a demonstration of such numbers could be organized without being noticed in their papers, which had almost completely ignored it. Along the line of march people could be heard saying: "Why, I did not read anything in the papers about this parade." "Its funny, the papers did not say something about this parade going to be held," etc. But our transparencies said, among other things: "The newspapers suppress the facts." After the parade a meeting was held at Carnegie Hall, Allegheny, which was filled to suffocation and multitudes were turned away. Chas. O. Sherman and Ben Hanford were the speakers. At times the applause was so deafening that one would think the building would crash. The collection for the defense fund amounted to \$139. The Pittsburgh papers gave a very poor account of the meeting, with the exception of the "Leader," which gave a column and a half. Party members should bombard them with letters asking why such a tremendous demonstration was given no notice.

FIELDMAN WINS OUT.

Fined for Speaking on the Street, He Immediately Repeats the Offense and Politicians Think It Best Not to Interfere Again.

GREENFIELD, Mass., April 21.—As previously reported, National Organizer Sol Fieldman was arrested here for speaking on the street and was fined \$5, and refusing to pay the fine, was ordered to serve eight days in jail. During the afternoon, however, a comrade insisted on paying the fine and getting him released. Fieldman spoke again on the street that evening and the next one, and the politicians, seeing that public sentiment was entirely with him, thought it best not to molest him again. Enormous crowds listened to Fieldman and applauded his remarks.

The private ownership of labor-saving devices has saved the rest of the labor that it has turned out to slaves, while piling up wealth for the owners. In the Socialist state these machines would become a blessing to the people. They would shorten the hours of labor, while increasing the return.

When there is abuse there ought to be class; because it is better to have our class broken by the fire bell than to be a dumb and the flames in our bed.—Mead Burn.

PATTERSON TO DUNNE.

Ex-Commissioner Asks a Few Pertinent Questions.

The Man Who Resigned His Office to Become a Socialist Wishes to Know Why His Former Chief Does Not Accept the Implications of the Principles He Professes.

Joseph Medill Patterson who, upon becoming a Socialist, resigned his office as Commissioner of Public Works in Chicago, has sent the following letter to his former chief, Mr. Dunne, the "municipal ownership" Mayor:

Dear Sir:—About a month and a half ago I resigned my position as Commissioner of Public Works, stating at that time that I was a Socialist. You accepted my resignation in a brief note, saying, "I will shortly reply to your long letter."

I venture now to write again to ask for your promised answer. Since I could not fairly expect you to enter into a general discussion of the Socialist philosophy, permit me to put this reminder in the form of a few concrete questions, many of which can be answered "Yes" or "No."

1. You believe Chicago should own its street railways. Do you believe the nation should own its street railways?

2. You believe Chicago should operate a public water works system and public baths. Do you believe it should operate a public ice plant and public laundries? If not, why not?

3. You believe Chicago should operate its telephone system. Do you believe the nation should operate the telegraph system?

4. If you believe that the nation should operate the railroads and telegraph systems, do you believe it should operate (a) the oil industry, (b) the bituminous coal mines where there is no competition, (c) the copper mines, (d) the steel mills, (e) the cotton mills? In case you do not believe the government should operate any of these enterprises, which one is it, and what reason have you which would not hold equally against government operation of railroads and telegraphs?

5. You believe that Chicago should rent gas and heat. Do you believe that either Chicago or the nation should rent beef? If not, why not?

6. You hold that the streets of Chicago should belong to the people; that the valuable rights in the streets which were for a long time alienated can now, owing to a Supreme Court decision, be recovered for the community. Clark street in the loop district is (as I recall) 60 feet wide, being the distance between east and west building lines of that street. We are agreed that this feet should be "belong to the people." Will you agree with us that the 400 odd feet between the east building line of Clark street and the west building line of Dearborn street should also "belong to the people"?

7. If an opportunity to regain for the people the principal streets of Chicago, would you accept it, or if the opportunity were not "presented" would you be in favor of creating such an opportunity?

8. Capital is well organized. Should labor be well organized? Should labor be organized in politics to further its own interests. (Note U. S. Senate and various Legislatures.) Should organized labor go into politics to further its own interests? If not, why not?

I ask these questions to find how far you, a prominent radical Democrat, are at bottom in sympathy with Socialist ideals, and whether you are entering into a discussion as to the wisdom of Socialist tactics. You may say, these steps should be taken gradually, but do you think they should be taken at all? That is the point. Hoping for an early reply, believe me, my dear Mr. Mayor, yours very sincerely,

JOSEPH M. PATTERSON.

A NEW SOCIALIST PLAY.

The rehearsals of the new Socialist play, "The Walking Delegate," are proceeding satisfactorily and the tickets are finding a ready sale. The production will take place Monday, May 8, at 8:15 p. m. at Lyric Hall, Sixth avenue, between Forty-first and Forty-second streets.

The purpose of the play is to show in dramatic form the necessity for workmen to go into Socialist politics. Among its features will be the singing by Miss Ida Spindler of an original song, entitled "The White Slaves of the Cotton Mills." The picture of a turbulent union meeting, the building and defense of a barricade, and the celebration of the strikers' victory by the singing of the "Marseillaise" by twenty members of the Socialist Glee Club of Brooklyn. Dancing will follow the performance.

The cast is as follows: Burns, the walking delegate, Louis Schwartz; Benson, union mill owner, Albert Abrahams; Skinner, scab mill owner, A. Demitt; Murphy, Irish policeman, J. C. Frost; Walker, president of union, John McGrath; Whitehead, treasurer of union, F. W. Harwood; Smilovitch, an optimistic worker, Comrade Frey; Johnson, colored policeman, Thomas Potter; Roscoe, a revolutionary Montmarcy; Richard, Wienecke; Ryder, leader of strike breakers, H. C. Montmarcy; Diamond, a rich miner, John J. Shanahan; Dunn, an auctioneer, Hugo Wittenberg; Kluski, captain of police, Comrade McHenry; Alphonso, an English Duke, Thomas J. Towles; Julietta, a lady of leisure, Mrs. A. Demitt; Alice, daughter of walking delegate, Miss Elizabeth Flynn; Nora, a hard hitting mill girl, Mrs. Alice Cassidy; Mildred, a child slave, Miss Ida Spindler; Ida and Eddie, dancing pickaninnies, the Spindler sisters; policemen, mill hands, strike breakers.

Liberal Art Society, 204 E. Broadway. Leonard D. Abbott: The Socialist Idea in American Literature. Brooklyn.

SUNDAY, APRIL 20. Silver Hall, 815 Washington street. Wood Oppenheimer: Karl Marx and His Work.

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PARTY NEWS.

Prolet meetings about the Colorado-Idaho outrages... Party news from various locations including New York, New Jersey, and Pennsylvania.

State Secretary Tuck of California... The National Executive Committee... Details of party activities and organizational matters.

The East Boston Club... The Dorchester Club... Local news from Boston and surrounding areas.

Geo. R. Kirkpatrick will speak in Newark... The German Central Committee... News from Newark and the German community.

The German Central Committee... The National Executive Committee... Further news from Newark and the German community.

Local Idaho Falls, Ida., has adopted resolutions... The National Executive Committee... News from Idaho Falls and the National Executive Committee.

Branch 3 of Hoboken has arranged a May Day celebration... The National Executive Committee... News from Hoboken and the National Executive Committee.

James H. Brower: April 20, 20, Cleburne, Texas... The National Executive Committee... List of names and dates for the National Executive Committee.

John M. Work: April 20, 20, Breunwood, Ark... The National Executive Committee... List of names and dates for the National Executive Committee.

Archer Kravack and Sierke Kaz... The National Executive Committee... List of names and dates for the National Executive Committee.

fore the convention. The report of Comrade Oms's tour was received... The National Executive Committee... Report on the tour and committee activities.

Wisconsin. The Democrats and Republicans in the new City Council of Milwaukee... The National Executive Committee... News from Wisconsin.

The State Executive Board of Wisconsin has sent out a referendum... The National Executive Committee... News from Wisconsin regarding the referendum.

Comrade Chase's meetings for the past week have been very successful... The National Executive Committee... Report on Comrade Chase's activities.

Carl D. Thompson spoke in Racine April 18... The National Executive Committee... News from Racine.

Comrade Debs has had to cancel his engagements for some time... The National Executive Committee... News about Comrade Debs.

Owing to the closing of the Labor Lyceum on May 1, the headquarters... The National Executive Committee... News about the Labor Lyceum.

The General Committee will meet Saturday, April 23... The National Executive Committee... News about the General Committee meeting.

A movement is afoot to start an international Esperanto society... The National Executive Committee... News about the Esperanto society.

For the present, on and after April 27, the State Secretary's office... The National Executive Committee... News about the State Secretary's office.

Local secretaries are instructed to notify each member of their respective districts... The National Executive Committee... Instructions to local secretaries.

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made for headquarters. It was also decided to engage the large hall of the clubhouse... The National Executive Committee... News about headquarters and clubhouse.

The committee elected by the General and Executive Committees to complete arrangements for the annual picnic... The National Executive Committee... News about the annual picnic.

Delegates to the County Convention... The National Executive Committee... News about the County Convention.

Notice is hereby given that primaries of the Socialist Party are called for Friday evening, May 4... The National Executive Committee... Notice of primaries.

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Publications. THE BOOK YOU HAVE BEEN WAITING FOR! Life and Reminiscences of Robert G. Ingersoll... Advertisement for a book.

Publications. HISTORY OF SOCIALISM IN THE UNITED STATES... Advertisement for a book.

Publications. SOCIALIST LITERATURE CO., 184 WILLIAM ST., NEW YORK CITY... Advertisement for a publisher.

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The Worker.

AN ORGAN OF THE SOCIALIST PARTY. PUBLISHED WEEKLY. 124 WILLIAM STREET, NEW YORK.

TERMS TO SUBSCRIBERS. Invariably in Advance. Single copies 10c. Six months \$5.00. One year \$10.00.

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Entered as second-class matter at the New York, N. Y., Post Office on April 6, 1933. THE SOCIALIST VOTE.

OUR NEW HOME AND NEW FORM.

Within a fortnight The Worker will come out from a new home and in a new and improved form.

Our new home will be at No. 15 Spruce street, within a block of our present quarters.

More important than the new home will be the new form in which the papers will come out.

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a point where the income of The Worker will balance its necessary expenditures, so that it will no longer be a burden upon the German comrades.

We believe that it ought to be possible to add to our mailing lists each week a hundred more names than are struck off.

It is a time-honored fiction that great natural calamities such as earthquakes are no respecters of classes.

WHAT THE WORKER IS AND WHERE IT STANDS.

The Worker is owned and published by an association incorporated under the law of the state of New York.

The Association considers itself a servant of the Socialist movement. It has no claims and makes no claims upon that movement.

After next week, instead of four eight-column pages, we shall have six pages of seven columns each.

Resides the initial expense, this change will involve some increase in the weekly cost of publication.

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pointed in the service of a great revolutionary movement, but believing also that good faith in that service is sure to be crowned with success.

The Worker, regarding itself as an unofficial exponent of the principles and policy of the Socialist Party.

The Worker stands for democratic discipline within the party. It does not believe that there is any conflict between discipline and democracy.

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injuries to the party itself. And in this likewise we believe we are adhering to the position theoretically established by our greatest thinkers.

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law was vague in its definition of the word "liquor." Doubtless it is well that judges should be careful to keep within the letter of the law rather than to stretch it arbitrarily.

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building San Francisco—the rebuilding to be done by the workingmen and the capitalists—will be an absolutely large demand for labor-power.

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Current Literature.

All books noticed in this department can be obtained from the publisher, The Worker, 124 William Street, New York.

The Jungle. By Upton Sinclair. The Jungle Publishing Company, New York. Cloth, pp. 412. Price, \$1.05; net; by mail, \$1.20.

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those of business corporations and organizations of labor; for these embody the real social forces of the present day.

And now we may say also that a beginning is being made toward the other side of the same study.

Among books of this sort, the present volume deserves a high place.

The greater part of the book is occupied with a plain account of the form of organization and methods of action of the United Mine Workers.

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A PAGE FROM COLORADO HISTORY.

An Extract from Ben Hanford's "Labor War in Colorado," Showing the Mine Owners' Criminal Record.

San Miguel County was again placed under martial law. Why? Because Judge Stevens had issued an injunction restraining the Telluride Citizens' Alliance, the Mine Owners' Association and all others from in any way interfering with the return of the deported men to their homes.

The courageous gentlemen who had made up the mob that drove honest men from their homes did not like to come in close contact with the District Court, so they again appealed to their great and good friend Governor Peabody and he again established martial law in the Telluride district for the express purpose of placing himself above the authority of the courts.

Martial Law to Uphold the Lawless.

Governor Peabody said: "If they will CALL OFF THE STRIKE and disperse peacefully to their homes, that is all I want. I will say that law and order will be preserved in this state so long as I live and have a militia to accomplish such purpose."

The MEN had been dispersed from their homes by mobs armed with the rifles of the state, but the Governor would do nothing to protect THEM.

Stewart Forbes, Antonio Matti and A. H. Floaten, three of the deported men, went to Denver and made repeated efforts to see Governor Peabody, but could not succeed. It takes a mine owner to get an audience with the Governor of Colorado.

From time to time deported men returned to Telluride. Sometimes they were told on alighting from the train to take the next train out of town. Sometimes they were immediately arrested by the military authorities, kept over night in jail, and placed on the morning train with a warning not to return. On one occasion 64 came back in a body, all unarmed. The next morning 58 of them were again deported by the militia.

This was kept up for months. Hardly a day went by that some man was not told by Bulkeley Wells or Herron (both mine managers) to leave town within one, two, or three days.

On the day I arrived in the city a man who had been working in the mines was deported on the charge of being a spy for the union, working there for the purpose of getting information as to the output of the mines, etc. Another man, one of the strikers, was warned to leave town while I was in the city, and the day I left a man worth \$20,000 was ordered to leave at once. His crime was his belief in the justice of the union's cause.

Truth "Desecrates the Flag."

Charles Moyer, President of the Western Federation of Miners, was arrested at Ouray on Mar. 26. From that time till June 14 he was constantly in charge of the military authorities.

The charge against him was "desecrating the flag." The Federation had printed in red, white and blue colors a representation of the United States flag, and on each of the thirteen stripes was printed one of the following lines:

- "Martial law declared in Colorado."
"Habeas corpus suspended in Colorado."
"Free press throttled in Colorado."
"Soldiers defy the courts in Colorado."
"Wholesale arrests without warrant in Colorado."
"Unions men expelled from homes and families in Colorado."
"Constitutional right to bear arms questioned in Colorado."
"Corporations corrupt and control administration in Colorado."
"Right of fair, impartial and speedy trial abolished in Colorado."
"Citizens' alliance resorts to mob law and violence in Colorado."
"Millia hired to corporations to break the strike in Colorado."
"Peabody floats the Judiciary."
Every one of those statements is true. Governor Peabody knows it. General Bells knows it. Every honest

SEWERS, SOAP, AND SENTIMENT.

Armour & Co., in an artistic advertisement, are telling the excellencies of Sylvan toilet soap. "The soap with a sentiment." The soap was not long ago when which appeared not long ago in the Chicago "Socialist." Alderman Carey, ever alert to the interests of his constituency, discovered an obstruction in the south branch of the river, which proved to have been placed there by Hines Bros., with a view to catching the grease which floats on the river. The Commissioner of Public Works was notified and the obstruction promptly removed. It was then discovered that other firms, among them Armour & Co., had similar and much larger skimmers in operation. Investigation showed that the grease, so skimmed was largely used in the manufacture of soap, and as it cost nothing but the skimming, was an important factor in the economy of production of that useful article. So, instead of removing the remaining skimmers, the Commissioner, being miserably imbued with the utilitarian

IF THERE ARE ANY GERMAN... INTERNATIONAL LIBRARY OF SOCIAL SCIENCE... SUBSCRIPTION PRICE: SIX WEEKS FOR 10 CENTS...

THE APPROACH OF REVOLUTION.

By Morrison I. Swift.

There is a storm brewing in the social air. The revolutions of capitalist graft and swindle have come so thick and fast that the people are dazed. They are also thorely angry. They want to do something, but what can they do? When they try to move they find themselves bound by ropes. These ropes are the laws which the plutocrats have been tying them up in for more than twenty-five years. The people were warned that they were being bound; for a long time they called those who warned them enemies of the country; then they softened down and called them pessimists. Some still call them pessimists.

But lately a very different temper has come over the people. The ropes were thru the skin into the people's flesh. They saw the plutocrats taking their property with the cool insolence of mediaeval bandits—a thing galling to the meekest. They began to say to each other, "Let us stop this! We shall soon have nothing!" They tried to stop it. Then they had their eyes opened. A ball and chain manacled their ankles, and any notion around them were prisoners. The laws which the bandits had been passing for twenty-five years manacled them. To increase their chagrin the bandits stood about cynically laughing and asking in derision what they were going to do about it.

The court refused to release Mr. Moyer, but took the matter under advisement, after hearing argument of counsel, and on June 6 rendered a decision, two judges concurring, one dissenting, that the Governor of the state had the right to suspend the writ of habeas corpus in cases of insurrection and rebellion, and that he (the Governor) was the sole judge of what constitutes insurrection and rebellion. As the Supreme Court of Colorado has ruled, the Governor has the right to declare the state or any portion thereof to be in insurrection and rebellion at any time, and he is the sole judge of the fact. Having declared a state of insurrection and rebellion to be in existence, he can then use the military power of the state for any purpose whatsoever, including the killing and imprisonment or deportation of any and all citizens; limited only by his own interest, desire and caprice. This makes him an absolute autocrat. By the use of this power he cannot only imprison workmen on strike, if he likes he can imprison any one who has the temerity to contest an election with him, or deport any one who might be suspected of voting against him. This is the import of the Supreme Court decision, and one may well believe that the members of that court have joined Peabody in his treasonable effort to overthrow all constitutional government.

Mr. Moyer's attorneys then appealed to the United States courts, and on June 14 a Federal judge issued an order requiring Governor Peabody to produce Mr. Moyer in his court at St. Louis. Immediately this order was issued Governor Peabody, with characteristic cowardice, delivered Mr. Moyer to the sheriff of San Miguel County, that he (the Governor) might answer the writ of the United States court by declaring that the prisoner was not in his custody.

Hence the mind of every real man, as soon as his hypnotism leaves him, becomes a perfect cauldron of wrath. Roosevelt's generous offer of the freedom of a little finger borders on insult. A social conflict will arise because the plutocrats have hardened in the royal idea that it is a crime for the

THE GREATEST NECESSITY OF THE SOCIALIST PARTY.

That's easy. Organization, of course. Our organization is good as far as it goes. But it must be constantly increased, both in size and quality. We must have an effective, systematic organization ramifying into every locality in the United States. We usually get into a rut, and then as a society vote as we have dues paying members. This does not mean that the surplus is not composed of believers in Socialism. It means that they are not yet thoroly alive to the situation. They are raw material from which working members can be made. This organization makes the new Socialists.

When we get four hundred thousand dues paying members in the United States, we will get eight million votes and carry the elections. Organization is the key to success. Remember that. Turn it over and over in your mind. Let it filter into your blood. It was the effort put forth by the organized Socialists of America that brought us our splendid victory in the presidential election. Remember it. When the American army invaded the Philippines it easily conquered every alleged army of the Filipinos with which it came in contact. Why? Because on the American side there was organization, order, discipline, and modern equipment; whereas, the Filipinos were a disorganized mob, with almost nothing to fight with but bravery and love of liberty. Bravery and love of liberty are excellent. But on a battlefield they are no match for organization, order, discipline, Mauser rifles, and Gatling guns.

"The Party Paper of the Pacific Coast" SOCIALIST VOICE... PUBLISHED FOR THE PARTY AND BY THE PARTY... 50c a year; 10c for 10 weeks...

FROM THE DIARY OF A COLLEGE STUDENT.

By Harry Rogoff.

My college career is nearing its close. Another few months and I will be awarded a diploma which will testify to my wide knowledge, profound erudition and good character. I will then issue forth into the world, together with one hundred and fifty of my fellow students, to seek for a living, to struggle for life. And, as I reflect upon my college days and picture to myself the approaching combat, a shudder of horror and disgust runs thru my soul. I feel that my education has been a lie; that our entire educational system to-day is a fraud.

For twenty-four years I have lived on the sweat and tears of a poor laborer. He has built for me a magnificent college mansion, with all possible conveniences and necessary apparatus. He has printed books for me, hired instructors for me, and prepared shelter and food for me. All this he did in the hope that I would be a better citizen; would understand better his miserable condition; would sympathize with him and labor for his emancipation. A horde of preachers and public benefactors have kept dinning in his ears that it would be entirely to his advantage to have an army of cultured young men—that they would adorn the city, the state, and would lift it higher, morally and economically. In his ignorance he has expected these indefinite promises in his own way. Lifting the community higher he understood to mean improving his wretched condition, giving him justice in the distribution of the wealth he creates, protecting his rights in the furious battle for existence. What wonder if he looks with awe and reverence at the scholar, at his future emancipator! But alas! what an illusion! what a dangerous self-deception!

Here are all my class-mates. I know them thoroly, their innermost thoughts, their aspirations, their dreams. They tell them frankly, they hide them? No one takes exception to them; precedence and convention endorse them. And yet how corrupt, how base, how treacherous they are! Here is one student—a clever young man with a strong will and sound understanding. He is not at all trivial. He takes life seriously and knows what he will have to encounter in the future. Yet how selfish, how biased is his mind! "If Socialism were to be realized to-morrow, I would commit suicide to-day," he said to me one time. "All my hopes at present are that my superior education will enable me to hoard up a large sum of money before I grow very old; and then I will be able to pass at least a few years of my lifetime in luxury and splendor." And when I told him that his large sum would be wrested from the blood and marrow of the dying, starving worker, that his luxury would be produced out of infants' tears and old men's groans, he quoted Darwin's inexorable law of the survival of the fittest, or referred wittily to Nietzsche's "over-man." And when I again told him that Socialism would provide all with luxury in their old age, that there is enough wealth on this earth to furnish all human beings with happiness, he shrugged his shoulders incredulously and pointed out the fact that the pleasure of luxury is conditioned by its exclusiveness, that what is common to all ceases to be a source of enjoyment. He has mapped out his future according to these principles. He will study law as soon as he graduates. He believes his college training will gain him prominence in that pursuit. He will strive to become a corporation lawyer, and will defend the multi-millionaire against his victim—the robbed public, the injured and crippled worker, the oppressed toiler. As an accountant he will accumulate respectably sum he will indulge in stock-gambling, speculation, and monopolization. And for all this he will use his college education, the training given him by the deceived, betrayed laborer.

And here is another—an idealist, a poet, an ethical culture man. In all the calamities that befall the oppressed classes and nations, he sees the finger of the Almighty, and pleases remarks: "God does all for man's welfare; our limited minds, however, cannot fathom the depth of his wisdom." The poor, suffering toiler, he pities from the depth of his heart. He goes into hysterics when he reads of the Russian atrocities. Yet does he condemn the strikes as a disturbance of public peace, and calls the boycott an immoral act of vilification. The scab is his moral hero, and the striker is the suppressor of the rights of the individual. He will cry bitterly over the lot of the babes that are condemned to work in the factory, and will console with the young widow who lose her beloved husband in the mine or glass factory. Yet, he says, what can be done! Fight against it! That is immoral. All we can do to alleviate their misery is to send them our hearty sympathy; and he will do it for us in beautiful, harmonious measures. His future will be that of a journalist, a poet for a first-class magazine wherein he will bewail the world's miseries, and will console his rich readers that misery is the everlasting curse of God on man; that since the days of Adam we are doomed to sacrifice a portion of our dear race to suffer in explanation for our original sin. And he, too, has been nourished and developed by the deceived worker.

And here is still another—a healthy, sporty fellow, ever jolly, ever witty. His highest ambition is to win another prize in the athletic field, to carry off the laurel wreath in the games. College work to him is a "bunk" measure, of little account, but inevitable. As to other matters—socialism, justice, progress—these are not in his line. Theories of life and institutions he condemns as the hangings of world-wide misery and poverty are bad enough; but what can he do. Seek a remedy? Too much like work, too sport in it. And if I try to engage him in a discussion on politics, doubts of students, and so forth, he waves his hand in disgust, remarking: "You are altogether too serious for me" and turning to his neighbor he sets for the latest joke, the result of some sporting contest, or about the

mates in the highest class of the college. Their evenings and sabbath leisure hours are passed in ball-rooms, pool-rooms, dancing academies, or theaters. Those who cannot afford these expenses indulge in the gratuitous pleasure of visiting lady friends, and chat with them about fashionable dresses, recite to them some vaudeville monolog, or relate an original joke on love, mother-in-law, marriage or divorce. Among themselves they discuss the impending afternoon dances, the expected soiree or challenge each other as to the superior beauty of their "girls". And those whose experience has convinced them of the dangers and hollowness of the feminine world, or who have already been hardened to those light sensibilities, gravely discuss monetary affairs—what political party pays better for a college man's service, what particular "boss" is better disposed to reward "electivebargaining", what party is strongest in this or that district.

Such are my college friends, and such are their dominating thoughts. And as I reflect upon all this and become aware that these men will be my associates on the path of life I have chosen to tread, I begin to fear for my life, for the righteous, just life of which I have so long dreamt. Students were always to me the champions of justice, the avengers of truth. In joining their ranks, I thought that I had enlisted in the army of progress that is ever fighting against darkness and battling for the oppressed and the outcast. For who understands better than they the true meaning of civilization? Who better than they can penetrate the false pretenses of our public men, the corruption of our institutions, the lies of our civilization. Equipped with the scientific knowledge of past history, of modern economy, no fictitious bulwark, no lifeless scarecrow, would frighten them back from their pressing onward march; while their higher conception of life, their nobler idea of social relationship would serve them as an inexhaustible reservoir of encouragement and enthusiasm to go on and fight to the last. I looked upon the college as the arsenal where the army of light is trained, and felt myself the happiest man when it admitted me within its gates. And now when I have passed thru the entire course of its training, and see the miserable soldiers it made of my fellow students, I tremble with rage and disappointment. I feel that instead of gaining in zeal for right and light, I have suffered a tremendous loss in it. I have been polluted by the immoral morality, by the inhuman humanity that prevails there.

While I sit thinking thus my heart goes out to the ever betrayed, ever degraded proletariat. Abandoned by the state, deserted by the church, forsaken by the university, he is left a prey to the tearing, mangling claws of the capitalist brute that roams the beautiful garden of wealth and plenty turning it into a hell of misery and want. Weak and bleeding he, however, at times summons up courage and with clenched fists prepares to defend himself, when he suddenly sees the iron hand of the preserver of peace—the state—raised to destroy him entirely. He then turns despairingly to the house of mercy and prays the representatives of the all-merciful for protection, but in answer he receives the plous exhortation to yield contentedly to the will of God, to live humbly on this earth and thus gain the next. In his last effort he calls upon the scholar, the student and asks of him advice in his misfortune, but the answers he gets are so varied, so confusing, so vague that his mind becomes entirely confounded and he sinks again into dependency and hopelessness.

I see all this and my heart is filled with pity and anguish. I feel ashamed of my station in life, of my college career, of my college diploma. I would rather belong to the down-trodden and suffer the pangs of the oppressed than be on a footing with the tyrants and see them howl and growl over the lacerated, mangled bodies of the weak and the defenseless. For whenever I hear the sufferer, the victim, the outcast, or against their tormentors, I feel that it is aimed at me also, and that it pierces my heart. In a world of class domination, in a society divided into warring factions, it is dangerous to stay with the unjust victors; they pollute your mind, they stain your hands with the blood of their victims, they breathe into you the spirit of crime.

I tremble to remain in the company of the modern nobility. I yearn for a life among the common people, among the honest, the just, the robbed. I despise higher society with all its ramifications, the church, the state, the university. Upon yonder little seat to my left, bent low and almost too frail to drag about the shriveled little burden that men call its body, sits Nettie, the tiniest, but the most wretched little set of the class. So small and insignificant is she and the little seat so often and so long, that I have often thought I forgot her little occupant and the feeble, suppressed soul there wrestling against dissolution. Yet it is a human creature that sits there, or rather less there, for Nettie is so old at eleven that her thin little body cannot sustain itself in a sitting posture for more than a fleeting moment, so low is the level of vitality in this dwarf, this offspring of the giant might of world creators! Her little plan of life is so typical of the little plans of millions of other toiling dwarfs, that I will set it down for the delectation of the fathers of other little Netties. She rises at 6, with the first shaft of daylight-darkest that serves for sunshine up in Nettie's little fourth-floor dungeon—a subterranean sewer-alley called "The

National Platform of the Socialist Party.

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