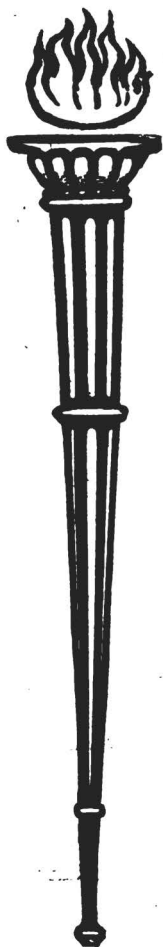


THE VANGUARD

EDITED BY J. M. A. SPENCE

DEVOTED TO THE BEST THINGS IN LIFE AND LITERATURE



I AM one who believes that the time is not far distant when the workingmen WILL HAVE to solve the labor problem. I am free to say that my own views have somewhat changed since the strike. I look forward to the time when those who build the mansions will not have to live in the hovels. I look forward to the time when those whose labor builds the beautiful edifices, whose spires point heavenward, will not have to walk past them, too ragged to enter. I look forward to the time when the workers of our country will take possession of their own country.

—JOHN MITCHELL.

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THE VANGUARD

"They must upward still and onward who would keep abreast of Truth."

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NO. 2.

LOOKING FORWARD

By FRANKLIN H. WENTWORTH



ONE of the gladdest experiences that can come to the finite mind is the realization that there is no stage in human progression that is final. It may be set down as self-evident that the man who thinks he has attained has not yet touched the borders of at-

tainment. Dogmatism is the mark of arrested development. It registers the restriction of the mental and spiritual horizon. Light cannot reach the soul except through the open mind, and to seize upon one truth to the exclusion of other truths is to hitch your wagon to a fragment. Truth is one. We must not mistake a segment of the circle for a straight line because we happen to stand too near to see the curve of it.

There are those who will tell you that if it were not for the competitive struggle mankind would never amount to anything; that strife develops character. These are the ones who have mistaken the segment for a straight line and have traveled off at a tangent. They have confused the idea of man's necessity of overcoming Nature with the idea of man's fighting his fellow, until one idea has been lost in the other.

The competitive struggle never yet produced a noble man. All the real benefactors of the race have either been raised above it, pursuing their

investigations in economic security, or they have ignored it altogether by deliberately choosing poverty as the price of their integrity of spirit. That the competitive struggle could produce a man like Jesus, or Socrates, or Galileo, or Newton, or Mazzini is unthinkable. Strife of man against man works moral disintegration; the only thing to be won by it is a soiled plume.

If any of the Successful Ones has still a streak of nobility in him, it is because he has secretly kept some little corner of his life sacred, free from the defilement of the arena in which he has won his fancied supremacy.

The competitive struggle develops the wolf instincts; you have only to read the face of the Successful One to see how far he has fallen short of nobility of character.

Character is a subtle painter, but the images she limns are unmistakable.

It is true that we must put forth our powers in order to grow. We must live either at the expense of work or at the expense of faculty. Inaction rots the body and dulls and degrades the soul.

But the field of man's striving must not be his fellow. To exploit one another in competitive warfare is the surest method of stifling race progress. He who advocates the competitive struggle as beneficent has a wolf-philosophy of life, his idea of a

human society is not yet born. By his belief that acquisitiveness and combativeness are marks of superiority of character he deceives his neighbor and unconsciously helps to keep the world in an atmosphere of animalism.

Animal ethics need not dominate human society, for man can deliberately increase his food supply. All Nature waits to help him. We are meant to overcome our physical environment, not each other. Nature is the field of the cloth-of-gold in which alone fair honor is to be gained.

We have not yet touched the edge of our physical environment. A few of us have been reaching out, and so we have discovered rudimentary principles of steam and electricity and pneumatics and hydraulics; but so many of us have been fighting one another, and for so long, that we still are living in an unfamiliar universe. It is Hope, alone, that makes life possible to some; hope that men may yet so grow in spiritual perception that they will see what character really is and how it may be developed, what we are here for and how beautiful life might be. For until we re-

cognize the truths which lie at our feet the gates of universal truth will be closed against us. Once we get upon the hills our yearning for wide horizons is awakened.

Surely we must some day see the absurdity of economic fear, here in a world where fruit trees might thrive along every highway if we only cared to plant them.

And when we see this truth, which ought to be so plain, we will see other truths, which are now obscured; truth which will revive dead faith in the beneficence of the Plan, and lead us grandly up to heights of being of whose clear altitudes the race has not yet dreamed.

"Man is not Man as yet.

Nor shall I deem his object served, his end
Attained, his genuine strength put fairly
forth,

While only here and there a star dispels
The darkness, here and there a towering
mind

O'erlooks its prostrate fellows; when the
host

Is out at once to the despair of night,

When all mankind alike is perfected,

Equal in full-blown powers—then, not till
then,

I say, begins man's general infancy."

CHICAGO, IN.

GEN'L APATHY

By GEO. E. LITTLEFIELD



GEN'L APATHY is at the head of a vast multitude. His cohorts are over all the world. He marshals men and even women and children into his lazy ranks. Gen'l Apathy's army kills by its sheer force of numbers—crushing by the united dead weight of a myriad of cowards.

Do you know that modern guns loaded with lyddite shells are not the

deadliest power of our time? No! It is the slow crawling mighty host of inertia that barracks in all our towns and cities, that forages daily for the food of the people, that lays itself down on the muscle and nerve of society, to paralyze by dragging its inert mass over all. This is the destroyer!

If an innocent human being is caught in the toils of injustice, or if the cause of Right is suppressed—if a Christ is to be crucified, or the Golden Rule thwarted—behold! Gen'l Apathy

appears on the field. A deadly silence heralds his approach. Beneath this almost suffocating stillness is enacted a tragedy in which a life, and the welfare of humanity is at stake, and the stake is lost. It is a victory for Gen'l Apathy.

Suppose a court-room scene. Judge and jury, pleaders and witnesses are there. The prisoner, an innocent man, is brought in. The witnesses testify, the lawyers plead, the jury agrees and the judge pronounces the verdict, "Not guilty." Then, instead of freeing the poor prisoner, alas! they let him be thrown back into the dungeon. And suppose this the daily scene in that court. "Queer justice," you say. "The height of of injustice!" you may exclaim. But this is the daily occurrence in the court of many a human mind. There conscience is the judge, reason is the jury, facts are the witnesses, impulses are the pleaders and the prisoner is innocence, or guilt as the case may be, and he should be acquitted or discharged. But there is a sinister influence present. Gen'l Apathy captures the supreme judicial court of the brain, and therefore innocence languishes, or guilt escapes again and again. Shame!

There are times, very frequent, when some dear, precious soul yearns for love. Such souls are the possible geniuses and inspirers of the world. Their hearts are as deep as the ocean and beneath there is the movement of great mobile spiritual forces seeking to lave mankind with surging joy. At the exquisite moment, when such

souls are ready to bless under a single breath of sympathy, they are caught in the cordon of Gen'l Apathy's legions. They are strangled, suppressed, blighted, and, like buds ready to blossom into wondrous florescence, they are nipped as by a cruel frost.

Thus are humanity and justice and love slain by the Great Army of the Refusers with Gen'l Apathy Commander in Chief.

Every person who neglects, and who don't care, is enlisted in Gen'l Apathy's army. The Neglecters and the Don't Cares, to be sure, are all stragglers; but stragglers are the mechanical automatons, the leaden-brained recruits that best obey the brutal command of Gen'l Apathy. The ordinary impedimenta, trailing on the march of civilization, most surely harms civilization. The baggage of life, heaped in the path of progress,—the blind led by the blind—retards the victory.

To arms! then, O reformers! Arouse! our churches! Up! up! O men and women! Let us rise against the lethargic old general and his army! Let us go forward to our victory, singing Longfellow's grand hymn:

"Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

WESTWOOD, MASS.

Sectarianism, denominationalism, dogmatism, conventionalism, selfishism, let these stand aside. Sympathy, fraternity, unity, let these advance. Let us have "the brotherhood of all who love for the service of all who suffer." It is my conviction that "*The power of the bad consists chiefly in the sleep of the good.*" Let those whose goodness, and whose religion, is love, awake, unite and conquer.—*Rev. S. W. Sample.*

RATIONAL RELIGION

By REV. GRANVILLE ROSS PIKE.



THE idea of the relation between reason and religion still held by many persons is thus expressed by a noted writer: "A rational religion is a scientific impossibility, representing from the nature of the case an inherent contradiction of terms."

But such misconceptions are fast passing away as men outgrow the idea, so long and universally accepted, that the objects of faith are purely matters of revelation independent of reason, and begin to realize that religion is the exercise of the spiritual nature of man, and that all revelation is necessarily through and to his reason. The wheel is turning, and it is becoming evident that instead of being "from the nature of the case an inherent contradiction of terms," religion must be rational in order to be religion at all.

Man must think, reflect, reason, know, to some degree, or cease to be a man. Just twenty years ago, October 16, 1892, Prof. Hermann Nothnagle closed his inaugural address before the First Clinic of Vienna with these words,—since become deservedly famous,—"Knowledge obtains ethical value and true meaning only by being used." The entire relation of intellectual processes to religious belief is comprehended in that simple statement.

To retain the products of study and thought as a barren, inert mass of collected fact, with no endeavor to transmute it into constructive, efficient principles of conduct is to leave it entirely on one side of the current of life. It was once thought possible

to do this, but it left the life maimed and one-sided, like a tree shorn of half its branches. Not only, in such cases, does this unused result of mental effort fail to obtain ethical value for itself—to use again Prof. Nothnagle's expressive phrase—but the determination to exclude this aggregate from its proper place in the judgments and activities of life becomes itself unethical in becoming, to that extent, destructive of personality.

Our conscious life unfolds in judgments which distinguish facts and phenomena in their identity and qualities. The facts thus discriminated inevitably consist, in large measure—at least for the ordinary man—of those most prominently before the public mind. This common sympathy in the attitude assumed by the multitude constitutes a *Zeit Geist* for each epoch. Individual thought, and consequently life, almost inevitably follows the trend of basal facts of existence and motives of action as a river's course is predetermined by the physical configuration of the region through which it passes. Yet our lives flow in the channels which they do from the necessity of personally acting in view of those distinctions which we recognize in the realities constituting our environment—even while we are deflected toward our particular judgments by the pressure of universal bias in that direction. Our lives become and continue rational, that is, become the normal lives of reasonable beings, only by virtue of our acting in view of these distinctions.

Moreover, our life is one. The common division into sacred and secular; religious and irreligious, is purely artificial and arbitrary. The

facts that are called spiritual can neither be ignored nor treated in an exceptional manner. They are of neccessity objects of judgment and discrimination impartially with the rest. The notion to the contrary has arisen from the habit of superficially regarding a decision to neglect as no judgment at all, whereas it is none the less a determination of attitude toward this class of facts.

It is peculiarly important for all to remember these fundamental principles at the present time, when old hypotheses and beliefs and forms of statement are giving place to others. There is a growing habit of thinking in terms of induction. The doctrine of Evolution constitutes our *Zeit Geist*. This influences all our thoughts today. It has made men familiar with the idea of law and consecutive processes in the outworking of the divine purposes. The tendency of all science is steadily toward unification of elements and methods. We now think

of God as at the center, and not merely at the circumference of things. There is no longer any excuse for perpetuating the antagonism between faith and intelligence which arose in an unscientific age.

This antagonism was due to the confusion in which all knowledge of nature and natural processes was involved. The whole circle of thought was vitiated at its center. God was supposed to carry on his work in uncertain, irregular, inscrutable fashion, and hence no process of reasoning or logical deduction was possible or permissible to man. With the discovery of the world processes came, or rather is coming, for it lingers, a recognition of the orderliness of the divine method, and with that recognition will come the acknowledgment that a reverent reason and a rational faith are the choicest offerings that any man can lay upon the altar of a reasonable God.

CHICAGO, ILL.

THE PASSING OF THE GODS

By FATHER THOMAS McGRADY.



IN the ages of ignorance and superstition men adored the wonders of nature and the works of their own creation. Every law was a mystery and every calamity came from the potentates that ruled the world from the throne of the gods. Every profession and vocation was protected and patronized by a tutelary divinity. There were gods of the mountains and the hills and the meadows and the groves. There were gods of murder and theft, of anger and enmity, of lust and wine, of hatred and revenge. Man made his gods and then fell down before them in

awe and subjection, and offered them his obedience and sacrifice.

But the days of paganism are not past. Man still makes his master and adores the work of his creation. The laborer made the capitalist and falls on his knees in presence of this august divinity. The superstitions that created the pantheon of Greece and the triads of Egypt, have erected a throne for the gods of finance and commerce, and offer the sacrifice of labor and blood and life on the altar of capitalism. Mammon has de-throned Jupiter, and the cringing multitude fear the power of the financial magnate as the ancients trembled when the pagan god drove his chariot across the stormy skies and pro-

claimed his omnipotence in the voice of thunder and the flash of the angry clouds.

But Science is delivering men from industrial bondage as Christianity is delivering man from religious bondage. Science has taught men to use the energies of nature for their comfort and advancement. Physical laws have been banished from the throne of the gods and no longer exercise the power of the despot over the timid, fawning multitude, but are subjected to the human mind and discharge the functions of servants. Joves burning flame has been brought down from the clouds and the whirlwinds and sent as a messenger to carry the thoughts of men over oceans and continents. Knowledge has taken the sceptre from the hand of Neptune, and men launch the ships on the heaving breast of the sea-god smile at the frown and laugh at his rage. Science has, also, revealed to the laborer his power. It has revealed to the laborer the fact that he has been enslaved by the work of his own creation. It has taught the laborer that he has made the machine and created the capitalist, and in the knowledge of this revelation the toiler will claim the right to own the machine and dethrone the capitalist.

The productive forces of this age are the creations of social factors and do not belong to any individual. Society has created the civilization that glorifies the dawn of the 20th century. The triumphs of this age are the results of all the works and all the thoughts of the human race. The ideas and labors of every tribe and nation and tongue have been preserved and transmitted to posterity, and in the march of time, each generation has inherited the knowledge of the past, augmented it with its own victories, and bequeathed it as a legacy to the future. Society has

discovered all the continents and islands that have been touched by the foot of civilized man. Society has invaded new worlds and glorified them with the product of its thoughts and energies. It has created the cities and towns and villages and hamlets of populous countries. It has erected the art galleries and museums and filled them with the noblest productions of the brush and the chisel. It has built libraries and stocked their shelves with the thoughts of the poet and the orator and the scientist and the philosopher. It has created schools and colleges and universities. Society has furnished man with every facility of production that he enjoys, and has multiplied his resources and extended his power over the laws of nature. Therefore Society should use its resources, all the energies of its creation, all the factors that it has called into existence through the slowly revolving cycles, and the passage of the silent centuries, for the elevation of humanity, for the creator should enjoy the works of his hands.

The resources of Society rightfully belong to Society, instead of the individual, and should be used by Society for the advancement of every child of our race. Justice demands that Society appropriate what it has created; and in the triumph of knowledge and science which shall glorify the new century, the power of social factors shall be withdrawn from the hands of the privileged classes, who have wielded it for personal luxury and ambition and the enslavement of the toiling masses, and it shall be used for the physical preservation and mental and moral ennoblement of mankind. The temple of paganism fell with the onward march of Christianity, and the temple of Mammon will fall with the illumination of science. The altar of capitalism, stained

with the blood of the nations, will perish in every land and the world will be blessed with the triumph of truth and love and justice. The industrial magnates and financial kings shall be relegated to the shadows of antiquity, and their dark deeds shall

be linked with the fables of heathen mythology, and their history will perish with the flight of time, and their names shall be forgotten, and their memory shall be consigned to everlasting oblivion with the gods of Greece and Rome.

BELLEVUE, KY.

THE NEW THOUGHT DEMONSTRATED

By HENRY WOOD.



THAT the most advanced claims of metaphysicians, which have so generally been regarded as visionary, and even absurd, should all at once be positively verified by the methods of the physical laboratory, is a fact which is no less than revolutionary. It positively upsets many of the most fundamental assumptions of materialistic science, shows the fallacy of past therapeutics, and virtually relegates a great mass of scientific—so called—literature to basement storage, or the waste basket. It shows, even, through weights, measures and chemical tests, that a man is mind and not body—that he is spiritual and not a material being. It positively proves a mental basis and entity, and that the physical organism is secondary, resultant and expressive. It demonstrates an order of causation exactly the reverse of what has been accepted by conventional schools, systems and institutions.

Chemistry is an exact science. When Professor Elmer Gates in his psycho-physical laboratory in Washington proves by chemical analysis that the physical products in the human organism are helpful or harmful, in exact correspondence with previous or existing states of mind—

as he claims to have done in numerous tests of the most sensitive character—there can be nothing more conclusive imagined. According to report made public, he has detected more than forty distinct varieties of the bad and as many of the good.

It will truly gratify the small minority who have sacrificed much in the cause of truth—heretofore generally unrecognized—to receive at this late day a full confirmation of their claims through the investigations of the psycho-physicist.

Undismayed by flippant and superficial criticism and scholastic satire, a little band has for some time occupied this *terra incognita*, until it has become familiar ground to them; and now conventional science, in heavy marching order, with its sensuous tests, is approaching the same territory on another side, and is startled at its discovery. The power of thought, scientifically regulated, and of auto-suggestion and affirmation in the building of mind and body, which are so familiar to students of mental science as to be almost axiomatic, are at last demonstrated, and the knowledge is christened the “newest of the sciences.”

But those who have already explored this territory and who came to it through the paths of intuition and spiritual perception will not fail to cordially welcome the late arrivals

who have come through the sensuous methods of the laboratory. All honor to them for their earnest search after hidden truth. Their testimony will convince thousands who are not prepared to accept other kinds of evidence. It is a glorious thing that the interrelations of truth are so many sided, that, like Rome, all roads finally lead there when faithfully followed.

The importance of the future practical outcome of the new recognition, that all primary causation is super-material, cannot yet be imagined. The admission of the fact that man, here and now, is not a body having a soul, but a soul possessing an expressive body, will revolutionize the world. Traditional and dogmatic theology, *materia medica*, and materialistic science in every department, have all looked upon man as intrinsically and primarily a material being, and all their philosophies have been shaped upon such an assumption. This has occasioned an ever-recurring "fall" into an Adamic or animalized consciousness. In proportion as man has failed to recognize himself as a "living soul" he has dropped into subjection to sensuous limitation.

Man is mind and not a material form. His "brain cells are developed by their occupant, and not for him." The immaterial chemistry of his thoughts and emotions regulates the physical chemism of his body. To grasp this great fact, with its logical relations, is the first advance on the road which will lead to his upliftment and mastery of outward conditions. The body can become his willing and harmonious instrument and thereby cease its restless and tyrannous dominion. An educated consciousness is able to project ideals into actual and outward expression. The ego through a scientific exercise of its thought-energy, may positively

transform the chemical quality of its own embodiment.

By a careless abdication of the internal throne of his being, man drops into a servile dependence upon circumstances, without and within. The very thought-forces with which it is his privilege to build up and round out his spiritual, intellectual and physical faculties, have been turned upon negatives, lacks, evils and disorders, thus bringing out a great harvest of expression of their own kind.

Even well meant efforts to get rid of evils by holding them up to make them detestable, have only made them more fast in the consciousness. The only true remedy is their displacement through systematic idealism. Thought is ever pressing to embody itself and express its own quality. This law is as exact as those of mathematics or gravitation.

The psycho-physicist through the delicate weights, measures and chemical tests of his laboratory has done the world a great favor. He has brought a seeming occult and shadowy truth into the light of noonday, and made it apparent to the sensuous comprehension of the masses. Although he cannot weigh or measure thought itself, he can calculate its potency, and gauge its intensity, quality and continuity, through its physical chemi-types and vibrations.

The hitherto crude materialism of science is becoming highly refined. The interrelation and unity of all things is apparent, and the One Universal Life is felt to be back of all its multiform expressions. As law is more truly interpreted, its broad trend is seen to be not only universal but beneficent.

The science of today is becoming spiritual. Even the traditional atom, or unit of matter is an abstraction, and now defined as "a mode of motion." There is no more sacred and

no more secular, but all is divine.

Modern science, which in the past has only concerned itself with matter and secondary effects and expres-

sions, is now through them working its way to a deeper primal and spiritual philosophy.

CAMBRIDGE, MASS.

UNIONISM AND SOCIALISM

By JOHN M. O'NEIL, Editor Miner's Magazine.



UNIONISM must either advance or retrograde. Unionism must be able to grapple with questions and conditions which confront us, or go down in ruin, shattered into fragments as the result of its weakness to measure steel with the giant combinations of the twentieth century. Unionism must

be able to meet the Napoleons of commercial greed and record upon the pages of future history the Waterloo of moneyed plutocracy.

Why have labor organizations in the past been shattered into fragments? Why have the Davids of the common people been unable to meet in combat the Goliath of Shylockism and bury in its unhallowed grave the despotism of moneyed tyranny? Why does American manhood throw away his independence and kneel in abject slavery at the shrine of the employer, begging for a paltry pittance? Why do old age and crippled youth totter to the prison and the poor house? Why does virtue hide its cheek behind the gaudy walls of shame? Why does childhood wither and decay in the poisoned atmosphere of tenement and factory? Simply because the great organized labor army of the nation has been dividing its strength between the two old political parties whose planks and platforms have emanated from the cunning brain of commercial cupidity and because many of our labor leaders who have stood in the van of unionism for years

have either slumbered in the lethargy of indifference, ignorant of the remedies to liberate struggling manhood, or else they have utilized the organization to which they belong to subserve their own personal interests. Such procedure not only fetters the limbs of labor day, but moulds the shackles that must be worn by generations that are yet to come.

We know that, from the experience of the past, labor as it has been organized, will not be able to cross swords with the giant monopolies of the present day. We know that the great combinations of capital are firmly entrenched behind the courts, the state militia, the federal troops and the very government at Washington itself. The delegates in the recent convention of the Western Federation of Miners realized that organized labor must capture the powers of government at the ballot box in order that capitalism shall be halted in its despotic career. The people of this nation must own, collectively, the machinery of production and distribution, before they can hope to raise aloft the symbol of industrial freedom. The Socialist party holds out a remedy that will obliterate from our civilization the tramp and the millionaire and robe manhood and womanhood with the vesture of equal opportunity. Labor has realized that the time has come when trimming and straddling will never accomplish anything that means permanent relief for the masses. Socialism will be the shot and shell that will be hurled from the guns of unionism to

level the fortress of haughty commercialism and when manhood will have a greater value than the dollar. No man who is honest can be satisfied with a political and industrial system that has made it possible for a few men to meet in secret conclave and flash from ocean to ocean an ultimatum that will cause every wheel in this boasted land of ours to cease in its revolution. The Western Miners have entered the socialistic field to fight this battle until the beacon light of a new liberty shall shed its rays upon an emancipated people.

DENVER, C OLO.

JOHN MITCHELL

This greatly beloved and trusted labor leader, who has come into national prominence through his wise and successful conduct of the anthracite coal strike, is still under thirty-four years of age. He was born in Braidwood, Ill., Feb 4, 1869. His parents, Robert and Martha Mitchell immigrated from Scotland to this country some years prior to the date of his birth. His father was a soldier in the Civil war, and a miner, and died in 1875. His mother had died in 1871, and the boy lived with his step-mother. He attended school at Braidwood, from the age of six to ten; worked on a farm from ten to thirteen, his subsequent education being obtained by night study. In this way he read law for one year. He was a close student of economic questions. At thirteen he began to work in the mines at Braidwood. He remained a mine worker in different places until his positions in the labor organizations began to occupy his time. He joined the Knights of Labor in 1885 and in 1890 was chosen president of the Local Assembly at Spring Valley, Ill. This was his first office in a labor organization. He was married at Spring Valley, June 1, 1891, to Katharine O'Rourke. In 1895 he was elected secretary-treasurer of Spring Valley sub-district of the United Mine Workers of America. In 1897 he was elected National or-

ganizer. In 1898 he was elected National Vice-President and became acting President in September of that year when Michael Ratchford resigned to accept a position on the Labor Commission. In December of the same year he was elected fourth Vice President of A. F. of L. In 1899 he was elected President of the United Mine Workers of America and has been re elected each year since then. His home is at Spring Valley, Ill., where his family and wife reside. He is a man of modest mien who is yet thoroughly in earnest. His many speeches are clear and direct, and have been potent in their influence upon the turbulent elements among those who make up his following. In his conferences with the representatives of capital before the President and before the Arbitration Commission he has presented the case of the miners with remarkable ability, being more than a match for the attorneys of the coal barons. During the four and a half days he was on the stand he was subjected to the severest cross-questioning some of which descended to a low level. But never once did John Mitchell lose his head nor fail to return the right answer. His burning words of truth at times confused Wayne MacVeagh and left the honest miner master of the situation. Mitchell is strong because his cause is just. J. M. A. S.

Young men, pitch not your tents in the graveyard of dead issues.--J. A Garfield

OBJECTIONS TO SOCIALISM

1. "Human Nature is too Selfish for Socialism."

This is an old and much dilapidated objection, which, put briefly, amounts to the claim that Socialism is impossible while human nature remains unchanged.

The argument is that self-interest is opposed to Socialism.

Is it? Why? If it be to the interest of the vast majority of the people to establish Socialism, as it most undoubtedly is, how can the alleged fact that self-interest is the strongest of human motives be held to constitute an argument against Socialism? They say—the non-Socialists—that human nature is not good enough for Socialism, that all men are selfish and greedy.

But supposing that were true, is it any reason why America should not belong to the Americans?

Say we are all as greedy as pigs; is that any reason why the great herd of pigs should leave the trough to a few fat pigs who have already over-eaten themselves?

If we are all for self, is that any reason why we should gnaw bones while a few of our number enjoy the feast?

If we are all on the grab, why should we stand empty-handed and let a few grabbers take the land and the best of what the land yields?

The heart of man is wicked. Very well; but what has that to do with the case? Because we are none of us virtuous, shall a few sinners take all the cake and cream?

If we are such greedy hogs, it is

strange that we allow ourselves to be robbed of our share.

Perhaps the people of Liverpool are all greedy. But why should Lord Salisbury own nearly half the city, while the hundreds of thousands of workers do not own a brick nor a foot of land, and even have to pay rent for a grave?

Mankind, let us say, are all rogues, every one a bigger rascal than the other; but that is no reason why they should pay for bad gas if they can make good gas themselves for a less cost.

Human nature is vile. Be it so; but that does not prevent the city of Glasgow from managing its tramways better than they were managed by the company.

There is no such thing as perfection in this world. Just so. The bee has a sting and the rose a thorn, but is that a reason why the laboring man should not have beef with his mustard?

We all want as much as we can get. Then let us all get as much as we can. If men really are selfish and greedy, that is a strong reason why they should turn Socialists and insist upon having every penny they earn.

What! We are all selfish and greedy! Then let us act as selfish and greedy men would act. Let us get all we can for ourselves. Let us reject the state of things which gives us the work and others the wealth. Let us demand Socialism and see that we get it.

ROBERT BLATCHFORD.

LONDON, ENG.

It is not because of their moral stature that some men and women have to stoop in order to touch their fellows down below. If the artificial pedestals which capitalism furnishes were removed, a great many people would have to climb in order to look into the faces of some who are now social outcasts.—*Rev. Wm. T. Brown.*

THE VANGUARD

ON THE FIRING LINE

By WINFIELD R. GAYLORD.



Well, we've just finished another skirmish, and feel pretty well satisfied. Our position in the election results is that of the party technically defeated who has the victor on the run.

Another recruit from the clergy since we fired the last round. The Reverend Doctor Lyman Abbott has at least said what he has long known to be true, viz, that "Socialism is irresistible,"

The Massachusetts elections seem to have also elected Geo. Fred Williams as a Socialist. George can now do the good that he tried to do as a Democrat and failed.

They tell us that Socialism is materialistic! Well, so is Medicine, and Surgery, and Sanitary Science. None of them would get very far as branches of metaphysics—now, would they?

Puzzle picture: Look at American politics, and find the only party that is growing. Vote the ticket of this party to get the prize.

Every fifth voter in Milwaukee voted the Socialist ticket this fall, and the total count in the state shows 17,446 Socialist votes.

Carl D. Thompson says that nobody but a workingman can seem to read Karl Marx with any satisfactory results. College professors say they find him very hard reading.

That reminds me that Carl D. Thompson will be making a tour of Wisconsin soon, and if any of the ministers would like to have him speak in their churches they can arrange for it by writing to the Socialist Lecture Bureau, Milwaukee.

I heard a minister lately talk on the subject, "What the Church has done

for the Working Classes," and he had something on ancient idolatry, comparative religion, and woman under Christianity, but never got in sight of his subject after he announced it. And the working men there knew it!

It is too bad to hear the ministers who attack Socialism expose their ignorance of its position; to hear them attack Fourier and Proudhon as Socialists of today. No man has refuted Socialism who has not refuted its LAST and BEST word, and that is based on modern science.

Socialism is not offered as a substitute for religion, but to take the place of capitalistic disorder and greed.

Do those who think Socialism is "unspiritual" and "materialistic" mean to say that capitalism, wage-slavery and profit-making are spiritual and are not materialistic?

Somebody complains that Socialism allows no place for "sentimental values" in its theory of value. What place does classical political economy make for the baby's shoe in the mother's casket of treasures? How much is a lover's knot worth on the market?

Did you notice the strength of Socialism in the convention of the A. F. of Labor? It is worth noting that among 10,000 votes, Socialism missed being endorsed by only 700. Working men cannot be blinded to their power when they act as a unit for their own interests.

I wonder if the women realize how much more Socialism means to them than men. They should read Charlotte Stetson Gilman's "Women and Economics," and do some quiet thinking for themselves.



AT CHRISTMAS TIME

By J. A. EDGERTON.

My mind goes back through the ages dim
To the shores of the Past, till it reaches Him;
The Child who unto the world was born
On that far-off, primal Christmas morn;
And I hear, in spirit, the gates unswung,
And the distant chorus of angels sing
The song, whose sweet strains echo still,
The wonderful carol of "Peace, good will."
I follow the Child through the weary days
Of His pilgrimage. I see Him raise
The poor, the suffering, the weak;
And He is gentle and kind and meek,
Sowing the seeds of love and good
And preaching the gospel of brotherhood.
I follow Him up the stony ways,
 Bearing His Cross to Calvary;
 And I see Him strong in His Agony,
As He gives His life for the human race.
Till I feel, of all seasons the most sublime
Is the sacred season at Christmas time,—
 At Christmas time.

There's suffering in the sad, old world
To-day, my brothers, there's work to do,
A duty open for each of you,—
Until the banner of love's unfurled
Above the nations of all the earth,
And the better era is brought to birth,—
To lift the fallen and teach the right;
To help the needy and spread the light;
To preach, not narrow and outworn creeds,
But higher thinking and nobler deeds;
 To help the world in its onward way,
And up the mountain of Progress climb,
 Till, over the mists of bigotry
 And night of selfishness, we may see
On the mountains of Hope the rays sublime
 Of the rising sun of a grander day;
Till we hear the bells of the kingdom chime
O'er all nations, at Christmas time,—
 At Christmas time,

The Vanguard

WE BELIEVE IN THE FATHERHOOD OF GOD; IN THE BROTHERHOOD OF MAN; IN THE CO-OPERATIVE COMMONWEALTH; IN CONTINUOUS INSPIRATION; IN PROGRESSIVE REVELATION; IN SPIRITUAL UNFOLDMENT; IN MORAL EVOLUTION; IN MENTAL HARMONY; IN PHYSICAL HEALTH; AND IN THE KINGDOM OF GOD, HERE AND NOW AND EVERYWHERE AND ALWAYS.

With
the
Editor



The reception accorded THE VANGUARD has been all that an editor could desire. A veritable torrent of kind words and good wishes has been pouring in upon us during the last thirty days and our subscription list has received a splendid increase. We thank our many friends, old and new, for these expressions of appreciation; and, with renewed determination to make THE VANGUARD a strong and inspiring factor in the life of today, we most heartily wish our readers, one and all

A MERRY CHRISTMAS AND A HAPPY
NEW YEAR.

Why should not THE VANGUARD reach the 10,000 mark in circulation within the next six months? It can if those who believe in its platform will help a little. What more seasonable gift than a year's subscription to our magazine? Send it to your friends. For this purpose we make the special price during December of four copies to different addresses for one dollar, and, if desired, we will notify each person to whom sent of the name of the donor.

The magnificent vote for Socialism in the November elections indicates a waking up of the people to the real merits of the great principles of this

movement. The gains everywhere were tremendous, placing Socialism at once in the arena of practical politics as a force to be reckoned with from this time forth. Not less than a million votes are assured for 1904, and if the growth of Socialist sentiment continues at the present rate we may reasonably look for twice that number. The outlook is causing consternation in the camp of capitalism, and well it may when The Literary Digest, the leading weekly review, after an analysis of the situation, says that indications point to the inauguration of a Socialist President before many years. All that is needed is that the people understand Socialism. When they do they will want it. Now for a campaign of education.

The obtuse editor of one of our Democratic exchanges takes us to task for (as he supposes) quoting Herbert Spencer "as an advocate of Socialism," whereas we did nothing of the sort. We simply said that Herbert Spencer, among others, "declares Socialism to be the next stage in industrial development." His words are "Socialism is inevitable." Spencer's well known objection to Socialism only adds force to this prediction of the great philosopher.

The same editor takes umbrage at our kindly reference to President Roosevelt and his renomination in 1904. "Aye, there's the rub" And we may as well "rub it in" by adding that we believe Roosevelt's renomination and re-election in 1904 to be "inevitable." But this does not imply that we are "advocating" Roosevelt or Republicanism. Does the Covington editor see the point?

So long as the present system continues we hope we shall have men of the Roosevelt stamp in the White House. It matters not whether they are elected on the Republican or the Democratic ticket. Roosevelt was elected as a Republican and he is, of course, loyal to the policies of that party. But he is bigger than his party. The designing politicians of his party sought to shelve him in the vice-presidency. But all unexpected he became President and they have since been figuring in vain for some way out of their dilemma. Roosevelt will be President again in spite of them all. Where have the Demo-

crats got a candidate to match him? But that is between the old parties. We are out for the Co-operative Commonwealth, and while we are ever ready to give honor where honor is due to individuals, the principles we advocate are greater than any candidate or office and shall have our undivided support in 1904 and until the millenium.

What a pity that people are so blinded by prejudice that they cannot see the good that exists in those who hold different opinions in politics and religion! We know Republicans who can scarcely conceive of such a thing as an honest Democrat, and we know Democrats who are so badly warped, mentally, as to regard all Republicans with equal suspicion. We have heard Mr. Bryan referred to as though he were the incarnation of deceit and demagogery and Mr. Roosevelt spoken of as void of principle. The truth is that it would be difficult to find two better types of American manhood. Both are men of unimpeachable character and public spirit, to whom we may point with pride, no matter how widely we may differ from them in their views on public questions. The person who cannot do this is to be pitied for the littleness and meanness of his soul.

"And there's 'Gene Debs, a man 'at stands,
And jest holds out in his two hands,
As warm a heart as ever beat
Betwixt here and the judgment seat."

So writes James Whitcomb Riley, out of a life-long and intimate acquaintance with this pure-souled, influential labor leader. We can easily imagine some persons curling the lip in scorn, and even holding up "holy" hands in horror at the mention of Debs. Such is their prejudice. Yet Rev. Frank Talmage says: "Among all the speakers whom I have heard there has not been one which came nearer to my idea of Abraham Lincoln than Eugene Debs." What, then, is the matter with Debs? Why, Debs is a Socialist, and a ring-leader of the people who believe in the Co-operative Commonwealth. And this pitiful narrowness of which we write is perhaps most in evidence in the way persons afflicted with "the closed mind" speak of Socialists.

To many well-meaning people the name Socialist calls up the vision of a human monstrosity combining the characteristics of a lunatic and an anarchist. There are those who be-

lieve that Socialism is a low-lived, vile, redhanded, murderous, bomb-throwing affair. The very word is a terrible bugbear, and writers and speakers in the interest of capitalism still use their best efforts to make it odious. But this too is passing. The people are beginning to study socialism, and they are finding that no word in the English language has been construed to mean something which it did not mean more than this word Socialism. Time was when the word Christian was synonymous with atheist and when Christianity spelled treason. There is as little to be afraid of in the Socialist movement of today. It is the religion of humanity put into political action. It will hurt no one but the despot and the thief. Says Prof. Ely, of the University of Wisconsin: "Socialism is simply applied Christianity; it is the Golden Rule reduced to every-day life." It is surely time that Christians at least understood something of it.

(Editorial notes continued on p. 23)

SOARING PRICES

"To eat or not to eat is a question that is pressing with more and more insistence upon people of moderate means. The prices of food products are steadily increasing, and in consequence life is becoming more and more strenuous for the wage-earner who has a family to support. While wages have increased only slightly during that period the food necessities now cost at least 25 per cent. more than they did twelve months ago, while the advance in cost during the last two years has been fully 33½ per cent. These estimates are made by one of the most experienced and trustworthy wholesale grocers in the city and are based on a careful study of the situation. The investigation was made for commercial reasons, and may be relied upon as being as nearly correct as possible."

Such is the announcement made in a recent issue of the Chicago Record-Herald, to which the editor of that newspaper adds: "Any pretense that wages and salaries have kept pace with the increase has slight basis in fact. Though a considerable number of wage-workers have had advances of 10 to 20 per cent., they form but a fraction of the population that depends upon wages and salaries. The vast majority find their fixed incomes less and less adequate to supply their wants. For thousands upon thousands of people it means just so much

money out of pocket without compensatory gains of any sort.

"The capitalist and his political tool are pleased to term this "prosperity" and to shout "stand pat," "let well enough alone." It is easy to see why. Verily they are enjoying prosperity. With one combine in control of sugar, another of meat and so on, soaring prices simply means that the trusts are fleecing the public to the limit which they think it safe to go. But the end must come and come soon. That an influential journal like the Record-Herald should enter the following emphatic protest and warning is a sign of the times "Kill all rivals, rob the public," is the rule of all these trusts, and they are making a mock of the cry of prosperity." "To expect that the public will submit indefinitely to such abuses is absurd."

Equally significant are recent utterances of the pulpit, notably those of Washington Gladden whose wide knowledge of public questions and great influence give much weight to his words. "Does any sane man," he asks, "believe that the American people will continue to submit to such imposition? It is not to be expected. I do not pretend to know how it is coming out, but I know that the seeds of madness and violence are being sown broadcast every day, and the harvest is coming sure and soon. Such a gigantic attempt to bind burdens upon the whole community of consumers must provoke violent reaction. The feudal lords of the olden time made no more unjust demand. It will not be endured. And there is terrible danger that these injustices will be swept away by a whirlwind of popular wrath."

Yet we are told that the press and pulpit which thus speak out are fomentors of discontent, that we should hold our peace, that agitation is un-

wise, etc. What wretched hypocrisy! What abject servitude! If anything were needed to demonstrate the domination of capitalism over manhood and the demoralization which it is working in our political life, this cowardly attitude furnishes it. The same miserable plea would have given our forefathers ten-fold more reason to tamely submit to the yoke of foreign rule. The injustice against which the New England patriots took up arms was a mere bagatelle compared with the levy made upon our entire substance by the monopolies of today.

"Where would be our free opinion,
Where the right to speak at all,
If our sires, like us distrustful,
Had been deaf to duty's call,
And concealed the thoughts within them,—
Lying down for fear to fall?"

Nevertheless the remedy is not to be found in a return to the economic conditions of the past, even if that were possible. Competition has been left forever behind. It proved too costly to continue when once the benefits of combination were discovered. The trust is not wholly evil. It is a labor saving invention, and will remain. But it must be made to serve the people, not to crush them. So long as its power is wielded for private gain it will continue to plunder the people. No amount of "regulation" at the hands of politicians who tell us to "let well enough alone" and who thrive on the patronage of the trust will avail. No anti-trust law can be devised to over-match the selfish cunning of the money power so long as it retains the machinery of civilization as its private property. Our economic salvation clearly lies in the collective ownership of the means of production and distribution. Socialism is the solution of the trust problem. It is scientific; it is right; it is inevitable; and the sooner it comes the better for the nation. The duty of the hour is to work and vote for the Co-operative Commonwealth.

BOOKS WORTH READING

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

Women and Economics.—By CHARLOTTE PERKINS STETSON GILMAN. Boston: Small, Maynard & Co., Publishers. Price, \$1.25. For sale by The Vanguard Press.



HE descriptive sub-title is "A Study of the Economic Relation Between Men and Women as a Factor in Social Evolution." This is a notable and valuable book in its bearing on the problems of modern society. If, as Harriet Martineau said, "*to sew* has come to be considered a feminine verb, and *to write* a masculine one," the reading public should congratulate itself that Mrs. Stetson Gilman ignored the traditional grammar, and allowed her needle to stick idly in its cushion, while she wielded the pen. The axis of thought in the book is the economic dependence of women and the combination of the economic relation with the sex-relation. This phenomenon is peculiar to the human family. In no other animal species does it obtain. Everywhere else in nature, until mankind is reached, the male and the female are practically independent in the activities by which subsistence is secured. But with us, "speaking collectively, men produce and distribute wealth; and women receive it at their hands." Women have toiled to be sure, but their labor has been regarded as a functional duty, and not as employment. Thus the woman's status even as a worker has not been that of self support; she has only received her living as a dependent upon the man. And the all-important point is that she obtains her living from man, not in compensation for

her industry, but because of her sex. This has tended to over-emphasize her sex-distinction, and to enhance the importance of her sex-attraction as the veritable means of livelihood, or at least the condition on which she is most likely to be maintained in comfort. This has modified the normal sex-tendency, common to all creatures, into "an abnormal sex-tendency, produced and maintained by the abnormal economic relation which makes one sex get its living from the other by the exercise of sex-functions." We have carried the case over into secondary distinctions, "differentiating our industries, our responsibilities, our very virtues, along sex lines."

There is another very curious and abnormal difference, in that the woman gets her living by getting a husband, whereas the man gets his wife by getting a living. Thus in one the economic necessity becomes a force falsely directed to the development of sex-attraction; in the other the sex-instinct acts as a false stimulus to economic activity. On both sides this is a vitiation of natural truth. On woman's side especially the resulting restrictions are an evil. She has been denied the use of her powers for production for practical economic results. Her part in the world has been to exercise the sex-function. Thus her path has been made very narrow and straight. And the world itself has suffered, inasmuch as it has left the racial functions undeveloped in woman, thus missing the service which she might have rendered in the broad human way.

How this intensification of sex-energy and exaggeration of sex-instinct has led to various abnormal developments; how it has warped the nature

of woman and, at the same time and not less, the nature of man; how it prevented the realization of a truly noble sex-life; how it has held back the appearance of that broad social spirit which fosters the higher development of humanity; how it has prevented the organization of an economic machinery in the interests of human needs rather than sexual ones; how it has precluded the collective and co-operative growth of man which might otherwise have been earlier possible; and how it has given origin to some of the most serious evils and vices of our history—all these subjects are ably presented and discussed in this remarkable volume. The book should be read by all the world. It would be a missionary undertaking worth the while to furnish the means to place it in every library in America and England, and especially to supply it to every teacher and student of modern economic. It challenges the new chivalry—the only true chivalry—of *justice* to womankind, and it points the way to a liberty which shall lead to life.

T. C. L.

Mind and Body—By ALVAN C. HALPHIDE, M. D. Chicago: Published by the author. Price \$1.50. For sale by The Vanguard Press.

This is an able work on hypnotism and suggestion applied in therapeutics and education. Dr. Halphide reviews the subject of hypnotism from its earliest records, tracing its evolution through the teachings of Mesmer, Braid, Charcot, etc., to the present day. The different schools of the past and present are compared, and the relation of hypnotism to therapeutics and education clearly stated. The relation of hypnotism and crime is also discussed. The chapters on suggestion are very interesting, dealing with the conscious and subconscious action of mind. Dr. Halphide believes in the hypnotic sleep. There

is a division of opinion on this subject, the majority of hypnotists believing that hypnosis is a form of sleep, while others do not consider the condition allied to sleep in anything but appearance. The doctor advocates the efficacy of suggestion during natural sleep for educational and therapeutic purposes and fairly points out the legitimate uses and the dangers of hypnotism.

The book is well written, lucid, scholarly, instructive and has already met with a flattering reception by the secular and medical press of the country. As stated by the *Journal of Suggestive Therapeutics*: "It is not too much to say that 'Mind and Body' is the best book dealing with this subject that has been printed for years, because of the author's determination to make plain to his readers how they are to proceed to secure their results, and why these results, may be expected to follow." The doctor is not a faddist in any sense, but a conscientious and progressive physician who makes much use of suggestive hypnotism in his practice and has obtained many remarkable results through its agency.

LITERARY NOTES

THE SOCIALIST, Seattle, Wash., is among the best of our exchanges. It is a cartoon weekly, wide-awake, up-to-date, and is doing splendid work for the cause.

COMMON SENSE is the name of the latest New Thought journal and judging from the initial number it will prove a valuable addition to the ranks. The editor, Eugene Del Mar is one of the ablest of the New Thought teachers, sane, clear, helpful. Send for a sample copy. Box 1364, Denver, Colo.

Rev. J. Stitt Wilson of The Social Crusader (which is discontinued) joins forces with Edgar Wallace Conable and will hereafter edit a department in THE PATH-FINDER on Socialism and Life. Success to the combina-

tion. It is a strong one. Address Roswell, Colo.

The 1903 issue of Ira R. Hicks Almanac is out and is in greater demand than ever. Prof. Hicks is well known through this publication and his journal WORD AND WORKS. Price of Almanac, postpaid, 30c; with WORD AND WORKS for one year, \$1 00. Address, 2201 Locust St., St. Louis, Mo.

THE HIGHER THOUGHT, published at Kalamazoo, Mich., will, in its January issue, give a complete review of the recent position taken by the Christian Science church in withdrawing its healing practice from a certain class of diseases. Every one interested should send for a copy of this issue. Price 5 cents.

THE ARENA continues to hold its place as the foremost review of progressive thought. No thinker can afford to be without it. The December number opens with a timely discussion of Private Property and public rights, by Edwin Maxey, LL. D., followed by One Aspect of Continental Expansion, by Jacob W. Richardson. The Anglo-Saxon and the African is the title of an article by one of the most enlightened Negroes in America—Prof. Kelley Miller, of Howard University; this article will be read with interest. The entire number is good. 25 cents per copy. Alliance Publishing Company, 569 Fifth Avenue, New York City.

EDITORIAL NOTES

(Continued from p. 19)

"The land of the noonday night" in the very heart of America has today its tragedies more pitiful than those of the worst days of negro slavery. The facts being brought to light by the anthracite Arbitration Commission are shocking in the extreme. Little wonder that the Commissioners have been deeply affected by the recital of suffering and wrong endured, and that at times tears filled the eyes of members of the court. It seems almost incredible that such atrocious cruelties and rascally robberies should be practiced in a civilized country, by professedly respectable and "Christian" men, as have been clearly proven against the mine operators. Is there any crime in the decalogue which they would not commit to

satisfy their inhuman greed? Yet these fellows who violate their agreements, who plunder their workmen by extortionate prices and thus keep them a whole life-time in their debt, and when crippled or too old to serve them longer turn them out to die, who turn a deaf ear to the united appeal of those who produce their wealth for scant measure of justice and who seek to bribe hungry men to betray their comrades,—these are the fellows who prate about anarchy, who talk of "divine rights" and who call for militia to enforce their devilry. How long, O Lord, how long? How long, O men of America, how long will ye tolerate such infamy and brutality? It is high time to wrest this power from the hands of these impious monsters, to give back to the people their own, and free the slaves of industrial tyranny. Socialism alone can do it, and Socialism will do it. God speed the day!

Good Things in Store for Readers of The Vanguard

OUR JANUARY NUMBER

will be full of interest. Strong articles by able writers on vital topics are promised. Leading features will be: Learning to Love, by Rev. Benjamin Fay Mills; The Dangers of the Higher Criticism, by Prof. Charles W. Pearson; Mental Wealth, by Eugene Del Mar; Doctors and Christian Science, by Samuel T. Carter; The Essence of Reform, by F. Emory Lyon, Ph. D.; First Lessons in American Socialism, by Prof. C. E. Persinger, of the University of Nebraska, a series of articles, commencing with "American Socialism Defined." This series will be of great value to beginners in the study of Socialism and will also aid those already enlisted in the cause to a clearer understanding of its fundamentals.

The editor has been urged to devote more space to the discussion of matters at his own hand. Beginning with the January issue the department "With the Editor," will therefore occupy five pages instead of three.

A large number of advance subscriptions still remain unpaid. Will our friends please remit promptly and save us the trouble and expense of sending bills?

WHAT DO YOU THINK?



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It is plain that an upheaval is coming in the United States, the effects of which no man can in the least forecast, and the real ruling class seems to be as blind to the danger as stuffed owls in a glass case.—*London Standard.*

**

There will be no demand to export goods in order that manufactories may be kept in operation and their employees at work when the workers are paid enough to enable them to buy the goods they manufacture.—*Canadian Socialist.*

**

"The answer of Socialism to the capitalist is that society can do without him just as society now does without the slave owner or the feudal lord, both of which were formerly regarded as necessary to the well-being and even the very existence of society."—*Prof. Wm. Clarke.*

**

The subject of Socialism is not one to be ignored nor to be sneered out of discussion by the beneficiaries of the oligarchy of wealth. It is receiving the best thoughts of the best minds of the most enlightened nations of the earth.—*Seattle Daily Times.*

**

Did you ever notice with what daredevil bravery Democrats and Republicans rush up to the very windows of the postoffice and call for the mail? Seemingly, they fail to realize that it is one of the most intensely Socialistic institutions on earth. Wonder why these fellows who are so afraid of Socialism will do this? They ought to know that it is dangerous.—*Living Issues.*

The trusts are teaching us inevitably that competition is antiquated; that organization is the basis of industry. They are teaching us that it is feasible and necessary for the nation to take possession of and manage its own properties, industrial as well as others.—*Chicago American.*

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What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope.
It is the brain and eye to see,
One God and one humanity.

What care I for caste or creed?
It is the deed, it is the deed;
What for class and what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe;
Who is high, who is low?
Mountain, valley, sky and sea,
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 Upon their paths were sent,
 The loftiest-browed of the angels was named
 The Angel of Discontent.

AND he dwelt with man in the caves of the hills,
 Where the crested serpent stings,
 And the tiger tears and the she-wolf howls,
 And he told of better things.

AND he led man forth to the towered town,
 And forth to the fields of corn;
 And he told of the ampler work ahead
 For which his race was born.

AND he whispers to men of those hills he sees
 In the blush of the golden west;
 And they look to the light of his lifted eye
 And they hate the name of rest.

IN the light of that eye doth the slave behold
 A hope that is high and brave,
 And the madness of war comes into his blood
 For he knows himself a slave.

THE serfs of wrong in the light of that eye
 March on with victorious songs;
 For the strength of the right comes into their hearts
 When they behold their wrongs.

TIS by the light of that lifted eye
 That error's mists are rent--
 A guide to the table-land of Truth
 Is the Angel of Discontent.

AND still he looks with his lifted eye,
 And his glance is far away,
 On a light that shines on the glimmering hills
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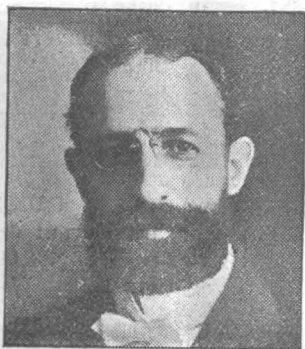
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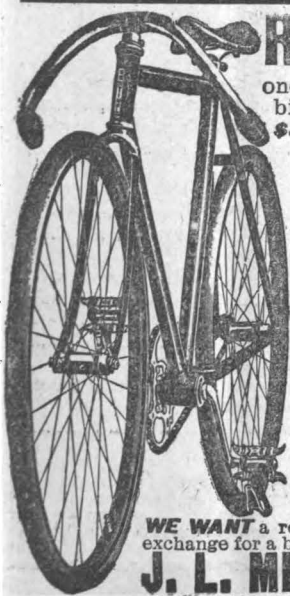
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