

LABOR SHOULD BE KING



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Appeal to Reason

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A "HARMONY" WEEK.

Marcini is able to send a message through space because he understands the law of electric vibrations--the law of harmony.

Did it ever occur to you that the trouble with organized society today is simply a lack of harmony? Society is out of tune, and the "music of humanity" is filled with the discords of hatred and selfishness.

This thought has occurred to me so often of late that I have decided to put it to the test. The proposition is this: Let us have a "harmony week"--a week in which every Socialist, who counts himself a comrade of the Appeal's Army of 15,000, will make it a part of each day's duties to take one subscriber for the Appeal, and send in a club of six at the end of the week commencing January 13, and ending January 18.

Will you kindly answer, through the Appeal, the following question: "The manager will receive the same pay as the brakeman." Is this not a slip? According to this, under Socialism, the man who does the rough and dirty work will receive the same reward as the man who does the clean and light work.

No, this was not a slip. Does not the man who performs the rough and dirty work need as much food, clothing, shelter, instruction and entertainment for himself and family as the man who does the light, easy work? If he does not receive as much reward, how are they to get this? In fact, wouldn't any man with the nice job prefer it to the dirty, hard job at the same or even less pay?

Speaking about the Chinese exclusion act, don't you think we have an insane system that makes the coming here of an industrious people a menace to us? China has the same industrial system we have. She is older, and monopoly has therefore had longer time to perfect itself, hence they desire to come to this country.

Capitalists, or men who are friendly to capitalists, will never operate any government in the interest of the people. This is just as true in Europe as in this country. It is a question of interest and not of country.

Superintendent Ruhrwein, of the Cincinnati work house, writes, reviewing the past year in comparison with others, "If given a chance the American people will work and get a living honestly."

Prof. Shaw, of Rockefeller's University, says no man should have less than \$1,000 a year nor more than \$50,000. Rockefeller should have him fired for treason.

Socialism is a good thing, why is the "Appeal" opposed to it? If liberty is a good thing, why does the Pope uphold the Greek church?

Wireless telegraphy will confiscate the value of all ocean cables. Is Marconi therefore a confessor? Why not have him imprisoned to prevent this taking from the rich their booty?

In the matter of the postal department and the Appeal, I think I have satisfied the department that the Appeal's method is strictly within the law. Nothing has been heard from the department and the business goes along just as it always has.

What a political influence the street car, telephone, electric light and water works employees of the cities could have on the men who make the ordinances that govern them. If these plants were public property! They don't have any influence now. They don't vote for the men who make the rules governing them.

The people of Spokane, Wash., according to the daily Review of that city, have \$50,000 deposited with Uncle Sam through the post-office at that point. This is a more sensible plan than to put it in banks and then allow the bank cashier to abscond and take with him the funds.

A letter from a congressman to a friend of the Appeal about the postal situation, shows that the department went after the Drovers' Telegram, Packer, Vindicator and other publications at Kansas City, whose subscription lists were furnished by advertisers.

Mr. Rockefeller has given ten millions to the Chicago University. This money was taxed out of the millions of poor by overcharging them on oil and railroad tariff. It is now used for the education of those rich enough to send their children to that school.

A telegram is published in the daily press from St. Charles, Mich., which details the fact that the Rev. John J. Spouse of the Baptist church, has been barred from his pulpit because he is a Socialist, and because he says that the church does not practice what it preaches.

What per cent of the people of the United States are enabled to listen to grand opera or to witness the dramatic interpretation of the world's masterpieces? Less than 1%. And why should the balance--the multitude--whose intelligence, on the average, is of as high an order as the 1%--be denied these pleasures and the inspiration to be derived from them?

The advice of the Miner's Magazine to the laboring people to "capture the government and assume the legislative function by means of the ballot," is looked upon by the Northport, Wash., Republican as "anarchy."

The St. Paul Dispatch, a republican paper, is complaining of the excessive rates charged by the Hill roads on coal to northwestern points. The Dispatch should understand that Mr. Hill owns the railroads, and has a right to charge such rates as he sees fit--in fact, he can charge all the traffic will bear.

The San Francisco Bulletin says that Socialism is very nice but not practical. Capitalism is practical! The Standard Oil trust is practical! Its robbery of hundreds of millions from the people is practical!

For the benefit of some republican or democrat who may read this paragraph, permit me to restate a little truth that they will agree with me on. There are many persons who believe they could not agree with a Socialist on anything, but then Socialists are just the same kind of clay as other people.

The man who says that the postoffice loses money in carrying second-class matter at one cent a pound, is not well informed as to the cause. The express companies carry second-class matter at one cent a pound, and are glad to take the business.

President Schwab, of the steel trust, says: The question of organized labor is not a question of wages. It is a question of moral importance. It is a question of administration, of running your own works in your own way.

Which leads me to think that Schwab is either foolish or prevaricates. Wages is the thing that he don't like about the labor unions. If not, let him make a proposition to the men that they may make their own wages, and he can have complete control of the steel plants otherwise.

The other day I passed a beautiful residence nearing completion. At work upon it were several men. Presently the wife and little children of one of the workmen approached and looked with admiration upon the building. They were neatly but poorly dressed.

There seems to be a decided movement on foot among the powers that be, to put in operation the government ownership idea. The present postmaster-general is said to be in favor of the government ownership of the telegraphs. In this view, he is supported by Congressman Dick, of Ohio, a prominent republican politician, Senator Mason, of Illinois, and others.

Wider home markets and the trade of Asia will consume the larger food supplies and effectively prevent western competition with eastern agriculture--President's Message.

Has the president become a Socialist and opposes competition? Is he converted to the fact that competition is war, waste and woe? But how can we have a wider home market if the wages paid to workers is not greatly increased? How can they buy more if they have not more to buy with?

At Elwood, Ind., the gas supply in cold weather is not sufficient to warm the people, and great suffering resulted in the recent cold wave. The people were not supplied with other fuel, depending on the gas.

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man--putting in every day possible the weather and an erratic employer would permit. The man for whom the house was being built was also a hard-working gentleman. He came to the new Kansas country years ago--took up a claim, settled on it, and scraped out a living by dint of hard work.

The extension of the rural mail routes, while no doubt in the interest of the department stores and the metropolitan newspapers, is a blessing in disguise. It will paralyze the small retail store, and with the passing of the retail store and the invasion of his territory by the metropolitan dailies will go also the country editor.

What is the use of crying peace and good will when there is no peace nor good will? Everybody knows that the monopolies are eating up the property of all the people, that they are levying tribute that would cause a revolution against any king who should attempt to do the same thing.

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ARE YOU WID US OR AGIN US?

Are you wid us or agin us? In the coming fight, are you wid us or agin us? In the wrong as in the right? Are you wid us or agin us? In the weak agin the strong? Are you wid us or agin us? In the right agin the wrong?

If you are with us in the battle of the right against the wrong. Just fall in line with us, and pass the word along. Show the word ahead, boys, all the line along. Are you wid us or agin us? In the weak agin the strong?

A PUZZLE

The question "Can a human being live on \$2 a week?" has long been a subject of debate by women's clubs.

At a recent meeting of the Chicago Economic club it was "resolved" that it was an impossibility to sustain life for any length of time on \$2 a week, says a Cincinnati daily paper.

LIVE ON SMALL WAGES. Right in Cincinnati young women, many of them homeless, live after a fashion on wages ranging from the despised \$2 to \$3, \$2.50 and \$4 a week.

In a downtown restaurant where girls are employed a slender, nervous girl of 22 is waging an unequal battle with the world daily.

It is true she gets her dinner in addition to her wages, for she is a "dinner girl," and works at the restaurant from 10 a. m. until 4 p. m., without a moment's pause to straighten the kinks out of her arms.

How she stretches the woefully inadequate \$2 to cover her expenses is an ample lesson in economy.

This particular girl has no home. She lives with a married friend, who gives her sleeping room, breakfast and supper in return for the girl's services as nurse and housemaid from 5:30 a. m. to 10 a. m., when she is due at the restaurant, and again from 4 p. m. until she drops into bed with one of the children, scarcely able to sleep because of swollen feet and an aching back.

On Monday morning she gets up earlier and washes her clothes along with the family wash, which she must have finished before 10 o'clock.

Nothing then is left to come clothes, car fare, medical expenses, amusements.

CHURCH. Every Sunday. That means ten cents for car fare and ten cents for the church. She must have hairpins, pins and soap, the most essential of a meager stock of toilet articles.

A DOCTOR'S BILL. The girl I have in mind is suffering from a nervous trouble that requires a weekly visit to her doctor. She is too proud to go to a public dispensary, so fifty cents is added to her expense account.

BUY THE CHEAPEST. Because of the low wages paid she is compelled to buy the very cheapest that can be found. Cheap shoes can be had for \$1.50, a plain black calico dress costs \$1.80 at the very lowest. It requires almost two weeks' work to pay for one working dress.

AN EIGHTY-CENT HAT. "The straw hat I wore last summer I covered with part of a black silk waist I bought at a rummage sale for eighty cents, and wore it all winter. This spring I took the silk off, cleaned the hat, and am now wearing it, adorned with a ten-cent bunch of flowers. I do not remember when I have had a whole new outfit at once. By the time I get new shoes my hat and jacket are worn out, or if I buy a new street dress, which is usually a ready-to-wear skirt and a cheap waist, both costing about \$5.48, I must wear everything else to rags in order to keep even. We girls here lend each other our best clothes when any one of us wants to make an especially good appearance. For instance, when a girl goes to get a job, we fix her up in the best we have."

HOUSEWORK QUESTION. "But why," I asked, "do you not do housework, where you would not have to pinch and scrape like this?"

The girl gave me one withering look, and said wearily: "Oh, don't I know you are going to start on that just-like-your-own-home

business, and treat-me-like-one-of-the-family? You can spare yourself the trouble. I tried housework for four years, in one of the wealthy hill-top families. When I fell in a nervous fit across the washbasin one July day, they carted me off to the hospital. You can't tell me anything about it, I know. Just cut out that kind of talk down here, we surely have a right to our independence, when we make daily sacrifices for it. My friend, where I stay, lets me have the best room to receive company in. It is not much better than some rich folk's kitchens, but it has no strings attached, and she depends on my good sense to go to bed at a reasonable hour.

Waste Labor Doomed. I wonder how many people realize what the centralization of capital is tending to. At the present rate of amalgamation all capital of America will soon be under one control.

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Expense list for a week: Room \$75, Laundry \$50, Life insurance \$40, Toilet articles \$10, Stationery \$63, Needles, thread, etc. \$12, Car fare (average) \$20, Corn shave (on shares) \$10, Treats, loans and presents \$15, Left for clothes \$40. Total \$250. JESSIE M. PARTLOW

About the Old Flag.

We hear a great deal now-a-days about the old flag. Capitalists are using it as a cloak to shield their designs. They want a market for the two billion dollar surplus of products that they have wrung from starving men, women and children.

And we do love the flag. We love it because men like Thomas Paine fought against their native country in order that the stars and stripes might wave over a people's proud and free.

We love the flag because it was flung to the breeze in defiance of a king, to the accompaniment of our ancestors' dripping blood. We love the old flag because our forefathers marched beneath it barefooted through the winter of Valley Forge to victory at Yorktown.

We love the flag because it has stood for freedom; because it said to a king, there is no room for you; because it was carried by men who had the courage to say, "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these rights are life, liberty and the pursuit of happiness."

"Don't haul down the flag," and the glorious response: "We'll never haul down the flag." But suppose the flag should be planted over the ramparts of hell. What then, should we haul it down? No; as soon as we could locate it we would call out the fire department, extinguish the burning brimstone, and let the star gemmed treasure wait to heaven the message of love that not even in hell shall any one be confined against his will.

Rebel! If centralized capital gets you under its thumb and exerts the power which can so easily be exerted, you will have no chance to rebel. You will be at the mercy of the king of capitalism and his favorites.

How would you like to see prodigal-sons take your daughters and sweethearts from you, as favorites of European monarchs used to do? And yourself powerless to move from your industrial prison? How would you like your wives torn from your arms and compelled to consort with some one else to breed workers as slaves were bred before the war, and you powerless to move from your industrial prison?

How would you like to see education neglected and America become a scene of unbridled debauchery and crime of brutal and profligate princely capitalism and ignorant, helpless despairing prisoners of toil?

It is not a pretty picture, but capitalism, as you know, is relentless. There is no longer a middle course; you must choose between unbridled capitalism or Socialism.

The Comrades Never Fail. To respond to the call to duty and in asking them to extend the circulation by a concentrated effort for the week commencing January 13 and ending January 18, the Appeal sounds the bugle blast which means victory.

A Roosevelt Remark. There is one excellent remark in President Roosevelt's first annual message. He says: "American wage workers work with their heads as well as with their hands."

Socialists in Japan for Universal Suffrage. It may not be known that there is a vigorous Socialist party in Japan, says a dispatch from Tokio. Its latest move is to go in vigorously for universal suffrage.

Intellectual Serfdom. An editor in New York, chafing under the conditions which bind him, thus pens an honest confession: "There is no such thing in America as an independent press, unless it is out in the country towns. I am paid for keeping honest opinions out of the papers I am connected with."

Leavenworth, Kan., voted by a majority of 175 to purchase the water works plant at that point or to build a new one.

Waste Labor Doomed.

I wonder how many people realize what the centralization of capital is tending to. At the present rate of amalgamation all capital of America will soon be under one control. This will place all means of production and distribution under one management, and the result will be stupendous.

Who plow the prairies, far and wide, Until they bloom in Eden's pride, And wool, and corn, and wine provide? Workers!

Who dig the metals from the earth, The coal that blazes on the hearth, And bring the iron monsters forth? Workers!

Who fell the forests, carve the stone, And carry the mortar all alone, Wherever habitations known? Workers!

Who ply the shuttle in the loom, Who toil and sweat in cheerless room, Like victims cursed with awful doom? Workers!

Who give the life to factory wheel, Guiding the hands of tireless steel, Sufficient for every human weal? Workers!

Who bring inventions from the brain, Knowing no recompense of gain, Only alive to ceaseless pain? Workers!

Who urge the trains across the land, And ships that sail to distant strand, Loaded with treasure on every hand? Workers!

Who listen to the mystic word, And sigh the songs of voices heard, That men may hear and souls be stirred? Workers!

THE IMPOSSIBLE OF YESTERDAY A REALITY TODAY. The most signal triumph of inventive skill during the last decade, along the pathway across which conservative wisecracks had raised the barriers of impossibility, is found in the phenomenal success and rapid introduction of self-propelling vehicles that are not dependent upon tracks.

THE BUILDING WORLD ENTERING A GLASS AGE. Is the wooden house, so long the home of the millions, to disappear before buildings whose material will be at once inexpensive, durable, cleanly and beautiful?

How Capitalism Works. According to M. Henrievaux, the foundations, outer walls, stairs and fireplace of the glass house will be composed of stone glass.

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The Two Classes.

THE WORKER. Who plow the prairies, far and wide, Until they bloom in Eden's pride, And wool, and corn, and wine provide? Workers! Who dig the metals from the earth, The coal that blazes on the hearth, And bring the iron monsters forth? Workers!

THE IDLER. Who wear the wool that these provide, And eat the corn from prairies wide, And drink the wine of Eden's pride? Idlers! Who fish the metals from the earth, And sit beside the blazing hearth, And seize the iron things brought forth? Idlers!

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PUBLIC TELEGRAPH

The first message ever conveyed by the electric telegraph went over the wires from the supreme court room in Washington to Baltimore and return on May 24, 1844.

In less than a year after the first message went over the wires, a congressional committee had considered the matter of public ownership and given its unqualified recommendation.

"The government is authorized and required by the constitution to carry intelligence. The functions thus devolved on the government of universal letter carrier and news carrier is a matter of the very highest consequence in every light in which it can be viewed.

"It is not without full reflection that the committee insists on the principle that it was the duty as well as the right of the government thus to avail itself, even at additional heavy expense, of the powerful agency of steam, for the purpose of accelerating the mails.

"This great and fundamental principle upon which the department acts (of not being outstripped in the transmission of correspondence and intelligence) leads necessarily to using the steam engine in the service of the postoffice, and it must and will lead with equal certainty to the adoption of any other newly discovered agency or contrivance possessing decided advantages of celerity over previously used methods.

These sentiments were strongly approved by Cave Johnson, who was then postmaster general; by Professor Morse, who was the inventor of the telegraph; by Henry Clay and other prominent statesmen at the time.

Twenty-two years later the supreme court of the United States was called upon to define the legal and constitutional status of the telegraph. That it read the words of wisdom uttered by the committee of ways and means of the house, 1845, and was impressed thereby, may be easily inferred by the striking similarity between the language used by the committee as above quoted and that used by the supreme court in its opinion.

"The powers thus granted are not confined to the instrumentalities of commerce or the postal service known to us when the constitution was adopted, but they keep pace with the progress of the country and adapt themselves to the new development of time and circumstances. They extend from the horse with its rider to the stage coach; from the sailing vessel to the steamboat; from the coach and the steamboat to the railroad, and from the railroad to the telegraph, as these new agencies are successively brought into use to meet the demands of increasing population and wealth.

"From this opinion we learn that it is not only the right, but the duty of congress to take such action concerning the electric telegraph as will cause transmission of intelligence to 'keep pace with the progress of the country.'

Twenty times since the invention of the electric telegraph has this question been before the congressional committee. Of these, seventeen have reported favoring a postal telegraph, and two opposing the same, and one committee, the industrial commission, is yet to report. Of the two adverse reports, one was made in 1863, upon purely legal and technical grounds, the committee holding that the existing telegraph company had acquired certain vested rights, under the telegraph act of 1845, which would not expire until 1871.

of life and representing all manner of organizations. The witnesses against the postal telegraph have been uniformly officers and attorneys of the Western Union Telegraph company.

As stated, the twentieth and last congress committee to consider this question is the industrial commission, which has already taken voluminous testimony and which now has the matter under advisement. What its report will be we do not know, but rumor says it will be in favor of public ownership of the telegraph.

"On the other hand, Professor Seligman, (of Columbia) thinks that the comparatively small capital involved in the telegraph and telephone business, and the relative simplicity of their management, favor public ownership. While the widespread social interests in these facilities makes government ownership as against monopolistic private ownership, especially desirable. The telegraph and telephone are becoming as necessary as the post, and the same arguments which justify government control in one case, justify it in the other.

The one or two witnesses before the industrial commission who were satisfied with existing conditions, so far as the telegraph is concerned, are, as they always have been in these congressional hearings, officers and attorneys of the Western Union Telegraph company.

Seven postmaster generals have considered the matter of postal telegraph in their official reports. Five have advocated it; two have opposed it.

To summarize the official examination into this question, we find the total number to be twenty-seven, resulting in reports, twenty-two favorable and four unfavorable and one yet to be published.

Of the four unfavorable, one was based on purely legal reasons, which reasons expired long since. Two express a fear of the extension of the patronage of the national government under the spoils system, and one believes that it would produce wrangling and dissension between different sections of the country as to the amount of service to be rendered.

It thus appears that the official opinions in favor of a postal telegraph have at all times greatly predominated over the unfavorable ones.—L. A. Stebbins, in K. C. World.

"An Outrage," Says This Republican Senator.

The Devils Lake, N. D., Inter-Ocean is a republican paper run by H. C. Hansborough, United States senator from North Dakota. In view of these facts, the following comments on Standard Oil methods are interesting:

The Standard Oil company's oil tank froze up Saturday night. Think of it! Oil actually freezing! It would be better to say that the Standard Water company's tank froze up, for water is what the people of this city have been getting for oil for the past several months, and it is a poor grade of water at that. It cannot be used for washing, drinking or cooking purposes, because it has a light taste of oil connected with it somewhere.

Twenty cents per gallon is a rather high price to pay for such poor water, but the Standard Oil magnates say we must, and we free born Americans, living in a free country, must do what these over-corpulent magnates desire. Yes, something should be done, but the best way for one to do when one gets the worst of a deal is for one to keep mum. But that oil! And where, oh, where, is our little oil inspector gone? Or did we ever have one? So gentle reader, don't be harsh with the Standard company. Mr. Rockefeller must give a million or two to the Chicago university and other institutions every few days and if we didn't pay him twenty cents a gallon for his water, pray how would the dear old Chicago university live, prosper and grow strong from the efforts of a poor man's earnings? They need your twenty cents worse than you do, and though it may look like thirty cents to these over-glutenous, fire eating magnates, yet they must have it. So there, now; don't grumble, but dig.

Recently we explored an anthracite coal mine in Pennsylvania. We learned that the miners received an average of less than fifty cents a ton for digging coal. The cost to haul it to and run it through the breaker is also less than half a dollar a ton. It requires no manual labor to load the coal or unload it from the latest improved cars, and if the team owner receives fifty cents a ton for hauling a ton of coal to the consumer he is doing well. Labor directly employed, aside from the railway workers, thus receives, say, \$1.50 a ton. The railroaders' share is a mere pittance when the coal hauled in the aggregate is considered, but, for the sake of argument, let us admit that they receive twenty-five cents a ton. The total labor cost is therefore \$1.75 a ton, or just one-quarter the selling price in this city. It is immaterial to us whether the coal baron or the railway magnate or the wholesale or retail middle man secures a large or small part of the three-fourths profit. What we are interested in is to abolish these modern toll-gate keepers and allow the mines and highways and factories to be conducted co-operatively, so that those who perform necessary and useful labor will receive the benefit instead of being compelled to "divide up" with parasitical coupon-clippers who riot and roll in luxury.—Cleveland Citizen.

We pledged "our lives, our fortunes, and our sacred honor" to establish the rule of the majority, and we end by finding that the minority—a minority in morals, money and men—are our masters whichever way we turn. We agonize over "economy" but sell all our grain, pork, oil and cotton at "exchanges" where we pay brokerage on 100 or 1,000 barrels or bushels or bales of wool to get one real one sold. These intolerabilities—sweat-shops, where modern merchants buy and sell the cast-off scarlet fever skins of the poor; factory and mine where childhood is forbidden to become manhood and manhood is forbidden to die a natural death; mauseleums in which we bury the dead rich; slums in which we bury the living poor; coal pools with their manufacture of artificial winter—all these are the rule of private self-interest arrived at its destination.—Henry D. Lloyd's "Wealth vs. Commonweath."

The official vote of New Jersey gives Comrade Vail, candidate for governor on the Socialist ticket, 4,222.

THE PHILOSOPHY OF CAPITALISM

Editorial in Fact.

One of Mr. Carnegie's fellow-millionaires from Pittsburg disagrees with him in the matter of practical philanthropy. He found two friends of his boyhood in a little town in New Jersey the other day—men whose working days were over, yet who were poor in their old age—and he brought them each a comfortable home. The town in which they lived had already an excellent free library—possibly a gift from Mr. Carnegie himself—but, for all the instructive volumes on its shelves, these entirely worthy men might have known hunger and cold in their last days. They had been sober men and industrious, but they were not gifted for money-making. Such persons form a class that is very large and entirely distinct from the great mass of our indigent. It is important to remember that they are distinct; that they come to want in old age through no possible fault of their own. They have been neither dissolute, shiftless nor incapable. They have worked hard, but for pay so small that nothing could be saved.

The useless old have formed a mere or less troublesome element in every state of society. The savage tribes took simple ways to be rid of them. Some they buried alive and some they thriftily ate. A few were turned carelessly out to starve. Curiously enough, this latter method, extreme in its heartlessness, most nearly resembles the civilized method. Civilization is so perplexingly top-sidled. We would hardly shoot the old men and old women who have no means of support. The inhumanity of it would be too easy of detection. But we do, to a certainty, adopt the less merciful plan of condemning a very considerable number of them to starvation, or to a course of hardship that is merely starvation with a few trimmings. We take better care of our worn out work horses. They have hides and hoofs and bones. But our commercial experts have so far found no post-mortem use for old men and old women, and their lot continues to be less enviable than that of the superannuated truck horse.

There is the poor house. But the class in question is apt to find slow starvation with independence a more agreeable finish. Now and then they reject both endings under circumstances dramatic enough to be told in the newspapers. Here is the story of a typical old couple: The man was a barber who had been forced to quit the trade because his eyes wore out. He was unfit for other work, and the old woman was unfit for any. They lived frugally on their little savings, hoping for the eyes to improve. But the eyes grew worse, and when the last few dollars were gone, something had to be done. The old people did it. Under the circumstances they did it with a wit that must be applauded. They paid their few little debts, and while the old woman put the cheap little rooms in order, the old man went out and spent their last pennies for a feast of meat which they had long eaten quite all they wanted, this once, they donned their best clean clothes, hung the carny bird out in the hall for a neighbor, and turned on the gas that is meant for illumination.

If the worn-out old couples would all show equal wisdom in this emergency, the problem might be simplified. But only a few of them are able to appraise so justly the nice shade of difference between life that is worth living and life that isn't. Another old couple, a little while ago, were not unwilling to accept official charity; but the foolish old things felt the need of each other more than the need of bare life, so they ended it rather than be separated. The majority of them are so much creatures of habit that they make shift to live out their worthless lives. A few take to beggary, a few endure increasing privation until they perish from want. More consign themselves to the hideous prison of the almshouse. Yet they have done their duty by the world, and if there is any real stuff in all this talk of universal brotherhood there is a duty that the world owes to them—at least in an age when philanthropists are bothered for ways to spend their money.

Probably there would be nothing "scientific" in providing these worn-out workers with homes such as they were able to make for themselves while they could work—places where the old husbands and wives could rest themselves out amid pleasant surroundings, with the companionship of each other and their own respectable kind. It would be a matter of sheer, brazen, outright giving to ease them out of the world instead of letting them find their own painful way out unregarded. If it were a question of doing without libraries and schools the omission to care for them might be less disquieting. But libraries and schools are already so plentiful that philanthropists are often puzzled to find places for new ones.

Socialism as a Cure for Trusts.

New York Journal.

"Private ownership of property has grown, in the trusts, to be industrial despotism. The despots are abusing their power, and, as their power grows greater, they will abuse it more, for so all despots do."

This, declared Jesse Cox in a speech before the Iroquois club yesterday, will in time be remedied by the extension of democratic government to the industries of the country—in other words, by Socialism.

The speech was made at the club's bi-weekly luncheon and discussion. Mr. Cox and Edward O. Brown, both prominent Chicago attorneys, spoke on "Democracy and Socialism." The speakers were introduced by the club president, Judge Tukey.

"Democracy versus Socialism" was given as the subject of this debate. Mr. Cox said, "but to my mind the two are not opposed. I consider Socialism merely an extension of democracy—the adoption, in the government of industries and the management of wealth, of those principles which we have already adopted in the government of our state."

"We will be driven to this. Much as many of you condemn Socialism now, the time will come, if things continue in their present tendency, when you will welcome it. "Instead of being ruled by the country, these combinations are coming to rule the country. And when they have reached the zenith of their strength, and grown arrogant in their despotism, you and I will be but too glad to make use of the only remedy which offers."

"We will take from the combinations their power over the wealth which belongs properly to the people. We will give to our government this wealth, to be managed for the benefit of the people instead of for the benefit of a few despots, as it is now. And I am sure we may be confident that it will be managed as well as the affairs of our state are managed now."

"The paternalism of government is no new thing. It is a wise and excellent thing. In history, the governments that have been the most advanced, the most civilized, have been those that have exercised the most fun-

those that have exercised the most fun- "Not the government of despots, which prohibited this and that, and have said a man should do and what he should not, arbitrarily. That is not good paternalism, and it is far from what Socialism advocates. "The general favor given these extensions of the functions of government is proof that the spirit of the times approves of Socialism. It is proof that when the time comes to put an end to industrial despotism, the one course which offers permanent relief—the extension of the principles of democracy to the government of wealth—will be adopted by the mass of our people without a struggle."

Ministers Warm to Socialism.

Sloux City, Iowa, Tribune.

This morning the members of the Sloux City Ministerial association listened to a paper on "The Principles of Socialism, Its Aims, and the Means by Which We Hope to Achieve Them," presented by M. Brodsky, one of the most prominent members of the Sloux City Socialist club. The paper was a clear, concise statement of the position of the Socialists, and was listened to with the greatest interest. It elicited probably the most enthusiastic discussion of any paper or speech ever delivered before the association.

INDUSTRIAL DEMOCRACY.

Mr. Brodsky, in beginning, said he would dispense with the customary arrangement of the present competitive system and begin at once upon the theme of the paper. "The cry of the end of the eighteenth century and the beginning of the nineteenth was political democracy; the cry of the twentieth, says the Socialist, is industrial democracy."

One of the principles enunciated was that since it had been decided that all men had an equal right to life, it must follow that everybody must have an equal right to that which makes life possible—the earth. "To monopolize nature is wrong," asserted the speaker, "for it is a common inheritance, and every human being should have an equal access to it."

Mr. Brodsky contended that the people who had made the great improvements in machinery were by rights entitled to partake in the benefits. "Capitalism is based upon private ownership in the natural resources and means of production. It takes the place of the despotism of the past, for it assumes the right of taxing the consumers of the commodities under their control without the latter being represented."

"The right to work without begging any one for a job is one of the greatest principles upon which Socialism is based. With the right to work, the toiler has another right and that of the full moral right to the product of his labor."

A DAY IS COMING.

"We are facing a time when it will be considered immoral to buy any one for a single hour through the method of compulsory economic need, as it is considered now to compel any one to be sold for life."

In speaking of the fearful conditions in the great cities and in rebuttal to a statement made by James Creelman in the Chicago American, in which he said there was no waste in the competitive system, Mr. Brodsky asserted that the only waste perhaps was manhood, and very life itself. "It is an absolute fact," he stated, "that aside from those who die for lack of proper food, lack of attention from their much overworked mothers and many forms of contagion bred under their unsanitary surroundings, 65% land in factories before their young bones are hardened. They remain there deprived of childhood, deprived of education, and they become mere mechanisms and automatons."

The speaker said these children grew up and many found final lodgment in the jails of the country, and many others filled drunkards' graves, as they had been starved of the right to enjoy life—poorly equipped to contend with the temptations that surround them.

A BASIC PRINCIPLE.

"The greatest of all great principles upon which Socialism rests is that there is nothing more precious amongst all this great universe than man himself."

He contended that the natural trend of the present system was towards greater inequality of opportunities. He quoted James J. Hill as stating that the late consolidation of railroads saved the labor of 60,000 men, and that this was another indication that the horizon of opportunity was growing narrower all the time. He said the world was progressing, and that the only way to do was to change a thing that had been good for something better. "The aim of Socialism is the inevitable public ownership of the people's industries on a co-operative basis. Socialism discourages any sort of idleness, whether it be in the tramp or in the millionaire."

"Socialism would eliminate corruption. It would make wealth a burden rather than a blessing. "Under Socialism every child would be entitled to free education, both in mental and industrial training. A trade is just as necessary as grammar."

A REVOLUTION.

The speaker said under the present regime the man who did the dirty work was compelled by society to do it for less pay than he who did the clean work. He said under the Socialist system the tables would be turned and the disagreeable work would be more highly paid for than easy and clean work.

He said it was not the idea of Socialists to destroy, but to utilize the present scheme of things in rebuilding the structure of society. It was simply to readjust things in a rational manner and the great evils would be eradicated and the world be made better, where the masses of the people would have equal opportunity to life and their labor. He said the only way to obtain the great boon was by voting for it.

"SOCIALISM IN A NUTSHELL."

A compilation of the most pointed paragraphs which have appeared in the Appeal to Reason.

Contents: "Things Socialism will Do Under Socialism (from 310). Questions Answered. Socialist Philosophy.

Illustrated cover page, showing the contrast between the City of the Present and the City of the Future.

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Commercialism in Religion.

The authorities of the Princeton theological seminary explain the falling off in the number of divinity students by saying that the opportunities offered by our new possessions in the east to American youths are very alluring. It is strange to find ecclesiastical persons regarding the church simply as a profession with certain prizes, to be avoided when trade offers greater inducements in the way of returns.—New York Sun.

A Bit of Forgotten History.

From the Daily Push, Christmas, 1925.

Mineworker, who, during his years, has become a recognized unpre-revolutionary conditions, this allowed Push a copy of the St. Louis Democrat, dated December 20, 1901, giving an account of the formation of a commission whose purpose was to settle all variance between capitalism and labor. To us in this day it seems absurd that such a thing should ever have been considered possible, but the Globe-Democrat, which was at one time quite an influential paper, evidently considered it seriously and expected much of it. But this is not the only item of incongruity in the account of the creation of the commission. It was largely created by a Mr. Hanna, at that time official head of the then powerful republican party, and ex-President Cleveland was named to represent "the people" on the commission, as though the workers and the capitalists were not people; though in this case the term was probably used to represent the great body of people who had, as yet, made no protest against industrial slavery. It is hard in this day to believe that men of such prominent leadership could, only so short a time ago, have been so blind to plain logic and to simple justice. But if this puzzles us, how can we understand the further fact that a Mr. Gompers, then head of the strongest federation of labor in America, should take a place on this commission in order to obtain terms for the sale of labor, and that a prelate in the Catholic church should take a place on it and lend his influence in support of that horribly immoral thing of taking three-fourths of what the producers produced and giving it to non-producers called capitalists? Mr. Mineworker says that at the very time this commission was formed the people were only forty years removed from the days of chattel slavery, and yet were unable to understand how their fathers could have been slave drivers, and how politicians and churchmen ever could have apologized for, much less have defended, the institution of chattel slavery, or have deemed it could be permanent. Yet, in the face of all this, we find these same people defending wage slavery, appointing a commission to effect compromise on it, after the order of the compromises on chattel slavery, and in spite of the warning and logic of Bellamy and other Socialists, imagining that institutional robbery could be permanent.

The commission referred to didn't live long—not long enough to fix itself in history; but it doubtless accomplished a work in helping all the people to see that labor and capital were deadly enemies, and that all efforts at peace between them could result only in truces and compromises.

The incongruities cited above illustrate the blighting influence of capitalism, which could thrive only on ignorance, and which, as is now established by history, bought up the schools and suppressed a free press in order to maintain an atmosphere in which it could exist. But it also shows us that under the old regime of discouraging new things in politics and religion, people can be led into all kinds of absurdities, and we ourselves would be led into like errors if the same conditions of repression existed. Our glory and our hope lies in the fact that we award all who give us new methods in industry, politics and religion that on test produce better results than before, very much as our forefathers awarded those who made superior material inventions.

The Wise Monkeys.

A monkey sat on a coconut tree; in his hand he held a leaf with some charcoal marks upon it.

"Hold on," he said, "I own this tree."

The monkeys smiled. "This leaf is my little deed, conferring upon me ownership from a dead monkey, and empowers me to collect rent."

The monkeys grinned. "I only intend to collect four nuts a day from you for the privilege you enjoy of gathering nuts; but—"

"Because it rained so nicely, and crops will be excessively large, I am compelled to charge you six nuts a day."

The monkeys ha-ha-ed at him as a great humorist, and started again to climb the tree.

"Hold on!" he cries. "I'm in earnest."

"And if you don't pay me in advance, I'll—"

"Dispossess you, and you cannot again come to this tree."

"You want coconut?" they yelled. "Here, take them," and they sent them—one—two—three—dozen—twenty—they hurled at him, pounded him with them; bruised him; knocked him off the tree, and pelted him out of sight, while he mourned the loss of his leaf-title and the wicked anarchistic tendencies of his tribe.

But then—monkeys are fools, while men are wise.—London Clarion.

Second-Class Privileges.

While it is true, that mail privileges have been woefully abused, and equally true that there is a demand for a radical reform in the postoffice laws, the editor can see a grave danger in allowing the postmaster general the latitude he has taken. If the postoffice authorities can, without warrant of law, rule out certain publications from second-class privileges, the same authorities can establish rules that will militate against legitimate newspapers. A strict enforcement of the rules laid down by the postmaster general regarding "premium publications" and "mail order" journals would shut out one-half the legitimate newspapers of the country and would be a burden upon the other half. The idea of leaving to a thousand dollar a year clerk, appointed because of his political bias, the task of deciding what a legitimate newspaper is, is dangerous.—Western Mail, Neb.

Was George Washington an "Apatator?"

In his message to Congress President Roosevelt declares that the only way to monopolists is unyielding. They must not be checked, but only politely and gently reprovod.

"The mechanism of modern business," he says, "is so delicate that extreme care must be taken not to interfere with it in a spirit of rashness or ignorance."

Writing on the same subject in 1773, George Washington said to the president of the Pennsylvania assembly: "It gives me very sincere pleasure to find that the assembly is so well disposed to second your endeavors in bringing those murderers of our cause, the monopolizers, forscallers and engrossers, to condign punishment. It is much to be lamented that each state has not hunted them down as pests to society, and the greatest enemies we have to the happiness of America. I would to God that some one of the more atrocious in each state was hung upon a gallows five times as high as the one prepared for Haman."

HERBERT N. GIBSON.

