"Two Thousand per Year and a Six-hour Day" is What Socialism Offers You for Your Vote

559,126

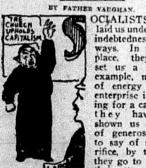
Deal to Reason.

"Nor can the Christianity of Christ alone solve the question. It is not merely a moral and religious question, but an economic and political one as well, and one that demands positive action by civil authority."

Every man has a right to that which will enable him and those dependent on him to live comfortably. If he can't get it by bargain, and he and his family face starvation, he has a right to take it by force.

States the Catholic's

"Case Against Socialism" land to America as special representative of the pope at Rome to this country. Anxious to know only the truth, the Appeal tendered Father Vaughan the first page of carning classes—their cold and hunger carning classes classes carning classes classes classes car this issue to present his case, space that would readily sell to advertisers for twenty-five thousand dollars, guaranteeing him an audience of a million or more. Father Vaughan failed to take advantage of this offer production. We must proceed calmly and surely in judgment, and before pass-Why, do we not know. Whether he ent with the Socialist presentation of Socialism can only be surmised. But the Appeal has demonstrated that it is willing that the other side be heard even if Father Vaughan has not. Father Vaughan preached six sermons against Socialism in New York city. In the absence of a specailly written article from him the Appeal prints copious extracts from the Rew York Times. On another page an answer to Father Vaughan is given. In addition various charges that have been made against Socialism by other been made against Socialism by other prominent Catholics are printed, and answered, the objections to Socialism months Socialism has been bitterly attacked, accused of being everything vile, by thousands of priests and lecturers and pamphleteers all over the country. In answering the obections urged here the Appeal replies to them all, for many of them are a Christian. I condemn Socialism becountry. In answering the obections ist character who have not the stamina to present, as the Appeal does, the other side of the case with their gross misrepresentations, it does not atmosphere, and force the enemies of Socialism to fairer and more manly methods. They will be forced to stop mud slinging and to seek to do something for the worker. The something for the worker. The



ing for a cause, but they have also shown us a spirit of generosity, not to say of self-sacrifice, by the way they go to work in their attempt to esproblematical future and a very uncer-

great and valuable work in calling our attention to some of the social evils of the day. In fact reading the history of Socialism is almost like reading the history of the quest for the Philoso-pher's Stone which was to transmute all metals into gold. The object sought

dens weighing down and hurting the workingman, I must now part company with them; I can no longer call them

CONDEMN Socialism because it has stem the rising tide of Socialism in of our day are wrongs inherent in the

> and surely in judgment, and before pass-ing a verdict on a case involving such tremendous issues as does the one before us, we must first of all give a patient hearing to both sides of the case, bearing in mind that, while on the one hand Socialists saddle upon capital the entire responsibility and burden of all our present-day social wrongs, there are on the other hand, thousands of

> purpose, sound in judgment, students of history, well read in sociology, ripe scholars and earnest Christians, solicit-

covering more than a page. For cause, whether I consider it from the bound up with principles, postulates and consequences which by no legitimate mental processes can be made to fit in

former conferences, it is far more than

WOULD speak to you of the attitude mean that they are unanswered. We have advanced too far in the road toward tolerance and decency for these unfair accusations, unsupported by facts, to count; and this presentations of hard titude is hostile, and to prove that I take not the utterance of social reformers, of hangers on, nor of the activities of hostile, and to prove that I take not the utterance of social reformers, of hangers on, nor of the activities who do not not have to the social reformers. catholics alike to those who defend and those who attack of all denominations and beliefs, will clear the

Appeal will rejoice when they make this attempt knowing that, however they may start they must of necessity at length adopt the Socialist remedy.

BY FATHER VARGHAN.

The According to Bernstein, Marxianism According to Bernste oCLALISTS have laid us under a deep indebtedness in two ways. In the first place, they have set us a splendid example, not only of energy and of enterprise in work-ing for a cause, but to look upon revealed religion as a look upon

OF course I hold and have so stated in my sermons that Socialism is a matter of far deeper significance than a bare question of economics. It means far more than the promise of a far away Arcadia. A leading Socialist has declared Socialism to be not only the philosophy of human progress, but the theory of evolution as well. It is ethical as well as economic. The So-cialism held by millions today is that based on the materialist teachings of Marx and Engels.

I am not at all interested in Socialism

as a cold, abstract principle of political economy or as a promised, if distant, co-oberative commonwealth.

But I am intensely interested and have many times so stated in this living, moving, modern Socialism with

all metals into gold. The object sought for in both cases is unattainable. You can no more revolutionize human uature than you can turn iron into gold. Yet the search in both cases has resulted in a number of by-products not without their use. Alchemy gave all impetus to modern chemistry, and has not Socialism given incentive to social simple to modern chemistry, and has not Socialism given incentive to social science to which many. Socialists have contributed valuable service?

Righteous indignation at injustice and strenuous endeavor to right it spring apontaneous from human nature whereever it is found unspoiled, and I am one who firmly believes that the spirit to make what is all wrong all right.

And publicly. I wish to express my indebtedness to the Socialist press for reporting my remarks so fairly and so fully.

But after paying my debt of praise to Socialists for having arrested and fixed the attention of lawmakers, canitalists, philanthropists and where on the form in the kands of the few. But the first the constitution of within the kands of the few. But the spirit to make what is all wrong all reserved to social states that the spirit of make what is all wrong all right.

But after paying my debt of praise to Socialists for having arrested and fixed the attention of lawmakers, canitalists, philanthropists and where on the first of the first of the principles of contributions and principles and where an all the first of the principles of Christian that its promise that the spirit of make what is all wrong all right.

But after paying my debt of praise to Socialists for having arrested and fixed the attention of lawmakers, canitalists, philanthropists and where on the first original transportation. The latter is of the principles of Christian that the spirit of the principles of Christian that the spirit of make what is all wrong all right.

But I am intensely intended and server to do during my own of the first origin to the children where he could not be able to employ laborate the children where th

HIS is not the doctrine of the Appeal to Reason, nor of the Socialist party. It is a statement taken from the address de
line Appeal to Reason, nor of the Socialist party. It is a statement taken from the address delessed the autocrat for whom we have no use today, the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address delessed the autocrat who has to must let me add. It is a weard of the statement taken from the address deless deleters and the statement taken from the address deless deleters and the statement taken from the address deless deleters and the statement taken from the address deless deleters and the statement taken from the address deless deleters and the statement taken from the address deless deleters and the statement taken from the address deless deleters deleters and the statement taken from the address delet livered by Father Vaughan in St. Patrick's Cathedral, New York City, as reported by the New York papers. The Appeal assumes no responsibility as to the reliability of the quotation. It has not been denied by Father Vaughan, and we have therefore every reason to believe that he is correctly quoted. This doctrine dark times when the is the reasoning of the thief who robs at night. But when the thief is caught, the law and the church do not consider his need as a justification for his act. The one condemns him to prison and the other to hell. The Socialist does not endorse Father Vaughan's philosophy of might. There is a better way to secure those things needful for our comfort. In this paper you will find discussed the pros and cons of Socialism by its opponents and by its advocates.

has been or is now alien to the pontiff. Read any impartial historian and you will always find that no matter what

Who is he, in what school has he been trained? What is his knowledge of hu

man nature, how long has he had such knowledge? What are his qualifications, where are his diplomas? What has he done for humanity?

He has had the assurance to assure the world that the cure-all for present social and industrial wrongs is the transfer to the committee of the c the transfer to the community of all the instruments of production and distribu-

tion of wealth.

That, he assures us, is the essence of Socialism. If it were, I would be the last person to have made Socialism the subject of my lenten sermons. If Social-ism were nothing but what it is repre-sented to be in the campaign books of the Catholic sociologist, but certainly not the Catholic preacher,

OUR Socialist Congressman Berenemy to stand against Socialism cause at the very beginning of the bet-tle we hold conflicting views as to the

No matter what they say or how much they deny. Socialism is a living, economic, political principle, but has its roots deep in a philosophy repudiated by every Christian man.

Socialism seeks to establish a state without God. It has no use for God. It ignores Him when it is not convenient

actually deny Him. We may be sure that our present-day struggles, our present-day evils, our present-day unrest and rivalry and class hatred, fight for bigger dividends and bigger wages and are in no small measure the outcome of an apostacy from God and a revolt against Christ and His Christianity.

What is the remedy to be? I claim is not to be and cannot be in Social-m. What we want on both sides of the Atlantic is a trained and highly ceveloped social conscience. We must

Nor can the Christianity of Christ alone solve the question. It is not merely a moral and religious question that we face, but an economic and political one as well, and one that demands positive action by civil authority.

the field. One is the supreme pontifi, the other is the Socialist philosopher. The pontiff, unlike the Socialist, has lived in close intimate contact with humanity for 2,000 years. He surely knows something of the character and temperament of the patient. He has been on terms of intimacy with both rich and poor, high and low, learned and unlettered.

The pontiff, unlike the Socialist, has lived in close intimate contact with the state is some god, or, at the very tural collectivism. In the s will always find that no matter what "We are the state?" That is what I the pontiffs privately they have always stood up for the rights of the people against the tyrannizing of kings and nobles.



is not for me to say, but I do say that many of you have come here to this land, this bright republic, that you might be freer where the state is less muddle-some and less meddlesome.

MY implacable quarrel with Social-ism is this, that in its recognized classics, in its propaganda, in its press and in its unguarded utterances it propounds and proclaims a gospel about wedlock and family life altogether subversive of the teaching of Christianity. No same man can give himself up to the study of Socialism without coming to the conclusion that taken as an ethical this and as an economic theory of life, it is committed to doctrines about mar-riage which it would seem must inevitably destroy the home and so undermine the state. Socialism is founded on a philosophy of life which makes the indissolubility of marriage ridiculous.

When you rise up and fight Socialism you are fighting to save the child and the families for the save make make makers.

today. I would Socialist classic."

premises, until Socialists shall have pub-licly renounmed the philosophy of life as formulated by the founders of their we have no alternative but to denounce

E need a more general distribu-tion of the fruits of toil. The poor are oppressed by the by These relations between luxury and poverty must be mended shortly or they will be ended roughly. There must either be distribution or revolution. No man has a right to oppress another man with a sweated wage. Every man has the right to that which

will enable him and those dependent on him to live comfortably. If he can't get it by bargain, and he and his family face startation, he has a right to take it by force. A more powerful right than bargaining is the natural law that gives every man the right to subsistence. This

equity.

There should be some profit-sharing plan between capital and labor and such equitable distribution can be brought

about only through the combined efforts of the church and state.

The gospel and the law must go hand in hand. Nothing can be done until we get God into the hearts of men. That is where the church and the Socialists differ. God has no place in the Socialist program of reform. The Socialist is satisfied to live without God if he can but live in a Socialist state.

REMEMBER, too that we all may have the use of property, but not the control. The man who possesses wealth is a steward, and God will exact an account of his stewardship. When this is recognized more generally we shall have passed many milestones on the road to the solution of the question between capital and labor.

And labor is fine. It is dignified. Have we not the picture of Christ standing knee-deep in the sweet-scented shavings with the perspiration on his brow?

This life is like a chess game. There must be upon the board pawns as well as bishops, knights as well as kings. The Catholic church sees these little distinctions knows that they must be, and she tions, knows that they must be, and she says to you, "Play the game! Play up!" But the Catholic church says to you that

the cathedrals dominated the landscape. the cathedrais dominated the landscape. They sneer and snarl at the Irish for their villages which, poor, many of them, at least have the church as their one fine building. God bless Ireland, I say, for giving a respectable home to God. For those who do not believe, any barn

plied the right to a living wage, and that to be impelled to accept less or go starve was to be made the victim of

rce and injustice.
This was the Supreme Pontiff's recd. But what of the Socialist philos-

THE church teaches men to do things with—herce individualism, iniquitous competition and colossal wealth of the few. Between the church and Socialism

ment of character, no doing good of one's own will. Man would be only a nerve center embodied in the Social-

We want no modern Samson in his blindnes to tear down their support. If the Socialist is true to his principles, there is nothing God can do for him. He wants no draft on the bank of heaven.

There is no doubt that the forces of free-thinking and infidelism are make ing progress. But man will never vol-untarily give his fellowman the rights which are his due unless he has God in his heart. If every Catholic will carry the gospel in one hand and the laws of his country in the other, Socialism will vanish like night before the day.

T is a Socialist doctrine that all evil comes from capital. Almost worse than capital in the opinion of Socialism, is the church, because they say it



upholds capital. Of course the church upholds capital. And why not? The church has had the experience of 2,000 Surely she has learned human

But the Catholic church says to you that after the game is over, all the pieces—pawns, bishops, kings, knights—all must go back into the same box.

A policy of grab—what else does this that we see and hear about us mean? This Milwaukee business: the street strikes, and the things stirring—shall I say astounding—my own country? Over there the people are saying: "All this is ours." and all politicians are bowing down and offering incense to the workingman has put them to the right about.

THEY—my separated brothers—will side of the capitalist in the existing struggle, and that from him labor can expect no sympathy. But it is not true. All history, read by the impartial

peace, rest and happiness; that we have ike a dream, and then, if we be worthy the rivalry of the brotherhood a rivalry of service in the interests of our com-mon Father in heaven, whose home and whose love shall be ours throughout the

all the homeless good houses this sum



that we face, but an eccical one as well, and or positive action by civ. Father Vaughan. That form, seeking to attend to the religious side. Let Father Vaughan and other churchmen see to that, and let the So-cialist do the work, admitted as neces-sary to be done, along political and eco-

and because his 500-page bo

THE Catholic worker, the devo THE Catholic worker, the devout Christian worker of any denomination, needs food, shelter and clothing the same as an atheist does and vice versa. Therefore, the interest of all is to work for an ending of exploitation. More wages is not all that is due you; you are entitled to ALL you produce. Socialists would aid you to secure this. If others would not, you have a right to ask why, and you owe it to yourself and your family to work politically with those who would aid you to secure all that is justly yours. that is justly yours.

Somenow nobody cared how the poor was housed until the Socialists, who



are said to be enemies of the home, took

Appeal's Reply to Father

a a something one in the spirit that poverty on both sides of the Al

while Father Vaughan has a remedy quite different from that of the Social-ists, he does not come with mere ac-cusation and insult, as some less learned

ism protest against the wrongs of mod-ern society, the fierce individualism, the iniquituous competition, the colossal iniquituous competition, the colossal wealth in the hands of the few."

ers and haters of God, can neither convince the thoughtful or lead to a better understanding between contending elements. I am glad therefore that, at the beginning of this discussion. Father Vaughan admits points of contact between Socialism and its severest critics.

The Appeal is going to meet Father Vaughan laif way. It will reply to him courteously, with assumption of his honesty and honor. We agree with him in esty and honor.



the time was coming when the Catholic church would be the great bulwark of the present order against Socialism. It rules the republican and democratic par-ties out of it. It is what Congressman meant when he as quoted by Vaughan, said the last and most powerful enemy to stand against Social-ism would be the church of Rome. That

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the Socialist propaganda when he says:
the present relations between luxury "Nor can the Christimity of Christ
coverty on both sides of the Aicannot go on much longer. They a moral and resigious question that we
called wended or roughly ended, face but on economic and political one
thave repeatedly warned the as well and one that demands positive
call talks that key are, after action by civic authority" He does not a test cap sales that hey are, after action by civic authority." He does not all but stewards of their wealth. I even criticise the economics of Socializate warned their with all the fervor I ism, for he says: "I am not at all increase that Almighty God wil one day demand an account of their stewards stract principle of political economy, or ship to their last farthing."

While Father Vaughan has a remedy white different from that of the Socialization. Commonwealth."

They who condemn Socialism in toto are reminded that this representative of the pope does nothing of the kind. It has never been authoritively stated that and less fair religionists do, but is willing to accord honesty of motive to
Socialists. He says:

"Both the Catholic church and Socialhas never been authoritively stated that
a man may not be a Socialist and Catholic too. They who insinuate that it
"Both the Catholic church and Socialhas are presuming on facts. Father has are presuming on facts. Father Vaughan is too wise to do it. It may safely be said that the Catholic church never will authoritively make any such wealth in the hands of the few."

This is the proper approach, if we really mean to accomplish anything for humanity. To shout at Socialists who are true to their marital relation and to men and women who at heart are profoundly religious, though many may not be dogmatic, that they are free lovers and haters of God, can neither convince the thoughtful or lead to a better the socialists who are true to their marital relation and to men and women who at heart are profoundly religious, though many may not be dogmatic, that they are free lovers and haters of God, can neither convince the thoughtful or lead to a better the socialists who are true to their marital relation and to take a stand on mere matters of factors, which this is, that would not admit of change; and it is folly to say the thoughtful or lead to a better the thoughtful or lead to a better the socialists who are true to their marital relation and to take a stand on mere matters of factors which this is, that would not always been extremely careful to not take a stand on mere matters of factors.

Vaughan and its seven excuses the methods of the Arreal that have been by others widely condemned, using slang at times and speaking in the language of the street. He says: "I like your American slang. It expresses the idea which one wishes to get across. Of course, I do not use it in London, but on this side of the water I always go to it when I want to put one over the plate."

Father Vaughan states very clearly we might believe on matters that do not touch the point at issue. Yet the afternation relative to the solution of the great problems now demanding attention all over the world when he says: "I like say he like other has a like when he says: " lives of thousands of the militant So-cialists of America as is the writer through letters received by the Appeal, to one who knows of the heroic loyalty to home of thousands of Socialists, and who reads in their letters a devotion that is sublime in faith and hope and love, the charges are preposterous.

Nevertheless, the Appeal is going to assume that Father Vaughan and others have gained their misconcept. have gained their misconception not through malice, but honestly, and will endeavor to trace the reasons for their views, showing how and why they must

> Father Vaughan manifests a spirit that resembles that which eminates from Socialists themselves. If you read Socialist letters as the writer does, you would see the resemblance. Father Vaughan says: "Since my earliest days I have studied the tales of the Knights of the Kound Table and I held up have of the Round Table, and I held up be-fore me in my boyhood, as my great ideal, that splendid knight, Sir Galahad, whose strength was as the strength of ten because his heart was pure. How wonderful, how beautiful a thing—a heart that is pure." The right aim, the pure heart, the high ideal, are beautiful. But while Father Vaughan moons impractically over the banished age of chivalry, the Socialist devises a practical method of ending the wrongs of this day. He, too, has an ideal, but it is not to destroy, as it was with Napoleon and even Sir Galahad; it is not to make others servants by reason of owning the means of life as it was with Cecil Rhodes; but to free the world, and make it a safe and happy place for women and children and the

I am led to believe that Father organize change, a at all did he really understand it. I know t is a strong statement relative to a man who along some lines is scholarly; but it is justified by his own utterances. He says: "I am not at all interested with Socialism as a cold, abstract principle of political economy, or as a promised, if distant, Co-operative Commonwealth." As Socialism is not and never has been anything else, except in the impropriation of its enquires this in

calists;" when Socialists not only have never suggested equal division, but on the contrary have repeatedly expressly denied that they stood for equal division. He declares "the ideal offered by Socialism is the state: Socialism would subordinate man to the state;" but Socialists actually demand industrial democracy which diffuses rather than cornect which desired actually demands in that the cornect man defended in the diffused rather than cornect which diffuses rat tel slavery before capitalism ripened to universal power

AM sure Father Vaughan does not

cal and industrial in nature, seeking very definite things. It may change in the future. The fact that a syndicalist move is already in existence shows the possibility of change, and also the grave danger of a change from peaceable po-

claimed the power to commit the Socialist movement to their views. It will not be difficult, in view of what is printed in this number, to establish that the many individual Catholics have bitterly attacked Socialism. But, as in the other case this cannot commit the of the proletaria to augment their con-test. The church was angered and re-torted in kind. This is the analysis of torted in kind. This is the analysis of the situation from an unprejudiced

But the criticism is arousing the church to action. A change in its attitude is already in progress. The general conference of the Methodist church eral conference of the Methodist church has gone on record as opposing child labor and the sweatshop and favoring the eight-hour day. The Unitarians have adopted a labor program that a score of years ago would have been thought very liberal. Father Vaughan in his address recognizes the justness of the criticism of the church when he implication was the house the recognization. by implication says it has not enforced the principles of the Christ, and calls for a change in its attitude so that it may in the future do so. Hear:
"It would be wise for Christian peo-

ple to organize a movement for the es-tablishment of the principles of Chris-tian justice and charity in both our social and industrial life."

If Christian people have been so dere-liet in their duty that they have hitherto neglected these things, then the Social-ist criticism of the church is fully jus-tified by Father Vaughan, and if that criticism has so aroused it that it is ready to do something, then the church owes much to Socialism, and has already identified itself with the awakening of the world that is behind the Socialist movement. That awakening will lead change, at least in degree.

THE criticism that individual Socialists have declared against organ-ized religion, and that some of them have argued in favor of free lust, erroniously called free love, is in part true; yet the presentation of the facts is often unfair and misleading. For example, Bebel is quoted as committing Socialism to his ideas as to the future the imagination of its enemies, this is equivalent to soying that Father Vaughan does not really oppose Soranginan does not really oppose Socialism.

That he misunderstands is evident from several utterances. He speaks of "the equal division suggested by Socialists;" when Socialists not only have never suggested equal division, but on the contrary have repeatedly expressly that the contrary have repeatedly expressly the socialism to them. Again, the communist Manifesto is quotient and declaring a change in the home will occur. A study of the document will disclose that it merely forecasts that which is now recognized as a condition. and be merry (as we be falsely reported as saying), for tomorrow we die "Suppose the words in paranthesis were countred Paul's meaning would be re-



Appeal to Reason, Girard, Kansas.

UT Father Vaughan, in common with practically all opponents of Socialism, misunderstands

decay parties to atherism.

The entire clamor is an appeal to prejudice, coming with some from a misunderstanding of what Socialism really is, and with others from the spirit that delights in assassination of reputation.

The fact that Socialism is industrial ponents of Socialism, misunders; and it on more important ground than a misinterpretation of some idea or aim. He fails to see the genesis of the movement. Assuming hat it is the outgrowth of agitation and the development of a philosophy, they fail to understand that it is the awakening—an expresion of an awakening people. It is conditions that it is the awakening—an expresion of an awakening people. It is conditions that the philosophy that has produced conditions. It is a world-wide effort of the toilers to escape exploitation. Being this, it is not going to be set aside by argument or palliatives, or be frightened by abuse that hurts so much less than does the burden of toil and poverty. Being this, it may even change its philosophy and form, as it has done in the past. Once it was utopian, working along co-operative and colony lines. Now it is political and industrial in nature, seeking very definite things. It may change in the future. The fact that a syndicalist. combat that charge themselves for many

generations. If you will consider the matter carefully, you will see the charge that the coming of Socialism—industrial democracy-means free love and irreligion I am going to make no denial that individual Socialists have attacked religion and the church As individuals they had the right; but they have never to commit the Socialist woman in America (something unligion and the church As individuals they had the right; but they have never not be), but it is also an insult to every socialist woman in America (something unligion and the church As individuals they had the right; but they have never not be), but it is also an insult to every socialist woman in America (something unlight woman

Christian premises, until Socialists shall have publicly renounced the philosophy of life as formulated by the founders of the cult. . . we have no alternative but to denounce Socialism from pulpit and platform." Inasmuch as Socialism is not a "cult" but a movement. pulpit and platform." Inasmuch as Socialism is not a "cult" but a movement, not a belief but an aroused working class, it follows that when the great body of Christians in America turn to it, it can not be, if it ever was, opposed to Christian ethics.

But Socialism is attacked as narrow and histories here were a strong and histories here in security at the second state.

But Socialism is attacked as narrow and bigoted because it permits atheists to vote and work for it. How about the narrowness and bigotry that would prohibit anyone from being a Socialist unless he was a Christian? Such a demand, made by critics of Socialism, led by Father Vaughan, would mean that the workers of the world were to forever remain slaves, unless the church ever remain slaves, unless the church chose to free them-that Socialism could not work in Japan and China and Mohammedan countries, for the emanci-pation of the toiler. The position is too narrow and doctrinairre for serious consideration in these days of world awakening; and in condemning the atheist for his belief in Socialism the religion-ist condemns himself.

The present attitude of many religionists relative to Socialism is that of a peeved child awakened from a sleep. They blame that which has awakened them, when they should praise it. They declare that Socialism will destroy the home and religion, and do not see that the present order is destroying the home. identified itself with the awakening of the world that is behind the Socialist movement. That awakening will lead it into still further changes that will yet bring it directly to the Socialist position. If the church can be revived and corresponding to the chu fair-minded admit all these things. Yet instead of being alarmed at what capi-talism is actually doing, these church-men, hardly awake yet, scream about what Socialism will do. The one is a fact; the other at best is only a sur-nuise. Yet the cry is not against an evil which is actual, but against an evil that is imagined. Socialists are warring against horrible conditions, and call, perhaps rudely if you choose to put it so, for all good people to come and help, and these very good people make a war upon words, blaming the one who shows them the evil and accusing him of doing it for evil purposes. It is ac-tion too childish, in view of the seriousness of the situation, for sensible men to consider in seriousness.

Reputable papers have abandoned the charges about Socialism destroying the home and undermining religion. The home and undermining religion. The more thoughtful preachers have done likewise. Even Father Vaughan handles the subject gingerly, compared to the wild work of cat's paws that are thrust into the foreground to advance these ligidates and talk of the greatest walk. landers and talk of the greatest awak-ning of the world as though it were a rivelous thing, utterly without reason or morals. Sonner or later everyone will have to treat his serious thing s serious thing il) have to treat riously; they will n its merits; they wil forced to acpt it at what it says of itself officially dust as something they imagine it to or as something some may wish it be. They who linger last in the frivoand childish carring plane will be by the tide and become but's of

ticule from all. You may say

the teriers is greater than the wisdom of any thinker, however wise and worthy he may be, it is broad enough to admit of the utmost toleration in speech and belief, and to welcome the sincere work of any who seek the freedom of the toller from exploitation. the toiler from exploitation.

FATHER VAUGHAN suggests work in the interest of social reform. He even hints at political m. Whatever Catholics may do, it will show a change in the attitude of the church, an awakening which it is not too much to credit to Socialism. In fact Father Vaughan does so credit it. The awakened church will do one of two things. If sincere, it will be compelled to study political economy, it will try to really do something for the worker. This will drive it nearer and nearer to the Socialist position, until it entirely reaches that position. The Catholic worker is not going to be con-tent with a mere raise of wages and better conditions, when he sees a possibil-ity of his full social product and full control of his own life ahead. If the Catholic church in its work of social reform will not give this, then its own constituency will leave the church for Socialism, which will give it. If the Catholic church should declare for an ending of the wages system and for the full social product to the worker, then will have abandoned its present position and have gone entirely to So-chalism. In either case we would win. But instead of doing this, the church

may enter politics and try to bolster up the capitalist system. Inasmuch as cap-italism is crumbling of its own weight, even now, just as standpatism is dying, this would be disastrous to the church even if it should win some offices. Periods of political activity on the part of the church have never been times of spiritual power. Besides, if the church openly enters politics in America, it will arouse the active opposition of the pro-testent religionists, who have for a long ime been quiescent, and, instead of hav Socialism, it will drive protestents to in Socialism, it will drive protestents to Socialism. A religious war, on the political field, one of the bitterest things in bistory may follow. There are evithe Catholic church and Socialism prohistory, may follow. There are evidences even now of a shifting of afters toward that outcome. The Arciety, the fierce individualism, the initial toward that outcome. The Arciety, the fierce individualism, the initial toward that outcome. PEAT hopes it may not come, since it quitous competition, the colossal would do more to distract attention from the work of freeing the world of ex-PEA" ploitation than anything else could do. The church will not win by such tac-tics. History proves it. In many countries in Europe, where it was in power, it entered politics, and has been beaten as a political party, always losing in the end. It has never failed to lose where it was supreme, how will it win in America where it never has been su-

ET us consider the remedies suggested by Father Vaughan and see wherein they will suggest and compel further changes in the attitude of who now oppose Socialism. quote:

"The church upholds capital. She has learned that we can have nothing with-out both capital and labor."

"the pope is not on the side of capitalism," It antagonizes thousands of thousands of things, even of Catholic workers, and leads them to throw their influence toward changing the attitude of the church in this respect. It is also a de-nial of historical facts. Feudalism knew nothing of capitalism as we understand it today, neither did ... system of chattel slavery; and it is evident that if the manity?"

What has he done for humanity?" it today, neither and tel slavery; and it is evident that it the whole people owned the machinery of production and distribution collectively, we are told, has "lived in close contact with the worker for two thousand wears," the Socialist may say he has the worker for six thousand years. production and distribution collectively, private capital would become obsolete. These things being so, a further development of society will make the position of Father Vaughan untenable, and his of Father Vaughan untenable, and his successors will modify those views to meet the needs of growing political vites you to add your experience to his.

economy.
Again, Father Vaughan says: "There is a dictate of nature more imperious than gain between man and man; that remuneration for work must be sufficient to support the wage earner in de-cent comfort; that the right to live implies the right to a living wage, and that to be compelled to accept less or to go and starve was to make workers

ND why should not Catholics join

most for religion when he opposes such citizen t a union; and the only opposition that can justly be urged as coming from So-interest. cialism toward the church comes, not to religion itself, but to an effort of the



Appeal's Reply to Father

Vaughan's Attack on Socialism

It has been fully proven that he was nothing to do with religion. Father Vaughan himself says reignon is not recommendate to the point of anger, has done a service to humanity and to real resignon that could not have each of the importance of the some the work Socialism and any of practically every Socialism. Because of practically every Socialism and any of the importance of the impo

SAYS Father Vaughan: "Nothing can be done until we get God into the hearts of men." After two thousand years less than a third of the people accepted Christ, hence, we sup-are without God or hope in the d." If we must wait until all are world.' converted before there is any chance of ending the robbery of the worker, the prospect is discouraging indeed, And is there any assurance that a man who has "God in his heart" will be free from want? Is he necessarily so now! The prospect from a purely bread and butter standpoint is not as great as that held out by the Socialists, that, by uniting exploitation, poverty and war may be entirely ended within our lifetime. The only question is, will you refuse to take freedom until or unless you can force religion on all the world?

force religion on all the world?

There is something childishly innocent in Father Vaughan's statement that "there is even now more than equality of opportunity." It never seemed to occur to him that "more than equality" could not be equality! That there is decidedly "more than equality" appears from the father himself when he says: "One-third go under, one-third survive and one-third only get into the swim." Socialism accepts this arraignment of the capitalist system, and says it is sufficient to condemn it to everlasting hell.

ficient to condemn it to everlasting Father Vaughan's remedy lies framer Vaughan's remedy lies no further than the wages system, and it is evident that no man will hire another unless he can make a profit off his labor. Therefore, while Father Vaughan offers higher wages and a charge the state of the sta offers higher wages and a chance to make a decent living, Socialism is able to offer him his full product and to end the full exploitation of the employer, while treeing him from the need of seeking employment for another. This is so employment for another. This is so much better than Father Vaughan can offer that Catholic workers will continue to ask him why they shouldn't have all they produce and why he stands for the immorality of laying a tribute of any kind on a majority of the Catholics of the world-for the benefit of the

in the hands of the few. But there is a gulf as wide as infinity between the two as to remedies." That gulf, however, is narrowing. The Catholics are building toward the Socialists. They will find that the ideas of a correct division of the products of labor can never be settled on the basis of the worker dividing them with anyone else. So soon as he secures a raise in wages, the workingsecures a raise in wages, the working-man—the Catholic workingman—will demand more. There is no stopping place for him short of Socialism. And he will come to it without reference to religion; because religion has nothing to do with it one way or another. Moreover, the Catholic workingman is going to demand, some time in the near future, why his leaders in the church stood in favor of him dividing his prod-uct with the capitalist at all. He can't escape the issue if he would.

out both capital and labor.

This is not only a declaration that the church in this contest takes the side of capital, but a denial of his claim that the capital, but a denial of capital.

ATHER VAUGHAN points out the difference between Socialism and the remedy of the heirarchy of the laboratory.

of church in the words: lived in close, intimate contact with thousands for two thousand years. The Socialist philosopher—who is he, and in what school was he trained? What is his knowledge of human nature? What

He has, according to Father Vaughan's own words, aroused the world to a hope of ending exploitation as it was never aroused before. He has eaused the church to consider the establishment of justice in the earth. He has revolutionized political economy, and is today influencing the education of all

cent comfort; that the right to live implies the right to a living wage, and that to be compelled to accept less or to go and starve was to make workers the victims of force and injustice."

Again, Father Vaughan says: "There should be some profit-sharing plan between capital and labor, and such equitable distribution can be brought about only through the combined efforts of the church and state."

The question is, why should labor share any of its products with capital, when by collectively owning things it can avoid it? And how much of your product has the other fellow a right to? This proposition is a divide-up system that the Socialist will never sanction. Neither will the American consent to a union of church and state. He does the most for religion when he opposes such a union; and the only opposition that can justly be urged as coming from Socialism. Socialism is found in events of the control of the Consider. Socialism is found in ev-

cialism toward the church comes, not to religion itself, but to an effort of the church to prostitute religion to political power, and its failure to stand squarely against the robberg of the worker through the profit system.

Father Vaughan continues: "Every man has the right to that which will enable him and those dependent on him to live comfortably. If he can't get it by bargain and his family face starvathing they didn't want to do. It could not, if it desired compel you to give up your religion or refuse to live with your wife till "death did you part."

BAKERY

BAKERY I am sure Father Vaughan does not understand Socialism, assuming he is sincere in opposing it, else he would not have declared: "Socialism seeks to establish a state without God. It has not convenient to actually deny him." Socialism has made no such declared in the contrary it has On the contrary it has On the contrary it has explicitly declared that it is a po-woman who was not his wife; recently in the contrary with the socialism of the contrasts with the Socialism declaration. The Socialism is an architecture of the contracts with the Socialism declaration and threatens to hear with a contracts with the Socialism declaration. The Socialism declaration is a seen of the contract of the contr



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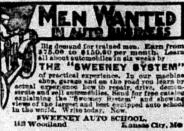
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of our work takes advantage of our poverty to lead us astray. Sometimes, oh, Lord, it is hard. Hunger and cold are terrible things, and they make us weak. We want to do right. Help us to be strong. "Oh, God, we have appealed to the "Observations of our system, and the only movement that has dared to say that every man possessing strong arms and cold in the conditions that created this hopeless, homeless outcast of our system, and the only movement that has dared to say that every man possessing strong arms and 00.00 A Catholic Champion's

the heresy. It is an-nounced that he was representative ;

cialist speaker who had the courage to lawyer, bank president or owner of face him on the platform. The Spring-field Socialists wrote to the Appeal.

The economic interpretation of history asking for a speaker as they had accepted the challenge issued by the Knights of Columbus. Comrade A. M. Simons was detailed for the job. He reached Springfield on the afternoon stein refused pointblank to divide time

FALSE STATEMENTS



It was a cowardly and disgraceful back-down on Gold-stein's part and caused many of his erstwhile followers to desert. During erstwhile followers to the course of his remarks. G Goldstein o Reason is run by a gang of rogues." Simons was on his feet in an instant and in a voice that was easily heard all over the audience room shot this question at the now thoroughly discredited Goldstein: "Will you sign that state-Goldstein: "Will you sign that state-ment so that you may be reached by civil and criminal libel suits?" David wilted. He refused to sign the verbal statement he had just made to this Springfield audience. Disgust was plainly seen on the faces of many of those who had come to applaud this attack on So-icalium. Perhase the screen let of folhad come to applaud this attack on So-eialism. Perhaps the sorest lot of fel-lows you ever met were the men who had backed this renegade Socialist. Many of these men were Irish and the Irish, you know, love a fair fight. The sickening spectacle of their champion eating his own words before the audi-ence composed of men and women each of whom had naid "two-bit" to witness of whom had paid "two-bits" to witness
the performance, was humiliating indeed. The following night the S-cialists
held a rousing meeting in Springfield
at which time Simons replied in a dignified, but at the same time convincing and
scathing, manner to Goldstein's specious
arguments. As a result of the Goldstein fiasco the Socialist movement in
Springfield received an impetus that will
result in lasting good. Wherever this of whom had paid "two-bits" to witness result in lasting good. Wherever this man Goldstein is scheduled to speak. Socialists should circulate this particular edition of the APPEAL TO REASON. The following is a report of Simon's reply to Goldstein:

The opening sentence of David Goldstein's speech was an explanation of why he had dodged a debate after having issued a bombastic challenge to the speech working about that. He dodged the question of laying issued a bodged the question of class members of that church who are

rrom that time on his entire tank consisted of a turning and twisting of quotations and 4ruths and half truths. The Catholic church is the very last institution that can afford to make an attack upon an opponent through the mouth of a renegade. Here on the table herida me is a vile of books all of beside me is a pile of books, all of them written by "reformed priests," and others who have eft the Catholic church, from cover to cover with quotations that tore away from these girls every from Catholic authorities almost identical in character with those contained in Coldstein's book. Do not fear that I speak to their fellow workers, to talk an going to read from them. I have no upon the streets, to go into the homes. Goldstein's book. Do not fear that I am going to read from them. I have no desire to impose this sort of filth upon any audience, but those who wrote them

who was a member of the Socialist La-bos party at the same time as was Goldbos party at the same time as was Goldbos party at the was financial secretary of the division of the Socialist Labor party to which Goldstein and Martha Moore Avery belonged and he testifies that while they were officials of the local organization of the old Socialist Labor ganization of the old Socialist Labor party an examination was made of their new your children, humbly because of the seech you to grant that we may receive country from its foundation have been party an examination was made of their new your children, humbly because the seech you to grant that we may receive country from its foundation have been party and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties and the seech you to grant that we may receive in the hands of the political parties. while they were conclus of the fold Socialist Labor againstation of the old Socialist Labor and the control of the control from the control of the contro

AVID GOLDSTEIN that Socialism was based on the ecoone of the chief nomic interpretation of history. That okesmen in the was almost the only truthful statement usade of the of- he made. When he came to describe ficers of the Catholic what that mean, he twisted and turned

church against So-claism. He is be-ing paraded over the country as the one man who can that mean he twisted and turned church against So-ing paraded over the not fail to understand it. If you are in-toduced to a stranger your first ques-turn concerning him is what does he do successfully combat for a living. When you know that fact you know a great number of things about him. You can tell something of formerly a Socialist the kind of a house he lives in the com-and he challenges panions he keeps, the education he has panions he keeps, the education he has had and the way in which he looks at life. There will be exceptions to the Socialist to meet life. There will be exceptions to the him in debate. The Knights of Columbus arranged a meeting for him at Springfield. Mo., and then caused a ferent kind of house, reading different sweeping challenge to be printed that kinds of books, enjoying different pleasthe valiant David would meet any Socialist speaker who had the converted to the strength of the converted to the

The economic interpretation of history and points out that if a body of people get their living by hunting and fishing they will have a different sort of social institutions than a society that gets its the Goldstein meeting was to be held living by running factories, mills, mines He was promptly on hand but Gold- and department stores.

That is the fundamental thing in the economic interpretation of history. Whether it is contrary to Catholic theology of not I, of course, am not competent to say. I might inform you, however, that the Rev. J. A. Dewe, in his work on the "History of Economics," a work that is published by the largest Catholic publishing house in America, and has the "imprimatur" of Cardinal Farley and the "Nihil Obstat" sources to assist the helpess girls in their fight. In fact, it is only common sense applied on a broad scale, and it is true that it is the basis of Socialism.

But, says Goldstein, "all prominent Socialists are atheists," and he shouted

When the miners of Butte, Mont, wished to choose a man to head the Socialist ticket in their battle with the cop-

wished to choose a man to head the socialist ticket in their battle with the copper trust, they selected Lgwis J. Duncan, another minister.

On the Atlantic side of the continent when the workers of the General Electric and of the other industries of Schenectady, N. Y., chose a man to head the Socialist ticket of that city, and elected him to the mayoralty, they selected George R. Lunn, a minister, who continues to preach each Sunday to the largest congregation in that city. It would be easy to go on and name a dozen other ministers occupying prominent positions in the Socialist party, and I sav again if I loved that church, and its religion, I would raise a protest that would make itself heard from one end of the country to the other against tie attempt of the Goldsteins to use it as a policeman's club with which to drive the workers back to slavery.

Ah! But he told you that Socialism was against the family. He told you that it stood for free love and every form of debauchery. He held up two books before you, Bebel's "Woman" and Engel's "Origin of the Family" and shook them at you for a half hour. I have these same books here. He read you quotations, nearly all of which were taken from one page of Bebel's work.

ligion that Goldstein is fighting us, it he did not have the honesty to tell you is because he would seek to use religion that in the translator's introduction the as a shield with which to protect the exploit ploiters of the working class, and if I were a Catholic and if I loved that church, if I looked up to it as you look up to it, to whom it has stood close throughout a life time, then I would say to Coldstein and his crowd you half. class members of that church who are fighting for a chance to live

the burying of a red baby that had died in convulsions, meaning the Socialist party. If a party is dead that increased its vote 30 per cent and wiped out both the republican and democratic parties, than I can assure Mr. Goldstein that there is going to be a resurrection.

From the events of today. In the city of Kalamazoo, Mich., a body of girls are employed in a great corset factory. These girls have received wages from \$3 to \$6 a week. They are under the continuation of bruttal, fustful foremen to whose that there is going to be a resurrection.

From that time on the city of Kalamazoo, Mich., a body of girls are employed in a great corset factory. These girls have received wages from \$3 to \$6 a week. They are under the continuation of demands economic necessity forced them to yield. So terrible was this condition that seventeen of these girls filed affidaves concerning the outrageous treatment which they were forced to endure. A short time ago these girls went out on strike. The president of their union came from Chicago to assist them. Her name was Josephine Casey, and that name tells you her nationality and it name tells you her nationality and it suggests her religion, and I can assure you that the suggestion is correct. She found that an injunction had been issued

desire to impose this sort of filth upon any audience, but those who wrote them are at least as reliable as Goldstein.

He told you why he left the Socialist party. It made a very nice story. I have here a letter from Morris Kaplan, who was a member of the Socialist Labor party at the same time as was Goldstein. He was financial secretary of the division of the Socialist Labor party to which Goldstein and Martha Moore Avery belonged and he testifies that

In despair, she turned to the one agency that she had been taught by her church could never fail her, For three long weeks she gathered around her the long weeks she gathered around

Appeal to Reason, Girard, Kansas.

on, God, we have appealed to the public, we have appealed to the public, we have appealed to the press. But if all these fail us in our need we know that you will not fail us. "Grant that we may w: and that the union may at we may not need to Lord, deliver us from to

"We ask this, Lord, for the sake of the little children, helpless and suffer-ing; for the girls who may some day be mothers of children, and for those be mothers of children, and for those girls who dislike sin, but are forced into

For

David Gold-Militia o

great and

it through poverty.

"Oh, Christ, who dide die on the cross, we will try to as you to forgive those who would crush us, for, per-"All this we ask in the name of the owly Carpenter's Son.

Get this picture before three long weeks this bargirls, fell upon their known s each day protect their nd prayed for a chance to maintain their beasts that preyed upon t

Where, I ask you, dur when these daughters of were pleading for what them than life, where wa stein, and where was powerful Catholic church dren to protect them from

Finally, when prayer brought no re-

her sister workers to star with her in this battle. This was viciating the insocialists are all and dared us to deny it. Well, when the Socialists of Berkeley, Cal. to the story. Although she had always chose a man to be elected mayor of that city and placed him in office, they took J. Stitt Wilson, a minister who still preaches regularly every Sunday while attending to his mayoralty duties through the week.

When the miners of Butte, Mont, wished to choose a man to head the Sowished to choose a man to head the Sowished to choose a man to head the Socialist party, and I say again if I Here comes the moral Socialist party, and I sav again if I were a member of that church, and if I loved that church, and is religion, I would raise a protest that would make itself heard from one end of the coun-

taken from one page of Bebel's work He did not have the honesty to tell you

been before.

There is only one or two of the page: in the other book which express senti-ments of the same kind, and with these the overwhelming majority of the Social ists disagree, but it was not because of these two pages that Goldstein raved at these books, it is because of the several hundred pages in these books that tell the story of the horrible abuses that woman has been compelled to suffer, of the forces that have disrupted the family through the ages, and because these books dared to tell how at times the hierarchy of the Catholic church has played its part in this disruption of the family. But he tells us that they are family. Bu foul books.

foul books.

I hold another book here in my hand. It has just come from the press. It is entitled "A New Conscience and an Ancient Evil," and is written by Jane Addams. As a judge of purity in the family, of decency in society, of everything that is good and pure, I believe any person would prefer Jane Addams judgment to that of David Goldstein. Concerning the Socialist movement and of Bebel's book she says

"The world-wide organization and ac-tive propaganda of International So-cialism . . . has always included the abolition of this ancient evil - prostitu-

ery man possessing strong arms and skilled brains shall have an opportunity to use these, shall have access to the materials from which he can carve himself a home, and build a nest for himself

ry so often. and loved ones is the Socialist party.

In the homes of this country are son In the homes of this country are some 300,000 hired girls. On the farms of this country are some 2,000,000 hired men. For both of these a home is im-possible. From the first of these, the domestic servants of the class that is defended by those pretended lovers of the home, is recruited more than one-half of the white slaves of our great Until some voice is raised by whom my opponent represents against this system, then let him be silent in his pose as a detender of the

Running far back of the days when the Popes at Avignon drew a part their support from the houses of fame, on down to our present time the most terrible blotch upon our has been the annual tribute maidens. Against that evil when and where did the forces represented by the Catholic church and the capitalists it is rallying to support ever offer an effec-

The Socialist party alone comes for ward declaring that this thing must cease, and declaring that it will cease by placing woman forever beyond the economic necessity that drives her to

at claims to all its chil-vil? Where this last refuge The one idea that has always clustered around the word home, that has made it a word with which to conjure in ora-tory, to point the moral of a tale, to touch the emotions in a song, has been the idea of permanence. It is the "old home" that is painted and sung and loved and cherished in the traditions of the race This home, the love of which has its roots far back even in the animal is a home as a center for the that prolonged infancy which through ohn Fiske tells us is responsible for

the superiority of the man to the brute.

A home which is ever on the wing is not a home. According to the report of the United States bureau of labor per cent of the working class of the United States rent their homes. For these 81 per cent the home has already

been destroyed, broken up. The very nature of America's popu-lation is a powerful tribute to the damning destruction of the home by present ciety. It has been settled by the out-st, homeless ones of Europe, driven out of the homes that their labor has created, out of the civilization, their toil had made possible, by the very system that Socialism attacks and that Goldstein defends.

And here is a striking thing: If the

Catholic church is such a lover of the home, such a friend of the working class, why is it that it is from just those nations where Catholicism reigns unchecked that the workers are fleeing in maddest panic today? It is the hoast of the Catholic church that the immigrant of today is almost exclusively Catholic. Why is it that few immigrants are coming from those countries where Socialism is strong? Why did the tide of German immigration decline as the tide of Socialist thought rose in that country? Why did Scandinavia's sons cease to forsake her shores as soon as the Socialist movement grew in power? Why does Catholic rule in Italy and Austria drive out its workers by the millions at the present time? Where are the homes that are being broken up in Germany with its 3,000,000 Socialists who are compelling a series of measures for the protection of the home. Look, on the other hand, at southern Austria, where a Catholic government is driving its workers by the hundreds of thousands out of the homes they have created across the sea to the slums of our great cities? These are questions of today. These are questions of fact. These are questions not snatched here and there from the context of some book, not the expressions of individual

opinions, but the great results of far-reaching inovements.

What organization was it that when Manuel of Portugal was wringing the last possible penny from the starving peasants of the country he was supposed to rule to spend upon Gaby des Lys and his other mistresses, and when the workers of that miserable country, led by the Socialists and unionists sought to throw off the weight of this degenerate debauchee—what organization was it that lent every atom of its force to his

When Leopold of Belgium was torruring dividends out of the bodies of the helpless people of the Congo to lavish upon Cleo de Merode, and the lavish upon Cleo de Merode, and the whole harem of mistresses that he kept about him, when he was pouring the blood stained income from "Red Rubber" into the bagnois of Paris, when he had sunk to a depth of sexual immorative that nade him a social outcast from even the debased crown circles of, all Europe, when his boasting bestiality had driven even his own children to disown him, and his brutality had brought about the death of his wife, the queen, then when the Socialists raised brought about the death of his wife, the queen, then when the Socialists raised their voice in protest, who was it that rushed to his defense? Who was it that stood by his rotting carcass when avenging death drew near and compelled a reconciliation with his mistress to the disinheritance of the children born in wedlock and to the profit of the Roman Catholic church and the descendants of his criminal alliances?

SOCIALISM. JIN OTHER LAMBS Second

The Beigins elections took place on one 2. They were most flercely fought by the Cathelics who sought to retain con-dities control of the publicly supported chooks. The most ridiculous falsehood of the socialists of the Socialists.

Stories from Life

nome.

W. F. Lemmons, of Gakland, has written a book in which he attacks Socialism as favoring free love, yet he himself wrote himself in the Eye Opener, as follows. "David, Solomon and others were children of God, yet they married hundreds of wives in open violation in the law of God."

Ar a meeting of Jewish rabbles in Baiti-lors a few days ago a committee reported fat "The industrial conflict has aroused a some Jews an antipathy for religion specially the synagogue as the institution f religion, because it is believed that the manague has become the bulwark of the the, the defender and advocate of the modsynagogue has become the bulwark of the irich, the defender and advocate of the modern taskmaster. It is distressing to observe that our stars, always regarded as the unifying and passifying influence par excellence, have just their hold on so many of our working people." The church can never hope again to bring within its folds the working people of this nation until it refuses longer to be the applogist for the rimes of the rich against the poor.

The Catholic Society section of Classifications.

crimes of the rich against the poor.

The Catholic Socialist society of Glasgow is doing nobic service in the cause of Socialism. The bishop of Baiford, father or Villers of Birmingham, England, recently said that Catholics might support unnetents of the Socialist program. They were immediately challenged to indicate the one-tenth they would not support, but failed to do so. The Catholics argue that because Bintchford is an atheist and wishes sil workers to be able to live in comfort, the workers ought to starve themselves, and because an atheist declares in collective ownership Christians all have to oppose it. What nonsense. That is letting the atheist do the better work because he got to it first.

ARCHEISHOP IRELAND, in a recent address at Galena, Ill., said: "All men are born equal. Democracy is a govern-ment of the people for the people. Therefore, say some, there should be equality of possession and the office of government is to lend its authority to the enforcement of this equality."

The Archbishop clearly does not mean that Socialists teach equality of possess-ion. That occurred, according to the Bible among the early Christians, about whom it was written that "they all things in common, neither was there any among them lacked." Socialists don't ask for communism but for social ownership of the means of pro

If you are a Catholic, if you are protestant, we are not asking you to change your belief. All we ask you to do is work for the ending of a system



ing the few rich at their expense. That is right. It is moral. Believe anything you may wish, only aid us in removing the riders from the backs of labor.

A curious comment on the claim that Socialism is anti-religious comes from the *People's Press*, an atheist paper of Chicago, dated. April 6th, which asks: "Have a Jesuit a criminal at the head of the leading Socialist daily in these United States?" Again in another ar-ticle, it says: "The Socialist party has passed into the control of a religious

THE Carpenter of Galilee put consid rable stress on such material things as food, clothing and shelter. In fact, he said the world was to be judged on this basis: "I was hungry and ye gave me food, naked and ye clothed me. I was a stranger and ye took me in. In-asmuch as ye did it unto one of the least of these my brethren, you did it

In practically every country in Europe where Socialism is organized a Catholic political party has been organized to oppose it. The inference is inevitable oppose it. The inference is inevitable that Catholics are not really opposed to Socialism, but are using Socialism as an excuse for entering politics as a church. Are we to have a church parry in American control of the control of

CARDINAL FARLEY recently said in a speech: "I have resolved never to give Socialism, that diabolical institution, a



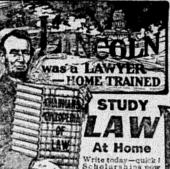
hold in my diocese." The "hold" is not the cardinal's to give or Socialism already has it. withhold, and

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The book pretends to be by Roosevelt and against Socialism. It will it is an antidote for Teddy and a boost for Socialism. It is so cleverly discuss I hat every anti-Socialist is the sure to swallow the butt, book sinker, pole and alterdies" a another new book by the same surfor. Both but stuff, and in keeping with the "Men and Mulca" line of books.

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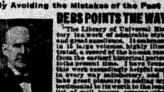
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the capitalist press:

The main article of Karl Marx's creed, cis. "All wealth comes from labor"—that is, unskilled labor—is the bedrock of the various systems. It has been styled "the right arm of Socialism"—Pather M. Ehe ian. S. J., St. Louis.

Yes, Marx undoubtedly held that "all wealth comes from labor," but by what right does Father Phelan twist and distort this as applying to "unskilled labor" alone? This perversion of Marx is purely Father Phelan's own invention, and it is difficult to avoid the concluand it is difficult to avoid the conclu-sion that the reverend father deliber-ately misrepresented Marx to discredit his economics and make Socialism ap-

his economics and make Socialism appear false and ridiculous.

Marx rightly maintained that all wealth is produced by labor, socially useful and necessary labor, both of brait and hand, skilled and unskilled, and if Father Phelan will kindly tell us what is wrong with that proposition we will be very grateful to him.

Let us ask Father Phelan these two simple questions and insist upon direct and unequivocable answers:

First, if all wealth is not produced by labor, what part is not so produced and how is that part produced.

Second, are the workers who produce all wealth entitled to all the wealth they produce?

Father Phelan has the floor.

The second pillar of the Socialist system is the rate of wage. It is called the left arm of Socialism. They assume that all wealth comes from labor.—Father Phelan. Where does Father Phelan find warrant for calling "the rate of wage" the "second pillar" and the "left arm" of Socialism? Father Phelan is saily mixed in his economics. The "wage" is the pillar of capitalism and not of Socialism. Socialism is deadly opposed to the wage and to the capitalist system which rests upon the wage. It is by means of the wage that the worker is robbed of what he produces, seeing that the wage he receives is considerably less than the value of his product. Social-Where does Father Phelan find war-What is there wrong with of Socialism.

Now if Father Stritch will be good . . .

e now come to the last pillar that sup-Socialism. "All misery," the cry, es from the possession of private prop-"All private possessions should be-the common property of all, to be nistered by the state or municipal s.—Father Phelan.

It is perfectly remarkable how an educated churchman can steer clear of the truth about Socialism. Father Pheis right when he says that Sociallan is right when he says that Socialists hold "private property" responsible for the ills of society, but why did he not finish the sentence and make it read as it does read when rightly quoted, viz.: "private property in the social means of life." Did not Father Phelan know this? If he did, why did he garble the quotation? If he did not, is he qualified to criticise and condemn Socialism?

But this is not the only misrepreprivate property" in the means of production and exploitation only, upon which the workers depend for their sub-

Socialism each man would be a slave of the government, and Father Stritch objects to being a slave. He prefers his present job and he can hardly be blamed for that. This objection by Father Stritch is the objection of every exploiter of labor and every blood-sucking parasite on earth, from the czar of Russia down to Harrison Gray Otis. They are all in mortal fear that under Socialism workingmen will be slaves. Their real fear is that they will have to go to work.

to go to werk.

The thing Father Stritch has in mind as "government" is the present capital-ist government and he knows how cor-rupt that is and, unfortunately for him, he can imagine no other. That "gov-ernment," based on coercion of the "lower class," the useful workers, will disappear with the advent of Socialism and the associated and organized workers who will be in control of the productive industries and working themselves, will have a government of their own in which each worker will have an equal voice, and if Pather Stritch imagines these emaicipated and enlightened workers are going to enslave themselves through government or otherwise it is only because he and his class are in the habit of regarding the

Objections to Socialism

Answered by endered v. dees.

The objections to Socialism are as a rule weak and baseless and there is but little difficulty in disposing of them. Below will be found the answers to some recent objections which have been widely circulated by the capitalist press:

The main article of Karl Marx's creed.

The main article of Karl Marx's creed.

The main article of Karl Marx's creed.

Accoronal wage in this analysis factory is \$832 per 3 shows consus report for 1909 shows average wage in manufacturing establishments in the United States is but Sais per year. It is not strange that Father Stritch did not name the Detroit manufacturing concern that pays its thousand employes an average of \$16 per week—the statement of its "treasurer" does not hold water and will not bear investigation.

But supposing the statement made by the "treasurer" to Father Stritch to what has it to do with Some and the statement of the stream of the supposing the statement made by the statement of the supposing the statement made by the statement of the supposing the statement made by the supposing

But supposing the statement made by the "treasurer" to Father Stritch to be true, what has it to do with So-cialism? A manufacturing enterprise might make no profit for itself at all. due to mismanagement er other causes, but that would have nothing to do with Socialism. The great majority of them do make profits, many of them enormous profits, and these profits that go mainly to idle and useless capitalists represent the unpaid wages of the work-

ers, "It is well known," says Father Stritch, "that under government operation, operating expenses would be higher." By whom is this "well known"? We have here merely Father than the strike and the same strike in the same strike word with no Strick's unsupported word, with no proof to back it up. But here again Father Stritch has in mind the grafting capitalist government which, notwithstanding the corruption of it that is so clearly implied in his statement, he is still upholding with all his priestly power. This capitalist government So-cialism will abolish. The industrial state, under the control of free and associated workers, will have no use for a grafting political government.

Let us consider the economics of Socialism. The Socialist tells you that productive wealth, instead of being distributed as formerly, has come into the hands of the few. This is not true. I know of one railroad that has 246,000 owners. It is only the management that is in the hands of the few, and managers are picked for their ability. Any workingman can buy a share of stock in a railroad and participate in the produs.—Father Stritch.

than the value of his product. Social-ism proposes to abolish the wage and the stockholders has long since been give the worker the full value of his discarded among intelligent opponents

enough to name the railroad which has the 246,000 owners and let us get at the stock record and see to what extent this railroad is owned by 246,000 persons and to what extent it is owned by 5 or at the most 10 per cent of that number, at the most 10 per cent of that number, we will have an illuminating answer to his proposition. Of course, there are employes who can buy a share of railread stock, but how many do? And what if they do? The few pennies they may draw as dividends do not change their lot. The overwhelming majority of them den't buy stock—it takes every cent they make to buy bread and chuck steak and shoes for their children. Let Father Stritch fire a "heg" over a mountain division for a year or two and then tell us what an opulent stockholder he tell us what an opulent stockholder he has become in that railroad.

As to the managers, they are cer-

sentation in the foregoing paragraph. When Father Phelan accuses Socialists of holding that "all private possessions should become the property of all" he must know that he is flagrantly misrepresenting them. Please, Father Phelan, place your finger on any declaration or statement ever issued by the Socialist novement or any Socialist of standing, that warrants you in making that untrue accusation! Socialists are opposed to "private property" in the means of produced for their ability." but by the workers and not by the parasites. The latter will be given the inalienable right to life, liberty and a chance to work and make an honest tainly "picked for their ability," but they chance to work and make an honest

which the workers depend for their subsistence, but outside of this they believe in the right of every one to "private property" and to security in the
enjoyment of that property.

As a matter of fact, the industrial condition would be much worse than now.
Now a man can choose for whom he will
work and as all of the government to be much because he would bave to work as the
government told him—liev. Father Stritch of
can "choose" for whom they will work?
But suppose they could "choose" their
master they would still have to have
some master and what good he is to then?

But why, Eather Stritch, a master at
all? Can you and will you explain to
wage workers why, they should have a
master and what good he is to then?

According to Father Stritch under
Socialism and keep the workers
storight for the largest much as a good union
man and the good union man cannot be a
socialist. The two are incompatible. They
sponsible for the largest with a strength of the good union man and non an of the
socialism under the auspless of the Cathold Knights of Columbus.

This is so silly, so, stupid, so asinine,
so palpably false that time is wasted
paying attention to it. There are sevpaying attention to a transfer and stream and not from a
mage slave. How many wage slaves
are there under the present system that time is
paying attention to it. There are sevpaying attent master and what good he is to them?

According to Father Stritch under is being financed by exploiting capitalists. To fight Socialism and keep the workers the government, and Father Stritch obtained in the political field between the jects to being a slave. He profess to

ical party of the working class every union man who is conscious of his class interests is opposed to the capitalist system and to its apologists, retain-ers, leeches and parasites of all de-scriptions, and such a man would no more vote a capitalist ticket on election day than he would take the job of a

day than he would take the job of a striker on any other day. 'Unionism and Socialism, as here used, are essentially synonymous terms, the other the political unity of the workers will in their struggle for emancipation.

The Socialist Attitude.

From Minneapolis Tribun-The Socialist attitude toward religion seems not to be hostile or even a negation. They simply leave it out of account in their plans of industrial



Appeal to Reason, Girard, Kansas.

WE commend to the careful consideration of our Catholic critics and of all Catholic workingmen the following declaration of principles. On this platform the Socialist party takes its stand. No individual Secialist has any right or authority to read into the platform any principle of government not specifically stated therein. It is the of ficial statement of the delegated representatives of the Socialists of the United States-but, even so, it does not become the authoritative expression of the Socialist position until after its approval by the membership. A referandum vote is now being taken on its adoption or rejection. A careful examination of the planks of this platform, fails to reveal any of the bad features attributed to Socialism by its opponents. This platform embodies every good principle of government recognized by advanced lawmakers the world over. If the measures outlined in this platform were enacted in the laws, poverty would be abolished, oppression cease and happiness reign here on earth.

And greedy bands over the still undeveloped re-

Industry which cheapen the cost of produc-tion, the share of the producers grows ever-iess, and the prices of all the necessities of life steadily increase. The boasted pros-perity of this nation is for the owning class alone. To the rest it means only greater hardship and misery. The high cost of living is felt in every home. Millions of wage workers have seen the purchasing power of their wages decrease until life has become a desperate battle for mere existence.

power of their wages decrease until life has become a desperate battle for mere existence.

Multitudes of unemployed walk the streets of our cities or trudge from state to state awaiting the will of the masters to move the wheels of industry.

The farmers in every state are plundered by the increasing prices exacted for tools and machinery and by extortionate freight rates and storage charges.

Capitalist concentration is mercllessly crushing the class of small business men and driving its members into the ranks of propertyless wage workers. The overwhelming majority of the people of America are being forced under a yoke of bondage by this soulless industrial despotism. It is this capitalist system that is responsible for the lacreasing burden of armaments, the poverty, slums, child labor, most of the liannity, crime and prostitution, and much of the disease that afflicts makind. Under this system the working class is exposed to poisonous conditions, to frainful and needless perils to life and limb, is walled around with court decisions, injunctions and unjust laws, and is preyed upon incessanity for the benefit of the controlling oligarchy of wealth. Under it also, the children of the working class are doomed to imorance, 'drudzing toil and darkened lives.

under oppression has driven these two old parties to the enactment of a variety of regulative measures, none of which has limited in any appreciable degree the power of the plutocracy, and some of which have been perverted into means for increasing that power. Antitrust laws, railroad restrictions and regulations, with the prosecutions, indictments and investigations based upon such legislation, have proved to be utterly futile and ridiculous.

Nor has this plutocracy been seriously restrained or even threatened by any republican or democratic executive. It has continued to grow in power and insolence alike under the administrations of. Cleveland, McKinley, Boosevert and Taft.

throad to grow in power and Insolence alike under the administrations of Cleveland. McKinley, Rocsevelt and Taft.

In addition to this legislative juggling and this executive combinance, the courts of America have sanctioned and strength: ened the hold of this plutocracy as the Dred Scott and ether decisions strength: ened the slave power before the civil war. We declare, therefore, that the longer sufferance of these canditions in imposed ble, and we purpose to end them all. We declare them to be the product of the present system in which industry is carried on for private greed, instead of for the present system in which industry is carried on for private greed, instead of for the welfare of seedey. We declare, furthermore, that for these criss there will be and can be no remedy and no substantial relief except through Socialism, under which industry will be carried on for the common good and every worker receive the full social value of the wealth he creates. Society is divided into warring groups and classes, based upon material interests. Fundamentally, this struggle is a conflict between the two main classes, one of which the capitalist class, owns the means of preduction, and the other, the working chas, must use these means of production on terms dictated by the owners.

The capitalist class, owns the means of preduction, and the other, the working chas, must use these means of production on terms dictated by the owners.

The capitalist class, though few in numbers, absolutely controls the government. The immediate members absolutely controls the government under the products of the production of the products of the utilization of (d) By the dwarternation of the products of the utilization of (e) By the dwarternation of the products of the utilization of (e) By the dwarternation of the produ

of government recognized by advanced lawmakers the world over. If the measures outlined in this platform were enacted in the laws, poverty would be abolished, oppression cease and happiness right here on earth.

The Socialist party of the United States of the Carlotte of the United States of the Carlotte of the United States of the Carlotte of the

sectul weskers everywhere to organize for as well as those in the shops, factories and mines of the nation in their struggles for economic justice.

In the defeat or victory of the working class party in this new struggle for freedom lies the defeat or triumph of the common people of all economic groups, as well as the failure or the triumph of popular government. Thus the Socialist party is the party of the present-day revolution, which marks the transition from economic individualism to Socialism, from wage slavery to free co-operation, from capitalist oligarchy to industrial democracy.

Working Program.

As measures calculated to strengthen the working class in its fight for the realization of its ultimate aim, the Cooperative Commonwealth, and to increase its power of resistance against capitalist oppression, we advocate and pledge courselves and our elected officers to the following program:

Collective Ownership

wireless telegraphs and tension wireless telegraphs and tension and communication and of transportation and communication and of all inreg-scale industries.

2. The immediate acquirement by the firmunicipalities, the states or the federal government of all grain elevators, stock in yards, storage warehouses, and other distributing agencies. In order to reduce the present extortionate coat of living.

3. The extremelon of the public domain to include mines, quarries, oli wells, forcests to include mines, quarries, oli wells, forcests to include mines, quarries, oli wells, forcests to include mines.

and water pore
4. The furth
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and benefit of a
(a) By scien conservation and devel-resources for the use the people: the people: By the reclamation of arid and torage of flood waters and ter power,
sace of the present exthe soil and of the
d oil wells,
epment of highway and

tive ownership of land blc, and in cases where impracticable, the appro-ion of the annual rental held for speculation or 6. The collegratic managemen tive ownership and demo-

rship of paters of inventors by ion of the monopoly own-s and the substitution of subs, with direct rewards premiums or royalties.

1. The absolute freedom of press, speech and assemblaze.
2. The adoption of a graduated income tax the increase of the rates of the present corporation tax and the extension of inheritance taxes, graduated in proportion to the value of the estate and to nearness of kin—the proceeds of these taxes to be employed in the socialization of industry.

3. The gradual reduction of all tariff duties, particularly those on the necessities of life. The government to guarantee the re-employment of wage earners who may be disemployed by reason of changes in tariff globally.

be disemployed by reason of changes in tariff schedules.

4. The abolition of the monopoly ownership of patents and the substitution of collective ownership, with direct rewards to inventors by premiums or royalites.

5. Unrestricted and equal suffrage for men and women

6. The adoption of the initiative, referendum and recall and of proportional representation, nationally as well as locally.

7. The abolition of the senate and of the velo power of the president and the vice president by direct vote of the necole.

9. The abolition of the president and the legislation enacted by congress. National is laws to be repealed only by act of congress. National is laws to be repealed only to the congress of the proportion of the work.

To say that Socialism will destroy the family and religion is like saying that to kill the files of rent, interest and profit will be fatal to humanity. Socialism papal tended to stay in it if she were badly worst thereact as

or by a referendum vote of the whole people.

10. The abolition of the present restrictions upon the amendement of the constitution, so that that instrument may be made amendable by a malority of the voters in a majority of the states.

11. The granting of the right of suffrage in the District of Columbia with representation in congress and a democratic form of municipal government for purely local affairs.

12. The extension of democratic government to all United States territory.

13. The enactment of further measures for general education and particularly for vocational education in useful pursuits. The burrau of education to be made a department.

14. The enactment of further measures for the conservation of health. The creation of an independent bureau of health, with such restrictions as will secure full liberty, to all schools of practice.

13. The separation of the present bureau

liberty to all schools of practice.

15. The separation of the present bureau of labor from the department of commerce and labor and its elevation to the rank of a department.

16. Abolition of all federal district courts on the United States circuit courts of appeals. State courts to have jurisdiction in all cases arising between citizens of the several states and foreign corporations. The election of all judges for short terms.

17. The immediate curbing of the power of the courts to issue injunctions.

18. The free administration of justice.

19. The calling of a convention for the revision of the constitution of the United States.

The immediate government relief of the maniple of the extension of all useful works. All persons employed on the works to be engaged directly by the extension of all useful whole powers of government, in order that ability works to be engaged directly by the extension of all useful whole powers of government, in order that ability works to be engaged directly by the extension of the works to be engaged directly by the extension of the works to be engaged directly by the system of socialized industry and thus come averament under a workday of not more to their rightful inheritance.

class are in the habit of regarding the working class as beasts of burden, who were never intended by the Almighty to be anything else.

What Socialists Offer.

The Socialists do not wish to limit ring firm, whose word I have researe to heave in studied any pleaned state. The socialists do that while the payroll of his histitution was \$10,000 as week, divided among 1,000 men, the grafting the payroll of what was paid to labor. Ender government. The socialist disc, the whole subject is not really any more of what was paid to labor. Ender government under a workay of not more to their rightnin linestrance.

The Socialists Offer.

The Socialists do not wish to limit the worker, even the Catholic works are now. He must make a profit in a very practical way wishes to leave out luxuries, those things are now. He must make a profit in a very practical way wishes to leave out luxuries, those things are now. He must make a profit in a very practical way wishes to leave out luxuries, those things are now. He must make a profit in the worker, even the Catholic works of the securit of you round which propole can live without. It is because of player to have nessoned between the socialists discar, the whole subject is payroll of the working man would not give you dould not have the worker, even the Catholic works to limit the worker, even the Catholic works of the secure of you, you would not have the worker, even the Catholic works of the secure of you. The work of the matter and the secure of you would not have the worker, even the Catholic works of the secure of you you would not have the worker, even the Catholic works the worker, even the Catholic work the worker, even

but the revolution means nothing in the way of violence. It means only such a change as will end forever the robbery of the worker and the making of some rich at the expense of the others. Remember, Socialists demand this for Catholics. Your demand this for Catholics. Your priest, who is anxious for political power, does not offer you one-tenth of this much. Why should we follow him in matters of politics when his interest lies on the other side.

""" time the stack has been made in other side. ROBERT BLATCHFORD, of England, is a Socialist, but his book "God and My Neighbor," which is quoted against So-

are called revolutionary, and we are,

cialism. explicitly states in the preface that it is not a Socialist work. How unfair to quote a man's individual opinion as having authority on a great party! Bebel's "Woman Under Socialism," is a book of data containing nearly 500 pages. As such it is a very valuable work. The last twenty-five pages contains the author's individual views as to what the status of woman would be unas commanding the party to them, yet the author plainly says in his preface that they are his views only and in no sense can be quoted as the view of So-cialists. er Socialism. These views are quoted

Tom HICKEY, editor of the Rebel, the Socialist live wire that is electrify-ing the south, will be pleased to learn



from Cardinal O'Connell, of Boston, hat there are so Irish Socialists. And there are others.

Of the 110 Socialist members of the German Reichstag, 22 belong to the Protestant established church, 4 are Catholics, 7 are Jews, 10 belong to other dissenting religious bodies, 52 belong to no church, 6 declare they have no religion whatever, and 2 refuse to tell what their religious views are on grounds of principle. views are on grounds of principle.

"Socialism," says Father Vaughan in a recent address, "seeks to establish a state without God." He fails to show, however, where it has ever made such a declaration, and as he does not believe it possible to "establish a state without God" he should not be alarmed even if it were so. It must be remembered that the constitution of the United States says nothing about God. Does that mean that our revolutionary forefathers ought to be denounced as atheists, Father Vaughan?

WHY is not Thomas Jefferson, the founder of the democratic party and an agnostic, quoted to prove that the democratic party is atheistic and will de-stroy religion? Why is not Robert G. Ingersoll, an agnostic who was once prominent in republican politics, quoted to prove that the republican party is atheistic in nature and will destroy religion?

THE latest "explanation" is to blame The latest explanation is to the supreme court with the growth of locialism. Inasmuch as it has been laimed that the supreme court and latholic heirarchy are to be the chief Catholic heirarchy are to be the chief bulwarks agaist Socialism, it will next be in order to show that the priests who are attacking it are responsible for the growth of the new order.

A FEW years ago the objections urged against Socialism were that it favored "dividing up" and was the same as an-archy No reputable paper or speaker urges those things now. It is only a matter of a short time until no man making any pretentions of learning or fairness will talk of Socialism favoring

Socialists contend that Socialis would make women economically inde-pendent. No woman would be com-pelled to marry to get a home. No



them either work or starve. The pro-ducers cannot be injured by a system that will give them all they produce, which would mean three or four as much as they now receive, and it is a strange argument to say that pros-perity of this kind would be fatal to the home or religion. If that is true then every rich man must be an atheist and profligate.

THE hundreds of thousands of tramps and prostitutes in America prove that capitalism is breaking up the home. Why doesn't Cardinal Farley protest?

Socialism has already done a great service for religion, even to Catholicism, in awakening it to the need of doing somehing for the toilers here on earth.

There is no truth in the charge that



The Change is On

The hue and cry about the "threat of Socialism" will end soon. It is the voice of the standpatter; and the fale of Cannon, Aldrich and Tait will remind the men behind this new accusation that such methods do not pay. Designed the base and standard workers. attributing to men who sacrifice for principle as no others have ever done, only vile motives, will not work. The same attack has been made in other lands, and has been abandoned there. It has been made in America by politicians, and has long since been discarded by them. It is amazing that a campaign of slander should be waged by churchmen, after politicians had abandened it as unproductive of results. abandoned it as unproductive of results

but it is so.

Yet it must not be supposed this campaign is officially sanctioned by the church or by the wisest of the churchmen. Despite what the standpatters of religion may say, the Catholic church has never officially declared that a man has never officially declared that a man may not be a Catholic and a Socialist. It never will. The heads of Catholicism are too wise to make such declaration, when they realize that they might have to pledge on them, and in doing that would discredit the dogma of infalla

would discredit the dogma of infallability.

It is quite likely the church may oppose Socialism for sometime to come, but its methods will change. There are, in the words of Father Vaughan, who came as the official representative of the pope, evidences of a change in progress from abuse to a program of social reform. It is fairer and more creditable method of attack; but it, too, has its diseavantages for the attacking. has its disadvantages for the attack, has its disadvantages for the attack party. It means that the church try to do something for the worker is going to find its Catholic toiler ilowing the logic of the Socialist. demanding more and more wages, until he comes to a demand for his full so-cial product. Not only so, but in pull-ing away from the Socialist demand while seeking, under compulsion, to en-fore that demand, it will assume the attitude of injecting degma as a necessary feature of social change. This will be a return to liberalism that is contrary to the spirit of the age; not only so, it will also be the adoption of the very method that the church is charging against the Socialists at present.

The problem is before the church not before Socialism. It is beginning

a work that is going to bring it to the Socialist position, but it may travel devious way in reaching that position. The time is coming when it will be amazed at the strange path it pursued

It is really a piece of impudence when



exploitation, to be asked, "Are you a atheist or are you not?" What ha that to do with it, one way or another

THE Catholic press of the United

The Catholic press of the United States has recently been running a series of articles giving high praise to the Christian unions of Germany. It was stated that these unions were founded by the Catholic church, that they received the full support of that church, that they were striking and gaining a better contion for the workers, and the full enunciation of the American Catholic press was poured upon the head of Duncan of the American Federation of Labor, who, in his report as delegate to the bor, who, in his report as delegate to the International Trade Union congress, had stated that these unions were insignificant in comparison with the Socialist unions of Germany. It is true that while they were of small account in comparison with the great unions connected with the Socialist party, yet, nevertheless, they were growing with considerable rapidity, had shown some signs of fighting the capitalist class and, worst of all, had begun to learn that their only hope of legislative support lay in the Social Democratic party. Now comes word from Germany that a few weeks ago a priest by the name of Beyer, who had made a trip to Rome, came back with a message directly from the pope, in which he denounces these unions and declared that henceforth papal support would not be given to stated that these unions were insigning papal support would not be given to them. This was backed up by a letter from the papal secretary, Cardinal Merry del Vaal, in which he stated that papal support would no longer be exwould be a blessing to all who work, because it would give them the full of because it would give them the full dared to strike and to show some signs of becoming actual class organizations. The Cardinal del Vaal notifies the Catholics of Germany that only those organizations that are under the direct control of the clergy and that transactions are control of the clergy and that transactions. organizations that are under the direct control of the clergy and that transact their business "under the leadership of the appointed shepherds" will receive the papal endersement. Sufficient time has not yet elapsed to gain an idea of the far-reaching effects of this action upon the German labor movement, but the Socialists are calling attention to the fact that this leaves no opportunity for the workers of Germany to offer organ-

ized resistance to oppression save through the Socialist party and the unions affiliated with that party. THE World-Herald, of Omaha, says: Pierpont Morgan had driven more men o Socialism than all the Socialist orators have won. The steel trust has made



REASON." Possibly this is true, but you don't hear the capitalist press abusing Morgan and the steel trust on the ground that they would destroy religion and break up the home.

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