

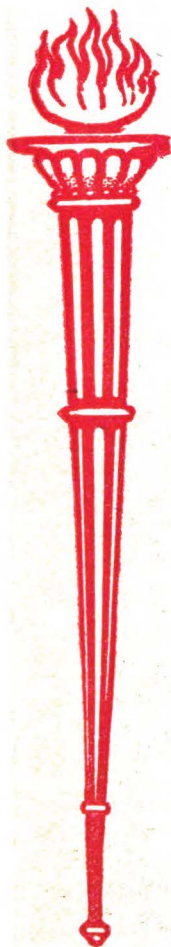
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Vol 2
no 4

THE VANGUARD

DECEMBER, 1903



A Merry Christmas
& a Happy New Year,
With good luck to Labor,
Hand, heart & brain:
Stick fast to your banner,
Stand solid, nor veer,
Till the cause of the
Workers renews earth
again.

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A Magazine of Modern Thought and Social Progress

Edited by J. M. A. SPENCE

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The Vanguard is published monthly at Green Bay, Wisconsin; and is entered at the Green Bay Post-office as second-class mail matter.

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The great merit of Marx, therefore, lies in the work he has done as a scientific inquirer into the economic movement of modern times, as the philosophic historian of the capitalistic era.—Encyclopædia Britannica.



The VANGUARD

"We're beaten back in many a fray,
Yet newer strength we borrow,
And where the vanguard camps today,
The rear shall rest tomorrow."

VOL. 2.

GREEN BAY, WIS., DECEMBER, 1903.

NO. 4.

I know of nothing in our world today which has such power to compel the enthusiasm and expectancy and arouse the latent divinity in human souls as that faith and that movement which is saying in all its philosophy and in all its endeavors, as nothing else is, that we can be fellows. We can be comrades. We can make this a world of comrades. We can put an end to these awful sacrifices of men, women and children. We can secure such a readjustment of activities, such a division of labor, such a new and better principle in the ownership and management of civilization, that every man who wants to can live a complete and unfearing life. We will not permit the slaughter of human beings, We have destroyed the Bastille. We have put away from us some of the ancient symbols of barbarism and savagery. We will destroy these later implements of torture and establish society on a basis of brotherhood.

—William Thurston Brown.

What means the Christmas joy? Is it not the Christ-spirit active in human hearts? And what a prophecy is thus afforded! It is this which the Father is seeking to make universal and permanent in the world. Some day it will be here in its intended fulness and power. Then will all men be sharers with their brothers in the best the world has to give.

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

From the Lindsay (Ont.) Warder we learn that a few Sundays ago Archdeacon Casey spoke "in opposition to the present-day Socialist movement," urging laboring men to "serve their individual employers," declaring that "men should put up with

their lot in this world, hoping for their reward in the next." Of all the sloppy drivel and tommy-rot that ever came under our observation this appeal of the clergy deserves to be placed at the head of the procession. Yet it is constantly being palmed off on the credulous as "pure gospel." We do not hesitate to pronounce it a blasphemous travesty of the message of Jesus. The preachers are still discussing why workingmen do not attend church. The wonder is that there are any of them left in the average church.

Of great significance to scientific and practical Socialists everywhere is the new departure of Benjamin Fay Mills, the famous evangelist, noted on page 26 of this issue of THE VANGUARD to which we would call special attention. Mr. Mills is a Socialist of long standing and has been a contributor to our magazine from the first. After several years of comparative retirement he comes forth preaching a New Evangelism which, by its insistence upon unselfishness as the solution of every individual and social problem and its demand for brotherhood, co-operation and democracy in industrial and political life, is attracting the true of hear-

both in and out of the churches who look and labor for the new earth wherein shall dwell righteousness. It has been the privilege of the editor of THE VANGUARD to be associated with Mr. Mills recently in a three weeks' series of meetings and to hear him proclaim with tremendous power the fundamental principles of Universal Religion and the Co-operative Commonwealth. While not directly engaged in the work of Socialist propaganda, Mr. Mills is doing immense service to the cause by emphasizing these principles and applying them to human relations in a way that leads inevitably to the Socialist position and program. All hail the New Evangelism, the gospel of Socialism.

ABOUT THE CHRIST

The question as to the exact time and place of the birth of Jesus of Nazareth is one which we may well leave to the schoolmen while we consider the vastly more important question, where is the Christ born now-a-days? For, after all, the greatness and glory of our religion comes from the conviction that the Christ was not only born nineteen hundred years ago in Palestine but may be born and is being born anew in the busy actual world of the twentieth century.

Wherever there is a heart that throbs with unselfish love for another, and that prompts to self-sacrifice to make some other person happier,—there is Christ born anew. Wherever a deed of heroism is done, a deed of noble daring for a lofty purpose,—there is Christ born today.

This is not always recognized now any more than it was of old time. Most of the religion of Jesus bears no orthodox label, wears no official robe. Indeed it has still to win its way in opposition to traditional dogmatists and ecclesiastical

dignitaries. But it lives and grows and glows and warms the heart of the world as the years go by. Take out of our civilization the motives and ideals which, though they may not all bear the name of Christ, are in reality those which his name typifies, and what we would have left would be as cheerless and dreary as a sunless earth.

Our great need is more and more of the Christ-spirit—not idle speculations about Jesus, but his spirit—the spirit of brotherhood and equality of right and opportunity.

To those who feel the stirring of the Christ-life in their own hearts, who are experiencing the awakening of a social conscience, the Christmas season possesses an eternal significance. It is more than the anniversary of an event, far off in time and place; it is the rebirth of Christ, again and again, among the mangers of the lowly, in the pressing demand for liberty, in the growth of good-will and all the tender humanities.

The divine life is today seeking to come abundantly into our human lives. The Christ-spirit is today being incarnated in the movements of our age. The angels still sing their heavenly chorus; the wise pay their tribute; while, as never before in human history, men everywhere feel a providence in the march of events and realize that the kingdom of heaven is at hand.

CHRISTMAS GIVING

What better holiday gift can you make your friends than a year's subscription to THE VANGUARD?

Our magazine is now recognized as one of the ablest exponents of Rational Religion, Scientific Socialism and Practical Psychology. During 1904 it will be brighter and stronger than ever.

Why not send four or more subscriptions to your open-minded friends—a present that goes a dozen times a year—at the cost of only 25 cents each?

ABOUT THE CHURCH

What could more clearly reveal the character of our present industrial and political order than the discussions which took place at a meeting of clergymen in New York City when one prominent minister said, "the pulpit should inculcate the social teachings of Jesus," to which another replied, "Dr. Whiton's position is an admirable one, but if the clergy of this city should attempt such a thing, nine-tenths of the pulpits would be vacant within a year."

What is to be thought of such an admission? Christ's social teaching is "admirable"; of course it is. And it is quite safe to admire and say nice things about it in the abstract. But when it comes to the actual application, it will not be tolerated even in the church. It must not be preached in order that the man, if such we may call him, may keep his place, in the pulpit.

Surely the time is come for judgment to begin at the house of God and for judgment not according to appearance nor with respect of persons but according to righteous judgment and with impartiality. This means that the church, the men and women of the churches, must be free from complicity with dishonesty and injustice, not simply in hideous forms but under the guise of "legitimate business" and "practical politics." And unless the church does this all its efforts at outside "reform" will prove ineffectual.

It is because the church, while theoretically Christian, has practically rejected the ethics of Christ's gospel that it is as salt without savor and has ceased to exert sufficient moral influence to command the confidence of men or even awaken enthusiasm among those who,

from various reasons, contribute to its support. In a mild sort of a way all churches and church people wish to "save" society, but they seem to have forgotten that Christianity is a battle, not a dream, and that to "follow Jesus" means to bear witness in social and business and political life to the truths which he taught and the principles which he died in upholding. The need of the hour is for vital faith in the central fact that this is a moral universe. The problem of life is to retain and develop God-consciousness, the conviction that righteousness is fundamental. The call to the church today is to reality, to the Reality of Religion; not religion in the narrow, dogmatic, ecclesiastical sense of the word but in its larger, deeper, higher meaning—inclusive of all the diverse interests of life, touching every relation between man and man, embodying the great principles which bind us to the "God of things as they are" and yoke us to our fellows for the bearing of each other's burdens and the fulfilling of the law of Christ. And these are the principles of Socialism.

TAKE NOTICE

A large number of subscriptions to THE VANGUARD expire this month. We deem it a courtesy to discontinue sending the magazine when the time is out, so please renew promptly if you wish to receive THE VANGUARD for another year. Remember that for one dollar we will send the magazine to four different addresses.

The demand for recent issues of THE VANGUARD has been so great that our edition has been practically exhausted before the middle of each month. We will try to keep up with the orders but new subscriptions received after the 15th of the month may have to begin with the issue of the month following.

CHRISTMAS--ITS MEANING AND USE

BY B. O. FLOWER



N its higher aspect Christmas stands as the anniversary of the advent of a new order, as the birth time of one who defied the canons of conventionality and placed his feet upon the neck of that selfishness and animalism which have ever been the chief factors in holding man down while filling the world with misery and wretchedness.

Jesus stood for a new order, which taught that "whatsoever ye would that men should do to ye that must ye, also do to others." He exalted and dignified manhood. Self-mastery, loving compassion for the weak and erring, justice and love, moral heroism and fortitude; in a word, the supremacy of the idealistic or spiritual over the egoistic or animal nature—this was the keynote of the life emphasized by Christ.

This is the spirit of the new order he sought to establish. And at the present time a world-wide movement is apparent which is moving on the broad lines laid down by the founder of Christianity. The brotherhood of man, justice to all and a wider freedom, breathing the spirit of liberty, equity, and equality, such is the soul of the movement which is growing with great rapidity, and which promises to usher in a new time. And for this reason the Christian festival has a real and deep interest for those who are striving to transform the world by making the Golden Rule a real factor in life—by inaugurating the reign of right over the rule of might—who demand that human brotherhood and its implications and obligations shall henceforth be recognized in the affairs of government.

To us the Christian festival means far more in its suggestiveness than the commemoration of the birth of the Founder of Christianity. It points forward to the hastening advent of the new time, in which love and justice shall prevail and the Golden Rule shall no longer be excluded from national life.

But there is another reason why Christmas is dear to those who are working for a better day. It is the one day in the year when men, women and children seek to make others happy by tokens of loving remembrance and words of tenderness and cheer. It is unfortunate that this life of giving, this outgushing of the soul in loving thought for others should not mark every day of life for all of us. Yet, since man's advance has not reached this altitude of felicity, let us rejoice that there is one day when the overmastering desire of the heart of the people is to carry joy into other's lives.

The spirit of Christmas is the spirit in essence which will pervade life when savage and murderous competition gives place to co-operation, when the rule of "might makes right" is changed into a reign of equal justice and the universal recognition of the sacred rights of all God's children.

The artificiality of modern life and the low ideals of a society absorbed in money getting have brought customs into this beautiful season of gladness which are so foreign to the spiritual and tender spirit that should animate the day that they are taking much of the sweetness out of a time when the souls of all should expand. I refer especially to the habit which

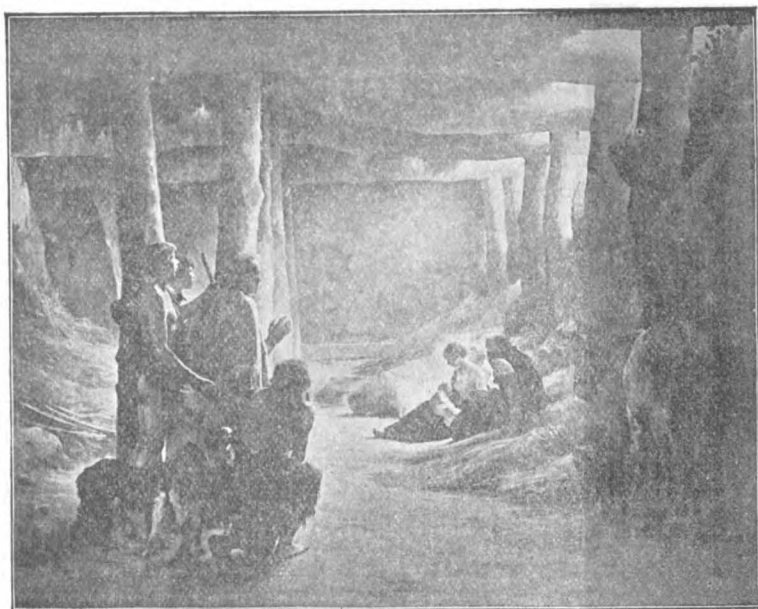
is growing up so rapidly of making Christmas a day for the giving of expensive presents, a custom which makes many persons who can ill afford it feel that they must buy something for friends, lest the friends feel slighted, or because they expect the friends will buy something for them, and they do not wish to appear thoughtless or to be obligated. "This is the season," said a prominent speaker to me, with a sigh, "when every one buys things for their friends which are not needed or desired, and when they receive things for which they have little or no use. And," he continued, "Christmas has become such a time of present buying and giving that all my family look forward to it with something like dread. They do not wish to be the recipients of presents without giving in return, and they have often had to deny themselves things they very much needed to buy presents for friends who they knew intended to remember them in the same way." And it is also wrong for the rich to lavish presents on their loved ones while there are thousands within easy distance of their homes who have no coal or clothes to keep their bodies warm, no food to answer the cry of their system for sustenance, no books to nourish their minds.

It is the duty of earnest and sincere men and women to resolutely set an example upon higher and nobler lines, and in this way bring back as far as possible the tender, beautiful, and essentially divine spirit of the day. A card, or better still, an autograph note, breathing the honest wishes of the heart, the genuine outgushing of the soul, should take the place of costly presents between grown friends, and the money which one can afford to spend at this time should go toward brightening and gladdening the homes which would otherwise be cheerless.

Oh, the mighty army in every city to whom Christmas brings no warmth, no food, no cheer, and no words of love or hope. I know that this giving will not solve the awful problem of wide-spread poverty which can never be settled until society is great enough to be just and Christian enough to put the Golden Rule into practice. But while we are teaching and working for the better day which is surely coming, let us spend all that we can spend, not upon those who do not aid need, but upon those of our brothers and sisters who are less fortunate. Let us brighten as far as possible their bleak and barren lives. And while doing this let us not relax in our efforts to bring about those fundamental reforms which, being based on the eternal rock of justice and fraternity, will transform the world.

There is no devil's delusion so complete as that "blue blood" is best. That it is really the cheapest and thinnest blood of all is proved by the fact that the blue veins, from which we get the phrase, are but the symptoms of poor health, and he who has poor health is poor indeed. That a white hand is to be desired is another first-class delusion, and in time to come the white hand will be a badge of inferiority and progressive paralysis, while the brown hand of self-help will be the hand of holiness.—*Frances E. Willard.*

It has been well said that the question of human rights is bounded on one side by the principle that what is necessary to the peace and well-being of society each individual is bound to yield, and on the other by the correlated principle that what is necessary to the health, security and happiness of the individual, society is bound to accord. On these two hang all the ethics of human progress, and they underlie every discussion of that sacred trinity, the temperance, the labor and the woman questions.—*Frances E. Willard.*



Oh, Truth! Oh, Freedom! How are ye still born
 In the rude stable, in the manger nursed;
 What humble hands unbar those gates of morn.
 Through which the splendors of the new day burst.

—WHITTIER.

A BOW OF PROMISE

A great star, quick to be released,
 Sends, like a glorious flag unfurled,
 Its broad, bright streamers up the East,
 A bow of promise o'er the world;
 A great star up from darkness rolled,
 With marvelous heralds of the morn:
 The seers of old to earth foretold
 This birth for which the years were born—
 Socialism!

It has been night. It will be day.
 And such a day! All days beside
 Are but the mouldering cells of clay
 From which the flower springs glorified!
 The clinging death-robos of the past
 We'll leave in graves of old desire,
 And live, oh, Sun of Love! at last,
 New-born, in baptism of thy fire!
 Socialism!

WM. R. FOX.

CHRISTMAS "BARGAINS"

By FRANKLIN H. WENTWORTH

"Marshall Field and Company announce SPECIAL CHRISTMAS BARGAINS in silks, laces and women's finery."

—Chicago Record-Herald.



IN every great magazine; in every great metropolitan daily; in every village newspaper; in every cross-roads weekly, throughout that part of the world popularly known as "Christendom"—meaning the territory devoted to Christ,—may be found during December days the counterpart of this advertisement of Marshall Field.

It is interesting to observe how our simplest, most common and unconscious words and actions expose our hypocrisy of life.

To have our life-fabric so interwoven with pretense and fraud that our obliquity is thus unconsciously exhibited, is to be vile indeed.

It is to appear morally as vain Chicago women often appear physically: wonderful creatures in their finery, heads erect, peacock pride blazing from their eyes; *their faces streaked with soot!*

When commonly in any trade we are so "fortunate" as to get a bargain, we bar the *gain* of the other party to the transaction; that is, we beat him.

When we get a *Christmas* bargain we do the other fellow up partly for our gain and partly to celebrate the birth of Jesus.

In every *bargain* one party to the trade must lose,—that the profit of the other may be gained.

When we buy a silk waist at a bargain it may be some consumptive girl of the sweat-shop or factory that goes hungry or naked to the extent of our gain.

When we get a bargain in rare lace it may be some worn woman with dimmed eyes and patient fingers that is underpaid.

Under present conditions either profit to the merchant or bargain to the purchaser means deprivation of the worker.

Whenever we buy a thing of any kind without paying the full value of it, somewhere down the line of production will be found human labor unrequited: the transaction bears upon its face the stain of human blood.

The coupling of the word *bargain* with the birthday of Christ exhibits Christian society exactly as it is, a hideous infidelity: a profanation of human life.

Christianity is so defiled that its unconscious language, finding expression in common advertisements, publishes its glaring infamy.

To make the birth-month of the gentle Jesus a time of huckstering; to allow for a single instant the association of his name with the idea of human exploitation, is to debauch his image and to drag his ideals in the mire.

Is it not singular that the Socialist, whom the average Christian in his futile ignorance reckons an enemy of law and order, should feel called upon to defend Jesus against defamation at the hands of those who profess his philosophy?

Merry Christmas! This is Christ's birthday. Peace on Earth: good will to men.

Have you succeeded in getting any bargains;—in robbing or beating any body?

PRAISE THE LORD!

WILL SOCIALISM AID THE WORK OF THE CHURCH?

By ISAAC PETERSON

A paper read before the Church Club (Episcopalian) of Minnesota at its banquet in the Commerical Club rooms, St. Paul, Nov. 8, 1903.



BELIEVE that it was Demosthenes who said that "every argument should be preceded by a proposition, which proposition it should be the burden of the argument to prove." The proposition I desire to submit and which I shall attempt to prove, is that Socialism will aid the work of the Church, that the Church will be enabled the better and more completely to fulfill its mission of developing Christian character, of establishing the love of God and of our fellowman in the hearts of men, in short, of saving men's souls, under a Socialist state of society than under the present capitalistic state.

First, then, what is meant by Socialism in this discussion? By it is meant the evolution of society from the capitalistic individualism under which we live into the Co-operative Commonwealth. The Rev. Lucian V. Rule defines Socialism as "a scientific solution of the economic problem, a solution which must ultimately be embodied in the law of every civilized land, resulting in the establishment of a world federation of freedom, which federation was germinal in the Mosaic ideal."

We see this evolution going on around us in the organization of industry into vast corporations and trusts, on the one hand, and the organization of the workingmen of the world into a class-conscious, revolutionary political party, on the other. Our present tremendous industrial development is only an index of progress. The Socialist party assumes to interpret this progress, this development, and to prepare the minds and wills of men to cope with the new conditions.

Under the Co-operative Commonwealth, I believe that the Church will be able much more effectively to do her work than under existing conditions. The chief occupation of life for the great majority of men is to get a living, to get food, clothing, and shelter. These are absolutely essential to life; they must be had by everyone. But in order to get these necessities we do not co-operate; we compete against each other, and the strongest get the largest share. Sometimes some of us are strong enough to secure a monopoly of some necessity, and then we dole it out to the needy at the highest practicable price, entirely ignoring our Lord's injunction, "Love thy neighbor as thyself." Hence, it comes that this commandment, so reverently listened to on Sunday, is broken on the other six days of the week, not because we are bad or perverse necessarily. Most of us would, I am sure, prefer to make a living without taking it in profits out of our brethren, at least if we could make as good or a better living than we do now. But as industry is organized we are compelled to live off our brothers by taking profits, interest and rents from them. Socialism would do away with profit, interest and rent-taking. Men would work for and with each other co-operatively instead of against each other competitively. How

much of strife and envy and covetousness, of lying and cheating and falsifying, of setting the hand of brother against brother would be done away with! By mitigating the hindrances to the leading of a more spiritual life, Socialism would improve the conditions under which the Church must work.

Now, gentlemen, it is next to impossible for a man to live the Golden Rule in business under the capitalistic system. The man who tries it will end up either in the poor house or in the insane asylum. "Do others as they would do you and do it first" is the maxim usually followed in business. And what a depth of meaning and questionable morality is encompassed in the phrase, "business is business!" Now, the Church is using up a large part of her energy combating the adverse and artificially induced conditions under which we are all compelled to work to get a living.

But, I think I hear some one say: "Why Socialism is anarchy, and the Church stands for law and order." You were never more mistaken. Socialism would abolish the anarchy which exists in the present system of production and distribution and the lawlessness of wealth. It would place the ownership of all the means of production and distribution in the hands of the people to be run co-operatively, and enough of all things necessary for man's comfort would be made. And these things would not be made for the profit of some individual, who perhaps already has more than he can possibly squander upon himself, but for the use of all. There will be no anarchy in this; there will be the maximum of system.

And Socialism does not mean "dividing up." It is the compulsory process of dividing up to the trusts, the railroads, the retailers, and so on, to which the working class objects. When the workman has divided up his meager wage for bare necessities he is fortunate if he has anything left. Nor does it mean "dead level" equality. No two persons are exactly alike, nor can they be made to be alike, any more than two leaves from a tree can be found alike; but it does mean equality of opportunity. It does mean that the value of human lives is equal.

Neither will incentive and ambition be destroyed. It will strengthen, purify, and elevate ambition, placing it upon a higher plane. Also, it is an error to assume that Socialism will demoralize the sacredness of the home. Socialism will make it possible for more to have a real home. Cut out private profit in the liquor business, one of the great home-destroyers, and you will do away with seventy-five per cent of the evil connected with that. Take away the private profits connected with the sexual vices, and at the same time make it possible for young people to marry without fear of failure of material support, and the social evil would be greatly decreased. All these things would make the conditions under which the Church's work must be done more favorably for the deepening of spirituality and the spread of the Kingdom.

Here is another consideration: Look at the thousands of little children ground to an early death in the profit-grinding cotton mills of the south, mills owned and operated by Christian gentlemen from New England! Mr. John Wood, Secretary of the Church's Missionary Society, in speaking of a visit to a southern cotton mill, says, in the October number of the "Spirit of Missions:" "I saw children who may have been ten years old, but who

certainly seemed nearer eight, working twelve hours a day amid the nerve-racking noise and heavy atmosphere of a huge cotton mill. It was a sight to stir ones pity, but more than that, to make one's indignation hot.' These same Christian gentlemen, the employers of these little ones, would not allow the Georgia legislature at its last session to pass any sort of a child labor law. All this because the business of business is to make profits, to make money: make it honestly if you can, but make money. Socialism will do away with child-labor.

In its last analysis, the present system is fundamentally wrong: the principle underlying it is to get more than you give. This tends to immorality whether it is done at the gambling table, in the bucket shop, on "change", in selling goods or real estate at a price higher than that paid for it, or in taking advantage of a fellowman's necessity in any way. This false principle, inherent in the system, continually compels men to act in an inconsistent, vacillating, and contradictory manner. Men in the grip of the profit-system must shift according to arising contingencies. The iniquity of the system makes dissemblers and hypocrites of us all.

Right here, I believe, is one reason why more men do not go to church. They feel that their actions on Sunday would not comport well with what they are compelled to do on Monday and they stay away. Another reason is that the competitive struggle in which men are engaged is so strenuous as to leave them no time nor thought for anything else. Socialism would enable them to put the Christian principles instilled on Sunday into practice on Monday.

Some one will say, "This is utopian; you would have to change human nature. The ideal is too high." The ideal is indeed high, but not too high. Unless ideals are high there will be no progress. "Have we soul enough to dream of justice? Then have we soul enough to live it." The world is always crying, "Impossible;" but does that make it so? The ideal of the Co operative Commonwealth is passing beyond the dream-stage into the realm of practical certainty, and the higher man's ideal in material things the higher will it rise in spiritual things.

Just one more point: I verily believe that the Church can never fully win the workingman under the capitalistic system, because the workingman feels that the Church is for the rich, that the rich largely support it, and therefore expect a monopoly of its ministrations. Rightly or wrongly, when the working man hears the clergyman preach contentment and submission, in what is to him a world of poverty and extortion, he feels that the man of God is not on his side. Under such conditions the Church approaches the workingman with a tremendous handicap.

It is undeniably true that the work of eradicating sin and suffering and of leading men to a higher life can be more effectively accomplished under a condition of peace and tranquillity than under a condition of war; where education and enlightenment reign rather than ignorance; where cleanliness prevails rather than filth; where men live in beautiful surroundings rather than in squalor and rags; where men work together in unity rather than in competition. If this be true, then Socialism will not hinder but will further the Church in her work, for Socialism will bring these things to pass.

WOMAN'S DEPARTMENT

WENONAH STEVENS ABBOTT, Editor

As we can best help those with whom we are best acquainted, the editor of this department invites criticism, comment and inquiry. All such communications should be addressed to her at Station M, Chicago, Ill.

Whate'er thy dearest wish may be, that is the wish I wish for thee.

ONE CHRISTMAS

"The uninvited Christmas guest brings good luck to the home."

How many homes will there be this year where friends dare not intrude, because they know there is always insufficient food for those who gather round the board? Do you know how the very poor live? Let me tell you of a Christmas endured by the sempstresses of whom I spoke last month.

The early morning light crept through the dilapidated window-shade into a dingy ten-by-ten apartment, which was the only shelter of the eight girls. It fell across four bedticks filled with straw, which were placed side by side on the floor, leaving a three-by-ten passageway as the only remaining space. A packing box, in which the girls kept their scanty wardrobes, took up much of this strip of floor. On the box stood a tiny oil stove, a few cracked dishes, a pail, wash bowl, pan, some tin spoons, a sack of corn meal and a bag of salt.

One girl after another rubbed her eyes, yawned and wearily rose, shaking out her dress to remove the wrinkles caused by having to wear it as a night robe, in order to keep warm. After making a hasty toilet and eating their meagre breakfast, they proceeded to draw lots.

"I do wish I'd been number eight," moaned the one who had drawn the slip marked one. "It will be frightfully cold bathing here."

But she must put a washbowlful of water on the oil stove and when it was warm, the other seven girls went to walk, laughingly assuring her that they knew she would be "lively" about taking her bath. In half an hour the seven returned, number two took number one's place and the others again walked around town. So the weary half hours dragged by and before noon the eight had walked three and a half hours, in order that each might have privacy in which to take a sponge bath.

After a dinner of mush, enlivened by attempts at cheerful conversation, most of the girls decided to go to bed to keep warm, while a few took another walk. There was a mush supper and the eight enjoyed the "Christmas gift" of their employer: twenty-five cent seats in a cheap theatre.

This was the holiday of girls who usually worked six days in the week, spending the seventh as they spent this Christmas, except for the evening entertainment. Two of them earned a wage which would have afforded a better dwelling place; but if these two had withdrawn from the little co-operate we household, the others would have suffered, or entered lives of shame.

Let us remember on Christmas day the thousands who live as did these girls; and then spend a few minutes studying the statistics of deaths

among children of the very poor. I have been with these girls when they made their simple wedding preparations, when the first babe was born, when it sickened, when it died. I have watched with them while the second baby wasted away, and sometimes helped them bury the third or fourth child. Infants are not strong when born of mothers who endured semi-starvation in girlhood—which fact may help to a better understanding of figures that seem appalling.

THE HOLIDAY SPIRIT

What can we do at Christmas time?

Freewill offerings of helpful thoughts must head the list of our gifts. We can so broaden our grasp on "fellowship" that it will include the universe. That is our first duty, since we can not lift the world's burden until we feel its weight and such at-one-ment comes only with the realization of human solidarity. All are "our sort" whether they dwell in palaces or hovels, have dark skins or light and all need us. An old Sanskrit book words this most beautifully:

"Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun cry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed."

The Christmas spirit requires that we feel *with* as well as *for* those who suffer, yet never lose hold of the fact that the end (which is shortly) is good.

A joyous word rightly spoken aids more than all the material charity ever given, so however much our hearts ache, we should bring the smile of hope to our faces and especially to our eyes; I know that every smile given another "strikes in" and aids the bruised heart of the bestower.

Then we must not forget the gift of freedom for the unborn. Have we all so shaken of the grave-clothes of outgrown ideas that our little ones can enter earth-life unhampered? No honest woman can afford to evade this query.

Finally, we can search for that which keeps mankind from the enjoyment of those inalienable rights, "life, liberty and the pursuit of happiness" and having found this obstacle we can continue to draw attention to it and work to remove it by way of the ballot box, even though we work by proxy.

These things may the weakest of us do to make this beautiful old world a home to all, to make more real the fact that "life is joy." There is plenty of sorrow in existence and we dare not ignore it, but let us keep full of inward peace while we fight the dragon, and let us not worry because our dollars have not ten-fold power. We can all radiate happiness, even when our hearts are heavy with grief and our bodies weary with the struggle for existence.

The future presses. Tomorrow can not wait. Humanity has not a minute to lose. Quick, quick! Let us hasten. The wretched have their feet on red-hot iron; they hunger, they thirst, they suffer—Let the human race breathe.—VICTOR HUGO.

CAPITALISM'S ENCOURAGEMENT OF GENIUS

So often we hear: what will the Co-operative Commonwealth do for special talent, for genius outside the ordinary lines? Next time it is asked, suppose we inquire what competition has done for those born with exceptional gifts.

Mme. Janauschek is an actress who never lowered her art, whose presentations have been excellent, whose fame as woman and professional has been clean. She has worked faithfully for more than forty years, but because of unfortunate financial investments she is now poor. At seventy-three, she is alone, hopeless, helpless, ill. Even the gifts received during her long career and the costumes which she has used have been sold at public auction, for a fraction of their value, and the receipts from this source will soon be exhausted. There is one place open to most of the stage folk situated as she is, but it was provided by the goodwill of the brotherhood not the system of capitalism. Unfortunately Forrest Home at Philadelphia does not receive attendants, and in her paralyzed condition she needs one, so can not enter there.

Here is only one of hundreds of examples of what present economic conditions have done for true artists. Recently a Canadian artist (who had come to Chicago for his health, failed rapidly and been obliged to depend upon his wife for support) committed suicide rather than longer be a burden to the frail little woman who bore his name. Of course he had a false prospective of life, or he would have known that he was adding to the wife's load instead of lightening it; but what of the conditions which seemed to make it necessary that he should choose between instant death and the slower but no less certain process of death due to poverty?

WOMAN'S NATIONAL SOCIALIST UNION

Comrades are requested to send in reports of meetings or methods which may be helpful to others who are attempting the same line of work. In every field there will be found some conditions not duplicated elsewhere and an account of these may aid others. Make all articles brief.

Mrs. Garbutt, Supt. of Dept. of Parliamentary Law, will soon prepare some helpful matter for this side of our work. Those of us who know her, will be prepared for a treat, as her lovely personality shines in all that she does. This is a somewhat informal announcement but it comes from the heart.

By the by, in the Woman's Department I shall never use the editorial "we" unless it indicates plurality. This is a matter of choice, of course, but I like to get close to the hearts of women and think some conventionalities stand in the path.

CHILDREN'S DEP'T ANNOUNCEMENT

Beginning with the next issue, the Woman's Dep't will contain short talks with young folk, designed for the help of the mothers as well. It

seems difficult for some women to teach evolution without loosening the child's hold on the eternal verities and these chats are to bridge over that chasm. Some of the earlier articles have already been published in other papers but will be reproduced here, later ones will be prepared especially for this dep't. The first series will treat briefly of the birth, growth and unfoldment of our earth mother, up to the advent of man. I love children, so I believe mothers will find that I understand their needs.

Before being a wife or mother, one is a human being; and neither motherly nor wifely destination can over-balance or replace the human, but must become its means, not end. Above the mother does the human being rise pre-eminent.—JEAN PAUL RICHTER.

HOW CAPITALISM "WORKS"

By BOLTON HALL.

"The Rich don't seem to make anything. What is it they save?" asked Hodge of Professor Status Quo.

"Well, for one thing," said the Professor, "they save you from the temptations of riches. The poor we have always with us—to do our dirty work."

"Then, it's our money they save?" said Hodge.

"Well, yes; of course, in a sense," said Professor Quo: "it is reward of their abstinence from consuming what you produce—they save out of the interest on their investments."

"What are investments?" asked Hodge.

"Why, land and stocks and bonds, railroads and factories and street-cars, and mines, such as you work in."

"But," said Hodge, "I work hard and yet have little to spend and nothing to invest."

"Yes; but you work only with your hands. They work with their brains, organizing labor."

"Organizing labor! What's labor?" said Hodge.

"Labor," said the Professor, "is you and your friends. They organize you—the lower classes."

"Yes," persisted Hodge, "but what do they do? Do they invent, or do they write books? If they don't work on things, or work the land what do they work?"

"Why, you Dunderhead," said the Professor, "they work you."

It requires only a little effort to secure one new subscriber to The Vanguard every week. But it would mean a score or more Socialist voters to your credit for the general election of next year. If all our subscribers would do this it would mean many thousands of converts to our cause. Will You not do your share?

BRIEF TALKS ON SUGGESTION

By A. C. HALPHIDE. M. D., Chicago.

3. What is the Best Method of Hypnotizing?



ANY persons have asked this question and many others shall ask it even after I have answered it to the best of my ability. It is safe to say that there is no best method of hypnotizing for any method is not always efficacious. The method that succeeds with one will fail with another person, or with the same person at another time, therefore, the best method in any case is the one that will succeed with that particular subject. Perhaps the most satisfactory answer to my readers would be a short explanation of a couple of the more common methods used in hypnotizing and so I shall answer the question in that way.

The person should be prepared for the hypnotization before any method is tried. He should be prepared in mind by the removal of all doubts, fears, curiosity and the like. This may be accomplished by candidly assuring him that there is no danger and carefully explaining what is about to be done. His bodily preparation consists in being made comfortable in a chair or on a couch for hypnosis like natural sleep may be kept away by a very small cause.

The verbal method was introduced in the West by Abbe Faria on his return from a journey into the far East. He was accustomed to seat his subject with closed eyes and then command sleep in an authoritative tone of voice. Liebeault of Nancy France improved the method by substituting persuasion for command. At present we use the method as follows: After the subject has been properly prepared suggestions are made in a soothing, persuasive, monotonous tone of voice, to the effect, that he is about to go to sleep, that he is becoming sleepy, very sleepy, that he is going to sleep for it is easier for him to go to sleep than to keep awake, that he is almost

asleep and is fast losing himself, that he is fast asleep and that he is having a restful nap and will not awake until he is instructed so to do. Such suggestions continued for five or more minutes will usually hypnotize a susceptible person and he is then ready for experimentation or treatment.

The fixation gaze method was perfected by James Braid, a surgeon of Manchester, England, but probably not first used by him. This method of hypnotization has been pretty generally adopted by hypnotists every where and has been used either alone or in combination with the verbal method just described. The method is very simple and effective and is as follows: After the subject has been comfortably adjusted, a small object is held before his eyes at a distance of eight or ten inches and a little above his range of vision. The results will speedily follow, in from a few seconds to a few minutes, the subject's eyelids will fall shut and his head droop to one side and he will pass into a state of hypnosis. The hand should then be placed upon the hypnotee's forehead and a slight downward pressure be made upon the eye-brows and the patient will be ready for his treatment. The object held before the eyes is immaterial unless a small revolving mirror can be had which is especially efficacious.

A combination of the above two is the writer's favorite method and it comes nearest to being the best method that he knows. As the object is held before the subject's eyes suggestions are given to the effect that he is about to be hypnotized, that he is becoming drowsy and his eyelids are heavy, that his eyes are closing in spite of his efforts to keep them open, that they are closed and he cannot open them that he is now hypnotized and cannot awaken until orders to do so. This combined method rarely fails with the more susceptible persons but no method is infallible. Subjects must be individualized. It is a good practice to find out what the person knows of hypnotism and adapt

the method to suit his expectation: if he expects passes make them, or to have his head rubbed rub it, or his hands held hold them for what he expects to succeed is likely to succeed. Bear in mind that the whole operation is simply a matter of co-operation for no one can be hypnotized without his willing or unwilling consent. Do not believe any one who says that the hypnotist has a peculiar power that he can use to cast an horrid spell over his victims for it is not true. The only power he has is knowledge and that any one can have at the cost of a little study,

The reader will find above all of the directions necessary to guide him in the successful induction of the hypnotic sleep or hypnosis as it is technically called, for a full discussion of subject he is referred to the textbooks on the subject. The use of hypnotism however is not necessary to the successful use of suggestive therapeutics as will be fully set forth in another paper.

How are subjects dehypnotized?

Suggestion is the key to the solution of all of the problems of hypnotism and if this is understood and borne in mind no difficulty or anxiety will be experienced in its use. By suggestion subjects are hypnotized and by suggestion they are dehypnotized, the means that induces hypnosis also readily remove it. An understanding of the laws of suggestion will quickly remove the fear that deters many intelligent persons from the use of hypnotism. The exaggerated and sensational reports in the newspapers are responsible for the unreasoning fear of hypnotism which is so general in the popular mind in this country. There is no real occasion for such fears as will be shown directly.

The subject should, in the first place, be prepared for the change from hypnosis to normal consciousness. A sudden transition from a subconscious to a conscious state of mind or the reverse may result in harm by unduly shocking the nervous system. Stage subjects sometimes become nervous wrecks on this account who otherwise suffer no harm. The preparation consists in giving the subject a few soothing suggestions to the effect that he is about to return to a normal state of conscious-

ness, that he is calm and comfortable and that he will feel well and happy when he opens his eyes. After he has been thus prepared he is dehypnotized by continuing the suggestions somewhat as follows: "Now you are about to awaken, when I count three, you will open your eyes and be fully awake, ready, one, two, three, you are awake. Open your eyes." Compare this method with its easy transition with the one practiced by many stage hypnotists which consists in snapping the fingers and shouting "All right! All right!" often bringing a subject out of a profound, emotional state with no preparation for the transition.

The stories of persons whom it was difficult and apparently impossible to dehypnotize are not all false but all of the difficulties and attendant fears might readily have been avoided had the hypnotizer understood suggestion for they are always due to unintentional or unwise suggestions. A student at the medical college hypnotized a fellow student and was so excited by his success that he lost his head and said in the presence of the subject that he was afraid that he could not dehypnotize him. The hypnotized student accepted this remark as a suggestion and could not be aroused by this fellow. They sent for me to help them out of their dilemma which was easily accomplished for the hypnotee accepted the suggestion that I would quickly awaken him. However, it would have done quite as well to have laid him on a couch and left him alone to awaken himself. The tendency of an hypnotized person is to pass into a natural sleep and then to awaken as from an ordinary nap. Persons sometimes pass from hypnosis into profound sleep while they are being treated, in such a case, they are awakened by a vigorous shaking or similar means. Therefore, we may say without fear of successful contradiction that the dangers from hypnotism, in this connection at least, are always nil.

Those who receive a copy of this issue without having paid for it will understand that it is sent through the kindness of a friend, with the hope that the reader will become sufficiently interested to subscribe and thus receive THE VANGUARD regularly.

BOOKS WORTH READING



THE DUKE OF STOCKBRIDGE: A Romance of Shay's Rebellion, by Edward Bellamy: Siver, Burdette and Co., N. Y. This is not a new book, but is one deserving more notice than it received at the hands of these who admire the author for his other more popular works.

The book is a faithful portrayal of a bit of serious social history, written, as Francis Bellamy says in the introduction, before "Looking Backward" in 1879, and delayed in the publication for what the author deemed his more serious duty of advocating the cooperative social system. Shortly before his death Mr. Bellamy decided upon the publication of this book, but did not live to completely edit it.

The same sincerity of purpose which led him to spend ten years of careful study and preparations in writing "Equality" shows in the accuracy of statement and careful delineation of Yankee character and scenes of a century ago. It is not strictly pure fiction, for the hero is an historical character, yet the setting is purposely arranged to bring out the intense class distinctions of those days. It is not flattering to those who prate of our great and free republic to know that only a little over one hundred years ago such clearly marked social lines existed. Especially would the "Daughters of the Revolution," or the "Sons" of the same, who seem to be intent upon perpetuating the caste of those days, delight in at least one side of these pictures.

Mr. Bellamy has chosen a period little written upon and given a thoroughly vivid and appreciative picture of conditions that still remain to be righted, conditions that will continue to cry out for solution until the Co-operative Commonwealth of "Equality" is inaugurated.

The apathetic and hopeless poverty of the common people for seven years after the Revolution, and the cruelty of the laws for the collections of debts and taxes, are in sharp contrast with the hardness and hauteur of the very few who held the reins of

wealth and social position.

Many of the solutions of their ills, all legal and peaceable, as proposed by the sufferers themselves, gathered in the Sunday-night tap-room, have since been more or less widely tried, and are here aptly delineated as the prototypes of quite recent alleged panaceas.

The historical struggle ran on, as every reader knows, thru' a very long and severe New England winter, with the odds now on one side and now, on the other, until with the proclamation of the Governor and the modification of the Debtor laws by the Legislatures, arms were laid down.

Every admirer of Mr. Bellamy's loving and kindly spirit will see new lustre added to his name by this story.

Those who read and admire this or his better-known books are not necessarily Socialists in the true sense but may become so because of the new incentive to thought to be found in the same. These books are a sort of leaven for the middle classes that Socialists should not despise, for more and more are these classes finding time to absorb such information, as the trusts slowly but surely squeeze out their lives.

W. E. LEONARD.

"THE TEACHINGS OF JESUS CONCERNING WEALTH" 12 mo. cloth, pp. 1-208, by Gerald D. Heuver with introduction by Rev. Herrick Johnson, D. D., L. L. D. Published by Revell, New York, London and Chicago. \$1.00 net.

A man's teachings become important as an economic factor in proportion to the number of his followers. In view of the multitudes prepared to accept as authoritative and final whatever clear declaration Jesus of Nazareth may have made on the subject treated by Mr. Heuver, it becomes clear at once that this book possesses a timeliness and interest of the very highest kind. There was wanted, not mere worshipful ecstasy of comment and moralizing—that we have and to spare—but a clear, discriminating presentation of what Jesus did actually teach on this vital subject of riches and their use. Just this Mr. Heuver has supplied.

Nor was it enough that we should have segregated and presented the

actual precepts of the Teacher of Galilee. Doctrines take their coloring from time and circumstance. Recognizing this, with rare erudition and condensation, the author, by careful study of the original and contemporaneous sources, restores, from the actual situation—complex social and commercial life, obtruding economic questions, desperate condition of the common people—the real background against which the Prophet's teachings stand out in bold relief.

The style is simple, direct and therefore forceful. The poise and objective attitude of the student so characterize the whole treatment that no more than three or four paragraphs hint the author's position toward the theological considerations involved. These, however, are sufficient to reassure the vast evangelical host, without detracting from the treatise's value as a handbook of the subject for scholars. So thorough has been the research and so impartial the presentation of its results, and so complete their grounding upon the primitive sources, of which, on important points, it is little more than a translation, that this modest volume will be praised by the discerning as itself one of the authorities in the important field which it covers.

The book is well printed and bound, and an excellent index adds to its worth and convenience.

GRANVILLE R. PIKE.

CHRISTIAN SCIENCE: The Truths of Spiritual Healing and Their Contribution to the Growth of Orthodoxy. By R. Heber Newton, D. D. G. P. Putman & Sons, New York.

The difference between this book and all others we have seen on the subject is that it is a judicial presentation of both sides of the question, and not a partisan appeal for or against metaphysical or spiritual healing. Dr. Newton admits the truth of much that is taught by Christian Science, but also points out what he regards as its errors. One quotation ought to be scattered far and wide, for the benefit of both religious and medical Pharisees. It is this, "Religious orthodoxy has learned the lesson, through bitter experience, that the only way to make an end of heresy is to absorb and

assimilate whatever is good in it. Medical orthodoxy must learn the same lesson."

Literary Notes

Two new issues of the Pocket Library of Socialism are before us, "Socialism and the Organized Labor Movement," by May Wood Simons, and "The Capitalist's Union, or Labor Union: Which?" No. 33 of the Pocket Library has been revised and contains in its present form the National platform, resolutions at National convention, National constitution, and directory of Socialist locals. These booklets sell for 5 cents each. Address this office.

The Rev. Irl R. Hicks Almanac for 1904 is now ready. It will be mailed to any address for 30 cents. It is surprising how such an elegant, costly book can be sent prepaid so cheaply. No family or person is prepared to study the heavens, or the storms and weather in 1904, without this wonderful Hicks Almanac and Prof. Hicks splendid paper, Word and Works. Both are sent for only one dollar a year. Word and Works is among the best American Magazines. Like the Hicks Almanac, it is too well known to need further commendation. Few men have labored more faithfully for the public good or found a warmer place in the hearts of the people. Send orders to Word and Works Publishing Co., 2201 Locust St., St. Louis, Mo.

THE GOOD HEALTH CLINIC, one of our exchanges, is the only magazine of its kind in the world. It has for its sole object the increase of "good health" among its readers. It has nothing to sell but the best methods of securing perfect health, manly and womanly beauty and long life. It is quoted all over the world as authority. It is not for the sick but for those who would live in health 100 years.

It is the official organ of the International Health League and any readers of The Vanguard who send 50c for one year's subscription will be made a member of the League with all its many benefits one year free. Did you ever get a "League Letters"? If not better send for one. All it will cost you is a stamp. Address GOOD HEALTH CLINIC 452 Salina St. Syracuse, N. Y. U. S. A.

SOCIALIST HEADQUARTERS



To achieve the objects of Socialism, the American Socialists have formed the Socialist Party, now organized in all the States of the Union. In some states, as for instance in Wisconsin, this party is known, for legal reasons, as the Social Democratic Party.
 NATIONAL SECRETARY: WILLIAM MAILLY,
 Rooms 303-304, McCague Bldg., Omaha, Neb.

Notes of Progress

Of the 62 labor candidates at present in the political field in Great Britain, 34 are declared Socialists.

From Venice, the former residence of the new pope, comes a report which shows the attitude of Pius X to the labor movement. Some time ago, the women workers in the tobacco factory of Venice started a movement for an increase of their miserable wages. They formed a league and appealed to the trade unions in Milan, Turin and Florence for their co-operation. The managers heard of it. One fine day, the Patriarch Sarta (the present pope,) surrounded by all the chief managers of the factory, appeared in the main work-hall and gave a long sermon against the poison of Socialism and against the bold uprising of the discontented in opposition to the authority appointed by God. As the church prince finished his discourse, the managers wished to make trial of the effect and ordered all the women who would not join the league to raise a hand. And then a wonder came to pass: not even a single hand was raised, and very quietly the honorable visitors retreated from the factory hall.

To the Socialists of the United States of America.

Comrades:—For the past eighteen months, the Socialists of New York and vicinity have been at work raising funds for the establishment of the first daily Socialist and trade union newspaper in the United States, to be called the "New York Globe."

By hard work and constant effort, we have managed to collect over \$13,000 in cash; an additional sum of about \$6,000 has been pledged and will be paid in this winter. With several hundred dollars more already pledged by the more progressive trade unions the sum of \$20,000 is already in sight. As it will require a capital of at least \$50,000 to successfully launch and uphold a daily newspaper in the city of New York, where we shall have to combat and compete with the largest capitalist dailies in the country, a larger amount than we have on hand at present is needed, and we therefore again call the attention of all Socialists of America to the grand undertaking of the New York comrades and appeal to them to help us in our efforts by contributing such amounts to the Daily Globe Fund as each one individually can afford to give for this purpose.

The establishment of the first Socialist daily is a matter which should concern and interest every Socialist in America. It is not a local matter but one of national importance to the Socialist movement. The publication of the daily will have a beneficial effect upon the movement all over the land and will strengthen the Socialist Party organization in every state. Comrades, we therefore appeal to you in behalf of the cause of Socialism and the speedy adoption of Socialist principles, which can best be accomplished through the medium of a daily Socialist press to contribute at once to the fund for the establishment of the Daily Globe.

The Daily Globe should be published during the Presidential campaign and if every Socialist in the country will contribute we shall have enough money to begin publication in the near future.

Address all communications to "Daily Globe," Labor Lyceum, 64 E. Fourth street, New York City.

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When you hear anyone raise the cry of "confiscation" against Socialism, ask him what he thinks of the Shipbuilding Trust. Ask him if the capitalists are not racking their brains all the time to devise schemes for confiscating from each other, lawfully or by fraud, what they have severally confiscated from the workers in the forms of profit, interest and rent. Ask him if he thinks the working class has any need to take lessons in morality from the class represented by Morgan and Schwab.—THE WORKER.

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al if necessary and pay for it, and we want the hours of labor cut down until every laborer can have a chance to earn these wages, and we intend to have it, too—see? You philanthropists are the very people who by your robbery of labor make charity and "philanthropy" (same thing under a high sounding name) necessary.—PUEBLO COURIER.

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The following is an editorial from the San Diegoan-Sun of October 17, 1903. We reproduce it not only because it defines the position of Rev. Benjamin Fay Mills to which we refer elsewhere (for Mr. Mills has for years proclaimed the fundamental principles of Socialism) but because of its remarkable discussion thereof. It is a sign of the times when a daily newspaper of such standing discusses Socialism in this fashion.

ANNOUNCEMENT BY MR. MILLS

It was of course a foregone conclusion, when Rev. Benjamin Fay Mills announced his intention of returning to evangelistic work, that he would attract popular attention. His campaign of a decade ago is not forgotten by those who then heard him. He then swayed the minds and hearts of millions of men. But it is not probable that many, even of those who heard him ten years ago and have followed him since, were prepared for the announcement he made last night: "I am a Socialist."

It came as a surprise to all, and to some possibly as a shock, but it is not probable that those who listened to his reasonings and his conclusions were grievously shocked, for Mr. Mills certainly maintained his ground with strong argument. He said:

"I am a Socialist, because I believe as Edmond Kelly says in his recent book, 'that Christianity is possible only in a society organized to transact its business unselfishly.' The organization of business on the principle of unrestricted competition, where the motto is, 'Every man for himself and the devil take the hindmost,' where the success of one means the failure of another and the wealth of one the poverty of another, denies every fundamental proposition of religion, including the fatherhood of God, the brotherhood of man, the leadership of Jesus and the all-sufficiency of love."

The shock caused by such declarations is due to the fact that they came from a preacher, and not because the declarations can be successfully denied. In fact most any student of the doctrines of Christianity and the world's methods of business, must be compelled to admit that they have been and are in conflict with each other. Christianity teaches, "Do unto others as you would have them do unto you." It also says that charity is the greatest of the graces. But business, which the average man must

practice six days in the week, and on which he must keep a watchful eye even on the seventh day, says: "Grasp and hold to yourself all reachable advantages to the end that you may gain success, while others are forced to failure."

Thus the world has had six days and more of practical selfishness, while less than a day has been granted to the development of unselfishness. Mr. Mills has discovered this condition of affairs and has boldly announced that fact. That is all.

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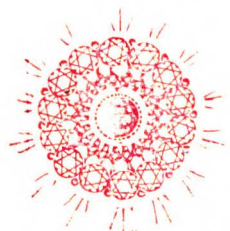
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