

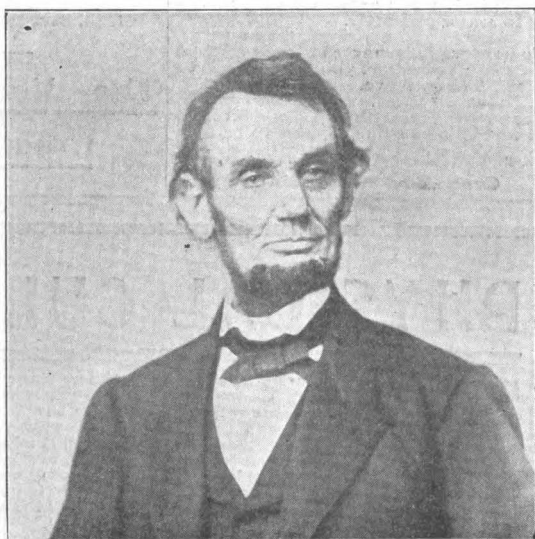
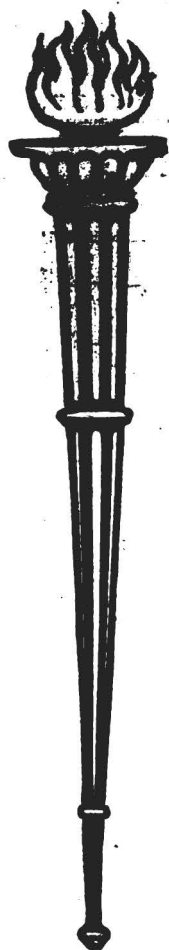
FEBRUARY, 1903

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A CLEAR SANE CRY WHEREIN THE GOD IS HEARD.  
MAKE KNOWN THE TRUTH TO MAN IN HOLY FEAR.

—Markham.

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VOL. 1.

GREEN BAY, WIS., FEBRUARY, 1903.

NO. 4

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## THE VOICE OF LINCOLN TODAY

In his immortal Gettysburg address Abraham Lincoln spoke of our "unfinished work" and "the great task remaining before us," that "this nation, under God, shall have a new birth of freedom." What did he mean? When we recall his many striking utterances touching the rights of man and the relation between labor and capital, who can doubt but that his prophetic soul anticipated the conflict with corporate greed and oppressive money power in which we are now engaged. No better evidence of Lincoln's greatness could be found than the fact that in his warnings and counsels he indicated so clearly the very course which events have taken and suggested then what is still the only basis on which the social problem can ever be settled, namely, that of *industrial democracy*. The following is Lincoln's own inimitable language:

"I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of our country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

"Monarchy itself is sometimes hinted at as a refuge from the power of the people. In my present position I could scarcely be justified were I to omit to raise a warning voice against the approach of returning despotism. It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point, with its connections not so hackneyed as most others, to which I ask brief attention. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could not have existed if labor had not first existed. Labor is the superior of capital, and deserves

much the higher consideration. I bid the laboring people beware of surrendering a power which they possess, and which if surrendered, will surely be used to close the door of advancement against such as they, and fix new disabilities and burdens upon them until all of liberty shall be lost."

"In the early days of our race the Almighty said to the first of our race: 'In the sweat of thy face shalt thou eat bread,' and since then, if we except the light and air of heaven, no good thing has been or can be enjoyed by us without first having cost labor. And inasmuch as most good things have been produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have, without labor, enjoyed a large portion of the fruits. This is wrong and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."

"It seems strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces."

"The country with its institutions belongs to the people who inhabit it."

These utterances are the very word of God for today. We especially commend them to the earnest consideration of those who, while claiming to be Lincoln's only legitimate political heirs, violate, in their political policies, his every principle of justice and slander his noble name by upholding the domination of capitalism against which he entered his emphatic protest. We are glad to know that an increasing number of Republicans are coming to comprehend the full meaning of the republicanism of Abraham Lincoln, which, applied to present conditions, leads logically and inevitably to Socialism.

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## THE PULPIT AND THE SOCIAL PROBLEM

The attitude of many professed followers of Christ in regard to the social problem that touches the everyday life of the common people is truly appalling. In thousands of churches all over this land, Sunday after Sunday, the pulpit goes on droning out platitudes to self-satisfied and drowsy congregations, only turning aside occasionally from the beaten path to take a fling at the so-called disturbers of the peace, the "troublers of Israel" who have the effrontery to demand anything different from the present, while all the time the

very stones without seem to cry aloud for the gospel of social justice and brotherhood proclaimed by the Nazarene. At a noted reform gathering in New York City, some time ago, Dr. I. K. Funk, of the well-known publishing house of Funk & Wagnalls, acting as chairman, made the following remarks:

"May we expect, in the battle now on, the assistance of the clergy and the churches? No; with some noble exceptions, No! Christianity with its every heart-throb is on our side, Churchianity is against us. Christianity walks by faith, cares only for principle. Churchianity is obsequious, crawls in the dust; is always politic, cares for bread-and-butter, serves eternally the powers that be. Said Wendell Phillips, 'The average preacher averages lower in courage than the average coward among other men.' Too severe and sweeping? Yes. But history with its iron pen has written, never to be effaced, the awful verdict that there were to be found nowhere in the North more obsequious apologists for the buying and selling of Negroes than in the vast majority of the pulpits of the North."

It is difficult to escape the force of this strong arraignment of the pulpit, or to avoid its direct application at the present moment. The majority of the pulpits of this country are, apparently, as completely under the paralyzing influence of capitalism as the most servile political agent of Morgan or Rockefeller. And here we have the most pitiful aspect of mammonism and the most deadly peril which threatens our national life, the peril against which Lincoln raised his warning voice. The cold, cunning, heartless serpent of the money power has wormed its way and injected its poison into our social, commercial and political life, corrupting the springs of education and legislation until now it would eliminate all moral considerations from the church of God itself and throttle the national conscience.

"Religion," it is said, (in a way that means, 'You'd better believe it') "has nothing to do with social and political questions. They must be dealt with and settled according to the iron law of wages or the cruel strife of competition. Christian sentiment will not be permitted to interfere with modern business methods. A Christian man has a perfect right to exploit his brethren if he can do so within the law, and if he cannot do so within the law he has a perfect right to see that the law is framed so that he can do so. The preachers had better leave the ethics of buying and selling, mining and

manufacturing, voting and legislating to 'practical' men, while they stick to the 'gospel.' Their business is to teach the people Christian resignation, to tell them in the name of Christ to tamely submit, to be content with their lot and with such things as the 'Christian men to whom God has entrusted the property interests of the country' see fit to let them have, and to be thankful for 'prosperity' and soaring prices."

And the preachers, for the most part, have been doing their best to follow this advice. To disregard it would be to lose their "jobs" and to destroy what little opportunity is left them to do good. The pulpit has been devoting attention to "religious" discussion while leaving out the very heart of religion. The churches have been substituting the most miserable subterfuge of "services" and "charity" for the divine requirement of justice and righteousness until the climax of capitalism seems to have been reached, and is well expressed in the words of scripture: "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

We would not, however, deal unfairly with either pulpit or pew. We believe that a great number of Christian ministers and people are in full sympathy with the struggle of the masses for social betterment. Many of the capitalists are likewise convinced of the justice of the demand of the toilers. We believe there are thousands of people in the churches who are at heart Socialists of the most class-conscious type. But they are slaves of the present system and are unwilling to make the sacrifice which an avowal of faith at the present time would involve. We do not excuse their weakness and cowardice. But we hope for a great revival of the spirit of Christian Heroism, and we are glad to put it down to the credit of the churches that the number of ministers who are speaking out plainly in behalf of human rights is increasing from week to week. The preachers are finding their voices, the churches are standing by them, and the light of a New Day breaks on the horizon.

"Aid the dawning, tongue and pen; aid it hopes of honest men;  
Aid it paper, aid it type; aid it for the hour is ripe."

## IN BRIEF

Time to think.

He is a brave man who thinks new thoughts aloud.

Dare to be true to yourself and you cannot then be false to God.

Give your soul a chance; give it air; give it freedom; give it life.

To live is to grow. To live is to learn. To live is to love and share.

Shame on prejudice! Shame on narrowness! Shame on fear! Shame on hate!

It is in the closed mind, the diseased conscience, the cold heart that people become low and vulgar.

It is by means of the vision, "the divinity within," the soul's graces that people become truly educated and refined.

The people who live selfishly are the only "lower class." Only those who serve and give belong to the "best society."

Read up on Socialism if you do not want to be left behind. The whole world is studying it as never before. What have you read on the subject that treats it in a scientific manner?

Will you not send us one new subscriber this month? For four new names we will give a copy of the picture, "Our Presidents," advertised on last cover page or if you prefer it a copy of Dr. Pitzer's book, "Suggestion."

"Let what every man thinks of the republic be written on his brow," was the motto of ancient Rome. It would be a good one for modern America. There is too much thinking one thing in private and saying another in public. We meet men almost every day who tell us in confidence they are Socialists but they have not yet the courage to openly declare themselves. Time to speak out, Brethren!

How refreshing that utterance of John Bascom concerning the Rockefeller University bequests! But why should it cause a stir for a Christian educator to protest against gifts obtained by deliberate fraud and hailing the donor as a philanthropist? Nothing could more fully exhibit the demoralizing influence of such gifts than the unseemly haste with which the "beneficiaries" have come to the defense of the dishonest methods of the Standard oil magnate. But not all have bowed the knee to Baal. Dr. Parkhurst of New York declares Rockefeller's record to be one of "villainy." And who can question it after reading the story now running in McClure's Magazine?

"Tramp! Tramp! Tramp!" The dailies are falling into line. The Boston Traveler is the latest to take up the demand of the age. Here is what it says: "Socialism is an entity today. It is marching on with resistless force. It is swallowing railroads and factories. It is absorbing every department of human industry and welding them all in one vast "community of ownership." At present Rockefeller, Morgan, and the rest are the instruments of this, forced on by self-interest. But they are building a car of Juggernaut which will finally trample over them. All public utilities will finally belong to the people. The title will rest with them. This is the hope and promise of the century. It will be all the easier for the government to take these great properties in the name of the people when the time is ripe."

## PROPHETS

By ERNEST H. CROSBY

## I.

Happy the land that knoweth its prophets before they die!  
 Happy the land that doth not revile and persecute them during their lives  
 Was there ever such a land?  
 We are still engaged in the ancient pastime,  
 Building the monuments of the prophets of old  
 And casting stones at the seers whom we meet in the streets.  
 In the world's market one dead prophet is worth a dozen of the living.  
 Happy the land that knoweth its prophets before they die!

## II.

We, Pharisees of the Jerusalem of Herod,  
 We do reverence indeed to the words of Isaiah and Amos.  
 Did they pitch into rulers and landlords rather roughly?  
 Why, in those distant times landlords and rulers richly deserved it.  
 If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.  
 But what shall we do with this man, Jesus, who talks in much the same strain?  
 Oh, away with Him, crucify Him; crucify Him!  
 Happy the land that knoweth its prophets before the die!

## III.

And still we rehearse the same dismal comedy, even in America and in this twentieth century.  
 How did we hail John Brown, and Thoreau and Whitman?  
 Behold Garrison. The astounding, intrepid youth advances single-handed, with his sling against the ogre of slavery;  
 One day he is mobbed and almost massacred on the streets of Boston under the statues of Franklin and Washington because he preaches freedom.  
 Now at last his monument, too, stands, honored by all, in the heart of the Puritan city.  
 How fare the living prophets in Boston today?  
 Happy the land that knoweth its prophets before they die!

## IV.

And there are prophets today, though the world passes them by unheeding.  
 Their race is not extinct and will not be until we settle down to death.  
 To them is confided the life of the world;  
 On the bold, startling lines they lay down, the living structure of the future will grow;  
 The nerve-like shapes which they trace in the amorphous and distorted mass of society will by and by be centers of visible life and take on flesh and blood.  
 Believe me, these co-workers in creation live; I have seen them, the apostles of manhood, of justice, of simplicity, of love.  
 They can afford to wait.

If they received now their deserved acclaim we might well doubt their right to rank with the prophets.

Our children will build the monuments of George and Tolstoi and the rest; But how will they treat their own prophets? Happy the land that knoweth its prophets before they die!

RHINEBECK, N. Y.

## "ON THE LORD'S SIDE"

By FRANKLIN H. WENTWORTH



DELEGATION once called upon Abraham Lincoln to urge the adoption of a certain theory, and because he failed to enter into their plans with as much zeal as they themselves displayed, became impatient, and said to him, "Well, Mr. President, we hope that this war may at least be conducted so that the Lord may be on our side." Abraham Lincoln replied: "I am not nearly so anxious to have the Lord on our side as I am that we ourselves should be on the Lord's side."

The name of Abraham Lincoln will shine as long as history endures, a beacon light upon the highway toward human liberty, because he did his best a conscious, individual human soul to understand and to do what God required of him.

In that brief, terse, characteristic sentence Abraham Lincoln summed up and expressed the true relation between man and God.

This awkward, angular rail-splitter; this incarnation of the common life, was the laughing-stock of the gold-lace parasites of England and America. But he did not mind their ridicule enough to allow them to make his canons of right and wrong for him. He was brave enough to walk alone with God and his own soul.

AND GOD TOUCHED HIS ARM; AND

THE SHACKLES FELL FROM THE LIMBS OF A MILLION SLAVES.

Abraham Lincoln knew that the abolition of chattel slavery would not insure real freedom for a negro. He knew that as long as a few men own the material resources upon which all men depend, emancipation meant merely the exchange of the *slave* whip for the *hunger* whip. But he believed that from buying and selling flesh and blood—separating father and mother, mother and child—to a state in which these human relations would not be ruthlessly violated, was at least one step toward freedom. The colored families might have the same privileges possessed by white families. They might at least enjoy the comfort of starving together.

AND THEN ABRAHAM LINCOLN HOPED THAT WHEN HIS WORK WAS DONE PERHAPS SOME OTHER MAN—EVEN YOU, PERHAPS, OR I PERHAPS—MIGHT HAVE THE COURAGE TO BE UPON THE LORD'S SIDE.

There is never a time in the history of men or nations when the eyes of God are not searching up and down the world for men and women who are so emptied of self that they are fitted to receive the message of the Father, as Abraham Lincoln received it, and to comprehend what it means to be upon the Lord's side.

To be upon the Lord's side is to labor and to sacrifice for Humanity.

CHICAGO, ILL.

## THE SUPREME THOUGHT IN RELIGION

By Rev. WILLIAM THURSTON BROWN



HE "Kingdom of Heaven," we are told, "is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." It is the ideal of *permeation*. The office of leaven or yeast is to permeate the whole mass.

The supreme thought of religion to-day is becoming the thought of permeation. We are not thinking so much now of getting safely out of the world as we are of living a true and happy life in the world. We are not seeking so much to induce men and women to accept a sound religious philosophy, as we are to put into concrete form right here on this earth those ideals which we have inherited as the richest bequest of the ages. We are finding it all the while more difficult to accomplish any great purpose by acting alone. We have to act together.

The man to-day who would be willing to enter a future heaven from whose gates one solitary soul was forever barred, who would consent to join the procession of the saved and turn his back upon any form of human misery, who would have anything to do with a God who would make such an arrangement as that, who would be a party to any such system of things in the world to come is a man who has lost the respect of all good men, has violated all that is finest in his own nature, and takes his place below the pagan and the savage. Any such being as that would cease to be human. A collection of such beings would make paradise a hell.

It is inevitable that what seems intolerable in the life to come will

sometime seem intolerable in the life that is. If the idea of separation and alienation in that future world is losing its hold on human thought and affection, is it not likely that the idea of separation and alienation among men in this world will become obsolete? If we cannot think of any good thing in the life to come under the monopoly of one man or one group of men, must not the same feeling prevail as to the possession and enjoyment of good things here on the earth? I cannot look with unconcern upon the tendency which prevails to-day to put before our young men and women the ambition to rise in the world at the expense of their fellows. I cannot think that it is the best thing we can do for the real life of our sons and daughters to center their whole thought and efforts upon the idea of "getting ahead." I dare to say that it is a crime against the human soul blacker and more terrible than any for which death is made the penalty by common law to create in the minds of human beings on the very threshold of their years the impression that it is a wise or a good thing to gain and hold opportunities or privileges in this world to which thousands and millions of their fellows can never hope to aspire. To be willing to rise while others are sinking in the mire, to be willing to have an eminence which is attained by standing upon a pyramid of struggling human bodies, to be contented to have and enjoy while others starve, to be satisfied to prosper while any, earnest, honest toiler plods on toward the goal of despair and death, betrays a moral sense which the beasts of the field put to shame.

We are coming in sight of a thought of religion and of an actual

earthly possibility which is inspiring and uplifting and glorious beyond all words. The world is radiant with hope. The soul of humanity is awakening. The consciousness grows that the world is one. You cannot have a permanent alienation. We belong together and nothing can permanently draw us asunder. Our hopes are one. Our destiny is one. Our sorrow is one. Our despair is one. Our joy is one. We are brothers. We cannot disown that relationship without

violating all that is human or true or good in us. Our happiness, nay, our very life, lies not in the direction of extrication. Extrication is death. Permeation is the condition of life. The measure of our life is the measure of the life of our brothers and sisters. In the words of William Morris: "Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them."

## CREEDS AND THEIR IMPORT

By RALPH WALDO TRINE



THE view of God, that He is the Infinite Spirit of Life and Power that is back of all, that is working in and through all, that is the life of all, is a matter in regard to which all men, all religions can agree. With this view there can be no infidels or atheists. There are atheists and infidels in connection with many views that are held concerning God—and thank God there are! Even devout and earnest people among us attribute things to God that no respectable men or women would permit to be attributed to themselves. Others cannot see how God can be angry with his children, jealous, vindictive. A display of these qualities always lessens our respect for men and women, and still we attribute them to God.

The earnest, sincere heretic is one of the greatest friends true religion can have. Heretics are among God's greatest servants. They are among the true servants of mankind. Christ was one of the greatest heretics the world has ever known. He allowed

himself to be bound by no established or orthodox teachings or beliefs. Christ is pre-eminently a type of the universal. John the Baptist is a type of the personal. John dressed in a particular way, ate a particular kind of food, belonged to a particular order, lived and taught in a particular locality, and he himself recognized the fact that he must decrease while Christ must increase. Christ, on the other hand, gave himself to be bound by nothing. He was absolutely universal, and as a consequence taught, not for his own particular day, but for all time.

This mighty truth, which is the great central fact of human life, is the golden thread that runs through all religions. When we make it the paramount fact in our lives we will find that minor differences, narrow prejudices, and all these laughable absurdities will so fall away by virtue of their insignificance that a Jew can worship equally as well in a Catholic cathedral, a Catholic in a Jewish synagogue, a Buddhist in a Christian church, a Christian in a Buddhist temple. Or all can worship equally well about their own hearth-stones, or

out on the hill side, or while pursuing the avocation of everyday life. For true worship, only God and the human soul are necessary. It does not depend upon times, or seasons, or occasions. Anywhere and at any time God and man in the bush may meet.

This is the great fundamental principle of the universal religion; upon which all can agree. This is the great fact that is permanent. There are many things in regard to which all cannot agree. These are the things that are personal, non-essential, and so as time passes they gradually fall away. One who doesn't grasp this great truth—a Christian for example—asks, "But was not Christ inspired?" Yes, but he was not the only one inspired. Another who is a Buddhist asks, "Was not Buddha in-

spired?" Yes, but he was not the only one inspired. A Christian asks, "But is not our Christian Bible inspired?" Yes, but there are other inspired scriptures. A Brahmin or a Buddhist asks, "Are not the Vedas inspired?" Yes, but there are other inspired sacred books. Your error is not in believing that your particular scriptures are inspired, but your absurdly laughable limitations by it—your inability to see that other scriptures are also inspired.

Let us not be among the number so dwarfed, so limited, so bigoted, as to think that the Infinite God has revealed Himself to but one little handful of His children, in one little quarter of the globe, and at one particular period of time.

BOSTON, MASS.

## LESSONS IN AMERICAN SOCIALISM

By Prof. CLARK E. PERSINGER

### 2. HOW AMERICAN SOCIALISM CAME TO BE



AMERICAN Socialism is but the natural growth of American democracy. This is an unusual statement, but I think I can show it to be a true one. American democracy has generally been supposed to mean extreme individualism, while in fact it has always meant just the contrary. Political democracy means simply that the power of the *whole people* is used to make each citizen secure in his *political* rights. What does industrial democracy, or Socialism, mean, but the use of the power of the *whole people* to make secure the *industrial* rights of the individual?

POLITICAL DEMOCRACY FIRST

When individualism existed in the

political world, it resulted in kings and monarchies, first feudal and then absolute. When each man was left to do as he pleased, the strongest soon gained control, and the weaker had to obey him. But the weaker members of society gradually learned two things: first, that such rulers would abuse their strength, making use of it to render the weaker members still less strong; second, that by the union of their lesser strengths they could control these stronger members of society. The *first* result of these new discoveries was constitutional *monarchy*, attained through revolution and the forcing of the king's acknowledgment of popular rights. The *next* step was constitutional *democracy*, wherein the people merged all their lesser strengths into a greater one, and called it a con-

stitution. And thus arose the democratic state, through the five stages of individualism, feudalism, absolute monarchy, and democracy.

#### HOW INDUSTRIAL DEMOCRACY

##### FOLLOWED IT

We of America have been doing little, this past hundred years, except learning over again, in the industrial world, this lesson of democratic progress. We started in with a large, unsettled, and fertile country. Our early settlers located in remote places, and passed thus through the first stage of industrial development, each family more or less sufficient unto itself. But in a little while the country became more thickly populated, and the scattered groups found themselves unable to longer live independently of each other. Capital was called to their assistance, and because they gained by its profit, and saw no resulting evils, they had no fear of monopolies, and made no particular attempt to control the operations of capital. They looked upon it as a valuable but harmless ally.

The second step in the progress of industry was likewise apparently without danger. Capital spread over the continent, and its different parts came into closer competition. The result was a distinct gain to the people. There was nothing yet apparent to arouse any fear for the future.

#### THE RISE OF INDUSTRIAL MONARCHY

But the third stage of capitalistic progress was different. Capital found its interests more rapidly advanced by co-operation, than by competition, and was quick to take advantage of this new knowledge. The result was the gradual appearance of the monopoly and the "trust." Then began in earnest the task of restraining and crushing out competition. First, the smaller capitalist disappeared. The smaller dealer followed. Then the "feudal" industrial

"lords" of the smaller trusts gave way before the "absolute" industrial "king" of the all-American monopoly. So, almost before the people realized there was any danger, they found themselves absolutely under the dominion of the trusts.

All this was perfectly natural. Industrial individualism had produced industrial monarchy, *The industrial world had found its kings.*

#### INDUSTRIAL REVOLUTION AND CONSTITUTIONAL MONARCHY

But just as monarchs of old had misused their power, and thus produced political revolutions, so now did these industrial kings trample under foot the liberties of the people until the people arose in rebellion. This new popular revolt expressed itself in three ways. It first attempted anti-monopolistic legislation. But these industrial monarchs, like the kings of old, were very strong and very skilful, and the people found the new laws of little service. Then they tried strikes and riots. This method was a little successful at first, in spite of the fact that the laws were found to protect the privileges of capital rather than the rights of the people, and that the strength of the government was used to suppress the strike. But the monopolies soon discovered a very sufficient weapon. They invented the "blacklist" system and made the rebel against these new kings an industrial outcast.

In the meantime, one portion of the people had been gradually learning its lesson. It now began to organize labor unions, and used these to strengthen the earlier means of resistance. And as they increased in numbers and strength, better laws began to be enacted, and were treated with some slight measure of respect, while strikes became a more powerful weapon than before. The monopolies were gradually forced to

acknowledge some of the industrial rights of the people. Kingly excess had produced popular revolution, and revolution had forced the acknowledgment of popular rights. *The stage of constitutional monarchy was reached in the industrial world.*

#### AND THEN INDUSTRIAL DEMOCRACY

This is, in brief, the history of American Socialism:—first, industrial individualism, or unrestrained competition, producing its natural result, the industrial king,—“monopoly”; then the long, bitter, and often discouraging struggle of the people for the overthrow of this monarchy they had helped to build up; and, finally, the acknowledgment by these industrial kings of the industrial rights of the people; this last stage being the “constitutional monarchy” of industrial life, which shall in due time give way to actual *industrial democracy*.

#### IDENTICALLY THE SAME STRUGGLE

Is there any difference, then, between the struggle of our forefathers for political democracy, and our own struggle for industrial democracy? Have not each of us had to fight against our kings, and overturn our monarchies, before we obtained our liberties and established our democra-

cies? But *our* fight is not yet finished. So far we have little more than compelled our “kings” to grant us our “Magna Charta,” and proclaimed a few “bills of rights.” We are still in the stage of industrial “constitutional monarchy.” Some are content to remain there, but the Socialist wishes to push forward until complete democracy is realized. We have yet to make our final declaration of industrial independence, and to establish our newer and greater constitution, based upon the industrial equality and rights of man.

That is why I say, as I did in the beginning, that American Socialism is the natural outgrowth, and *not contradiction*, of American democracy. Democracy has outlived its evil prophets. It has not been perfect, but it has made fewer mistakes, and committed fewer crimes than any monarchy of equal length of life. And in the same way Socialism, the legitimate heir of democracy, will prove false those evil prophecies with which unbelievers now seek to retard its progress. And this evolution of industrial America, with its impending triumph of democracy, is the true history of American Socialism.

LINCOLN, NEB.

## OBJECTIONS TO SOCIALISM

### 2. “SOCIALISM WILL BREAK UP THE HOME”

This charge has been repeated over and over again by the opponents of Socialism, but, like all others of the same nature, has absolutely no reason for existence—except as a bugaboo by which those who do not fully understand what Socialism means can be frightened into voting against it. Those who make this charge have made no attempt to show in what manner Socialism would break up

your home, providing you have a home, which all should have, but which many have not. They know, as we know, that there is nothing more sacred to the average man than his home, no matter how poor or humble that home may be, and when they charge the Socialists with attempting to inaugurate a state of society wherein the homes of the people would be destroyed, they know they

are at once arousing a prejudice that will prevent them from listening logically to the arguments presented in favor of Socialism.

But this charge against Socialism is not only an empty one, but a false and malicious one. The hardest workers in the Socialist movement of the world are the most intelligent, the cream, of the working class, and not only that, but Socialism is advocated among the most brilliant literary, scientific and artistic people of the world. You have heard of Frances Willard, for instance. Do you believe she was ignorant and degraded when she declared only a few months before her death that had she her life to begin over again she would spend it in the cause of Socialism? Do you believe she would have said this if she had not investigated Socialism fully and believed it to be in accord with her character as a woman and her duty as a Christian? Do you think she would be in favor of breaking up the home?

But, as a matter of fact, capitalism, the present system of society, is already breaking up the home and destroying every tie, human and div-

ine, that binds society together and makes happiness, peace and contentment for the race possible of attainment.

Socialism, the future system of society, will insure everyone who contributes, mentally or manually, by their labor, to the wealth of society, a home with perfect security and peace. And this we can have only under Socialism.

Those of you who have homes today know them to be insecure and unstable; you know you may lose your job at any minute and be forced out into the street. Socialists hurl back the charge of wishing to break up the home into the teeth of those who are trying to perpetuate a system which is breaking up the homes of the people every hour of the day and every day in a week, which is making the divorce courts of the land an abomination before high heaven, and which is destroying manhood and corrupting womanhood.

Socialism will mean happy homes, security of employment, happiness and peace, better men and better women, happier children and a grander world!

MARGARET HAILE.

TORONTO, ONT.

## THE "DEAD LEVEL"

By J. E. HARRIS



STRANGE, isn't it, that so many who oppose Socialism use that "dead level" assertion without realizing its absurdity? The mere statement that under Socialism the "man with brains" would be kept down and all men be "reduced to the same level" is advanced with an assurance that quite often causes its acceptance as a conclusive argument.

Unfortunately for the cause which this "dead level" scare-crow is intended to support, a number of instances exist in which the Socialistic idea has been successfully introduced in our present scheme of government.

Have those who use this so-called argument ever noticed that the public school teachers best fitted for

their duties in some way get to the top just as frequently as would be the case if they were working for a corporation instead of for the whole people. There doesn't seem to be anything of a "dead level" among the bright men and women who are training the future rulers of this republic. Yet public school teachers are all working under the Socialistic plan.

No more important task is being performed today than the training of those who in a few years are to take their places as the rulers of this land. If Socialism is such a failure, if running railroads, digging coal or making clothes are so important that the government cannot manage them, why do not the opponents of Socialism demand that the much more important task of training the young be turned over to a corporation?

Nothing of the kind is suggested because the efficiency of the public schools of the United States is too well established to be attacked. Socialism has not been a failure here.

Look at the United States postal service, the life saving service, the mints, the government printing office, every branch of industry which is at present managed by the people of the country—for the people are in reality the managers of whatever is under government control. Nothing of a "dead level" exists among the employees of the government in any line.

Another still more convincing proof of the absurdity of the "dead level" theory is found by studying the history of the army and navy of the

United States. If the objection referred to is based upon fact, the men composing the United States navy are all upon a "dead level," and those of unusual ability are unable to advance beyond their less able comrades. History shows, however, that nothing of the kind has resulted. Government or public control of the navy has not prevented brains from getting to the front any more than similar control of railroads would prevent ability from getting to the front in that industry. The Farraguts and Deweys of the navy have not been kept down to the level of those having less capability for leadership.

Why would government control of railroads keep ability or brains from working their way to the top? It does not do so in the public schools, the postal service, the life saving service, the army, the navy, or in any of the lines of occupation managed by the government.

This idea that men to do their best work must be spurred on through fear of failure is a theory that belongs to the dark ages. The fact is that the very best work in every line is done through love of the work itself. The man who works because he must does not compare in accomplishment with the man who works because he enjoys doing so, because "heart is in his work."

Socialism would merely remove that competition which is a struggle for existence much similar to that of lower animals. The wholesome competition which arises from pride in one's work, from love of it; would remain.

GREEN BAY, WIS.

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When the workingmen are paid in return for their labor only as much money as will buy them the necessities of life, their condition is identical with that of the slave, who receives those necessities at first hand. The former we call "free men" and the latter "slaves," but the difference is imaginary only.—*John Adams.*

## VALUE OF MENTAL SCIENCE

By HORATIO W. DRESSER



THE more practical phase of Mental Science is positive in its teaching rather than negative. It does not deny the existence of matter, of the body, nor of certain conditions which in ill-health seem as real as life itself. It frankly admits all that really exists; but having made this admission, it reserves the right to explain the nature of reality. Its first step is to distinguish between the two natures or selves of man, the one that is truly spiritual and partakes of the great Unchangeable and the one that is composed of changing opinions and beliefs. The latter self includes the unconscious or sub-conscious mind, and is described as a sensitive impression plate or as a sort of spiritual matter readily moulded by fears, beliefs, and all that constitutes the passing consciousness of man, in which ideas are sown like seed in the ground where they germinate, come forth, and find expression in the body. Any belief or state of feeling which wins the attention or becomes all-absorbing therefore plays its part in health and disease.

Disease is not a mere belief, nor is it a purely physical condition any more than the facts of every-day experience. It is very often a state of the entire *individual*, and in order to effect its permanent cure the entire mental attitude must be changed so that every obstacle to nature's restorative power shall be removed. Something must touch the soul, explain the effect upon it of narrowing beliefs and fears, and aid it to come into a freer and healthier atmosphere. This the mental practitioner can do, and oftentimes the treatment con-

sists largely of audible explanations, showing how all these subtle mental influences, inherited beliefs, fears, and temperamental effects have injured the health. Such treatment strikes directly at the root of the difficulty, and may of course be adapted to the particular case. It has been the means of transforming a vast number of lives, on reaching cases where all other methods have failed, and of performing cures both of chronic and of organic diseases which were almost miraculous. It makes people think and investigate who never thought seriously before. It shows that there is a natural law of cure in every case which one may take advantage of by maintaining a firm, hopeful, happy attitude of mind in the right direction, away from physical sensation, belief in disease as an entity, fears, doubts, and all that tends to keep one in ill-health. It teaches one to open out, to aspire, to turn away from all that is transiently belittling and painful to that higher Self whose abode is eternity, from whence one may draw new life and power.

For, deeper than the mere passing beliefs or states of thought, which bring happiness or misery according to their nature, is the real man or the spiritual senses which, in reality independent of matter and a part of that great Spirit to which all men belong, are capable of overcoming such states of mind with their physical effects as may prove harmful, and of giving wiser direction to the natural activities. It is therefore of the greatest importance that individual man should understand himself, not only in his relations to society and in the light of the subtle mental influences by which every one is surround-

ed, but in the light of his profoundest relations to the source of all goodness, wisdom, and love.

As thus understood the mental cure in its fullest sense and at its best becomes a life, a religion, an education of the whole individual, and it thus joins hands with all that is most ennobling and progressive in human thought. It strikes deeper into the very heart of things than former theories, and brings to light not only the hidden effects of mind on mind, but unsuspected applications of truths which have long been cherished but never realized in actual life. It is not simply a method of cure alone, nor does it claim, as a method of cure to reach all cases at once and do away with the really intelligent doctor and the skilful surgeon. But it does claim to modify all cases, even the most severe, and in the hands of practitioners of all schools it is sure to meet a crying need among the sick and suffering.

As an aid to modern medical science, then, the mental cure may be of inestimable service, and no line of investigation would better repay the progressive doctor to-day than a scientific inquiry into the facts and phenomena of mental healing. The regular physician would not only learn much about the real nature of disease, but would get new light in regard to its cure; for the new movement, proceeding on a different basis and relying on an intuitive rather than a physical diagnosis of disease, has already disproved many of the prevailing theories of disease and shown that there is a power which is capable of assisting nature in a far more direct way than by the use of medicine. It is a suggestive fact also that a large proportion of the cases which come under the care of the mental practitioner are those which have been given up by the best physicians of the regular school.

The practice of hypnotism has already demonstrated that the human mind is wonderfully susceptible to suggestion, and if the direction of mind, permanent or transient, is really fundamental, if the effect produced on us by medicine, by any method of cure we may employ, largely depends on the opinion we put into it, then medical science must strike at the root of the matter, it must deal more directly with the mind instead of giving remedies and performing operations in order to remove physical effects. When doctors shall display genuine understanding of the human mind in its relation to health and disease, instead of giving one opinion one day and another the next, based on a physical diagnosis, then the more intelligent portion of the community will have far more confidence in them than they display to-day.

As an aid to psychology and to psychic science the new movement could also be of great service, for it throws much light on the nature of mind in its relation to the body. Most practitioners of the new method have had a long series of experiences pointing to the belief that man has an identity independent of matter through which he can communicate mentally, perceive objects at a distance, take the feelings and thoughts of others, and give shape to his physical life,—an identity which fits him to continue his existence after death as a living soul.

Educationally, the new thought might be of invaluable service; and when children are taught this healthier theory of disease there will surely be much less sickness in the world. It is a philosophy of encouragement, and urges the young to develop the best that is in them, and to find repose through wise self-development, since every suppressed ambition, every element of one's nature that is

not understood, creates friction and has its ultimate effect on the health, while true education is always health-giving.

Philosophically, the new thought lends its support to an idealistic or spiritual as opposed to a material view of the universe; it emphasizes the conscious aspect of life as the most real and powerful, and furnishes a strong argument in favor of the intimate and universal presence of an infinite Spirit, to the nearness of which the advocates of this new method attribute the healing power which they know to be something superior to their purely personal selves.

But it is as a life, a practical health-giving mode of conduct which one may carry into every detail of daily experience,—into business, pleasure, society,—that the new doc-

trine is seen at its best. In this sense it is a preventive rather than a cure of disease. It turns the thought habitually into wiser and happier channels, away from the absurd notion that every one must have certain diseases, and shows one how to become poised, well adjusted to life, and how to take life easier and at its best. It is philosophy and religion made one with daily life, and as such it is a decided advance over all previous theories which tend to separate theory and practice. It is throughout a positive, hopeful, stimulating doctrine, sympathetic rather than exclusive and critical, never directly opposing the doctrines which it supercedes, yet quietly playing its part in the evolution of the race and preparing the way for the grander and better man of the twentieth century.

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Nature is your friend. Health is as contagious as disease. Obey the law of health and each fibre, cell and organ will live and increase in life. Sickness comes only when Nature's laws are broken, and frequently only then after years of continued and persistent violation of these laws. Ask any honest physician and he will tell you that 90 per cent. of all his calls are made on cases where illness might have been prevented. Health is natural, disease is unnatural. Health is growth, disease shrinkage. Health is right, truth and obedience, while disease is wrong, the result of imperfect living and as unnecessary as theft, arson or murder. Get well and keep well.

—*E. Elmer Keeler, M. D., Editor of Good Health Clinic.*

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Tell us not of banks and tariffs—cease your paltry pedler cries,—  
 Shall the good State sink her honor that your gambling stock may rise?  
 Would ye barter man for cotton?—That your gains may sum up higher,  
 Must we kiss the feet of Moloch, pass our children through the fire?  
 Is the dollar only real?—God and truth and right a dream?  
 Weighed against your lying ledgers must our manhood kick the beam?

—*John G. Whittier.*

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We do a great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money lover, and like all money lovers didn't understand Christ—couldn't make out the worth of him or the meaning of Him. He didn't want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly and hanged himself. How many of our present money seekers, think you, would have the grace to hang themselves, whoever was killed?—*John Ruskin.*

## BOOKS WORTH READING

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

## THE NATURALNESS OF CHRISTIAN LIFE.

By EDWARD EVERETT KEEDY. New York: G. P. Putman's Sons. Price \$1.25. For sale by The Vanguard Press.



THE contents of this helpful volume, which we heartily commend to our readers, may be summarized as follows: Man's kinship with God is made plain by Jesus who shows that God is in humanity as he can be in nothing else. Man can read God's thoughts after Him in nature and in science and this ability proves a likeness of the divine mind to the human mind. Man's recognition of God's law as the law of his own being and his sense of sin and guilt at its transgression prove his capacity to live in harmony with God's purposes else has God required an impossibility. The yearning of man's soul for God is the struggle of the divinity within him. The human heart has an ache Godward. From Marcus Aurelius down to Fairbairn the saintly have recognized that the deepest in man answers to the depths of God.

To live the Christian life is to develop the divine within the human. It consists not in obedience to some law or mandate from without but in heeding the aspiration after God which is implanted as a law of growth within. Christian manhood is not an unnatural state, it is an unhindered progress toward the most complete naturalness. The religions of the world have put before men three motives to salvation, the power of the law, the knowledge of the truth and the inspiration of love. The transformations of character, the accom-

plishments of tasks well nigh impossible, the saving of souls well nigh abandoned have been brought about not by the law as by Moses, not by intellectual knowledge as by Plato, but by the power of love as by Jesus Christ. Manhood is an achievement of tomorrow. Time as a factor in this achievement is too often ignored. God is a God of patience and judges by the purpose and direction of the life.

Heaven and hell are present experiences, not future abodes. They are conditions, not localities. The glory, the peace, the greatness, the joy of this world's is the heaven of love. The dwarfing of self, the emptiness, the discord and sorrow of the world is the hell of sin. God's purpose is that men shall attain "unto the measure of the stature of the fulness of Christ." The gospel is the good news of the helpfulness of God unto this attaining. Jesus accepted the fact that right character is salvation. He denied that it can be obtained by gift or imputation. It is an achievement of man under the inspiration of God. Turning to this in love, man begins his own salvation by growing into God's likeness. God's supreme purpose is to save men from sin, not from punishment of sin. Sin punishes by what it is and does. Remission and forgiveness are of sins not of penalties. Religion is a reality not to be theorized about but to be experienced. Truth lived, satisfies. Truth argued about may be confusing. Man's nature answers to the fact when he is in tune with the infinite. "We know that we have passed from death unto life because we love the brethren." Love is the fulfilling of every law. The power of the church is in the brotherhood of love. It should

not be narrowed to the function of public worship but should prove its right to exist in the efforts of active personal love and helpfulness. H. S. H.

**PRACTICAL CHARACTER READER.** By L. A. VAUGHT. Chicago. Price \$1.00. For sale by the Vanguard Press.

Everyone who is fond of studying character will be interested in this book. In the introduction the author says, "Human character is the same as human nature in its last analysis. Human nature is composed of elements that are unchangeable in their nature and the same the world over. At least forty-two of these elements are now known. Individual character is a particular combination of these elements in which some lead or predominate." Prof. Vaught's arrangement of their various combinations is forceful and easily understood.

In the order of faculties conscientiousness comes first as the only one that gives reliability of character. The honest man is depicted by various illustrations of face, head, eyes, nose, mouth, chin and ears, which all speak in known language to the initiated. "The two primary causes of nervousness are cautiousness and approbative-ness." "Caste comes from two elements of human nature, approbative-ness and self esteem. It is a mixture of vanity and self-importance and wholly without merit."

The chief uses of knowledge of character, Prof. Vaught says, are: To control and form your own character; to understand children and how to train them; in business life to read the people with whom you are dealing; how to select a husband or wife with certainty of success. He would make the basis of our actions scientific instead of commercial or sentimental, as at present.

There are a good many revolting pictures in the book of people to avoid. What is to be done with these degenerates but make them social outcasts he does not say. Prof. Vaught has made character reading a life study and his statements are worthy of consideration. S. A. N.

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EVERETT, WASH.**

**JOHN RUSKIN, SOCIAL REFORMER.** By J. A. HOBSON, Boston: Dana, Estes & Co. Price \$1.50. For sale by The Vanguard Press.

The brilliant sayings of Mr. Ruskin on the social problem are familiar to us all. Mr. Hobson undertakes in this volume to collocate the many and varied sayings and teachings of this kind scattered throughout John Ruskin's writings, and from these to give a systematic presentation of Ruskin's social ideas. In this work he is surprisingly successful. He spends no time in praising the pith and force of Ruskin's writings on social topics; no one will dispute that. But he does spend time and successfully in refuting those who have contended that Mr. Ruskin was a mere iconoclast, or a wild dreamer of impossible results from fantastic endeavors.

Mr. Hobson finds that both in his incisive criticism of the orthodox political economy of his day, and in his constructive endeavors after a more moral and brotherly theory of social science, Mr. Ruskin proved to be a prophet of the very lines of thought which leading sociological thinkers are now taking. Every set of Ruskin's works should have this concise comment upon his social teachings alongside of it.

**SUGGESTION; IN THE CURE OF DISEASE AND THE CORRECTION OF VICES.** By GEO. C. FITZER, M. D. St. Louis, Mo. Price \$1.00. For sale by The Vanguard Press.

Here is another admirable treatise on the new Art of Healing. Dr. Fitzer sets forth in an attractive and convincing manner the efficiency of psychic treatment as a remedial agency. It would seem that such testimony ought to remove all doubts as to the genuineness and beneficial effects of the Mental cure. But prejudices die hard even among people who lay claim to intelligence and culture. The following letter from Thomson Jay Hudson, L. L. D., Washington,

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D. C., author of "The Law of Psychic Phenomena," to Dr. Pitzer speaks volumes for the value of this work which is now in its sixth edition:

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### LITERARY NOTES

Among the brightest and most helpful of the health magazines is **THE GOOD HEALTH CLINIC** of Syracuse, N. Y., edited by Elmer Keeler, M. D. Every number is full of thought provoking articles. It's common sense advice along the lines of physical culture is worth many times the subscription price of 50 cents a year.

"Trying to Cheat God" is the striking title of a collection of twelve essays written by Marcus W. Robbins, Grants Pass, Oregon, price 15 cents postpaid. Mr. Robbins is a clear thinker and a forceful writer. He deals some vigorous blows at the capitalist exploitation of today and punctures the popular fallacies regarding Socialism in a most interesting fashion. The book is well adapted to propaganda purposes and will undoubtedly do excellent service in the campaign of education on which we are entering.

**HUMAN CULTURE**, 130 Dearborn St., Chicago, (formerly Human Faculty) under the new name is handsomer and better in quality than ever. Prof. Vaught, the editor, has long been known as a practical and entertaining writer along phrenological lines. He now broadens the scope of his journal and devotes attention to "all sides of human nature."

A dainty little journal is **THE REPUBLIC OF LOVE**, published by The Caxton Press, 121 Fifth St., Milwaukee, Wis. Its brief articles, original and selected, are of the very highest order and breathe a beautiful spirit. We wish it a large circulation, for humanity's sake.

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## SHOTS IN PASSING

By "SKIRMISHER"

The city of Chicago is selling soft coal in quantities of a ton or less at a saving of about \$2 a ton to those people who are fortunate enough to get a part of the limited supply. Another example of the awful effect of Socialism. Think what would become of the country if this should be made a general and permanent thing.

Chicago is wrestling with the traction problem and the Record-Herald, one of the leading Republican newspapers of the country, publishes its platform on the subject in which it advocates the referendum, municipal ownership and operation, compensation for owners for operation under franchise, disregard of overcapitalization in taking over the railways, and other advanced ideas, which indicate that the cry of "Socialistic" has no terrors for the Record-Herald.

New York's special franchise tax law has been declared unconstitutional. The right to tax franchises was not denied, but the provision of the law authorizing the state tax commissioners to make the assessment instead of the local assessors, killed the law. This was Governor Roosevelt's pet measure. As first passed it was a simple law but the corporations of the state insisted that certain changes must be made in it to insure its success. Governor Roosevelt called a special session of the legislature and these changes were made. Then the attorneys who had framed the alterations went

into court and successfully attacked the constitutionality of their own law. Is it any wonder that people are becoming Socialists?

"The progress of the world has been steadily away from Socialism towards liberty," is the recent statement made in an address at Chicago by a follower of Henry George. At the beginning we find the savage living in a cave and absolutely free, while at the end we find modern man living under a complex government. This particular Single Taxer seems to be progressing backwards. Anarchy and Socialism are the two extremes. The savage of the stone age knew no law except that of necessity and had no idea of government. Since then the progress of the race has created governments, extended their powers and will ultimately reach Socialism.

Socialism was voted down at the United Mine Workers' convention in Indianapolis last month and President Mitchell made a speech against it. Let the work of combination go on, the labor unions on the one side and the forces of capital on the other. When the decisive battle comes, when the competition between capital and labor reaches the point that one or the other must rule, it will not be labor that wins.

Labor unions might suffice if industrial warfare is to be kept up, but Socialism proposes industrial peace, something better than individualism or trades unionism can offer.



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The posing and arranging, according to critics and press, could not have been more perfect, from an artistic point of view, had the Presidents been grouped in life. The above miniature illustration gives but a faint idea of the beauty and artistic merit of this great work and of course does not bring out clearly the features and dress of the subjects, or the details of the background.

The picture is made by the **costly photogravure method**, the process necessitating three printings. It is not to be compared with the cheap lithograph or the hard-lined steel engraving. It has the soft, delicate finish of the finest photograph and is in an appropriate shade of brown, with a brown tint border. It is printed on the **finest quality** of heavy plate paper.

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This Patriotic Picture should adorn the walls of every Home and Library in the Land.