

THE VANGUARD

EDITED BY J. M. A. SPENCE

DEVOTED TO THE BEST THINGS IN LIFE AND LITERATURE



EN AND WOMEN, YOU ARE BETTER THAN YOU THINK:
YOU ARE NOBLER THAN YOU EVER IMAGINED YOUR-
SELVES TO BE. YOU ARE INFINITELY MORE RELIGIOUS
THAN THE PROPHETS OF ANTIQUITY. WAKE UP TO
THE RELIGION OF TODAY! LOVE, BROTHERHOOD,
HOPE, ALL GOOD THINGS, HAVE BEEN GROWING, AND
SOME OF THESE DAYS THERE WILL DAWN A MORNING WHEN THE
ELECTRIC SHOCK WILL RUN AROUND THE WORLD, AND MAN WILL
LOOK INTO THE FACE OF MAN AND WILL SAY, "BROTHER!"

—Benjamin Fay Mills.

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THE VANGUARD

"COME, JOIN IN THE ONLY BATTLE
WHEREIN NO MAN CAN FAIL;
WHERE WHO SO FADETH AND DIETH,
YET HIS DEED SHALL STILL PREVAIL."

VOL. 1.

GREEN BAY, WIS., JANUARY, 1903.

NO. 3.

EDITORIAL

PRESENT INSPIRATION AND REVELATION

We believe in continuous inspiration and progressive revelation. And when we say this we are affirming, not questioning, the essential faith of the past. We believe not less but more in God, not less but more in the message of Jesus, not less but more in the genius of the Bible and the real significance of its promises when we say with Lowell:

"God is not dumb, that he should
speak no more;
If thou hast wanderings in the wilderness.
And find'st not Sinal, 'tis thy soul is
poor;
There towers the mountain of the
voice no less,
Which whoso seeks shall find.
Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of
stone;
Each age, each kindred adds a verse
to it,
Texts of despair or hope, of joy or
moan.
Still at the prophets' feet the nations
sit."

Do those who say they believe solely in the inspiration of the past and its rich deposit of truth, who hold so tenaciously to the orthodox view of the Bible,—do they ever think that it is absolutely impossible for them to really believe the teachings of past inspiration without also believing that the present is a time of greater inspiration? The seers of the ages all look

forward, not backward, to the days of fuller and grander outpouring and indwelling of the Spirit.

Indeed, the very truth of past inspiration and revelation is bound up with the inspiration and revelation of the present and the future. Not of God ceasing to speak to men as the centuries move on, do the prophets write, but of God speaking to men in increasingly audible voice or rather of men becoming increasingly attentive to the Voice and perceptive of the Truth. Not of revelation closed and the Spirit silent does Jesus teach, but of revelation in more glorious measure and of the ever fresh word of the Spirit as the years go by. So that belief in the prophets and in the Master involves belief in the inspiration and revelation of our time and of each succeeding age.

Moreover, even those who say they believe only in the inspiration and revelation of the past, still hope and pray for a better world thus confessing the faith they would fain deny. For the world's betterment can only come through a higher, diviner life, through an increasing knowledge of the Truth, a more direct and intimate communion of the soul of man with the Over-Soul. And this is what we are witnessing and experiencing in these good new days. A great flood of Divinity is sweeping over humanity and pressing in upon us at every side, producing nobler ideals,

intenser convictions, and deeper faith in the eternal verities. The only real infidelity lies in resisting it by the petty conceits of outworn theories, by selfish "schemes" of salvation, by pious flummery, sectarian prejudice and commercial greed, which narrow the vision and contract the soul. Let us make way for the new life that would enter. Let us thank God for the prophets of today, a great host of men and women, who speak as they are moved by the Holy Spirit as truly as any of old time and through whose leadership the world is being carried forward. Let none who bears the name Christian be guilty of stoning these prophets. They are the heralds of the Kingdom that is coming. They are believers in the God-life in man, preachers of actual righteousness in the face of the sneers of cunning ecclesiastics and corrupt politicians. Through them the sins and shams of society are becoming more apparent and abhorrent, the cobwebs of superstition are being brushed aside, the barbarism of mediæval theology is giving place to an intelligent and exalted conception of God and man, and the Gospel of Love and Service is becoming the power of the Eternal unto the world's redemption.

THEOLOGY AND CRIME

The ex-chaplain of the Minnesota state prison, W. H. Harrington, recently delivered a lecture in Fraternity Hall, Milwaukee, on the relation between the doctrines of religion and crime, which should furnish food for thought to those who, in the face of science, reason and conscience still uphold the crude and unmoral theology of the past. After referring to the influence of belief upon conduct, the speaker pointed out the evil effect of the teaching that a person may sin and then, by simply "believing" be freed from punishment.

The following paragraphs are from the published report:

"Religious theories, really held and believed, produce character. That character corresponds to the theory. If the theory teaches that 'God is angry,' subject to violent outbursts of temper, capable of vindictive and cruel punishment, the worshipper's character corresponds. When 'Bloody Mary' was beheading Protestants she justified her course by the theory that God would punish these heretics eternally. Why should she not imitate him now? She was consistent.

"Among enlightened nations this doctrine has nearly lost its force as a living influence. But there is a doctrine which still has tremendous sway. I refer to vicarious punishment. In just so far as this dogma is a living force it is wholly pernicious, blinding the judgment, confusing the conscience, furnishing a ready excuse to those inclined to self-indulgence by having ready another person to shoulder the punishment of guilt while they go free on profession of a certain belief. This doctrine makes nonsense of all laws of cause and effect, supplants the scripture statement that 'whatsoever a man soweth that shall he also reap,' ignores the principle of moral sequence and of every established law of science."

With these statements we find ourselves in full accord and they certainly furnish a strong argument in favor of an ethical and rational interpretation of Christianity. But what is of even greater value in this address is the testimony given to the wholesome moral influence of the new or liberal theology. It has been repeatedly charged by the defenders of mediæval dogmas that modern views tend to loss of the sense of moral obligation and consequent laxity of conduct. We have stoutly maintained the very opposite to be the case and we are

not surprised when Mr. Harrington now declares that, while most of the convicts which have come under his care have held some religious belief, among them all he has never found one who had been reared in the liberal faith. And he pointedly adds:

"The reason is not far to seek. These modern movements in religion have no magical cowardly scheme by which men can escape the results of their own responsible conduct. They all teach that we must build character if we would receive the benefits that crown character. This applies with particular force to the young people who cannot be urged too strongly to avoid indulgence and drifting, under the delusion that when stranded some magic or miracle will 'save' them."

THE SOCIAL CRISIS

"Socialism is inevitable." It may seem almost unnecessary to repeat this, yet there are persons who are still ready to deny the possibility of such a thing and to scoff at the suggestion. There are those who condemn the cry for justice that is going up all over the land, who regard the social unrest and agitation of our day as the whining of malcontents and the work of cranks, and who dismiss the whole subject as unworthy the notice of sober minded citizens. And if such an attitude is becoming exceptional, there are still numbers who, while admitting in a general way the existence of grievances and the need of some measures of relief, have but little conception of the gigantic proportions which the discontent and demand for justice have assumed, and who have most mistaken conceptions of the real character and significance of the Socialist movement of our time.

The simple fact is that in the United States, in England, in Germany

and in all the more enlightened and progressive nations of the earth the social ferment has increased in force and volume during the past few years until today it may be said that civilization is rocking amid the throes of industrial revolution and government is called upon to face the most momentous crisis of all history.

The man must be blind who does not see this. No greater fallacy could exist than that which dismisses the social problem with lightness or attempts to answer the questions raised with the time-worn charge of "dangerous agitators" against those who seek a scientific and practical solution of the problem. The rising tide of public sentiment in the direction of industrial democracy can no longer be treated with indifference, nor can its demands be satisfied with anything short of a full, fair, frank, fearless treatment of the facts of the case.

Time was when a great social philosopher, writing under the shadow of monarchy, wrote "The whole fabric of society will be destroyed if the poor, as well as the rich, are educated." Think of it! Time was when the exploiters of the people, because of the ignorance of the people, could settle every question of human rights with a "wink." But the time of that ignorance is past, and the God of Humanity now commands the exploiters everywhere to desist. The philosopher was right. The "whole fabric" of the capitalistic ideal of society is about to be destroyed. But a grander fabric of Human society is about to take its place. The people can be "fooled" no longer. The social problem, as Dr. Lyman Abbott puts it, has been reduced to the simple proposition, whether we, of the twentieth century, are going to be governed by a plutocracy or a democracy, and there can be no doubt as to what our decision will be. It is already formed

in the consciences of the people and the next few years will see it worked out in the gradual but certain acceptance of the principles of the Co-operative Commonwealth. So logically and inevitably do the demands of the social conscience and the application of the principles of democracy to industry lead to Socialism, that the most acute thinkers of our day do not hesitate to say "Socialism is irresistible and ought not to be resisted."

GOSPEL OF THE JUNGLE

The most serious and deplorable effect of the Hillis tirade against Socialism and trade unionism is the widening of the breach, already so wide, between the churches and the wage workers. It is true that Dr. Hillis sadly misrepresents the real spirit of the Christian church and the Christian ministry of this country, but from the prominence he occupies his words cannot but have an influence for ill which it will take the churches years and years to counteract. His doctrine of individualism is nothing short of a travesty of the Gospel of Christ, while his severance of Paul's words "Every man shall bear his own burden," from the context, "Bear ye one another's burdens and so fulfill the law of Christ," is not even honest dealing with the Apostle's thought. If individual excellence is to be found in each man seeking his own selfish development, and if fellowship of interest is a detriment to manly character, then Christianity is a false light and we must look to paganism to point the way to the higher life. Nay, we do even paganism an injustice. Did not the grand old pagan, Seneca, declare: "We are members of one great body, planted by nature in mutual love, and fitted for social life. We must consider that we are born for the good of the whole?" And was it not another pagan, Cicero, who wrote: "One

thing ought to be aimed at; that the interest of each individually, and of all collectively, should be the same, for if each should grasp at his individual interest, all human society would be dissolved?" Such teaching stands in noble and marvellous contrast with that of Dr. Hillis which can only be described as "a wolf philosophy of life."

The competitive system is at best a fierce combat with the prize of success going not to the best man but to the strongest and shrewdest and in most cases to the most unscrupulous fighter. Nothing could be more directly contrary to the gospel of peace and good-will. Christianity recognizes the need of a powerful incentive in the development of individual character and proclaims it in the beauty and joy of *emulation* where all may strive and none need lose, in contrast to the cruelty of competition where whoever wins does so at the expense of his fellows.

SOCIALIST EDUCATION

Facts have been called the fingers of God. "Know and you will feel. Know and you will act," are the concise words of the Dean of Llandaff. A knowledge of the simple facts of the situation is what is most needed in dealing with the social problem which confronts us today. In vain shall we look for any real progress or permanent betterment of conditions in our social and political life until the people are brought face to face with the actual facts of the case. "Social reform," said Henry George, "is not to be secured by noise and shouting; by the formation of parties, or the making of revolutions; but by the awakening of thought and the progress of ideas. Until there be correct thought, there cannot be right action; and when there is correct thought, right action will follow. Power is always in the hands of the

masses of men. What oppresses men is their ignorance, their own shortsightedness."

This is a fine statement of the need of the hour and one to which Socialists in particular should give heed. They must inform themselves. They must understand what Socialism is, and be ready to give an intelligent answer to every one that asks for a reason of the hope that is in them. All real Socialists can already do this. Indeed, we do not believe that there is any body of men who have so thorough a grasp of economic facts and principles, and who are so invincible in discussion as the intelligent Socialists of today. It is a common thing to hear the remark, even from those who object to the Socialist program, "Well, after all, the Socialists have the best of the argument." They certainly have, but there are many who call themselves Socialists who as yet have a meagre understanding of the movement, and who injure it by a zeal that lacks knowledge. The great danger to the movement at this time is from too rapid increase of such following. The growing popularity of Socialist ideas and the frank recognition by leaders of public opinion that their triumph is "inevitable,"—the very success of the movement is a source of weakness. Hence to conserve our gains there is need of education within the ranks. Socialists should address themselves earnestly to this duty, should read and circulate scientific works on the subject, and form classes for systematic study. It is only by this means that permanent progress can be insured. And it is by this means that we can anticipate and head off the attempts which will most assuredly be made before long to side-track the movement by offers of compromise and "fusion" from old party politicians. Those who thoroughly understand the So-

cialist position and demand will see at once the utter impossibility of securing the desired end by political "deals" and old party tactics. "Better travel slowly on the right road than rapidly on the wrong one."

We repeat, the need of the hour is Socialist education.

IN BRIEF

We believe in the possibility of making the Christ-spirit dominant in all the relations of men to each other. We further maintain that there is no more dangerous form of unbelief or atheism prevalent today than that which, while professing to "believe" in Jesus and while calling him "Lord, Lord," persistently denies the practicability of his teaching in every day life and seeks to excuse its inconsistency and selfishness with the plea that the world is not yet ready for the ethics of the Sermon on the Mount.

We would call special attention to the series of articles on American Socialism, by Prof. Clark E. Persinger, of the University of Nebraska, the first of which appears in this issue. These articles constitute a course of instruction in the principles and methods of Socialism and are intended specially for those who are *not* Socialists. They may not convert all who read them to Socialism, but they will certainly give all who read them carefully a better understanding of what Socialism is, and a broader sympathy with its aims. And this will be worth much to our cause.

"The dead level proposed by Socialism" is a figment of the capitalist brain. It has no existence in the teaching of a single accredited exponent of scientific Socialism. Those who throw off such phrases do but exhibit their ignorance of the subject they undertake to discuss. An erratic

religious exchange commences a paragraph with the sentence: "Social democracy would reduce all men and all classes of men to the same level." It would be difficult to state more accurately what Socialism would *not* do. Socialism would *prevent* the wholesale reducing of men to the same level—the dead level of wage slavery and would give all men an opportunity to rise according to their individual ability and worth.

One of the commonest charges made against the advocates of Socialism is that of selfishness. It is said that their motive is a sordid one, that they are working solely with a view to securing better food and clothing and more time and money to devote to selfish ends. The absurdity of this appears when it is said in the same breath that Socialism is too Utopian to ever become realized, and the falsity of the charge is seen when it is

pointed out that the hardest workers for Socialism have labored for years, have given up their lives to it, without any expectation that they would ever participate in the benefits it is to confer on humanity. We call to mind the devotion of one pioneer in the movement who, when taxed by a friend with the folly of his sacrifices of over twenty years for the cause, replied, "Of course, I do not hope to see Socialism in my time and it may not come in the time of my children, but it is the right thing, and by advocating it now we are helping to bring it that much nearer." The truth is there is no class of reformers who are laboring for less material reward and with less selfish motive than the Socialist advocates of today. Wonder if those who make this charge regard capitalism and monopoly as the acme of unselfishness, and the advocates of competition as imbued with the altruistic spirit!

TO OUR FRIENDS: WE WANT YOUR HELP

THE VANGUARD is not published to make money. Every dollar received goes back into the publication. Our sole aim is to produce a bright, up-to-date, helpful magazine for thinking people and to enlist their sympathies and energies in the movements of today which we believe are making for human betterment. We are here "For the cause that lacks assistance, 'Gainst the wrongs that need resistance,
For the good that we can do."

We therefore feel free to call upon present subscribers to take a personal interest in the success of what we may call "*Our Magazine*." THE VANGUARD is *yours*, and its influence depends on your willingness to help the editor reach the largest possible constituency.

Some of our friends have been busy from the first and continue sending

in new names at an encouraging rate. From the live little town of Clark, S. D., comes the largest single club with 58 names. Others have done equally well, that is, they have done their *best*. But there are still others from whom we would like to hear.

Will *you* not spend a little time soliciting subscriptions from your neighbors?

With this issue we feel obliged to withdraw all reduced rates, and must ask for the regular price on all future subscriptions. But we are glad to be able to make the following special offer:

To any one sending us five subscriptions, new or renewal, we will present a copy of the picture of "Our Presidents," described on last cover page, the price of which is one dollar. To any one sending us 25 subscriptions we will send the Edition de Luxe of this picture, the price of which is five dollars. This is an attractive and generous proposition. Let us have your response.

EACH IN HIS OWN TONGUE

By WILLIAM HERBERT CARRUTH

A fire-mist and a planet,
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,—
The infinite, tender sky,—
The ripe, rich tint of the corn-fields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it longing,
And others call in God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the road; [less,
And millions who, humble and name-
The straight, hard pathway trod,—
Some call it consecration,
And others call it God.

LAWRENCE, KAS.

LEARNING TO LOVE

By REV. BENJAMIN FAY MILLS



THIS world is a school. We study any subject better when we have advanced far enough to have an object beyond the study itself. At first the child studies because he is told to do so, but after a time the simplest and the hardest studies take on a new significance, because he sees that he is devoting his attention to them not for themselves but for a larger purpose.

We study mathematics so that we may transact the world's business, or because we desire to master other sciences, such as physics or astronomy. We study language so that we may be able to read and understand what others have written and to express ourselves intelligibly and forcibly. We study literature in our own and other tongues in order that we

may know the greatest thoughts of the greatest men and make them seed for our mental and moral development. We study history so that we may understand the world of men, its progress and prospects, and better master the problems of the present time. We study the natural sciences, so that we may discover the constitution and forces of the material universe and adapt them to the welfare of mankind and the more speedy evolution of our destiny. We study economics so that we may discover, if possible, the laws of the production and distribution of wealth and may wisely co-operate in achieving the best results for all and by the help of all. We study philosophy so as to co-ordinate all human knowledge, and by the exercise of the highest reason discern the secret meaning of all experience, and pierce to the Reality which we believe to exist behind the

impermanant shadow. But after all, the greatest value of learning is not the acquisition of knowledge, but the development of our own powers. There is no real education that comes to man through study except the educating,—the drawing out of himself,—that which is already there. The gymnast or the athlete may be incited to greater endeavor by some prize held before him or by public applause, but what he is really doing is developing his physical body.

Now, if we can comprehend the purpose of this great world-school, if we can see the purpose of its hard lessons, then we can live to better effect and can work more intelligently and powerfully. The only object of going to school in this great world seminary, is the production of perfect individuals in a perfect society; in other words, to teach us to be lovers. "God made Man men," says an ancient philosopher "in order that they might love one another." Love is the finding of one's place in the universe, the coming into appropriate relationship, the key to the knowledge of God and of man. Man's highest prerogative and potency is love; "love is our highest word, and synonymn of God."

It is my opinion that we are here in this world in order that we may learn by contact with events and circumstances and people, with the actual world, the great lessons of unselfishness. We are not here to get or to keep wealth, nor for the purpose of founding families; nor for developing the search for happiness; nor for the attainment of ordinary knowledge; we are here for just one purpose and that is to learn how to be unselfish. Unselfishness regards the individual only as a part of the whole, and loses the lesser in the larger self.

We see this perfectly in the family life. The baby at first does not learn anything but helps those who care for it to develop capacity for unrequited

service. The beauty of the service of the baby is that we are all its slaves without hope or expectation of reward, and the more helpless the baby the more perfect its mission in demanding the allegiance of the wise and strong. But after awhile the baby who, when he cried, has been soothed by something that he wanted, is now soothed in a different way. The mother says, "Please don't cry, darling, it hurts mamma to have you cry." And the baby ceases, as an unselfish contribution to his mother's comfort, and that is lesson number one. And so, when a little older, the girl grows thoughtful and the boy pure for the mother's and father's sake.

Then there is more than one baby. There are babies taking care of babies. There are brothers and sisters entering into a co-operation so perfect, that it seems to be no mere accidental mechanical union, but a real joining in one organization of the different lives, so that some of our social philosophers tell us that not the individual, but the family is the unit of society. "Happy is the man that hath his quiver full of them," says the old poet, speaking of children in the home. Happy is the home that has many children and when, for selfish reasons, the home has only one or a few, always the selfishness rises up and smites, with a deadly blow, those who have been acting contrary to their highest nature.

The larger social life is meant to teach us to learn to love. And incongruous and deformed and sometimes almost hideous as some parts of ordinary social intercourse are, still they cannot hide the beauty of its object. Our society word for a man, with the one adjective selected to qualify him, by the consent of the civilized world, is gentleman,—the gentle man. What is your conception of a gentleman or a lady? Not some-

one who has money to throw away and time to spend frivolously. No. He is a real gentleman, she is a genuine lady, who have learned something more than their fellows of the lessons of unselfishness, and the motto of all polite society is this,—“In honor preferring one another.”

So with business and with all the questions of relationship between labor and capital. It required a long time for a man to begin to believe that the world's work could be done unselfishly. We are just now beginning to see that it must be done unselfishly in order to be well done. The whole question of work and wages and property has fought its battles in the lower courts with conflicting decisions and with perplexing results, and now it is about to be appealed to the Supreme Court of universal law, for final settlement, and this court is the tribunal of Human Brotherhood. Any social, economic or political system that cannot justify itself before the highest ideal of Human Brotherhood is doomed.

We cannot do our work effectively alone, we cannot do our work effectively in competition with one another, and it is not the Socialists who are saying this with most force,—it is the captains of industry and the lords of finance who are teaching the world this lesson. They are telling us that for the world's sake the production and the marketing of oil must be in the hands of one company; and that the making of the backbone of the civilized world, steel, must be managed by one company; and that the fuel of the world must be under one control; and that the transportation system must be subject to one will and one management. These men, some of them I believe seeing this and smiling within themselves at misrepresentations, and some of the others not seeing it, but being urged on blindly and yet divinely, these men

are simply heaping treasure together for the last days, and I say the last days with a smile for “the last day is not a judgment but a consummation.” When these interests are selfishly administered or in opposition to other interests of the people, they may be glaringly inappropriate and incongruous, but the general trend is in the direction of the common good and needs only a wise democratic purpose and management to move the world forward a whole millenium, before this century shall be ten years old. The economic affairs of the world cannot be run for the benefit of the few. It may take us four hundred, one hundred, forty or four years to discover this, or we may see it now, if we will, and enter into our kingdom.

New Zealand in an illustration of a whole country learning to love, where the Government insures the lives of the people, owns the railroads, and telegraph and telephone lines, and administers all these for the people, rather than for private profit. If you stand in the city station, you will see free trains coming in with the country children to see the sights, and others going out with the city children for a day in the country. The government operates a Postal Saving bank, and superintends the whole banking system, so there is no stealing of the people's funds. It is breaking up the great unused estates for the landless, until the tramp has lost his occupation, and is settling down to be a citizen and land holder. It imposes progressive income and land taxes, causing the burdens to fall where they can easily be borne. Industrial war is at an end. The government makes advances to settlers who want to found homes, and loans money on any kind of produce; it markets the products of the soil, and live stock, and it gives pensions to all old people who need them. Many other plans about to put in operation

also exemplify the idea Brotherhood.

Government should be a device for promoting Brotherhood, and helping the people politically and economically to love one another. So the questions of tariff or free trade, of the open door or exclusion, of war or peace, are to be answered by this principle. It may have been right for partly developed humanity to fight in the past and yet "show I unto you a more excellent way." Arbitration and mutual service are to supersede armed conflict.

From a correct standpoint, the church should be the great school of love, the generator of the loving spirit. We have no use for a church as a guardian of dead dogmas, which it insists are alive and exposes to the public gaze, until they are an offense to the nostrils and spread moral and mental malaria over the minds and consciences of the people. We do not endorse any church that is a fortress of reactionary economics, or the apologist of ill-gotten wealth. We see how sadly misrepresentative of the true religious spirit is the church

which is merely a social club for the privileged classes, or a narrow sectarian organization of irreligious exclusiveness on account of men's opinions or customs.

But a church as an association of lovers, to propagate love in all the relationships of life, to exemplify unselfishness in the perfect conduct of its members, and to insist upon practical brotherliness as the remedy for all individual, social, economical and political evil, and the inspiration for the production of knowledge, comfort, wisdom and efficiency; the church that should read the unsolved riddles of the ages and establish such a perfected human society on earth as to make unnecessary the ancient conception of Paradise, in this we believe as we believe in no other association of men.

"For two commandments are all the law
And the prophets under the sun,
And the first is last and the last is first
And the twain are verily one.
There are steeple houses on every hand,
And pulpits that bless and ban,
And the Lord will not grudge a single church
That is set apart for man."

OAKLAND, CAL.

THE ESSENCE OF REFORM

By F. EMORY LYON, Ph. D.



I THINK it was Mazzini who said, "He who shall make of democracy a religion will change the face of the world." The truth of this lies not merely in that it was spoken of democracy. Let a man enter upon any conscientious reform with the enthusiasm and persistency of a profound religious conviction and he will actually change the world so far as his influence goes. The religious life of Garrison and of Wendell

Phillips was practically absorbed in the cause of abolition, and it must be confessed that they did something—the world will never know how much—to change the civic, racial and moral world in which they lived.

Probably the most convincing voice in the temperance field today is that of John G. Woolley, and if he makes any distinction between his prohibition principles and his religion, most people have not been able to detect it. Similarly with Christ as a reformer and a preacher of righteousness, he made no real distinction be-

tween the regeneration of the individual and the transformation of society. He entered upon each with what has seemed to some the enthusiasm of fanaticism, and which was in fact the consecrated purpose of a Divine mission. Following in his footsteps the Church will best fulfill his law of righteousness and love and by putting more practical reform into her religion, and more genuine religion into her reform.

We hear much in these days about "going back to Christ," while the enthusiastic reformer replies "forward to Christ," until we hardly know which way to turn. Do we not find the solution in the *justice* of Christ's plea to "fulfill the law?" "Back to Christ," indeed, if it please you until every jot and tittle of God's eternal law be recognized. "Back to Christ" until every statesman shall know that the decalogue has something to do with legislation. "Back to Christ" until each business man and corporation shall admit the Golden Rule as the law of equity. "Back to Christ" until our righteousness shall exceed the dead letter of conventionality. Then "forward" *with* Christ until the Messianic ideals of the prophet shall find fulfillment, and the Kingdom of Heaven comes.

The going back to the justice of Christ's law is not necessarily reaction. It may be the truest reform and advance. We say of the child he must creep before walking and walk before he can run. We exhort men to be just before they are generous. So must civilization deal justly before it can love mercy. A nation must find justice before it can realize liberty. The Church must fulfill the law of common honesty in each iota ere it will proclaim the gospel of love with power.

This is Christ's unalterable method of making the world better. And there is nothing more fundamental,

as it seems to me, in all reform of the present time, than just this fulfillment of justice. There is a tendency to overlook this element and try to skip it. But the truest reformers have been most Christlike in this respect. The call of the hour to "fulfill the law" is the command of justice. Justice is what the people want. So it is that the poor want not alms, but a friend; not to be pitied or patronized, but only their full cup of justice. And it is only by the discovery and administration of this justice that society will ever enable her weaker members to stand alone.

Oh, where is the modern Hilkiah, who shall restore the book of the law of *social justice* to the people of God? Where are the good Josiahs to rule over us, who shall recognize the value of this law and restore it from the debris of forgotten formalism? Where are the people ready to stand to the covenant of justice, equity and righteousness? For nothing less than this and nothing more is the law Christ came to fulfill. Justice and righteousness are interchangeable, translated from the same word, and transform us into the same glorious character. And the only possible perversion of the law of justice or righteousness is the obedience to its letter, like the Pharisees, instead of the fulfillment of its spirit, like the Christ.

But Christ's method of reform is nevertheless not a negative process. He came not to destroy men by their passions, but to build them up by their virtues. He provided for the destruction of evil impulses by fulfilling the object of being. Thus by this method the transformation of the world comes, not so much by prohibition as by substitution. "The evil is to be overcome by the good" the law not destroyed but fulfilled.

It is the essence of this principle that has made the Kindergarten so Divinely successful, and the highest

college cannot find a better method. According to the spirit of this teaching the truth will not be learned by correcting error. Emphasize the truth and its opposite will be forgotten. Likewise teach the good, and let it fill the life, and the evil will be crowded out before we know it. Let every evil influence and institution be not advertised by opposition, but replaced by a righteous institution tenfold more powerful.

In fact the true method of reform acts continually from within outward, from center to circumference, from individual salvation to social redemption. Neither is fulfilled without the other. An obscure writer has said, with profound wisdom: "You can never be a true reformer as long as you believe somebody else needs reforming more than yourself." It was according to this method that Christ

acted. Considering all He had to accomplish for the world we are sometimes surprised that He referred so often to Himself. He has ever been accused of arrogance on this account. But when Christ was referring to His own relation with the Father, and consecrating Himself to His mission, He was only fulfilling in the surest way the law of the world's transformation. And of this great world process of reform *we are all a part*. We cannot leave it to Christ or to His spirit working in an impersonal way. He must work through us as individuals and as a Church. Every man, whether church member or not has his work to do in reforming and transforming his community. For thus shall we be, with Christ, the truest saviours of our fellow men, fulfilling the purpose of our highest life as well as theirs.

CHICAGO, ILL.

LESSONS IN AMERICAN SOCIALISM

By Prof. CLARK E. PERSINGER

I. AMERICAN SOCIALISM DEFINED



Y only endeavor in these articles will be to translate into everyday terms those tendencies and ambitions which I think Americans of today are beginning to recognize as a type of Socialism peculiar to themselves and their style of national life. And perhaps I can best define what American Socialism is, by first making clear what it is not.

SOCIALISM IS NOT ANARCHY

In the first place, Socialism is not anarchy. Anarchy in its best, its philosophical form, supposes the perfect man, and the absence of all necessity of law. In its worst form it

means the freeing of individual passion and power from all restraint by law. Socialism, on the contrary, means in its very worst form nothing more than that which is the common fault of all democracy—the occasional control of genius by mediocrity. In its better and actual form it means merely the advancement of the individual interest at the same time with, and *not at the expense of*, the general welfare. It means only, by its restraining power, to prevent one man from using his superior strength to injure or retard another of less strength. It means simply the protection of the industrially weak from the oppression of the industrially strong.

NEITHER IS IT COMMUNISM

Secondly, going to the other ex-

treme, Socialism is not communism. Communism assumes the actual physical and mental equality of all men. Socialism does not. Communism in its better form advocates the distribution of wealth according to need. Socialism would, in general, distribute it according to ability and industry. Communism means the forcing of the best down to the level of the worst. Socialism means the progress of each man according to his own merit—except, always, that *it will not permit him to pull down others in order to raise himself*. Communism means the smothering of individual genius and ambition. Socialism means the encouragement and reward of all genius and of every ambition having in it no harm to the public.

NOR IS IT PATERNALISM

Nor is Socialism ever paternalism. Paternalism means the assignment of all work to the individual by some superior. Socialism is the determination of the work of each individual by himself and his own ability. Paternalism supposes the wisdom of the country in its government, and obedience in its citizens. Socialism supposes wisdom in every part, and makes obedience the result of satisfaction, not of compulsion. Socialism would conform human law to natural law. Paternalism is the relationship of father and child; Socialism would be the partnership of grown men.

NOT MERELY MUNICIPAL OWNERSHIP OR "SOCIAL REFORM"

Neither is the whole of American Socialism comprehended within the terms "municipal ownership" and "social reform." These are parts of Socialism, but by no means the whole of it. Social reform—the extension of governmental and municipal ownership much beyond the present stage—is but one of several steps in the progress toward complete Socialism. Social reform would not go beyond the

nationalization of monopolistic industries. Socialism would utterly do away with all that kind of industrial competition which is the cause of economic waste, while retaining and encouraging that competition which advances at the same time both the individual and the general welfare.

THEN WHAT IS SOCIALISM?

But if Socialism is not anarchy, not communism, not paternalism, not social reform, not municipal ownership, what is it?

IT IS INDUSTRIAL DEMOCRACY

As nearly as I can express it: American Socialism is *the reaching out of the national mind after industrial democracy*. It is a clear and conscious feeling that men of strength and ability ought not to be allowed to make the great mass of the people, and the powerful machinery of government, merely aids to their individual progress and success. It is a belief that the welfare of the individual is best promoted by the progress of the whole people, and that the individual good is always subordinate to the public good. It does not believe that *industrial* monarchy is any more "natural" or necessary than *political* monarchy. Yet it does not believe that the genius and talent of either industrial or political kings ought to be suppressed. What it does believe is that ambition and genius should be turned into channels where they may *always* produce *good* results, instead of *half the time* producing *evil* ones.

A SENTIMENT SUPPORTED BY HISTORY AND BY EXPERIENCE

I do not speak for all—for many have a more or less complete philosophy of "natural rights" upon which they build—but I believe I do speak for the majority of the adherents of American Socialism when I assert that our belief is based not so much upon any philosophy or theory as upon history and experience. A little

over a century ago political democracy was being subjected to the same criticism of "idealism," to the same arguments of "impossibility" and "impracticability" as is the Socialism of today. Yet democracy has increasingly triumphed, for it was a true instinct, deeply grounded in the consciences of men. And it will be this same response of the popular mind to what it recognizes as another true and lasting principle that will give to the *industrial* democracy of Socialism that same broad acceptance and general approval which has now fallen to the lot of the one-time much-maligned political democracy.

AND IT HAS A DEFINITE PROGRAM

But in spite of the fact that it is a feeling rather than a formal theory, American Socialism is not a blind, unintelligent force, with no idea of the direction in which it wishes to move. In a broad way it may even be said to possess a definite policy or program, and that program is *the socialization of the means and processes of production, exchange, and distribution.*

IT WOULD REFORM PRODUCTION,

By the socialization of the means of production I mean this: It would make the whole people, and not a comparatively few, the owners of *everything used in the production of wealth.* This would include land, with its natural products both upon and below the surface, buildings, machinery, power-supplies — practically everything, in fact, except man himself. Then it would so combine, and distribute, and assign to each part of this machinery of production its particular duty, that the economic wastes of over and underproduction would be reduced to the minimum. And this it would do without destroying the customer's right of choice or changed demand. It would simply mean that instead of a hundred factories attempting to cater to a new demand, and so

producing an over-supply and stagnation, a certain few would respond to, and not attempt to anticipate that demand. And this control of the supply would be what I have termed the socialization of the *process* of production.

IT WOULD READJUST THE MEANS OF EXCHANGE

Socialism would also nationalize the means of exchange. It would give the people, through their legislative and civil service branches, the control of all railway and steamship lines, cable, telegraph, and telephone systems, etc., and enable then to so operate them that all parts of the country should receive their proportionate benefit, and *no part be built up at the expense of the rest.* And thus the processes of exchanging labor-products would work to the enrichment of *all*, and not, as now, to the excessive enrichment of the *few.*

AND WOULD CREATE AN EQUITABLE STANDARD OF DISTRIBUTION

Lastly, Socialism would establish a new standard by which the wealth produced by society should be distributed among its members. This it would do by paying every laborer according to the service he renders the public, and by supporting the helpless on the same principle that "mutual accident" associations are now conducted. It would set before the young man a number of professions. It would say to him: The whole line of progress through any of these is open to you, and your success rests solely upon your own ability and industry; all that is forbidden you is to use your own ability or success to hinder the progress of anyone else. To all incapable of labor it would give aid liberally, but without the humiliation of our present-day "charity."

THE SUM AND SUBSTANCE OF IT ALL

This, then, is what I have meant by

the term "American Socialism":—a purpose, rather than a philosophy; a product of experience, rather than a theory; a belief that *the whole people* are better fitted to *control their own industrial destiny*, as well as their political, than is any individual or group of individuals; but above and beyond all else, a firm and steadfast determina-

tion that no man shall use his superior strength of mind or body to prevent any other man of less strength from enjoying the fruits of his own honest labor. In a word, American Socialism is nothing else than *industrial democracy*—an industrial life of the people, *for the people, and by the people.*

LINCOLN, NEB.

DOCTORS AND CHRISTIAN SCIENCE

By REV. SAMUEL T. CARTER



CHRISTIAN Science attracts attention more by its therapeutic than its religious claims. It claims to heal, and undoubtedly in many remarkable cases it has healed. This has been alike the great point which it has made for itself, and which its critics have made against it. Those who believe in the movement dwell on incidents, which are by no means few, where its ministry has most evidently had a beneficial influence on physical condition, while those who discredit it indicate the instances, which are also by no means few, where its ministry has been exceedingly injurious to health, if not destructive to life. Each confirms its own case by dwelling exclusively on its own class of facts. Its healers boast of its curative successes, while the doctors are indignant over its therapeutic failures.

For ourselves, we agree with the doctors that the movement is largely uninstructed, largely unscientific, and often most injurious. Yet we wonder whether it may not be that the doctors, and their methods, are not in a measure responsible for this movement and its partial success.

We are not at all sure but that the doctors are fully as inclined to exaggerate the physical in sickness, and to forget the spiritual, as the Christian Scientists are to neglect the physical and exaggerate the spiritual. The tendency of medicine is almost wholly to shut the spiritual out of the sickroom. Drugs are brought in by the scores, but thought of God and of the spiritual power in the universe are shut out. The patient is not to be excited by these things. Yet as a certain matter of fact, there are many cases where disease is the result of spiritual causes, and can be affected by spiritual means. To deny this fact is as fully to deny the nature and structure of this world and of human bodies as to deny the facts of matter and disease, as the Christian Scientists do. It is as unscientific to deny the existence of conscience and soul as it is to deny the existence of matter and body.

It may be that Christian Science has had such a measure of popularity and success, even among thoughtful and intelligent people, because it has dwelt on the fact that in disease a ministry which tends to breed spiritual confidence is exceedingly helpful. The premises from which Christian Science healers have worked seem to us uninstructed and peculiar, but the

state of mind and heart which they produce is a most proper state often to produce in cases of sickness. If that state of mind were the result of correct principles inculcated, it would, we are convinced, be even more universally helpful. It would often heal disease, or help radically in the healing. It seems indisputable that serene confidence, trust in divine power to do what is right and patient looking to God are as genuine and active healing agents as quinine and bro-mides.

Phillips Brooks, in his essays, re-counts the case of Luther and Mel-ancthon. Melancthon was at Wei-mar very sick. His eyes were dim, his tongue faltering, his understanding almost gone. "Alas," complained Luther, "that the devil should thus unstring so fine an instrument." Then he knelt down beside his friend and prayed. Then he stood up and cried: "Be of good courage, Philip; you shall not die. It is God's delight to impart life, not to inflict death. Trust in God, who can impart new life." "What physician," says Phil-lips Brooks, "but would see in the power of Luther's healthy personali-ty, in his robust, majestic manhood, a

share of the powers working for the recovery of the gentle scholar."

For, after all, the soul of man is a fact, a very great one; the connec-tion of soul with body is most intim-ate. It would not be at all suprising if something put into the soul of a man were as good for some headaches as something put into his stomach.

We have no doubt that there are a multitude of cases where the exclu-sion of spiritual ministry has been as hurtful as the exclusion by the Chris-tian Scientists of trained medical care. We urge, therefore, that for the body's sake, which will be the side of the case which the doctors will see—for the reflex ministry to the body, aside from any direct spiritual ministry to the spirit of a man—we urge that the one thing which faith-cure and Christian Science have proved, namely, the fact of a healing influence of spiritual ministry, be considered in every case, and if the patient is one to whom such a minis-try would be acceptable, let it be recommended by our doctors to their patients as earnestly as they now reco-mend a dieting or a dose.

NEW YORK CITY.

MENTAL WEALTH

By EUGENE DEL MAR



we put our
to us.

It is use that determines the benefit of possessions and their permanence of expression. Whatever our wealth, it is of real benefit to us only as we understand its proper use. The wisdom we display in this measures its return in the way of happiness, so that the use to which riches is of vital moment

And yet how few secure even a small fraction of the benefits that might readily be extracted from what they have! Think of the vast aggrega-tions of wealth that continue idle and useless—the passive and active thought forces that are permitted to remain dormant, and the material riches perishing for the lack of use! And then picture the millions of hu-man beings whose sufferings and ag-onies might be averted or relieved through a rightful use of these per-

verted treasures! It is ignorance that is responsible for this condition—ignorance of what life is and its true purpose. Lacking this knowledge, Fear rules the world, and breeds selfishness and greed.

It is Mental Wealth that determines happiness. Material riches have only an indirect influence, and to the extent that they are transmuted into Mental Wealth. In fact, large material possessions are apt to seriously disturb our happiness, for they involve great responsibilities, and, if not expended with due regard to the wellbeing of others, they will stultify our growth and involve us in pain, worry and other discords.

No one may evade his responsibilities. Nature is inexorable. Each must promote harmonious environments or suffer the penalty of resulting discords. Each must learn the lesson of use. Wealth involves opportunities for doing good, and its wise expenditure in benefiting others furnishes a foundation for our permanent happiness. Opportunity implies necessity for action. If it is in our power to do great good to others, it is essential to our happiness that we do it. Failing this, it is inevitable that painful experiences should come to us to teach us our ignorance or folly.

Natural principles will prevail despite legal enactments and social customs. Wealth is meant for use, and if not so devoted carries with it penalties that will ultimately enforce the understanding of that truth. When Wisdom displaces ignorance and a true conception of the purpose of life is attained, poverty will be eliminated and selfishness and greed no longer be fostered. This condition will be approached as it comes to be recognized that Mental Wealth alone is happiness-producing. It is possible for one to be happy without material wealth, but if he lacks tranquillity of

mind this is quite out of the question.

Mental Wealth may be amassed only through use. We may each start our conscious direction of life with differing opportunities in the way of wealth of every kind, but Nature calls us to account for neglected opportunities as well as misdirected energies. Society only concerns itself with our actions. Nature takes us to task for our thought, whether it impels us to do or refrain from doing. It has our happiness at heart and tries to indicate what is to our best interests. This it does through an automatic and graduated system of rewards and punishments, which accurately express how near we have approached to what our highest welfare demands.

Those who suffer through the misguided use of wealth little understand the cause of their troubles. The general condition of mental restlessness and disturbance that comes to them finally manifests itself in some form of physical infirmity. They attribute these discords to almost any other source than the true one and give to the symptoms such names as gout, congested liver, impaired circulation, etc. And while they are carefully nursing and trying to alleviate the painful result of their errors, they even more effectually add to it by intensifying the cause.

It may be that all the while they are regarded by the conventional world as expressing most acceptable lives; but the Infinite, as it evidences itself in the individual, is urging and prodding them toward a more spiritual expression of being. The contracted sympathies of the selfish and greedy carry with them their own punishments. Those who receive are seldom as quickly benefited as are those who give, and it is the latter to whom the rightful use of wealth is of the most importance.

Material wealth is necessarily fleet-

ing. It can be possessed but for a short time, but it gives us the opportunity of converting its temporary benefits into qualities of permanent value. It is only loaned to us that we may extract from it more enduring advantages. This can only be accomplished through its wise use, and in doing for others what our opportunities require.

It is in this manner that mental harmony is attained and strength and beauty of character created. This is what is meant by Mental Wealth, which has no necessary connection with merely intellectual attainments. It is a possession that death does not part us from, a condition of growth leading to a higher life, and partaking of the eternity of the Soul.

Material possessions come to us that we may secure the spiritual essences that wise use may distil from them. It is their spiritual qualities that we should absorb into our being. Material wealth comes to teach us how unessential it is, and how, without it, we may secure all the harmony and happiness that its presence may confer. Without this spiritual quality material possessions would finally become so essential to our happiness that in their temporary and uncertain tenure they would bring constant pain and discord; and this is exactly what they now confer on those who are unable to extract these spiritual essences.

We are so constituted that power and poise may only be secured through exercise, and both the spiritual and physical aspects of our being are subject to the same principles. And when, through exercise or use, we have extracted from any experience or from material wealth all of the

benefits it may confer, we will no longer have any desire or attraction for it.

When we have possessed ourselves of all the spirituality that material wealth may serve to confer, it would be worse than useless to strive for it; and as our power of attraction bears a definite relation to our desires, it is not likely that we would thereafter be inflicted with great material possessions.

It were well for us to extract from material wealth as speedily as we may, all the Mental Wealth contained in it, and thus free ourselves from dependence on what is uncertain, perishable and enslaving. So long as we desire material wealth, however, we may know that we have yet to learn the full lesson of its use; and it is essential to our continued growth that we should be taught through additional experience.

We should not, therefore, repress our desires for material wealth, but, on the contrary, should give full expression to them. But when we have absorbed from such wealth all its spiritual qualities it will no longer be essential or even desirable to us; and we will be freed from the inharmonies incident to the struggle for it.

Beneficent Nature would impel us to more spiritual attainments. It affords the opportunities, but it leaves to the individual the choice between a life of seeming pleasure that gives little evidence of its hidden pains, and one of more permanent delight that is less inviting in appearance. If we are wise we will discern which is the better alternative, and without hesitation prefer the cultivation of Mental Wealth.

523 OPERA HOUSE BLOCK, DENVER, COL.

We have the right to demand of theology an ethical God; have the right to demand that theology cease making out of God a social monster. Theology has been doing this last, for certain of its teachings are structurally immoral.—*Rev. Judson Tittsworth.*

BOOKS WORTH READING

(All publications mentioned in this department may be procured from The Vanguard Press at quoted prices)

THE RELIGION OF A MATURE MIND—By GEORGE A. COE, PH. D., Professor of Moral and Intellectual Philosophy, Northwestern University. Chicago: Fleming H. Revell Co. Price \$1.35 net. For sale by The Vanguard Press.



THOSE who have read Prof. Coe's previous work on the psychology of religion, "The Spiritual Life," will take up this book with high expectations, and they will find it of even greater interest and profit. We have here a clear unmistakable message to the church of today—a message which the church will do well to carefully consider. The author does not pose as a "Daniel come to judgment," but he certainly speaks with no uncertain sound. Matters touching the very soul and substance of Christian living are presented in a fresh and startling light. To dogmatic or emotional attitudes on the part of the church, he attaches little value, but for spiritual health, common sense and practical aggressiveness he enters an earnest, manly plea. Of what use is emotion if it does not lead to action, and if action is the end, why not go directly toward it? Dogmatism is a very small thing as compared with Christian experience. The future belongs neither to dogmatism nor mere ethical culture. As to the doubt and religious unrest there is in the world, the author is not specially alarmed by its presence. He believes there are great certainties by which we live, and these far outweigh the uncertainties that remain. We have not been born into an atheistic world, but into a world

of religious faith. The very atmosphere of life has divinity in it.

The character and contents of the volume are thus summarized by a careful reviewer: It is intellectually bold and spiritually constructive. It frankly accepts the immanence of God; the regularity of the divine order; religion as an evolution; the scientific spirit as essentially religious; the final authority in religion neither a church nor a book but the spiritual consciousness—not a compulsion from without, but an impulsion from within; conversion as a true "coming to oneself;" prayer, "not begging, but co-operation;" the consciousness of the divine as universal, though not always recognized as universal.

The place of the Christ in the Christian life is the thought around which this intensely interesting, suggestive, and practical work closes. The Christ of experience must take precedence of the Christ of dogma. Not the affirming of Christ, but the experience of the Christ-spirit is what constitutes the basis of our discipleship. This vital thought is worked out with great force and beauty, and cannot fail to stimulate earnest men and women to adopt such ideals of life and methods of statement as will hasten the day of which Emerson spoke when he said we would yet arrive at a "statement of religion that would make all skepticism ridiculous." That the volume before us should come from a teacher in the Northwestern University so soon after Prof. Pearson's enforced resignation for conclusions so similar, is surely an indication that we are rapidly approaching the day of rational interpretation of religion.

WHAT SENSE! OR ECONOMIC NUTRITION.

By HORACE FLETCHER. Chicago: Herbert S. Stone & Co. 75 cents.

For sale by The Vanguard Press.

Mr. Fletcher has already made a name for himself in his wholesome optimistic "Menticulture" and "Hapness," and in his equally sensible treatment of the social problem in "That Last Waif." The present work is also deserving of serious consideration in its plea for dietary reform. Mr. Fletcher is convinced that one meal a day is enough, and argues entertainingly to that effect. The day laborer would fare ill on this regimen, which might, however, be adopted with advantage by the overfed the world over. But for the majority of rational beings, while simplification is imperatively needed, the wisest thinkers in these lines would tell us that two meals are better than one, and that the body, for most of us, while ready to do far better work on less food than we at present take, still calls for two,—in invalid cases, for three moderate meals. However one may disagree with some of Mr. Fletcher's conclusions, anything that points the way to a simplification of living, especially of diet, does good service to a weary generation. We are constantly complicating not only in wants, but in elaborate service of those wants, and the table leads. There are few of us who might not experiment to advantage in the direction of "Plain Living and High Thinking."

THE PSYCHOLOGY OF HEALTH AND HAPPINESS.

By LA FOREST POTTER, M. D. New York: Temple Pub. Co. Price \$1.00. For sale by The Vanguard Press.

This is the sane, clear-headed, and thoughtful plea of a broad-minded and cultured physician for a better understanding between the old and the new schools of healing. While the book is one no physician or men-

tal scientist should be without, it appeals with equal force to the lay reader by its lucid statements and interesting accounts of remarkable modern instances illustrating physical susceptibility to mental influences.

LITERARY NOTES

The bright and exhilarating NEW THOUGHT, of Chicago, is now under the editorial charge of Ella Wheeler Wilcox and William Walker Atkinson; and the price has been reduced to 50 cents a year. We will send both THE VANGUARD and THE NEW THOUGHT for one year for 75 cents.

WILSHIRE'S MAGAZINE for January contains a critical sketch of Suderman's "Joy of Living," a discussion of "Tolstoi and Christian Socialism," a delightfully written story of "A Saxon Household," by the English poet of Democracy, Edward Carpenter; the "Religion of Humanity," by Eugene Del Mar; "A Modern Deserted Village," by A. G. Hubert; "Millennial Dawn in Massachusetts," by Hon. John C. Chase, and editorials on the Impending Political Cyclone, the "President's Message," the "Divorce Problem" and current events. This number is unusually well illustrated and its typographical appearance is highly creditable.

THE COMRADE for January is a notable number. The articles and poems are good as usual while the illustrations surpass any we have before seen in Socialist Journals. There is for a front piece a magnificent pictorial cartoon by J. H. Morier with a striking verse by editor Spargo. Based on the present "coal famine" it shows a little girl scantily clad, picking bits of fuel from the city garbage in the midst of a snow storm. There are other excellent and seasonable cartoons by F. Dahme, and Ryan Walker in addition to several portraits, among these being a full page wood cut presentation of William Morris. Among the articles of interest may be mentioned: "How I became a Socialist" by Father McGrady; "The God of Status Quo;" by Owen R. Lovejoy. Views and reviews and a heart to heart talk by editor Spargo together with poems by Ernest Crosby and Wm. L. Benessi complete the issue. The Comrade, 11 Cooper Square, N. Y.

SUGGESTION and OSTEOPATHY

Two sciences that are attracting world-wide attention, are now combined and presented in the most logical way by W. I. Gordon, M. D., D. O. in his new book "Suggestion and Osteopathy." By his new methods can correct and cure all bad habits, besides CURING all CURABLE DISEASES. 314 pages; 35 halftone full page illustrations demonstrating methods used. Price prepaid \$1.50. Send stamp for my article on Suggestive and Manual Therapeutics and other valuable literature.

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ON THE SOCIALIST FIRING LINE

By WINFIELD R. GAYLORD



The firing line is slowly creeping up into the neighborhood of the churches. We are constantly hearing of more ministers who are aligning themselves on one side or the other. We are not far from the great battle, judging by the increasing number of shots heard.

It is queer how many men seem to think themselves qualified to speak with authority about Socialism who have never read a single modern work on modern scientific Socialism. I know one minister who started in about three days before Sunday and "crammed" on the subject. Of course the Socialists who heard him laughed at him.

The American Federation of Labor has an opportunity to test its strength in the matter of the recent "ukase" issued by Postmaster General Payne, which declares that the United States Post Office will not permit the Union label to be exposed on matter passing through the mails. Even the familiar methods of the Russian censor appear in the effort to enforce this ruling,—the label may be seen cancelled with a large black smear, a blot upon the escutcheon of the A. F. of L. which we trust they will be able to remove in the near future.

The recent vote of the Socialists in this state is compelling a more complete organization of the movement, especially in the industrial centers. The movement toward organization by wards, where there was previously only one branch in a city, is going forward rapidly. This is necessary both as a protection from enemies, and as a guard against well-intentioned but uninformed sympathizers, who might wreck the party by securing control of it before they really understand the unique character of the Socialist political method.

"Unser Wilhelm" seems to be getting panic-stricken over the danger threatening "Ich und Gott" in the German Empire. His effort to divide

the working people by appealing to them to organize a working-man's party, with which he promises to co-operate, is very funny to the Socialists. An Emperor of the William type inviting the co-operation of the working men for their benefit reminds one of the spider and the fly.

Say! Why do you suppose the men who do not believe in the Christian religion as a practical matter, who violate its principles every day of their business life, who rarely attend church, who don't care a rap what kind of theology the minister has, and never criticise him until he begins to talk about really practical things,—why do you suppose such men contribute toward the minister's salary and say that "we must have a church in the town?" They seem to consider it a business investment. What are they paying the minister to do? Can it be that they think of him as a kind of moral policeman who protects their property interests?

Congratulations to Father McGrady. There is a great relief in getting out from under the nervous tension of a position where one is constantly wanting to do one thing, and is compelled to do another.



I heard a Socialist working man the other day say that when a man became a Socialist, if he had been a drinking man before, he had to stop it. He gave as his reason that Socialists had to read and think, and they could not do this and be drunk too. Moreover, he said, that if a Socialist did get careless in the matter, his comrades would take the matter up and insist on his being straight, "for the sake of the cause."

Carl D. Thompson will spend two months at least "on the firing line" in Wisconsin. There is great enthusiasm over the Milwaukee meetings. Green Bay is to have him five days in February. Hooray for Socialism!

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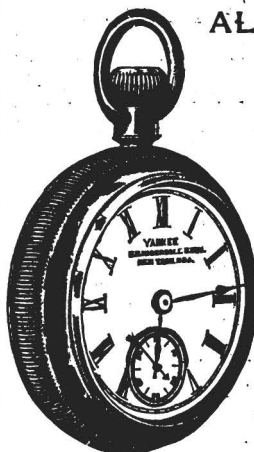
"Well," said Brooks, reflectively, "not to speak of a hollow tooth, don't you sometimes have the headache?"

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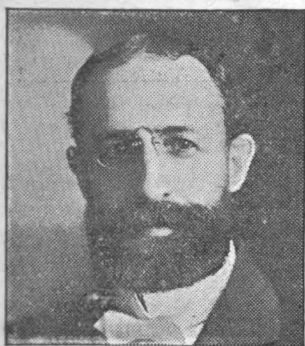
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