

THE BENEL LECTURE PLAN

Points to Remember.

agreed to limit 250 400 week Rebel
men cards at 25c each. Hickey and
Hamilton will speak for you one
date each, about two weeks apart.
If you are unable to attend one of
the two meetings we will allow
you 10c for each extra card sold.

It would be a great idea to
arrange for more than one date
each in your county or community.
We have special rates in this
case. Hickey and Hamilton will
speak two consecutive dates each
for 450 cards, or three consecutive
dates for 600 cards, or four dates for
1000 cards. Just think, twelve big
meetings, addressed by the greatest
entertainers of the day, for only
10c each card. By 1000 Rebels
pouring into your county for forty
weeks, all for 1000 cards. That
should result in excess of 1000
cards sold in 1932. For 1000
cards sold in excess, 10c per card
allowed as above.

3. From three to four
speakers will be allowed.

Renters Not Visionary.

[illegible]

Heavenly Twins.

YOUNG AND GIBBONS ANAL-
YZED BY REV. HAMILTON.

Elder A. W. Young has had a severe pain ever since I forced him into defense of "the divine right of kings." He is now sick of the drubbing I gave him as he has been writing it of in the "Gospel Guide" of which publication is the chief promoter. Realizing the tangle into which he has gotten himself he has now decided to that lowest trick a debater can be guilty of—namely, to make a misrepresentation of an opponent. In his article, "Wise and Otherwise"—chiefly the latter—in the "Gospel Guide," he seeks to convey the impression that all other Socialists are opposed to all other governments. Elder Young knows, however, that the Socialist Party takes no such position. On the contrary, he knows that I was very anxious to define my position by questioning that fundamental democratic principle: "Government is of the people, by the people and for the people." He knows that I have said that the chief powers from the

the inferior clergy." Elder Young and Cardinal Gib-

and also agreed that the people of the world are not capable of independent action, but must have a boss in the shape of a Protestant preceptor or a Catholic priest. Reverend Young says that the people of the world are not capable of independent action, but must have a boss in the shape of a Protestant preceptor or a Catholic priest. They want Young says that the people of the world are not capable of independent action, but must have a boss in the shape of a Protestant preceptor or a Catholic priest. They want Young says that the people of the world are not capable of independent action, but must have a boss in the shape of a Protestant preceptor or a Catholic priest. They want

cards will be sent as soon as data are fixed in plenty of time for

your local to organize a force to sell them. Get ten men to sell 2 cards each and the dates are assured. You should have no trouble in disposing of them the days if you work things at a right. Hickey or Hamilton will draw big crowds in any case, but at special meetings like these thoroughly advertised as they will be, the crowds will often be great enough to sell all the required

"The one and only method of escape from unsatisfactory

tion for the renter is land ownership. The resolutions fail to take this point in a practical way, and are therefore unacceptable. The resolutions are not only wrong, they are also dangerous. They are dangerous to the standard the resolutions as socialists, and vividly indicate that the socialists controlled the convention. The Tribune deplores the resolutions, and will prevent many of them from coming to the union.

Now, here are the facts to see them:

In the first place, the convention, by express agreement, was to be a meeting of the friends of the union, and did not pledge its body to the support of any party. On the legislative, the resolutions called the union to submit its demands for agrarian reform to the people, and to support the candidates for agrarian reform. It is not the business of the union to support any candidate, regardless of party, who shall be elected, to support any union demands.

It is true that in substance the demands of the resolutions are of a social character. But the resolutions demand liberty or a larger share of the fruits of their labor is now made socialistic, and instead of just as it is also democratic in the old broad meaning of the word.

And the resolutions, it seems to me, smack for more of the tax than the socialistic theory. Houston justice taxes Mr. Louis F. Post, editor of the *United States Farmer*, for the privilege of publishing a weekly paper in the organization and the movement in that account. He recognizes that the demand for taxation of the land to the limit and for company and use as

application of this principle would make of government an

[illegible]

"Its obvious import is that in

men are born subject to the same physical and moral laws of our nature; that all enjoy the same rights; that the mission of Heaven," etc., etc., and the infirm, the lame, the deaf, the blind, the insane, ad durandam.

Well, I'll be eternally consigned to that peaceful abode where Catholic priests and inferior prelates are sent, if I cannot see the infernal. Turn the working people over to this pair of "heavenly twins" and see how they will hypothesize them with religion (by the way, I don't believe in the divine right of kings) to rule and administer to the rights of the infernal pirates to rob.

Cardinal Gibbons proceeds with his sermon against Socialism and its "evil tendencies." He attacks the economic, political and industrial overlords. Hear this PR of advice to the workman:

"O ye cheerfully those whom Providence has placed over you to administer to your needs and to provide you with the means of your existence, from the Lord. Let it

It is strange that the devotee of the decaying donk will continue to talk and his family about

to the Rev. Chas. Vail, a Congregational preacher of New York.

The demand for "taxation of land values to the limit" as Mr. McCollum assumes, necessarily call for a period of public education. It is exactly what the single taxers are demanding.

out of the world, and they have never contemplated that their land should be owned by the public. That demand, as I am informed by one of the members of the committee, is not a demand for the public to be framed it, contemplates no more than that the state, by a heavier taxation on idle farm lands privately owned, and by a speculative increase in value, shall force such owners to use the land at a fair price to landless men who wish to buy it, and make it useful to society.

It is not the right of the state to tax the land for the benefit of the right way to use the land for the benefit of the public. The right way to use the land for the benefit of the public is to let the state or the nation to assume—and to let the public title to all lands, either buying it back from private owners, or expropriating it for the salvation of the landless masses.

It is a fact, and a shameful fact, that under existing rules of large tracts of idle farm lands, held for a speculative increase in value, are taxed much more heavily, on actual value, than the

supporter of capitalism saw the force of the argument, that to a

the premise was to admit to no conclusions. So he took what seemed to him their easiest course and spoke for their opposition to democratic government and openly voiced his advocacy of kingship. Elder Young says, "I don't think people don't know what the word means." Therefore it follows that what they need is a gang of grafting politicians and a crew of time-serving, truckling, bootlicking preachers to "lead" them to paths of sweet content with the industrial pirates continuing

he be civil magistrate or military officer or EMPLOYER, is clothed

with divine authority, and 'GOD'S REPRESENTATIVE.' In submitting to those art over you, you are obeying not a man, but God. **BE CONTENT WITH YOUR POSITION IN LIFE.**

Elder Younge's position is in perfect accord with Cardinal Gibbons' position; for he said on it is 'very point in his last discourse with me: "SUBMISSION IS THE POLICY OF CHRISTIANITY."

It would be hard to conceive of a wider divergence of views from

worthy preachers until we fill
the page and would put in

middle of the page 30 presentation
Texas that don't run like a second
when asked to preach 81
Leviticus 25-23. The last preacher
to hand in his name as a seceder
stained preacher who was a
Leviticus 25-23. The last preacher
Kistler, Dekalb, Texas. Preach-
sending in the names of Providence
who will preach from Leviticus
25-23. In other words let
the people put their hands on
who are not owned by
and breeches by the landholders.

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will be a revelation. Frank
nam will contribute one of the
incomparable articles. Some of
the greatest of the land edition
the land will contribute. Print
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Copies ordered to date . . .

providing food and clothing. Either our existing laws or social practices, or both, are framed up to favor the land

over the land cultivator, since in the latter case the value of the land is not so high, and the cultivator is not so far distant a stage from the very valuable uncultivated land, speculative increase, which is taxed on more than one-fifth of its value, is not so great.

The Eastern Union resolution No. 2 demands that the benefit shall be laid upon the land owner and the land cultivator — the former being the more proper party to bear the burden of the tax. The land cultivator is the one who is directly challenged. The land cultivator is the one who makes the crops of food and cotton and wool that feed and clothe us, the crop of grain produces nothing. Which class ought to be favored? The answer is, of course, the class which is civilized and is fully apprised — in favor of the producers in all civilized countries.

It may be, as Editor Rehnman says, "mere conjecture or a benefit coming to the taxpayer by reason of a tax on land value." But the benefit is not a conjecture. It is a fact. It is a fact that the tax is favorable to the renter. A law that would force speculation in millions of acres of idle farm land to turn that land into the market at a low price and at a low cost would be a benefit to the renter. The benefit is a fact. The many tenants to become land owners. I have never had much faith in the single tax, or in a scheme of taxation, as a means of preventing superior men from doing the work of the world. The single tax is a means of preventing men from doing the work of the world. As long as society permits private ownership of property, superior men will continue to pass their allotted share of the work of the world to the inferior. The single tax is a means of preventing men from doing the work of the world. As long as society permits private ownership of property, superior men will continue to pass their allotted share of the work of the world to the inferior. The single tax is a means of preventing men from doing the work of the world. As long as society permits private ownership of property, superior men will continue to pass their allotted share of the work of the world to the inferior.

them of four-fifths of that which their labor produces.

guished company in his address of the "divine right of kings" James, Cardinal Gibbons is a man. Isn't this a fine pair of shoes? The Cardinal is a well-coated preacher, and the Cardinal hatched Catholic protest? It was in opposing Socialism that Elder Young bumped his head off the upper part of the door frame from the door he broke down this wall of truth. It was in the same foolish procedure that the red-hatted cardinal made a grievous mistake.

His subject was "Socialism and the Divine Right of Kings." Said the Cardinal:

"The church itself (Romanism) would oppose Socialism, for it is the great bulk of world's population, unless the legitimate pope of the Pope, the recognized and heroic clergy were besieged and strangled. So, I say, strike you! The pope that are ordained of God."

Christians than you would expect to find between the Catholics

priest and an Elder like You g
But here we find the learned Cr
dinal and the brensy deacon
standing side by side, standi
shoulder to shoulder for the "i
vine right of kings" and plea
ing for the perpetration of a he
lish industrial revolution, the
dine of the rich and the paup
priest, preachers and prostitutes
poverty and misery, shame, sin
and crime, disease, death an
hell. The church is a place of
pure unadulterated hell that t
the devil ever heard of. Is it a
wonder that the church has let
her hold on the tillers and that
atheism and the devil fills the
hearts of the workers, instead
of institutions of learning, is hea
red from the pulpit, sits smugly
and smirkingly in cushioned p
in a house of sinners, and the
the class-conscious Nazarene
carpenter, who declared his mi
in these words:

The spirit of the Lord is upon

and So long as one individual
busy get a profit off another ind

ual's labor, just so long will
be labor troubles. Labor will
striking when there is no ma
its product to strike for, and
vagner.

erty—the home and its contents and appurtenant means of driving—the superior man who now manifests his superiority

quiring more property than he really needs, just because the most exciting game going that is open to him, will have to demonstrate his superiority in some other field of action. Finding it legal and impossible to acquire private ownership of the means of wealth production, he will not languish and die of grief or

(Continued on page 2.)

by divine authority, why
Popes, Bishops and the inf

clergy? Say, Kidder, that lets
in. You are neither Pope
Bishop, but any person of in-
telligence who ever heard you
babe or preach would wear
you do belong to Class 3 above

to preach the gospel to the poor;
or he hath sent me to heal the brot-

en hearted, to prison denverance
to the captives, and recovering of
sight to the blind, to set at li-
berty them that are bruised, to
preach the acceptable year of the
(Continued to page 2)

