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LOOK at the yellow address label, and note **No. 620** the number following name. If it is your subscription expires with the next number. You should renew at least three weeks before your subscription expires so that you will not miss any numbers.
 No man is great enough or rich enough to get this paper on credit or for a longer time than paid for. It is published as an advocate of International Socialism, the movement which favors the ownership of the earth by ALL the people—not by a PART of the people.

LAST CALL! The Temple Scroll will be placed in a sealed vault and enclosed in the corner stone on Thursday, OCTOBER 17, 1907, at 6 p. m.

The Day of Socialism is dawning on American soil. Presidents, priests, politicians, the captains of industry, the kings and emperors of every land and clime will bow their heads and listen with alert intent when, in a few months from now, the convention of the Socialist party lays its program before the people of the world's leading nation. No longer the contemptuous sneer, the silly joke, the senseless tirade, but now, backed by years of unswerving labor, the pioneer workers of the movement are about to present to the United States a new aristocracy—the Aristocracy of Intellect.

For this is what the Socialist party of the nation is—it has already, young as it is, proven its ability to instantly, and with force and energy, penetrate to the very core of every argument brought against its tenets, whether these arguments were born of ignorance, of cunning, of doubt, or what not. To the carefully prepared shaft of poison directed against it, it presented like magic tens of thousands of more upon the metropolitan streets, as well as through the rural districts, each bearing upon a button upon his lapel: "I am an undesirable citizen." The poisoned shaft became a harmless jest.

The immediate future of the Socialist movement in this country is a glorious one to contemplate—the right and privilege of being one of two great contending political parties for the direction of the economic policies of the most powerful nation of modern times—it is the acknowledged privilege, by all the Socialists of the world, that we, the Socialists of the United States must lead the battle for the world!

It is a great privilege, one to be esteemed, one to be taken care of, that our accounting to the human race of today and of the future may be all that it should be. Our blunders, our listlessness, our indifference, may be of vital importance, and will be, to the world-wide cause.

The Socialists of the United States have won this privilege of first engaging the enemy by virtue of having conducted a campaign for the introduction of the word, and of the idea, with an energy and intelligence hitherto unknown in the history of any movement on this globe. It has been brought up through the walls of ignorance, misconception and opposition.

Timber Slaughter.

The September issue of *Forestry and Irrigation*, official organ of the American Forestry Association, has an extended editorial protest against the ruthless spoliation of our forest and timber reserves, and when it is remembered that James Wilson, secretary of agriculture, is president of the American Forestry Association and that President Roosevelt is enrolled as a member, the character of the protest becomes quite remarkable and especially so from the Socialist point of view.

Special reference is made to the slaughter of the forests on White Mountain, the "Switzerland of America," in the course of which the editor says with all the lucidity and vigor of a Socialist:

"To this complexion do we come at last! That a single individual or family may get rich, natural beauty, forest wealth and even the very land itself must be destroyed! Nature, unaided, must work and wait a thousand years to repair the wreck wrought in this landless region by one man and his sons in the quest for gold.

But this is not all. The Henry company's operations are not confined to the two areas visited by the writer. Nor are the Henrys the only forest wreckers in the White Mountains. Other great companies are operating there; and as surely as were Sodom and Gomorrah, so surely are the White Mountains doomed unless action, and speedy action, be taken.

What action? One kind alone can meet the case. To preach to the timber slayer to stay his hand were as profitable as to preach to the north wind that pours down from the pole, or to the waves that beat against the rocks. Private business is run for private profit. The almighty dollar is the one god worshipped by its devotee. In turning an Eden into a desert he violates no law that he is bound to respect. Instead, he obeys the law of present gain.

The only law that can check these ravages is law enacted by the representatives of the sovereign people. If the White Mountain forests are to be saved they must be saved by the American nation. Legislation must be enacted by the national congress. The area involved must be made public property and administered by public authority for the public good. This will save what remains of the wreck, and this alone will save it."

Step by step the advocates of private ownership are being driven from their position and finally compelled to admit, as does the editor of *Forestry and Irrigation* in the article above quoted, that the only salvation lies in public ownership.

"The area involved must be made public property and administered by public authority for the public good." Precisely! The Socialists said so long ago, and were ridiculed and denounced for daring to interfere with "personal enterprise."

But do not the capitalist publishers of *Forestry and Irrigation* fear that "public property administered by public authority for the public good" will reduce us all to a dead level of slavery, destroy incentive, crush individuality, wipe out the family, extirpate religion and reverse the wheels of civilization?

What right have these advocates of capitalism to turn to Socialism to escape the multiplying ills of private ownership for private profit?

If private ownership of the natural resources is right why attack it?

If wrong, why support it, or any part of it?

Will the publishers of *Forestry and Irrigation* name an argument against the private ownership of forests and timber reserves that will not apply with equal force to the private ownership of coal mines, ore deposits, oil fields, gas wells and other sources of wealth production?

Again, if it be a crime to despoil the forests and destroy the trees for private profit, how much greater the crime to exploit humanity and destroy human beings for the same mercenary end?

Are human beings less than trees? The working class less than a forest? Less useful? Less beautiful? Less important in the sight of gods or men?

Private ownership of the natural resources is the foundation of the exploitation of the working class, the bulwark of labor slavery and the foster parent of capitalist brutality.

Private ownership of the sources and means of existence has reduced one class to living merchandise and another to heartless hawkers of such merchandise. Social ownership will elevate both to the dignity of equal freedom and noble manhood.

The worker is regarded as a noble animal, just as is the horse, when he can be ridden.

Socialism in America is the same as Socialism in Europe. In both places it demands the end of capitalist exploitation of the workers.

The Missouri mule will kick, and consequently is respected. If the working mule would manifest as much spirit, he, too, might be respected.

Socialism, according to republican theory, can never get a hold on the American farmer. But it is getting a hold on the American farmer just the same.

The hog is the owner's meat. The laborer is regarded by his owner as an equally valuable animal who supplies him with not only meat, but luxuries as well.

The horse is expected to pull his master's load. The worker is equally as necessary. He is expected to push and boost every scheme his master may devise.

Those who charge that Socialism would take away a man's property are largely holders of property which they have taken from the workers in interests, rents and profits.

The angler feeds the sucker in order that he may get a bite. The employer lets the laborer feed him, in order that that sucker may get caught at the pleasure of the master.

To praise the "working man" is to declare in favor of a perpetuation of classes, because if all had equal opportunity all would work and there would be no such distinction as "working men."

There is absolutely no regulation and punishment of the trusts proposed that does not have as its primary object the perpetuation of the system that robs the laborer and creates a class of idle rich.

They say that Standard Oil stock has depreciated over \$100,000,000 in the past year. This depreciation represents nothing but the capitalists' confidence in its capabilities as a machine for robbery, because the real worth of the plant, its ability to produce, refine and distribute oil, has not decreased an iota.

Some time ago an editor of Joplin, Mo., suffered the dynamiting of his office because of his exposure of graft. A little later on an editor of San Francisco barely escaped a mob because he uncovered rottenness there. It shows who are the lawbreakers, who are the dynamiters and anarchists. Not the laborers, but the robbers of the laborers.

The officers of Butte Miners' Union, at Butte, Montana, announce that thousands of miners have been laid off in that district, and request that miners keep away from Butte until work is resumed. It should be noted that this interference with industry is not caused by the union, but is the result of an imperial decree handed down by the copper trust, which owns the mines.

The hen is receiving a great deal of praise from the press these days. But it is not because the hen is so wise or rich, or happy, but because she gives her time and her life to piling up profits for her owner. In like manner, the laborer is never praised for having sense or for living as a human being should, but only as he gives his time and his life to creating profits for others. The hen's eggs are not her own, and the laborer's life is not his own.

Out of seventy-four cases filed in the common pleas court of Ash-tabula county, Ohio, since the last term, thirty-nine cases are brought to secure either alimony or divorce. In other words, 53 per cent of the cases on the docket are brought as a result of domestic trouble. What more proof than this is required to show that the present system is breaking up the homes? Could Socialism do any worse? But Socialism will do better.

Capitalists urge the working man to be sober, because it makes him a better workman—they get more service for their money from the sober man. Church people urge the worker to be sober because it makes him "moral," and hence more able and likely to contribute to the church. The true Socialist urges the worker to be sober because he has been fuddled into economic slavery, and needs to keep clear-headed if he is to free himself and his children. The others urge sobriety that they may be served; the Socialist that the worker may serve himself.

Senator Borah Acquitted.

The jury which tried Senator William E. Borah upon the charge of having conspired to defraud the government out of valuable timber lands in Idaho rendered a verdict of not guilty, which was arrived at on the first ballot. The acquittal of Senator Borah was a foregone conclusion. No one thought for a moment that there would be a conviction. There are many reasons for this entirely apart from the question of innocence or guilt. In the first place, Senator Borah had the powerful backing of President Roosevelt and the national administration. In the next place, he was supported by the republican political machine of his own state, backed by the Mine Owners' association, the lumber trust, the railroad corporations and other powerful combines that have made looting ground of Idaho during the past twenty years.

So powerful were the political interests behind Borah that a special grand jury was impanelled to investigate the matter of his indictment and ascertain if it was not improperly procured. No such investigation was made of the Haywood indictment, nor of any other so far as we know. It is certainly a queer proceeding, and if the special grand jury now investigating brings in a report declaring that the indictment of the first grand jury was improperly procured it will be in order to impanel a third grand jury to investigate the finding of the second, and so on indefinitely.

The trial developed the fact that hundreds of fraudulent entries were made and that the lands thus procured by "dummies" were transferred to the Barber Lumber company, and that during this time Borah was the attorney of the company. That Borah had guilty knowledge of these fraudulent transactions, if not a hand in them, there is not the least doubt, but to "connect" him with them—no, one of the shrewdest of lawyers—was another thing.

As attorney for the Barber Lumber company, the thieving and conspiring combine, 339 deeds for land fraudulently obtained by "dummies" passed through Borah's office, according to the testimony, but of course Borah had no guilty knowledge that the government was being robbed of its timber lands. It is true that he was the legal agent of the thieves and plunderers and saw the lands of the government pass into their hands, "according to the forms of law," but beyond that he was absolutely innocent of wrong-doing.

Was there ever such a mockery of courts, or such a travesty on justice? To show with what jubilation the verdict was received by the corporations and their mercenaries we quote as follows from the dispatch announcing it:

"The verdict was greeted by cheers and applause, which the court officers made no effort to restrain. This demonstration in the courtroom served only as a beginning. As soon as the news reached the outside bells were rung and the city fire department made a spectacular run through the principal streets, stopping eventually at the Idanha hotel, where Senator Borah, surrounded by several hundred of his fellow citizens, was escorted.

"A brass band appeared as if by magic and as the senator reached the hotel steps played 'Hail to the Chief.' The streets about the hotel were blocked by the cheering throng, whose shouts mingled with the screech of fire engine whistles and clang of trolley car bells."

No such demonstration greeted Bill Haywood. Workingmen cannot order the trolley cars and fire departments to celebrate and the bells to ring and the whistles to screech. Only the Mine Owners' association, the lumber trust and railroad corporations can have these things done, and they were done with a vengeance when their particularly esteemed friend, William E. Borah, for valuable services rendered in the past and others expected in the future, was "vindicated" in the name of the law and stood forth immaculate as themselves.

There are many striking differences between the cases of William E. Borah, the corporation attorney, and William D. Haywood, the working class leader, but the one which will be remembered, and which will bear valuable lessons to the future, is that in the case of Borah all the forces of combined capital and all the powers of government, state and federal, were used to acquit, while in the case of Haywood they were used to convict.

In other words, Borah's acquittal

was due to the power of corporate capital, while Haywood's was procured in spite of it.

Senator Borah stands vindicated according to the law, but he nevertheless goes to Washington a smirched official, and all the courts of the land, with Roosevelt and Taft thrown in, cannot cleanse the senatorial toga which he will wear for his last as well as his first term.

With characteristic cowardice the capitalist gang of free-booters unloaded the whole responsibility of the land frauds of Idaho upon the dead Steunenberg. Corpses cannot be convicted. They do not kick. The spirit of capitalism is so wolfish that when one falls he is the legitimate prey of the rest.

Borah is innocent; Steunenberg is the criminal. Borah is alive and Steunenberg is dead.

Strange, is it not, that the idolized Steunenberg now turns out to be an infamous timber thief, and that not one of his erstwhile pals, least of all Senator Borah, his bosom friend, will brave the attempt to rescue his name from obloquy?

During the Haywood trial counsel for the prosecution denied with vehemence that Orchard had been promised immunity. Governor Gooding, James Hawley and "Jim" McPartland all declared that he had confessed of his own free will, that he realized what it meant and that he was prepared to meet his fate. To make it still stronger Gooding stated in an interview that Orchard expected no leniency, to which Hawley added that there could be no question that Orchard would be hanged. To all of which the Appeal said stuff and nonsense. The Appeal held then, as it does now, that immunity had been promised and that Orchard would never hang. We will soon see who it was that lied. Mark you, we are not contending for the hanging of Orchard, for we are opposed to hanging even a dog, much less a human being, however criminal or depraved. We are contending for vindication, and Harry Orchard will not be allowed to drop out of sight until another nail has been driven in the coffin of the criminal capitalist conspiracy which trafficked in degeneracy to murder honest workmen.

If this is your country why don't you take a hand in running it? If it is your country why do you whine about other people getting the good of it and leaving you the bad? If this is your country why, in the name of common sense, don't you use some of it for your own comfort? But it isn't your country and won't be until you muster up the courage to claim it and use your brains to get it. This blessed country belongs to whom it belongs, and is not your country unless you are wealthy enough to enforce some degree of ownership. You may belong to the country, but the country belongs to those individuals for whom you have made it and to whom you have given it. When you want it you can get it and have it; but you can't own a country and a master at the same time.

Socialists are accused of trying to break down the institutions of civilization. We plead guilty. We want to break down the institution of child labor. We want to break down the institution of poverty. We want to break down the institution of graft, the institutions of prostitution, crime and debauchery, all of which are institutions of so-called civilization and far worse than the institutions of savagery. But to break down these institutions it is first necessary to break down the institution of capitalism.

Those denizens of earth who have noted with grief the destruction of the forests and the sacrifice of waterfalls to capitalist greed for profit should be thankful that there are no railroads to the other planets. If there were, the profit-mongers would long ago have shipped all the fertile loam to the gardens of Venus, all the brick clay to Mars, all the coal and other fuel to hades and have left the worldly-wise sons of Adam nothing to stand upon but the republican party platform.

An American philosopher who knows how to market his wit says that the way to succeed in business is to learn some weakness in human nature and then bank on it. The weakness that the business interests have banked on principally is the lack of class-consciousness on the part of the workers. When the workers become wise enough to recognize their community of interest they will see the weakness of their present exploiters and put an end to capitalist fleeing.

But what of Orchard?

Harry, the Confessor, has been indicted, but when will he be tried?

There is no crime like being poor. It is punishable with hard labor for life.

The riders are willing to get you, but what you want is for them to get off your backs.

Christians who long for heaven do not expect the wages system to prevail there. If it is undesirable in heaven, why is it desirable on earth?

If the trust cheapens production by eliminating waste, it is strange that there has been an advance in the price of living all along the line.

If half the capitalist papers report of crime, poverty and oppression under capitalism is true, the system is already damned out of its own mouth.

Socialism is merely putting you in business for yourself in a way in which you will own your job and can't possibly fail at it. Is that such a terrible thing?

And now the Standard Oil books are lost. It looks like the average country merchant could give that company pointers on business principles. But business, without principles is an entirely different proposition.

Yes, you may engage in private business after Socialism comes, if you so desire. Only Socialism will put all things on the market at actual labor cost, and if you meet the competition you will have to sell without profit.

Our forefathers rebelled against paying tribute to the king of England, yet we are paying tribute of profits to the king of England and the emperor of Russia, both of whom have financial "interests" in this country.

The stern Kenesaw Mountain Landis is not an insurmountable obstacle to the capitalists, for he has given the Alton officials the immunity bath promised by the highest prosecutor in the country, Attorney General Bonaparte.

Christians who speak of heaven as their home might for all they know find the land and harps all privately owned and have to pay rent and profits on what they use. But this would be all right, as most of them approve of these things.

Napoleon Bonaparte declared there should be no Alps, and marched over them. Attorney General Bonaparte declared there should be no barrier to freeing the guilty Alton officials, and so he calmly walked over Kenesaw Mountain Landis.

Attorney General Bonaparte thinks that proven enemies of the country ought to be hung without mercy. But he refers exclusively to Socialists and laborers, and for capitalist conspirators he recommends nothing worse than the immunity bath.

It is certainly a refreshing sight to see the attorney general of the United States, the highest prosecutor in the land, go into court and demand that a confessed criminal be exempted from punishment, as was done in the Alton case. It shows how the republicans defend the people and bust the trusts.

The capitalists know well enough that Socialism will be successful if it is inaugurated, for they show they do by their actions. Socialism does not propose to prohibit private business enterprises, and there would be no occasion for capitalists to fight if they did not realize that it would beat them out in open competition.

We have no hereditary aristocracy in this country. But we have Lincoln's son and Garfield's son and the descendant of Napoleon and dozens of other sons of their fathers, who have no ability or originality of their own, at the head of things, and no Standard Oil government is to be inherited by John D. Rockefeller, Jr., and H. H. Rogers, Jr.

At last the true reason for sending the fleet to the Pacific coast is apparent. It is done so the president, the great advocate of peace, may say to congress, "The Atlantic seaboard is now wholly unprotected from European enemies, and you must take the people's money and build a new fleet with it." There has been a time when such an act on the part of a president would subject him to impeachment.

The Reason Why.

There is an interesting and suggestive editorial in *Forestry and Irrigation* for September under the caption of "A Norway Town Without Taxes," from which we quote the opening paragraph as follows:

"The town of Faleide, Norway, imposes no taxes on its lucky inhabitants," says the London, Eng., *Bystander*. During the last thirty years the authorities at Faleide have sold over \$5,000,000 worth of trees; and by judicious replanting, have provided for a similar income every thirty years. In consequence of this source of commercial wealth, there are no taxes in Faleide, and local railways and telephones are free, as well as education and drinks—upon the king's birthday!"

Commenting upon the foregoing, the editor very aptly says:

"How Utopian the suggestion, at first blush, of a town without taxes! Yet the explanation is simple. Instead of permitting all its forest lands to become private property, to be cut over, burned over, and converted into a desert, this town has simply retained an area for its own use, and has administered the forests thereon in accordance with forestry principles. In consequence, the community enjoys a permanent income from a permanent estate; an income, furthermore, sufficiently large to render taxation unnecessary."

This is clear and unanswerable reasoning so far as it goes. It is the application of common sense to an economic proposition, and nothing more is required.

Not a whit less practical is the application of the same principle to the whole realm of economic activities.

The simple question is, which is preferable, the private ownership of the earth and the monstrous perversion of nature for personal gain, or collective ownership for the equal benefit and happiness of all?

The paragraph above quoted from a capitalist publication, is immensely suggestive. There is food for thought in it for the many who are looking half-heartedly toward Socialism while still supporting the criminal misrule of the capitalist class.

Quite pertinent and logical is the question propounded by the editor farther along in the same article. "But why," he asks, "should the idea of public property, publicly owned and administered for the public benefit, appear so unusual and surprising?"

Why, indeed! Simply because the capitalist press and pulpit, its politicians and educators and all its other countless influences are in alliance to keep the people in ignorance of the truths of Socialism and the crimes of capitalism.

But in spite of all these powerful agencies of darkness the people are awakening, the light is breaking and the day of deliverance draweth near.

"I would just as soon hear the click of billiard balls in a church as reading of the Bible, providing it won a man to the cause of Christianity," declared the Reverend Doctor Maurice P. Fikes, pastor of one of the wealthiest churches in Pennsylvania, at Franklin. "The church which would win men these days must be up and doing," continued Dr. Fikes. What a change from the old-time parson who thought games of every kind to be a snare of the devil. It only shows that religion and the church change the same as everything else, excepting a bourbon democrat, who is supposed to never change because he never forgets anything and never learns anything.

The wife of a wealthy Chicago jeweler recently chartered a special train at Los Angeles, Cal., which was used to convey a sick dog across the continent to a hospital for wealthy people's dogs in New York. Two maids and a veterinary surgeon accompanied the dog in search of health, but the dog died and was buried in a cemetery for wealthy people's dogs and in a coffin that cost \$500. All of which proves that this is a great country—for wealthy people's dogs.

It used to be that the small middle-class business man managed to accumulate enough to retire from business, but that is changed. The business of the small merchant now retires from him and he is left to work for wages. The business of the small merchant retires to a corporation, which never retires from business and never will until the system is retired and the business is taken over by the workers.

THE EASTERN CONFERENCES

Progress of the Defense Work Among Unions in the East.

BY LUELLA TWINING. Representative Western Education of Miners. The Moyer, Haywood and Pettibone conferences in the east are continuing with the characteristic vigor they evidenced from the start.

The unions both in New York and elsewhere still send for me to speak for them. They are all most liberal, as for example, in the past two weeks the Boston unions sent \$625.00; the brewers of Hartford assessed themselves 25 cents per member each week for six weeks, in addition to voting \$50.00 out of their treasury; the brewers of New Haven voted \$100.00; the brewers of Waterbury, \$1.00 assessment on each member; the brewers of Philadelphia, \$100.00; the bricklayers of Long Island City, \$350.00; Italian Stonemasons' Helpers, \$100.00; Italian Carpenters, \$100.00; Italian laborers, \$50.00; in addition to which several unions give \$10 or \$15 donations.

To show you the assistance and sympathy the members of the unions are showing, I went to Bricklayers' Union No. 1, in Brooklyn, one night. It was raining hard and the meeting was poorly attended. The secretary, who knew nothing of me, only as my card showed me to be from the miners, begged me not to speak that night, but to defer it to a little better night, so more could hear me. He said: "You will get more out of us on a good night." I tell you it is that sort of treatment that encourages me.

The Central Labor Union and the German Trades of Philadelphia invited me to speak on the "War in Colorado" and took up a collection for the defense of Pettibone. I spoke for the brewers at their Labor Day picnic in Trenton, N. J. The proceeds go to the defense.

Figures are cold, but these dollars will not only save Pettibone and the Federation, but they are a tangible evidence that the working class is beginning to realize that they must unite. However, they bring before your eyes no pictures

REDUCED PRICES ON SOCIALIST BOOKS TIME EXTENDED TO OCTOBER 15TH.

- 25c FIRST LOT 25c. A Farmer's Talk to Farmers. By C. J. ... 5c. Why We Abhor Slavery. ... 5c. ... 25c SECOND LOT 50c. All the books in the FIRST LOT, amounting to \$1.15 ... 50c.

- \$1.00 THIRD LOT 1.00. All the books in the FIRST and SECOND ... 1.00. ... \$2.00 FOURTH LOT 2.00. All the books in the FIRST, SECOND and ... 2.00.

as before mine. I wish I could make you see them as easily as I can write the dollar marks. I wish you could see the unions as I see them every day, the warmth of their greeting for the sake of the cause I represent, their eagerness to hear how Pettibone is standing the cruel imprisonment, the questions they ask when they gather around outside to talk it over. If you could see all this you would certainly feel that the persecution of Moyer, Haywood and Pettibone has come back on our employers, not in reprisals, but in a weakening of their hold upon the working class that presages their day of doom. How many times have I seen and heard them speak haughtily, supercilious and overbearing. To think we triumphed over them, not with brutality, but through education and organization!

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

The smoke columns that make mysterious the Pittsburgh sky, with every imaginable shade of gray, copper, violet and rose, arise, it would seem, from funeral pyres, forever blazing with their victims," says the News-Messenger of Homestead, Pa., which also states that there is an average of 250 violent deaths reported to the coroner of Pittsburgh each month, half of which are directly traceable to the industries by which the millionaires of Pittsburgh make the millions they spend. Were each of these slaughtered wage slaves a chattel and valued at \$1,500, as were the black slaves, the death of the 125 would be a loss of \$187,500 monthly to the masters of the mills. But free labor is less expensive, because under the system the laborer need not be paid for until performed, and when the wage slaves are killed they are quickly replaced with others at no expense to the masters.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

The Manufacturers' Record would solve the tramp problem and the good roads problem at one time by having the tramps caught and forced to work on the highways. One feature of the Record's plan which is not made clear is the remuneration the tramps would receive for their labor. One would think from the tenor of the article that the tramp should be treated as a criminal and worked as a felon. That would be a fine scheme for exploitation. It would have the effect of forcing every worker to find a master under penalty of being placed in a chain gang. But the scheme is beautiful in its adaptation to capitalism. It would make every idle member of the working class an outlaw and place him wholly at the mercy of the property-owning idlers, who would profit at all times, either directly or indirectly, from his toil and drudgery.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

WHY WE ADVOCATE GOVERNMENT OWNERSHIP.

WHEN the government purchases a railroad by issuing bonds to pay for its stocks, it assumes the task of operating it and guarantees the capitalists their interest on the investment in the railroad. There is no reason whatever for the government to assume this task for this purpose, because the capitalists prefer to do it themselves and they can do it better if the purpose is to operate an interest-paying enterprise. But, if the purpose is to reduce the freight rates, to make the passenger service cheaper and less luxurious, and to improve the conditions and the pay of railroad employees, this can certainly be accomplished by government ownership if it is without burden of bonds. If bonds are issued, they must be paid for before a substantial benefit can be expected from government ownership. The money for the purchase must be gotten by taxation. The Socialist party is determined to levy the taxes for the purchase of collectively organized industries solely and especially upon the capitalist class themselves. Otherwise they will retain indefinitely their ownership of the tools, though the workers produce and reproduce them. By ownership of the tools they hold the workers down to a subsistence wage which does not permit the payment of taxes.

There are facts not in dispute to prove the advantages the wage earners can gain from government ownership if it is controlled in their own interest. And the conclusion is simply demonstrated from the facts. It is well known that a public service corporation is operated to pay incomes to the investors in its stocks and bonds. Otherwise it has no reason for existing. When the business is collectively owned and there are no stocks or bonds, these incomes will cease. When these incomes to the investors are stopped it will be possible both to reduce the charges for the service and at the same time to pay better wages. If the conditions of operation remain the same, and this cannot be done under private ownership without burden of bonds, the reason cannot be anything else but dishonesty or incompetency in the management. Dishonesty or incompetency in the management cannot be charged to government ownership unless it is the result of government ownership. That cannot be unless representative government is a failure. If so, it is a mistake for us to elect the officers for the administration of our government, including several hundred industries in the various departments of the government.

In business the men who get great power, if it is not by inheritance, have proved their ability to use it. We admit this advantage of the capitalist system, that, while it is in process of development it automatically selects these men for their expertness and usefulness in our industrial development. While profits were gotten by getting trade away from competitors, their desire for profits could be satisfied only by making goods cheaper and better. But when, in the development of an industry, a combination controlling more than half the business is formed, profits are increased, not by making goods cheaper and better, but by raising prices to consumers, reducing the wages, and cutting the prices of raw materials. The active business man under these conditions has no motive of personal advantage to serve the public interest; quite the contrary. The capitalists of industry have proved their ability for the foul and cruel craftiness with which they gained control of the business of the nation. The only alternative from their control is collective control by industrial democracy. It is objected that the incompetence and dishonesty of public officers will give us an inefficient and expensive administration of industry, as if they could make an administration so inefficient and expensive as our able and unscrupulous capitalists make in their efforts to sell us the cheapest possible product at the highest possible price.

These capitalists bribe politicians to give them franchises and other special privileges by which profits are made out of the public necessity. Political corruption results inevitably from private ownership of public utilities. Notwithstanding, political corruption is the strongest argument used now against government ownership and in favor of private ownership.

The Socialist party will get from municipal ownership some relief for the present. If it does give some relief, it will not be by chance or because it must. The measure of its effect upon those who earn a living will be the change it makes in the ratio of the average wage to the average cost of living. Public service corporations are an important source of income to investors. They can be deprived of this source of incomes by government ownership, if it is without burden of bonds. Then charges to consumers can be reduced. Or the income, which is no longer paid to capitalists, can be applied to increasing the wages paid. If the charges for transportation, fighting and other kinds of public service are reduced there will be an equal reduction in the cost of living. This will be offset after a time by an equal reduction in the pay of wage labor, making the ratio of wages to the cost of living about the same as before. If, on the other hand, the wages paid by the government were substantially increased, the effect of this would be confined to those who receive pay for work, and it would tend to increase the pay of all occupations. Moreover, it would be a direct blow to the capitalists' interests. They would be compelled to pay the consequent general advance in the price of labor. It would not be so easy to offset this by an increase of prices, even of those things of which there is a monopoly. Increase in their wages would cause the wage earners to purchase more freely. This would again increase the demand and therefore the price for the labor to produce the things they purchase. Government ownership, successfully established in one industry, would be extended to others; and, with cumulative effect, it would improve our material conditions and our intellectual and moral standards. Dry reasoning leads to this matter-of-fact conclusion. Yet orators, poets and painters exhaust their arts without conveying to us the full meaning.

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HOW SOCIALISM GROWS.

Read the following letter and tell me if there is any other political movement in the world in which this sort of thing is happening. As 'Gene Debs, in his wonderful railroad humor, was just saying: "The Socialist movement has been going on a hand-car, boys, but she's on a special, now."

Hunter, Ark.—Dear Comrade Wayland: Enclosed find check for \$100, for which send to Jess Hogan, state secretary, Huntington, Ark., as follows: 300 Who's Who in Congress, 300 Ideal Republic, 300 Jim and James, 200 Negro Problem, 200 What's So, 200 Railroads, 200 American Movement, 200 Ghosts Banished, 200 Political Economy of Jesus, 200 Christian View of Socialism, and 200 Socialist Primer—\$145.50. Send balance to me. Will equip Comrade. Show what is going to Hogan—Your comrade, Willie Ferguson.

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The Woman's National Daily, of St. Louis, refers to a revolt of the peasants in the province of Apulia, Italy, as "A fine illustration of Socialism run mad." It further declares it a pity that "they could not have hanged the agitators at the start and saved all this trouble and suffering." The cowardly insinuation of this mail-order sheet and its profit-grabbing owner is, of course, that Socialism advocates rapine and pillage and that Socialist agitators should all be hung before they have an opportunity to teach Socialism. This is the alleged newspaper that published malicious lies about Haywood, Moyer and Pettibone when the lives of all three were in danger, and never retracted the false statements made when the attention of the owner was called to them and he promised to make reparation. Lewis, the owner, has been up against the authorities because of several schemes that didn't look just right, and he seems now to be currying favor with the powers that be by giving currency to insinuations calculated to injure the Socialist movement. Let all Socialists take note of this grafter and his methods.

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Consl the First is the title of the chimpanzee that was the guest of honor at the party given recently at the summer residence of Mr. and Mrs. Oliver H. P. Belmont to their Newport friends. The account says that "Consl took up his position in the southwest corner and received, being assisted by Mr. and Mrs. Belmont." It is further stated that "Consl created somewhat of a stir by partaking of the pate de foi gras before he negotiated the bouillon, and all present hastened to follow his example. He also wore his napkin on the top of his head, instead of about his neck, and this, too, was imitated conscientiously." This throws some light upon the source of the styles adopted by the four hundred and lesser nincompoops. Poor Consl! It is plain that he was bored, besides running the risk of being arrested for associating. Ye gods, has it come to this in our vaunted republic? Who but a hypocrite or toady would stand up when the "Star Spangled Banner" is being played to such an accompaniment?

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A TRULY REMARKABLE WILL

Made by an "Insane" Man Whose Alleged Derangement is Preferable to the Selfish Sanity of Others.

CONTENTMENT for "property" and reverence regard for the things of real value to humanity constitute the central features of the most remarkable will ever written. This document was executed by Charles Lounsbury, inmate of an insane asylum, and we reproduce it in full, with the introductory paragraph of the exchange from which it is copied:

Justice Walter Lloyd Smith, who presides over the Third department of the appellate division of the supreme court, brought with him to the dinner of the New York University Law School Alumni association Saturday night what he said was the most remarkable document that ever came into his possession. Others who read the document, the last will and testament of Charles Lounsbury, who died in the Cook county asylum at Dunming, Ill., were disposed to agree with him. Here it is:

"I, Charles Lounsbury, being of sound mind and disposing memory, do hereby make and publish this, my last will and testament, in order as justly as may be to distribute my interest in the world among succeeding men.

"That part of my interest which is known in law and recognized in the sheep-bound volumes of my property, being inconsiderable and of no account, I make no disposal of in this my will.

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly and generously, as the needs of their children may require.

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THE OLD or NEW WAY?

Which Do You Want? The old way of buying for your needs means the making of individual measures according to the latest fashion by expert Eastern Tailors. But a stroller in a storehouse or a department store, you find the ready-made suits and dresses of the profits, distributed to them in proportion to the amount they buy. You give up all these privileges and in the first part of the new way, you are given the right to be paid out of the profits, or to cash, just as you desire. All stock bears a 5% per cent interest annually. Don't you want to do your buying in this new way? All that you need to know all that, three-for send for our plan, clothing catalog and samples.

Priest vs. Proletariat.

"With regard to Socialism," says the Jesuit, Bronsahan, in the Catholic Register, "the word has become a cloak under which almost every species of wild theory on religion, philosophy, politics and political economy has masqueraded. Its adherents have used it as a stalking-horse to assist in propagating their theories of irreligion, license, revolution and hate."

This is a sample of the cowardly lies that the Catholic clergy are putting out through the Catholic press to poison the minds of Catholic workmen against the Socialist movement. Since the time that J. Pierpont Morgan renounced the protestant religion to join the Catholic church the alliance of the Catholic hierarchy with capitalism has been becoming more and more apparent. Wise profit-grabbers of the Morgan type see in the devotion of Catholics to their church an opportunity to capture the whole religious body and prostitute it to the purposes of the money lords by an organized move through the aristocratic element of the Catholic priesthood.

The time has come when it is useless to mince words. If the membership of the church are willing to be turned over body and soul to perpetrate capitalism and further the greedy program of such as Morgan and Ryan, then the Catholic church is no longer a religious institution, but has become a mere political appendage to the men who are determined to master the world and bring into perpetual subjection the man who works. If the Catholic clergy and the Catholic press persist in their untruthful and uncalled-for attacks on the political movement of the working class, then the Catholic church can be regarded as nothing more nor less than an enemy to the workers, who are struggling for nothing but the full value of what their labor produces.

Socialists have long recognized the fact that the church of Rome number in its membership both capitalists and workmen. In this respect it does not differ from other churches and religious organizations, and that fact is of no particular significance so long as the church and its clergy confine their activities to things religious.

But the capitalists, both in and out of the church, have conceived the idea of making a political club out of a church that belongs as much to Catholic workmen as to Catholic capitalists. They are placing the Catholic Socialist in the position where he will sooner or later have to choose between his party and his church. And it should be remembered that it is the priests who are doing this and are taking the part of the rich against the poor of their own flocks. How can the Catholic workers be expected to remain loyal to a priesthood which is betraying them, and how can they remain with a church when that church has forgotten its mission and sold itself to the oppressor of its people?

Socialism has nothing to do with any man's religion any more than has republicanism. The Socialist party has never made a declaration in any of its platforms that antagonizes now or proposes the least opposition at any time to the religion of anybody. The international Socialist movement is composed of many different nationalities holding many different views of religion and irreligion. So far as religion is concerned, the Socialist movement keeps hands off, and any church that expects to survive would do well to keep its hands off and not interfere with the political movement of the workers that is going to win the world for the people who have made it.

ABC CONKLIN CO. CO-OPERATIVE CHICAGO. McVicker Bldg.

CLASSIFIED ADVERTISING. REAL ESTATE. HOMES UNDER CO-OPERATIVE IRRIGATION. BUSINESS OPPORTUNITIES. HELF WANTED. MISCELLANEOUS.

The Chicago DAILY SOCIALIST. It is what every Socialist wants. THE INTERNATIONAL SOCIALIST REVIEW is what every Socialist needs.

DON'T PAY TWO PRICES FOR STOVES & RANGES. Hoosier Stoves and Ranges.

QUESTION BOX

Why is it that there are two Socialist parties in the United States—the Socialist party and the Socialist Labor party? Why is it that these two parties fight each other? Why is it that you never mention the Socialist Labor party in the Appeal? I have some friends who are in the Socialist Labor party, and I was at a meeting of one of the S. L. P. branches and heard so much about the wrongdoings and bad tactics of the Socialist party that I feel obliged to ask you about it.—J. W., East Pittsburg, Pa.

I can give no good reason for the existence of the Socialist Labor party at this time. Perhaps the few who retain membership in it are the almost defunct organization can tell why they maintain their party and why their energies are mostly directed toward a continuous fight on the Socialist party.

I do not know that these two parties fight each other. That there is more or less antagonism in the few places where there is an S. L. P. remnant is due to the disposition of the S. L. P. element to fight the Socialist party instead of fighting the enemies of the working class. We never mention the Socialist Labor party in the Appeal for the simple reason that it never does anything worthy of mention. While the Socialist party carries on an effective propaganda and has a dues-paying membership of 40,000, the S. L. P. has dwindled to a few hundred querulous cranks who pursue impossible tactics and expend what energy they possess in fighting the only party that is doing the work and getting results.

Your experience at the meeting to which you refer illustrates the attitude of the S. L. P. and shows the kind of work it is doing. They give far more attention to what is wrong with the Socialist party than they do to what is wrong with the capitalist system. Instead of fighting the capitalist class, they are always intent on petty bickerings that have the effect of disrupting and disorganizing the workers rather than of bringing them together for united action.

There was a time when the S. L. P. was the only Socialist party in the nation and the party came under the domination of a few would-be leaders who destroyed its usefulness and drove the earnest Socialists out. The Socialist party became necessary because of the failure of the S. L. P. to organize the workers and carry on the propaganda. The Socialist party has been a success because it has generally adhered to its purpose of wasting no ammunition in warfare on Socialists, but has trained every gun on the common enemy.

The Socialist Labor party has dwindled to such an insignificant membership that it is no longer to be taken seriously. The few who yet rage at the real Socialist organization are more of a joke than anything else, and the policy of the Appeal as well as of other Socialist publications, has been to let them alone and let them use their little hammer to their hearts' content. There are not enough of them to bother with, so, what's the use?

I am a negro, and would be a Socialist if I knew that Socialism would better the condition of my people. Would Socialism give the black man the same opportunities that it gives the white man? Would the negro remain in slavery as he now is?—I. H. W., Granger, Tex.

The object of the Socialist movement is to give every worker the full value of what his labor creates; that is, we propose to organize all the workers into a political party to capture political power to use for their own benefit as workers. This applies to the workers of all countries and colors, and includes the negro as well as the white laborer.

I believe that the misfortunes of negroes are due more to their poverty than to their color. Socialism would make it possible for all, whether white, black, red or yellow, to work and to get all their labor would bring forth without dividing it with some capitalist or some set of capitalists; such as now absorb the greater part of what workmen make.

Socialism is neither for nor against the negro race. It is for the negro workingman and all workingmen; it is against the negro capitalist and all capitalists. It is for a system of industry that would reward every man of any color for what useful work he does and would abolish the class of capitalist parasites who fatten on the labor of others.

Socialists make no hypocritical pretense of love for the negro or for any other race. We don't ask for a negro's vote unless he has reason to believe that the success of Socialism would be of material benefit to him. We know that Socialism in operation would be of immense benefit to every man who works for his living; and for this reason we call upon all workers to join in the demand that all wealth shall belong to the workers.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Finest of Socialism. Seven names at 25 cents each is all that is required.

HOW EASY IT IS! "La kapitalistaro ne povas ekzisti, ne konstante revolucioj la rimedojn de produktado, kaj per tio la rilatojn de produktado, kaj per tio la rilatojn de la socio."—El Komunista Manifesto.

Ne, just plain English "nay," "not," "nait," as we all say when asked if we want a third term.

because the workers create all wealth. It is impossible to explain Socialism fully in the limited space of this column. You should get some of the pamphlets or books on the subject and learn from them the principles and program of the movement. The negro workingman needs Socialism even more than the white worker, and every intelligent negro who labors will sooner or later join in this movement, which will free both whites and blacks from the curse of wage slavery, which oppresses both now as chattel slavery once oppressed the blacks.

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Pov means power in all languages; our words "potent," "potential," etc., come to us from the Latin, and are a form of this word. As, verb sign, present tense. Hence, "povas" is powerful, has the power, can.

Ekzisti, our English "exist," spelled as pronounced (no spelling lessons in Esperanto).

Konstante, "constantly," of course. La for "the" always.

Revolucio, the idea of revolution, complete change. Horrible word! Ante, signifies "being in the act of," hence, "revolutionizing."

Rimedo, the means by which a thing is accomplished. From the same source we have "remedy." The J is the sign of the plural, and the N is the case ending, to show that the "rimedoj" are being revolutionized. In other words, ante, in the previous word, means "something doing," and in answer to the natural question "where" the N replies "here."

De, "of." Produkti, "to produce." Ado, a continuous act. "Produktado," production in general, of all kinds.

Kaj, "and." That word is Greek. Pronounce it "kay" or "kigh."

Per, signifies "by means of." The Esperanto word for "at the rate of" is "po." Tio means "that," "that thing."

Rilato, "relation," mutual influences. The J shows that there is more than one relation, and the N that the relations also are being revolutionized.

Kun, "with." This is Latin, the Spanish being "con," as in "latin con carne," chilli with meat. It is a part of our words "confidence," "congress," "concrete," etc.

Tuta, "the whole," family kin of our word "total." The J in signity that it belongs to the following word, which has the same ending.

Socio, "society." That is, society as a whole, not any little part of it. For that we would use "societo," which means literally "societysty."

Getting back to English we have: The bourgeoisie cannot exist without constantly revolutionizing the means of production, and by that the relations of production, and with them the whole relations of society."

Well, comrades Socialists, when a few million more of you learn Esperanto and the Appeal prints a special edition in the language for circulation in Russia, India, Japan, Tripoli and Timbuctoo (which is no joke, but a prophecy in good faith, for in less than fifty years Esperanto papers will be carried in airship mails), right then the bourgeoisie will certainly hump itself to continue its existence on any terms. Let's add to capitalism's burdens by boosting this international language and strengthening the bond of understanding between the world's workers.

(Note.—The Esperanto publications furnished by the Appeal are: The American Esperanto Book," being a complete treatise of the language with dictionary, priced \$1.00; and L'American Esperanto, a monthly journal published in the interest of students of the language at \$1.00 a year.)

THE MUCK-RAKE AND THE HOE

BY CHARLES A. STEERE.

What time it took to fashion out of clay, Of star-dust, slime-speck, protoplasmic cell Or jelly-fish or what-not, that dull clod, That unimaginative easy mark, The Hoe-man—called twin brother to the ox— It boots not now to ask. He's here, and here He stays; to fritter golden hours away While Fortune knicks insist on his door; To lean upon his hoe at eventide; When Superstition calls for votaries; To doddle, dawdle, potter, while the cry Goes out for men to do the work of men; To prostrate fall before the lords of earth— Those noble lords whose noble pedigrees Hark back to good old pithecanthus stock— To meekly bow before the will of heaven (Interpreted by harpies self-elected) And meekly bear the iron heel of State That levies taxes, standing on his neck; To cringe, and bend, and writhe, and groan, and bear; To suffer, slave, and moil, and starve, and die; To bow to fate, to bow to man, to bow To riches, "greatness," grout and usurped power, To bow to priests, to bow—God's chosen blood— To bow to everything.

But soft—behold The Muck-rake man! He comes to lift the weight Of immemorial centuries from backs And hearts bowed down.

"Lai now, forsooth," quoth he, "This heavy-villain role's but comedy Light as the furz that coats the honey-bee, Light as the froth that dances on the sea, If you knew what you could do, when you think Of what you do and, betimes, compare The things you ought to do with those you've sought To do—great Jove! I hope I make this plain— The things, beshrew me! that you would have done Are so at odds with what you should have done And—I'll be razzle-dazzled—could have done, It ought to give you Hoe-men a swift pain. Your lack of humor is the potent source Of your undoing—that and old maids' whims— Just thumb your noses at their brand of Force And soon you'll all be little Sunny Jims. Your Masters' counsel, 'Stay right in your places; Look not for happiness this side of the grave; Obey the laws; work on with hopeful faces; Christ came on earth the Hoe-men's souls to save.' There's comedy for you—a roaring skit— Next time they tackle you, say, 'Tag! you're IT.' When those that make the laws can break the laws, And fearing God but lands you on a snag, Be wise in your generation: Cut out.

That "law-abiding and God-fearing" gag. See, now, those frowning ramparts of the laws— You think they'll stand forever and a day— A breath would tip them over, pouf! because And talks like a father to 'em. And then he tells them Government's a steal, A plinky steal, a stealthy steal, a gouge Out of whole cloth by slick dark-lantern men, A surreptitious sequestration of The yard-wide goods when nobody was looking; And bids them be not awed by pompous power, For power's a padded effigy that shrinks To normal when the stuffing is withdrawn; And tells them wealth would never hurt a fly, For tis the most stupendous coward in The world and grabs its little dinky god And takes the road to Sickville at first sound Of discord's harsh initial gun; and gives A reason fort: Who hath not lozeth not; But he who hath, if tardy on the trot, May find, whichever way the contest goes, He's buncoed by his friends if not by foes.

And starbushes. Haply to checkmate That old exploded graft of Church and State Whose history, from Noah and his flood Till now, is one long page of human blood, And human agony and human hate— Enough to glut the fiend insatiate.

But these be days of innovations. All The old regime is riding to a fall. Force, thrown by strategy out of its plumb, May swift regain its equilibrium, And so, perchance, in not far distant days, Compelling surcease from his ancient woe, The Muck-rake man may have the strength to raise His sodden brother leaning on the hoe.

Don't forget to speak a good word for Socialism when you're out over town, and ask him for a quarter for the Appeal to Reason.

—The corner-stone is still open, and the sird that is making the record is kept bare. Hurry up comrades, get a move on you, and you will get it in.

—I sent in four last week and here are four more, which I trust will entitle me to a place in the corner-stone.—Comrade Kathleen, Boston, Calif.

—What's the matter? Clear the track. Get out of the way or you'll get whacked! Move on there, in the name of Heaven! Here comes another list of seven.

—Comrade White, Florence, Ariz., is the man who sent us that list of five freemasons that came to the bull-dog to see his afternoon nap, as he had to watch them so closely.

—Give the plates all the hot about you can. The more the better it suits me. War to the knife, to the sword, to the club, to the long, as he orders one dollar's worth of books.

—I expect to be very much in evidence when we elect a Socialist president, and also hope to get my name in the vault with this list," says Comrade Swanson, San Diego, Calif.

—If you want to know what women are doing in the movement, order "Woman," a monthly magazine that will tell you all about them. With Appeal, one year, 50c.

—Comrade Price, of Tombstone, Ariz., sends in ten subscribers—two new ones and eight renews. He writes, "I am a Socialist, and I hope it is time for them to renew make them dig up."

—The Fairy and the Red-headed Girl looked horns over the list received from Comrade Martin, Santa Rosa, Calif., enclosing the list of seven.

—I have still got on my fighting uniform," writes Comrade Kilmatrix, Tucson, Ariz., as he sends for a batch of the Removal Sale book.

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On the eastern coast of Massachusetts there is a rock of great historical significance. It is just a common ordinary rock, which is duplicated by the million all over the United States.

It is Plymouth Rock. Perhaps our Temple Scroll may become equally famous. No one that gathered at Plymouth Rock had any idea that that particular aggregation of granite molecules would become the thread of history running through the life and actions of a great and powerful nation.

"Grandpa's record is all right all the way through," is the way you want the coming generations to talk about you.

FINANCIAL COLUMN

BY THE FINANCIAL EDITOR.

The plutocracy no longer beams benignly upon Socialism as "a fad." It has a new face to it now—it looks successful; it seems arrogant, and for a certainty it is fearless and warlike.

Two modes are proposed—one is to "give" each workman a home, and that is in itself a candid admission that the man that works under this system has no home and cannot get one.

No, then, we are reduced to the necessity of making the worker an object of charity in reference to his own home. But who is going to be the benefactor?

"give" every workman a home will never be carried out. Even if it was, it wouldn't be long before the "homes" would all be back where they were before—the cunning would soon have things

This cry of "give every man a stake in the country" is an importation from England, where it flourished twenty-five years or more ago, and where more was really done along that line than will ever be done in this country during the existence of the present system.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

Ruinous Waste of Capitalism.

The controlling spirit of the capitalist system is to convert everything into profit. We say everything advisedly. Profit is the god of capitalist idolatry. All else is secondary.

The pursuit of profit not only hardens the heart and softens the brain, but it is utterly destructive of ideals. The victim lives wholly in the present, if he can be said to live at all, and so completely absorbed is he in his quest that he is as oblivious of the great universe and its myriad wonders as is the pestiferous mosquito that fattens upon the blood it drains from its hapless victims.

As late as 1876 the western plains were still covered with buffalo, the number being estimated at upwards of six million head. It was about this time the ruthless slaughter began, and within a few years the bison, king of the plains and noblest of American game animals, was practically exterminated.

Under the dominion of nature and the red man the buffalo would have abided forever and furnished food and raiment for all future generations, but like the trees of the forest, he had to succumb to the ravages of capitalism, and thus are we made to behold the difference between savagery and civilization.

The great forests are now being depleted to gorge the maw of capitalism with profit. With the ferocity of a cyclone the noblest groves are attacked, the finest trees cut down and twice the number destroyed, and when the heart of the forest has been cut out, fire completes the work of ruin and devastation.

In this frenzy to extort immediate profit, swift returns, there is absolutely no thought for the future. These exploiters who strip the earth naked to glut their passion for profit do not dream that they are robbing future generations, and, in fact, so far as their ravenous spirit prevails, murdering their own offspring.

The wanton waste of capitalism defies all attempts at computation. In the name of production it destroys the sources from which it draws its substance and in the name of economy it practices the most reckless and criminal waste.

With President Roosevelt in Mississippi on a bear hunt, Secretary of State Root down in Mexico greasing the "greasers," Secretary of War Taft in Japan palavering the "heathens" and other cabinet officers more or less occupied in manipulating the political wires, the "ship of state" moves on just the same.

As to Centralization.

Only in one particular do President Roosevelt's Mississippi river speeches differ from his many previous preachments, and that particular is an important one: he not only recognizes but takes particular pains to emphasize the centralization of industry which has taken place in the last few years and urges the necessity of so interpreting the constitution and laws as to meet the changed conditions in industry and commerce.

The following extract from one of his speeches covers the point in question:

My plea is not to bring about a condition of centralization. It is that the government shall recognize a condition of centralization in a field where it already exists. When the national banking law was passed it represented in reality not centralization, but recognition of the fact that the country had so far advanced that the currency was already a matter of national concern and must be dealt with by the central authority at Washington.

"Centralization has already taken place in the world of commerce and industry." Exactly so. It is late in the day for the president to make the discovery, but the fact that he has made it and now proclaims it is significant. The truth is that the centralization of capital, the organization of industry and the elimination of competition have forced themselves upon the attention of all people who have eyes to see, however unwilling to see, these changes, and they are now so self-evident that it were folly to deny them.

President Roosevelt has simply been compelled to call public attention to the great organic changes which have been effected by industrial evolution, the very changes pointed out by Socialists years ago, and for which they were subjected to ridicule and abuse and not infrequently to the charge of seeking the overthrow of order and the ruin of society.

The Socialists have beaten President Roosevelt to this centralization issue by a good many years, and what they recognized long ago, and vainly sought to impress upon the people, he is now compelled to admit, although, of course, he does not hint that he is far behind the Socialists in making his discovery.

Now the question arises, centralization being admitted, what are you going to do about it? President Roosevelt says: "Look this fact in the face, accept it as a fact." That is what Socialists have done years ago. What next? Let "the national government," continues Roosevelt, "fit itself for a policy of supervision and control over the centralized commerce and industry."

When it is remembered that "government," capitalist government, is simply the creature of capitalist property, and that its central and controlling function is the protection of that property, the absurdity of President Roosevelt's policy of dealing with industrial centralization becomes at once apparent.

The trusts will not in the least object to being "supervised" by their own government; the government whose campaign expenses they furnish to the extent of fifteen million dollars, covering all the principal officials, including President Roosevelt himself.

It will be observed that President Roosevelt has nothing to say about "busting the trusts" in relation to the matter of centralization. That slogan is threadbare and can deceive the people no longer.

President Roosevelt is not now to bust the trusts, but to "supervise" them. However, "supervising" will not reduce their size, nor even check their growth, especially when they are "supervised" by President Roosevelt

and his administration, for whose election the trusts freely put up the coin of the realm.

In due time the people will realize that "supervising" the trusts is as cheap a piece of political buncombe as "busting" them has already proven to be. They will be compelled to realize, furthermore, not only that the centralization of industry is a fact, but that centralization means trust, that trust means death to competition, that death to competition means collective ownership and that collective ownership means Socialism.

Reaping the Harvest.

Readers of the Appeal remember the teamsters' strike in Chicago a couple of years ago. It was fiercely contested and attracted the attention of the whole country. As a means of defeating the striking teamsters the team-owning capitalists scoured the country for strike-breakers, but without great success.

The scheme worked admirably. One carload after another of "coons" was rushed to Chicago and quartered in the barns of the team owners. The worst elements of the negro race were included in the exodus to the Windy City. Thieves, ex-convicts and rapists were the moving spirit among the black strike-breakers.

The strike was finally broken and the teamsters defeated. The team owners then proceeded to disperse with the "niggers" and turn them loose on the city. Then trouble began. The strike-breakers did not propose to be run out of the city. They had been brought to Chicago under promise of steady work and proposed to remain there. They found in the big city the richest kind of pickings.

From that time to this crime, which was frequent enough before in Chicago and its suburbs, became rampant. A perfect wave of it swept over the city.

Holdups, robberies, assaults upon women and children have occurred without number, and, although the police force has been greatly augmented, there is no apparent diminution of crime.

The capitalists of Chicago are reaping what they have sown. The crop is a large and noxious one, but there is no getting away from it. The "niggers" that broke the strike are now scattered over the city and have resumed their former occupations on an extended scale.

The assaults of these black fiends upon white women and children are particularly frequent and unspeakably revolting. It has become so that a white woman dare scarcely venture from her door without a male escort to protect her.

A fine commentary on the great metropolis of the republic! But they broke the strike! Yes, and now Chicago is footing the bill.

Scientific Truth.

"The time has come when scientific truth must cease to be the property of the few—when it must be woven into the common life of the world."—Agassiz.

To this sentiment of a renowned philosopher every Socialist will heartily subscribe. Indeed, the success of Socialism depends absolutely upon scientific truth being "woven into the common life of the world."

The spirit of capitalism is intensely, blindly and destructively selfish. It feeds voraciously upon all it can reach, gorging its paunch to suffocation today, though its offspring may perish tomorrow. It exterminates every living thing and lays waste forest and plain to satisfy its all-consuming and worse than beastly appetite for profit.

This is the spirit of capitalist gluttony now dominant in which there is not the slightest trace of the real humanities; the spirit which turns and rends in its brutal ignorance—the spirit which, purple with rage, snorts: "Posterity! What has posterity ever done for us?" The spirit with which revolutionary Socialism has to grapple and which must be utterly destroyed before there can be any civilization worthy the name.

JOIN THE BUBBLE BRIGADE...

Always have a supply of Appeals on hand. Mark interesting paragraphs and hand them to some neighbor. The marked article or paragraph always stands out distinct—it attracts attention and stays with reader—he can't get away from it. Send rates as follows: 1 copies one year, to one address... \$1.00

Check to Railroad Building.

Railroad building has about reached its limit, according to James J. Hill, of the Great Northern, and E. P. Ripley, of the Santa Fe. These are men of high authority in the railroad world and they ought to know.

Chicago, Oct. 1.—The suggestion that railroad building in the United States is at an end, made by James J. Hill of the Great Northern, found kindred sentiment in E. P. Ripley, president of the Santa Fe. He said: "I believe there will not be much more railroad building in this country so long as the attitude of the public remains as it is today."

"There will be no more of that than is absolutely necessary, and what there is will come out of the earnings. No money will be borrowed even to rebuild."

Just what there is offensive to the railroads in the "attitude of the public" may be surmised, but Mr. Hill does not say. Perhaps there are breakers ahead and Mr. Hill finds it convenient to take time by the forelock and charge them to the "public," and if there is a suspension of railroad building, consideration for the "public" will have as little to do with it as if that public did not exist.

Read between the lines, the statements of Mr. Hill and Mr. Ripley would seem to indicate a period of approaching financial depression, coupled with a gentle warning that the "public" would better be on the alert for a spell of "hard times."

The railroads are the barometers which indicate the rising and falling tides of industry. We are inclined to agree with the two railroad magnates who predict that there will not be much railroad building in the immediate future. This will not be true, however, to the "attitude of the public," but to the iron law of capitalism, which results in alternating periods of industrial activity and depression.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

Marriage by Consent.

A dispatch from Rome announcing a change in the marriage rules of Catholics reads as follows:

"An important decree has been issued by the congregation of the council materially altering the conditions necessary for the validity of marriages of Catholics.

The decree, which becomes operative at Easter next year, provides that marriages after that date will be invalid everywhere unless celebrated in the presence of a priest and two witnesses. Exception is made when the district in which the couple live has no priest. In that case the couple may express mutual consent in the presence of two witnesses."

If a Socialist congress were to promulgate a rule that where there is no priest a couple may be married by expressing mutual consent in the presence of witnesses the Catholic priesthood would all unite in denunciation of Socialism as "free love" and as an agency of evil to "destroy the home."

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Righteousness.

"We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less ignorant than it was before he entered it. . . . If wife and child, and name and fame, were all lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.'"—Huxley.

The great scientist who uttered the foregoing words was of "the salt of the earth" and "light of the world." He speaks here a foretold and eloquent word for the propaganda of truth. Like all fore-bearers of civilization, Huxley attracted the barbed shafts of ignorance and superstition, but like all heroic souls he preserved his mental and moral integrity and wove his name in shining letters into the cause of humanity.

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The liquor business is one of the greatest exploiters of labor in the world, and it is one that can be shaken off, without any real loss to the worker, merely by abstinence.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

ECONOMIC CLASSICS

Social Evolution.

SOME think that Socialism ought, at the present time, to set forth, in all its details, the precise and symmetrical form of the future social organization—"Show me a practical description of the new society, and I will then decide whether I ought to prefer it to the present society."

Others—and this is a consequence of that first false conception—imagine that Socialism wishes in a single day to change the face of the world, and that we will be able to go to sleep in a world completely bourgeois and to wake up next morning in a world completely Socialist.

How is it possible not to see, some one then says, that all this is directly and thoroughly in conflict with the law of evolution, a law based on the two fundamental ideas—which are characteristic of the new tendencies of scientific thought, and which are in conflict with the old metaphysics—of the naturalness and the gradualness of all phenomena in all domains of universal life, from astronomy to sociology.

It is indisputable that these two objections were, in great part, well founded when they were directed against what Engels has called "Utopian Socialism."

When Socialism, before the time of Karl Marx, was merely the sentimental expression of a humanitarianism as noble as it was neglected of the most elementary principles of exact science, it was altogether natural for its partisans to give rein to the impetuosity of their generous natures, both in their vehement protests against social injustices and in their reveries and day-dreams of a better world, to which the imagination strove to give precise contours, as witness all the utopias from the "Republic" of Plato to the "Looking Backward" of Bellamy.

It is easy to understand what opportunities these constructions afforded to criticism. The latter was false in part, moreover, because it was the offspring of the habits of thought peculiar to the modern world, and which will change with the change in the environment, but it was well founded in part also because the enormous complexity of social phenomena makes it impossible to prophesy in regard to all the details of the social organization which will differ from ours more profoundly than the present society differs from that of the Middle Ages, because the bourgeois world has retained the same foundation, individualism, as the society which preceded it, while the Socialist world will have a fundamentally different polarization.

These prophetic constructions of a new social order are, moreover, the natural product of that artificiality in politics and sociology with which the most orthodox individualists are equally deeply imbued, individualists who imagine, as Spencer has remarked, that human society is like a piece of dough to which the law can give one form rather than another, without taking into account the organic and psychical, ethical and historical qualities, tendencies and aptitudes of the different peoples.

Sentimental Socialism has furnished some attempts at utopian construction, but the modern world of politics has presented and does present still more of them with the ridiculous and chaotic mess of laws and codes which surround every man from his birth to his death, and even before he is born and after he is dead, in an inextricable network of codes, laws, decrees and regulations, which stifle him like the silk-worm in the cocoon.

And every day, experience shows us that our legislators, imbued with this political and social artificiality, do nothing but copy the laws of the most dissimilar peoples, according as the fashion comes from Paris or Berlin—instead of carefully studying the facts of actual life, the conditions of existence and the interests of the people in their respective countries, in order to adapt their laws to them, laws which, if this is not done, remain, as abundant examples show, dead letters because the reality of the facts of life does not permit them to strike their roots into the social soil and to develop a fruitful life.

On the subject of artificial social constructions, the Socialists might say to the individualists: Let him who is without sin cast the first stone.

The true reply is wholly different. Scientific Socialism represents a much more advanced phase of Socialist thought: it is in perfect harmony with modern, experimental science, and it has completely abandoned the fantastic idea of prophesying, at the present time, what human society will be under the new collectivist organization.

What scientific Socialism can affirm and does affirm with mathematical certainty is that the current, the trajectory, of human evolution is in the general direction pointed out and foreseen by Socialism, that is to say, in the direction of a continuously and progressively increasing preponderance of the interests and importance of the species over the interests and importance of the individual—and, therefore, in the direction of a continuous socialization of the economic life, and with and in consequence of that, of the juridical, moral and political life.

As to the petty details of the new social edifice, we are unable to foresee them, precisely because the new social edifice will be, and is, a natural and spontaneous product of human evolution, a product which is already in process of formation, and the general outlines of which are already visible, and not an artificial construction of the imagination of some utopian or idealist.—Enrico Ferri.

For raising prices higher than a kite, the busted trust is out o' sight.

Keep right ahead, comrades, though the road is long and weary, for we are sure to reach our destination.

If the trusts were made to disgorge, they would only restore to the people that which was always theirs.

Socialism is not a theory, but a logical sequence. It is not a guess, but a further development of a well-tested principle.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

What do you care for sympathy, Brother Worker? What you want is justice—all you make, and opportunity equal to that of any other man.

We have prohibition for the workers, but the idle masters dissipate all they wish. That is all they live for—to dissipate what the workers create.

Let us add your name to the Temple Scroll at once, and thus assure yourself of company with the Pioneers of Socialism. Seven names at 25 cents each is all that is required.

President Roosevelt keeps up a rapid fire of his stereotyped speech about what he has done and has yet to do to keep the earth revolving on its axis.

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Several of the heads of departments of the Jamestown exposition have resigned, including the director of publicity. It seems that the less publicity there is given to this graft, the better it will be for what is left of it.

"As the result of enormous increases in food prices," says an eastern press dispatch, "New York is fast approaching a famine standard. Meats, canned goods and eggs have taken an alarming jump." All other food products have been advanced accordingly. The trusts are more than usually active since Roosevelt entered upon his policy of extermination.

TALK ABOUT YOUR JOBS

Real jobs, jobs that are paying better than "wages," and that you will have when you get hold of EUREKA RENOVATOR. No limit to what a live demonstrator can make with this truly fascinating wonder worker, when applied to carpets, rugs, lace curtains, old hats and clothes.

It Does the Work.

Proprietors of steam laundries are falling over one another to get in ahead of the agents and secure territory. They know a good thing, but this was intended to furnish jobs to worthy, enterprising comrades rather than those who already have a good business. That's why we are talking to you.

Mr. Bowers, of the Star Steam Laundry, Ottawa, Kan., writes:

"I have cleaned several rugs and three of four nice skirts already, and it does the work."

The proprietor of another laundry says:

"We have cleaned several carpets, and find the work to be satisfactory. One customer was especially pleased at the way it restored the color to her carpet, which has been in use twelve years."

YOU STRIKING TELEGRAPHERS

Are just the boys who can more than hold your own at this time handling EUREKA RENOVATOR. Send \$1.00 for complete Agent's outfit, prepaid to any address. Credit certificate good for \$1.00 mailed with each outfit.

Girard Manufacturing Co., Girard, Kans. Corrado Miles Pezery, Pettis, Mo., sent his sample, and came right in with a \$25.00 cash order for a starter. He killed off an agent when he got started, and over what it will do.

"She is a winner," writes Agent Wilson of Hydr. Okla., sending his second order in ten days for 100 quarts.