

THE VANGUARD

GO, BE A DAUNTLESS VOICE, A BUGLE CRY,
A CLEAR SANE CRY WHEREIN THE GOD IS HEARD.
MAKE KNOWN THE TRUTH TO MAN IN HOLY FEAR.
—*Markham.*

VOL. 1.

GREEN BAY, WIS., MARCH, 1903.

NO. 5

IMPORTANT ANNOUNCEMENT

READ AND ACT PROMPTLY

Do you want to help Socialism? Of course you do. Then here is your opportunity. The April issue of THE VANGUARD will be a "Clergy Number" prepared expressly to appeal to the Christian ministers of the country, to awaken their interest and enlist their aid in this cause. Avoiding unwise attack upon the churches, it will present strong arguments showing why all Christian people should identify themselves with this movement which we believe to be the most practical and urgent movement of the age for human betterment.

We want, of course, to place copies in the hands of as many ministers and church members as possible. The capitalists sent out to the clergy several thousand copies of the Brooklyn Eagle containing Dr. Hillis' sermon against Socialism. Doubtless it created prejudice in many minds. These men ought to "hear the other side." Let them get it through the April VANGUARD. We ought to do as well as the capitalists. We will, if our friends come promptly to the front with their aid. We are prepared to print any quantity and mail them to one or separate addresses at the following rates: 12 copies for 25c; 25 copies for 50c; 50 copies for \$1.00; 100 copies or over at the rate of 2c each. *Cash to accompany all orders.* This is away below cost.

What better service can you do the cause of humanity than to scatter among the ministers and church members of your acquaintance this special edition? We promise that it will do effective work if you give it a chance. Let us hear from you at once. We must know soon what number will be required. Please act promptly and generously.

POWER

When Wendell Phillips was a young man he heard Lyman Beecher preach on the theme: "You belong to God." After service he went home and throwing himself on the floor of his room, he prayed: "O God, I belong to thee; take what is thine own. I ask this, that whenever a thing is wrong it may have no temptation over me; and that whenever a thing is right it may take no courage to do it." "From that day," he tells us in his own words, "it has been so. Whenever I have known a thing to be wrong, it has held no temptation. Whenever I have known a thing to be right, it has taken no courage to do it."

Such is the power that comes to every man who has put himself wholly on the Lord's side, the man who has consecrated his life to the service of humanity. He cannot be bribed nor intimidated. No selfish consideration influences his action. The opinions and criticisms of society do not signify. With him conscience is supreme. Loyalty to truth is the ruling passion of his soul. And "his strength is as the strength of ten because his heart is pure."

KEEP SWEET

The spirit of the Socialist platform and press is excellent, and in marked contrast to much that is being said and written on the other side. Socialist speakers and editors are not abusing their opponents. While relentless in their use of logic they are leaving the use of other weapons to those who have run out of arguments. And it would seem that arguments have almost become a thing of the past in defense of the competitive wage and profit system. Indeed, if it be true that "whom the gods destroy they first make mad," the end of capitalism must be in sight. Baer's latest impudent boast that the Supreme Court would protect the coal barons from the people, Parry's vicious attack upon the workingmen and their organizations, and the misleading circulars sent out under auspices of the so-called National Economic League all exhibit the weakness of error and confess a hopeless cause. They are the fulminations of men who are evidently desperate over the rising tide of Socialist sentiment and who fear that the days of their mastership are numbered.

On the other hand, the Socialists, though laboring under severe provocation, through persistent misrepresentation, keep right on with the work of education and every election bears

witness to the effectiveness of their propaganda. On the whole they are as cool and clear headed a set of men as ever went out to battle against a maddened foe. Conscious of the righteousness of their cause they are confident of its triumph when once the people understand the issue. They can therefore well afford to keep sweet. Things are coming their way with a certainty and a rapidity that ought to satisfy as well as enthuse the most ardent lover of justice and humanity.

ABOUT ANARCHY

Congress has done well in framing a measure to deal with the problem of anarchy as it presents itself in the form of armed resistance to law and assassination of rulers. All anarchy must be put down, wisely but firmly and effectually. We have no place in this country for violence and bomb throwing, whether by the followers of Emma Goldmann or a mob expressing sympathy with striking workmen. Such procedure is both foolish and criminal. It must ever react to the injury of those who adopt it and the cause it hopes to advance. It will ever receive severe condemnation from the community as a whole, And from no section of the community will the censure be more sincere than from members of labor unions and adherents of the Socialist movement. The truth is we have little to fear from the advocacy of this form of anarchy. We are well able to protect ourselves from all such enemies of our national peace and safety. But "there are others."

Anarchy does not lose its identity be it ever so "high" in society or state. And it is the spirit and method of anarchy—of lawlessness—in high places that is most threatening at the present time. Mrs. Browning once said; "the devil is most devilish when respectable." So we might say that it is "respectable" anarchy that is most devilish and dangerous in the United States today.

"Talk about anarchy!" exclaimed ex-Mayor Swift in an address before the Commercial Club of Chicago, "talk about breeding the spirit of lawlessness! Who does it more than your representative men? Your high-toned business men, your prominent citizens? Who bribes the common council? It is not the men in the common walks of life. It is the men

in your own walks of life, sitting by your firesides at your clubs."

Talk about anarchy! Where, we ask, in this broad earth does it flaunt itself so brazenly as in the lobbies and halls of our legislatures and Congress? Where are there laid plots so deep and diabolical, to subvert justice, to assault the very citadel of government, to strike at the fundamentals of law and order, and to trample the rights and liberties of the people under foot? "I cannot shut my eyes," says Father O'Brien, of Toledo, "to the dangers that threaten our republic. The greatest danger that I see now is the anarchy of wealth." Verily, there is need of an understanding as to who are the real anarchists in this country today. In the light of recent revelations the great corporations and their representatives come nearest to filling the bill. In view of which the action of Congress in framing a stringent law against a little group of avowed and for the most part comparatively harmless anarchists, while overlooking the weightier, craftier, more dangerous anarchists of capitalism, hanging about its own doors, is puerile in the extreme.

CAPITALIST THREATS

If the standard definitions of anarchy are correct, if it consists in "opposition to law and order" and "utter disregard of government" here are two samples of the simon pure article, samples of the "arguments" of the capitalistic press as it views the steady and solid growth of Socialist sentiment. The first is from the Spokane Spokesman-Review, a Republican newspaper:

"Without entering into the merits or demerits of a Socialist regime, suffice it to say it WILL NOT BE TOLERATED BY A MINORITY and that any attempt on the part of a majority to put into practice such doctrines will result in CIVIL WAR."

What is this but a bold, shameful threat of anarchy which deserves a place along side the most violent sentiments of the apostles of lawlessness? If anything savoring of such disloyalty were to appear in a Socialist paper what "holy horror" would be expressed by the pulpit and what a "roast" the So-

cialists would get from the newspapers generally. But Socialists occupy no such treasonable attitude. Their message is one of good-will. Their method is that of education. Their appeal is to reason and justice. The change they desire is to be brought about by the peaceful political action described by Lincoln when he said: "Revolutionize through the ballot box." They feel confident that as soon as the people understand Socialism they will want it. There are no sound arguments to be advanced against it. And when the people want it they will have it, of course. Not so, however, declares the Boston Herald, a Democratic journal, which suggests the following means by which Socialism may be checked and the will of the people thwarted:

"If its baneful manifestations cannot be prevented by existing governmental methods, then, on the ground of self-protection, SUCH CHANGES WILL BE MADE IN OUR SYSTEM OF POLITICAL CONTROL AS WILL GIVE THE CENTRAL GOVERNMENT THE AUTHORITY AND POWER NEEDED FOR THE VIGOROUS CHECK OF SOCIALISM. Of course this would mean the end of the republic, as our fathers founded it, but the success of Socialism would be equally destructive of our political institutions. Of the two evils, THOSE WHO WOULD IN THE END SECURE AND HOLD CONTROL WOULD MUCH PREFER A CENTRALIZED AUTOCRATIC FORM OF GOVERNMENT than the terrible demoralization and disintegration which would follow an attempt to practically realize the principles of Socialism."

There you have it in plain language—the capitalist program, as prophesied by Lincoln, when he said: "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 my warning voice against the approach of returning despotism."

We have faith, however, in the triumph of democracy. We believe that though the rich and powerful minority "would much prefer a centralized autocratic form of government," that though they are even now plotting to "secure and hold control," the majority will win out, the republic will live, the Co-operative Commonwealth will be a reality, "the nation, under God, will have a new birth of freedom," and "government of the people, for the people and by the people shall not perish from the earth."

✧ IN BRIEF ✧

Time to act.

The great struggle is on.

Educate, agitate, organize.

God helps those that help themselves.

The biggest thing in the world is a right idea.

Wake up the churches. Wake up the preachers. Send them the April VANGUARD.

Our fathers abolished the political king. It is up to us to abolish the economic king.

Do the American people know that they are almost in the jaws of a large standing army? What is it for?

Comrade Byers, of Princeton, Minn., leads off this month with a list of 34 new subscribers to THE VANGUARD. Though in his 75th year, he is very much alive and a hustler for Socialism. May he live to see the Co-operative Commonwealth ushered in!

In the elections held this month the Socialists have made great gains, showing that the big vote of last fall was not a spasmodic but a substantial expression of sentiment. In New England, Pennsylvania and Texas splendid victories are recorded. In some instances the Socialist ticket won against a fusion of Republicans and Democrats. This is the way things are shaping themselves. Watch for the returns of the April elections.

According to the Boston Advertiser, the coal operators are about to make the coal business as close a monopoly as the oil business and on practically the same lines as the Standard Oil people have followed. By this means they estimate a saving of at least \$15,000,000 a year. If the miners or the consumers were to receive the benefit of this saving it would be a move in the direction of helpful co-operation but it will go chiefly if not altogether to those who have a monopoly on coal lands and to the railroads who will fix prices and act as distributing agents. Now watch the little coal dealers drop out of sight and another batch of Socialists appear in the arena. It takes quite a jar to make some people think.

The growth of the Socialist press is something remarkable. Five years ago there were but a dozen lonely papers to be found as voices crying in the wilderness and their subscription lists were slim indeed, the Appeal to Reason leading off with a few thousand readers. The daily press made as little reference to it as The Commoner does today. There are now something over a thousand papers devoted to Socialism. The Appeal has a weekly circulation of 300,000 while the Coming Nation and others are after it at a lively pace. There is scarcely a daily paper that is not discussing it in almost every issue. It is the question of the hour, the paramount issue in politics, overshadowing all others in interest and importance—except in the office of The Commoner where, according to last reports, Democratic "harmony" continues to enjoy a complete monopoly.

BOOM THE VANGUARD

"The VANGUARD will catch and stick where other Socialist papers will not," writes one of our workers. The same encouraging word comes to us from many quarters. Almost every day we hear of our magazine making converts to Socialism among people who have been uninfluenced by any other publication. If you want to help the cause boom THE VANGUARD'S circulation. To spur you on we renew the offer of four subscription for one dollar. Get up a club at once. Send in a big bunch of names at 25 cents each.

THE KINGDOM OF GOD

By EDWIN MARKHAM



WE have been taught to look for a heaven afar in some spiritual space in the universe, and to expect it is something to which we are going.

There may be such a heaven, but this is not the heaven that is the burden of Jesus' words. He looked for a Fraternal Commonwealth that should be the political realization of the Sermon on the Mount.

He told not of a kingdom to which we are to go, but of a kingdom that is to come us. "Thy Kingdom come, thy will be done on earth"—this is the prayer.

But where are the elements of this kingdom? They are already here—all around us. Now, this very hour, we are in the midst of the raw materials of heaven. We are daily trampling them under our feet.

Was Christ philosophical in demanding that the Kingdom should be built on earth? Indeed He was; Christ proves Himself in this to be the supreme philosopher and statesman of the world. He saw the shaping force of social conditions. He saw that the human babe, for instance, is dependent on its social environment for the evolution of the human quality.

The study of the social order, then, should be the chief concern of the religious man. For what is religion? Religion is, at bottom, a social bond—a bond that binds all men into one Practical Brotherhood in God.

All Christ's words have reference to this social ideal that should end in the Kingdom that is to come on earth. This is the meaning of the New Birth—that we must strive to be born out of our brute individualism into the social spirit—out of our brute inheritance into our Divine inheritance—out of Satan-service into people-service—out of selfhood into otherhood.

And only the Kingdom, the Fraternal Commonwealth, furnishes an organ for this new spirit—furnishes a proper organ for the expression of the Christ spirit in things.

Nothing short of this will answer. We have tried substitutes, but they fail. We have tried charity-giving, but, worthy as the work is, it is not the one thing needful. The world needs justice, affectionate justice. It needs the extinction of all private monopolies and special privilege.

We have tried the churchification of the world, but despite the service rendered by the church in the past it is not the ideal of Christ.

Now, men everywhere are asking, "Where is God?" They see no God because they see no social providence. Millions and generations go down in squalor, disease, poverty and misery. So men are asking, "Where is God?"

The answer is, "God is where men find Him." His providence is where men organize providence.

Providence is latent; let us bring it forth by evolution. Men need a new will—the will of the social conscience.

So I prophesy the coming of the social man to build the social kingdom. He will be a practical Christian—the one who really does the will of the

Father. He will be the divine flower of the ages. He will move in the power of the social passion. He will reject self-riches, self-distinction, self-dominion, in his pursuit of the common good. He will recognize God and so will recognize the all. There will be no favoritism.

This practical Christian is coming—he is coming to do the Father's will, to build the social kingdom. And we are told that "of that kingdom there shall be no end." It will stand because built upon the rock of affectionate justice.

All other kingdoms are built upon the sand. They will perish—they are perishing.

All the records of the past bear witness that whatever is cruel or selfish is ephemeral and insecure.

THE HIGHER CATECHISM

By SAM WALTER FOSS

Let us ask ourselves some questions; for that man is truly wise

Who can make a catechism that will really catechise.

All can make a catechism—none can keep it in repair:

Where's the workman can construct one that he'll guarantee will wear?

We are fronted from our birthday onward to the day we die

With a maximum of question and a minimum reply.

So we make our catechism; but our work is never done—

For a father's catechism never fits a father's son

What are we here for? That's the first one; that's the first we want to know.

We are here and all born little, just because we're here to grow.

What is sin? Why, sin's not growing; all that stops the growth within,
Plagues the eternal upward impulse, stunts the spirit—that is sin.

Who are sinners? All are sinners; but this is no hopeless plaint,

For there never was a sinner who was not likewise a saint.

What's the devil? A convenient but suppositious elf

Each man builds to throw his sins on when he won't "own up" himself.

And where is hell? And where is heaven? In some vague distance dim?

No, they are here and now in you—in me, in her, in him.

When is the Judgment Day to dawn? Its true date who can say?

Look in your calendar and see what day it is today!

Today is always Judgment Day; and Conscience throned within

Brings up before its judgment-seat each soul to face his sin.

We march to judgment, each along an unaccompanied way—

Stand up, man, and accuse yourself and meet your Judgment Day.

Where shall we get religion? Beneath the open sky,

The sphere of crystal silence surcharged with deity.

The winds blow from a thousand ways and waft their balms abroad,

The winds blow toward a million goals—but all winds blow from God.

The stars the old Chaldeans saw still weave their maze on high

And write a thousand thousand years their Bible on the sky.

The midnight earth sends incense up sweet with the breath of prayer—

Go out beneath the naked night and get religion there.

Where shall we get religion? Beneath the blooming tree,
 Beside the hill-encircling brooks that loiter to the sea,
 Beside all twilight waters, beneath all noonday shades,
 Beneath the dark cathedral pines and through the tangled glades;
 Wherever the old urge of life provokes the dumb, dead sod
 To tell its thought in violets, the soul takes hold on God.
 Go smell the growing clover, and scent the blooming pear,
 Go forth to seek religion—and find it anywhere.

What is the church? The church is man when his awed soul goes out
 In reverence to the Mystery that swathes him all about.
 When any living man in awe gropes Godward in his search,
 Then, in that hour, that living man becomes the living church;
 Then, though in wilderness or waste, his soul is swept along
 Down naves of prayer, through aisles of praise, up altar-stairs of song;
 And where man fronts the Mystery with spirit bowed in prayer,
 There is the universal church—the church of God is there.

Where are the prophets of the soul? where dwells the sacred clan?
 Ah, they live in fields and cities, yea, wherever dwells a man.
 Whether he prays in cloistered cell or delves the hillside clod,
 Wherever beats the heart of man, there dwells a priest of God.
 Who are the apostolic line? the men who hear a voice
 Well from the soul within the soul that cries aloud, "Rejoice!"
 Who listen to themselves and hear this world-old voice divine—
 These are the lineage of seers, the apostolic line.

And what is faith? The anchored trust that at the core of things
 Health, goodness, animating strength flow from exhaustless springs;
 That no star rolls unguided down the rings of endless maze,
 That no feet tread an aimless path through wastes of empty days;
 That trusts the everlasting voice, the glad, calm voice that saith
 That Order grows from Chaos, and that life is born from death;
 That from the wreck of rending stars, behind the storm and scathe,
 There dwells a heart of central calm—and this, and this is faith.

What is the world's true Bible?—'tis the highest thought of man,
 The thought distilled from ages since the dawn of thought began.
 And each age adds its word thereto, some psalms or promise sweet—
 And the canon is unfinished and forever incomplete.
 On the chapters that are written long and lovingly we pore—
 But the best is yet unwritten, for we grow from more to more.
 Let us heed the Voice within us and its messages rehearse;
 Let us build the growing Bible—for we, too, must write a verse.

What is the purport of the scheme toward which all time is gone?
 What is the great æonian goal? The joy of going on.
 And are there any souls so strong, such feet with swiftness shod,
 That they shall reach it, reach some bourne, the ultimate of God?
 There is no bourne, no ultimate. The very farthest star
 But rims a sea of other stars that stretches just as far.
 There's no beginning and no end. As in the ages gone,
 The greatest joy of joys shall be the joy of going on.

POSSIBILITIES OF PSYCHOLOGY

By FREDERICK B. WILSON



HAT are the possibilities of psychology from your standpoint?"

This is the question asked by the editor; and believing that practical work is more welcome than theory, I will endeavor to confine myself to my own actual experience.

I will illustrate one result of this force in healing. A lady came to me and said: "Five years ago my mother died of consumption. At first, I did not worry in regard to my own health; but about two years ago I contracted a bad cold; it left me with a severe cough. I paid only ordinary attention to it until a friend said to me, 'You must be very careful of yourself; you remember what your mother's last sickness was.'

Then I began to worry; there was a constant pain in my side; I lost my appetite, and now I feel that I am losing ground rapidly. I have taken a great deal of medicine, but it does no good; I am discouraged and have about given up hope. Do you think it is possible for you to give me any help?" I told her I would try; and I felt sure we would get good results. She was willing to be hypnotized, and the suggestive condition was easily induced. Sitting by her side, I talked to her for thirty minutes or more, giving the proper suggestions. She came for several treatments, and the result was a perfect cure. The cough disappeared; she regained her usual weight and strength, and is now a well and happy woman.

This is one of the possibilities of psychology as a therapeutic agent.

Now let us look at the educational side of the question. A child had been ill for several months; it was necessary to keep her away from her studies. During this time her class advanced to a higher department. This so discouraged her that when she returned to school she was unable to make progress, or to regain lost ground. She begged her mother to take her from school, as she could not stay and see her classmates graduate ahead of her. Some friends advised the mother to try hypnotic suggestion. She came to see me about it, and the result was an arrangement to give her daughter treatment. Briefly, I will say that the change in the young lady was most wonderful—instantaneous, so to speak. She went forward very rapidly. Rushing in to her mother one afternoon, with a joyful expression illuminating her face, she cried, "Oh, mother; I'll catch up with them before the term closes." And she did. Later she said to me, "Mr. Wilson, all I have to do is to read my lessons over, and I can repeat every word."

There is another branch of psychology which, in my opinion, is very important to parents. It is that of education during the natural sleep. In this the child can be brought *en rapport* with the mother or father after the little one has retired for the night. By this method, bad habits can be cured, the dull intellect stirred into activity—but it would take more space than I am allowed in this article to treat this one branch of work. But let me say to parents: You surely make a great mistake if you do not familiarize yourselves with the subject. How to educate your children during the natural sleep is easily learned, and every father and mother should become proficient in this work.

In the sick room, in the hospital, and in all walks and conditions of life,

we will find hypnotism of great value. So it is with all trades, all professions; psychology will be a mighty lever to lift men to the pinnacle of success.

Now, do not get the impression that hypnotism is my hobby; that I am a "crank" on the subject. I am far from this, I assure you. I have plenty of "materialism" left in me yet. I believe in medicine as food for the body, and that physical training, deep breathing, etc., must go hand in hand with suggestive therapeutics. Suggestion is a thing of tangibility. We will find that it is the mighty power employed in advertising, in schools, in factories, in politics, in religion—in short, in all walks of life. Some know that they are using suggestion, and some don't know nor care what it is. They know that they get the result, and that is the main point. As a well known person has said, "Every one is a hypnotist, from the boot-black who persuades you to have a shine to the lover who wins a wife."

BOSTON, MASS.

THE SOUL OF THE SOCIAL MOVEMENT

By B. O. FLOWER



IN speaking of the condition of the civilized world when Christianity made its advent, the late Dr. Edwin Hatch, of Oxford University, observed that as we studied society at that time we should find that "it was an age when men were feeling after God, and not feeling in vain, and that from the domains of ethics, physics, and meta-physics alike, from the depths of moral consciousness and the cloud-land of poets' dreams the ideas of men were trooping in one vast host to proclaim with a united voice that there are not many gods, but only One, the First Cause, by whom all things were made, one Moral Governor whose providence was over all his work, one Supreme Being of infinite power and goodness." It is needless to say that this spirit of investigation which permeated so many lives, this hunger for something more than form, rite, creed, dogma, or empty pretension, this feeling after a living God was not fostered by church or state. The sleek priests in the temples of Jupiter in Rome, Diana in Ephesus, or Minerva in Athens looked with the same spirit of intolerance and fear on the searching and aspiring spirits as when conventional society forced the hemlock to the lips of Socrates for conceiving and teaching something higher, finer and truer than the empty religion of his day. Nor did the rich men or the rulers look with favor upon this soul hunger, which sought in so many ways to rise above the fetters which encompassed life. They felt what Victor Hugo, more than eighteen centuries later, expresses in words, "The whole one side of actual society is tyrant and the other side is slave." And being on the tyrant side the priest, the politician, and the patrician looked with displeasure at the rising tide of religious sentiment. As long as men blindly followed the priests they were in no danger of thinking great thoughts or spelling that wonderful word Freedom, the sound of which has ever made oppressors tremble. So long as the anathema of the priest, the lash of the master, the frown of good society and the stern arm

of the law could hold the millions down the reign of materialistic animalism was secure. But first came the stoic philosophers, disturbing the stagnant peace which so fostered degradation; they dignified human nature; they insisted on man's seeking the approval of his own soul, and to do right because it was right, to think and act as became children of a high power. Hence these men were disturbers of the peace. Some were slain, some were banished, and their high, ennobling teachings were placed under the ban by conventional society as being antagonistic to what cruel and unjust rulers were pleased to call "good government," and what the licentious patricians termed "sound morality." Next came Christianity, preaching the Golden Rule, emphasizing the principle which in modern life has come to be known as Socialism or Mutualism. Teaching men to love God and their fellow beings, to, as Victor Hugo puts it, "Sing the ideal, to love humanity, to believe in progress, and to pray toward the Infinite." And what was the result? The followers of the most exalted moralist that ever lived, the One who taught that it was a sin, a crime to even entertain thought relative to things which are evil or criminal, the devoted followers of this sinless One were denounced as being grossly immoral, their teaching of human brotherhood was declared to be in essence anarchical or destructive to government. They were outlawed, hunted down as wild beasts, put to all manner of torture by "good society," by those who claimed to be defenders of church and state, the upholders of law and order.

Today we are facing another contest on the same issues. Today the attitude of millions of earth's children is aptly described by the eloquent words of Dr. Hatch at the beginning of this article. Today the principles of the Sermon on the Mount are stirring the souls of the lay millions as never before, and today the divisions of society are much the same as they were in that elder age. But we have *intelligent millions* where the masses of the Roman world were cloaked in ignorance. Our people have tasted something of the sweets of freedom; they have larger views of life and higher ideals than have the masses possessed at any previous period of life; they are coming into a realization of their rightful heritage, and because they love justice, because they appreciate the dignity of manhood, because they reverence the purity of womanhood, because they realize the marvelous possibilities of a society in which one-half shall no longer be tyrant and the other half slave, because they know that under just conditions, with the wonderful inventions of man and the fruitfulness of the earth, humanity "can proceed to grow Godward," can enjoy life and develop, physically, mentally, and spiritually, as never before, because they long for justice, freedom, fraternity, and the reign of the Golden Rule or the advent of Mutualism, and because they know the better way is as feasible as it is imperative they are demanding a change. The rapidly growing social spirit which is moving onward with increased momentum is profoundly religious in the truest sense of that long-abused term. It is intelligent, enlightened, and just. It will triumph. The forces of the day, seen and unseen, are leagued with it. The new order is assured. The present hour is big with possibilities never before within the reach of earth's millions. It is a time calling for high, unselfish thinking, pure and disinterested living. The august present demands a union of all who love with all

who suffer. As the victory to be won is the most stupendous which has ever been achieved—the culmination of the dreams of the prophets and poets of the ages—so it calls for all the heroism, all the essential divinity in our being. What nobler epitaph could be placed over one's grave than the words, "Here lies one who helped usher in the glad new day." The future will bless the brave social reformers who today are fighting the battle of the ages for justice for all the people.

O happy, happy, ye, that ye were born

In the sad slow night departing, in the rising of the morn.

Fair the crown the cause has for you, well to die or well to live
Through the battle, through the tangle, peace to gain or peace to give!

Ah, it may be! Oft, meseemeth, in the days that yet shall be,
When no slave of gold abideth twixt the breadth of sea to sea,

Some shall pause awhile and ponder on the bitter days of old,
Ere the toil of strife and battle overthrew the curse of gold;

Then twixt lips of loved and lover solemn thoughts of us shall rise;
We who once were fools and dreamers then shall be the brave and wise.

There, amidst the world new-built, shall our our earthly deeds abide,
Though our names be all forgotten, and the tale of how we died.

Life or death then, who shall heed it, would we gain or would we lose?
Fair flies life amid the struggle, and the Cause for each shall choose.

Here a word, a word in season, for the day is drawing nigh

When the Cause shall call upon us, some to live and some to die.

BOSTON, MASS.

LESSONS IN AMERICAN SOCIALISM

By Prof. CLARK E. PERSINGER

3. THE AIMS OF AMERICAN SOCIALISM



HE aims of American Socialism are two: the *redemption of the people from their industrial kings*, and the *education of the people for industrial self-government*. For the first of these—for the deliverance of the people from their present industrial bondage—three things are essentially necessary.

WRESTING OF POWER FROM INDUSTRIAL MONARCHS

The hold of industrial kings upon the processes of wealth production and distribution must first of all be loosened. And it must be loosened through the efforts of the people themselves. Few kings in the world's long past have voluntarily surrendered their powers and privileges. It would be folly to expect modern kings to be more generous. Believing, with President Baer, that to them "God, in his infinite wisdom, has given the control of the property interests of the country," the present-day "captains of industry" cannot be justly expected to surrender their divinely-acquired responsibilities. Believing sincerely in the justice and rightness of a government of the inferior many by the superior few—in the "stewardship" of a "natural aristocracy" of genius and talent—they would be grossly untrue to their ideals (to say nothing of their interests) did they surrender the authority they have acquired.

The contest is *not* one between capital and labor, nor one between the

trust and the labor union. It is the far greater and much more important struggle between the believers in monarchy, aristocracy, or "divine right," and the advocates of popular rights and abilities. From politics the contest is being transferred to industry, and upon one side or the other each American must take his stand. In such a struggle there is no such thing as compromise, no such half-way place as arbitration. Either the people must surrender their rights, or the industrial rulers their privileges. And the people will never long admit defeat; there is no end to the long warfare, no beginning of the better industrial order, until the industrial kings are overthrown, their powers and privileges wrested from them, and the industrial sovereignty of the people permanently established.

CHANGE OF PEOPLE FROM EMPLOYEES TO EMPLOYERS

Thus will the people cease to be wage-slaves. Thus will they come to be served, instead of themselves serving. They will be transformed from employees to employers. The change will not make of them a leisure class, living off the labor of others. They can never take the place of their former masters, any more than the people of older days, when they overthrew political monarchy, could take upon themselves all the attributes and characteristics of the absolute, irresponsible king. The former industrial master will be free—freer than were ever any of his old-time employees—to work for the wages offered by the new and popular industrial sovereign. The "wages" of capable and honest management may always be his; the people have always need of his services. But the unjust profits of monopoly, extortion, coercion, and the unjust use of industrial power, will be forever lost to him. The people will become their own employers. They will pass thus from the bondage of industrial slavery into the free-partnership of industrial democracy.

POPULARIZATION ORGANS OF GOVERNMENT

To maintain and improve upon their new industrial condition, the people will make the machinery of government more quickly and accurately responsive to their desires. The "check and balance" contrivance will be entirely done away with. The representative system—I trust no one may take offence at what seems to me a necessary truth—will probably largely disappear; and in its place I surmise there will appear some form of the referendum for all important public measures, with a larger number of popularly-controlled executive officers for the lesser ones. In this way the people will become their own legislators, while the carrying out of the popular desire will be committed to men over whom the people's power is immediate and absolute. The people will employ their own industrial managers, as they now employ their own political administrators.

EDUCATION IN INDUSTRIAL SELF-GOVERNMENT

But even while this struggle is going on, and in order that it may have a successful outcome, American Socialism must be about the accomplishment of its second purpose: the education of the people in *industrial* self-government. Such an education will not come from books or schools, nor will it be imposed upon the masses by a learned upper class. It will be born of popular experience and intuition. It will come from the people's experiments in the control and operation of such municipal, state, and national industries and activities as affect vitally the public welfare. It

has already been extensively begun; it will increase with the spread of the industrial democratic idea; and its end is plain Socialism—an industry of, for, and BY the people themselves. This education and its good effects will increase from day to day and year to year, but reach a full fruition only after many attempts, considerable expense, and frequent errors. For the wisdom of the people is not the wisdom of God—else there were no need of educating it; it is a human wisdom, increasing with knowledge and experience. And upon the thoroughness and efficiency of this training in popular industrial government depends the character and success of Socialism.

NEW DISTINCTION BETWEEN PUBLIC AND PRIVATE "RIGHTS"

Along with this education in industrial self-government must come the drawing of a new line of distinction between public and individual "rights." We are still much inclined to assert the "right of a man to do as he wishes with his own." But "a man's right to what he has" depends altogether on how he gets "what he has." If he obtains it by some method repugnant to the newly-awakening industrial-democratic conscience of the people—by some sort of *industrial* coercion or fraud—he has no right to it. In fact, he must not only restore that which he attempts thus wrongly to appropriate, but must also suffer due punishment for his crime against the public welfare. If mankind had not long ago objected to similar coercion and fraud on the part of kings in days past, we would yet be enduring the extortions and tyrannies of monarchy. The right of the one is limited by the rights of the many. Back of all despotism, all bondage—be it political or industrial—is some form of the old theory of "divine right;" and only in an appeal to the principle of popular rights is there any sure basis for either political or industrial democracy.

Men first drew this new line of distinction between public and individual rights in the matter of religion; then they drew it anew in political life; now they are extending it to the world of industry. Once drawn, it will mean the substitution of regulated and just competition for the unrestrained and hurtful competition of the present system. It will mean that each man may progress according to his own ability and industry, *but that he cannot prevent anyone else from doing the same*—which is just the difference between the present competitive idea, and the one Socialism wishes to substitute for it.

These various steps completed; the overthrow of the present industrial monarchy and the training of the people in the ways of industrial democracy accomplished, we shall have attained the great end and aim of Socialism—an *industrial* government "of the people, for the people, and by the people."

Government and co-operation are in all things and eternally, the laws of life; anarchy and competition, eternally and in all things, the laws of death.—*John Ruskin.*

No matter what kind of a money-monger a man might have been, the moment he presents himself in the holy places of education and religion, bringing his bags with him, we clasp consecrated hands on him as the chosen of the Lord.—*John Bascom.*

OBJECTIONS TO SOCIALISM

3. "Socialism is Materialistic"

Often, when I avow myself a Marxian Socialist, I am rebuked on account of my "barren materialism." "You cannot afford to ignore the moral aspects of this problem," said a man who is a church deacon to me.

"I agree," I answered.

"If you Marxian Socialists should ever succeed," said a doctor of divinity to me the other day, "the young would receive no moral instruction. And what would a world without morals be like?"

"Hell; as at present," I answered.

"You must have the love of Christ in your heart; that is the only way to solve the social problem," said a stout pot-bellied Assemblyman at a meeting where I spoke.

"That ye love one another is the love of Christ," I answered.

* * *

I saw little children of ten years of age drag themselves, O! so wearily, from the factory owned by the man who is a church deacon: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," I said.

The doctor of divinity spoke next day to a company of youths and urged them to become soldiers. He bade them go forward in the name of Christ to do their fellows unto death: "I am come that ye might have life," I murmured; and before me was the vision of a cross.

In the State Assembly, the stout, pot-bellied Assemblyman voted *Nay* upon a measure demanding the abolition of child labor, and then voted *Yea* upon the granting of a million-dollar franchise to a corporation. I turned away with loathing: "Love worketh no ill," I cried.

* * *

In the Italian city of Reggìe Emilia the Socialists were victorious; I thought of the children and of the words of the doctor of divinity.

"What will they do for the children?" I asked.

And the answer soon came. "They have given care to the physical needs of the children, to their minds, and to their moral well-being. They have given them these commandments to guide them aright:

"Love thy schoolmates, for they will be your co-workers through life.

"Love knowledge, the bread of intellect; cherish the same gratitude toward the teachers as toward thy father and mother.

"Make every day thou livest the occasion for some good and beneficial deed; always sow the seeds of kindness.

"Honor good men and true women, esteem all men as equals, bend thy knees to no one.

"Do not bear hatred to anybody, don't insult people. The word revenge shall not be in thy vocabulary, but stand up for thy rights and resist oppression.

"Do not be a coward. Stand by the weak, and respect and love justice.

"Remember that all goods of this world are the product of labor. Whoever takes the good things of this world without giving their equivalent in labor robs the diligent of their just dues."

My heart was glad as I read these commandments. "Reason and Righteousness are one," I said.

NEW YORK CITY.

—JOHN SPARGO.

TWO MEN

By WALTER WELLMAN, in The Chicago Record-Herald.

Down in the coal mines of Illinois or Ohio or Indiana works a strong, brave man. He crawls on his belly. He faces hunger. He toils with might and main. He breathes foul air. Hour after hour he sweats and works. When he comes out of the hole in the ground and goes to his meager supper in his humble cabin, weary and begrimed, he has earned \$2. Of this he gives twenty cents to the cause, in support of a principle, in defense of American manhood. To meet this sacrifice his wife and children must give up something—a little less sugar on the table, no meat for supper today, or baby must wait till next month for the much needed new shoes.

In a palace on Fifth Avenue in New York lives a man worth \$200,000,000. He has his yacht and his country seat. Every luxury of the world is at his command. His income is so great that he does not know what to do with it. But he, too, has his troubles. The thousands of employees of one of the many corporations which he controls have had the audacity to ask for better wages, a more just method of measuring their work, and for arbitration. He, too, is fighting for a principle—the principle that poor men who work with their hands have no right to ask for anything except such as their masters choose to give them.

THE NEW THOUGHT AND SOCIALISM

The essentials of the New Thought and of Socialism are identical and the religion of Humanity permeates equally the social, religious, and political life of the people. The two movements, in some form and at some time, must merge into one. And it would seem as though the initial stages of their coming together had already been entered upon.

Socialism represents the general or collective form of treatment, and the New Thought the special or individual. Each has its place and purpose; and certain inharmonies may be adjusted to better advantage through the one or the other method. At times they will supplement each other; and at others they will be complementary. But they are essentially identical in their aims and purposes. One aims to exalt the individual through the elevation of society, while the other seeks to exalt society through the elevation of the individual.—*Eugene Del Mar* in *Wilshire's Magazine*.

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BOOKS WORTH READING

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

SOCIALISM AND MODERN SCIENCE. By Enrico Ferri. Translated by Robert R. La Monte. New York: The International Library Pub. Co. 212 pp, cloth. Price \$1.00. For sale by The Vanguard Press.



IN forwarding his subscription to THE VANGUARD recently an open minded earnest Congregational minister, pastor of one of the leading churches in Wisconsin, requested the editor to recommend some books treating of Socialism in a thoroughly scientific yet concise and practical manner. In his reply the editor placed this work by Prof. Ferri at the head of the list. It is especially adapted to meet the needs of that large class of American sympathizers with the Socialist movement whose ideas of Socialism have come chiefly through their religious teaching and their desire to see the ethics of Christianity embodied in social life, yet who have only a vague conception of the scientific and economic basis on which modern Socialism rests. Accepting Darwinism, the author refutes carefully the alleged contradictions between Darwinism (or evolution) and Socialism, and shows the latter to be the logical sequence of the former. There is, however, no trace in this book of that merely mechanical conception of social progress which characterizes some Socialistic apologetics. No fair minded person who reads this book will longer permit the assertion to go unchallenged that European Socialism stands for violence and assassination. As a defence of the teachings of Karl Marx it is an admirable and convincing

piece of work. There is here a complete refutation of the misleading arguments of the opponents of Socialism; and no Socialist or sincere investigator of the subject should be without the volume.

RAJA YOGA, OR CONQUERING THE INTERNAL NATURE. By Swami Vivekananda, of India. New York: Publication Committee of the Vedanta Society. New edition. Cloth, 376 pp. Price \$1.50. For sale by The Vanguard Press.

The author is the Hindu monk who became well known in America through his connection with the World's Parliament of Religions and his lectures in several of our cities during his visit to this country. The subject dealt with in "Raja Yoga" is the development of the psychic powers latent in man, a study that is attracting much attention at present and which is not only shedding much light on questions relating to religion but promises to aid materially in the solution of some difficult sociological problems. The human mind is the most marvelous thing of which we know anything, and it would seem that we are only beginning to understand its wonderful and subtle workings.

This brilliant philosopher begins by assuring us that there is, and can be, nothing supernatural; everything in the universe is orderly and in absolute conformity to nature's laws. We may, however, learn much more about those laws than we have hitherto known, and may arrive at a control of them which to our present point of view would seem impossible. Concentration, he says, is the key to unlock the door of nature. But the aim of Raja Yoga is far higher than

the mere gaining of psychic control. Its real object is to get beyond the mind itself to that ultimate Reality which is the background of all existence and of all religion. It tells us that "Each soul is potentially Divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this and be free. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details."

We cannot go at length into the method here described. Suffice that it is set forth in a plain and simple manner, in marked contrast to much of what is written on the same subject. The spirit of the book is candid and appeals to what is best in man. Whether we accept the views and conclusions or not we must admire the beautiful toleration which is here manifested and advocated. Apart from its valuable suggestions to aid in reaching the higher life, the book is well worth reading to broaden our ideas and sympathies and show us that the "heathen" of "India's coral strands," whom we have been taught to regard only as "souls benighted," possess a degree of spiritual insight and Christian charity which is too often wanting among us. We may yet learn some things from our brethren of the Orient. We need to be reminded that Jesus himself was an oriental, for as Mozoondar has said to us: "You have made an Englishman of Christ."

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THE SPIRITUAL OUTLOOK. A Survey of the Religious Life of Our Time as related to Progress. By Willard Chamberlain Selleck. Boston: Little, Brown & Co. Cloth, 349 pp. Price \$1.00, net. For sale by The Vanguard Press.

Everybody interested in the religious movements of today will find this a delightful and helpful volume. From the standpoint of a Christian optimist and an honest, broadminded, unbiassed thinker, the author discusses the diverse elements in our religious life in a way that cannot but clarify opinion and inspire confidence regarding the changes now taking place in all departments of thought. The judgments pronounced are eminently fair and the conclusions reached are well stated. The analysis of the strength and weakness of Christian Science is exceedingly well done, the contributions of Unitarianism and Universalism to the "new orthodoxy" are set forth in a candid and favorable light; and the restatement of the motives for Christian missions is one of the most valuable parts of this profitable book. It reflects throughout thorough scholarship, vigorous faith and sound reasoning. Its reading will do great good.

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BOOKS RECEIVED

(Reviews of some of these books will be given later)

THE PSYCHIC AND PSYCHISM. A systematic treatise on Psychic phenomena. By A. C. Halphide, M. D. Chicago: Author's Publishing Co. Cloth, 228 pp. Price \$1.00.

THE SOCIAL REVOLUTION. By Karl Kautsky. Translated by A. M. and May Wood Simons. Chicago: Charles H. Kerr & Co. Cloth, 189 pp. Price 50c.

DEATH DEFEATED, OR HOW TO KEEP YOUNG. By J. M. Peebles, M. D. Battle Creek, Mich. Temple of Health Pub. Co. Cloth, 216 pp. Price \$1.25.

SUGGESTION AND OSTEOPATHY. By W. I. Gordon, M. D. Cleveland, Ohio. Suggestive Therapeutic Pub. Co. Cloth, 808 pp. Price \$1.50. For sale by I. W. Long, London, Ohio.

HENRY ASHTON. A Socialist novel. By R. A. Dague, M. D. Chicago: Charles H. Kerr & Co. Cloth, 235 pp. 75c.

PRACTICAL HYPNOTISM. By O Hashnu Hara. London, Eng.: Apocalyptic Pub. Co. Paper, 108 pp. Price 30c.

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CORRESPONDENCE

SPIRITUALISM DEFINED

To the Editor:—

The reception and reading of *THE VANGUARD* gave me very great pleasure. Its contents abound in broad, liberal-minded thought. Probably, with myself, you put the upright, Christlike life before sectarian dogmas. It is not so much what a man believes as what he is that insures salvation in any world.

For fifty and more years I have been a believer in and an advocate of Spiritualism,—mark well—not spiritism, which is only another name for Babylonian necromancy, seeking converse with the so-called dead for curiosity, for the finding of lost property, the hunting of gold mines, and all such selfish purposes. If this were the spirit witchcraft that Moses denounced, he did well. But Spiritualism, the antithesis of materialism, is another matter entirely. Religious Spiritualism, as I understand it, is in perfect accord with the Christianity of the New Testament. Moses, a thousand years dead and buried, according to the record, appeared on the mount of transfiguration, and “talked” in the presence of Peter, James and John, with Jesus. The

Scriptures abound in visions, trances, gifts of tongue, gifts of healing, as well as grandly inspired truths.

If Spiritualism consists of denying the existence of God, then I am not a Spiritualist. If Spiritualism consists in denying the existence of Christ and his spiritualizing power, I am not a Spiritualist. If Spiritualism consists in denying the Holy Spirit, the spirit of truth, then I am not a Spiritualist. If Spiritualism consists in denying the necessity of repentance and prayer, of faith and living trust in the Divine, of the truth and efficiency of religion, and the living of a right, conscientious and spiritual life, then I am not a Spiritualist. Spiritualism is not atheism, for Spiritualists believe in the Infinite Intelligence—in God, the Father Almighty—in His infinite love and justice, wisdom and power. Spiritualism is not infidelity, for Spiritualists believe in the words of Peter, “Jesus of Nazareth, a man approved of God, among you, by miracles (spiritual manifestations) and wonders and signs which God did by him in the midst of you.” Spiritualism is not materialism, but on the contrary is the reverse of it.

Spiritualism is of God, and the



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mightiest, divinest word in the universe, except God or the Christ of God. The cornerstone, the foundation of Spiritualism, is Spirit, and God is Spirit, essential and immutable. Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings. It is cosmopolitan, eclectic, uplifting and heaven-inspiring. Spiritualists, being believers in the Christ, have the spiritual gifts—the gift of converse with the so-called dead, the gifts of healing, the gift of tongues, the gift of clairvoyantly discerning the spirits, and other gifts spoken of in the ancient scriptures. Spiritualists, believing in the great law of evolution, teach that there is a great reward for well-doing, and certain punishment for every wrong action; that all the good and divine that is attained here, will be retained when entering the spiritual world; that we are building now, by our conduct and characters, our homes in the future state of existence.

When genuine Spiritualism is generally recognized, and becomes, as it will, the universal religion—when it becomes actualized and outwrought through the personal lives of earth's millions, it will be no longer selfishly said, "mine, mine," but "ours, yours," and the highest happiness of each will be Altruism. Then, when this Christly Spiritualism abounds, will the soil be as free for all to cultivate as the air to breathe; gardens will blossom and bear fruit for the most humble; and orphans will find homes of tenderest sympathy in all houses. This is Spiritualism, pure, simple, and practical.

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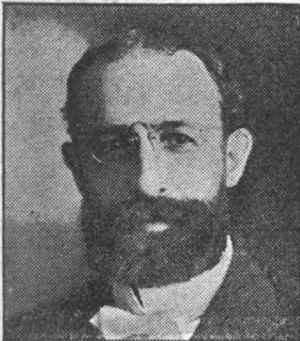
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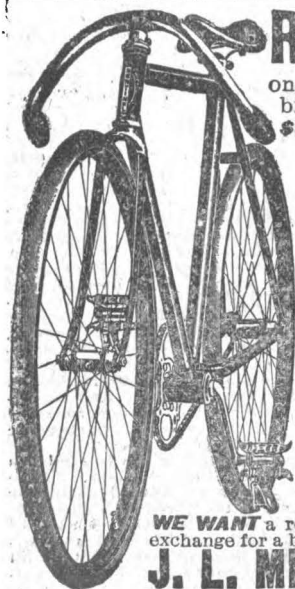
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