

Appeal to Reason.

PUBLISHED EVERY SATURDAY.

FOR THE OWNERSHIP OF EARTH AND THE FULLNESS THEREOF BY ALL THE PEOPLE AND NOT BY PART OF THE PEOPLE.

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J. A. Wayland.

IF NUMBER 420 IS ON YELLOW LABEL YOUR TIME EXPIRES WITH THE NEXT ISSUE.

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CAPITALIST POLITICS

Republican Michigan Just Like Democratic Missouri

The Kind of Men Who Are Opposed to Socialism. A Picture of Old Party Methods—How Do You Like It?

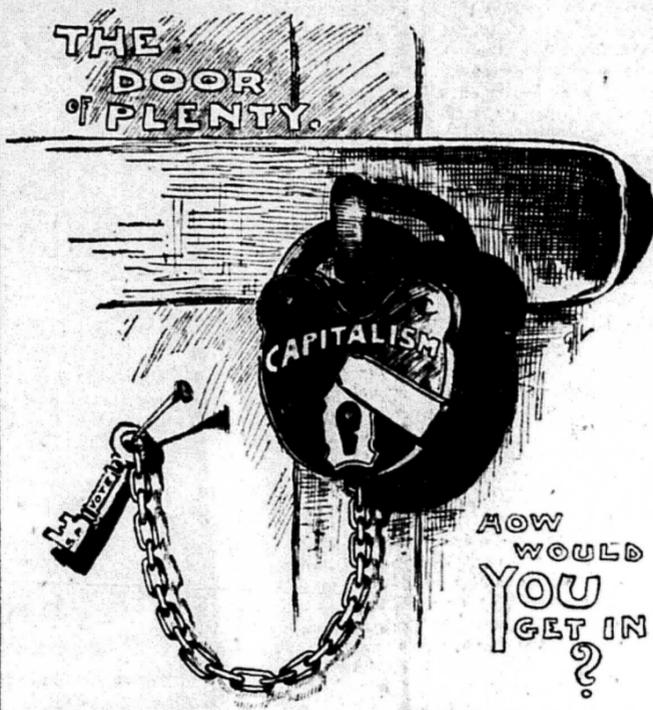
KIND OF MEN THE WORKING CLASS VOTES FOR.

(Chicago Record Herald, Nov. 30.)

GRAND RAPIDS, Mich., Nov. 30.—Details of the conspiracy and bribery involved in the notorious water scandal in this city were laid bare in the testimony of Lant K. Salisbury, former city attorney, in the case against State Senator David Burns. Salisbury implicated a number of prominent persons in addition to the seventeen officials and former officials who were arrested ten days ago. The disclosures have caused a profound sensation.

The persons implicated by Salisbury during his testimony against State Senator Burns and the amounts he alleged they received are as follows:

- George R. Perry, ex-mayor, \$13,725.
 - J. Clark Sproat, manager Grand Rapids Democrat, \$3,333.
 - R. A. Cameron, New York, \$500.
 - State Senator David E. Burns, \$200.
 - Alderman McCool, \$500.
 - Alderman Ellen, \$350.
 - Alderman De Pagter, \$350.
 - Alderman Muir, \$500.
 - Alderman Kinney, \$350.
 - Alderman Donovan, \$500.
 - Alderman Phillips, \$1,000.
 - Alderman Johnson, \$350 or \$400.
 - Alderman Stonehouse, \$350.
 - Alderman Lozier, \$500.
 - Alderman Shriver, \$350.
 - Alderman Mol, \$350.
 - Alderman Ghysels, \$350.
 - Alderman Hodges, \$500.
 - Alderman Slocum, \$500.
 - Cory P. Bissell, \$500.
 - J. Russell Thomson, reporter on Evening Press, \$500.
 - Isaac Lamore, ex-city clerk, \$1,500.
 - State Representative Van Zoeren, \$350.
 - State Representative Van Dercook, \$60.
 - E. D. Conger, Manager Grand Rapids Herald, \$10,000.
 - Thomas F. McGarry, an attorney now in Florida, \$7,500.
 - C. S. Burch, manager of the Evening Press, \$5,000.
- He also implicated in water deals:
- Dudley E. Waters, ex-president of the board of public works.
 - Dr. Ulke De Vries, ex-city physician.
 - George Ellis, a local broker.
 - Samuel M. Lemon, collector of internal revenue.
 - William H. Anderson, president of the Fourth National Bank.



POSTAL FRAUDS

The grafters in the postal service have reached high enough to gather in former First Assistant Postmaster General Heath. For the \$20,000 worth of stock Heath is charged with giving an order for 100 machines which the government did not need. In another instance Barret, a republican pet, got \$6,000 for permitting a fraud to get \$3,000,000 out of the people! Good republicans. Loyal citizens who are opposed to Socialism! Socialism would destroy the incentive of these men to develop their great genius for stealing. The whole republican-democratic machine is made up of such men from the ward heeler in the lower walks of criminal life to the highest. The very richest grafters get millions out of the people by holding monopoly privileges and use their places in the law and legislative halls to prevent changing conditions that thus enable them to rob the people. Every city is rotten in its management—just alike whether republican or democratic. They are in politics not for the public service but for private graft. The congressman with passes

in his pocket is on a par with the fellow who takes bribes for direct votes or law decisions. YOU NEVER HEAR OF THESE MEN BEING DENOUNCED BECAUSE OF THEIR POLITICAL ASSOCIATIONS. Yet if they were Socialists that fact would be the principal one held up. Why this difference? Because all are tarred with the same stick. A MAN'S POLITICAL BELIEF HAS MUCH TO DO WITH HIS HONESTY OR DISHONESTY. The old parties are organized for graft—the Socialist party is organized not only against it, but to make conditions under which graft would be impossible. Hence all these thieves and their friends are opposed to Socialism. Of course some of you do not believe this. Just as the poor dupes in Russia or Germany are opposed to Socialism and favor the despotism that robs them, so people here, trained in the old party ideas, can't see anything in the BELIEF of people that makes them honest or dishonest. But if a tree is known by its fruits, surely the fruits of republican and democratic rule is theft from top to bottom—and that must be the character of the tree.

THE VOLUNTEERS FOR YEAR 1904

A comrade writing to the Appeal the other day deplored the fact that we used our first page for articles relating to the business of the office. Now comrades, if we were running a capitalist paper, it would not be in good form for us to use our first page for anything other than sensational murder, divorce, swindling or bankrupt cases. But we are not publishing a capitalist paper. We are printing a Socialist paper, and our prime object in so doing is to make Socialists. We want all the world to know that we are working not to build up a business, but to spread Socialism. We are just like the humblest Socialist out on the skirmish line, and we are writing editorials, and running the machinery, for the same reason that you are everlastingly after your neighbors to subscribe for the paper. When the sub cards and blanks come in on the mails in big bunches, and when it takes a bushel basket to bring the mail from the office, we rejoice because we have more people to reach with our propaganda, and we see the end of capitalism nearer. We are a great big family, we of the Appeal Army, and we are not bound by conventional ways. We want everybody to see the pledge printed below, and we want everyone who feels that he or she would like to become a part of the ARMY THAT IS FIGHTING BY PEACEFUL MEANS TO BRING SOCIALISM SIGN THE BLANK PLACES AND SEND IT TO THE OFFICE. The first day of December brought a shower of pledges, but there are thousands to come. Say, you who read these lines, don't make the old guard do all the fighting. Get your name on the rolls and help make yourself free. An order for five cards, five subscribers, or the equivalent in anything we have for sale is the small test of your intention to work, and in return you will get a beautiful certificate of membership.

You may enroll my name in the Appeal army of workers for the great campaign of 1904. I enclose with this blank pay for

It is agreed that you will number my application in the order in which letters are opened at your office, beginning with the morning of December 1, 1903, and that you will send me a certificate of membership suitable for framing.

No.....

Name

P. O.

Street and No State

IDIOTS VOTE TO FREEZE

And Whine When Their Masters Freeze Them

Faribault, Minn., Referendum: "I don't know what we will do for coal this winter; no job and no money—not even enough to get groceries with."

Thus said a ten cent millionaire with a family of six, living in the north end, in a hotel owned by the master who owns ten other hotels just like it, unfit to put a horse in, for which \$7 a month is paid. Well, what kick have you coming? And more than a hundred others in the same boat, all over the town.

You don't deserve any coal or anything else.

Men going around the town in rags, with their families starving and vote for such a system as they do, then go around roaring and whining, deserve to be taken to jail and fed on rotten liver and sewer water; or better still, fed on the other dose they vote for—galling guns and lead.

At the present time the poorest grade of soft coal is \$9.50 A TON, delivered in small lots of \$1 worth to these hotel-stricken ten-cent millionaires.

All the dealers have combined together and agreed to charge these people who want to be robbed, these prices, while those rich people are furnished the best grade for \$6.75.

They know how well you suckers like "prosperity" and why shouldn't you have prosperity?

These dealers are chumps. They should charge you \$20 a ton. That's prosperity, for the dealers, and to mar their prosperity, why, that would be ANARCHY!

Then when these dealers run for office on the democrat or republican tickets, you will tie up your rags with rotten strings and crawl on your hands and knees to vote for them, instead of voting for Socialism, which will give you the coal mines and the coal at just the labor cost of digging it, which would be about four hour's work for getting out a ton.

Oh, but that would be Socialism, and we don't want Socialism.

Vote and starve and freeze, thou suckers.

Don't go into conniption fits when you read this issue. I know you would like to have only sugar said about those who oppose the Socialist movement. But you can't do it. It is right to call things by their right names. The time has arrived to meet all comers. Propaganda must not halt because of superstition or prejudice. It is strong enough to select the true from the ones who can be controlled by anti-Socialist interests. Let's build on a solid foundation and then we will know where we are at. There will be no padded votes, just because there happens at some time to be a lot of ignorant, discontented voters. We want intelligent voters—those who cannot be frightened by some clericals when the crucial time comes. On this basis will the future battles be waged, here as in Germany, France, Italy or Spain. There is more to be gained than lost by this course.

Gompers' advice to his followers: Boys, let's go out and fight the employers for better wages, shorter hours and keep at it forever, but don't use your ballot to help you win. That would not be fair. Vote for the men whom the corporations want elected. It will be so much more fun to fight the employers and have all the police, sheriff and militia at the service of the masters. Besides if you used your ballot and gained your ends you would not need my precious services any longer, and I would be one of the unemployed, for if you elected the officers and won you would not appoint me to a fat position when you have gotten on to my game. But if you will vote for the old parties I will be taken care of like Powderly, and others. No, don't disrupt your unions by voting for what you want.

The capitalists make all the laws, and they are cunningly framing them to hold labor in subjection. And labor leaders are waving into their hands. Will the rank and file never see the bunco game their leaders are playing on them?

I suppose the working class still believe the great wave of prosperity is on, even if their wages are being slashed. Their votes in the recent election show how stupid they are.

Three Chicago policemen have been indicted for shop-lifting. That is the kind of men employed by the old parties because they are good on election day. As a rule I think the officers in the big cities are the worst element in the cities.

Old party officials who have been too clumsy are being sentenced in many places, BUT THE CONDITIONS THAT MADE THEM THIEVES ARE PERMITTED TO REMAIN AND THOSE WHO FOLLOW THEM WILL DO ABOUT THE SAME THINGS. Remove the conditions and these men will not be tempted to steal.

All the painters and paper hangers of Pittsburg, Pa., have been called out against a reduction in wages. Wouldn't vote to have the law on their side. They will be beaten as were the street car men in Chicago, the cotton operatives in good old republican Massachusetts, and other wage slave sections.

Civil war is on in Colorado. The millionaire mine and smelter owners have violated the state law making eight hours a day's work, and thus forced the working class to strike, but the working class, foolish as it usually is, had voted the republican ticket and elected to office those who believe in and favor private monopoly. Now they find themselves face to face with the armed militia, instructed to shoot to kill, and with the U. S. army at the call of their "servant" governor. The corporations are hiring miners at nearly half the rate paid the old employees. The troops are arresting the leaders of the unions, regardless of charges. The dispatches say that nine-tenths of the people are with the miners—but what of that? What does the wish of a majority in a matter amount to when they have elected a lot of tools of corporations to handle the troops? Surely no one will be foolish enough to deny that private ownership of capital is a great success and practical—no matter how impractical Socialism would be! Like the effect of capitalism? Then vote for it hard.

John Barden, of Pawtucket, R. I., has been in prison for 23 weeks because he did not or could not pay his poll tax of \$1. The city is paying \$3 a week board to make him pay \$1. And still there are parrots in this country who believe that imprisonment for debt has been abolished.

Some fellows live in Williams, Iowa, who voted the G. O. P. ticket for a gold standard are issuing aluminum money, and the whole country is talking about it. Nobody but the bankers care anything about it, but they will stop this infringement of their special privilege if they can. But what chumps to vote not to have such money and then make such money!

Dispatches from every city announce that "tramp travel" is increasing. Two years ago there was hardly a tramp anywhere. Why now? What differing conditions have produced this increasing army of poverty? Is it an evidence of prosperity? And while you are thinking of it, how much better off are you than a tramp? How much could you leave as an estate if you were to die today? Not much more than a tramp, eh? Well, the tramp lives and so do you. He therefore finds not much difference between his conditions who works none and yours who work all the time. The tramp is a product of capitalism.

Yes, Socialism is impractical. All the fellows who are wallowing in the wealth produced by others say so, and of course it must be so. Come to think of it, it would be impractical to have all the children in school, all the able-bodied people doing something helpful to the world, well housed, well clothed, well instructed and entertained. That would reduce the race to cannibalism, and must not therefore be entertained. It is so practical to have the workers grinding out their lives for the profit of a few skimmers, living in hovels, dressed in shoddy or rags, freezing in winter and raising up a family of ignorant children to serve the children of the rich. That is practical. To be

Riots started in Rome by the students of the University were joined by the populace, and spread to all university towns. Troops were ordered against the people and the demonstration against the tyranny of the government against permitting the universities to teach what the students desire threatens to develop into a revolution. It is about time that the thrones of Europe were upset and democracies set up in their places. But such a thing would be frowned on by the rulers of this country. At St. Petersburg, Russia, the other day, a rich American gave a dinner at which toasts were given to President Roosevelt and the CZAR, at which all the American colony there lifted up their voices in approval, according to a cablegram. You bet, How the Americans do love czarism.

The Chicago Chronicle says that the Unions Mob there are a sample of what State Socialism is—that a general strike is State Socialism operation. Now will the Unions be good? I have been laboring under the delusion that State Socialism was the public ownership of industries operated by the politicians, like they do it in a small way in England and in Russia. If the Trades Unionists will vote for Socialism they will find out what awful things they are. But when they vote for the old parties what noble, free, intelligent citizens they are! Socialists do NOT want State Socialism. They don't care a continental blank for the public ownership of anything—until the working class wake up and want to operate the things thus owned. Now you nasty old Chronicle, will you be quiet?

Do you know why John Mitchell opposed the movement to have the working class use their ballots to GAIN THEIR DEMANDS? Well, ask the priest to whom he goes to confession. The priests are all opposed to Socialism, and Mitchell belongs to them—body and soul. It was the vote of the priests that defeated the motion to use their ballots. They oppose the working people in all countries using their ballots—except they vote the Catholic ticket. The Catholic party in Germany is the second strongest party. Here they have been able to have more influence by using the votes of their members within the old parties, thus controlling both. The Catholic church organization is the strongest political weapon possessed by the capitalist class.

In five years the people have paid Rockefeller \$141,700,000 for being president of the oil monopoly. The people are lousy with money and a little item like that don't worry them—if they can vote the old tickets like their fathers did.

The print paper mills in the Wisconsin fields are closing down "to prevent overproduction." We are now paying nearly double the price for paper that we paid four years ago. Nice condition, eh?

Williamsport, Pa.—T. V. Powderly was appointed to office by McKinley, for services rendered the plutocrats similar to what Gompers, Mitchell, Schaeffer and Parry are now engaged in.

Would it be impossible to have the public provide homes for the whole population as it provides schools for them? And furnish the employment by which they could pay the public for the use of said homes?

All the capitalist papers are rejoicing because the A. F. of L. voted down the Socialist resolution. Of course the capitalist papers are glad when labor gets it in the neck. And the labor members seem to be glad of it too! How wonderful is the harmony between the Parryites and the leaders of organized labor!

Under Socialism, the well groomed, well housed, fat paunched, diamond decked drones will have to do some useful labor or get no living. This is why they use money to control labor organizations by every device known to skilled manipulators. Deny it? Why, did you ever hear of a boot-licker who admitted what he was doing?

The walking delegate is paid by labor to look after its collective interest. He is an awful fellow in the eyes of those who desire that labor should have no one to look out for it. The lawyer is the delegate that the capitalists employ, and his business is to make laws in the interest of his employers and to bribe everybody in his way of doing it. And there you are.

The slash in wages occurring all over the country, right at the time of Gompers' and Mitchell's convention in Boston, shows how much the masters fear their organizations when led by such men. In an article in the Boston Globe of November 15, Gompers says: "It is not expected that the ideal union will ever be realized." Then why not strive for something that can be realized? Vote the old tickets and elect Gompers. That's the stuff.

Wages of Pennsylvania coal miners are to be reduced. Thought the Roosevelt-Mitchell-Gompers arbitration committee had protected the workers? But the workers are easy. For hundreds of years they have believed the stuff told them by their masters. No matter how often they get it in the neck, they seem just as easy next time to fall into the trap set for them.

Union Principles Are Adequate

By Charles L. Breckon

NO one fact is more apparent than that the power to solve the problems that are up today in the industrial field is to be found in the trade union movement. The trades unions, in their practices in shop and factory, have the working laws that have met the most intricate and difficult problems of industrial life. The trades unionist is a statesman of no mean ability and he is more and more demonstrating that ability every day. In no organization in the world is there dealt such an absolute measure of justice to its members as is now enforced by the rules and practices of the trades unions. The extension of this same practice to the entire commonwealth is exceedingly practical and certainly possible. The government of the United States could be most democratically managed and justly administered by the trades union laws and practices.

The unions of the land are now building for the future. They are doing this unobtrusively but not the less effectively. In legislating on the minute details of the industrial life they are laying down great fundamental principles that only need to be widened in their scope to give to the world that full industrial liberty it so much needs and is silently, though powerfully, moving forward to attain.

The only thing needed is for the trades unionist to comprehend the power he possesses in his ballot and to further recognize that to attain the end of his mission, he has not enough votes in his trade union to accomplish anything. Alone it shall simply become a feeder and a means of furthering the interest of the capitalist parties, on the empty promise of place and power to the individual.

The trades unionist must apprehend that to be successful he must be able to make his political action comprehensive enough to enable him to receive the support of all the workers of the country. On what common ground can he hope to accomplish this result? Surely on none other than the ground of calling on all exploited laborers of the world to unite at the ballot box for the emancipation of their class from the slavery of economic servitude.

Trades unionism must become broad enough to take in all the workers of the world—these in factory and on farm, rail and steamship, on land and on sea—in other words, the exploited proletariat must be reached in every clime. This is the plan and program of the Socialist party and this is the scientific reason why the trades union, in the last analysis, must come to the philosophy of this party and to its great fundamental truths in order that it may get an opportunity to apply its own splendid plans to the industrial problems that are today demanding, with such power and insistence, a solution.

The trades unionist has before him the task of the centuries and he has machinery and power to make of this earth a mighty paradise. The only need is for him to see the opportunity that is his and be wise and courageous enough to apply the remedy—political action that will enlist the active cooperation of all the workers.

"Workers of the world unite!"

ENEMIES OF THE UNION LABEL.

Frederick W. Job, of the Employers' Association, says that one of the most significant measures before the recent meeting in Chicago of that association, was a recommendation "that members when purchasing goods give preference to such articles as do not bear marks or labels discriminating against any class of workers." Thus the battle is fairly on. The issue from this time forth is going to be fought to a bitter finish to down the unions in every possible way. If ever the time was at hand when the unions needed to unite for political action that time has arrived. Labor has the votes and power to make every article that shall be used by the commonwealth bear the union label. All it needs to do is to put the union label on its ballot and get busy at the voting booth.

ENTERS POLITICS.

A Chicago dispatch says: "The Union Labor Ward Club is the name of an organization now in process of formation in Chicago under the patronage of the Chicago Federation of Labor, for political purposes. The movement will be conducted outside of the unions, but a union card will be a necessary qualification for membership. The platform of the party as outlined is Socialist, but it is not the intention of the promoters to affiliate with the Socialist Party." As an indication of the trend of events this is encouraging, but as an end it is well-nigh worthless. An independent political organization that is not founded on a scientific basis will be but manipulated for the end and to the advantage of the old parties. If the workers would be emancipated this must be accomplished on a ticket on which all workers can stand. Entrance to same must be on the ground of being an exploited proletariat. This the Socialist party stands for. Here it will win.

POLITICS BY RESOLUTIONS.

The tremendous efforts made from time to time to get trade union conventions to endorse some Socialist resolution would seem to argue that such action would be of great merit and that the destiny of the cause hinged upon the result. As a matter of fact they are practically worthless to the Socialist movement except so far as they give added opportunity for the extension of the propaganda. A majority vote cast for Socialism would be worthless unless that majority had in their minds a clear apprehension of what they wanted and were prepared to get the same at any cost. To get Socialist resolutions endorsed in trade union conventions spells nothing unless the Socialist sentiment is there to back up and make good the spirit of the resolution. To get votes for the Socialist party ticket before Socialists have been made to back up those votes spells the same thing—and that is NOTHING.

It is worse than useless to spend time trying to convert the officers of an organization before the rank and file has been converted. After the latter has been done the other will have been carried with it.

SOCIALISM CANNOT BE SECURED BY RESOLUTIONS OR BY ANY OF THE TRICKS OF CAPITALIST POLITICS. Socialism shall only be possible by the conversion of the workers of the world to its truths and by having their minds clearly comprehended and informed the same. There

ing converted to the Socialist philosophy acts just like the man who, in the past, claimed that he had "got religion." Webster's definitions of religion show the following: "Without seriousness there can be no religious principle." "Strictness or fidelity in conforming to any practice." The militant Socialist is all of this and more. He "pulsates and throbs with a mighty ideal born of a scientific basis. His every word and action breathes of a new-found hope and inspiration. Comrade Sprague in his "Socialism from Genesis to Revelation" declares that the Socialists have a standard of justice and righteousness far in excess of that of the orthodox Christian church. Marx is said to have been a materialist, but even as a materialist he may not have written the scientific basis for a new and world wide religion founded on cooperation and righteousness?

The mere fact that the orthodox religion may have put itself under the ban does not necessarily destroy the fact that a real religion might not spring up on the ruins of the old and effete theology of the Christian religion. Socialism might truly be called the religion of doing things and of being founded on scientific fact instead of finding its basis in the superstitions of the past and the mythological nonsense of bygone ages.

What could be more religious than that a body of men should work most ardently to establish a kingdom of heaven on earth; should seek to teach men that the all-important necessity is to find how to make sure for every child of man an abundance of food, clothing and shelter. Might not a pure materialist philosophy be found to be the cleanest and purest religion that has been known to the world? To call this class of people religious might necessitate the change of the commonly accepted terms as defining religion. Is it not true that the Socialist philosophy is the most intensely and purely religious that has ever been given to the world? Would not the working out and the putting into practice

of its scientific ideas make of this world the grandest and best and the most just? Would it not give a condition, not a theory, far in excess of the highest dreams of the seers of the past and the followers of a belief in a millennium. Without Socialism a millennium would only be a possibility by a display of force. It could only be continued by a constant exercise of that force—the force of the military and the law. The only real millennium that can continue its existence will have to spring from the spontaneous action of the people. This is one of the sure results of the Philosophy of Socialism.

Socialism has a better claim to be called religious than the teachings of any sect that has yet existed in the world. It cares nothing whatever for this claim and is perfectly willing to allow its enemies to say what they please regarding it and its practices. The only thing it is concerned about is that it may push its propaganda of full industrial liberty to the furthest ends of the earth.

THE DIXIE CAMPAIGN.

The soap boxes have been driven from the field in the north, but the rainy weather in Dixie still permits the Socialist orator to expound from the street corners. Fitz is covering the towns through central Georgia and at this date is in Macon. The mails bring evidence of his work in the postal subscription cards that come in, and his reports are encouraging. Slowly but surely old Georgia is yielding to our efforts. Comrade Mailli reports that Ray is busy in the northern section, and that while Georgia is a hard field we will keep drilling away till we succeed. Old Rock Ribbed South Carolina has two locals now, which with some effort will ensure us a ticket there next year. Ireman has returned from a propaganda tour of the northwest part of Alabama, during which time he has sustained his record of splendid work. His trip reached to Florence, where he organized with ten charter members.

THE DRUM CONTEST.

New here's a nice state of affairs. Three locals responded on the drum contest for the week ending Nov. 28, the two leading ones being tied. The local at Okla. Omaha, sent 12, and Local Terre Haute, Ind., sent 12. The other local is Mentone, Calif., with 11. Here are 1600 locals in the United States, who let a valuable set of instruments worth \$20 go for so small a number of subscribers. We said so, but the set can't go until we settle this tie. The proper way to adjust a matter of this kind, is to draw lots, so we have written to each local asking permission to put their two names in a hat, and have one of the union girls draw one, her eyes being blindfolded. We will announce, that in the future we will adopt this method of settling ties without correspondence. So far this week there are no entries for the drums, and the probabilities are that some local will drop in with a half dozen and get a prize worth more to you in the coming campaign than anything you could have. Where are all the wide awake locals? Why don't you call a meeting, distribute some sub blanks and get busy? Get your membership to doing something. It's the best plan in the world to keep up interest.

The capitalists are proving that they can handle the labor unions in any manner of strikes. The only place labor can beat capitalists is at the ballot box—and capitalists have plugged so many labor leaders that they are pretty safe against this action.

The men who control the industries control the people. If the people are controlled by others then they are not free.

Four subs for a \$. Send the names.

RHEUMATISM CAN BE CURED



Here is the one physician who has really CONQUERED RHEUMATISM in all of its various forms. Years of study as a specialist, devoted to this dread disease, have made sure his phenomenal success by curing the most stubborn cases. To help you realize that the above statement is true, we will forward on application, a trial box of DR. WHITEHALL'S RHEUMATIC CURE, ABSOLUTELY FREE, thus assuring you immediate relief, demonstrating the fact that your Rheumatism can be cured at home, easily, simply, pleasantly, and at trifling cost. Sold by all druggists. Price 50 cents a box. Address the

Dr. Whitehall Megrime Co.,
163 Main St., South Bend, Ind.

The Library of the World's Workers

Socialist books must be read and discussed around the firesides these long winter nights. When the votes are counted next November, the result must show that Socialists have done their duty. In doing that duty they must exhaust every opportunity to show the working men and women of America the way out of economic slavery.

We have a plan for the circulation of books on Socialism, which we believe will add thousands of active workers to the Socialist cause before the election in November. Those of you who ordered the Union Girls' Combination saw that our shelves are loaded with books. They are doing us no good, in fact they worry us continually because they are doing no one any good. They must be circulated, and circulated effectively. They must go out systematically and every book must do its work.

We have arranged to send out a series consisting of twelve books, one each month until the election is over next year. These books will be sent to any person you may suggest. The twelve books sent will have a retail value of at least \$2.00. The first book will be a 29 cent book, the postage alone being three cents. With it will go a letter stating the purposes for which it is sent. Also, a card with which the person to whom the book is sent may say: "I have received the book and shall read it." If the one to whom a book is sent does not want it, another name may be furnished to which it will then be sent. When one person has finished reading a book, another name may be furnished and the book will be sent forward. We shall keep a careful record of the effect on each person to whom a book is sent, and next year, when the last book has been sent, we shall be able to lay before you the result of your work. If you sent books to fifty persons, we hope we can say something like this: "You made thirty-nine Socialists, of whom twenty-three each ordered books sent to fifty persons; seven ordered sent to twenty-five persons, and nine ordered sent to twelve persons. Of the fifty, forty-six are subscribers to the Appeal to Reason, and the total orders for books and papers sent, this paper alone as a result of your efforts has been over one thousand dollars." We hope it will be true, too, (and we think it will) that the Socialists made by your converts will be many. Now, that is what we are to do.

Here is what you are to do. For each person to whom you want the series of books sent, you will send us One Dollar, the payments to continue at the rate of One Dollar a week until the full amount is paid. If you want the whole twelve books, one at a time, to go to John Smith, send us \$1. If you want the books to go to John Smith and forty-nine other persons, send us One Dollar a week for fifty weeks. If you want to send the set:

- To fifty different persons, send us One Dollar a week for fifty weeks;
 - To twenty-five persons, send us One Dollar a week for twenty-five weeks;
 - To twelve persons, send us One Dollar a week for twelve weeks;
 - To one person, send us One Dollar a week for one week.
- That is what you are to do.
- Here is something else we shall do: We are going to give to every one sending the set to twelve persons, a cloth bound copy of
- Capital by Karl Marx..... \$2 00
 - To every one sending the set to twenty-five persons, cloth bound copies of
 - Capital by Karl Marx..... \$2 00
 - The Social Revolution, Kautsky..... 50
 - Memoirs of Karl Marx, by Liebknecht 50

AN APPEAL TO READ.

Dear Friend: This book is consecrated to a holy cause, Human sacrifice lies behind it. The pennies of working men and women have placed it in your hands. It comes from the library established by the world's workers. Its donor asks no crown for his philanthropy. There are no restrictive rules regarding its circulation. It is only asked that you read it.

Carnegie gives millions for libraries. It means no personal sacrifice. It does not mean less food or lack of warm clothes with which to meet the wintry blasts. It does not mean embarrassment for a patient wife as she goes among her neighbors, clad in the made-over garments of a past season. It does not mean a little boy, gazing with wistful eyes upon the abundance of toys which other boys have. But it is different with the one who paid for this book, and ordered it sent to you. To him it represents toil and sweat and blood, eye, even life itself. It means denial to himself and family. That he devotes a dollar a week to these purposes from his meagre wages is not because he does not love that patient and hard-working companion of life's struggles; it does not mean that he lacks in love for the little ones who look up to him for protection from the world's cruelties. He does love his wife and babies, and he loves them as much as any human being can love.

In his efforts to provide for those he loves there lie before him two courses of action: one the individual; the other the social. One or the other of these he must take. He may try to climb upon the shoulders of his brother workers, raising himself out of the want and misery, the poverty and despair of his toiling comrades. He may shut his eyes to the pathetic sorrows of other wives, and deafen his ears to the plaintive pleadings of other children than his own. He may grit his teeth and say: "I'll make a way for my own, and let the others do the best they can." Either he must pursue that course, or, spurning the bribe of individual salvation, he must cast his lot with his fellow workers, sharing with them the hardships and sufferings of their class, as it battles forward to economic freedom for all. Suppose he pursues the former course, what's the result? What is his

reward for treason to his fellow-workers—financial reward, we mean? What pay does he get for the contempt of mankind? Had he been wise, he would have seen that nine out of ten men, led on by the elusive hope of some day being above want and poverty themselves and of leaving such a heritage to their children, finally come to the point, when, broken with hardships, worn out with the struggle, tired and full of despair, they must admit failure. In their declining years, as they feel their grasp upon life slowly slipping from them, how bitter it is to find that they must transmit to the backs of their children—unlightened by their own long efforts—the burdens which they have borne through life. O, the folly of a workman trying to escape alone from the trials and hardships of our industrial system. O, the stupidity of the world's toilers in laying up wealth—or rather, in trying to lay up wealth—in the hope that they can buy insurance for themselves and those they love against the burdens which are the common lot of their class; in nine cases out of ten, the man who hopes to be the "lucky one" to stand upon the bended backs of the "unfortunate nine" finds himself at last pressed down by the weight of one a little stronger than himself. So, the wise man sees the failure of such efforts. Even if he should be the "lucky one," he sees day after day the hundreds of stolen legacies and scores of wasted inheritances, and they make an impression on his mind. He is not fool enough to think his case will prove an exception. If for a moment disposed to pay the awful price, he is forced to see that he cannot purchase immunity and protection even at the cost of treason to his class.

So the man who pays for this book has cast his lot with his class, and will work for the emancipation of all the world's toilers from wage slavery. He will go up or down with them. His desire now is to enlighten the world concerning the aspirations of the working people, and to arouse the working people themselves to a realization of their power. The working people do have aspirations and they do have power. He wants them to use their power when it is greatest; when they are young and strong. He would impress upon them at that time, facts which he knows will be impressed later on in the hard school of experience. He wants their assistance before old age and senility have palsied their hands and destroyed their influence; before their own children have begun to talk of "the old man's second childhood."

The workingman does have aspirations, too. He has stopped amidst the whirling machinery of the factory and caught the vision of a nobler life; he has brushed the soot and dirt from his face and straightened up like a man intent upon sharing in the glories of the world. Previously trained to think that there is not enough for all and that some must go without the things which make life comfortable and happy, he has witnessed the awful injustices of our system, concluding they were wrongs to be endured, since they could not be cured. Now he is waking up to the fact that there is abundance for all. One of McKinley's cabinet officers said the people of this country, working ten hours a day, can supply all the needs of the people for a year by six month's work. Chauncey M. Depew said in the Republican Convention in Philadelphia in 1900, that the working people of this country produce annually Two Billion Dollars more than they can consume. The workingman has grown angry and disgusted, and wants to know why the people who produce this abundance of wealth are not allowed to consume it. This workingman, whom the capitalist politician talks about as a thriftless, intemperate, extravagant and ungrateful beast, is waking up to the fact that he is being robbed under the present system. He is learning that the men who live off his labor have a contempt for him because he works hard and has nothing. He is beginning to see that he is despised for his poverty by those who cause it. He begins to see that his little girl has only one lousy dress because some idler's daughter must have a dozen silk ones; that his little boy must work ten hours a day amidst the noise and dust of the factory, because some idler's son must be a Little Lord Fauntleroy; that his wife must scrub and wash and wear calico dresses because some idler's wife must loll around on downy couches, clad in gowns of "Parisian creation"; that he must carry home Thanksgiving and Christmas to his expectant family, a small chicken, because some idler's wife must send home to his overfed family a half dozen turkeys.

All these things cause our workingman to think. He begins to want some of life's comforts and happiness for himself and his family. He begins to realize that his wife and children are as good as the idler's family, (doubtless, better) and that they love the good things of life as much as anybody. He begins to ask, "Who has a better right to these things than the one who produces them?" Then he sets his teeth with determination and says, "We shall have them." He means it, too.

The way he intends to accomplish that result is told in this book and the others which will be sent to you as soon as you have finished reading this one, unless you do not care to read any more on the subject. We advise you to read it. The world's history for the next generation will be an account of how the working people freed themselves from wage slavery. You should post yourself upon the conditions under which this mighty conflict will be waged. If you do that, we have no doubt when the critical moment arrives and you are forced to take sides, either in the ranks of the world's workers, or those who seek to live off the workers, we have no doubt but what you will take a stand beside the man who is struggling to provide his own, not with senseless luxuries, but with bread and warm clothes, and a shelter from the winter's chill.

First, acknowledge the receipt of the book with the enclosed card, saying you will read it; then read it; and so soon as finished sit down and write us a card, and the next book will be forthcoming. There are about twelve in all, for the man has done his work well. He says there is nothing else in life worth fighting for, and he is right.

Sincerely yours,
P. S. We will tell you what to do with this book as soon as you advise us you have finished reading it.

Below we publish the letters—it will be handsomely printed in colors on a neat linen note head and sent with the first book of the series:

- The American Farmer, by Simons..... 50
- Origin of the Family, by Engels..... 50
- To everyone sending the set of books to fifty persons, cloth bound copies of:
- Capital by Karl Marx..... \$2 00
- The Social Revolution, Kautsky..... 50
- Memoirs of Karl Marx, by Liebknecht 50
- The American Farmer, by Simons..... 50
- Origin of the Family, by Engels..... 50
- Socialism: Utopian and Scientific, by Engels..... 50
- Collectivism, Vanderhulst..... 50
- Communist Manifesto, by Marx and Engels..... 50
- Luerbach, by Engels..... 50
- Social Evolution, by Kidd..... 1 00
- The Quincentenary of Socialism, by Schaeffle..... 1 00

For convenience sake we shall refer to each set of books as a share in the Library of the World's Workers. If you wish to send out fifty sets, send us One Dollar and say: "I want fifty shares in the Library." We shall understand that you want the twelve books to go to each of fifty persons and that you will send us \$1.00 a week for fifty weeks.

Below we publish the letters—it will be handsomely printed in colors on a neat linen note head and sent with the first book of the series:

OUT-HATCH—ONE TRIAL

Any one with common sense can get a high per cent of chicks the first time when fertile eggs are put in a

Sure Hatch

Incubator. Sure regulator—even hen temperature—no guess at ventilation—clean, pure air for eggs and chicks. Send for free catalogue D-27 that tells of improvements and other conveniences.

SURE HATCH INCUBATOR CO.
Clay Center, Neb., or Indianapolis, Ind.

MORPHINE

We Guarantee a Cure

Morphine, Opium, Larva, Cocaine and all other drug habits, can be permanently and painlessly cured at home and we cure them without causing detention from business or other inconvenience whatever. Action immediate. Creates good appetite. Produces sound, restful sleep. Leaves system of patient in natural, healthy condition and without further damage of any kind. We build up the nervous system and remove the causes of disease. Each case admitted to us receives individual attention from an experienced neuro-specialist.

Free Trial Treatment

Will be sent to anyone addicted to morphine or other drug habits, on receipt of request. This trial will demonstrate its remarkable curative value. Confidential correspondence, especially with physicians, solicited. Write at once for our free booklet containing references, terms, etc.

Manhattan Therapeutic Ass's
Suite 401 1135 Broadway, New York

THOMAS PAINE AND THE REVOLUTION.

"Most potent of all as a cause of the resolution to separate (Declaration of Independence) was Thomas Paine's pamphlet, 'Common Sense,' published in January, 1776, and circulated widely throughout the colonies. Its lucid style, its homely way of putting things and its appeals to scripture must have given it at any rate a strong hold upon the masses of the people. It was doubly and trebly triumphant from the fact that it voiced, in clear, bold terms, a long growing popular conviction of the propriety of independence stronger than men had dared to admit even to themselves."—E. Benjamin Andrews, ex-president of Brown University, ex-superintendent of Chicago schools, and president of Nebraska State University, in the "History of the United States." The above book, "Common Sense," as well as Thomas Paine's other works, Age of Reason, Rights of Man, and The Crisis, may be obtained from the Appeal to Reason, Girard, Kansas, at 25 cents a copy.

Four subs for a \$. Send the names.

Labor unions without a political program are like ships without rudders.

The election returns show that an increasing number of working people are waking up to the bunco game of the politicians and clericals.

Last year the Illinois Central railroad published with a great flourish that it showed about \$29,000,000 in profits, and that no better evidence of prosperity could be found. The fool voters believed this evidence of their being skinned as evidence of their prosperity. Well, the boys up in Iowa voted the railroad tickets as usual. One of them at Waterloo writes the Appeal that the company has posted notices that because of "not being able to make both ends meet," that the shop men would be cut down to eight hours with only four days a week! These shop men had voted the good old G. O. P. ticket, too! Well, they must like their diet. Got just what they voted for. Vote her some more, boys. You have too much to eat yet.

Four subs for a \$. Send the names.

What Shall Be the Attitude of the Christian Church

Toward the Social and Industrial Problems of the Day?

By Thos. C. Wiswell

Jesus of Nazareth attempted to establish a kingdom of heaven on earth, and as a consequence was crucified by those whose material interests he attacked.

Jesus saw that the children of God had one great enemy to oppose and overcome before the era of peace and brotherhood on earth could be accomplished. He called this enemy Satan. Influenced by a false theology, this word in the minds of many Christians is now often used to signify a vague spirit of evil apart from human life. But this was not Jesus' meaning. To him "Satan" meant the spirit of evil in the individual and in society. Jesus used another word to express his thought. It signifies the Syrian God of riches. The word was mammon. The service of Satan in this form was so repulsive to the Master, that on one occasion he told his hearers that it was impossible for them to serve both God and mammon; that they could not love luxury and riches, and bow down before the power of wealth, and at the same time be servants of the God he worshipped. We are told by Luke that upon his making this statement some wealthy religious teachers who stood near "turned up their noses at him." They soon afterwards killed him. He was too dangerous a man to have amongst the common people.

And so it has been from very early times. Mammon has ruled the world against every effort to overcome him. He obtained his first grip upon human life when he became a landlord; and his second, and most accursed grip, when he was able to compel his fellow men first as chattel and later as wage slaves, to labor for him on the land, in the factories and mines, on the means of transportation, and as soldiers in his armies. From the day when this victory was achieved the servants of mammon have largely had their own way. The wars of Europe with all their bloodshed, were caused scarcely at all by opposition to his rule. The servants of their god were struggling for a larger share of the spoil, and at the same time inspiring the masses of their subjects with a stronger PATRIOTISM.

Mammon got control of the Roman church, and, using it to defeat the very purpose for which it claimed to exist, kept the masses of the people in a condition of superstition and ignorance. Against every teaching of Jesus, this church, and after the Reformation, most of the Protestant churches, taught two false doctrines which made the people the slaves of the false god whom they ignorantly worshipped.

The first was the doctrine that the people should, as Christians, submit to injustice, poverty and ignorance, for themselves and their children, in this world, because it was God's will that these things should be, and obedience to His will was necessary in order to gain a life of eternal happiness in the next world. Disobedience of God would mean eternal anguish in hell.

This last is used even today in some parts of the world by certain churches in order to keep the masses of the people in subjection; and is used with telling effect.

The second false teaching which the churches, in order to protect mammon, in his exploitation of God's children, constantly asserted, was a doctrine of divine providence, by which the people were led to pray to God that His kingdom might be established on earth but were told at the same time that God as a Spirit not in but apart from humanity, could and would answer that prayer when He saw fit to do so. Meanwhile these blind slaves were in the words of a hymn which is sung even today in some of our churches,

"Wait, meekly wait, meekly wait and murmur not!" while all the time they were being truly robbed of life, liberty and the pursuit of happiness as was the poor man on the Jericho road. The difference was merely one of method.

In these and other ways mammon was able to use an institution called the church of God to further his own ends, by binding with chains of ignorance and superstition, not the hands and feet (for he needed the labor of these), but the minds and hearts of the masses of the people.

Now, during all this time, there were many earnest men and women who, as true disciples of Jesus, sought to throw off the heavy burden which mammon placed upon the people. But their lives were cut off and their writings burned. The church and the state were both in the hands of mammon, and neither would allow any man to teach anything which would restrict its free-

dom to extort wealth from the life blood of the people.

Jesus does not head the long list of those who were destroyed in the struggle, for very many had died before him in his own and in other lands; but as Christians we place his name at the head, and then write under his names of thousands who have lost their lives because of their opposition to this Satan.

Now, what was the nature of the struggle?

Every student of history knows that in its last analysis, it has been a struggle between truth and untruth. Mammon knew and knows today that when the masses of the people come to understand the truth concerning these things, his power will be destroyed.

Hence in modern times he has become the deceiver. The increased intelligence and independence of the people makes this the only method by which to extend the length of his now very uncertain existence. He has played a shrewd and bold game. (Cf. Luke 16:1-16). He has been largely successful in obtaining control of the agencies which mould public opinion.

Through money paid for advertisements, and in other ways much less legitimate, the important journals of the country, when not owned outright, have been largely controlled by mammon.

As present ecclesiastical methods demand a large outlay of money to construct the expensive buildings and to pay the running expenses of our larger churches and theological seminaries, mammon has usually been able without great difficulty to influence these institutions in the choice of teachers and preachers subservient to his interests.

He has lavished large portions of his surplus capital, exploited from the social labor of the world, (often the labor of little children who should have been in school), in the endowment of institutions of learning; and he has, by this means, obtained control of them; since no institution supported by mammon is likely to employ teachers who will reveal his methods of exploitation, or do anything that would tend to remove the source of his power.

It is a part of the plan, of course, that the beneficiaries of these institutions and the masses of the people shall be led to believe that all this generosity (?) is in the interest of knowledge. Hence great stress is laid upon the importance of certain departments of knowledge. For instance, mammon has always been an ardent supporter of the humanities, because these branches make no attack upon his accumulated prerogatives; while he has been able till within a hundred years to make the study of modern science and political economy very unpopular except in certain schools where the teachers were under complete control. Mammon has also supported the study of theology, law, medicine, modern languages, music, etc., because all of these conserved the interests and added to the pleasure of his class. But he has always feared the teacher who dared to have a philosophy of history, and in our own times the department of biology has often made him dizzy. His constantly increasing difficulty is with the departments of Sociology, political science and economics, though not so much in the endowed colleges, where he still continues to control the teachings to a greater or less degree, as in the state universities, which are being more and more controlled by the people as a whole. These departments of knowledge, aided by biology and psychology, will doubtless bring about the downfall of our false god, and will be the chief instrument in God's hands in His purpose to establish on earth Jesus' kingdom of justice and peace. That this long looked-for event will occur is now quite certain, when it will occur depends somewhat upon the power of the deceiver to continue to deceive the people, but a thousand times more upon the intelligence and energy of the true disciples of Jesus, co-operating with the great mass of the working people of the nation, and then of the world.

It must be remembered that although all these statements are true and apply directly to the great capitalist class, yet no single member of that class is to be blamed for carrying out a policy which his whole training and education have led him to believe is good. He is to be condemned only in so far as he is a hypocrite. Paul said long ago, in writing to Timothy, that "evil men and impostors shall wax worse and worse, deceiving and being deceived," and Jesus told the Jews that "He that committeth sin is the SLAVE OF SIN." Hence it is doubtless true that very many who

are the disciples of mammon are after all not so much "the deceivers" as they are "the deceived." Not so much the masters as the slaves.

Our rapid survey of the field, and of the one great enemy of the children of God, brings us now to the last preliminary question: What is the weapon, and the only weapon, which Jesus gave to his disciples with which to overcome Satan?

He said, "Think not that I came to cast peace on the earth; I came not to cast peace, but a sword." What did he mean? Certainly he did not intend to put into the hands of his disciples a sword of steel. The church has too often encouraged the use of that weapon against the expressed admonition of its Master. To perform its task the sword of Jesus must be infinitely more powerful than any blade of burnished steel in the hands of the greatest warrior the world has ever known. The sword of Jesus is TRUTH; PLAIN, UNVARNISHED TRUTH. The sword of steel has never lifted a human soul nearer to God, but has always forced the world backward toward a darker savagery. Truth, on the other hand, is the only weapon which has destroyed in any detail the power of the enemy of God, and lifted any portion of humanity out of the darkness of the past.

Truth, then, is the weapon of the Christian soldier. But, until the present century, organized Christianity has not been so much afraid of anything else, as it has of this weapon which Jesus of Nazareth would have placed in its hands to be used in offensive warfare. Those inside and outside of the church who would have used the weapon, the church, or "the world-rulers of this darkness," has destroyed; and many times both church and state have seemed to cast truth from them altogether.

How, then, shall the young people of our churches get this weapon, which alone can solve all our social and industrial problems, and as Jesus said, not only free themselves but free the world from the power of mammon?

First, they must "prove all things hold fast that which is good (true)." No statement should be accepted from any person or any book (not excluding the Bible itself), without a challenge to its reasonableness and its truth. We must find out what is true at all cost. Jesus, as he speaks through the spirit of truth in the lives of men, is the final authority. A man's own intelligence and conscience is for him the last court of appeal. The statements of all men, including John, Peter and Paul, are to be given this test.

Second, young men and women are not to allow themselves to be sidetracked in their search for the truth. To this end, special attention must be given to the study of biology, sociology, economics and political science. To obtain the truth which these subjects have for us, a college education is not necessary, in fact there are very few endowed colleges today that are free to teach what is true and known to be true in these departments of knowledge. There are intelligent workmen who are better informed concerning the principles of political and social science than is the average college graduate. Good common sense, with a few good books, and a determination to find out what is true, will give to every young man and woman the weapon of Jesus himself, to be used with wonderful effect, for its influence spreads like fire, and will consume all that is evil.

This, then, is the answer to the question with which we began. Young men and women are to search out the true principles of action, and then apply them. Christian disciples are not to encourage restrictive reform legislation, for such legislation has never succeeded and never can succeed. When they find out that all forms of exploitation, speculation and commercialism are robbery, they will not be likely to say that where great extortion is wrong, any extortion is right. They will blame the coal dealer, in a business which is precarious, because he takes large profits from those who want his coal, and at the same time recognize the landlord's right to sell his real estate at a profit of even a thousand per cent upon a perfectly safe investment.

When they know the truth that all wealth is produced by productive labor, co-operating with nature, the disciples of Jesus will demand that they as laborers, and that every laborer shall receive the full fruit of his labor. (Cf. James V.) When this just demand is made by any people, and enforced by a majority of the votes of the people, private capitalism will vanish, parasitism will no longer be

able to find workers upon whom to feed, and mammon will have lost his power forever; for private capitalism is only possible when productive labor is exploited.

Then the struggle between riches and poverty, between organized capital and organized labor will cease, for all will be workers, each working for the good of all; and all will be capitalists, each owning and controlling his just share of the wealth of the nation. Poverty and ignorance with their long list of resulting evils, will disappear from the earth. Old age will be a condition of blessed rest and freedom, surrounded with whatever it loves most, rather than a condition of constant worry and privation and dependence. Every child will receive the best education which the state is able to give him; for it will then be to the interest of all that every citizen shall be as efficient as it is possible for him to be; and every man and woman will be given the employment which he most desires, and which he is best fitted to perform.

Then, for the first time in the history of the world, will the conditions laid down by Jesus have been carried out, and then will his promise to his disciples begin to be fulfilled in the realization of the fatherhood of God, of the brotherhood of man, and of the era of universal peace. This and nothing less than this is the goal toward which the eyes and minds of all true disciples of the Master must turn, if they actually desire an answer to the prayer Jesus taught them and which they have been praying aimlessly for nearly two thousand years: "Thy kingdom come on earth."

There will always be problems for the children of men to solve, but the one great problem before us now at the beginning of this twentieth century, which holds within its grasp the solution of most of the moral problems that confront the world, IS THE PROBLEM OF WEALTH AND OF OPPORTUNITY. And this is no longer a PROBLEM; it is a WARFARE—between private capitalism and productive labor; between injustice and justice; between money and man; between mammon and God. No "peace" that is worthy the name can be possible till this warfare has been finished, and man and God have claimed and possessed their own.

For further study read the following literature:

- Bible: Book of Micah, chapters III and IV.
- Bible: Book of Amos.
- George Adam Smith: "The Book of the Twelve Prophets, Vol. I."
- Bible: Book of Luke: 4:16-22; 6:20-49; 19:41-44; 18:1-30.
- Bible: Book of Matthew: 20:1-16.
- Bible: Book of John: 7:45-49.
- Bible: Epistle of James: 5:1-6.
- Bellamy: Equality.
- Vandervelde: Collectivism.
- Ruskin: Unto This Last.
- Marx: Chap. VII. Parts IV, V, VI, VII and VIII.
- Sprague: Socialism from Genesis to Revelation.
- Engels: Socialism; Utopian and Scientific.
- Engels: Origin of the Family.

A SOCIALIST DOG.

Appeal to Reason: Our G. O. P. city attorney owns a well trained dog and one of the comrades, knowing this, and seeing his dogship visiting with a pack of Indian dogs, called him to one side and said:

"Here! Take this home to your master, quick," handing him an Appeal, which the dog seized and "trunk out for home. Finding the door shut he scratched for admission and at once delivered his valuable package. His master, in telling it, said he looked at it and became interested at the cartoons and finally the printed matter, and says he read it all and then said: "Them d-d Socialists are driving their spikes most awfully direct."

Comrades, train your dogs, also the G. O. P. neighbor's dogs, and do with them all as was done in this case. "HORTENSE."

PARRY ON SOCIALISM.

The time will probably come, if it is not already near at hand, when, balked in their attempts to override the laws and institutions of our country by main force, the Socialistic leaders of labor will endeavor to swing their following into the political field with the end in view of gaining their demands through the ballot box. We should not desire to see Socialism made a prominent issue in our political campaigns and it ought to be one of our chief purposes to carry on such an educational work as shall forestall any such possibility. Why, I am told that there is one Socialist sheet in Kansas that has a circulation of a million copies. If the people who wish to overturn our form of government can afford to carry on such an educational propaganda as they do then it would seem that the employers' associations and citizens' alliances should not be backward about providing the ways and means with which to send literature broadcast over the continent.

Pa Teaches Young America How Prosperous the Workingmen Are

By G. H. Lockwood

"Say, pa, have we got prosperity now?"
Pa, swelling up: "Why, certainly, son. Didn't we elect our party to office last time and save the country? Prosperity! Well I should say yes, with a big 'P.'"

"Well, pa, I want to know why it is to the interest of the workingman to have prosperity?"
"Well, that's an easy one and if you really don't know I will have to tell you. The workingmen want prosperity so they can have good jobs and good wages."

"Well, isn't it the good jobs and good wages they really want?"
"I suppose it is, my boy, but it really amounts to the same thing; prosperity means good jobs and good wages for everyone."

"Say, pa; have you got a good job and good wages?"
"Well—er—why—no, not exactly; that is, it might be a good deal better."

"Well, pa, why don't you get a good job like all the rest of the workingmen have got?"
"Why, drat it, kid! I've got as good a job as most of them now, and a darned sight better than a good many that I know of."

"Well, pa, it isn't true that we have prosperity, is it?"
Pa looks troubled for a while then happens to remember something: "Oh, yes! We have prosperity, PRESIDENT THAT IS TO SAY THE SOME DAY COUNTRY IS WONDERFULLY PROSPEROUS. Why, our exports are enormous and our surplus products—"

"Say, pa, do you ever have any exports?"
"No."
"Or any surplus products?"
"No."

"Well, pa, who is it that has all the exports and surplus products and all those things?"
"Well, those things go to the capitalists."

"Why do they go to the capitalists, pa?"
"Well, they belong to the capitalists because—because—why, because they furnish the tools to work with and the factories to work in and the land and capital, etc."

"Do the capitalists make the land and the tools and the other things, pa?"
"Well—er—why, drat it, kid, you talk like a fool! Of course they didn't make the land, but they own it."

"How wonderfully like Gompers and Mitchell! Gompers and Mitchell are doing all in their power to prevent the working class from 'GAINING THEIR DEMANDS THROUGH THE BALLOT BOX.' That is just what Parry is working for. The one place to control labor is through its own organization. That the capitalists know and have evidently been busy doing. Will labor continue to give its confidence to leaders who work in the interest, follow the program, of their oppressors? How long will labor be led by the nose into the voting booths of the Parry party?"

DIFFERENTIAL WAGE.

In your reply to R. J. T. of Aberdeen, Wash., "Wages Under Socialism," it seems to me you overlooked one point: Will there not be a difference in the time check value of two men working at the same time, one doing twice the work in the same time as the other? In other words, in any department of industry will there not be a scale of some kind of the amount of work that must be turned off to constitute a day's work? If not, what stimulus for labor to become efficient? Would not inefficiency become the rule, demoralizing all industry? C. E. Oberchain, Greenville, Texas.

Whether or not there will be a scale of work, will depend on the workers who will make their own regulations regarding ALL matters of industry. For my part I should have no such scale, unless, after trying it was found not to operate and then it should be changed. Under Socialism each worker has an interest in the products—and it is the products that are the incentive to produce now, then or any other time. It would be to the interest of the workers to produce as much as possible in any given time, for it would have a tendency to decrease the hours of labor, and to lag would increase the hours of labor. If a few would not do what they could, they would soon feel the ostracism of the majority in a way that would compel them or disgrace them, or degrade them to some less desirable work. When all employees pass an examination for their calling, the falling below a certain per centage would act as putting them into some less desirable calling, providing there were enough workers BETTER fitted to take their places. This is just what is done today. But the respect of one's calling with reference to

"Well, pa, they could make the tools and the factories, couldn't they?"
Pa, sourly: "Yes, I suppose they could."

"Well, did they, pa?"
"Why—er—see here, boy, I'm getting awfully tired of this nonsense of yours. Why don't you run out and play a while?"

"Pa, I don't want to play. I want to learn. Our teacher told us that if we would study hard and be real smart every one of us might be president some day. Now please don't get mad, pa, I really want to know."

Pa sighs resignedly: "Well, son, your old dad is tired, but he is glad you want to be a smart boy. But, son, I wouldn't take too much stock in what that teacher told you about being president."

"Say, pa, who told you that we have prosperity in this country?"
"Why, drat it all, OUR TEACHER, kid, every fool knows that! I told myself."

"Yes, pa, but didn't you ever hear anyone else say we have prosperity besides yourself?"
"Why, of course I have! Why, I heard Banker Skinum and Deacon Preachum talking about it just the other day and they said it was the most wonderful prosperity that the country has ever known."

"Well, pa, do they know any more than my teacher?"
Pa suspiciously: "Well spozen they don't, what of it?"

"Oh, nothin' much, pa, only I was just DEACON PREACHEM, thinking that perhaps you took too much stock in—"

Pa furiously, reaching for young America: "See here, you young brat! I thought you'd been down to those Socialist meetings again, learning how to insult your old father. Just come out in the wood shed with me. I propose to give you a lesson you won't forget for a month! I don't want any more of this anarkist talk around here and I don't propose to have it."

(Continued next week.)

When a child is born in Kansas it has a right to a place in the school house with all appliances for development. But when it leaves school it has no place on or in which to exercise its development to make a living except it gives part of that living to some property owner. I would prefer the right to employment than to have an education and be a slave to some master. But maybe you would not.

worked would act as a stimulus to each worker. To set a definite task would be like the sweating system in vogue today—only it would be for the benefit of the workers instead of the bosses. I notice that in my employment of labor that those who do a fair day's work do not like to see another employe "soldiering," and yet the fair workers have no real interest in the matter. Under Socialism each WOULD have a real interest. The wonder is that workmen will do any work today, when they have no interest in the results of their work—but as a rule they do.

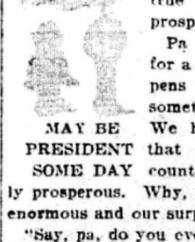
If the value of the product of each worker is, on the average, \$2,500 per annum, and the average wages is \$400, how will the full product of a man's labor be computed under Socialism, when the value of the product is gauged by the COST OF PRODUCTION? At present, the \$2,500 represents, to a great extent, the profits of manufacturer, wholesaler and retailer. With the item of profits entirely eliminated, would not the value of production be correspondingly decreased?—H. P. Hough, Winston-Salem, N. C.

No. If the value of products possible of production be \$2,500 a year to each worker, then there would be that much product to each person, regardless of the "value." If you will think of the products as being things instead of money you will see this more clearly. If 1,000 workers catch, prepare and distribute 1,000 pounds of fish, or 1,000 bushels of wheat, then there would be one pound of fish or one bushel of wheat for each worker. As explained elsewhere concerning coal, the NECESSARY labor in distributing is as much productive labor as that which digs or runs machines. It is the UNNECESSARY labor, labor that lives yet in no way aids in production or distribution; that must be got rid of. The value of labor will be the products divided by the hours consumed in production and distribution of that product.

The government statistics show that the labor cost of producing one bushel of wheat is nine minutes; to this must be added the time to replace the wear and tear of machinery; the time in transportation; the time of milling; the time of putting the flour into bread (half minute per loaf). The cost then of a loaf of bread would be something like half a minute. It is the products produced on this basis that show that a year of 300 days of eight hours each would give each worker the wealth he would now have to work \$2,500 to buy. The worth of the products would not be decreased or increased by reason of the elimination of profits and waste. Value would have a new meaning, not measured in units or shillings of France.



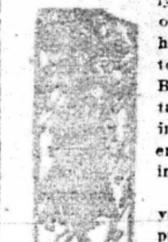
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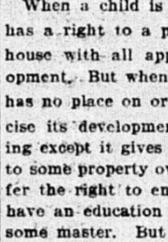
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