ORDERS EXPIRE, 5th per line.

TOTAL SUBS
Week Ending July 15, 1911
2340
We want 20,000 by Jan. 1.

THE REBEL.

The great upper great to us only because we are on our knees—LET US ARISE.

Address all communications to The Rebel, Hallettsville, Texas.

T. A. HICKEY, Editor and Owner

Subscription for every an actual cash income so to production at 50c per year.

50c pr yr; clubs of 4 (40 wks) 25c

THIS IS NO. 3.

Published July 15, 1911. HALLETTSVILLE, TEXAS, JULY 15, 1911. Issued Weekly.

FROM ROME.

Dear Comrade Hickey: Your postcard, A Roosevelt Shaker, received. A Roosevelt shaker! The "Rebel" has the red blood of Socialism in its veins. I feel just as Roosevelt felt in reading the first copy issued from the press of Oyster Bay. He knew it was of special value, he knew that that was the Socialist Party, and that my heart is with you and the Rebel. Send me a copy of the Rebel for a month. You will get one back as I am leaving for the West.

Yours always,
E. V. Debs.

ALL HUMANITY.
By Eugene V. Debs.

The thoughts that breathe and burn are the loving and inspiring thoughts that encircle the world and embrace all humanity.

Love is service, the joy of service is consecration, and the crowning of consecration is immortality.

The greatest souls spring from the greatest struggles. Only those who lose all find all; only they know the joy of triumph and the grace of exaltation.

Every homeless brother challenges the validity of my title; every sorrowing sister rebukes my Christian complacency, and every neglected child smites my conscience in the name of Humanity.

Not until all are fed and clothed; not until all are sheltered are free are any free; not until all are free are any free; not until all are civilized.

All humanity is one and Socialism is for all humanity, therefore am I for Socialism, with all the blood of my veins and all the passion of my soul.

Socialism—Socialism, the noblest thought, the divinest impulse, the supremest aspiration, the most thrilling and far-sounding battle-cry of all history, whose rise has been the dream of all ages, and whose triumph will be the glory of All Humanity.

REFERENDUM B.

Everybody Vote "No."

J. L. Hicks writes:

"Am with you heart and soul on 'Referendum B.' Ordinarily I would not favor a privately-owned Socialist paper campaigning for or against any motion, unless its circulation were confined to the party membership, as it thereby gives the editor of such a paper a power over the party's affairs that the other members have not. But in this instance I can waive that. Why? Because the motion now pending, designed to kill the Hallettsville amendment, was gotten up and submitted in a manner so shabby and cat-like, and the evidence of duplicity and intrigue are so apparent to some of us and so effectually concealed from most others, that it was upon it in any way and from any source is justifiable. I would throw away my old straw hat and run my "face" for a new one if the motion to kill the Hallettsville amendment should be buried beneath an avalanche of dissent. Joe Bailey lambasting the recall principle is far more graceful spectacle than our party officials—officials of our Socialist party—trying to knife to its death the Hallettsville amendment. At the beginning of revival meetings the old-time Methodist pastors used to complain about how much valuable time they lost getting the church converted. Our Socialist party is not thoroughly converted to Socialism yet."

[Fear not, friend Hicks. We have the cleanest party, in fact the only one in America. We are going through the teething process now. All will be well just as sure as tomorrow's sun will shine.—Ed.]

From a Catholic.

That emotion seeking priests and rulers should preach insolence and contempt upon the Catholic church by their ignorant attacks on Socialism is very well known, not only in Milwaukee, but wherever they are found. No less a Catholic authority than the New York Freeman's Journal the foremost Catholic organ in America for more than three quarters of a century in its issue of July 1, 1911, demonstrates this view to be correct. The Freman's Journal says:

"At the recent annual Congress of the Catholic Young Men's Society of Great Britain an address on "Catholics and Socialism" was delivered by Hon. Chas. Russell, son of Lord Russell of Killowen, late Lord Chief Justice of England. Right Rev. Bishop Cotter, Bishop of Portsmouth, presided This is part of what Mr. Russell said:

"Socialism Fought Upon Wrong Lines.

I strongly object and protest against Socialism being fought upon wrong lines, and, to my mind, it is fighting it on wrong lines to denounce it on the ground of religion and morality. It is not only unfair fighting, but, like the rest of unfair fighting, it is a very foolish procedure, because if all the forces of religion are turned against Socialism it will inevitably follow in course of time that all the forces of Socialism will necessarily be turned against religion, whereas if Socialism is met, as it ought to be met, and fought on the battle ground of economic principles, we will then be meeting it and fighting it on a fair field with no favor. Of course I am quite aware of the argument which will be mentioned against me: that I should have referred to the writings and speeches of individual Socialists who denounce religion and discourse upon a grotesque morality of their own. Those are the views of individual Socialists. Those views are to be deplored and denounced, but they are the views of individual Socialists. It is a mere confusion of the very serious and grave issue at stake to rely upon them in a discussion like this. It would be as logical to denounce the medical profession because many of them abuse their knowledge, or artists and poets because so many stoop to use their talents to vice. The instances of religion and the enormities of morality are to be found in all ranks and in all parties. It is a curious thing today that the most violent anti-Church politician in France is also one of the most violent anti-Socialistic leaders; I refer to M. Clemenceau."

Again, in speaking of the misery of the masses of the people, not only in America and England but all over the world he says:

"I do not for a moment expect Socialism as a remedy; but this is true, I think: that except upon lines of Socialism there is at the present moment no other remedy proposed. The burden is upon anybody who denounces Socialism to suggest an alternative, but up to the present moment Socialism alone holds the field."

* * *

Well and truthfully said, Mr. Russell. It is men like you that make Catholicism respected. While the Kirwin and Mesmers disgust thinking people. Of the Kirwin and Mesmer's we may quote Isaiah 1:3:

"The ox knoweth his owner and the ass his masters crib."

To the Tenants of Texas.

A Call to Action.

Brothers: A condition, not a theory, confronts you now.

That condition is this: Within the past fifty years a great empire of land as big as a number of the kingdoms of Europe has passed into the hands of railroads, landlords and cattle kings and money sharks.

On this land, where fifty years ago there was not a renter; there is now to be seen multiplied thousands of tenants or renters who live in shacks so mean and sorry that a Bailey won't house his dogs in them. The clothes you wear are rotten and shoddy, your pure wife and daughter wear cheap cotton stuff and thin calico, your food is of the roughest, toughest sort, without variety from year's end to year's end; your beast is ruined and your coffee is chicory.

Your children have the most wretched schooling, taught usually by young girls not one of their teams. The schoolhouses are sorry structures in the main and the school term lasts about half as long as it should.

Your little children have their bodies stunted through grinding labor in the fields, and that accompanied by the miserable schooling leaves them stunted in both body and mind. Unable to go forth and fight the battles of life as other children can who are better than yours, but who have far better opportunities.

The tenants of Texas are realizing that each year finds it harder to secure a place. The competition is keener. The bonus system is being established everywhere. Not only is cash rent being demanded, but cash bonuses all round is also asked and secured by the landlord. In some cases as high as $3 an acre and a third in corn and fourth in cotton is well.

Side by side with this the proportion of the crop demanded is increasing. The old time third in corn and fourth in cotton is expanding into a successful demand for a third all around. In some cases they are demanding half the crop and the tenant has also to supply the tools and teams.

To make matters worse there is now a ray of sunshine in the sky of the renter's life that would indicate better conditions. On the contrary last year was worse than the year before, this year is worse than last year and if a determined attempt is not made this fall by the tenants the year 1912 will be still worse. The tenants have been going steadily down hill and they will be dumped in the ditch of despair if they don't look out.

For these reasons and many others that will readily suggest themselves to you we believe the time is ripe for the organization of a powerful renter's union that will spread into every portion of the state and be strong enough to wrench concessions from the powers that be.

Backed by such a militant organization you will have something to say about the conditions under which you will rent land. At present you have no backing and have to accept such conditions as the landlord decrees.

You will be able to stop the bonus system.

You can lower the land rent.

You can stop cash payments for rent by the acre.

You can by the strength of your organization be respected by the political powers and compel favorable legislation in local, state and national affairs.

You can force through measures to tax out of the holder's hands all lands that are held for speculative purposes. This may require a constitutional amendment but it can be secured and it must be secured. The hard-working tenants must no longer be exploited; they must get all the parasites off their back.

You can get assistance and plan with wise, pute nations at one another's throats, lets the dogs of war loose in the land and kills the gentle dove of peace; promotes ignorance and develops her twin daughters, vice and crime. The golden rule is destroyed and the rule of gold established in its stead. Men are set at one another's throats and Christianity is made a hollow mockery.

Let us ask ourselves now, do those who build houses, inhabit them? They do not. For instance, in the City of Philadelphia which city is called the City of Brotherly Love and Homes, 82 per cent of the people live in rented houses and flats. In the imperial city of New York; the second largest city in the world, metropolis of our country and queen city of the empire state, 96 per cent of its inhabitants live in rented places. It matters not that New York City has riches greater than the eyes of man has ever gazed on in one spot, in all the world's history. It matters not that the Statue of Liberty is in her glorious harbor. It matters not that she stands at the greatest gateway of all the oceans and the seas; because this injunction has not been lived up to her sky-scraper; that lift their great domes to the stars have lurking within their shadows multiplied thousands of men and women who build houses and do not inhabit them, while the idlers who own the houses and the land live in riotous extravagance in Europe and fawn at the feet of bedecrowned kings.

In all the other great cities of our country the same proportion of worthy industrious people are without homes. They "build houses" and others "inhabit them." Need we wonder then that the red light shines in the reflected rays of the pale cold moon; that the white slaver plys his awful trade under the protecting wings of the old parties whose foundation principle is in open defiance of the prophet's law.

Turn, oh people, turn to the peaceful country scenes and we find that the same frightful results are to be witnessed that occur in theatres. Texas has become a state of centers. The scribe and pharisee, the money changer and the landlord have robbed the people's birth-right by cunning and crooked deals, by usury and profit, they own the land and they who build the homes do not inhabit them, they who plant the vineyard do not eat the fruit of them, they build and another inhabits, they plant and another eats.

And thus it has come to pass that to maintain themselves in possession of their ill-gotten gains they sit in the front pew, pay the preacher's salary and thus prevent him from preaching from out this text, because too well the preacher knows that "your riches are corrupted and your garments are moth eaten. Your gold and silver is corroded and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

In this emergency then let us frequently pray that the good people of the county will read again this text from Isaiah and so shape their lives that they will live up to it, preach to the multitude, teach it to your children, admonish your friends and neighbors to do likewise and thus hasten along the day when he who does not work, neither shall he eat, when he who does work "shall long enjoy the work of his own hands."

Five Minute Sermon.

And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they 'shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. Isaiah 65:21,22.

* * *

The living up to this injunction of the old prophets would settle all the ills that beset society today. With this injunction might be bracketed another: "In the sweat of thy face thou shall eat bread." The failure to live up to these commands fills the world with woe, puts nations at one another's throats, lets the dogs of war loose in the land and kills the gentle dove of peace; promotes ignorance and develops her twin daughters, vice and crime. The golden rule is destroyed and the rule of gold established in its stead. Men are set at one another's throats and Christianity is made a hollow mockery.

Let us ask ourselves now, do those who build houses, inhabit them? They do not. For instance, in the City of Philadelphia which city is called the City of Brotherly Love and Homes, 82 per cent of the people live in rented houses and flats. In the imperial city of New York; the second largest city in the world, metropolis of our country and queen city of the empire state, 96 per cent of its inhabitants live in rented places. It matters not that New York City has riches greater than the eyes of man has ever gazed on in one spot, in all the world's history. It matters not that the Statue of Liberty is in her glorious harbor. It matters not that she stands at the greatest gateway of all the oceans and the seas; because this injunction has not been lived up to her sky-scraper; that lift their great domes to the stars have lurking within their shadows multiplied thousands of men and women who build houses and do not inhabit them, while the idlers who own the houses and the land live in riotous extravagance in Europe and fawn at the feet of bedecrowned kings.

In all the other great cities of our country the same proportion of worthy industrious people are without homes. They "build houses" and others "inhabit them." Need we wonder then that the red light shines in the reflected rays of the pale cold moon; that the white slaver plys his awful trade under the protecting wings of the old parties whose foundation principle is in open defiance of the prophet's law.

Turn, oh people, turn to the peaceful country scenes and we find that the same frightful results are to be witnessed that occur in theatres. Texas has become a state of centers. The scribe and pharisee, the money changer and the landlord have robbed the people's birth-right by cunning and crooked deals, by usury and profit, they own the land and they who build the homes do not inhabit them, they who plant the vineyard do not eat the fruit of them, they build and another inhabits, they plant and another eats.

And thus it has come to pass that to maintain themselves in possession of their ill-gotten gains they sit in the front pew, pay the preacher's salary and thus prevent him from preaching from out this text, because too well the preacher knows that "your riches

THE McNAMARA TRAGEDY.

The ruling class, all down the centuries has always played one of three cards when dealing with the leaders of the common people. First they try to bribe them and then failing they use all their power to drive them into poverty and then if that fails and the heroic characterr stands, the next move is death.

It was so with the agitator for the common people, Jesus Christ, it was so with Spartacus when he organized and led the Roman slaves; it was so with Wat Tyler when he led the feudal serfs on London town. It has been so in America when the Molie Maguires were judicially lynched in Pennsylvania in the 70's; it was so when Parsons suffered a like fate in the 80's. It was attempted on Debs in the 90's; it was tried on Haywood, Moyer and Pettibone in the first decade of the twentieth century and now the would-be murderers start off their bloody work at the beginning of the second decade with the kidnapping of the McNamara brothers.

Let us get to the bottom of this matter and thus find the man higher up.

For years a notorious grafter in Los Angeles has been fighting Union labor. He runs under an alias. He calls himself Harrison Gray Otis; his name is Hank Graham Otis. He owns a scab sheet, The Los Angeles Times, and is known as the biggest all-around liar, crook and thoroughly debauched grafter that ever grafted a living in that nest of grafters known as Los Angeles. Fearing that The Rebel's readers may think that my righteous indignation at this scoundrel's conduct in trying to hang innocent men causes my pen to dip into ink other wells than that of truth, I will quote a gentleman who is recognized nationally as an authority, Hiram Johnson, who with Heney prosecuted the San Francisco grafters and who is at this moment governor of California. In characterizing Otis a few months ago in Otis' town and facing Otis' neighbors the governor of California said:

"In the city from which I have come I have drunk deep of the very dregs the cup of infamy; we have had vile officials; we have had rotten newspapers; we have had men who sold their birthright; we have dipped into every infamy; we have had every wickedness has been ours in the past; every debased passion and every sin has flourished. But we have nothing so vile, nothing so low, nothing so debased, nothing so infamous in Texas or Illinois, nor did we ever have, as Harrison Gray Otis.

"He sits there in senile dementia with gangrened heart and rotting brain, grimacing at every reform;

(Continued to Page 2.)

A "GET - THE - MUN" STORY.

The wise one has standing out side the Post National Bank talking to a farmer when the banker stepped out through the iron door and listened for a moment to the conversation

"What do you think," said the farmer, turning in amazement to the banker, "my friend says there is no one in this country, including yourself has any money."

"You surely don't mean that," said the banker, turning to the wise man.

"I surely do and I will prove it to you mathematically."

Then as the crowd gathered around 10 deep the wise man elevated his throat and began:

"There is a man named Weyerhauser who lives in St. Paul, Minn., He is the president of the Northwestern lumber trust. He owns over 200 billion feet of lumber; he wouldn't hire John H. Kirby for an office boy and wishes for Joe Bailey like I wished whistle for my dog. If you would like to get a good idea of how he gets "the mun" I would advise you to read Congressman Hardy's speech delivered in Cameron, Milam county, Tex., on the subject. This speech was afterward published in the Dallas News. This speech, by the way, was afterwards delivered in congress on Feb. 1, 1910, and was prevented from going through the United States mails with the government franк on it because of the objections of another Texas congressman, Burgess, of Gonzales, of the 9th congressional district. However, you can get this speech

---

and conclusive as it is, I understand it to be true that a boy in the basement of the building and directly under the floor and point where his wonderful dynamite was placed, escaped without a scratch.

Now, my friends, these are some of the physical facts—more valuable and satisfying than any human testimony, and which to my fair mind must point with unerring finger to the innocence of these defendants.

To add to the above and wipe out the last vestige of doubt as to the innocence of the McNamaras Otis has sworn under oath when making his affidavit, filed by him with the insurance company to prove his loss, in writing and under oath that his building was destroyed by fire—not dynamite.

Now, let it never be understood that Otis is making this fight alone. There is, as in all such cases the man or men higher up. In this case there are two men—Morgan and Carnegie—the bosses of the United States steel corporation.

These arch fiends have smashed every union in the steel business except the Structural Iron Workers, of which McNamara was the incorruptible secretary. These two worthies have through their agents tried repeatedly to bribe McNamara. They failed, and now with millions to back them they want his life. Carnegie the cunning scoundrel has skipped to Europe. Just as he did when he started the Homestead strike. Morgan is over knotting to King George, while their kidnaped victim is in the shadow of the gallows.

After reading this mass of facts our duty is plain. We must rally to the defense of our brothers. We must prepare to beat back the murderous perjurer, Burns, the private detective who is now under indictment for perjury in San Francisco. We must organize economically as well as politically and hasten the day when we shall as a nation take over the industries from the hands of the vile Carnegies, Morgans and company and then establish industrial freedom on the shores of North America.

Rebels, Fall In!

Song for the Fight.

If you'll march along through a jeering throng
If you'll stand with the rebels of land and sea
If you'll be true to the cause of making the world free
If you'll march along through a jeering throng that believes its cause is wrong
If you'll march along through a hooting throng that believes its cause is wrong
If you'll learn to meet each new defeat with the gritty old grin of spite
And lift your lance in a new advance with hardly a chance to score,
Then you're just the breed that we sorely need; you're one of our boys of fight
So get the swing of the song we sing and join in the march—fall in!

We promise no loot to the young recruit, no glory or praise or fame,
No gold you gain in this long campaign—but plenty of jeers and blame,
The quarters are meanand the rations lean; the service is harsh and grim
The war is on from dark to dawn, from dawn to the twilight dim
But there's ever the cheer of a comrade near and the touch of his sturdy arm
And his help in call if you faint and fall where the harrying foemen swarm,
Till the war is done and the fight is won—the fight for the human cause.
So take your place and our step and pace in spite of the old world's laws
And get the swing of the song we sing and join in the march—fall in!

If you scorn reward for the fight that's hard, if you'd rather be right than win,
Just get the swing of the song we sing and join in the march—fall in!
Fraternity of heart—not lip—is more to your taste than cash,
If ancient frauds and tinsel gods are idols you long to smash,
If your patience breaks at the honored fakes that the pursy priests have deified
If you're not content till the veil is rent and the temple of lies is wrecked;
Then your place is made in our stern brigade that never can halt or pause.

NEXT WEEK'S REBEL WILL BE HOTTER THAN THE WEATHER.

1.—The Five Minute Sermon will be the talk of Texas.
2.—The "Get the Mun" Story. Better than ever.
3.—An Open Letter to Taft is a brain opener.
4.—Labolettes, by "Gosh" will make an instantaneous hit. This Texan is one of the greatest paragraphers in America.
5.—Wit; Humor; Limericks.
6.—Senters. Drought. Question Box. Correspondence. Jesuit Oath, etc.
7.—Rick's Happy Hite—One full page.
8.—Aldrich's Scheme to Steal the U. S. Treasury.
Bundle orders—50 cents per hundred.

---

by writing to Congressman Hardy of Corsicana, Tex.

"When you read that speech you will find that Congressman Hardy says Mr. Weyerhauser owns more timber than stands in the entire 17 Southern states. Now think what that mean" said the wise man looking around the listening crowd. "Think of the timber in the piney woods of East Texas and Louisiana; in the everglades of Florida; in the bayous and swamps of Mississippi; on the mountain sides and plains of North and South Carolina, Kentucky, Tennessee, Alabama, and Georgia. Travel along the Cumberland range; strike the Appalachian range into Maryland, then Missouri, Virginia and West Virginia, Oklahoma, and don't forget old Arkansas. Then just think, this man, Weyerhauser", says Hardy, "owns more timber than stands in all the mighty domain that embraces all of our glorious Southland. Now, when a man gets possession like that then you can look at him and say: "Weyerhauser, you are getting the mun."

Now to show how the holdings of these immense possessions work out in dollars and cents I will ask you to read a little further on in Congressman Hardy's speech. You will find that he says: "Mr. Weyerhauser testified that in 1900 he bought forty billion feet of timber at 15 cents a thousand feet, and now that timber has gone to $3." "I made a quick calculation of what that means when I read this and if you gentlemen will please step up to the brick wall I'll figure it out for you. It goes like this:

"40,000,000,000 @ 15c equals $6,000,000.

15 cents goes into $3, 20 times.

The timber has increased 20 times in value,

Now 20 times six million makes 120 millions.

Weyerhauser paid six millions in 1900 for timber worth one hundred and twenty millions now and six from 120 leaves $114,000,000, he cleaned up in one deal. That's what I call getting the money."

"Pause for a moment and consider what that sum of money can purchase. With it I can buy every acre of land in a rich county like Lavaca. I can buy every business block in the county seat of Halletsville, in the city of Shiner, in Moulton and Yoakum. I can buy every horse, mule, cow, chicken and jack. All tools, wagons, buggies and automobiles; watches, diamonds, clothes and all personal property. I can buy every acre of land, tree, shrub, flower and all the standing crops, in short everything worth a nickel except the honor of our women. Then I could go to ten other counties and do the same thing, buy by all land, houses, and all. Then I could build two battleships, ten libraries, a half million dollar hospital, a half million campaign and stay drunk for the next seventy-five years. I could do all this with what Mr. Weyerhauser cleaned up in one deal." I don't wonder Burgess tried to keep this fact from circulation, because every body who reads this and has so much sense as a wall-eyed jack must know that they haven't any mun, neither had any—and under this system never will have any."

"Hold on" said the banker, getting red in the face "what do you call the $30,000 that I possess Is that not mun, as you call it."

"No sir" said the wise one "that is chicken feed."

The crowd roared with laughter, the banker fled into the bank and the square re-echoed with the satirical shouts of one hundred men: "Get the mun; get the mun; get the mun."

Miss Elizabeth H. Thomas is one of the greatest women this generation has produced. For thirteen long years she has toiled at her desk in the state headquarters in Milwaukee where she has acted as state secretary. No small share of the big Socialist victory is due to the untiring efforts of this little 95 pound woman. May her tribe increase for it is such women that keep the flag of civilization in the skies.

Miss Thomas says: "Unfortunately, it is almost everywhere true that women get lower wages than men for the same amount of work, and that their conditions of labor are far worse.

"The main reason for this is that women have not been educated along economic lines. They do not know how to protect their interests.

CORRESPONDENCE.

Tyler, Tex., July 13, 1911.

To The Rebel:

The Rebel seems that is always ready to be hoodwinked by the Socialist party. Why?

First—In every case it is either necessary or useless. It develops the principle of the recall. If it is necessary, the recall (that useless recall) may not be "initiated," while it is doubtful that the recall can be "initiated" under the working of the Byrd measure.

Second—Only two hundred members may now initiate any measure, while the Byrd motion would give forty members in eight locals, or twenty members-at-large more initiative power than often a thousand members in seven locals. That's Byrd's democracy.

Third—When the party machinery fails to work—(should it necessary arise)—no subsidiary can properly initiate; you now have the privilege of going over his head by submitting the referendum yourself, but with the Byrd motion you would have no redress whatever. The secretary could stop you entirely by simply stopping the "machinery." More Byrd democracy.

Fourth—Any member may now proceed to initiate any motion, but with the Byrd measure, if you are not of his class of special privilege by being a member-at-large you would have to induce your local to start it, and if the local turned you down your privilege would be gone. You would be "subjugated" by your local. Still more Byrd democracy and a fine incentive to do away with locals in order to secure the advanced privilege of a member-at-large.

Fifth—The Byrd measure provides for initiative, referendum and recall in an organization that has no existence in the Socialist party of Texas further than providing in legislative enactment at Austin—that of a "district."

Sixth—Any member, any community, any local or any county now has substantial time in which to secure ten per cent of the members for an initiative whereas Comrade Byrd proposes to limit that time to sixty days, after which your initiative would be nobbled. That is what the national organization is now affected with by the work of Congress and Convention. Still more Byrd democracy.

Seventh—Any motion now has the right to be voted on just as initiated, and any amendment to it can be voted on separately instead of the referendum and multiplying process proposed by Byrd or mixing them up in a motion and amendment.

Eighth—A majority of the active members—those who take enough interest to vote, may now recall any officer. Their will should not be disputed by any who take no interest in the matter. Comrade Byrd proposes that a majority of the whole membership shall be required to recall an officer. History records that usually that has had the meaning of no recall. That would make it practically impossible to recall any officer. Still more Byrd democracy.

Ninth—The Socialist party has the unquestionable right now to remove any official whenever a majority so desires, regardless of any objections or asserted rights of said officer. Anything less would not be "democracy." The Byrd measure proposes that he cannot be recalled unless and until the membership is first embroiled in a trial, and of course split to pieces. Still more Byrd democracy.

W. J. Bell.

[The Rebel will be pleased to give space to anyone who does not agree with the above.—Ed.]

Send for Rebel sub cards. 50c per year, or 25c for 40 weeks in clubs of four or more.

The Rebel stops coming when your time is up. Watch your number and renew before you miss a single issue.

Socialists are the first to realize the interests nor how to resist oppression and exploitation.

Up to a very recent time, all of their activities have been centered in the home. Their work has been isolated and unsocial. It is not strange, therefore, that they have not learned even the simple lesson that in union is strength.

"But they must learn it. Otherwise they will not only drag down wages, but they will deteriorate the race. That lately, one

---

"The Socialists are the first to realize the interests nor how to resist oppression and exploitation.

Up to a very recent time, all of their activities have been centered in the home. Their work has been isolated and unsocial. It is not strange, therefore, that they have not learned even the simple lesson that in union is strength.

"But they must learn it. Otherwise they will not only drag down wages, but they will deteriorate the race. That lately, one

---

"The Socialists are the first to realize the interests nor how to resist oppression and exploitation.

Up to a very recent time, all of their activities have been centered in the home. Their work has been isolated and unsocial. It is not strange, therefore, that they have not learned even the simple lesson that in union is strength.

"But they must learn it. Otherwise they will not only drag down wages, but they will deteriorate the race. That lately, one

---

"Solidarity—that is the first lesson the working woman must learn.

"And not only the solidarity of the farmers or trade union—although that is an important step in her march to freedom.

"But infinitely more important is it for her to learn that working men and women must stand together in the political field, for the protection of their present interests, and for their final emancipation.

"This may sound like an absurdity. How can women protect their rights by means of political action, when they do not even have the ballot!

Fortunately, there is one political party through which women can act even if they cannot vote, and which supports equally the rights and interests of all the working people, both men and women.

To this party—the Socialist party—wageworking women must look for better conditions of work in the present. To the Socialist party they must look for a better future—for their real emancipation—that emancipation which can come only through economic freedom.

"These are the lessons we must teach the working women.

REV. M. A. SMITH'S
Great Song Book.
50 songs on good paper for 25c. Address Commerce, Hunt Co., Tx.

Berger Whips Congressmen.

"Yes, listen to me . . . things doin' in Wash-ington, D. C. . . .

The big man with the big sorrel top head from the town that the Socialists made famous, took his seat in congress last March and then for the first time in the history of the American congress, labor had a mouth-piece and America took her place among the nations that possess a representative in parliament of the people who do the work. . . .

Millions watched what would happen. Would he get up and deliver a tremendous speech, curse his and the despotism of the people, a speech with dynamite in every word and nitro glycerine in every paragraph or would he make a game effort and lie down crushed with the awful majority of brains, worth and numbers (416 to 1) that was arrayed against him. He was surely a disappointing man. He did neither of these things. He sat quietly in his seat and watched, like a cat watching an army of mice, the maneuvers of the representatives of capital.

When the committee assignments were parceled out Champ Clark saw to it that he was placed where he would do the least harm, that is as one of the commissioners of the District of Columbia. The commissioners saw that he had charge of the streets and alleys and then all Washington laughed and cried. The Post, owned by the multi-millionaire Democrat, J. R. McLean, who runs the official organ of the red light districts of Ohio, The Cincinnati Inquirer, gleefully remarked that Berger could pound the sidewalks and gutters for awhile. But Berger did not do any such thing. He climbed into a government automobile and was taken through all the fashionable residence districts where Dives lives on the hill and looks down on Lazarus. After viewing all the princely homes of the plutocratic parasites, parvenues and pimps he broke all precedents by ordering the chauffeur to take him down where the working people exist. "Awful, unheard of, what! working people! Oh, all right, Congressman Berger, we'll go." And go he did. Down into the slums, down among the miserables, down where poverty prevailed and misery abounds. Down there went Berger.

Then came Berger's report. It made official respectable Washington to its base. He showed for the first time that miles of paving were laid in that part of the city where the tids of fashion was flowing and there were no hovels there and hundreds of electric lights were lit for cows to graze by and all because a bunch of real estate politicians had so fixed the government that their property was not taxed. He painted a terrible picture of the housing conditions of the poor, he showed who got the great rentals from the red light property, in short he did not have a particle of respect for the tender feelings of the idiots pious and respectable parvenues.

This caused woe in the grafter's camp and drove to drink, Nick Longworth of Cincinnati, Roosevelt's son-in-law, a large part of whose fortune was secured from renting houses of prostitution in Longworth St., Cincinnati.

The Demo-Rep. papers now ceased to laugh at Berger and the move. This came in the form of one of the greatest speeches ever delivered in the nation's capital. Before he had been on his feet 10 minutes the word was passed around that "something big was on." Committee rooms and executive offices were deserted in a flash, the congressmen crowded around his deep midst it seemed as if he would be suffocated. He held them spell-bound from the opening words. With gaping mouths they listened for the first time in their lives to the voice of labor on the floors of congress. Here are some of the gems of truth that the Socialist hurled at them:

No Love Made for Labor.

Now, I want it understood that there is no such thing as protection to labor in any tariff bill. I want to say this in the name of the many millions of enlightened workingmen in this country, and in all other civilized countries, who think for themselves.

Moreover, gentlemen, you are with the habit of making laws for the protection of labor. [Applause on the Democratic side.]

You are continually making laws for the protection of life and property—for the protection of the lives of those who own the property, and for the protection of the property they own. You are continually making laws for manufacturers, bankers and merchants.

But the workingman who has no other property than his labor power cannot protection, indeed.

If he wants to be protected, he must commit a crime; must steal, get drunk and disturb the peace or become a tramp. Then the law gets hold of him and gives him protection. Then he gets the protection of the jail or the penitentiary.

As long as he is well and decent the law does not protect him. The high tariff does not protect him.

* * *

Labor Sought and Sold.

The workingman's labor, or rather his time, is bought now in the open market by the highest bidder on the open field from the lowest seller on the other.

And the employers, that is, the master class, care only to buy the workingman's time when he is young, strong, and healthy. When he is sick or when he gets old the employer has no use for him.

The employer is not in business for the sake of charity. He is in business in order to make profits—to make money.

And because of this we see that our so-called free workers are sometimes worse off—from the purely economic point of view—than the blacks were under slavery before the war.

The negro was property and represented about $1000 in value—sometimes more, sometimes less. He was property which his master owned. Therefore, the master, if old by human chattel. The blacks was eager to have the slave as long and in good condition as possible. When the slave became sick or when he died the master lost money.

The case is entirely different with the white workingman, the so-called free workingman. When the white man is sick or when he dies the employer loses nothing.

Mr. Moore, of Pennsylvania: Mr. Chairman, will the gentleman yield for a question?

Mr. Berger. No; I shall ask the gentleman to wait until I have developed my theme, and then I shall be very glad to answer all questions. I am here to answer questions for the next year and a half. [Laughter.]

* * *

Competition among workers has become, therefore, a cutthroat competition. It is a question as to who is to live and who is to starve It is often a question as to whether a man is to stay with his family or become a tramp.

And the tariff has nothing to do with that question, either.

There is always free trade in labor.

In many cases now the laborer is compelled to disrupt his family and send his wife and children to the shop or factory.

For this is the greatest curse of machinery—or, rather, the individual monopoly of machinery—that capital can be coined out of women and even out of infancy. Thus, not alone are men turned into wares, governed by demand and supply, but they are also made to scramble for a precarious living with their wives, sisters, and children.

Woman and Child Slaves

In the cotton factories of the South, from where my Democratic free-trade friends come, the children of the working class. Very similar are the conditions in our mines, in our factories, shops and in the workshops of many other industries.

Labor saving machinery is of a kind of thing, are almost useless as long as the present economic system prevails.

For while it is notorious that the wages earned by a whole family are not sufficient to satisfy those of the head of the family in comparison where it has not become industrial—by employing women and children, the abuse is still dirty gaining ground.

And the reason is very simple. Wherever the children are put to go to the factory for the fun of it, they are brought there by dire necessity by competition. And it is competition, too, that compels the little children of the Southern poor white people to go to the cotton factory and offer their young lives to be turned into dollars. Here are the figures of children from 10 to 15 years of age, inclusive, employed in 1900 in 11 Southern States, with the percentage of increase of the total number of children of that age period:

States	Males	Females	Increase Males	Increase Females
Virginia	17,000	16,000	11.8	11.8
North Carolina	17,000	16,000	21.4	21.4
South Carolina	17,000	16,000	26.4	26.4
Georgia	17,000	16,000	31.4	31.4
Alabama	17,000	16,000	36.4	36.4
Mississippi	17,000	16,000	41.4	41.4
Louisiana	17,000	16,000	46.4	46.4
Texas	17,000	16,000	51.4	51.4
Arkansas	17,000	16,000	56.4	56.4
Tennessee	17,000	16,000	61.4	61.4
Kentucky	17,000	16,000	66.4	66.4
Total increase			19.8	19.8

Nor are conditions in the Northern States much better.

With a system like this it is only natural that the rich should become richer and the poor poorer.

How Are It Came About?

How all this came about—well, it is simply a matter of industrial evolution.

"In the Middle Ages, before capitalist production had come upon the stage of history, a system of small industries prevailed, and, in some few cases, has continued to the present day.

This system rested on the private ownership by the workingman himself of the means of production. The instruments of labor were their pantry, dwarfish and cheap; and for that very reason they belonged to the producers themselves. Since the fifteenth century, and especially since the power of steam was utilized, these limited implements of production have been gradually enlarged, improved, and improved, until the common tool of the Middle Ages, and even some of the instruments that were common 50 years ago and later, have been transformed into the machines of today.

In place of the hand loom, the spinning wheel, and the smith's hammer there appeared the mechanical loom, the spinning machine, and the steam hammer. Instead of the single workshop there appeared the factory that combines the united labor of hundreds and of thousands. At the same time production has gradually from a series of isolated—individual—acts into a series of social and combined acts.

The yarn, the cloth, the metal articles which now come out of the factory are the joint product of the many people through whose hands they had to go successively before being ready.

No single person can say to them: "This I have made." Yet these social tools and social products are treated in the same way as they were at the time when the tool was an individual tool and when the product was created by the individual. With the present new mode of production remains subject to the old form of appropriation, although the form of production does away with the very conditions on which the old form was based. The tools of old the owner of the simple tool appropriated or took for his own use his own product, which was his own—and it is important to grasp this fact fully—the owner of the tool, of the machine, appropriates the product of others. He appropriates this work without a jury and without a verdict.

We see, we see plainly that the private ownership of the means of production, which was formerly the means of securing the product to the producer, has now become the means of exploitation, and, finally, of servitude.

The development of the tool in the machine separates the workman from his product. In this way it comparatively small number of capitalists obtain a monopoly of the means of production.

Coming of the Trust.

The fierce competition lessens the profit on each article, and this must be compensated for by a greater number of articles being fabricated and sold; that is, the cheaper the goods the more capital is required to carry on the business.

Precisely, then, for the same reason that the mechanic with his tool and working place in his cottage has nearly disappeared in the struggle between hand work and machine work—precisely for the same reason the small manufacturer, with their little machinery, little capital, and their little stock of goods, are now being driven from the field.

And the same is the case with the little store that must compete with the department store or the mail-order house.

It is the case that is yelling most loudly against the corporations, the railroads, and the trusts.

It is the class that wants the chairman lie to be made "most effective." It is that class that would like to turn the wheel of economic evolution backwards.

We cannot destroy the trusts without destroying our civilization.

Moreover, we do not want to destroy them. The trusts bring some system into the industrial chaos. They are the forerunners of the coming Co-operative State. Without the first effective check upon the disastrous evils of competition.

While competition grows more intense among the workers looking for jobs, and while it still prevails among the small traders and small manufacturers, the trusts have abolished competition in the realm of "big business."

The trusts are undoubtedly a milestone in the industrial evolution of the race. They mark social progress and are a tremendous benefit. So far, however, they are mainly a benefit to the trusts.

What we must do, therefore, is to extend the benefits of this ownership to the entire Nation.

The national ownership of the trusts must be one next great step in evolution. The Socialist party ought to be repealed and a law enacted to nationalize every industry where the output and prices are controlled by a trust or a privately owned monopoly.

On the other hand, it is the trusts which by their very magnitude have made the viciousness of the capitalist system clear to everyone.

We see that the purely individualist theory of private ownership of "property"—which in capitalistic wage system has made the foundation of society—has resulted in a system of abolishing the possibility of private ownership for the great majority of the people.

One-tenth of our population already owns more than four-fifths of the wealth. The centralization of the ownership of property is increasing with a rapidity that threatens the integrity of the Nation. The greatest evils, the uncertainty of employment, the social privilege and independence of wage-working class, the moral degradation, when compared with the increase of the wealth and social production, are steadily and rapidly decreasing.

* * *

White Men Won't Stand It.

Things cannot go on like this indefinitely. White men will not always stand it. We are by our present circumstances and consequences creating a race of "white people" in our midst, compared with which the vandals of the fourth century were a humane nation.

Within a short time, with present tendencies undoubtedly shall have two nations in this country, both of native growth. One will be very large in number, very poor, very hard starved, very degenerated through misery; the other will be small in number, overfed, overcultured, and degenerated through luxury.

Revolution coming.

What will be the outcome?

Some day there will be a volcanic eruption. A fearful retribution will be enacted on the capitalistic class as a class, and the innocent will suffer with the guilty.

Such a revolution would throw humanity back into semi-barbarism and cause even a temporary retrogression of civilization.

Various remedies have been proposed. Single tax, more silver dollars, greenbacks, and a dozen other remedies have been offered. But about none of them does anyone with the deadly effects of competition, and with the effect of the machine on the workman, dare dismiss them as insufficient. This is particularly the case with the single tax, which would be fatal for a time sharper competition and thus increase the misery of the working class.

The other day we listened to a fanciful plea for the single tax delivered on this floor by the gentleman from New York. [Mr. George.] He, particularly, at tention to the introduction of this system in Vancouver, British Columbia, and painted in glowing colors the blessings that had followed it, and now comes the disappointing news that Vancouver is in the midst of a general strike, the first of its kind in that city, involving every organized workman there. Evidently the single tax is not a substitute for bread and butter. (Laughter).

But this is what the Socialists say:

The machinery and all the progress in implements of production we cannot and do not want to destroy. Civilization does not want to go back to the Middle Ages or be reduced to barbarism.

And as long as these implements of production — land, machinery, raw materials, railroads, and telegraphs — remain private property, only comparatively few can be the sole owners and masters thereof. As long as such is the case these few will naturally use this private ownership for their own private advantage.

The highest industrial order which competition individuals has given us, and can give us, is that of capitalist and wage earner.

A capitalist and wage earner order of society inevitably ends in the establishment of a comparatively few absolute masters over a numerous socially subject class.

The wage system was a step in the evolution of freedom, but only a step. Without trade unionism and labor associations the wage system would produce a social state lower than of feudalism.

There can be no social freedom for complete justice until there are no more hirelings in the world; until all become both the employers and the employed of society.

Coming of Socialism.

This condition, this complete justice, can be accomplished only by the collective ownership and democratic management of the social means of production and distribution.

I realize that all this cannot be brought about by a single stroke — by a one-day's revolution. But I know that all legislation in order to be really progressive and wholesome must move in that direction.

Legislation that does not tend to an increased measure of control on the part of society as a whole is not in line with the trend of economic evolution and cannot last.

Legislation that interferes with the natural evolution of industry means the taking of backward steps still cannot succeed.

Legislation that drives nations into armed camps, that creates useless navies, that puts up Chinese walls between people who want to trade with one another, is reactionary and cannot endure.

The measure now under discussion is of small immediate concern to the working class. In itself it means no material change in the conditions of the working man or working woman. But because it is in line with social and political evolution, because it tends to destroy the old tariff superstition, because it tends to break down the barriers between nations and to bring into closer relations the various people of the world I shall support the bill. [Applause.]

A STRICKEN WOMAN.

Down the broad main street wildly plunged two maddened horses drawing a heavy truck, which they had been frightened a moment before by an automobile. At this moment a beautiful little blue-eyed tot whose golden curls had not yet been kissed by six summer suns started to cross the street all unconscious of her danger. A horrified yell arose from the parched lips of the bystanders who expected to see the innocent little life trampled out in an instant. A tall handsome youth standing by witnessed the child's danger and then without an instant's hesitation he sprang like a panther right in front of the maddened beasts, seized the child and tumbled in the dust just ten feet beyond the path of the runaway team.

After receiving the congratulations of the hysterical crowd that surrounded him, he took the child in his arms and carried her to her home one block away. After knocking on the door he was told to come in and found a stately lady dressed in black reclining on a lounge and weeping as if her heart would break. The brave hero hesitated by sent cables of extreme woe, asked the lady if he could assist her in any way. "No" she cried, "I am forever disgraced thro' my poor husband." "

"What has happened! Has he defaulted or run off with funds?"

"Oh if it were only that", she sobbed.

"Surely he has not gone to the penitentiary."

"Worse than that by far is the disgrace."

"Please tell me" persisted the young man. Maybe I can help you both."

"Well," said the lady as by a desperate effort she controlled herself; "my husband has been elected on the Bailey ticket to the State legislature."

With a stifled groan the young man withdrew. Too well he knew that no power on earth could assuage the stricken woman's grief.

X

OUR "REBS."

CHIEF REBEL THIS WEEK.

W. S. Noble, Eastland Co.

BI SUBS.

Oyes, oyes, oyes.
Hear ye, hear ye, hear ye.
Come a-running, come a-jumping, come a-flying. Look at 'em:

* * *

W. S. Noble, Eastland county: "Here are fifty-one subs picked up at the Ennell encampment.

Wm. J. Milner, El Paso, rushes a list of subs and bundle order and predicts 60,000 by Jan. 1. It sure looks like it.

F. H. Murray, Joliet Ill., publisher of Brower's great book "The Mills of Mammon" comes in. If you would understand the white slave traffic get that book—$1.

J. W. Stone, Glenoove, sends in right for a start. Stone is as hard as flint for truth.

W. H. Missildine, Palestine, sends six and yells for 30,000. We will far exceed that mark old Reb.

J. M. Finch, Princeton: Four subs to begin with.

F. L. Dell, Mesquite, sends se-L. Schott, Robert Lee: Seven ven. Get the num.'

W. C. Barnes, Franklin, can't do without it and sends seven.

Wm. E. Wallace, Winona: sub and bundle order.

G. A. Spencer, Bowie, Sends 13 and orders cards. Spencer is the livest one yet.

Sub surely starts soon.

J. H. Tarborough, Lufkin, 83 for subs and cards. He is about the hottest-Rebel in east Texas.

Wm. English Walling, New York City, subscribes and wants back numbers.

Jas. McCord, Yoakum, joins the Rebs.

J. L. Hicks, Abilene, sends a big bunch.

L. Biermann, Peoria, Ill., sends a bunch of subs from the home town of Bob Ingersoll.

Jack Billingsley, Frankston, sends ten for a beginning.

There are dozens of these subrustlers. We can say that in three weeks we have caught on so well that we are now going at the rate of 15,000 yearly. Before we pass the six figure mark such a movement will be on foot in Texas that land renting will be on its last legs and the dome of the Socialist republic will be in sight.

A man with a half million dollars has society pledged to serve him to that amount. Has he service to that amount? (Can a man earn a half million dollars by productive work in a lifetime? He cannot. And thus it follows that when a man has society pledged to serve him to a greater amount than he has served society — in other words, when he owns more than he has produced — society has gotten the worst of it.

HICKS' PAGE

Edited by J. L. HICKS.
ABILENE, TEXAS.

MASTER AND SERVANT.

We Socialists are frequently hauled over the coals and scolded sharply, and charged with trying to stir up class prejudice and accused of encouraging the spirit of hate and rebellion and riot, because in our propaganda work and in the discussion of industrial affairs we persist in using the words "Master" and "Servant". We are told that in this republic of free opportunities, open alike to all, no such relation can exist; that we may properly speak of employers and employees, property holders and tenants, but not of masters and servants; that we choose our phraseology with a view not so much to enlightening the masses as to creating trouble — and so forth.

A pamphlet under a 1910 copyright has just fallen into my hands, which seems to come from the employers' side of the controversy, and which goes the full length of the most indiscreet Socialist in the matter of calling a spade a spade. Its title is in these words: "Modern Law of Master and Servant, as Ascertained by the Courts of Last Resort During the Decade Ending 1906." It gives judicial opinions and decisions in a vast number of cases involving the above relation, and just to let you see how they read I append a few of them:

"The relation of **Master** and **Servant** does not exist between a county board of commissioners and the servants of a contractor, where the board has no control over them."

"Where a **Servant** employed for one year continues to render services without objection by the **Master** after the expiration of the year, a new contract for a year arises by implication."

"One who is hired and paid by the contractor of a building, which contractor is to be paid by the owner a percentage over and above the cost, is a **Servant** of the contractor, and not of the owner."

"Where the **Servant** of an independent contractor is sent to do a certain piece of work for the employer of such contractor; and the employer assumes control over him and the work performed by him, the relation of **Master** and **Servant** exists."

"Where a foreman of a mine, as the agent of the company, selects an employee to take the place temporarily of another employee who is excused from work, and the person so selected is subject to the direction and control of the company, which may discharge him at any time, the relationship between him and the company is that of **Master** and **Servant**."

I could go on and fill this page with similar quotations, but the above are sufficient. The courts of last resort call the man who hires another, a **Master**; and the man who is hired, a **Servant**. And the courts in this selection of words could not have displayed a finer sense of the real meaning and use of words unless they had substituted "slave" for "servant." When one man has to work for another, he is that other man's servant and that other man is his master. And I confess it would tickle me immensely if all private employers were to begin at once calling their hired people **Servants**, and hinting around pretty plain and puffed-up that they expected their servants to speak of them as **Masters**. In this case maybe plain English would help along the campaign against muddled economics.

* * *

"A Socialist enterprises can't succeed on a small scale they can't succeed on large scale," said a Comanche paper. The Democrats of Comanche have been preaching tariff reduction. Why don't they try a low tariff country in Comanche county? Looks like it ought to succeed, with honest men in charge of it. If not there's no use electing a low tariff congress and president. Don't get mad if we Socialists laugh at you—you're so funny!

RELIGION AS A CURE-ALL.

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Jesus.

"When society is so organized that the individual finds in the common good his own highest good, society will become unified and the people happy."—Lincoln (Neb.) Herald.

Editor Herald:—The only fault I find with the sentiment of my text from the Herald is, that you seem always to depend upon some new "organization of society," through some new party, to bring in the new day of utter unselfishness for which we are all praying. The trouble primarily is, not that society is based upon a false economic principle," but that the human heart, of which society is formed, "is deceitful above all things, and desperately wicked." First of all, our troubles are moral and religion can cure them and is to be relied upon in chief. When a majority become religious, or unselfish, then society can be reorganized, and not until then. In other words, Brother Henry, you are depending upon some new organization to do what the grace of God can only do. When you and I, Mr. Editor, were boys, we used to sing at camp meeting:

"Sin, like a venomous disease,
Infects our vital blood;
The only balm is sovereign grace,
And the physician, God."

And that was the truth of it. My old father and mother, as were yours, were good, old-fashioned saints, who did more by simple good living to "reform society" than their boys will do by their everlasting preachments. Now, really, don't you think so?

(No. There was the day before great labor-saving inventions, the trustification of industry and business; a few men did not own the earth and the fulness thereof. If those days departed ones lived today, under the changed conditions and environs, their course and conduct would necessarily be very materially changed.—Editor Herald.)

Lord Gladstone, a practical man, puts it thus: "Talk about the questions of the day; there is but one question and that is gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the space of years I was in the cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation." **Byron Beal.**

(Gladstone was a "practical" man of the capitalist or master class, and not of the new Socialist or brotherhood class. "Gospel" has been used as the millstone about the neck of labor by exhorting it to be content with its lot, while the exploiters, the "Christians", the "men at the head of great movements," exploit it and rob it of its just products. Former things are passing away, Bro. Beal. This is a day of progress. Come out of the past. It's haunted.— Editor Herald.)

* * *

I think the above tilt between the Socialist editor in Bryan's

The following is quoted by J. S. Sargent in the Socialist Page, of Kansas, City:

"If anybody thinks there is a fall in prices let him look into the business of the country and add it to the postal department. Now, that's the talk! That is something like! The express company is growing rich, which means all of the stockholders and can afford to retire from business and let the people have a chance to get their own for awhile. The government is ready has the offer, and the postal rates, with which to carry on the business. A little more office room, a few more clerks, express wagons and cars, and the necessary outfit would be complete, with no great outlay." Yes, let's take in the express business as a starter.

* * *

The Wells-Fargo Express Company has taken over the business of the Pacific Express Company on the T. & P. Railroad and their will take over the Pacific business on the other Gould roads. The papers say that "it is understood that for the present there will be no change in the operating forces, and that the Pacific messengers and employees will enter the employ of the Wells-Fargo without interruption." This is a neat little pointer giving a hint of how quietly and without interruption the people will "take over" the Wells-Fargo and all other business that should be taken over by the people when the people develop enough sense and self-respect to take that which is their own and put an end to its private use as a means of robbing them.

If you are a typical good unoffending religious opponent of Socialism you probably prefer "Thy kingdom come." Thy will be done in earth, as it is in heaven." Then you go from your knees to the ballot box and vote the old-party tickets, as if you thought that in the kingdom of heaven it was the Father's will that 90 per cent of the gold and pearls and harps and crowns should belong to 10 per cent of the saints. If you really think that's the way it goes in the kingdom of heaven, it is inconsistent in praying the Lord's prayer and then voting for political parties that are practically pledged to perpetuate those conditions on earth.

* * *

Under a sane and well-ordered co-operative system of making things for use, there could never be an over-production of any product until there was more of that product than the people might need. Under the present insane, competitive system of making things to sell, there is what they call an over-production as soon as a bankers' panic or any other unnatural thing makes the people too poor to buy, no matter how great may be their need.

* * *

If it be true that no man can serve two masters, why not, so far as this world's affairs are concerned, compromise the matter by being your own master?

* * *

Nebraska town and his pious preacher neighbor, Brother Beall, opens up a fine opportunity for workers in the industrial fields and workers in the religious fields to do some thinking, and that's why I am reproducing it. The advice of the preacher, boiled down is this: "Take your economic troubles to the Lord; and NO, WHERE ELSE." The advice of the Herald editor, boiled down, is this: "Take your economic troubles to the BALLOT BOX, and anywhere you may choose." How is the Lord going to transfer titles and "bring in the new day" of justice and equity, Brother Beall, without any act or effort or understanding or co-operation on the part of the people?

A fellow who is having trouble adjusting grammar to his party, asks us to parse this one to me:

"Is it proper to say, 'Neither of the old parties IS'? Should we not say, 'Neither of the old parties ARE'?"

I think you should use the singular form, "IS." It makes the sentence hang together better after being the word "Neither." And besides, you might as well be practicing up for the singular verb in that case in advance, for the two parties "is" soon going to be one, and then you'll have to say "IS."

* * *

"Take abiding interest in the welfare of your tenants," says Evans and Hanch. "This in their famous, newspaper education and scientific farming and allow them privileges of keeping livestock on the farm." To which we add: and urge them to vote for Socialism and equality of opportunity, so that you may visit them as your neighbors and not as your tenants.

You farmers opposed to Socialism—if you were to find one of your hogs treating the others the way you vote to let the capitalist treat the workers, you wouldn't be a thing but take a wanting to the hog. Well, you ought to vote differently, or else leave off the scantling and say that the good Lord didn't see fit to make all hogs equal.

* * *

Nearly all objection to Socialism that comes from the propertied class would cease if we would only leave matters in a shape so that property could still be gotten without paying for it. This thing of wanting to get property without paying for it is what makes Socialism so obnoxious and undesirable to that class. All that stuff they trot out against Socialism in the guise of free love, infidelity, etc., does not really trouble the man whose property enables him to live off other people's work. Under Socialism all productive property will belong to all the people, and all who use it will be using their own property, hence nobody will have need to use HIS property. And since he can no longer get an income out of property by simply OWNING it, but must mix some labor along with it, no wonder he is acting naughty, like a spoiled child.

* * *

A majority of workingmen who pray at all, pray to their Father in heaven to give them "this day our daily bread." Then they vote the old-party tickets, which means that the bread business shall continue to be controlled by a few big-billed brutes who demand about four-fifths of the bread as their votes and their royalty. The workingmen should send their votes and their prayers in the same direction.

* * *

The K. Lamity Harpoon man talks as if he would like to be a Socialist, were it not for the extreme demand known as public ownership of all productive property. It is a good deal like saying he would join the Socialists were it not for their belief in Socialism. He can't see how it can possibly be brought about. One of these days a great light may burst in on Bonner, and then out of the way, Old Dan Tucker!

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." That was said to men whose job was 18 many respects identical with that of the Socialist soap-boxer.

* * *

A baby is born heir to a million dollars' worth of property. It got that property without paying for it. Do you believe people ought to have property without paying for it?

PARAGRAPHS.

"Remember the Maine!"

"Pow!"

And a Spaniard bites Porto Rico can first shot in the back (by the Colonel commanding the Rough Riders).

Remember the Maine!"

And Admiral Dewey, under orders from Washington saying, "Find and destroy the Spanish fleet," finds the fleet in Manila and sent shoots it to pieces.

"Remember the Maine!"

And Admiral Schley, or Admiral Sampson, or both (they had a fuss over it afterwards) chased some wounded and shattered poor old Cervera's mulcrafft of a war fleet off Santiago de Cuba.

"Remember the Maine!"

And then remember the following.

"Washington, July 5, 1911.—The loss of the battleship Maine was caused by the explosion of three of her magazines. No such effect as that produced upon the vessel could have been caused by an explosion from without. Such is the opinion of General William H. Bixby, chief of engineers, U. S. A., who has returned after a personal inspection of the work of raising the Maine. General Bixby said tonight that a portion of the deck over the magazines was blown upward and laid backward and that they were numerous conditions of the hulk as it lays in Havana harbor which proved this. No explosion from the outside, said the general, could have caused the same result. 'The primary cause of the explosion was,' said General Bixby, 'never will be learned.' General Bixby does not believe that the bodies of the men who lost their lives will be found on the Maine. He says they are probably buried 200 feet or more from the wreck in the mud. While inspecting the work, General Bixby prodded around the hull of the vessel. He found that at least two-thirds of the bow was completely wrecked. The sides had been practically blown to pieces and were buried in the mud. This, he said, showed conclusively that the wreck of the Maine was caused by an explosion within the vessel."

* * *

The ETHICS of the six-shooter in the hands of a highwayman, and the ETHICS of a title deed in the hands of a land monopolist, are IDENTICAL. Their REPS are identical. Each is owned and relied on to force a divide-up on the part of the unfortunate ones who are not thus armed. Figure it out differently and I'll apologize.

* * *

One of the young dope-slingers of the Fort Worth Record put in a little poem the other day, one line which was: "What the hell become of Kermit?" Next day the editor-in-chief called the youngster down sharply for printing such profanity. Editors who strain at "helebecome" could not possibly swallow "Jochalby" if he wasn't so well greased.

* * *

In conversation with a few comrades in the Journal office at Abilene a short time ago StanleyClark said: "The brainiest opponent of Socialism, the most powerful pulverizer of our platform, the debater who came nearest digging the foundation from under my feet, is now a red card member of the Socialist party."

* * *

"The appeals of the navy department to join the navy have been a pitiful sound. It seems that our American boys refuse to accept the made-to-order patriotism and the jingoism," says St. Louis Labor.

* * *

The Socialists in overalls, broad cloth or bandanna are a proud people—proud of the fact that they are the only aristocracy on earth that is worth anything, i. e. the aristocracy of labor. They have established an organization that encircles the globe, and the sun never sets on their flag. They are the suppers and dinners who with the mighty pens of their scientists and philosophers have undercut and tunneled through the thrones of the rulers of the earth, toppling them and making the remainder to their foundations. They are fighting the world with the fires of their constructive agitation and thereby guiding the steps of faltering humanity into the crags and crevasses that line that path of the race as they, with bleeding feet, climb the hills of civilization. With fingers of science they trace the lines of human history, upsets the old, false, and fetish ridiculous idea of history as taught in the past until now the Socialist interpretation of history, economic determinism is accepted in every reputable university on the earth.

Rolled down to the bone that interpretation of history may be found in the Communist Manifesto written by the father of Scientific Socialism, the immortal Karl Marx. It is this:

"That in every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it, forms the basis upon which is built up and from which alone can be explained the political and intellectual history of that epoch; that consequently the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles forms a series of evolution in which, nowadays, a stage has reached where the class exploited and the oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles."

Procure it from C. H. Kerr, Chicago, for 10c, study it well.

* * *

A stout man who was much bothered with rattlesnakes carried in his hand a long club specially designed for killing rattlesnakes. And he was picking his way among weeds and rocks and dodging the rattlers as they struck at him but he never struck back. Finally he came upon a Socialist beating a snake to death, whereupon he smote the Socialist hip and thigh, and left him for dead. And that night, being one of the very best people, he knelt down and thanked God prayerfully: "Our Father, which art in heaven, deliver us from rattlesnakes!"

* * *

The people of a town which draws its support entirely from the farms around it, are not entitled to any more luxuries and comforts than are enjoyed by the people on those farms. The town have electric lights, cement walk, trolley cars, etc., paid for with money made on the farms, yet the people on the farms have no such desirable things. To a man up a tree, and not asleep at the root of the tree, it would seem that something's wrong somewhere.