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Published Every Saturday

OWNERSHIP of the EARTH

AND THE FULLNESS THEREOF By ALL the People, and Not by Part of the People.

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The Great Dragon will be cast out, that old serpent called Capitalism, which deceiveth the whole world; he will be cast into the earth, and his

supporters will be cast out with him.

No one can save any one from eco-

nomic slavery by dying for him. It is only by living and working with men of your own class for Socialism

that you can escape capitalist oppres-

In the beginning was the Work, and the Work was with Man. All things

ould complete what Jesus began two

Repent ye and believe the gospel of

The best man is an unsafe example. so follow principles only.

Confess Socialism with the mouth before men every opportunity you get.

Seek the society of Socialists and study diligently what they have to

Think daily and every time you are tempted to believe what the capitalists tell you.

Do nothing that you are not confident that you can do for the success of Socialism. Commit to memory at least one sen-

tence from the Socialist platform every day. Trust your salvation to no superhu-

man power, nor to any class but the class to which you belong.

Study and accept not only what you like in the Socialist philosophy, but all that you find to be true. Take all your doubts and troubles

and burdens to the Socialist meeting and you will find relief. Do not try to discover how little of

Socialism you can accept, but how much you can do for it. Be baptized with the spirit of free-

dom and partake regularly of the re-deeming diet of Socialist literature. "Another soul saved," said the So-cialist agitator, when his neighbor ap-

plied for membership in the Socialist

When in doubt as to any proposed act, do not do it, if it is clear that loy-Socialism does not positively

When the dragon of capitalism saw that he was to be cast down, he persecuted the people which brought forth

He that believeth in Socialism hath everlasting assurance of being charmed against the viles of the capitalist

for the improvement of spare min-utes, and for the enlightenment of your fellow men. The Socialists are not willing that any one should perish, and therefore they wish to abolish a system that

breeds famine, murder, and war. Know ye not that the spirit which

he hath made to dwell in us yearneth even unto jealous envy" for a better and more just system of society? As many as have received the mes-

ange of Socialism and believe it, to them is given the power to redeem their fellow men from wage slavery. Capitalism causeth all, both small

and great, rich and poor, free and bond, to receive the dollar mark in their right hand or in their foreheads. When you fall into the sin of vot-

ing for capitalism don't be discouraged, but confess it at once, believe it given, and get up and vote for So cialism next time. Capitalism has blinded the eyes of

men, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, that Bocialism is inevitable.

Capitalism is the curse of the earth, and ignorance is the darkness and curse of the working class, and the wicked works of ignorance. wicked works of ignorance are the punishment of that class.

The fool hath said in his heart: There is no Socialism. But the spirit of greed driveth the capitalist to self-destruction, and the spirit of Love liveth in the hearts of the workers and will make them free.

When the hour of temptation will come, not every one who will say unto us: Comrade, Comrade, will enter the voting booth and vote for Socialism, but only those who have learned the lesson of class consciousness.

How can a man preach Christianity and op-pose Socialism? Verily, Christians who op-pose the emancipation of labor from wage slavery have Christianity in their heads, but their hearts know nothing of it.

The capitalists shall cast their silver in the The capitalists shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to destroyed, what can liver them from work, it shall not satisfy their the greedy do? souls, neither shall it fill their bowels.

He that made all things made also the So-cialist to work in the vineyard of humanity and to pave the way for peace on earth and good will to all men.

From the end of the earth arises the cry of the oppressed: Let us vote for Socialism and bolish the system that makes masters and

lde is the gate and broad is the way that light to all who are in the capitalist darkness.

Be of good cheer, for the promise of Socialthere be which go in thereat; but ism is made unto you, and to your children,
the tall who are after off in the dungsome of



Woe unto you scribes and Fharisees, hypocrites! for you devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

Woe unto you. scribes and Pharisees! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the civild of hell than yourselves. Mathew XXIII

Prepare the way, for the Co-operative Com-

monwealth is nigh. Let not your heart be troubled. There will be many mansions under Socialism.

He that shall endure to the end shall go into the freedom of Socialism.

Ye capitalists, judge not the Socialists that ye may not be judged yourselves some day.

in the spirit Many a Socialist, like the prophet, is not without honor, save in his own country, or in

his own house.

There is no working class party but the So-cialist party, neither is there salvation in any gospel but the gospel of Socialism.

The kings of the earth set themselves, and the rulers take counsel together, against the rise of the workers through Socialism.

Do not put the light of Socialism under a bushel, but on a candlestick; and it giveth light to all who are in the capitalist darkness.

Better is the workingman that walketh in the way of Socialism than the capitalist that piles riches upon riches and heedeth not the

That which is born of capitalism is in the images. But the defenders of capitalism workesh, but that which is born by Socialism is ship the graven image of the dollar and the golden calf of profits.

> And now the ax is laid unto the root of the tree of capitalism. For it has not brought forth good fruit, and therefore it will be hewn

Think not that the Socialists have come to destroy mankind: they have not come to destroy but to fulfill the thousand year old longing of the working class for freedom.

No man can serve two masters; for either he will hate capitalism and love Socialism, or he will hold capitalism and despise Socialism. Ye cannot serve Socialism and mammon.

The capitalist politicians who pretend to lead the working class out of the wilderness of cap-italism into freedom are blind leaders of the blind. And if the

Ernist Unturna

The wise Socialists keep their oil burning in their lamps and in the lamps of their neighbors and prepare to be ready for the coming of the Co-operative Commonwealth, which may come as the thief in the night and surprise the capitalists in the morning.

weak and to crush the homeless, and to coin the blood of children and women into cold gold; but out of the ashes of the tortured has arisen the movement that will avenge them and banish the ghouls of mammon from the carth.

The capitalist pharisees come and ask the

down and cast into the fire.

Blezsed is the man that walketh not in the counsel of the capitalists, nor standeth in the way of the capitalist politicians, nor sitteth in the seat of the capitalist judges.

And it shall come to pass that Socialism will failfill the word of the prophet: "They will build houses and live in them. They shall not build houses and another inhabit. They shall not plant and another eat. They shall enjoy the fruits and labor of their own hands."

And behold, certain of the scribes say within themselves: The Socialists are blasphemers. But the Socialists, knowing their thoughts, will say: Wherefore think ye evil in your hearts? For whether is easier to say: Thy sins are forgiven thee, or, Arise and be free?

Blessed are ye. Socialists, when men shall. The light of Socialism is like unto a treasure. In the life of every honest man there comes revile you and persecute you, and say all man-hid in a field. And when a man findeth it, he an hour when he sees the justice of Socialism ner of evil against you falsely, for the sake of gooth forth for joy thereof, and selleth all he and when the question arises in him: Shall I has, and devoteth his life spreading the light.

Like Jesus, Socialism has come to set a man at variance against his father, and the daughter against her mother, and the daughter against her mother, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes in his own household.

Capitalism has caused men to walk over the most and to could be a county and to county and the county an

ers of the world from the laws of capi-

The Socialists are the salt of the earth: but if the salt have lost its revolutionary essence, wherewith shall it be salted? It is thenceforth good for nothing, but to befog the minds of the workingmen, even as the words of the capitalist politicians. Teach ye therefore the class struggle and the abolition of the capitalist working.

"I can be a Socialist and not unite with the Socialist party," says the in-dependent man. Are you sure? Is it not written that whosoever is not with us, is against us? Why then do you

stay outside of the communion with

your fellow Socialists? Is it not that you are afraid of the opinion of capi-talist neighbors? If you are, a So-

talist neighbors? If you are, a So-cialist, you cannot do your duty prop-erly, unless you become a member of the party, help to support it, and assist in its active work. If you stay pas-sively outside, you let others do the work that you should be doing your-self. Some people like Socialism, but want others to bring it to them on a platter. Do you belong to that class?

tion of the capitalist system.

weak and to crush the homeless, and to coin the blood of children and women into cold gold; but out of the ashes of the tortured has

will Socialists to show them a sign from the Socialists to show them a sign from the Socialist heaven. But we say to them: When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather, for the sky is red and lowering. Oh ye hypocrites; ye can discern the face of the sky, but can ye not discern the signs of the times? times?

The Socialist agitator goeth out to sow. And when he soweth, some seeds fall by the way-side, and the vultures of capitalism come and hearts? For whether is easier to say: Thy sins are forgiven thee, or, Arise and be free?

Many will say to us in that day: Comrades, Comrades, have we not prophesied of Socialism in your name, and in your name driven out capitalist devils, and in your name made wonderful speeches? And these will we profess unto them. We not seem to the sun of capitalist reasoning falleth on them, they are scorched and wither away.

A Socialist's Confession of Faith

By ERNEST UNTERMANN

The origin of the Universe is unknown to the inhabitants of the earth. Neither religious belief of any sort, nor scientific research, have so far been able to give an intelligentiand satisfactory explanation of the first causes of creation. The majority of mankind are either blind believers in some church dogma, or equally blind believers in some scientific dogma. A few are believers in nothing.

No man who is honest with himself and who has a passionate longing for truth upon this subject, can be satisfied with either of these three mental attitudes. Religious dogma, scientific dogma, and agnosticism are alike in their utter helplessness. They leave us in darkness and despair, whenever we lift our thoughts to matters beyond the human sphere. All three of them are evidences of undeveloped thought.

Religious dogma is a survival of the childhood of the race, when man bowed in fear and superstition to the unknown forces of nature, and endowed them with human names and qualities. The Manitou of the North American Indian, the Zeus of the Greek, the Jupiter of the Roman, the Jehova of the Jew, and the God of the modern Christian, are all the result of the same feeling of impotence in the face of the elements of nature. They bear the visible marks of the human hand, and clearly testify to the fact that God was made in the image of man, not man in the image of any God. They are fit subjects for the romantic and ignorant imagination of undeveloped races or of the children of more advanced nations. They are nothing but the heroes of fairy tales by which nations satisfy their religious longings. Up to a certain stage of mental development, they perform a useful service, by keeping a dim light of higher aims burning in the minds of men. But the mature minds of deeper thinkers do not find any rest nor any inspiration in those idols, and demand a new and better foundation for their march toward godhood.

Agnosticism is a reaction from religious superstition to the extreme of fearless, but barren defiance. It is cold and indifferent in matters looking beyond life on this globe. It banishes all warm and hopeful longing for a future existence in other than earthly substance, and impatiently brushes aside the ever recurring demand of the I for recognition beyond the terrestrial body. Agnosticism breaks the chain of superstition and fear, only to lock the mind up in another and colder cage, labeled unprogressive defiance. It puts out even the dim and flickering longing of the savage, and forever ties man to the plane of the animal kingdom. Life on earth has no meaning to the agnostic save as a chemical process without purpose and reason, the end of which is disintegration and eternal oblivion.

Midway between these two stands the scientific dogma, which endeavors to establish scientific explanation of the question: Whence are we? in order to thus arrive at a solution of the question: Whither are we going? Its beginning and end is hypothesis. It sneers at religious superstition, but offers in its stead nothing but a doubtful theory, which it defends with an assumption of dignity and wisdom ulterly out of proportion with the value of the diet it has prepared. Comparing all the best thought of the scientists who have touched en the question of first causes and final ends, we do not find one word of cheer for the struggling soul which refuses to give up its right to perpetual existence. From the nebular hypothesis to the world cataclysin, that is the first and last word of scientific dogma, little better than the curt and brutal verdict of the agnostic.

But man's strong mind is not danged by either religious idols, scientific doctrinairism, or agnostic quietiam. It turns to its own unlimited resources and seeks in itself the solution, which religion, science and agnosticism have attempted in vain. It takes the enthusiasm of the religious devotee, the methods of the scientific explorer, and the objective calmness of the agnostic, and sets out by itself to solve the riddle of its existence. It finds a clue in the mystic promises of the various religious, in which it sees the expression of a distinct tendency of human nature. It finds another in the work of such men as Darwin, Spencer and Huxley, without accepting the conclusions which they derived from their studies. And it finds a trace of greatness even in the courage of the agnestic who lives a useful life without the slightest hope of reward for his labors.

- It is immaterial to me that I cannot solve the question of first causes and ultimate destination with our present store of human knowledge. I find encouragement in the fact that from dimmest antiquity to present times a spark of higher hope has been glowing in the hearts of men, regardless of race, color and education. I find another evidence of future life in the facts of evolution, which generations of human research have collected. These facts speak a language so plain to me that I cheerfully and confidently devote myself to the further development of my own individuality and that of mankind. If a supreme being created this world in the beginning, and then left us to ourselves, because we refused to submit to a divine tyrant, so much worse for him. We have managed to struggle along without his help so long, and can also rise higher without him in the future. If, on the other hand, we have developed from a protoplasm to our present advanced stage, there is so much more reason to expect that we shall develop equally high in the eternity to come, by the same means that have brought us thus far.

. In the light of past history, our present life appears to me as a passing phase in the struggle between matter and mind, or as some would have it, between differentiated kinds of matter. This struggle has been accompanied by a gradual victory of mind over matter. Out of the feud between herce animals and the still flercer-elements, man, almost defenceless at arst, has by the power of his mind risen supreme over the beasts of the wilderness, and is gradually bridling the elements of nature. He has risen supreme over the animal kingdom in the struggle for existence, and is now engaged in the struggle of man against man, and of man against nature, in the effort to eliminate from his environment all obstacles to the development of his mind to a still higher plane.

Capitalism cannot create an environment, in which all human minds can develop to full power. It is founded on the enslavement of the majority of minds in the material service of a small class of greedy and hoggish interacts. These capitalist minds must first be shorn of their political and economic power, before a new system of economy can be inaugurated in which all bodies can develop harmoniously and furnish a strong and beautiful basis for all minds, on which to co-operate toward the solution of the problem of life.

Cocialism, therefore, demands the abolition of capitalism and the inauguration of the Cooperative Commonwealth. It is simply a means to lift the physical man to a plane where he can exert his powers of mind to the utmost for the conquest of his material environment.

In order to take this step toward a higher life, the Socialist mind must first triumph over the capitalist mind. This work must be accomplished by the struggle of the working classes against capitalist oppression. The victory of the working classes opens a new-era in the conquest of matter by mind. It sets the human mind free to begin the conquest of death in earnest, and will end in the victory of the collective human mind over terrestrial environment. In the course of this struggle, we shall come nearer to the solution of first and final questions. But this step, the same as the conquest of capitalist environment, must be the work of man. The salvation of the human race must be the work of the race itself.

This accomplished, the next step will be to bring the human mind in touch with other minds on other planets, by the same scientific and natural means which saved the race from material disintegration. The elimination of obstacles to life on earth must be followed by the elimination of like obstacles from our solar system. Just as we must find means to oversome death in any form from terrestrial causes, so we must also devise means to avoid world cataclysms. In the process of this tremendous evolution, we shall naturally learn the formulas of creation, which will make new life as well as past life a matter of scientific processes within our control. If evolution can reach this exalted stage, and I cannot see any plausible reason why it should not, we shall also know what became of other minds that lived in the flesh before us, and find means to communicate with them.

In the dim eternity of future ages, I can see the collective mind of our solar system seeksistance of other collective minds in other solar systems, to continue the course of m, to fathom the riddles of whence and whither, and to make Mind the master of

QUESTIONS == '= AND == '=== ANSWERS.

Editor Appeal to Reason.

What is the position of the Socialist party regard to the American Protective Association

The Socialist party declares religion to be a private matter, while the A. P. A. concerns itself with a cruzade against the Catholic re-ligion. The A. P. A. is anti-Catholic, the Socialist party is neutral in religious matters. Only when religious seeks form political parties and oppose the Socialist party to we Socialists oppose those circical parties, the same as we oppose any other capitalist party. But we do so, not on account of their religion but of their

Editor Appeal to Reason.
What does the term "proletarian" mean?
INQUIRER.
A proletarian is a member of that class of cople, who have no other means of making a living but the sale of their labor power to the owners of the means of production. This includes intellectual proletarians, such as pro-fessors, clergymen, teachers, clerks, bookkeep-ers, etc., and manual proletarians, that 1s, wage workers, farmers, tenants, and indirectly also the small farmers who till their own little farm and are forced to live on what the capitalists leave them from the proceeds of their

Editor Appeal to Reason.

1 have read in your paper the terms "bour reolate," bourgeois," and "hourgeoise." How are they prenounced, what do they mean, and why do you use them in preference to plain English terms READER

Pronounce "boorzho-awzy," "boorzho-aw, and "boorzho-awz." Bourgeoisie was the term applied to that part of the French people who were neither nobles, nor workingmen. Later t became an established custom to apply this erm to all European capitalist classes. It sigerm to all karopena capitalist classes. It sig-nifies, therefore, capitalist class. But our En-clish "capitalist class" does not express the idditional sense of "unprogressiveness" im-biled in the term "bourgooisie." A bourgoois a a male member, a bourgooise a female memof the bourgcoisie. These terms are firmestablished in the Socialist literature of all ountries. For this reason, we use them occu ionally in articles written for this paper, in rder to make American readers familier with hem. Just as every other new movement coins its own terms, so has Socialism created new terms of its own, and in using there we nake it plain to the world that we are a diinct and independent part of society ise of such and similar terms is a part education which the study of Socialism carries with it, and tends to enancipate the minds of the working men from the induence of the cap-

Editor Appeal to Reason Editor Appeal to Reason. How does Socialism propose to recompense the small property holder, the worker who has a home and a few hondred dollars. If permitted to retain his "swings," will his few hundred be exchanged for necessities until changed.

Socialism will not deprive the small property owner of his little holdings. On the centrary will secure him in the pessession of his lit-e home and wealth. The better situated le home and wealth. The letter situated ange worker, the little house owner, the small farmer, will all be left in possession of their "property" and secured in this possession for life. That is more than is done for them to-day. Under the capitalist system, the fear of losing their little holdings is haunting these men day and night and making their lives mis-erable. What Socialism aims at is to secure everybody in the possession of the things he actually needs and uses. But Socialism will confiscate the millions of acres of land now held out of useful production for no other pur ose but speculation on a "rise." It will cor-crate the great means of production now in the hands of the trusts, the railroads, mines, actories, and great land grants, and turn ver to the mass of the people who will them and own them in common. The little money savings of the workers will be exchang-able for labor checks, and during the time of ansition, until the Socialists can arrange better medium of exchange, their money will be good the same as today.

Editor Appeal to Renson.

Why do the Socialists endorse the views expressed in the Communist Manifesto? If it is a
Socialist manifesto, why was it not called so?

A SUBSCRIPTER.

The introduction of the Communist Mani-

"When it It says: esto explains the reason. was written, we could not have called it Socialist manifesto. By Socialists, in 1817, were understood, on the one hand, the adherents of the various utopian systems; Owenites in En-gland, Fourierists in France, both of them al-ready reduced to the position of mere sects and gradually dying out; on the other hand, the most multifarious social queaks, who, by all manner of tinkering, professed to redress, without any danger to capital and profit. all of social grievanees; in both cases, men outside the working class movement, icoking rather to the educated classes for movement. - and Whatever portion of the working clashad become convinced of the insufficiency of the necessity of a total social change, that por then, called itself Communist. Socialism in 1847, a middle class movement, Communism a working class movement. Social on the continent at least; "respecta ble." Communism was the very opposite And as our notion was, from the very beginning, that "the emancipation of the working class must be the act of the working class it-self," there could be no doubt as to which of the two names we must take.

Socialism and Marriage.

Editor Appeal to Reason.

As a subscriber to your paper, I ask you to state the Socialist's view of marriage. Is there any foundation for the savage attack of Faffier Sherman on Socialism?

SUMNER T. MARTIN. Sellaire, Ohio.

As to the position of the Socialist party on

marriage, it is precisely and clearly stated in that historical document, the "Communist Manifesto," written by Karl Marx and Fred-"Abolition of the family! Even the most radical flare up at this infamous proposal of

the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeolsie. But this state of things finds its com dement in the practical absence of the family mong the proletarians and in public prostitu-

The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention. and to rescue education from the influence of

the ruling class. The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child, become all the more disgusting, as, by the action of modern industry, all fairly ties among the proletarians are torn asunder, and their children transformed into treated simple articles of commerce and instruments I think. of labor.

But you Communists would introduce community of women, screams the whole bour-

geoisie in chorus.

The bourgeois sees in his wife a mere ment of production. He hears that the instruments of production are to be exploited in to fight again; but it can cure the disease at common, and, naturally, can some to no other conclusion than that the lot of being common it fully 100,000 times.

For the rest, nothing is more ridiculous than the victious indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prosti-tutes, take the greatest pleasure in seducing each other's wives.

Bourgeois marriage is in reality a system of wives in common, and thus, what the Communists might possibly be reproached with, is that they desire to introduce, in substitution for a hypocritically concealed, an openly legal-ized community of women. For the rest it is self-evident that the abolition of the present system of production must bring with it the ing from that system, i. e., of prostitution both

ublic and private."
Frederic Engels, in his "Origin of the Family. Private Property, and the State," says:
"We are new approaching a social revolution,
in which the old economic foundations of monogamy will disappear just as surely as those of its complement, prostitution, Monogamy of its complement, prostitution. Monogamy ble wealth in one hand—a man's hand—and from the endeavor to bequeath this wealth to he children of this man to the exclusion of all others. This necessitated monogamy on woman's, but not on the man's part. I Hence this monogamy of women in no way hindered open or secret polygamy of men. Now, the impending social revolution will reduce this whole care of inheritance to a minimum by changing at least the overwhelming part of permanent and inheritable wealth—the means of production—into social property. Since monogamy was caused by economic conditions will it disappear when these causes are abol-ished? One might reply not without reason; not

only will it not disappear but it will rather be perfectly realized. For with the transformation of the means of production into collective property, wage labor will also disappear, and with it the proletaniat and the necessity for a certain, statistically ascertainable number of women to surrender for money. Prostitution disappears and monogamy, instead of going out of existence, at last becomes a reality—for men also.'

"What we may anticipate about the adjust-ment of sexual relations after the impending downfall of capitalist production is mainly of a negative nature and mostly confined to ele-ments that will disappear. But what will be added? That will be decided after a new generation has come to maturity; a race of men who never in their lives have had any occaaton for buying with money or other economic means of power the surrender of a woman; a race of women who have never had any occa sion fer surrendering to any man for any other reason but love, or for refusing to surrender to their lover from fear of economic consequences Once such people are in the world, they wil not give a moment's thought to what we today believe should be their course. They will fol-low their own practice and fashion their own public opinion about the individual practice of every person-only this and nothing more.'

*************** Bars the Socialists

"Wilkesbarre, Pa., Feb. 7 .- Pres-"ident Judge John Lynch of the "ident Judge John Lynch of the "Luzerne county courts today re"fused to recognize the Socialists "as a party. He claims that their "charter is not in accord with the "sentiments of this government." While he did not condemn the "party he systained all chiestims." "party, he sustained all objections to placing their candidates on the

An Interesting Story.

The story of the discovery of Vitae-Ore, the peculiar mineral remedy now being so widely advertised and talked about in the public press, as told by Prof. Theo. Noel, the man whose pick, while delving deep in the hills of the southwest, first brought it to light, is one of great interest to all who read for knowledge of great interest to all who read for knowledge and profit. It is given in full detail in the 64-page booklet. "Vitae-Ore," issued free by the Theo. Noel Company of Chicago, whose large advertisement will be found on page seven of this issue.

This mineral, a magnetic ORE, is a subtle combination or blending of elements, a forma-tion peculiar to the locality of its discovery, as but the addition of hydrogen and oxygen addition obtained by mixing the ore with wa-ter—to make it a most powerful and effective remedy, as hundreds of the readers of this paper have found it.

The offer made by the company to the subscribers and readers of this paper, is almost as remarkable as the Cre itself. They do not ask remarkable as the Cre itself. They do not ask for cash, but desire each person to use the Ore for thirty days time before paying one cent and none need pay unless positively benefited. The offer, which is headed, "PERSONAL TO SUBSCRIBERS," is certainly an original one and can be read and accepted with profit by every siling person. The company is withhis every ailing person. The company is reliable and will do as they agree.—Adv.

****************** Give the Devil His Due.

tion.

The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

But, you will say, we destroy the most hallowed of relations, when we replace home education by social.

And your education? Is it not also social and determined by the social conditions under and determined by the social conditions under their you educate, by the intervention direct or indirect, of society by means of schools, etc.

We have noticed that a large me up. I am just as vigorous as when a boy and you cannot realize how happy I am."

"Dear Sirs:—Your method worked beautifully. Results were exactly what I needed. Strength and vigor have completely returned fully. Results were exactly what I needed. Strength and vigor have completely returned fully. Results were exactly what I needed. The papers will do in the future unto us as our own, and hope that other papers will do in the future unto us as they wish us to do unto them. APPEAL TO REASON.

All correspondence is strictly confidential, mailed in plain, sealed envelope. The receipt is free for the asking and they want every man to have it.

Rheumatism

Else No Money Is Wanted.

Any honest person who suffers from Rhoumatism is welcome to this offer.

I am a specialist in Rheumatism, and have treated more cases than any other physician, I think. For 16 years I made 2,000 experiments with different drugs, testing all known remedies while searching the world for something better. Nine years ago I found a costly chemical in Germany which, with my previous dis-

overies, gives me a certain cure. I don't mean that it can turn bony joints in-

to all will likewise fall to the women.

If has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments of production.

If they 100,300 times.

I know this so well that I will furnish my point aimed at is to do away with the status of women as mere instruments of production. an order on your druggist for six bottles Dr. Shoop's Rheumatic Cure. Take it for a month at my risk. If it succeeds, the cost is only \$5.50. If it fails, I will pay the druggist my-

self-and your mere word shall decide it.
I mean that exactly. If you say the re are not what I claim, I don't expect a penny from you.

I have no samples. Any mere sample that can affect chronic Rheumatism must be drug-ged to the verge of danger. I use no such drugs, and it is folly to take them. You must get the disease out of the blood.

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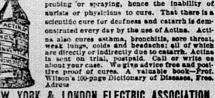
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ing of the word, profuse, sounty or painful or growths. Assess mothers of sale-faces laint that you can soon make your despite wall ir use does not matter, whether she is a child or ung lady. I have not space for paticulars has is conflictfully. I wish is sell you selling—tall others.

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large small weak organs to full size and vigor. Simply send your name and address to Dis-Knapp Medical Co. 907 Hull Bidg., Detroit. Mich., and they will gladly send the free re-ceipt with full directions so any man may eas-ily cure himself at home. This is certainly a most generous offer, and the following extracts taken from their daily mail, show what men

think of their generosity.
"Dear Sirs:—Please accept my sincere thanks for yours of recent date. I have given you treatment a thorough test and the benefit has been extraordinary. It has completely braced

The Mission of JESUS and SOCIALISM

(By J. Stitt Wilson.

I want a thoughtful word with the people who read this article who may belong to any to death by this awful process." of the Christian churches.

There are millions of men and women in opinion.

of the lives of the millions of American toilers. I refer to the Socialist movement.

it. What is true of the clergy is true of the that these conditions shall be abolished? Jesus

Now it is not my purpose to make any attack upon you for this attitude. What I wish to do is to suggest to you possible reasons why Christians should be Socialists. It may be you have never thought of these reasons before.

I would reason with you from your standpoint. I was raised myself in the church. "I am familiar with your literature, your ways of thinking, your approach to world-problems. I am acquainted with your doctrinal differences. I am conversant with the great purposes of the churches. I am not ignorant of the central concepts of historic Christianity.

Perhaps all persons of all the churches will agree with the statement that the main purpose of Christianity is stated in the words of Jesus when he came to Nazareth and announced his mission to the world. I take it that his mission is your mission. And what did he declare to be his mission? He said:

"The spirit of the Lord is upon me, because he hath annointed me

- "1. To preach the gospel to the poor.
- "2. He hath sent me to heal the broken
- "3. To preach deliverance to the captives.
- "4. And recovering of sight to the blind. To set at liberty them that are bruised.

It would take too long to expound this mission of Jesus, which I take it, is your mission, possible for a great state to not only neglect as his professed followers. We might find that "to open the eyes of the blind," but to actually when we came to explain each part that we would differ on many points, no matter how little ones? Can you turn your sentiment and kindly tolerant we were.

But this much at least is certain, that this mission of Jesus has some great significance to the poor people; to the broken-hearted, cabined, held down-captive, by anything. He came to make men free. And the whole mission as stated in this-one of the most wonderful utterances in human history—is one of mercy, of help, of assistance, of effort, to various forms of human suffering. He says: "I came to set at liberty them that are bruised." Is this your mission as a Christian clergyman, or as a Christian layman? I take you at your word. ple out of this oppression, and he started the Yes. Your business is to help the poor, the man Moses to do that task. And when Moses bound, the captive, and to set at liberty the

Is it necessary for me to prove from long sta tistics, and quotations, and reports, that our land is full of very poor people; that half of our people are propertyless; that multitudes of our laboring populations are practically "captives" in our great industrial centers; that thousands upon thousands of the people are being brutally bruised; that little children cryto a seemingly unheeding world for pity that never comes? Do I need to prove this? Is not bruised and wearled forms everywhere? Canyou not find it beneath the shadow, or within clalism you will find that it is the only proa stone's cast of your own church?

The bruised ones! How bitter their cry! I the social and economic plane. in the state labor report that there are 19,225 in the whole program of Jesus as announced, little children in the great state of Illinois, toil- than I have intimated above. But it means, ing their young lives out in factories, sweat- at least, what I have suggested. Any Chrisshops, stock-yards, and stores.

There are 7,605 little ones in the one state of North Carolina in the cotton factories alone. One of the southern labor commissioners says: "I talked with a little boy of 7 years who

A CORKER,

But Not Much of a Pastor.

There was an old clergyman in Central New York state some years ago who was a very powerful speaker but whose private life was by no means exemplary. Some of the more outspoken of his parishioners were in the habit of tens of thousands of little ones, and make it possible to onen the even of the blind and

tell their patients not to drink either, yet who use one or the other themselves. But sometimes it knocks even the doctor out and he has to quit Old King Coñee. A physician of Wasioja, Minn., says: "I was a liberal user of coffee from my youth and my health broke down while at college in 1880, at 25 years of age, but I continued to use coffee until 1898, but I continued to use coffee until 1898 alphabetes insini
left to your sincere purpose a rational program. Read our platform and principles. Come to the ballot box and vote with us. You will never again have such a chance to tilt the beam of a world's balance to the real Kingdom of Rightalthough I was nervous and suffered constantly from a condition known as diabetes insipidus, a condition that is well known to be due
to nervousness. My weight was below par and
no diet or tonic medicines were sufficient to restore my vitality and strength.

"In 1898 I became suspicious of coffee and I
broke off the habit by taking up Postum, Since
that time my nerves have become strong and

worked forty nights in Alabama, and another at 6 years who had been on the night shift eleven months."

3

This is but a hint of the whole tragic story of child labor in America. The Washington Post, commenting upon child labor in the South. says: "The average life of the children after they go into the mills is four years. It would be less cruei for a state to have children put to death than it is to permit them to be ground movement. Its title is "The Ancient Lowly,"

Think of the beaten, tired, wasted, worn lives of the 5,000,000 women toiling in our industrial America who are seriously devoted to their re- centers. We are not accustomed to being ligious life in the Roman Catholic church and moved at the sufferings of men-but think of in the Protestant sects. You are called Chris- how stunted, limited, hampered, deadened, and tians, whatever your various differences of degraded the lives of millions of our brothers are under the power of the modern social con-

I ask you:

ers. I refer to the Socialist movement.

Up to date the majority of the Christian priests and preachers are either indifferent to this great movement, or decidedly opposed to no plan, no social program, no ray of hope said he had "good news" for the poor. Have

> There are more broken-hearted people in America because of the brutally unjust conditions than from any other cause. Every priest, preacher, and religious worker who actually comes into contact with the poor, must see that thousands upon thousands of the poor are being crushed into dumb despair by the present industrial injustice. And your Master said that he came "to heal the broken-hearted." What have you to offer as healing to these? Have you some cold comfort, or just a glad hand, or have you a real, vital, practical program that will abolish conditions that are breaking the hearts of the people, and coining their blood into gold?

Illiteracy! Ignorance! The state commis sioner of labor for Illinois, runs up the count of the children-19,225! He complains officially of the illiteracy of these little ones. They are growing up in ignorance, and yet forced to fight for bread with the brains of trust magnates and coal barons! And your Jesus said he came to "open the eyes of the blind." That might mean "to give to all the little ones coming into the world the very best education that civilization can provide." Did you think of that? What do you propose? Should not the "6. To preach the acceptable year of the humane sentiment of your Master find expression in a rational program for social recon struction in this age which would make it im beat out the light of the eyes of 19,225 of its the purpose of your Master into a political and social program that will stop this?

In short, have you a plan for "setting at liberty the bruised," equal to the plans of the broken-spirited; to the people who are in bonds, great trust makers, and coal magnates, for "bruising the people?"

It is said in your Bible that long ago a race of people were forced to hard labor, with rigor and distress. And it is written in that Bible that lies on your pulpit in your church, that God heard their cry and saw their oppression. And it is stated that God started out to look for a man to help him get these suffering peogot down to those people, he had a great social program for their deliverance. He didn't whine. He didn't say, "Poor fellows, this is too bad, but it has always been thus. Let me comfort you-with words." No ,he said: . "Get up on your feet. We cross the Red Sea. We start for a land flowing with milk and honey." And they got up and made it. Have you a social program for the suffering under the galling oppression of modern plutocracy?

Your purpose, if it is the purpose of Jesus is the vast humane purpose of every sane huthe street full of it? Can you not see the man being. And now I say to you that if you will study the principles and program of Sogram adequate to accomplish your purpose on

I will grant you that there is infinitely more tianity that neglects the vast field of social suffering, or treats it with petty alms, and sentimental tears, is purely a counterfeit of the original idea and purpose of Jesus.

What do you think?

In the conviction of millions of people today outside of the churches, and professing no allegiance to Christ, there is a program that is actual "good news" to the poor; that will heal the hearts broken by the woes of poverty in it possible to open the eyes of the blind and outspoken of his parisalioners were in the hab-it of remonstrating with him regularly about this and his reply invariably was "Don't do as I do, do as I tell you to do."

It is so with a great many physicians. There are hundreds of medical men who fully under-stand the folly of drinking coffee and tea, who tell their patients not to drink either, yet who tell their patients not to drink either, yet who tell their patients of the themselves. But some,

The crisis of centuries is at hand, and Socialism holds the key to the world's deliveration with the major that time my nerves have become strong and well and my weight has increased about 20 pounds. Well boiled it is a delicious, healthful drink, heavy with strength and muscle making qualities." Name turnished by Postum Co., Battle Creek, Mich.

Even if your physician does drink coffee, you had better do as he tells you to do. Give postum a trial. That's the easy way to shake off coffee and get well and keep well.

The crisis of centuries is at hand, and Socialism holds the key to the world's deliveration. The first but tried to go this account when a friend induced me to try Grape-Nuts. I will say frankly I did not are for it at first but tried it two or three times and then found myself beginning to enjoy the crisp, nutty flavor.

The food has changed the order of my life, I carry it for lunch every day now. The color has come hack to my cheeks and lips and I have no more headaches or nervous spenis.

"I had almost concluded to give up teaching on this account when a friend induced me to try Grape-Nuts. I will say frankly I did not are for it at first but tried it two or three times and then found myself beginning to enjoy the crisp, nutty flavor.

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"The food has changed the order of my life, and the move and cross.

"I had almost concluded to give up teaching on this account when a friend induced me to try Grape-Nuts. I will say frankly I did not are for it at first but tried it two or three times and then found myself beginning to enjoy the crisp, nutty flavor.

"The food has changed the

The Ancient M M Lowly.

W. H. Lowdermilk & Co. of Washington, D. careful and painstaking investigation of many rare old documents and some slabs, which give new and often starting information on the character and extent of ancient labor or ganizations

The burden of the whole work is summarized in these words: "We shall submit that the re-ligion of Jesus, planted by a manual laborer basis of hope upon which labor movement of our own and forming the And there is a great movement spreading ditions.

with tremendous rapidity in America which has for its avowed purpose a vast betterment of the lives of the millions of America tall. Lask you.

And there is a great movement spreading ditions.

Stands the great labor mement of our own time, has been severely straked, stamped as a calamity, trodden under foot, notwithstanding the lives of the millions of American tall. Lask you. power that openly struck the first well or-

> The author has bent to his work with the conviction that "whoever writes up the poor man, must hold in contempt all allurements of policy and rise to the majesty of Truth." and has adhered to this standard to the best of his has adhered to this standard to the best of his knowledge. Students of ancient society and Socialist readers will find this work extremely suggestive and full of documentary evidence of great value. This evidence is presented in such a way as to furnish abundant proofs of the deepseated antagonisms that have rent soclety in twain ever since the advent of private property. Especially the passages relating to the organizations of the ancient Christians are

thor calls trade unions, used religion as a cloak employes who enjoy the 8-hour-day; to propagate their ideas, and were voting un-ions. They used their franchise to vote for la-lerand's ministry. bor commissioners who guaranteed them em-ployment in public service. This point the author establishes beyond dispute.

they voted as a class to obtain work from the public department of labor, they were simply the prototypes of the modern independent labor parties. There is no evidence to show that they aimed at the conquest of the political power, for the purpose of abolishing the system of private property. Therefore they were not Socialist unions. All that the author establishes is that almost a thousand years before Christ, the fight against the ruling classes. fore Christ, the fight against the ruling classes was already carried on by the exploited classes. And for this much he deserves full credit,

Those ancient organizations could not be So-cialist unions, for the simple reason that they could not elect men of their own class to office in the ancient states. They could only vote for members of the privileged classes. Even the Solonic "dispensation," which the author celebrates as the basis of ancient "Socialism." did not give to the lowest classes the right to hold office. It abolished debts and liens on the persons of the debtors. But at the same time persons of the debtors. But at the same time I.ondon, it amended the constitution by dividing all citizens luto four classes, according to their property in land and its yield. Only members of the first three classes could hold office, and the member highest offices were filled by the first class. The fourth class had only the right to speak Mr. Bel and vote in the public council. From this it is evident that the Solonic dispensation was by to about no means in favor of the exploited classes but the unit no means in favor of the exploited classes, but the union rather in favor of the possessing classes.

The ancient labor organizations, therefore, had no means of emancipation. They had no armed power to oppose the Roman cohorts, and whenever they resorted to force, as in the re-volt of Spartacus, they necessarily succumbed. And as they had no political franchise which enabled them to conquer the political powers Center for their own class, they could only alleviate votes. their condition by a communism in the dis-tribution of products. Communism in production, or Socialism, was out of the question, so long as the masters held control of the land and the political power. We must therefore, take exception to the statement of the author, that Socialism was established in certain parts of Southern Italy before the Roman conquests.

A close investigation of this point would probably reveal the fact that the southern tribes of Italy lived under the constitution of the maternal gens, and had, for this reason, no intical, or in economic life, is the competitive one." This view is directly opposed to the exhaustive evidence of gentile organizations on the basis of maternal lineage, collected by Morgan, Cunow, and Kowalewski, and the author offers no proofs that shake the results of he investigations of those men.

If the author had taken as much pains in

studying Morgan's exhaustive work, as he did in unearthing the ancient trade union inscriptions, he would have found an explanation why every one of those ancient habor organiza-tions had a "burfal attachment," and why wo-men were held in high esteem in them. He would also have found an explanation for the

APPETITE COAXING

Not Necessary When Proper Food is Used.

and even the sight of food is nauseating. Stomach and nervous ills of all kinds soon come and the body is left without nourishment.

per grains prepared in a natural, scientific manner and the flavor is delicious. The case of a schoolma'am of Cedar Mills, Minn., is interesting. She writes: "I used to go without lunch many a day, not finding it tasty. In consequence I usually had a severe headache before the afternoon session was over and felt nervous and cross.

fact that each had a patron god, and that the Read TRUTH ABOUT SOCIALISM. It shows the way to fact that each had a patron god, and that the relations of the sexes in them were freer than those sanctioned by the codes of the ruling classes. In fact, he would probably have found that those ancient labor organizations sought to revive, in another form, the equality and community of the maternal gentes.

For these reasons, we must also decline to join in his cry to go back to that "pure, sweet loving, self-supporting Socialism outlined by tribution to the history of the ancient labor the great law of Solon." As we have shown, movement. Its title is "The Ancient Lowly," the Socialism of Solon spelled "Privileges to and the author, C. Osborne Ward, has made a the possessing classes." No. Our cry is: careful and painstaking investigation of many "Forward, to the Co-operative Commonare old documents and some slobe which we'll." ery is:

FOREIGN NOTES

By AGNES WARRFIELD

In Floridsdorf, near Vienna, Jan. 21, the Socialists defeated the Christian Socialists in the common council elections

Berlin Vorwaerts for Dec. 11, 1902, to Jan. 11, 1903, reports the election of over 314 Socialists to the common councils of 157 towns of Germany.

The Volksstimme (The Voice of the People), the daily Socialist journal of Chemnitz, has published full returns of the great successes in the legislative elections, showing that there are now 100 Socialists in 17 of the 24 state legislative. Islatures of Germany. The Socialists of Durlach, Baden, have wor a great victory. Their ticket for the third class received 500 votes, while the two opposi-

tion tickets had only 240 votes in all. The Socialists now have 24 out of 28 members of the third class in that common council. The French minister of the navy, Pelletan,

the organizations of the ancient Christians and highly interesting, and cannot fail to destroy the current prejudices in regard to the mission and origin of Christianity.

Those ancient organizations, which the autremost the current prejudices in regard to the mission and all navy works outside the harbors. There are now two classes of French government are now two classes of French government. adopted in the telegraph and postoffices in Mil-

In Kreuzburg, O.S., a chaplain sentenced for less majesty has been condemned to two must make decided reservations against the indiscriminate use of the terms "Socialism" and "Socialist" in connection with those ancient labor organizations. In so far as having the report spread all over Europe that they voted as a class to obtain work from the even ministers cannot help criticising the emhaving the report spread all over Europe that peror.

The "alarming spectacle" of a Socialist elected to office with the help of the middle class votes outside his own party has been witnessed in Luckenwalde Comrade Otto Schulze has been elected vice president of the city council. He had 13 against 10 votes; as 8 of the Socialist members were present, 5 middle class councilmen voted for him.

London Justice says: "As we fully anticipat ed, the decision in the action of the Taff Vale railway company against the Amalgamated Society of Railway Servants has gone against the unions. The judge characterized the strike as being complicated with breach of con-

The railway employes held a meeting. London, Jan. 6, and voted not to appeal the I ondon, Jan. 6, and voted not to appeal the Taff Vale case, but to wait until a convention of the trade unions is called to discuss the matter. They also voted to levy an annual membership tax of 21 cents to obtain a fund for running three candidates for parliament. Mr. Bell, M. P., the secretary, said the costs and fines in the Taff Vale case would amount to about \$250.000 a fifth of the entire fund of to about \$250,000, a fifth of the entire fund of

In Offenburg (Baden) there was a never be fore equalled number of voters in the city council elections Jan. 19. Eighty per cent of the lowest taxed voters went to the polls: most of those who did not vote were railway employes out of town on service all day. The Center party was beaten with 590 against 485 votes. Fifteen Socialists, 9 democrats, 3 liberals and 1 ultramontane were elected. A sensation was made over the democratic peo-ple's party's break from alliance with the Cen-ter. Hitherto there was only one Socialist in that city council.

The German Arbeitgeber-Zeitung (Employ ers' Journal), the new organ of the Employers' Federations, is making great efforts to break up the unions. One of its methods is to pubthe amount of dues paid by the members private property in the means of production, But the author denies the existence of the maternal gens and regards the paternal gens of the Greek and Roman states as the product of development from patriarchy. He holds that "all evidences combine to prove that the only method societies have ever used, either in political, or in economic life, is the competitive one." This view is directly opposed to the extravagance in supporting "the Meloch" of the cause. of the trade unions, the salaries of officers, etc. travagance in supporting "the Moloch" of la-bor organization is due solely to the fact that the labor unions and Socialists stand between the tollers and their employers who want un-restrained power to grind their slaves down in the dust at semi-starvation wages.

Comrade August Bebel in the reichstag, Jan. 22, made a long speech on finances and the em-peror's relations to the Socialists. As he told how the Socialist party, the strongest in Germany, is violently attacked by the emperor whose divine right shields him from reply, and criticised the emperor's anti-Socialist sp of the last 13 years, with copious quotations, an impressive silence reigned, except when it was broken by laughter over some of his pointed remarks. When Comrade Beel said that the emperor must have an aim in his speeches Coaxing up an appetite is hard work and desires, and exclaimed: "On every speech unnecessary when a little thought is given to scientific feeding.

The emperor must have an aim in his speeches but their effect is just the opposite of what he made by the emperor I reckon 100,000 votes for us " many of the members burst out laughing. Fill the stomach with the wrong stuff and The monarchists rolled their eyes at the presit is not long before the palate too is affected ident of the reichstag, wondering why he did not interrupt the orator. But the president, Count Ballestrem, seemed to be greatly inter-ested and Comrade Bebel held his audience in Then take on Grape-Nuts for a few days and the deepest attention for three hours. After-see the difference. Eating is no longer a duty wards, such a storm of monarchist criticism but a delight, for the food is made of the pro-broke loose upon Count Ballestrem's head for allowing such a speech to be made, that on the following day he resigned the presidency of the reichstag, to the great amusement of the Socialists. The emperor would doubtless be terribly shocked if he could know how thor-oughly Comrade Bebel's speech was enjoyed by the members of the reichstag, even by some the most "loyal and patriotic." . ******************

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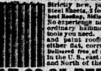


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Society vs. the Christian Church. A comparison of what Jesus, the Apostles, and the "Fathers" taught, with what the church teaches 1900 years after. Some history that you ought to commit to memory.

More than 1900 years ago there was born, amid lowly surroundings, in the small country of Palestine, a man whose life and deeds have more powerfully influenced the mind of the world than any other character known to history. This man was Jesus, the carpenter of Nazareth. According to fragmentary history he was born in a manger, was reared in a home of poverty, worked at the carpenter's trade, and at the age of 30 began to preach doctrines that brought to him the love and fidelity of the poor; the contempt and hatred of the rich.

Unfortunately, history is not precise in dealing with the career of this man. There were no printing presses in his time to publish his words, and no short-hand reporters to take his discourses as they fell from his lips. If we are to understand his mission we must know that at the time of his public life, Rome had conquered the world, and that the Jewish states were subject territory. The Roman state ruled only for the purpose of gathering tribute, and the internal affairs of Judea were administered by the priests of the Jewish religion. The priests and ruling classes had reduced the once powerful Jewish religion to a mere matter of form, hypocrisy and merchandise. We are told that the temple had been transferred into a bank for the changing of money and a medium for dispensing the various birds and animals used by the Jews for sacrificial purposes. Jesus began to preach against the system then in existence. His pulpits were the lakesides, the highways, the street corners, and occasionally the synagogues. He spurned wealth and sought to annihilate riches. He taught simplicity of life and the foolishness of striving for material things. He gathered about him a band of students to whom he taught his philosophy of life. These men forsook their customary pursuits and pledged their lives to the spreading of the "new truth." All of these men were poor and all working men except Mathew, who was a tax-gatherer. All were taught the aims and purposes of Jesus, and save one, Judas, remained true to the new system to the end. Jesus did not content himself with teaching a new and positive system of life, he opposed and attacked in such vigorous terms the existing system of Judea, that he was finally led to the cross, to die the death of a criminal, BECAUSE HE HAD OPPOSED AND DENOUNCED THE RULING CLASS OF THE JEWS. History likewise reveals the fact that his disciples also, each and all, save John, were put to death for the same cause.

& NEED WE WONDER? &

Is there any doubt about this? Then let us call in the testimony of the fathers of the church and the researches of the Renan, as compiled in a most masterly manner by Prof. Fransesco S. Nitti of the Catholic University of Naples, Italy, and translated and published by Macmillan and Co., New York, 1895. No Catholic priest or protestant preacher will dare impeach the testimony of this book, for it's authenticity is established beyond a peradventure.

Jesus denounced the Pharisees, the reigning Jewish sect, for their hypocrisy, cruelty and meanness. He compared them to whited sepulchers, fair outside, but full of corruption within. According to report he scourged them from the temple, because they had made the house of God a den of thieves. He opposed the entire system of profit, of interest and wages then in vogue. Parable after parable was attered to show the injustice and wrong of these things. Space forbids extended analysis, but a Bible is in every home. Open its lids and read the anathemas hurled against the ruling class of the Jews. Read his parable of Dives, the rich man, and Lazarus, and the account of the rich young man who sought membership in the communist society which Jesus had organized. . When Jesus said "Sell all thou hast, etc.," the young man went away sorrowing, and Jesus said, "How hardly shall a rich man enter the kingdom of heaven." Jesus never uttered a discourse that he did not repeat this sentiment. Take the sermon on the Mount. What is it but the laudation of the beauties of a simple life, free from the stain of ill-gotten wealth, and how does he address the rich? "Woe to you that are rich, for you have your consolation," etc. Jesus was an humble carpenter, a poor working man. Was it not natural that he defended his own class? He taught the brotherhood of man. Do you imagine that a brotherhood could exist where a few robbed the many? If the teachings of Jesus had been accepted would they not have changed the entire economic system of Palestine? Naturally so, and because Jesus was an agitator who attacked existing institutions, the Jewish priesthood and the well-to-do excited the religious prejudice of the population to the point where they were willing to have Jesus crucified. Just so today. The capitalist class has hired that portion of the clergy that can be bought with gold and favors to excite the religious and superstitious element to the point where they will cry "crucify Socialism."

SE WHAT THE APOSTLES TAUGHT. SE

Jesus was slain for his radical utterances, as he time and again said that he would be, but after him came the Apostles, who went on teaching just what Jesus had taught, vh. Communism. The first organization of the Apostles was at Pentecost, and the following was their first act as recorded in Acts 4—32, 34 and 35:

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This form of social organization continued for three hundred years. St. Paul considered the rich man a parasite, and said: "If any man will not work, neither let him eat." Precisely the position that Socialists take today. St. James said, Chap. 5, verse 1-6: "Go to, now, ye rich men, weep and how! in your miseries which shall come upon you. Your riches are corrupt. Behold the hire of the laborers, who have reaped down your fields, which by fraud has been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth." Read the vision of John on the Isle of Patmos and note in what burning words he has described our industrial system, and how precisely he predicts the downfall of capitalism and the establishment of a new system, where there shall be note in what burning words he has described our industrial system, and how precisely he predicts the downfall of capitalism and the establishment of a new system, where there shall be no more buying and selling for profit.

The Apostles died, and the "fathers" succeeded them. We now have three hundred years of Christian communism. We have the burning at the stake, the boiling in oil, the dens of wild animals in which Christians were thrown, the slaughter by Nero and the tyrants; the Christians living in caves and the catacombs of Rome. Why all this persecution by the ruling class? Christians are courted by rulers now. The priests and preachers are objects of special consideration on the part of the ruling classes. England pensions her clergy by taxes drawn from the working class. Nearly every country of Europe has similar provisions. In this country the elergy rides on the railroads at half fare—they are frequently given palace cars—for their various convention trips, and even Congress pays deference. Is this change of treatment on the part of the ruling class or a change in the program of the Christians? Ah, the change is in the Christians, I fear. In the early days, the followers of Christ were attacking the evils and cruelties of the Roman state. They were creating discontent. Now, the chosen teachers of Christianity are defending the state in war, oppression and exploitation. Then Christianity was confined to the poor. Now it is the special property of the rich who have no personal use for Christ or his radical doctrines, but who use the church to quiet and suppress the discontent of the masses.

Let us see. "It is certain that the early Christians practiced communism, or community of goods," says Nitti.

The following is quoted from Prof. Nitti's book "Catholic Socialism," and is testimony that must go unchallenged:

"All is in common with us except women," says Tertullian.

everything with the poor."-St. Justin.

public highways despoil the passers by." "A common life, Oh, brethren," says St. Cle-

come the religion of the poor throughout a those who wish to serve God without end, and and Constantinople. "You received," he says But to these objections, St. John Chrysostom things are common to men, as air and light. great part of the Roman Empire. The wealthy to imitate the life of the apostles and their to them, "your fortime by inheritance; so be replied with most severe accusations. "You Similar theories could be received by the church, class still remained faithful to the old pagan disciples. For the common use of everything it! Therefore, you have not sinned personally, say that the poor do not work," he cries to the when it was but the refuge of the poor, the worship. The religious conflict transformed in this world should be free to all men. But but how know you that you may not be enjoy- rich, "but do you work yourselves? Do you asylum of the helpless, when community of into the economic conflict only increased the through iniquity, the one claimed this belonged ing the fruits of theft and crime committed be- not enjoy in idleness the goods you have un- goods was more or less practiced. But when hatred between the two naturally hostile to him, and the other that, and thus came di- fore you?" He never ceases from stigmatising justly inherited? Do you not exhaust others Christianity became the official religion, and vision among men."

civil authority.

"We are bound to admit that Christianity "Unhappy ones that you are!" says St. Basil cannot, however, slicace him or prevent him up to the seventh century, considered common property was a vast economic revolution more than the Great, addressing the rich: "What answer from openly declaring his aversion to wealth. munism as the most perfect and most Chris-"We carry on us all we possess and share your steeds with most rich and costly trap- "They say to me: 'Wilt thou never cease offence. the rich and poor in common. Wherefore, oh be eaten up by vermin, and you deign not even 'Stijl your hardness towards the poor!" idea, we should have of the rich and covetous: mine?' And I ask you: 'Which are the things whom it would be better to do away with, vate property originated in usurpation, etc. you receive them?""

"According to the primitive church, avarice For St. Augusting, property is not a natural ing the persecution they carry on against him, fruit of their misery?" will you make to the Great Judge? You cover One day, in speaking of the misfortune of SS, tlan form of social organization. Usury, by

In the fourth century, Christianity had be- ment, "is necessary for all, and most of all for with profound contempt of the rich of Antioch loved them He would remedy their misery." as an evil, since according to Divine Law, all the rich upon all occasions, and notwithstand- with labour, while you enjoy in indolence the was adopted as a social necessity, even by the

rich, even by those who up to the last had conwas one of the greatest crimes. Usury, clend- right, but a positive right; founded simply on by which they finally succeed in ruining him. An infinity of citations might be given on the tinued in the old Pagan worship, it became necand forcing him to quit Constantinople, they subject, for almost all the fathers of the church, essary to mitigate the old evangelical doctrines

The doctrines held by the early fathers of the with tapestry the bareness of your walls, and Saturnius and Aurellanus, having violenly cen- which, like Christ, they meant simple lending church on the nature of property are perfectly do not clothe the nakedness of men. You adorn sured the rich men of the city, he exclaims: at interest, was according to them, a capital uniform. They almost all admit that wealth is pings, and despise your brother who is in rags. from speaking ill of the rich? Still more an- According to St. Jeroms, "Opulence is al- rich man as withholding the patrimony of the the fruit of usurpation, and, considering the "The soil," says St. Ambrose, "was given to You allow the corn in your granaries to rot or athemas against the rich! and I answer: ways the result of theft, if not committed by eaten up by vermin, and you deign not even "Still your hardness towards the poor!" the actual possessor, then by his predecessors." ye rich, do ye unjustly claim it for yourselves to cast a glance on those who have no bread. The rich of those times reasoned very much For St. Clement, private property is the fruit to refuse to assist the alone?" Nature gave all things in common for You hourd your wealth, and do not deign to in the same manner as do some individualist of iniquity. St. Basil considers the rich man poor is, consequently, worse than to rob the the use of all-usurpation created private look upon those who are worn and oppressed writers of the present day. "The poor," they as a thief, and St. John Chrysostom insists on rich. When, after Constantine, Christianity by accessity. You will say to me: 'What said, "deserve their lot. They are idlers who the necessity of restoring at all costs commu-Behold," writes St. John Chrysostom, "the wrong do I commit if I hoard that which is do not even wish to work; nexious parasites nity of goods. According to St. Augustine, prithey are truly as robbers who standing in the that you think belong to you? From whom did Some of them are simply beggars, who specu- Such maxims have, moreover, left profound of the government, the ecclesiastical writers on receive them?" late on people's kindness of heart. No," they traces in the Canon Law. In the Corpus Juris manifested quite different opinions on the subIn his homilies, St. John Chrysostom speaks added, "God does not love the poor, for it the Commide, private property is also considered jest of property.

WHAT WE HAVE PROVED ZELZELE

We have proved by the foregoing that Jesus taught a new economic system based on the brotherhood of man and exemplified in ommunism. Second: That his disciples taught precisely the same doctrines and organized the first Christian church on communal lines. Third: That the fathers of the church taught the same doctrines, and that because of these doctrines Christians were persecuted and martyred. Fourth: That when Constantine espoused Christianity, he took complete charge of the church, changed all its policies and compelled a new interpretation of the scriptures.

We have only to add to this the further fact, that from the time of Constantine to the present, the church, both protestant and Catholic has thoroughly misrepresented the purposes and doctrines of Jesus and from a body of believers seeking to establish the brotherhood of

man, has become the supporter always of monarchy in Europe, and commercialism and capitalism in this country.

In the name of that same Jesus, who gave up his life in penalty for his attack on the same evils in the Jewish state that still exist--the church supports and defends every species of wrong, cruelty and injustice known to the hellish ingenuity of man. It supports the tyranny of the Czar of Russia, the emperor of Germany, and monarchy in Europe everywhere. It goes to war when the monarch goes to war, and sends its priests and preachers to ask God's blessing on the red slaughter of battle. It winks its eye at the brutal war spirit of William of Germany. It is silent when the King of England becomes known as the great roue of Europe. It sleeps while Turkey slaughters the innocent Armenians. In this country it lauds and supports Capitalism. It prays for Rockefeller, when the people shiver. It preaches war and prays for imperialism. Its hand is in the pocket of the whole hellish system of Capitalism and its mouth is closed with gold. Capitalism has filled the land with 300,000 prostitutes, if we are to accept the figures of Mrs. Lucy Charlton, the purity evangelist. One hundred thousand coal miners in the anthracite regions live like slaves. One million little children are destroying all possibility of development by wearing away their lives in factories when they should be in school. Five million women are guiding the wheels of industry when they should be rocking the cradle. The land is full of millionaires and poverty. Dogs and monkeys are banqueted while babies starve. With this situation staring the church in the face, what does it do? IT HAS THE BRAZEN EFFRONTERY TO BOLDLY SUPPORT CAPITALISM. A preacher, who every time he prays, uses the name of Christ, defends the things which cost Christ his life to condemn. A Hillis breaks out in New York, and attacks Union men. Who owns Hillis? The capitalist class. Next it is Parkhurst, who preaches the gospel of the revolutionary Nazarene, to a church full of plutocrats. Then comes Sherman, a Catholic priest, of Chicago, who swells the chorus of his protestant brethren. After these notables come a procession of lesser defenders of the capitalist system, all similarly inspired. All speak in the name of Jesus.

The time has come when the people must know the truth; when the hypocricies of those who pretend to speak for Jesus must be laid bare. The clergy and priesthood are drunken with an exaggerated sense of power and prestige. They imagine that because our forefathers bent the knee and dropped the head when ecclesiastical authority spoke, the present generation will continue to do so. Do you not know, you foolish preachers, that the printing press can expose your hypocrisy and false presentation of history? Cannot the masses read what Jesus said? Have they not the Apostles? Have we not the writings of the Fathers, and do not all these silent dead, slain by ancient capitalism bear silent, though eloquent witness of your perfidy and dishonor? Does not every line they have written stare you in the face in mute accusation? What will you do with their testimony? History says that the early Christians practiced communism. If so, then Jesus must have taught it, and he did. The ethics of communism and Socialism are identical---the two systems differ only as they apply to different states of civilization, and production. In the time of Jesus, communism was a practical state of life and Socialsm was not. Today communism is out of the question, but SOCIALISM IS NECESSARY TO THE EXISTENCE OF THE RACE IN A STATE OF CIVILIZATION. When Jesus lived there was no machinery but of the crudest kind. The application of steam and electricity was unknown. The people could live in communities, producing from the soil and the vine enough to supply their wants. Co-operation then meant communism. Today, machinery does the work, and can be made to serve the race. Under Socialism the working class will own the machinery collectively, but the product will go to individuals for private use. If Jesus

were living today he would be a Socialist instead of a communist as he was in his time.

The Priesthood and the clergy that have opened their mouths to defend capitalism, have supposed that they were attacking Socialism, but, as a matter of fact, everyone of them, without a single exception, have attacked Communism, THE IDENTICAL DOCTRINE

WHICH JESUS TAUGHT.

It is the privilege of the church to support the capitalist system if it chooses, but in doing so it must not drag in the name of Jesus to support its sins. Jesus boldly attacked the ruling class of the Jews. The church today defends the ruling class, which is the capitalist class. Jesus attacked every species of wrong. The church today openly defends war, profit, interest and rent. Jesus always espoused the cause of the working class. The church today defends the master class. Between the life and teachings of Jesus, and the present political program of the church there is a gulf as wide as space. Socialism is purely an economic question and as such does not concern itself with religious philosophy, and when the Co-operative Commonwealth is established, any man or any woman can believe any species' of religion that is most satisfactory without interference from the government. With Mohammedanism, Buddhism, Catholicism, Protestantism or any other ism it has nothing to do. It is only when the church enters politics and supports capitalism that Socialism arrays itself in opposition. Socialism is engaged in a death-struggle with the capitalist system. It will fight, not only the capitalist class, but all who defend it. If the church chooses to defend capitalism, then Socialism will open its batteries on the church, for it will recognize the church as part of the capitalist system. The Socialists will not permit the church to lead the masses to believe that Jesus ever defended capitalism. The Socialists have a higher regard for Jesus than has the church. Gladly do they place Jesus and the Apostles along with Marx and those who have taught the world that mankind should be a brotherhood. Let the church choose whether it will follow Jesus or Mammon, and if it deliberately chooses to follow Mammon it may expect to be antagonized by the rising and irresistable power of Socialism. In vain will the priesthood and the clergy warn the working class against Socialism. Its voice has been silent while capitalism has driven childhood and womanhood to the factory --- silent while the onward march of Commercialism has swept the working class into tenements and hovels---silent while womanhood has been debauched and manhood prostituted to the greed of capitalism. Now that the working class has begun to arouse from the sleep of ignorance and superstition, and to measure strength with the capitalist class, the priesthood and the clergy are suddenly alarmed for the welfare of these same working slaves. The working class must not think, because thought will lead to action and action will destroy capitalism. In vain does Rome and Babylon howl, for while the working class will hear gladly the gentle words of Jesus pointing the way to a higher life, it will close its ears to that priesthood, Protestant or Catholic, whose inspiration is in the bank vaults and the stock exchange.

Such Words as Robber, Incendiary, Murderer and Hypocrite Flung at Young Rockefeller. ARRAIGNMEN

The most famous bible class in the world is the most famous bible class in the world is the most famous bible class in the world is the most famous bible class in the world is the members of the bible class of the ply at the next meeting of the bible class of the place of the weak and the ply of the poer of the weak and the ply of the poer of the place of the place of the weak and the ply of the poer of the place of the weak and the ply of the poer of the weak and the place of the

Religion and Politics

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The Socialist parties of all countries believe with the German Socialists, who were the 1rst to declare themselves officially on this question, that religion is a private matter. They have, therefore, studiously refrained from embroiling the party in religious quarrels, and devoted themselves exclusively to the propagation of their political and economic ideas.

What is sauce for the religious goose, ought to be sause for the political gander. If political parties are neutral in matters of religion, then churches ought to be neutral in, matters of politics. If political parties have no business to meddle with religion, then churches have no business to meddle with politics.

But the churches have thought otherwise. They have not respected the neutrality of the Socialist parties in religious matters, but have made it their business to arraign the church members against Socialism and the party that advocates it. In other words, the dominant charches have organized political parties for the purpose of combatting the Socialist

The moment a church leaves the field of religion and organizes its members in a political body, such an organization ceases to be purely religious. It becomes a political party, and must be treated as such. To call an attack on such a hybrid party an attack on religion is

The political church parties, or political propaganda organizations of various churches,

have all declared themselves in favor of capitalism and opposed to Socialism. It is a matless we do this, we cannot expect to carry the day for Socialism. The most conspicuous and best organized political church party is the political organiza-

tion of the Catholic church. Like the Catholic church itself, it is international in character, and either fights the Socialist party openly or by the organization of so-called clerical parties, or secretly by the help of the international religious orders, especially the Jesuits.

In Beigium, the clerical party, composed wholly of Catholics, is the strongest political party. It has fought all attempts to introduce universal suffrage and secular education, and has shown itself the strongest champion of capitalist oppression. Like all political church organizations, it has used its religious power to enslave the working class in a political party which solicits the votes of the workingmen for their own stultification in the service of the exploiters. It has voted funds for the increase of the army, assisted the ruling class in shooting striking workingmen, and opposed all labor legislation that would have forced the cap-Italists to give up some of their spoils to the workingmen.

In Germany, the Clerical party is the second strongest party, and without its help it would be impossible to keep the Socialist party, the strongest German party; from becoming the majority in politics. The German clerical party has in all things followed the same course as the Belgian clerical party. Most recently, the German clericals have voted in favor of a tariff, which places a heavy tax on all foodstuffs, and increases the cost of living to the working class immensely. They have also succeeded in securing the readmission of the Jesults, for the purpose of strengthening their propaganda against the Socialists. The latter has voted in favor of admitting the Jesuits, because they are not afraid to give fair play to

In France, Italy and Spain, where the majority of the voters are Catholics and where it is impossible, therefore, to arraign the working class against itself under the banner of a cierical party, the clerical political organizations are known under the name of Christian democracy. These organizations have been founded by the express decision of the Holy See, and with the sanction of the Pope, who has thus prostituted his religious duties in the service of the ruling classes for political purposes. But not being infallible in matters of economics and politics, he has found to his mortification, that large bodies of Catholics have refused to be bound by the edicts of ecclesiastical tyranny, and have voted the Socialist ticket. They have lately done so in such alarming numbers, that the Pope, in a recent circular to the Italian bishops, has ordered among other things that the priests should offer an energetic resistance to "the pernicious tendencies of the century." They should descend to the people with the "true spirit of the church," and "save them from imposters, especially from the Socialists." Of course, the Pope has no right to make any binding rules for priests in economic and political matters. But he has the power. For the priests know that they will be excommunicated and dispelled from the church if they dare to disobey. And as few of them have received a training that would enable them to make a living outside of the church, they are afraid, from economic motives, to face the issue in a manly and independent way, and prostitute their minds in the service of the ruling class, under the economic pressure which their own church exerts on them.

In the United States the Catholic church is not strong enough in numbers to form an effective political party. In 1903 the number of bona fide Catholics in this country was 10,976,757. Taking it that half of them were women, the number of males would be, in round numbers, five and a half million. About half of these may be of voting age, so that the total voting strength of a clerical party would be about two and a quarter million. This force is mainly divided up between the democrats and the republicans, and will continue to vote those tickets, until a consolidation of their two capitalist parties will bring the working class members of the church into the Socialist party.

The formation of a clerical party being inexpedient in the United States, the clerical capitalists have adopted the same methods of political organization as in the Catholic tountries of Europe. They have set the Jesuits and the Christian democracy at work to oppose Socialism, in conformity with the repeated encyclicas of the Pope on this question.

It remains to be seen whether the majority of the Catholics of this country will submit to dictation by the Pope in economic and political matters. It will be new to a good many Catholic Socialists in this country to learn that the true spirit of the church is opposed to the abolition of wage-slavery. The Pope has thus engendered a class struggle in his own church. He places the members of his church between the alternative of either contributing to the Socialist propaganda fund and fighting for economic freedom, or of contributing to the Peter's pence and consenting to continued enslavement under capitalist rule. If they contribute to the Socialist propaganda, they come into conflict with the political policy of their own church, but they are on the way to economic freedom. If they contribute to the Peter's pence, they remain loyal to the church, but at the expense of their economic freedom. If they contribute to both, they undo with one hand what they build with the other,

There can be no doubt about the result of the official pollcy of the leading churches in the United States. The American working people are above all Americans, and only in the second place church members. The spirit of independence is strong within them. And if religion becomes a fetter to their political and economic freedom, they will cast religion overboard and vote for freedom and Socialism.

The complaints of the clergy of all denominations clearly prove this. The official statistics corroborate it. In the case of the Catholic church, for instance, which is supposed to be able to hold its members better than any other religious sect, the figures are striking. As we have seen, there were 10,976,757 bona fide Catholics in the United States in 1902. In 1890 there were \$,301,367. This is an increase of 2,675,390 in twelve years. But this increase is neither due to new converts, nor to the increase of the population by births. For the Roman Catholic immigration during those twelve years amounted to 2,705.184. In other words, in spite of the enormous increase of the general population during those twelve years, the Catholic church has not increased by births, and although over two million new members immigrated, there is still a net loss of 29,794 members. That means either that more Catholies died than were born and immigrated, or that so many thousands left the church.

According to the testimony of the ciergy themselves, the latter reason is mainly to blame for this decrease. This is a plain evidence of the fact, that the American Catholic will not permit himself to be enslaved politically and economically by cierical decrees. And the same is still more true of the other denominations.

The churches should draw a valuable lesson from this. If they wish to escape the ruin and survive the collapse of the capitalist system, they must change their politics and instruct the clergy to propagate Socialism. In so doing, they would again become what the early Christian church was, the church of the oppressed. If the churches continue to serve the interests of the ruling classes, they will force their working class members to seek satisfaction for their religious longings in another creed that will bring religion and working class polities into harmony, and end the mental struggle between slavery and freedom.

BLOSSOMS and THORNS

A test vote at the miners convention in Indianapolis showed that two-fifths of the miners were Socialists.

The two dld parties in Lansford, Pa., have combined against the Socialists. What happened in Lansford will soon happen all over the country, and then it will be plain who the country, and then it will be plain who wants slavery and who wants freedom. This is the beginning of the end of capitalism.

mice for the purpose of enjoying the spectacle of a "battle" between cats and mice. The capitalist hunger for blood must be satisfied. We suggest that the orchestra play sacred mu-sic during the performance, and that the president of the club read verses from the Sermon on the Mount in the intervals.

"An extensive campaign to combat Socialism and to instruct the workingmen and the public in general in the arguments and teachings against it will be made in this city by the Roman Catholic church circles of both the laity and clergy." So says a recent press dispatch, it is really too kind of the church to advertise Socialism so extensively, and the result will be gratifying to us when the ballots are

The labor unions in Pittsburg, Kansas, made

Ellot of Harvard. enough to escape with their lives in the recent great railroad accident will differ from the vise professor and insist that railroad operaare worked longer and harder than is consistent with the safety of the traveling pub-But then the professor is paid to defend present system, and any old lie will do for hat purpose.

A bill has been introduced in the house of epresentatives by J. K. Shireman, of Pueblo, appropriating a large amount of money to send the Colorado state militia to the St. Louis world's fair. Such a bill should be defeated by a large majority. There are many helpless, tarving people in the state who would like to have work or something to eat, and these bould be provided for before any jaunting rips he made by the tin soldiers .- Colorado

From all parts of Ohio come the most en ouraging reports that have ever been made. Every one seems to be getting new party mem-bers and holding agitating meetings and distributing literature. Next week we can give the exact increase of membership during January, but it can be said now that it is the largest for any one month in the history of the party in this state. This is certainly a great showing for the new year and if will mean much before the next fall election.

This is what Senator Teller, formerly renow democrat, says of the proposed trust legislation: 'It's all calculated to keep the people in a good mood. The people will laugh to think how the trusts are being worsted, and the trusts will be laughing to think how the people are being fooled." That's all how the people are being fooled." right. But the people won't be fooled all the time, at least not the majority. Some day they will get mad, and then the trusts will quit

The Chicago American says that collusion between the Standard Oil company, the republican leaders, and the republican campaign managers for the defeat of trust legislation is That is nothing new, and if the politicians had control of congress there would be just as much collusion between them and the capitalists they represent. The only method by which the collusion of con-gress can be made profitable for the working people is to elect workingmen on a Socialist

another black eye. And now the manufacturing interests are bombarding the representa-tives and senators with letters demanding that ley to the end that the W. F. of M. may be no eight-hour bill be passed at all. The labor come an organization of class-conscious politunions are also writing letters. But as the capitalists own this government, the letters of the guard of the army that is destined to accommanufacturers alone will be heeded. Instead of pilish the economic freedom of the producers writing letters and begging for favors, labor of all wealth. unions should vote for candidates from their own ranks, and elect them on the Socialist ticket. Then the manufacturers would have to do the useless begging.

disc the negto to gain sense ends. In plant American, the negro is a blessing as long as he does not organize to oppose the selfish ends of the Southern capitalists. But if he should take it into his head to organize for his own good and interfere with the swill of dollars, then ham on "Socialism, New and Old." This blessing would speedly become a curse. Oh,

reichstag, as the Socialists propose to revive the powder trust scandal put down by the government with much difficulty a few years ago. The Socialists maintain that the govern-ment pays extortionate rates for powder and lead to the firm of Krupp and other monopo-lists, to the exclusion of ammunition manufac-turers not in the ring. The Socialists also protest against an order of the Kaiser that cadets on the training ships witnessing the South American blockade shall receive war pay and war rations. They say the boys at least run no risks on this excursion.

"In connection with the problem of harmonizing capital and labor one of the chief meth ods of stopping anarchy and Socialism is by making known the philanthropy and charities of the rich," says a writer in the Dayton Daily News. To make it quite plain, this means that the best method of establishing harmony between robbers and robbed is to tell the rob-bed how kind the robber is in giving them back a very small part of what he robbed them of. But the modern robber is not even polite enough to do that. Robber Rockefeller gives a million dollars to a university and then raises the price of coal oil enough to get back that million and a few more besides. way to stop such anarchy is to establish Socialism.

The St. Louis Globe-Democrat states that there are over 1,600 insane in St. Louis, half The Connecticut Cat Club has ordered 1.000 of them in the poor house, because there are no proper accommodations to care for them. In the poor house, because there are no proper accommodations to care for them. But the exposition next year will not expose apitalist hunger for blood must be satisfied. We suggest that the orchestra play sacred muignorant and sluggish thinkers with the bril-liant means by which people are driven to the poor house and insanity. During a recent visit, the writer noticed a sign on the exposition grounds, which bore in conspicuous letters the word "DANGER." That sign will do for the word "DANGER." That sign will do for the whole system. The capitalist system is a danger to the health, sanity and liberty of the over whelming majority. Heed the sign and away with the danger.

The Baltimore Sun says editorially on the question of the disturbed relations with Germany, that "the influence of the business men -certainly the business men of the United States-will be exerted in behalf of the The labor unions in Pittsburg, Kansas, made an ilmmense demonstration against the "Citizen's Alliance." in answer to a declaration of war issued by the latter. A parade a mile long was wound up by speeches by W. L. Johnson, state commissioner of labor. W. C. Benton, state commissioner of labor. W. C. Benton, state organizer Socialist party, and Wm. Wardjon, district vice president United Mine Workers. Remarks favoring Socialism were greeted with ringing cheers.

"No man can work too hard and too long," is another chunk of wisdom from President But why don't the fellows whom it pays go and chunk of wisdom from President But why don't the fellows whom it pays go and rvard. The people who were lucky do their own fighting?

> A worm disease, called miners' worm, has been imported by Hungarian and Belgian miners into the mining districts of the Rhine province and Westphalia, in Germany. The worm first appeared among the workers of the St. Gothard tunnel, and is due to ill nourishment. Look out for it, American miners! It may appear on this side of the Atlantic any The capitalists will not hesitate to imday. port laborers that have it, if they can get them cheaper than you. If you strike and win, they import cheap scabs, and in the meantime the other capitalists take any increase you gained out of you by raising the prices of food, clothing and shelter. If you lose, they take it out of you, anyhow. If you want to win and keep all you produce, and keep out scabs with contagious diseases, vote for Soclalism.

Tampa, Fla., has already given the world several good demonstrations of corporation an archy, and deserves, therefore, credit for a good the fall elections. It has now another netch to its credit. When the firemen of the city struck recently, the city council put scabs in their places and refused to reinstate the strikers, even when a petition signed by the mayor and hundreds of professional, business and la boring men, was presented to them. The city council feels that it is lord of all it surveys, but a day is near at hand when the firemen will vote for their own representatives on a Sc cialist ticket, and then the corporation tools will call on the earth to swallow them. But instead, they will have to swallow the bitter medicine of working in the ranks of the men whom they once kicked at will.

The executive board of the Western Federation of Miners has issued this declaration:

Believing it to be incumbent upon the mem-bers of the executive board and the officers of the Western Federation of Miners to adhere strictly to the policy of the organization as promulgated by the tenth annual convention, and realizing the necessity of unanimity of action by all the locals and their officers, we take ad-vantage of this opportunity to pledge our undivided support to the political policy of the federation. In order to better to carry out this policy, we pledge ourselves to refuse all proffers of political emolument at the hands of any of the old political parties; and, further-The house of representatives has mutilated more, that we will use our influence both in an the eight-hour bill. The senate has given it official and individual capacity, to impress upon the officers and members of local unions

S. H. Spencer, the editor of "The New Christianity," announces that he has "commenced anew the study of Socialism," and that he is "entirely willing to be convinced, but until the T. H. Martin, editor of Dixle, says that the negro is a blessing to the South because his presence there is a permanent guarantee against "vicious labor organization." If there is any trouble between whites and negroes in the South he says, it is due too frequently to designing men from the outside who seek to use the negro to gain selfsh ends. In plain American the negro is a blessing as long as he present system is one of special privilege." Then he writes an editorial recommending his readers to commence their "new" study of Sovice is as likely to teach his readers what So-There promises to be an ugly echo to the bomberdment of San Carlos in the German reichstar, as the Socialists propose to revive read the work of an agnostic? If not, why do you prefer to read the work of an apologist of capitalism for the purpose of studying Socialism, instead of reading the works of Las-salle and Marx directly? If you had done that, you would not assume to be qualified to teach Socialism before you had learned a little more about it than you now know. You would not repeat the off exploded drivel, that "Nothing repeat the oft exploded drivel, that "Nothing could be produced, either in the sphere of manual or intellectual production, except what pleased the chiefs or heads of the departments of production." That is precisely what takes place under the capitalist system. Nor would you dwell learnedly on the equally silly idea that there would be no incentive for work under Socialism. There is no incentive under second States armory at Springfield. Mass. to rush 100,000 Krag rifles to the different arsenals of the country. These rifles are for the arming of the first troops that will be mustered into the NATIONAL RESERVE provided for by the new bill. This bill permits 100,000 soldiers to be kept by the federal governments in the various states, and to be used independently of the state government.

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anybody. TRY THEM. Don't take drugs-most medicine isn't fit for

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NATIONAL RESERVE provided for by the new bill. This bill permits 100,000 soldiers to be kept by the federal governments in the various states, and to be used independently of the state government. If in a future strike a state government if in a future strike a state government will send the Mational Reserve, and the working class voters will get what they voted for.

In product in their lapor, they would have no incentive, we will deep a robber class to exploit the workers! Neither would you retire the foolish cry that "Liberty would be state government. If in a future strike a state government will send the Mational Reserve, and the working class voters while get what they voted for.

If you have rheumatism write us today and we will send you a pair of Magic Foot Drafts on free trial. If they relieve you send us One Dollar. If they don't, keep your money—the you blind leader of the blind. If you want to know what Socialism is, study SOCIALIST literate what they voted for.

WHY NOT YOU?

The appeal we made two weeks ago to our single list subscribers has met with astonishing response. This morning's mail brought us a batch of letters from the "singlers," every one of which contained lists or orders for cards. Within the past few days we have received as many as fifty pledges from single list subscribers. If this rate keeps up, we will have no single list at all by and by. Since last report we have received pledges as follows:

Ala. 1, Ark. 2, Ariz. 1, Calif. 10, Colo. 9, Conn. 1, Fla. 1, Ida. 5, Ill. 11, Ind. 7, I. T. 2, Iowa 13, Kans. 11, Ky. 3, La. 4, Mass. 7, Mich. 8, Minn. 6, Mo. 12, Mont. 2, Neb. 7, N. H. 2, N. M. 4, N. Y. 4, N. D. 1, Ohio 4, Okla. 9, Ore. 15, Pa. 15, R. I. 1, S. D. 4, Tenn. 6, Tex. 7, Utah 5, Vt. 1, Wash, 12, W. Va, 2, Wis. 6, Wyo. 1, Can. 2. Total, 224.

We had intended to announce the contract for our new press in this week's edition. Representatives of both the Goss and Hoe Press companies are here, and before this paper reaches you the contract will be let. There are thousands of places yet where no one has signed the pledge. If you have not signed why do you not do so?

	Volunteer No	
J. A. Wayland, Edit	or Appeal to Reason, Girard, Kansas:	
"Twelve Month ' Ca	may enter my name on the roll of Pit mpaign" for a Million Circulation.	e Thousand for the
	Street and No.	
	State	

N. B.—Comrades in filling out this blank are requested to write name and address plainly as possible, to avoid mistakes

A full-jeweled watch, 'to T-year gold case, appropriately engraved with name and the merit for which given, will be presented to each Conrade who shad prove factoful to the end.

Anticlericalism

The light figure to the converts constituted to the welfare of the common wants, such as the education of the assistance of the sick, needy, etc., and in satisfying the common wants, such as the education of the contact with single of the welfare of the convert to the children. These two forms of religious institutions, formerly clearly communist in nature, were later diverted to uses detrimental to the welfare of the common papple.

The inhabitants of the common papple.

The inhabitants of the converts constituted the content with the convertion of the continued in the inhabitants of the common papple.

The inhabitants of the converts constituted the content with the converts and reduces the expense of assisting the resulting the inhabitants of the common wants are the common wants are the common papple.

The inhabitants of the common papple.

The inhabitants of the converts constituted the willoud the proportion of the converts and reduces the expense of assisting the workers and reduces the work of charitry which serves to perpetuate the work of charitry which serves to perpetuate fine moral enslavement of the workers and reduces the expense of assisting the workers and reduces the expense of assisting the workers and reduces the w

ture, were later diverted to uses detrimental to the welfare of the common people.

The inhabitants of the converts constituted the regular clergy, the religious orders. The administrators of the wealth of the church constituted the secular (worldly) clergy. The relations, first of the absolute rulers to the church, later of the capitalist class to the church, cannot be clearly understood in their true essence and in their past and present history, if the differences between these two forms of religious organization are not considered apart.

Only the secular clergy could become the tools of the rulers. The priest thus assumed the character of a public official. This could not happen to the religious orders, because they did not exercise any public functions, but rather formed industrial associations.

As concerned the bishops, dencous, etc., the ruler had a double advantage in making them subsidized functionaries. He could secure their subsidized functionaries. He could secure their support by making them dependent on him, and he could selze the wealth of the church and transform it into private propery of the clergy. But as far as the religious orders, (Jesuits, Benedictines, and others,) were con-cerned, the ruler had two alternatives; Either to destroy them or leave them economically independent and politically free.

After this introduction it is easy to understand the religious policy of the capitalist class, its history and reasons.

As long as the capitalist class were a revolu-As long as the capitalist class were a revolu-tionary class, and opposed to the existing or-der of things, they were also at the same time enemies of the whole church, not only of the religious orders, but also of the secular clergy who were then in the service of the existing rulers and stood in the way of the elevation of the capitalists to supremacy.

But as soon as the eapitalist class became the rulers, they found themselves in the same situation as the former absolute kings and princes. They endeavored to gain control of all the instruments and powers of supremacy. Hence the capitalists retained their dislike against the religious orders who could not be pressed into their service on account of their international character, economic independence, and personal liberty. But they made use of the secular clergy because they had no longer any interest in opposing their influence over the common people, and every reason to But as soon as the eapitalist class became over the common people, and every reason to maintain and increase this influence. In the subsequent

But they went farther. In the subsequent great development of capitalist economy, capitalism itself became more and more international. The capitalists of all countries, especially and approximation of the capitalists of all countries, especially and approximation of the capitalists of all countries. cially those of the highest developed countries invest their capital in foreign countries invest their capital in foreign countries. From that time on the international character of the church offered no more obstacles to the

terfered with capitalist production, were considerably reduced, even in overwhelmingly Catholic countries. The charity work which formerly gave to the church the possibility to resist the exploitation of the poor by capitalians.

Nevertheless, there is every now and then a conflict between the capitalist class and the church. Why? One of the peculiarities of the capitalist class is that it rules, but does not govern, that is, it does not itself perform the functions of the ruling class. It has entrusted those functions to certain professional classes, such as press writers, professors, public officials, the clergy. But every important organ strives for independence and conceives of its special function as being created in its own interest. Hence it begins to revolt at a certain terest. Hence it begins to revolt at a certain moment against those who have pressed it into their service. The instruments of capitalist rule, therefore, rise every now and then against their masters.

The Catholic church is the least obedient of all capitalist tools. It frequently shows its spirit of insubordination against the capitalist class by the help of its traditions, its essentially reactionary spirit, and its power. And the religious orders who constitute the strongest and most independent part of the church, stand in the front rank of this fight. But we must not be deceived by these dis-

turbances. They are only family quarrels. The church and the capitalist class need one another in their business. They cannot separate. These conflicts are not dangerous to any one but the militant working class, in ease they should take these troubles seriously and adopt should take these troubles sections, a new line of conduct on account of them.

To involve the working class side by side with the working class side by side with against the

the capitainst class in another fight against the church would be to sidetrack the greatest force in social development, the revolutionary power of the working class. To represent a conflict between the capitalist class and the church in the light of a great event for the salvation of the light of a great event for the salvation of the world is to concentrate all the efforts of the working class on a movement from which it cannot derive any benefits, and that will leave the present system untouched in its fundaments

The capitalist class cannot carry on a serious now conservative in its nature, and incapable

of any great revolutionary act.

The capitalist class and the working class cannot fight together against the church. The class interests of the working class demand a plan of action totally different from that of the capitalist class, also in religious matters. The working class occupies a peculiar position among the present social classes. It is a subject class. It rules no other class and cannot elevate itself over any other class in the economic order. When the working class conquer the political power, it can only abolish all classes and also suppress its own character as a class. It cannot use its political power to put a new ruling class into the place of the

from that time on the international character of the church offered no more obstacles to the capitalist class.

Besides, the church knew how to adopt itself to the economic requirements of capitalism. The from social life, not with the intention of making the control of the church class rule of the control of the church of the control of the control of the church of the church of the control of the church of the ch

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ing them its own. For this reason it is opposed to the church, which constitutes one of expelling a few sisters from institutions of learning.

The second is the church of the measures of the church on the schools than by selves in the midst of their measures.

For this reason the Socialists must be

But the church does not limit itself to this function. The religion which it professes and teaches still meets the pressing wants of great masses. Being a subject class, whose mental and spiritual liberty is restricted by all other classes, the working class must declare for re-ligious freedom. Without this it would prevent ligious freedom. Without this it would prevent the mass of believers from satisfying their religious cravings, and thus come into contradiction with its own historical mission. The position of the working class toward the church must, therefore, be that of neutrality.

But how can we reconcile this attitude with the inevitable antagonism between the Socialist party and the church, due to the character of the latter as an instrument of class rule?

of the latter as an instrument of class rule?

This problem is not confined to our attitude against the church alone. The bureaucracy of-fers another example of those institutions which are instruments of class rule and at the same time serve a useful function. In fact, our present social life lacks those elements which are only possible under a Socialist order, elements which will cease to place the bureauracy as a special class above the mass of the people

as a special class above the mass of the people who are forced to serve the burcaucracy, instead of being served by it.

It is the same with militarism. The Socialist movement must strive to abolish armies which are instruments of class rule, the same as the church and the burcaucracy. But armed forces are still a necessity, and it would be too simple to demand their abolition. What should be done—and can be done—is to abolish the simple to demand their abolition. What should be done—and can be done—is to abolish the privileges which armies, or rather the officers, are enjoying so largely, and to transform standing armies into militia. The working class of all countries should strive to reduce the cost of maintaining an armed force.

For similar reasons, the working class cannot demand the abolition of the church. But we must first demand the abolition of the privileges granted to the clergy and to the church for religious functions and demonstrations.

The church occupies a more or less favored position in all countries. The fact that its ministers are directly or indirectly paid by the state, at least in Europe, is sufficient proof. It is remarkable that the liberal capitalist parties do not object to this. The same French cham-

is remarkable that the liberal capitalist parties do not object to this. The same French chamber that gave the government power 'o expel the religious orders, voted forty millions, without a murmur, for the benefit of the Catholic clergy and the maintenance of an embassador at the Vatican. The Socialist party must combat precisely that which the liberal capitalist parties defend, in other words, we must oppose the transformation of the church into a public service and of the priest into a public official. service and of the priest into a public official. The priest must not be any more or less to the state than any private citizen, and the church must not be anything else but a pri-

vate corporation.

While all Socialist parties are fully agreed on this attitude toward the secular clergy, they are not so in regard to the religious orders. Now it is certain that any law of exception passed against these international orders constitutes a greater danger for the liberty of the internationally organized working class than for the religious orders themselves. The So-cialist parties must think twice before they place into the hands of the ruling classes the place into the hands of the ruling classes the weapons to fight them. The laws of exception sanctioned in Germany in the so-called "Kulturkampf," against the religious orders were the fore-runners of the laws of exception against the Social democratic party.

The old method of anti-clerical opposition, consisting in the dissolution of the religious orders and the confiscation of their wealth, may still be effective and even necessary in

may still be effective, and even necessary, in backward countries and poor countries like Spain. But in capitalistically well developed Spain. But in capitalisationally went developed countries, the injury done to the population by the religious orders is far inferior to that caused by the great capitalist monopolies. In France, for instance, the value of the holdings of the religious orders amounts to about a billion francs, while the capital employed in the railroads amounts to about fifteen billions. From an economical standpoint, the transfer of the railroads from the state would be a far more important step than the confiscation of all the church property. But the moral in-fluence of the religious orders deserves a rar greater attention than their economical influence. This moral influence is exerted in their schools and by their charitable institutions,

schools and by their charitable institutions, and its reactionary effects are quite pronounced. It remains to be seen whether violent and exceptional measures are a good way of annalling or attenuating this moral influence.

Now the scope of this influence is wholly due to the negligence of the capitalist state in matters of public education and works of public assistance.

Transfer the schools from the hands of the municipalities to those of the state remove the influence of religious sects from them, reform the school program in conformity with the school program and practical facthod, pay good wages to public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the public school teachers, make school restaurants a part of the school teachers, make school restaurants a part of the public sch

educational policy, such as we advocate, be-cause the nationalization of the schools would cost a great deal of money. They wish to spend this in militarism and do not brook the idea of increasing their own taxation to a considerable degree. The same is true of eleemosynary institutions. The capitalist state forsakes the unfortunate, sick, aged, and the waifs. And the free thinkers and Freemasons of France

. . . and of other countries, gladly leave the work of caring for them to the religious orders, who utilize it in the interest of their moral influence over the people. On this field the religious orders have not been touched by those rabid anti-clericals, the liberal French capital-

Historical motives enable us to understand why the majority of the Mench Socialists should have been inclined to fight the religshould have been inclined to fight the religious orders by violent means, instead of supporting a policy that would have gone to the root of the clerical influence. But the German Social democracy has always opposed any laws of exception against the religious orders, and has always been loyal, even in the time of the "Kulturkampf," to the following passage from its appearant.

its program:

"V. Declaration that religion is a private matter. Abolition of all expenditure from public funds upon ecclesiastical and religious objects. Ecclesiastical and religious bodies are to be regarded as private associations, which erder their affairs independently."

During the time of the "Kulturkampf." Bebel

wrote in his famous work in Leipsic (1873) that "the laws of exception passed by the reichstag against the clergy, the expulsion of the Jesuits, etc., . . . will have no other result but to increase the representation of the clerical party, which now is some sixty odd, by forty or fifty more."

This prophecy and that other one that the

great anti-clerical "Kulturkampf" would come to a lamentable end, have been, fulfilled to the letter. On the other hand, our attitude then, the same as now, facilitated our propaganda among the religious masses.

The increase of clericalism does not hurt the which loses ground continually. Anti-semit-ism and nationalism are only chips from the ism and nationalism are only chips from the old liberal block, and as long as they pursue a reactionary policy they invariably transform themselves into pure clericalism. This increase of clericalism is the result of the growing power of the working class. A considerable part of the liberal capitalists have already abandened their anti-clericalism, because they recognize in a militant religion a means of keeping the working class enslaved. Another part of the capitalist class, less brutal and more subtile, view the ascendency of the working class with a strong inclination toward myaing class with a strong inclination toward mys-ticism. This mystic tendency is still more strengthened by the abstract conception of il eral politics, a conception which suited the class standpoint of the liberals during the time

of their greatest power.

Frequently this liberal capitalist class, having exhausted their strength in sexual excesses. seek new sensations in mysticism. And no other church serves this mystic longing of the liberals so well as the Catholic church, much more so than the anti-esthetic Protestant church. Besides, Catholicism suits the taste of the less educated masses more on account of its external pomp, and also gratifies the de-sire of the wealthy capitalists for showy prodigality.
On account of this return toward religious sentiment, which the church endows with a

political character and action in order to pre serve it, and in which the working class itsel

learning.

If private schools are closed as well as all institutions that do not conform to the pedagogical system of the public schools, and if especially those institutions are prohibited where instruction is only a veil for economic exploitation and mental enslavement of the children, we have no objections to make, because in that case the schools of the religious orders would be the first to suffer. All Socialists approve and support measures which tend to protect the children against all noxious into protect the children against all noxious influence in matters of education.

But it is quite a different matter to prohibit
certain associations from political motives and
close their schools without first providing for

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TO ALL WHO Spinal Deformities

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APPEAL 🧀 ARMY.

The war cry of the Socialists is straight on to be Socialist Commonwealth. No fusion with any-

A great step forward must be made at the spring dections. The people expect it, and we must not disappoint them.

isappoint them.

I you haven't tried your hand at getting sub-criptions yet, now is the time to make the at-empt. You may surprise yourself mightily at

Many of the old soldiers of both the Blue and the Gray are loining the Appeal Army, to fight shoulder to shoulder for the emancipation of the human race.

Philadelphia Local is holding weekly lectures, and it is hoped all readers of the Appeal in that city will lend their presence to them, and sho bring their old party friends.

bring their old party friends.

The oldest worker in the Appeal Army is 30 years old. Now, hore is the youngest, who resides in Dean, Mont. "I want to join your Army. I am 8 years old. Charley Stewart."

Jacksonville, Fla., is to have a Socialist paper. In the meantime, the Socialists are using space in the Daily Metropolis. Socialists are using space in the Daily Metropolis. Socialists everywhere should devote their whole energical to the propaganda. Comrade Jarman, Columbus, writes that he has been offered money if he would not circulate the appeal any more, but he refused the bribe. It is out of such timber as this that true Socialists are made.

Says Comrade Wheeler, Corvallis, Ore.: "I sign for the MBLLION, and I do it because my heart and soul are in the movement. I have done considerable work for the cause, but I hope to do still better now." I served in the army that liberated the chattel siaves, and now I propose to serve the rest of my days in the army that will give freedom to the wage slave. As iong as the Appeal advocates the principles that it is now advocating, you will find me a worker in the ranks. I am your for Socialism in OUR TIME."

vocating, you will find me a worker in the ranks. I am your for Socialism in OUR TIME."

Comrad Smitt, Ottumwa, Iowa, says: "The Trades and Labor Assembly of Ottumwa is contemplating the organizing of an Economic League. (so-called.) to side-track Socialism and to saddle and bridle the union men, for the democrats and republicans to ride to victory, (or office.) But allow me to say, if my upion will not allow me to discuss politics, they cannot dictate politics to me. I am not ashamed of Socialism, but the reverse—I am proud of it. I would rather be in the right with two or three, than in the wrong with a majority. Count me ONE in the battle for Socialism."

Comrade Becker writes in regard to the recent debate on Socialism at St. Ignatius College: "In spite of the false charges by the opposition that Socialism would kill incentive, that it wofind break up the family and open the doors to concubinage, etc., in spite of the appeal to the encyclical letter of the Pope, in spite of the carnest appeal of the Rt. Rev. Bishop, the affirmative won with high honors—verdict for Socialism. The audience was a large one, and feelingly applauded the efforts of the young men, but the most hearty applause was for our side. Even the Bishop caved. And thus the good work goes on."

he belongs, for this on and fusionists can have no home in the Socialist party.

Writes Comrade Steigerwalt. St. Louis: "There is no split in the Socialist party in St. Louis: asseveral of our capitalist papers try to make it answers. Greenbaum and the three young men. Roche, Dunn and Putnam have positively no support in their fool fusion ideas. The greater part of the membership here are bons fide trade unionists, (which Greenbaum, Roche, Putnam and Dunn are not.) and they stand for no compromise, no political trading. The small group of local S. L. P. and they stand for no compromise no political trading. The small group of local S. L. P. a brought DeLeon here, and he spoke at Druid's Hall last Wednesday evening to an audience which would have been small had it not been or a great many of our people who were drawn by curiosity, to hear and see this notorious man. It was a scheme of the S. L. P.'s to try to capture some of the split, which in their ignorance, they imagined explict the seed of the stand of their great and see their seed of the seed of the stand of their greaters.

A bad man came to the lake of fire, where the devils danced in glee, but a grated gate barred him out in the cold, where he sat under an icicle tree, till his teets chattered so they shook them selves loose, dropping onto the ice one by one, and the devils all grinned, and threw him a card—"Coal, 30 a ton." And poor Mr. Baer wept a terrible weep, and his tears froze to shot as they fell, and without a red sent in his old trouser-loons, he blubbered, "This is certainly hell!" And the spirits of poor folks who had died in the cold in New York, Chicago and other world points, in the winter of 1965, with their wings fanned his leycold joints. And Gid Daidy Beer, the Divine Mr. Baer, would have given a world to—well, to have ten minutes to toast his cold shims with the grinning devils in hell. But, alas, for such horrible cases of greed, even devils in sin, cased and old, refuse to associate with such beings as they, and bar them out in the cold.

Minnesota Comrades, attention! Comrade Carl D.

Minnesota Comrades, attention! Comrade Carl D. Minnesota Comrades, attention! Comrade Carl D. Thompson has consented to give a month's work to the state of Minnesota, beginning March E. The state committee is anxious to make the most of this opportunity possible. Wherever Comrade Thompson has gone he has made converts. He will do the same for Minnesota. It is a strategic hour. We must every way strengthen and stimulate the movement. If the local contrades will cooperate in this effort, it will be a great help. You can get Thompson, now, easily. He will stir your can get Thompson, now, easily. He will stir your conformulatily to the base. Act at once, We can send him your way but once, Write for dates and terms to S. M. Holman.

A North Bukota comrade who does not sign his

A North Dukota comrade who does not sign his name, says: "I sent in twelve subscriptions one year ago, and we had twelve votes in this precinct at the last election. Now I am going to have fifty at the next election. If we could only have a good speaker here a night or two to caplain the principles of Scialism, it would be no trouble to get subscribers for the Appeal."

A comrade at New Waterford, Ohlo with

Appeni any more, but he refused the bribe. It is out of such timber as this that true Socialists are made.

The pulpit and the press soon will cease to seed, for preacher and editor will pull their muzzles off, and breathing full and freely, life's landscape they will scan, and roil up their feleves and join the fight to kelp their fellow man.

Think of it! If every subscriber not in the Appeal Army would send in but ONE subscriber at week, that would mean TWELVE MILLION IN Socialisty northing to dring into existence the Coperative Commonweath?

To the little 2x4 man whose brains do not exist, every man who has a think cap on is a bloody anarchist. To tak to such a little man will not pay you for your pains, he cannot think a little bithis skull is full of gray—he has no thinking brains.

"Glas Svobode," (The Voice of Liberty, Pueblo Colo. the only Slovinian Socialist paper west or large contributions, to weather the storm, will come all the sooner. Let us no longer fear these old party ghosts that wander to and from seking to frishen the timid. We have too many Socialists. Fusion is something entirely foreign to their natures. Not even so great a man as a diearst can get a smell of a vote from a Socialist. The Popolar Army is assaulting the strongholds of gray are alone to the wood party when he seeks comradeship among Socialists. Fusion is something entirely foreign to their natures. Not even so great a man as a diearst can get a smell of a vote from a Socialist can get a smell of a vote from a Socialist. The Appeal Army is assaulting the strongholds of grorance, and steadily they are giving way. The appeal army is assaulting the strongholds of grorance, and steadily they are giving way. The appeal army is assaulting the strongholds of grorance, and steadily they are giving way. The appeal army is assaulting the strongholds of grorance, and steadily they are giving way. The appeal army is assaulting the strongholds of the propolar contributions of the propolar contributions of the propolar contributions of th

has there been another army like it. One day it will have to be a great honor to be known as one who has belonged to it.

In a personal letter, Comrade Simons, of Chicago, says: "I am very glad that the Appeal was so successful. The Populist number was certainly one of the greatest numbers ever brought out by a Socialism paper. Some of the fellows here in Chicago were so enthusiastic about it that they were notwithstanding the fact that it was not addressed to the wage worker."

The Lettle Giant combination is making lots of thinkers. "Christ, Property and Man," "Sentimental Socialism," and Richardsons "introduction to Socialism." Twenty ceuts takes the whole bunch. Buy them and keep them doing missionary work as long as they will hang together.

A comrade at party and to the common of December 20, 1992, that Mr. Bryan, commenting on an editorial in the Morning of Sending of Sending it to thousands of voters here notwithstanding the fact that it was not addressed to the wage worker."

The Lettle Giant combination is making lots of thinkers. "Christ, Property and Man," "Sentimental Socialism," The Richard of the Man and the property of the common of the propulse party. Some of us old populse under the man deep them doing missionary work as long as they will hang together.

A comrade at hee democratic party and to the condition of the circumstances under which while the property of the condition of the circumstances under which the property of the populist party, or to the combination of the circumstances under which the provided land. And all populists are dealed to the MILLION, send me any photos, negatives, or magic lantern sides you can, which will portable the property to lead them out of bondage into the property of the MILLION, send me any photos, negatives, or magic lantern sides you can, which will portable the property of the circumstances of the circumstance

A LAYMAN TO A PRIEST.

Comrade Innes, of North Bay, N. Y., sends us a copy of a letter which he wrote to his priest. If more Catholics and Protestant Socialists would give their ministers similar advice, we might get less "rant" from the pulpit:

we might set less "rant" from the pulpit.

To Rev. Fr. Merteno:

"In your sremron at 11 o'clock mass, Sept.
28, you made statements regarding Socialism which were misleading, if not entirely erron-, eous, You held up the government ownership of railroads and mines in Belgium as an illustration of the progressiveness of the country, and ascepted this to the feet that Belgium. and ascribed this to the fact that Belgium was a Catholic country. Do you not know that all countries with the exception of the United

States and two others own or control all or a part of their railrorads?

"You also stated in your discourse that the government officials in Belgium offered to al-low the women to vote and the Socialists ob-

honors—verdict for Socialism. The audience was a large one, and feelingly applauded the efforts of the young men, but the most hearty applaude, was for our side. Even the Bishop caved. And thus the good work goes on."

The women of the land should be as one in favor of Socialism. It means more to them than it does to the men. The longing for freedom that is in the hearts of the millions of women of America. We are after the Socialist who is women of America. We are after the Socialist who is worthing to advance the cause, and we want to show him his duty. When we have their power to do, to think we mean then, when were utreats out soliters must fight, now their power to do, to think we mean then, when we will gift in the raiks of sended. So must we all gift in the raiks of sended so must we all gift in the raiks of sended so must we all gift in the raiks of sended so must we all gift in the raiks of sender in the forces of capitalism.

Says Conrade Spradling, St. Louis. "Tam on the war path, but have no ammunition, and if the savages in these parts find it out they will received to hold high carprival at my funeral. With least rounds I captured two wandering stragglers, and send you substantial manifestations of the church, but if you will find no incompatibility in the doctrines of Socialism put them on the right track. For far wear will receive the socialism to read and on a little thinking for the read and we found to a little thinking for the read and on a little thinking for the read and we found a little thinking for the read and on a little thinking for the read and on a little thinking for the read and a little thinking for the socialism to read and do a little thinking for the read and the residence of the church. I would early you will read upon Socialism you will find no incompatibility in the doctrines of Socialism and the ready of Christ and harmonizes are all the ready of the church. I would early you will read upon Socialism you will find no incompatibility in the doctrines of Socialism and the r we will take as much pleasure in disfatssing the supreme judges from further duty, as did the Frenchmen in dispensing with the Bastile in the historic days of 1792.

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Garnered From the Silence

Appeal to Reason, Girard, Kansas.

TYRANNY, ANCIENT AND MODERN.

TYRANNY, ANCIENT AND MODERN.

The Tyrant's skinny arms are wrapped in silk, His volgar veins are pulsing curded milk. The milk of human kindness he has spoiled He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. He gloats wish pride o'er victims he has foiled. And hangs the weeping willow's boughs above. And hangs the weeping willow's boughs above. The mourning cypress wails and softly sighs, Benesth it orphans wipe their weeping eyes. He speaks. The eye of health begins to glaze, and fix, and stare before the tomb's'embrace. No man could happy be were he to live Within a land where he must homage give To Tyranny. Unearthly beast! Enthroned dog Whose eyes have never caught the decalogue. In all the catalogue of royal crime, in every passing age of fleeting time. The Tyrant paints the history of his reign with scenes of horror, torturing and pain. The birds that sang their patriotic glee. And flashed their gilded dress in every tree, in slience sit from morning until night in slience sit until the morning light. Dist in the same who takes his stand in freedom's light. For principles that once our fathers won Ghall wreaths of bonor wear when life is done. The kings who sit upon their jeweled thrones. And gnaw the fesh from off the people's bones. Are not the decs who hold the stag at bay. The chains that bind our pseudo freeman's limbs Are forged upon the people's blistering hearts; Behold a serfdom in a freeman's guise. And this that bind our pseudo freeman's limbs Are forged upon the people's blistering hearts; Behold a serfdom in a freeman's guise. They're walking in the chilly damp of death. They lisp the creeds of some one shibboleth and preach its rotten dogmas far and wide. Accepting it to be their only guide. In prejudice and ignorance they grope. Through midnight's d

The world is more full of crushed hearts than of bruised bodies. Broken hearts have no place in current economics, but the sorrows of the world outweigh its physical agonies. Drum-mond, the great English philosopher, has said, "Love is the greatest thing in the world," and certain it is that after all our heroic economics, life in its most vivid form flows from the emotions. The emotions are stronger than the emo-son, and they will ultimately guide the world into truth. Justice is a creation of civiliza-tion, it is a product of the selfish strife for existence, for until selfish interests clashed, the

istence, for until selfish interests clashed, the term "justice" was not coined. Ultimately, justice will give to each man his due portion of the fruits of the earth, the product of labor applied. This is Socialism, and when it is finally established, there will be no more hunger and cold, because society will see how well goods can be DISTRIBUTED instead of HOARDED. Understand, however, that when this is accomplished, we will have solved but a fractional part of the problem of existence. Happiness will ever be the "great desideratum of life, and what constitutes happiness but the of life, and what constitutes happiness but the free play of the emotions. Without attempting proof and demonstration here and now, I will say that I believe I am immortal. I will say more. I am conscious of humoruality. You gare not, you say? Very well, we shall not quarrel, for I shall not insist on your believing what I do. Realizing my immortality, I can think of myself only as real in my emotions. I conceive love to be a force operating in the world of matter to the end that the beautiful may be come the content of the c may become the real. The whole world is being transformed under its quickening touch, the desert places are disappearing, the wild is becoming traffquil, and the race itself is developing toward constantly changing ideals tt enough that I shall have clothing, she'ter and food? The lack of these things prevent Lappiness, but their pessession DO NOT MAKE US HAPPY. We have a right to be happy. It ing on "The Sacredness of Property" at Peois our most sacred prerogntive, and we have a ple's Temple. He said in part: right to so order our lives that our vibrations may be harmonious, for this is happiness. The

low the women to vote and the Socialists objected. That statement is utterly false, as one jected. That statement is utterly false, as one of the planks in the Socialist platform favors universal suffrage regardless of sex, creed or race.

"Now, your reverence, with due respect, allow me to inform you that the Socialist party is not antagonistic to Catholicism or any crered. The party is purely political, and why the church condemns the party, I do not know, church condemns the party, I do not know, cour immortality craves. The longing of the planks in property—they are in the people. Every right you have politically is from the Every right you have politically is from the people. There can be no rights either in law or equity to aught that injures the people. The leading out or equity to aught that injures the people. The leading for municipal gas at is not antagonistic to Catholicism or any crered. The party is purely political, and why the church condemns the party, I do not know, church condemns the party, I do not know. free as our immortality craves. The longing for liberty is of the soul. The finer in-stincts of life alone are worthy of trust, and the longing for the ability to express in the material what we feel in the spiritual or mental, has entered into every life. It is demonstrated to me every day in the letters that come to me from those who read this column. My own soul-longing is yours, and in voicing my own feelings I have voiced yours. So be it. Let us all feel together. Let us think great thoughts. Let us hold liberty as our ideal, and we may be assured that what the mind desires,

THE WHITE SLAVE.

the mind will attract. Every human being has a sub-conscious longing for freedom. Freedom will be delayed until the sub-conscious be-

comes the conscious, and that such a time will come, no one who has any conception of the phenomena of life can doubt.

I sing of mortal with ungarnished realm. Whose trough-like features sliently narrate. The rise and fail of countless hopes and fe A down-trodden appendage of the world; A figure-head in modern forms and laws, lifs must appeal would sooth Prometheus Make virgin's midnight tresses creep with Or drive the vagrant from him in despuir.

The mixty ages made his cot a rack.
The asonizing wheels of servitude
More swiftly ground the better part away;
Until, from economic slavery,
We behold in God's beautiful image.
The uncompilating white slave of today.
No lily fingers put his manly brawn.
Whose life-bleed fiewed to due the crimson cowns.
Friendless an hated atom of the earth,
The roothall of a destiny unkind.

The lootball of a destry unstant.

The pulseless years have rusted out his brain. Dim vassalage has all untuned his thoughts; The tyrant's greed has made his soul a cave. Where instinct stoops to guida his lowly course. Can sunshine ease to rest this ruffled mind? Can aritess childhood dawn the second time? Can bitter disappointment hide its trace? Or duil time from out his wrinkled face? The clouds have stilled the raptures of his heart. Some brutal toe has kicked ambition out. And left the shell to wither and decay. His true companion is adventing.

in his crædie, this toiler of the land ... Would truly balance with the selfish souls ... That curdied all his sweetness up. The giorious sun-rise kissed their entrance ... On life's trægic stage with équal spiendor; in childhood, they plucked the same wild flowers, Both lisped the same sweet evening prayer ... At their mother's knee. Why then, this yawning, When childhood's ministry had passed away. That made the one a lord, the other slave? What cruel fate has yoked him to the cart; What hand has strapped the hod upon his back, And forsed these failing chains around his neck? Whose eithe nalled perhaps his brillant tongue, What mind conceived his angle-sloping brow, ... What gilded heel has stamped this human shape?

To see a hell, we have no need of death, To see a hell, we have no need of death.

Tis fair we see it in each human breath.
Faise smiles exalt no mind to higher fonts.
No more than fame keeps open doors to all
But one toll-laden heart or knotty hand,
One innocent laugh from a country lass,
One holy kiss from an ardent sweetheart,
Is truer, purer, than a host of kings.
Pocket neither sunbeams nor merry smiles,
Speak words that light anew the torch of hope.
Oft latent talent lingers at the hoe,
Willing, but not knowing which way to go.
For lack of fickle opportunity.
Beneath the straw-thatched roofs rare blossoms
Sieep.

sieep, Unproaed, unfriended and unknown to fame; Bowed down by ages of parental sins.

Bowed down by ages of parental sins.

A stranger to the stately palace train, Earred from society's austere tower. His only refuge is his wealth of strength—Noble pillar of a nation's power.

Nature speaks to him: He groomed each garden, Natised tender roses to maturity. That laughingly repaid his care with smiles. Giltering bands and muttering cables. Around the globe declare his usefulness. In his calloused hand the throttle quivers that pulls a world behind. He is the Unsung here of ghastly battlefields. That set us free and made us what we are. This plodding slave, so peacefully exiled From half the genteel functions of mankind. This white slave freed from thraidom for an hour, it is he that juggles crowns and empires. Blots out old state lines, draws bounderies new, and wedds his cruel shackles more secure about the limbs he vainly tries to free.

Who then barters for his useful labor, Harters for the diamond in the reugh: Who stamps upon his liberty a price, Preys unjustly upon his livelihood, Roots up the ensign of his humble home, is capable of helmous crimes more dark Than those devised by Satan and his horde.

The silent future beckons to beware.

When concentrated hatred of the past, with all the anguish of the present hour, are tingling every nerve and fiber. When baneful visions haunt the unlit mind, all unhappy sequels of oppression.

Awaken purple luxury and wealth, Time for slumbering in eternity. Hear ye not the rumblings of rebellion, The unrelenting pent-up thunder bolts. First awful widspers of equality? Around this point have raged the flercest wars, That canceled empires, diadems and thrones, Made monarchs gladly share the beggar's straw. That fell the created head of popes and kings. The brand is set, an uneasy ember Smouldering 'neath the body politic; His burdens fan aglow the warning fame, The cheerful beacon of ancestral gloom.

Would you outlike the cycles of all time.

Dear Comrades, to smeeth thy rusged pathway, To ease these stringent duties only half thy own. Thy grief ordinate, thy warthy cause to plead, I give my fathful hand, my pen and brain. Beyond this moor of brambles lies a field Far grander than thy common heritage, That dazzles splenders, makes the world grow

small.

Where lovely petals dipped in fragrant dew, Beneath the morning sun unfuried to view. Shall welcome theer to slavery bid adicu.

—GUERRO CAESAR TALBOTT. Naional Committeeman, Minuscota.

Endow a Big University and Laugh at Consumers.

The essential hoodlum is not always found right to so order our lives that our vibrations may be harmonious, for this is happiness. The holding of private property and its legal descent, has given us a world in which every element of naturalness has been eliminated, and where life is purely artificial, hypocritical and devilish. Every natural impulse of life is frowned on, and as a result society is so honeycombed with vice that we turn from it in disgust and blush for that thing called civilization. The whole social fabric from the dark dens of vice to the banquet halls of the social ellite, needs not only purging, but to be swept for heaven's law and the conventional as of equal authority with divine revertional as of equal authority with divine revertical many beauthous as a constant of the same of the earth. Man is cursed with the laws he has made, laws which fetter his liberty, but which he constantly breaks, and by these acts writes falsehood and hypocrisy on his life. Because of these things I am bold to say that not only must capitalism go, but institutionalism as well, for while capitalism has been accounted by the same as well, for while capitalism has been accounted by the same accounter taking usage for heaven's law and the convenient of the laws the laws of equal authority with divine revelation, it is no wonder that so many of you are kenneled by political parties which your source have made. When you come back to first principles you can see that there are no rights in property—they are in the neonless taking usage for heaven's law and the convenience of the laws of equal authority with divine revelation, it is no wonder that so many of you are kenneled by political parties which your source which the laws he has made, laws which lation, it is no wonder that so many of you are kenneled by political parties which your source has a law of equal authority with divine revelation, it is no wonder that so many of you are kenneled by political parties which your source has a law of equal authority with divine revelation, it is no wonder that so many of you are kenneled by political parties which your selves have made. When you come back to first principles you can see that there are

The longing The highwaymen of old stepped out upon the finer inof trust, and The modern highwayman takes the highway itself—the railroad, imitating things of old, he tells us that he lmitating priests has divine right to the roads and the freight thereof; thus to his plunder he adds impudent blasphemy. Because political office holders do not enforce the law the devil's dance of capital is making aid of a mysterious compound, known only to all our feet move. The industrial monarch is himself, produced as a result of the years he all our feet move. The industrial monarch is himself, product has spent in searching for this precious life-thorrifled that the people of Arcola, Ill., should stop a coal train and help themselves. But he laughs at law and endows a theological seminary as a bit of humor. The property we are nary as a bit of humor. The property we are chibal of by the extortion of the coal trust is claim and the remarkable cures that he is daily effective seems to bear him out very strongly. nary as a bit of humor. The property we are robbed of by the extortion of the coal trust is quite as sacred as the coal it puts upon the cars. Anarchy is being taught by the lawless combine, and retribution cannot be turned away with a smile. The people are in an ugly

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After years of patient study, and delving into ing modern experiments in the realms of medical science, Dr. James W. Kidd, 243 Baltes Block, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD. the elixir of life. That he is able with the

effecting seems to bear him out very strongly. His theory which he advances is one of rea-son and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralsia stomach heart liver Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches. backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital

all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every suffers. State what you want to be cured of and the sure remedy for it will be